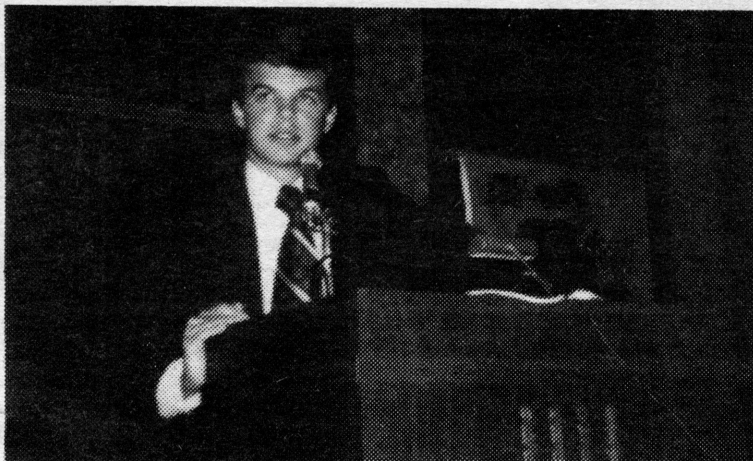


Third Annual Convention Held In OKC

The LPO held its third annual convention in Oklahoma City August 23rd & 24th. The purpose of this convention was clean up the platform and clarify the rules. Two guest speakers proved to be the high points of the gathering for most attendees, revealing a growing feeling that the major foundations have been laid and that now is the time for activism.



"Woody" Jenkins, legislator from Louisiana, addresses the LPO Convention.

Louis "Woody" Jenkins, a Democratic state representative from Baton Rouge, Louisiana, was the featured speaker. Woody, 27, spoke of political tactics, drawing upon his two years experience in the state legislature. He proved to be extremely effective in "libertarianizing" the new state constitution at their constitutional convention. His audience seemed singularly impressed with the clout that one man, armed with a philosophy and a goal, could accomplish. Having joined the Democratic Party in order to run successfully in a staunchly Democratic district, Woody is an avowed Libertarian, yet watches his popularity grow among his constituency each year.

John James, a congressional candidate from Denver, also spoke on the nitty gritty of tactics. He stressed the need for experience and professionalism in the political arena. He condemned apathy, amateurishness, and poor communication with both the media and the public as the Libertarian politicians' biggest stumbling blocks.

Both men see Libertarianism as "sellable" if properly done.

In another vein, Ken Kalchein spoke on tax rebellion. Likening the IRS to the Gestapo, he pointed out numerous instances of unconstitutional actions of the IRS and called upon the general public to join the tax rebellion. The IRS estimates that 5 million Americans do not pay their taxes, and the number is skyrocketing, Kalchein said. Quoting an IRS official's revelation to Sen. Henry Bellmon, he stated that the IRS is 90% bluff.

D. Frank Robinson, past chairman of the LPO and member of the Executive Committee of the National Libertarian Party, spoke on coming directions of the state and national LP's.

The delegates unanimously passed a resolution which would: 1) place on the Oklahoma ballot, beneath each elective office, the statement: "None of the above is

acceptable", and 2) establish the principle that any elective office remain vacant if the category "none of the above is acceptable" receives a plurality of votes.

Libertarian Party Chairman Blasts Rockefeller Nomination

The National Chairman of the Libertarian Party has spoken out strongly against President Ford's nomination of Nelson Rockefeller as the next Vice President.

"For any Republicans who still had hopes that President Ford would reverse the trend toward bigger government, the nomination of Rockefeller must surely have been a disillusionment," said Edward H. Crane, chairman of the nation's fifth largest national political party. "Rockefeller stands for everything the Libertarian Party is opposed to," Crane continued. "The problems this nation is confronted with, inflation, unemployment and high taxes, are all a result of government intervention into the private sector. Politicians like Rockefeller see every problem as a reason to create a new bureaucracy which inevitably leads to greater problems and more taxes. He's 'Mr. Big Government'—which is precisely what we don't need."

Crane claimed that Rockefeller "more than any other politician today personifies the attitude that government is better able to run the lives of the citizens of this country than the citizens can themselves.

His civil liberties record is terrible as witness New York's 'War on Drugs' that will accomplish little other than an increase in the crime rate. Economically,

he is an advocate of the 'spend, spend, tax, tax' theory of government. He left New York State in an unbelievable bad financial condition."

"If Watergate taught us anything," said Crane, "it is that power corrupts. So who does President Ford nominate for Vice President? One of the most power hungry politicians in the country—Nelson Rockefeller."

Crane stated that he expects the Libertarian Party to gain increased support from the ranks of ex-Republicans as a result of President Ford's action. "Those individuals looking for less government and more liberty have nowhere to turn now but to the Libertarian Party," he said.

Inflation—A Government Rip-Off

By
The
Phoenix

With the demise of Watergate, accelerating inflation has become the foremost problem in the minds of the American people. And rightly so. Debasement of the currency not only erodes the real value of their paychecks, but also destroys their hard-earned savings. Economic instability increases since long-range planning is impossible and resources are not allocated to their highest value. Productivity drops and the nation's wealth shrinks. Couple galloping inflation with a

Understanding Libertarianism—The Non-Coercion Principle

By
Porter Davis

When talking with someone who is new to Libertarianism, one often encounters a communication problem. The terms commonly used to indicate political positions are generally vague and undefinable. Moreover, the tenets of these positions are usually contradictory. The terms "Left" and "Right", or "Liberal" and "Conservative" are the most prevalent examples. Perhaps we can clarify our thinking and come to understand Libertarianism in the process.

The confusion which arises when one attempts to distinguish the libertarian position from the Left or the Right occurs because we lack common reference points for our terminology. Proponents of both Left and Right claim that their positions will promote the maximum of freedom and justice for all. Closer inspection reveals that each side advocates merely a different mixture of freedom and controls, and that in practice both subject the individual to whims of politicians.

The Left calls for civil liberties, but proposes to achieve them through egalitarianism, a forcible redistribution of income, and massive interference in the freedom of trade. While the Right pays lip service to free trade [but sacrifices it in practice], it sees no contradiction in its obsession to police the world abroad and to regulate our personal conduct at home. Moreover, depending upon the issue, a

Rightist may fall to the left of a Leftist and vice versa. When the dramatic shift of the meaning in these terms over the last century is considered, the conceptual entanglement becomes even more befuddling.

If we take the Libertarian axiom, the Non-Aggression Principle, as our primary political reference point, the confusion is easily dispelled. The Non-Aggression Principle states that no individual, group, or government has the right to initiate physical force or its corollary, fraud, against any other individual, group or government. Stated differently, Libertarianism holds that each individual is the sole owner of his life and has the right to live his life in any manner he chooses as long as he does not violate the same equal and absolute right of every other human being, i.e. laissez-faire. The Non-Aggression Principle is the base of Libertarian political philosophy. It never varies, regardless of the issue. In its purest form, Libertarianism represents total civil and economic freedom.

