



The Illinois Libertarian

LIBERTARIAN PARTY OF ILLINOIS • BOX 313 • CHICAGO 60690

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Tax Strike Seizes National Attention

by George O'Brien

If on August 1st, 1977 anyone would have suggested that a libertarian project would mobilize thousands of property owners into a protest; convince hundreds to withhold tax payments; put a tax strike in the front-page headlines of all three Chicago daily newspapers and into the feature stories of radio and television news for several days; have the president of the Cook County Board attend a tax strikers' meeting; cause the Governor of Illinois to express support for our goals; and result in the County Assessor calling for a new assessment procedure that would reduce taxes drastically; rational political observers would have called these predictions crazy. Yet that is precisely what some crazy libertarians have done.

It didn't just "happen." In spite of the grumbling and cursing of many property owners, there would have been no substantial action without leadership and organization. This came, most notably, from Jim Tobin, the libertarian leader of National Taxpayers United of Illinois. LPI member Mike Hepple has also done many hours worth of back-breaking organizational work. Assistance also came from Milton Mueller, LPI state chairperson, Richard Suter, former LPI state chairperson, and Ken Jameson, former Illinois Libertarian editor, not to mention non-party libertarians Bonnie Kaplan and Joe Maxwell. All played major roles in getting the strike off the ground.

The result, incredible as it may seem, could very well be a change in the assessment method along with a heightened anti-tax consciousness in Cook County. Interest in the Libertarian Party has increased, as shown by the three LPI members who were sought out and interviewed by North Suburban newspapers (George O'Brien in the Bensenville Banner; Milton Mueller in the Suburban Trib, North Shore; and Bernie Sommer in the Suburban Trib, Northwest).

The reason for these results is that the "crazy" people who began this project dared to be radical, and were willing to work hard to succeed. It is clear that a more moderate approach would not have accomplished as much. Government officials could easily ignore milque-toast appeals for "fairness" and "reasonable" taxation. But the tactic of a tax strike was so dramatic that it ignited the interest of the people and scared the politicians into action. In short, radicalism works.

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The Canal Treaty: Negotiated Imperialism

by Milton Mueller

Jimmy Carter has shown an amazing ability to defuse libertarian issues without contributing in the least to the advancement of individual freedom. He announced, for example, that the U. S. would withdraw American ground troops from South Korea--but at a snail's pace, and he will still keep the U.S. Air Force there.

The Panama Canal treaty is another one of these cases. From listening to the hue and cry surrounding the treaty, one might think that Carter has done the right thing and brought an end to that remnant of "big stick" diplomacy. But the terms of treaty itself are almost as bad as outright retention of the canal. The treaty is quite unacceptable to any advocate of non-interventionist foreign policy. Libertarians should oppose ratification--but for reasons far removed from those of the right-wing militarists who want to continue United States control of the canal.

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Special Event Oct 15

The Libertarian Party of Illinois is ready to kick off its 1978 campaign. On Saturday, October 15, we will be introducing our slate of candidates at a special fund-raising dinner. Jim Tobin, who has led the fantastically successful North Shore tax strike, will be one of our featured speakers.

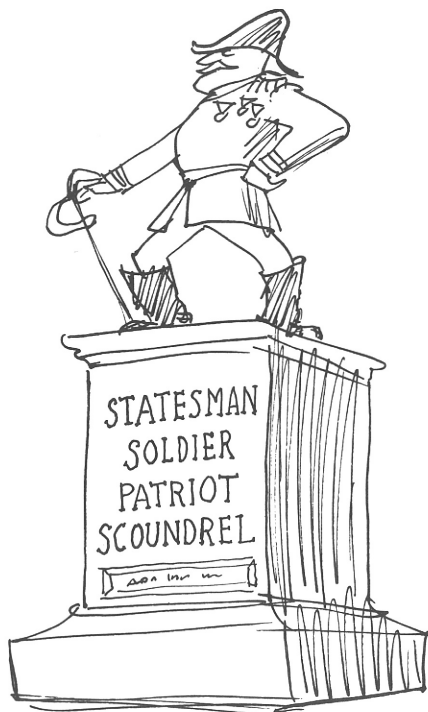
The Libertarian Party stands poised to start making our presence felt on the political scene. Help us get off to a good start by attending this first event of the 1978 campaign. Mark your calendars for October 15th, and meet our new candidates for statewide office, the U.S. Senate, and U.S. Congress.

Property Tax Revolt

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Since our last newsletter, events have been breaking quickly. Here is a chronological list of the more significant developments since the first meeting in Evanston at which 200 people voted to strike.