[See NON-COERCION, p. 8]

What's Inside

Ford's Policies.....Page 2
Election Financing.....Page 3
Medical Care.....Page 4
Victimless Crimes.....Page 5

depression that promises to outdo the Great Depression, and we have a prescription for prolonged suffering and misery.

The recent series of economic conferences in Washington leave one with the impression that the causes of inflation are mysterious and that the cures are unknown. Indeed, if it had not been attempted unsuccessfully in another context, the Administration and Congress might announce with innocent dismay that inflation is caused by some "Sinister force" and that there is no known cure. Whatever the outcome of September's "econ-

omic summit" and the policies that emerge, we are likely to have just another "cover-up" of a crime against the American people.

The Federal Government by its actions (the printing of money without backing or limit, expansion of credit, deficit spending, regulations, subsidies, and trade agreements) causes inflation. The consumer, business, labor, and the oil sheiks are just scapegoats. Neither wage and price controls nor "jaw-boning" attack the causes of inflation, but

[See INFLATION, p. 4]

Ford's Policies Threaten Civil Liberties

By
Bill Evers

President Gerald R. Ford has a political career that stretches across more than a quarter of a century. His public record in the course of that career contains many indications of his person philosophy and includes numerous policy stands of interest to libertarians.

Ford has a full history of opposition to the exercise of full civil liberties. Best known is Ford's attempt in April 1970 to engineer the impeachment of semi-libertarian Supreme Court Justice William O. Douglas. Among Ford's major concerns was the fact that Douglas' writings had appeared in pornographic magazines, namely **Evergreen Review** and **Avante Garde**.

Ford opposed Lyndon Johnson's 1967 proposal to ban most governmental and private wiretapping and electronic eavesdropping. He spoke in favor of wiretapping in debate over the Omnibus Crime Control and Safe Streets Act of 1968 and the D.C. Court Reform and Criminal Procedure Act of 1970.

Preventive Detention

The preventive detention provision of this D.C. Crime Act received Ford's

endorsement (15 July 1970 Congressional Record). Ford was the sole sponsor of a 1971 Nixon administration bill that would have provided for pre-trial detention of so-called dangerous persons charged with certain crimes. Under the provisions of this bill, a U.S. Attorney would have been able to make a written motion to arrest someone for the purpose of holding a pre-trial detention hearing. A judge could hear the motion without the accused or his attorney being given an opportunity to respond. Then the judge could order the person arrested and transported to the place of the hearing. At the hearing itself, the usual rules of evidence in criminal cases would not have applied.

On matters of freedom of speech, Ford was one of the major proponents of legislation that made it a crime to travel from state to state to incite "Violence." This was the law that was used to indict the Chicago 8 for conspiracy at the 1968 Democratic convention.

Blacks' Rights

Interestingly enough, Ford at one point in his career took a strong and forthright stand in favor of equal political rights for blacks. The occasion

was a House Republican substitute for what became the 1964 Civil Rights Act.

Here Ford in alliance with Midwestern Taft Republicans (Bill McCulloch and Clarence Brown of Ohio) proposed a substitute measure that was stronger than the Johnson Administration bill in the areas of securing honest elections and opposing poll taxes. In this effort, Ford and the others opposed that wing of their party that wanted to draw white supremacist Southern Democrats into the Republican party. (See House Judiciary Committee, Hearings on the Nomination of Gerald R. Ford as Vice President, p. 239; also see 9 July Dec. 1965 CR.)

Wage Controls

Ford went along with President Nixon's program of wage and price controls. He said of the Phase II program: "Let me emphasize that our price and wage controls are working." (2 August 1972 CR.) One of Ford's first acts as President was to apply government pressure in the form of a revived Cost of Living Council and nationally-publicized jawboning to interfere with the free movement of prices and wages.

In addition, Ford seems to be intent on actively pushing for early passage of

a socialized medicine bill through Congress.

Many libertarians would be interested in Ford's attitude toward the possibility of a more isolationist foreign policy stance for America.

Ford first entered politics with the backing of isolationist-turned-internationalist Sen. Arthur H. Vandenberg, R-Mich. He gained his seat in the House by defeating the incumbent, isolationist Bartel J. Jonkman, in the Republican primary.

On 9 Dec. 1973, Ford said: I'm a reformed isolationist who before World War II, was mistaken like a lot of people....I have become, I think, a very ardent internationalist." Ford has strongly supported U.S. involvement in Indochina and in the Middle East.

As a final matter, since the President can launch nuclear war, many libertarians are concerned with Ford's record on wartime policies that mean that violence or the threat of violence will be directed against noncombatants. Ford was in the forefront of those urging aerial bombardment of North Vietnam, including urban areas, even before such bombing became official U.S. policy.

Libertarian Party Urges Amnesty

The national chairman of the Libertarian Party has urged President Ford to declare unconditional amnesty for all those convicted or accused of draft evasion. Edward H. Crane said in a telegram to the President that "the draft is an obvious example of involuntary servitude and those who refused had every moral reason for their action."

The Libertarian Party has opposed the draft since the party was founded in 1971.

"The Vietnam War was a tragic example of the disregard politicians and governments have for human life," Crane said. "To compound the injustice of that war by making criminals of those who refused to be a part of it is inexcusable."

"In addition," Crane continued, "the proposed alternative of forced public service employment is completely unacceptable. Such a plan would in no way vindicate the draft evaders—and they should be vindicated. The plan would further reinforce the idea that government 'owns' the citizens to whom it should be subservient."

Editor's Notes

With this special State Fair issue of the LPO News we are moving to a newspaper tabloid format. As our readership expands, we want to provide a vehicle that is more than sufficient to carry our ideas.

Note well: The acceptance of political advertising does not constitute endorsement. At this time, we see no "pure" Libertarians running for office in Oklahoma.

As you become more acquainted with our philosophy and its practical applications, you will notice that the LPO aims to be truly a party of the people. We are providing a vehicle with which the people who value their freedom, their lives, and their property can make their values known and work to achieve and protect them. Since we are outside the political "mainstream", and since our goal is to dismantle every aspect of the State apparatus which serves not to protect individual rights but to violate them, it is no surprise that we are not heavily bank-rolled. We are just people who want to get the Government off our backs and out of our pockets so we can live in peace and freedom.

The Libertarian Party has arisen to fill a true market need. Scarcely a majority of the people of voting age today call themselves either Democrats

or Republicans. We offer an alternative political product. Like any new product, though, if it is not consumed by the public, it will cease production and disappear from the market. No one is forced to buy. That is why we need your support in labor, finance, and spirit. If you like what we have to say, join with us. Subscribe to the LPO News, join a local Libertarian Alternative, join the LPO. Our freedoms are rapidly disappearing. Working to achieve freedom won't be easy, but it can be fun. Check out the ideas. Check out the people. See what YOU think. That is the most important thing. Above all, consider the alternative.

The Libersign on page one is the emblem of the Libertarian Party. "Oklahoma 76" is the target for the LPO. All our activities at present are undertaken in the context of what will help us to get on the ballot in 1976 and to make a significant political impact at both the state and national level. We think that there are enough people in this state who want something genuinely different from our existing political machines and corruption that we can join together in '76 to put them out of business. All you have to do is withdraw your support and lend it elsewhere.

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God has given to men all that is necessary for them to accomplish their destinies. He has provided a social form as well as a human form. And these social organs of persons are so constituted that they will develop themselves harmoniously in the clean air of liberty. Away, then, with quacks and organizers! Away with their rings, chains,

hooks and pinchers! Away with their artificial systems! Away with the whims of governmental administrators, their socialized projects, their centralization, their tariffs, their government schools, their state religions, their free credit, their bank monopolies, their regulations, their restrictions, their equalization by taxation, and their pious

moralizations! And now that the legislators and do-gooders have so futilely inflected so many systems upon society, may they finally end where they should have begun— May they reject all systems, and try liberty; for liberty is an acknowledgment of faith in God and His works.
—Frederick Bastiat

The Libertarian Case Against 'Public' Financing of Elections

The Watergate scandal has spawned numerous proposals for limitations on private campaign contributions and total campaign spending, as well as plans to finance campaigns out of tax revenues. All of these proposals would deny fundamental rights of individuals, increase the politicians' control of elections and do nothing to eliminate the root causes of Watergate.

One of the basic rights of free people is freedom from governmental restrictions on speech. No matter how foolish, dull, or evil you may think a speech or campaign pamphlet is, as long as it is not libelous or fraudulent, the person who pays for it has the right to use his resources, to whatever extent he chooses, to support any cause or candidate. Freedom of speech means nothing if it does not include the right to say things others disagree with.

It is especially crucial that the government be prevented from restricting what one may say about the government itself. The advocates of contribution and spending limitations say they will make elections more "fair," but no system can be fair if it restricts the ways in which a person can peacefully spend his own money and what he can say about political issues.

The effect of the proposed regulations (and some already passed) is substantially to favor incumbents, that is, those politicians already in power (many of whom spent more to get themselves elected than they will allow challengers to spend under the new laws). Incumbents receive constant free publicity. Their activities and pronouncements are "news" and they frequently give speeches at public events and private organizations. Congressmen and senators can send mail to their constituents without paying postage. Incumbents have myriad committees, departments, agencies, and bureaus at their disposal continually to issue press releases to inform the public about their "Achievements." It is the challenger, the independent, the critic—be it of taxes, bureaucracy, war, inflation, strangulation of business, or oppression of minorities—who will not be heard. Bureaucracy and corruption will not be stopped.

Taxation-financing of campaigns is another can of worms. If you want to contribute some of your money to a candidate or cause you believe in, you should be free to do so. If your contribution goes through a new federal bureaucracy, a big bite of it will be taken out to pay the bureaucrats' salaries and expenses, so it makes no sense to contribute that way. A person who favors taxation-financing of campaigns wants to force others to pay for the causes he believes in. Taxation-financing of anything means forcing taxpayers to give up money that they have earned to pay for something they may not want and may even strongly oppose. It is unjust, for example, to force a McGovern supporter to contribute to a Nixon campaign, and it is unjust to force a Nixon supporter to contribute to a McGovern campaign. Almost half the qualified voters didn't vote at all in 1972. If they didn't even think it was worth the effort to vote,

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RANDALL K HYLKEMA



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where is the justice in forcing them to pay for what they may well have considered worthless political rhetoric? (The myth that voting is a citizen's duty should be carefully examined. No person who respects himself and values his freedom has a duty to choose between rulers.) Why should a person who recognizes the inherent corruption of government and wants to be left alone to live and work in peace be forced to pay for the campaigns of politicians who are eager to regulate every aspect of his life and rob him of a still higher percentage of his earning?

Taxation-financing of campaigns gives the government, that is, those in power, the authority to set qualifications for the receipt of funds. Hence, they will have the power to decide who can run for office. They will of course set up some rules and call them "fair," but there is no fair way for a bureaucrat or politician to decide which candidate may run and which may not. The Kennedy-Scott campaign financing bill would have given millions of taxpayers' dollars to the Democratic and Republican parties and not a penny to any small parties. Although many exist, you rarely see small parties on the ballot because the laws setting the requirements were written by politicians of the two major parties. Small parties provide an outlet for new ideas and criticism of entrenched politicians. They would be destroyed by giving the government control of campaign financing.

Thus, spending and contribution limitations and government financing will inevitably lead to total government control of elections and an end of free speech in political matters. It is ironic that these measures are prompted by evidence that politicians can not be trusted.

But what about Watergate, the milk deal, the Vesco case and countless earlier cases where large sums of money were paid for government favors? Such scandals won't be eliminated until their causes are understood. People and corporations do not spend thousands of dollars unless there is something to buy. Politicians have power for sale.

As long as the government has the power to set import quotas and tariffs, to hand out subsidies, loans, grants, and contracts, or regulate the price of every product it had no hand in producing, to decide who can and who can't practice almost any profession or trade, to impose countless regulations on businesses and so on and so on, ad infinitum, some corporations and individuals will pay for the favorable use of that power and others will pay merely for protection from it. Politicians have become modern "protection" racketeers; instead of threatening a fire in your store, they threaten a fine, an IRS audit, or an antitrust suit.

So long as the government has such

immense power, there will be buyers, even if the price is paid by devious methods to get around new laws regulating campaign spending.

Sara Baase

reprinted from the San Diego Independent 2/27/74

Civil liberty is the status of the man who is guaranteed by law and civil institutions the exclusive employment of all his own powers for his own welfare.

—William Graham Sumner

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A "Right To Medical Care?" At Whose Expense?

The state of today's culture has obscured and muddled many concepts vital to freedom. The concept of individual rights is the basic and most muddled of these. A warmed over Medieval view of rights has been replacing the partially libertarian view of the last century and a half.

A prime example of degeneration (inherent in the Medicare and Medicaid programs) is the allegation that everyone has a right to medical care. In itself (i.e. ignoring the necessary consequences of the view) this seems like a logical and desirable right, but upon that in reality it is a contradiction of rights.

First it must be realized that medical care must come from somewhere...it must be provided by doctors. If one has the right to medical care, it follows, then, that one has the right to a doctor's services. From this it follows that, since one has a right to expropriate a doctor's time and effort to satisfy one's needs,

one has a right to a doctor's life and since doctors are therefore slaves they have no right to their own lives. Going further along this logical path we can say that, since all human beings are equal in rights, if a doctor has no right to his life then obviously nobody else has a right to his life either and therefore rights do not exist at all. But if rights do not exist then it is clear that no one can have a right to medical care. Thus we find that we have contradicted ourselves in assuming the existence of such a right.

Contradiction in the right to medical care comes from the general concept upon which that right is based...the right to a livelihood...which is entirely different from the right to life. The "right to a livelihood" theory states that men have a right to material objects and to services. It ignores the fact that goods and services must be produced by someone and that a right to these things violates the rights of those who produce them. The only way

to get around this is to assume that "some people are more equal than others" (i.e. the existence of a privileged class) and therefore have the right to enslave other people.

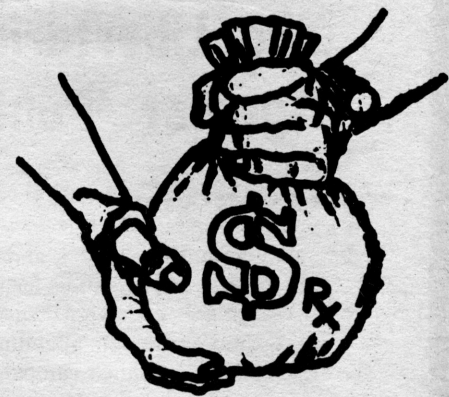
There is also the argument that medical care provided without charge to the patient is in the public interest. The "public interest" can only be defined as "what is in the interest of every single member of society". The above arguments have already shown that medical rights are not in the interest of some members of society and therefore it is not in the public interest. Normally the above definition is not applied to public interest, however. It is usually defined by its anointed guardians in whatever way is convenient to their purposes at the moment. Thus it becomes a license for one group (those fortunate enough to be designated as "the public") to enslave another group or groups.

The "right to life", on the other hand, postulates that all human beings have a right only to their own lives, and therefore, by extension, to the products of

their work since work is necessary for the sustenance of life. Each, however, has only a right to the products of his own work, since if he had a right to some one else's work he would (by the previous argument) have no right to his own life.

It is the people of ability who are first sacrificed...because of their ability: incompetence offers nothing worth sacrificing. Consequently competence becomes a liability, incompetence an asset. This is how so many of the needy are created in the first place...in the "public interest."

The conditions that give credence to the view that "free" medical care is in the "public interest" were created to a great degree by the medical profession itself. The American Medical Association is one of the strongest and most protectionist unions in the nation. By cooperating with all levels of government through licensure and limiting enrollment in medical schools (both of which are ultimately reducible to the initiation or threat of physical force) the AMA has kept medical prices



artificially high and quality artificially low. This protectionism springs again from the premise of the "right to a livelihood"...the right to a job free from competition.


The solution is not to sanction the medical profession's protectionism and then attempt to solve the problems it creates by extending the fallacy one step further by socializing medicine. The solution is to ban coercion in all forms and to allow medicine to develop in freedom.

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...Inflation

[Cont. from p. 1]

only the symptoms—the spiraling prices of goods and services.

Inflation occurs when the amount of money and credit increases. When there are too many dollars chasing too few goods, inflation results. Since the U.S. Government is the only legal printer of money, and since the Federal Reserve Board controls the size of the money supply, interest rates, and credit, the politicians and central bankers must bear the responsibility for our current crisis.

Why would these people deliberately inflate the money supply? The government uses inflation to help pay its bills. Inflation is simply a form of taxation, and a particularly vicious tax at that.

The government can levy this tax without a legislative vote, or without an Executive Order. The inflation tax allows the politician to spend and spend without responsibility or accountability.

The inflation process is no different in principle from counterfeiting of currency. The counterfeiter defrauds the public precisely because he introduces into their money supply his own money which is nothing more than a piece of paper with ink on it. Counterfeit paper money has no backing with real value. Real paper money is valuable because it is a receipt for a real commodity of tangible worth, generally gold or silver. It is an I.O.U. for something of worth. Counterfeit money is an I.O.U.—Nothing.

When money is not backed by anything, there is no limit to the paper money the government can print. The more dollars it prints, the less each dollar is worth. At present, less than 5% of the money in circulation is backed by gold. While the legalization of gold ownership will allow Americans once again to protect themselves against the destruction of their currency, only a return to the gold standard and the repeal of the legal tender laws will stop inflation and restore stability to the dollar.

The fractional lending policies of the Federal Reserve System and the massive deficit spending of the U.S. Government are the second major source of inflation. Similar to counterfeiting, the hyper-expansion of credit in effect creates money out of nothing. More dollars chase the

same amount of goods, so prices rise.

The actual debt of the Federal Government is almost too astounding to comprehend. In a recent study, the National Taxpayers' Union computed the real debts, commitments, and contingent liabilities of the American taxpayers—the ultimate bearers of the government's liabilities. The total is 4.5 trillion dollars. If this amount is divided by the total number of taxpayers, we get a more comprehensive figure—\$75,000 for each taxpayer.

By their very nature regulations, subsidies, and trade agreements inhibit free competition and add to the cost of goods. But in comparison to printing press money and deficit spending, these are just icing on the cake.

To summarize, inflation is just a government rip-off of the American people. It is indeed a "sinister force" in the truest sense, although it is certainly not mysterious. Not only does it rob the American public, but it threatens the very fabric of civilization. The breakdown of a highly interdependent, technological economy is not a very pleasant scenario to contemplate.

Unless our politicians admit their guilt in causing this mess and curb both the expansion of the money supply and of the national debt—and take now, instead of later, the bitter medicine of depression—we will experience the worst civil disorder in our nation's brief history. Even worse, the stage will be set for the emergence of our first Caesar.

War is the health of the state.
—Randolph Bourne

Freedom is what most people want for themselves, and what they most want to deprive others of —Thomas Szasz

Libertarians Speak Out Against 'Victimless' Crimes

Libertarians hold that each individual should be free to live his life in any manner he sees fit as long as he does not commit aggression against another. Therefore, Libertarians are against all laws legislating the use of drugs, sexual practices, gambling and prostitution. These are commonly called "victimless crimes." Even though no violation of another person's rights have been committed, it is maintained, the person has committed a crime against himself and

indirectly, against "society", and should be punished.

A victim is usually defined as one who has been acted upon, manipulated, or in some way used against his will. A crime is usually defined as an action of aggression against the person or property of another. Using these definitions it is obvious that the concept of "victimless crime" is a perversion of logic and an abuse of the law. Since what one does to himself can't be against his

will, any action taken by the individual which is self-directed cannot be a crime. The same is true for voluntary exchanges between individuals.

Besides the moral argument for ending victimless crime laws, several practical arguments lead to the same conclusion. Police departments are prone to corruption because of the high profits made by drug dealers, bookies, pimps, and prostitutes—all of which survive only by

persuading the police to look the other way. Where payoffs and kickbacks do not undermine police departments, justice is actually blunted by the energy spent chasing marijuana smokers and prostitutes rather than rapists and thieves.

Outlawing an activity drives both prices and profit margins up to compensate for the greater risk born by these entrepreneurs. In the case of addicting drugs, the artificially high cost of supporting one's addiction requires that one either steal or create new addicts, to whom one can then sell drugs at a high profit. It has been estimated that 70% of all violent crime in New York City is committed by junkies supporting a \$100 a day habit which would cost only \$1 a day on

the free market. Thus the problem is worsened by the very laws enacted to control it.

Evidence is mounting that pornography and prostitution have been artificially spurred by their illegality. When Denmark repealed its laws against pornography several years ago, consumption dropped by a third, despite lower prices. Similarly, prostitution survives, among other reasons, because the black market wages of this activity are higher than they would be on a free market.

The basic objection to laws creating victimless crimes is the moral one. Libertarians recognize the right to engage in any activity which does not violate the rights of others.

Is Libertarianism Practical?

By
Tom Laurent II

I suppose that everyone, at one time or another, has heard someone say, of an idea, that 'it sounds good, but will it work?' Always and forever, the question: Is it practical? And it is a good question, for the value of an idea is its role in guiding action in the 'real world'.

This particular idea, Libertarianism, sounds good. It is logically consistent in its application of its premises to various issues. But will it work? Really, here in MY home town, will it really work? Can this have a real value in MY life?

The answer I make to questions like this is an emphatic YES! In fact, I think it's about the only approach to problems in the real world that will work. How? Well, I don't have a lot of space to answer, so I'll try to give a few examples, hopefully showing the connection between ideas and action, in practice.

We might refer to an idea as a plan for action. Libertarianism takes as its political axiom the idea that 'no one has the right to initiate the use of force.' In terms of individual action, the individual could use this principle as a guide, thus acting any way he or she so chooses, so long as these actions are not acts of aggression against other individuals or groups of individuals.

If one accepts Libertarianism as a guiding principle, one accepts the principle that human beings are basically good. In actual practice, one looks for that goodness in the people one meets, most always finding it. Try it. Be friendly, polite, show some respect for the person to whom you're talking. When acting, do not infringe upon the rights of another. People will smile back at you. Knowing that you act in your own rational self-interest, they'll know where you stand. When you're open and consistent in your actions and words, you'll find your friends and neighbors reacting to you the same way.

Well, you might say, that is all well and good. Most of my neighbors are decent folks too. But not all of them. There are

some folks, whether out of meanness or laziness, who'll steal, and sometimes even hurt or kill. What about them?

The first question I like to ask when asked this kind of question, is 'how well is your life and property being protected now?' I mean, this is a good question, one that needs asking, but keep in mind that the system as it now stands, is not doing the job. Of course one has the right to protect what one has, and the right to earn more. It's pretty easy to reconcile this with the 'non-initiation of force' principle. How?

To answer this, let's take a look at the system as it is now, and see what's wrong with it. Maybe this will give a 'handle' on the question. If you are robbed, your house cleaned out, what happens? The thief 'fences' the loot, spends the money, and sooner or later, we hope (it's not certain!) gets caught. So far we're out the cost of our household goods. Now the policeman who catches the crook and the court that tries him are also paid for by us. If he's convicted, the court that tries him are also paid for by us. If he's convicted, he goes to jail, which we pay for. We don't get our stuff back or the money for it. Plus we pay to keep a man in a cage, which makes him bitter and hateful towards society. The victim loses all around. So does the thief. Is there a better way?

Well, it would be nice for a change if somebody worried about the victim. How does the individual get his or her money back? We can't eat revenge or pay our bills with it. Perhaps first offenders could be put on probation, so long as they'll work and pay for the cost of their arrest and trial, as well as paying back the victim. A repeater could be placed in a 'half-way' house, living under supervision, but free to work and date and so on. He or she would still have to pay, first the victim, then apprehension and trial cost, as well as a fairly high rent, to pay for the supervision.

What about the hard core, the hardened criminal? Imprisonment, I suppose. Groups from the prison could go to work if

employers could be found, under strict supervision of course. They could work in the 'maintenance' jobs as well as administrative positions. If one would not work? Well, if one has to buy one's food, and the only way one has to get the money to do so is to work, that individual would either work or not eat!

So back to the original question, is Libertarianism practical? It is, eminently so. The system as it is now? Obviously it is not practical. What to do? Effect the change over. Deactivate the existing institutions and revamp the necessary ones. How? Join the Libertarian Party. That's what we're all about.

The libertarian, laissez-faire movement is, actually, if embarrassingly for some, a civil rights movement. But it is antipolitical, in that it builds diversified power to be protected against government, even to dispense with government to a major degree, rather than seeking power to protect government or to perform any special social purpose.

—Karl Hess

...if the majority, however, large, of the people enter into a contract of government called a constitution by which they agree to aid, abet or accomplish any kind of injustice, or to destroy or invade the natural rights of any person or persons whatsoever, this contract of government is unlawful and void. It confers no rightful authority upon those appointed to administer it. The only duties which anyone can owe to it, or to the government established under cover of its authority, are disobedience, resistance, destruction.

—Lysander Spooner

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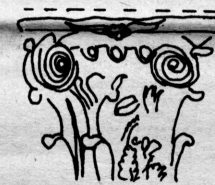
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Who Is A Libertarian?

By
Prof. Dean Russell

Who Is A Libertarian? first appeared in the May 1955 issue of *Ideas on Liberty*. At that time Dean Russell was, and has been for several years, a resident member of the senior staff of the Foundation for Economic Education. He continues to serve as a consultant and contributor.

For those of us who favor individual freedom with personal responsibility have been unable to agree upon a generally acceptable name for ourselves and our philosophy of liberty. This would be relatively unimportant except for the fact that the opposition will call us by some name, even though we might not desire to be identified by any name at all. Since this is so, we might better select a name with some logic instead of permitting the opposition to saddle us with an epithet.

Some of us call ourselves "Individualists," but others point out that the opposition often uses that word to describe a heartless person who doesn't care about the problems and aspirations of other people.

Many of us call ourselves "liberals." And it is true that word "liberal" once described persons who respected the individual and feared the use of mass compulsions. But the leftists have now corrupted that once-proud term to identify themselves and their program of more government ownership of property and more controls over persons. As a result, those of us who believe in freedom must explain that when we call ourselves liberals, we mean liberals in the uncorrupted classical sense. At best, this is awkward, subject to misunderstanding.

Here is a suggestion: Let those of us who live liberty trademark and reserve for our own use the good and honorable world "libertarian."

Websters New International Dictionary defines a libertarian as "one who holds to the doctrine of free will; also, one who upholds the principles of liberty, esp. individual liberty of thought and action."

In popular terminology, a libertarian is one who rejects the idea of using violence or the

Taxation Is Theft

Should Government Rob The Citizens?

The fundamental right of any man is the right to life, sustained by freedom of choice and the right to control the property he earns through his efforts or voluntary exchange with other men. Any man has the right to defend, by force if necessary, his life, liberty or property. A man's existence or what he has earned is not the property of others. Man is not a slave to be exploited for the desires, whims or needs of other individuals. When the property of a man (his life, or that which sustains it) is taken from him by force, the action is known as THEFT.

One man has taken it upon himself to demand money of persons on the street. If they refuse, he assaults them and takes their money by force. This person is clearly immoral and is a thief. The person robbed is clearly a blameless, innocent victim.

In search of bigger game, the man gathers a group of friends who then label themselves the "syndicate." They proceed to terrorize small businessmen until they turn over "protection" money upon demand. Those who refuse meet with "accidents." Are the actions of this gang any less criminal simply because there were a dozen of them instead of only one? The only rational answer is that their actions would not be any different, that robbery is robbery and murder is murder whether committed by one man or dozens acting in concert.

Finding the "syndicate" as odds over splitting the loot, our man decides to take a job for a very large gang called the "Internal Revenue Service." He now declares that he is an agent of a larger group called "the government" and is empowered to seize money or property to satisfy alleged debts due "the government." Instead of being labeled a THIEF, our man is now called a TAX COLLECTOR. He now claims he isn't taking the money for himself (though he is paid handsomely and has little risk) but is collecting for "the Poor" or "defense" or for "the men on the moon." But is he now acting any more moral than when he was a lone thief or a member of the ganster "syndicate"? Like the criminal, the "tax collector" is taking money or property which does not belong to him and which the victim does not chose to give voluntarily. If the victim voluntarily supported the cause for which he is being taxed, there would be no need to tax him in the first place. A criminal will seize property if he wishes and a tax collector will do the same, throwing the victim in jail if he attempts to protect what is his.

"It is irrelevant whether another man steals by his own authority or with the sanction of a million others, whether he takes money for himself or for 'the poor' or if for any other group which did not earn it. Theft consists of taking a man's property against his will, regardless of the beneficiary. If the individual has an inalienable right to his own life, liberty and property, then morally his life and property are his own to do with as he pleases. It is just as immoral for a government to attempt to tax his earnings, regulate his business or draft his sons as it would be for some isolated individual acting on his own authority to do so. The association of men into a group called 'government' does not free them from morality or sanction actions otherwise immoral."*

Here arises the myth that "governments" are empowered to do things that individuals are not. What things? Or, it is alleged, the majority has the right to rule over the minority. This concept could lead to dictatorship of the majority and genocide if carried to its logical extreme. That which a government may properly do is no different in essence from that which individuals may do. Governments are nothing more than a collection of individuals organized for some purpose,

preferably protection. If a single individual does not possess the right to do something, then there is no way that an association of individuals can suddenly possess this so-called right. All that which is immoral for the individual to do is immoral for a group of individuals to do, no matter how lofty the ends they proclaim or how divinely inspired they claim their association to be.

Taxes on the American people are now estimated to be 35% to 40% of the average man's income. If you are rich, or richer than most, you may pay a lot more. The graduated income tax feature adds to the injustice of taxation and hits hard at those who by their savings and their ability have shown themselves to be efficient satisfiers of the wants of man. Taxation is bad enough without adding special features which penalize the doers, the creators of wealth, the inventors, and the rest upon whom progress for all mankind depends.

Taxes are extorted for projects the "taxpayer" does not approve of. They cause dislocation of scarce economic resources and retard growth. They enable the state to carry on all manner of anti-freedom activities. They permit the state to manipulate persons, or special interest groups, by helping them or harming them by tax regulations. It has been truly stated that "The power to tax is the power to enslave."

What is needed is not "tax reform" which is a euphemism for "tax him more and me less"; not more taxes on business which is, after all, ultimately passed on to the consumer; not more taxes on more things or on "bad" things like cigarettes, poor housing, or luxury cars; not tariffs or savings bonds or deficit spending or inflation or any other gimmick that politicians pull to hide the magnitude of their theft from the wage earner. What is needed is an end to taxes entirely!!!

It is argued that taxes are necessary to support services of government. It is claimed that garbage would lay knee deep in the streets if trash removal wasn't provided by government; that muggers and rapists would roam at will without government police on hand; that the commuter train and bus lines would cease to exist if turned back to private enterprise. Why, we might ask, would men be so foolish to allow such services to cease without the government's intervention? Do men go bare foot because the shoe industry is still a private operation? Do men forget to report to their jobs every morning because the government does not yet provide them with alarm clocks? Of course not. It is ridiculous to assert that rational men would fail to voluntarily support services they need if they were not forced to do so. And it is ridiculous, as well as immoral, to force men to support services they do not use and do not value, just because one man or group of men think they know what is best for everybody else.

Government services performed today could be provided just as well by free market enterprisers. People would pay for what they desire. No one person would be forced to work for the benefit of another (sometimes known as slavery) and no other person could expect to have that person work for him. Taxation is theft and should be abolished. Government monopolies must be removed so that entrepreneurs can freely compete and make taxation unnecessary. Only then will man be truly able to enjoy the fruits of his labor.

*Reprinted from SOCIETY WITHOUT COERCION by J. Wollstein.

A Publication of the Society for Individual Liberty,
304 Empire Bldg., 13th and Walnut Sts., Philadelphia, PA.

threat of violence—legal or illegal—to impose his will or viewpoint upon any peaceful person. Generally speaking a libertarian is one who wants to be governed far less than he is today.

A libertarian believes that the government should protect all persons equally against external and internal aggression, but

should otherwise generally leave people alone to work out their own problems and aspirations.

While a libertarian expects the government to render equal protection to all persons against outright fraud and misrepresentation, he doesn't expect the government to protect anyone from the consequences of his own

free choices. A libertarian holds that persons who make wise choices are entitled to enjoy the fruits of their wisdom, and that persons who make unwise choices have no right to demand that the government reimburse them for their folly.

A libertarian expects his government to establish, support,

and enforce the decisions of impartial courts of justice—courts which do not recognize or refer to a person's race, religion, or economic status. If justice is to be rendered, the decisions of these courts must be as binding upon government officials and their actions as upon other persons and their actions.

A libertarian respects the right of every person to use and enjoy his honestly acquired property—to trade it, to sell it, or even to give it away—for he knows that human liberty cannot long endure when that fundamental right is rejected or even seriously impaired.

A libertarian believes that the daily needs of the people can best be satisfied through the voluntary processes of a free and

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A History of the Libertarian Party

The Libertarian Party, currently ranked third among America's six significant nationwide minority parties, was founded in Colorado in 1971. It was established to provide a political platform for Americans who believe in the supreme importance of individual liberty and that no other political party is consistently pro-freedom (both economic and civil).

The Libertarian Party candidates for President and Vice President in the 1972 election were John Hospers and Toni Nathan. They received one Electoral Vote from a Republican Elector in Virginia who could not bring himself to vote for Nixon. The LP was the only minority party to receive any Electoral Votes in 1972.

Plans for the Libertarian Party were first discussed formally at a meeting held in Westminster, Colorado, in July of 1971.

The new party made its debut in January 31, 1972, with 250 members. When its first national convention was held in Denver that June the membership had risen to nearly 1,000.

The Convention was attended by about 100 members who nominated Dr. John Hospers, Director of the School of Philosophy at the University of Southern California, as their Presidential candidate and Ms. Toni Nathan, a broadcast journalist from Eugene, Oregon as their Vice Presidential candidate. Ms. Nathan was destined to become the first and only woman in American history to receive an Electoral Vote.

Oklahoma was one of ten official state delegations at the Convention. Oklahoma libertarian D. Frank Robinson was Chairman of the Constitution/By-Laws Committee and was elected one of four at-large members of the party's national executive committee.

Since the '72 elections the LP has grown to over 3,000 dues-paying members around the country. There are party organizations formed or forming in 32 states. Membership is expected to reach 6,000 by years end double again to at least 12,000 by January 1976.

There are currently six minority parties in the United States who seem to merit some national attention, and whose vote-getting potential can be considered significant. These are the American, Peoples, Libertarian, Socialist Workers, Social Labor and Communist parties.

Of the six, LP is currently number three in actual votes received. It is behind the American and Peoples parties, but ahead of the three far-left parties.

In philosophy the LP overlaps partly with the American Party (on economic issues) and the Peoples Party (on civil liberties issues). The Libertarian Party is diametrically opposed to the other parties on practically every issue.

The LP expects to run a strong third party race by the 1980 Presidential election and win some Congressional seats by then as well as some state offices. To gather the support enabling them to do this the LP believes it will be necessary to strike down discriminatory ballot laws which make it virtually impossible for the American voter to elect any candidate other than what the two major parties offer them. Recent studies have shown an increase in independent voters and some political scientists not libertarian have claimed that the two major parties are splitting up.

The LP presently draws most of its support from middle-class workers (skilled labors, technical, clerical, lower to middle management) and professional class people in the 20 to 40 age bracket. These people are intensely concerned with inflation. They are the most heavily burdened with taxes. They are dissatisfied with the failure of public education and seem to be increasingly suspicious of bureaucratic government, large corporate enterprise and the giant labor unions.

...Libertarian

[Cont. from p. 6]

competitive market. And he holds the strong belief that free persons, using their own honestly acquired money, are in the best possible position to understand and aid their fellow men who are in need of help.

A libertarian favors a strictly limited form of government with many checks and balances—and divisions of authority—to foil the abuses of fearful power of government. And generally speak-

ing, he is one who sees less, rather than more, need to govern the actions of others.

A libertarian has much faith in himself and other free persons to find maximum happiness and prosperity in a society wherein no person has the authority to force any other peaceful person to conform to his viewpoints or desires in any manner. His way of life is based on respect for himself and for all others.

A libertarian doesn't advocate

Local News

The LPO has a booth at the Oklahoma State Fair in Oklahoma City. Come see us in the Building of Modern Living. We will feature a large graph like the one on page 8 which will have many candidates for state office plotted on it. Visitors can answer a brief questionnaire so they can plot their own position. Much literature and many books will be on display.

The first chapter of the Libertarian Alternative was established September 10th at Oklahoma State University in Stillwater. Dan Phillips organized the meeting which had five students in attendance. Prof. Jewsbury in the History Dept. is the faculty advisor. Contact Dant at (405) 372-0080.

The first organizational meeting of the Libertarian Alternative of the University of Oklahoma will take place in Norman, Sunday, September 22nd, at 7:30 pm. Contact Steve Hudson at (405) 360-1197 for information.

State Chairman Tom Laurent held the first meeting of the Logan County Libertarian Alternative in Guthrie on September

3rd. Sixteen people were in attendance. They are investigating City Council races in the spring.

Libertarian Alternative is primarily an educational and social group which works in various ways to educate its members in the philosophy and applications of Libertarianism. Not strictly an arm of the LPO, LA is more versatile in the activities it may undertake. In fact, as long as we don't violate the rights of others, just about anything might happen. Chapters are planned at Tulsa University, Central State University, and Oklahoma City University this fall.

If you are interested in investigating any of the existing Libertarian Alternatives or in starting a chapter in your area, contact the person listed or the LPO office at the address and phone listed on the masthead.

National News

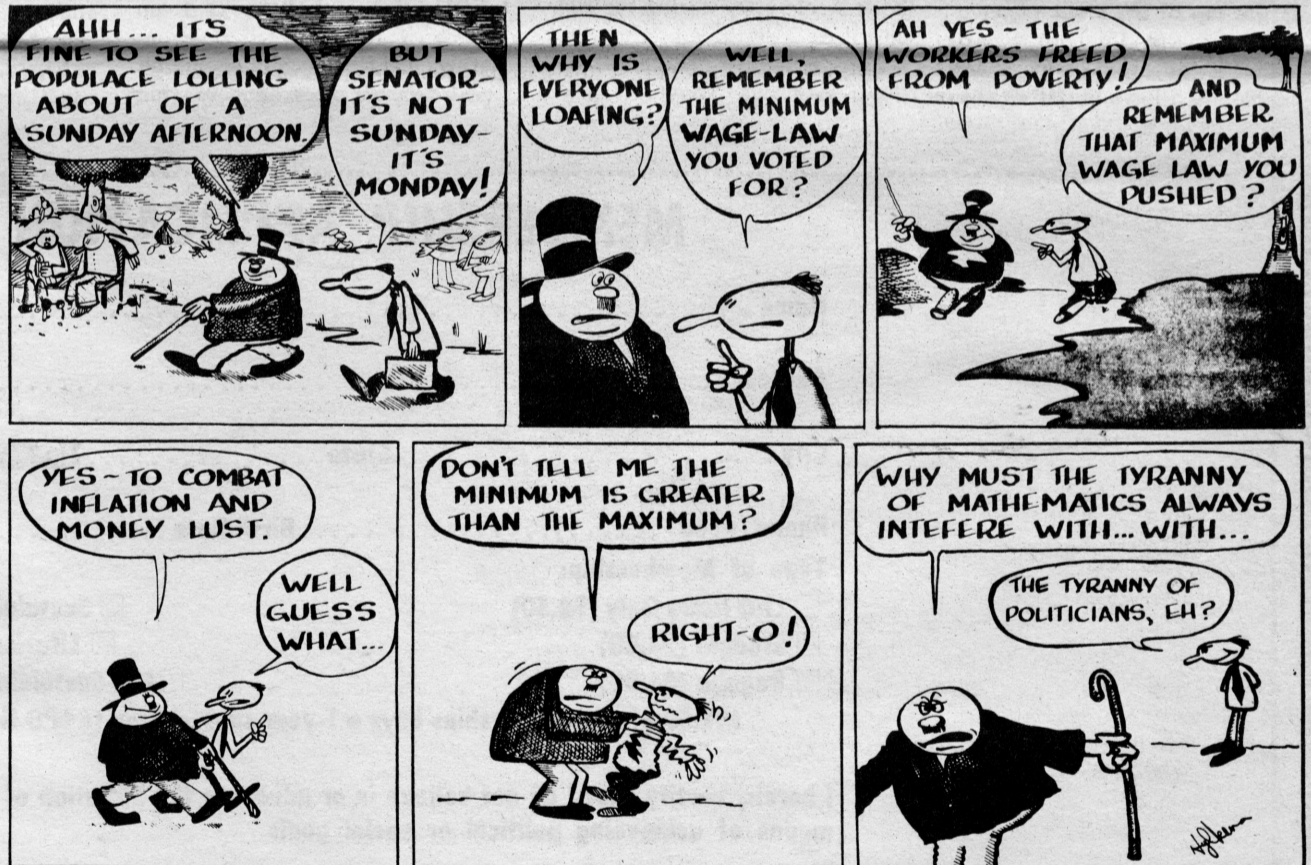
Twenty-five to thirty libertarians are running for office around the country this fall. Jerome Tuccillo, running for Governor of New York, is likely to get the 50,000 votes needed to win the FLP a permanent place on the New

York ballot. Sandy Cohen candidate for Congress in upstate New York, has an excellent change of culminating his tow-year campaign with a victory. Karl Bray, running for Congress in Utah, also has an excellent chance for success.

The National Headquarters has been moved to 550 Kearny Street, San Francisco, CA 94108. The LP News has just gone to a tabloid format and is an excellent source of information about national happenings. Just \$5 a year. A steady stream of press releases is getting our message to the media. The search for a full-time executive secretary and the funds for his or her salary is underway.

Porter Davis and John James of Colorado have undertaken the co-chairmanship of LINC '76. LINC is a project designed to promote a slate of 100 Congressional candidates in '76 in hopes of electing 20-30. This would establish a Libertarian caucus in Congress for powerful leverage, as well as decisively elevating the LP to major party status. Anyone interested in helping should contact Porter or John through the LPO office.

RANDALL K HYLKEMA



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...Non-Coercion

[Cont. from p. 1]

To see the clarity which this new reference point brings to political analysis, refer to the graph on the right. The lower axis represents degrees of economic freedom, usually associated with the Right. The upper axis represents the civil liberties generally associated with the Left. At the zero point on both axis we have no freedom; at the opposite extreme, we have total freedom.

Based upon recent voting records or expressed political philosophies, several politicians, parties, candidates, groups and governments are plotted on this graph. Notice the heavy dark line slanting from left to right and top to bottom in the upper quadrant. This represents the political spectrum of "mainstream" American politics. The thinner line stretching from the poles of no freedom to total freedom represents the historical tendency of societies to move over time toward one pole or the other. Because of the inherent tensions between a mixture of freedom and controls, a society at sharp variance with the latter line is inherently unstable and will move toward more or less freedom. The intersection of these lines with movement toward total freedom is the source of the Libersign, the emblem of the Libertarian Party which appears at the top of the front page.

A study of this graph will make it apparent why many people often have initial difficul-

ty in grasping the Libertarian position. With the help of the politicians of the two "major" parties and the media, we have been structuring our political thinking along essentially false issues. While Left and Right actually offset one another with their own mixtures of freedom and controls, they deal hardly at all with the issue of freedom or slavery. It is this issue which proves both the value and the virtue of the Libertarian position.

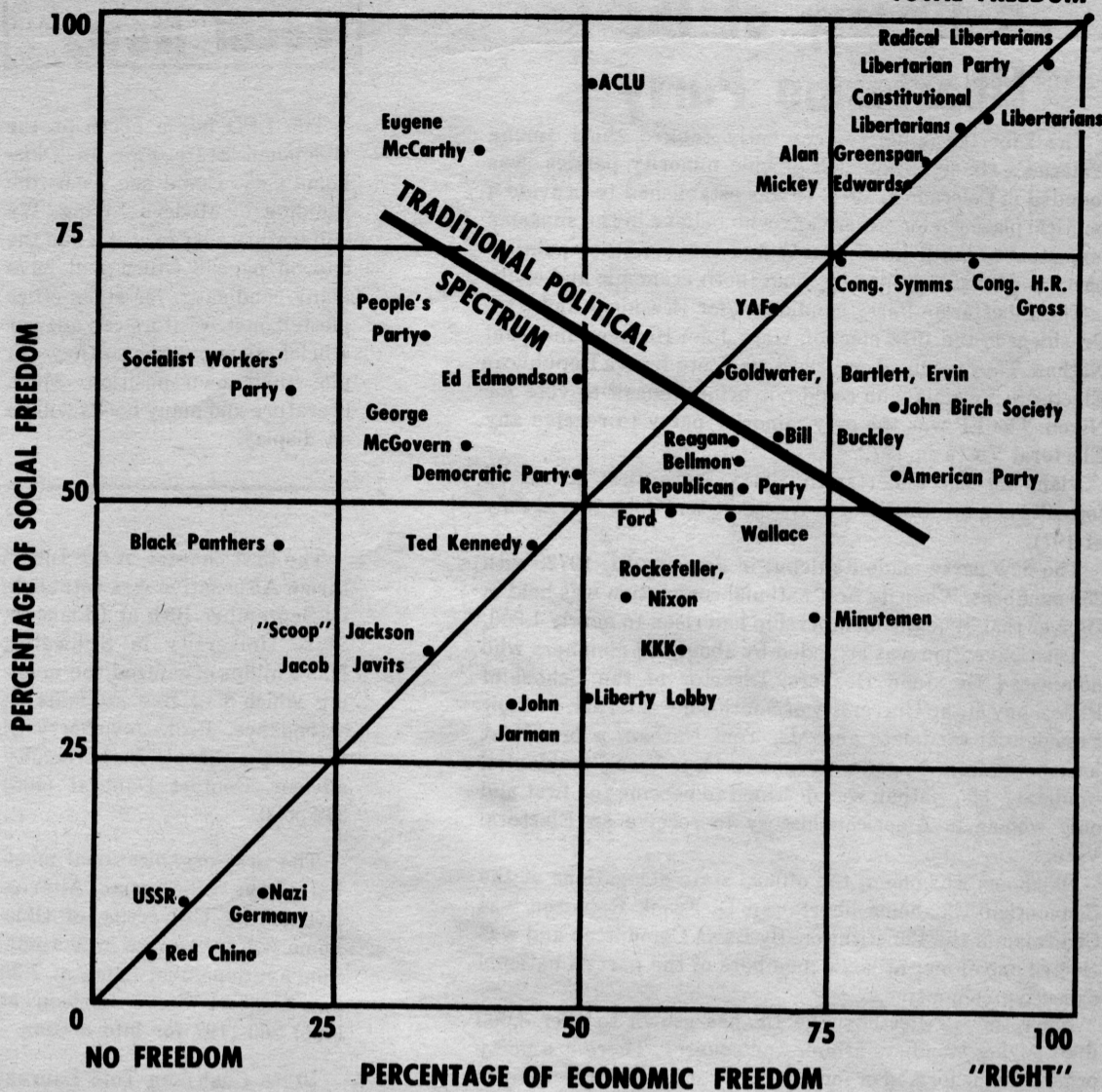
The Libertarian sees that the fundamental political issue is whether the State is to dominate the individual or whether the State, if it exists, shall serve only to protect the individual from aggression. Does the individual have an inviolate right to his life, liberty and property, or is he a mere pawn to be exploited through the mechanism of the State for the benefit of some ruling class or pressure group?

It is the predominant importance of this issue among Libertarians, and its utter neglect by other parties and most politicians, that distinguishes the Libertarians from the political "establishment." A comparison of the plotted positions of each of the parties shows that the Libertarian Party offers the only genuine alternative to our current situation.

The trend toward Statism has been accelerating during the last 50 years. Contrary to the conservative lament, there is nothing inevitable about it. The

"LEFT"

TOTAL FREEDOM



State can be stopped and the trend reversed. Fortunately, the first step is easy. It begins with YOU. If you believe that no person may aggress against another, and that society should be restructured according to this

principle, then join us to educate yourself and others about the Libertarian alternative. We can work miracles once we decide that we no longer have to be unhappy. Consider the alterna-

Special thanks to David Nolan, co-founder of the National Libertarian Party, for development of the political system graph, origination of the Libersign, and updated information used for plotting positions.

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