- AUG. 9: Winnetka meeting; 175 attend, unanimous vote to strike.
- AUG 10: Glenview meeting; 200 attend, unanimous vote to strike.
- AUG 11: Palatine meeting; 225 attend, unanimous vote to strike.
- AUG 12: Wilmette meeting; 200 attend, unanimous vote to strike.
- AUG 13: Anti-tax demonstration before the Evanston City Hall; 250 attend, and the story makes the headlines of both the Chicago Tribune and the Chicago Sun-Times.
- AUG 15: Deadline for property tax payment. Protesters led by Tobin march on the County Board, the Assessors office, and the Governor's office. Governor Thompson agrees to see the protestors; says he agrees with the goals of lowering taxes and cutting spending but balks at calling a special session of the legislature.
- AUG 16: Sudden surge in County Treasurer's office leads the Treasurer to claim the strike has "fizzled." No figures are released concerning receipts.
- AUG 18: Before an audience of 500 people, Jim Tobin, George Dunne--the President of the Cook County Board--the legal counsel for the County Assessors office, and the head of the State Department of Local Government Affairs meet to discuss the tax problem. Tobin declares that "all taxes are immoral" and is applauded. Dunne agrees that property taxes are at the "confiscatory level," and agrees to the taxpayers' demand that all taxes be approved by referendum, and that referenda to decrease taxes should be allowed.
- AUG 19: Dunne agrees to use the "power and influence of the Cook County Board" to help achieve tax relief.
- AUG 22: Governor Thompson asks the County Assessors office to delay by several months any sales of delinquent taxes.
- AUG 28: Front-page Chicago Tribune article announces that the Northwest Quadrant of Cook County is now being reassessed; organizational work in the area begins.
- SEP 2: Tully, the County Assessor, announces a new assessment scheme that would not reassess any homes until they were sold.



WHEN ONE IS NOT ENOUGH

by George O'Brien

Of all the "social issues" discussed by libertarians, polygamy is certainly one of the most ignored. This is a shame, because the illegality of polygamy is a clear case of gross injustice against a group of people too impoverished to fight back.

Obviously, state interference into the marital life of its citizens is unjustified and constitutes an invasion of privacy. Besides the moral issue, however, there are many practical reasons why polygamy should be legalized.

Economic: Obviously, polygamy would reduce the number of unwed mothers. Indeed, allowing more than one wife in a household would reduce the need for day care centers, as well as "Aid to Dependent Children" subsidies. More than one husband would have similar benefits; the family could better afford the cost of new homes, reducing the need for HUD, FHA, etc. Further-

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Fears About E.R.A.

By Jean Natale

There are libertarian women who bake pies, bread and chocolate chip cookies. They have families, and enjoy making a home for those families. They knit and sew. They like to wear long dresses. They listen to Strauss waltzes and read novels by Victoria Holt. But that's not the reason they oppose the Equal Rights Amendment (ERA).

There are other libertarian women who are dentists, architects and CPAs. They write books and repair leaky faucets. They like to wear tweed suits. They listen to Bela Bartok and read novels by Virginia Woolf. They oppose ERA also.

Libertarian women have diverse characters and personalities, but the reason they oppose ERA is not to be found in their individual images and tastes. Libertarian women oppose ERA because they believe in freedom.

The language of Section 1 of ERA, "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex," is acceptable to all intelligent women. But libertarian women are disturbed by Section 2 with its call for Congress to have "the power to enforce, by appropriate legislation, the provision of this article."

The "appropriate legislation" of Congress has always placed the American woman's life under the control of others. Libertarian women want to decide for themselves, and they want all women to have the freedom to decide for themselves, what their individual roles and lifestyles are to be. Libertarian women could only support an amendment that stated, "Congress shall make no laws respecting women."

Libertarian women are not interested in revenge for past injustices either. They respect the rights of others. They do not want laws that restrict others in order to give women special privileges. It is morally wrong for either sex to have legal power to bend the other to his or her will. If men do not want women in their businesses, their hospitals, their universities, then women should be able to found their own businesses, hospitals and universities. In our climate of relative freedom women already own one out of every 22 business firms in the U.S. And women are increasingly welcomed into male dominated institutions because in a free society ideas change and conditions change.

Unfortunately, an enemy stands in the way of those members of both sexes who want to advance themselves by the proven means of individual enterprise. That enemy is Congress, and Congress' counterparts on the local scene. We have more than 1,000 federal programs, more than 80 regulatory agencies and more than 100,000 government workers whose primary responsibility is to tell other Americans, men and women alike, what Congress has said they can and cannot do, all of which effectively stifles their creative energy. This is the same Congress that stands ready to carry out the dictates of ERA. This is the same Congress whose members are the spiritual descendants of those who once gave husbands the power to control women's lives and possessions.

Rather than work for equality by using government to further women's special interests, libertarian women prefer to work for equality of rights under laws that express the ideal of maximum freedom for all citizens and reflect the fundamental principles of the American Constitution. That's why libertarian women oppose E.R.A.

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more, unemployment compensation would be less of a problem, since a polygamous family would have many more than two potential breadwinners.

Family cohesiveness: Legalizing polygamy would do wonders for promoting the family. No longer would divorce be required when a person wanted a new sex partner, or was bored with his or her spouse. If it is good for young children to have a father to look up to, just think of how much better it will be if there are multiple fathers working on different shifts. Infidelity, and all its attendant problems, would be quite unnecessary.

Social stability: A strong family structure is thought to be the backbone of a stable society. What, then, could be more useful than increasing the number of people involved? No

longer will society have to be afraid that one spouse will shirk his or her responsibilities. There will always be someone else in the family to do the job. Prostitution will decline, since multiple wives will satisfy a man's need for diversity, and vice-versa.

The advantages of legalized polygamy are numerous. Opposition to it seems to stem only from a desire to impose a certain life-style upon everyone, even when it is disadvantageous to do so. It is time the polygamists of both sexes came out of their closets and received credit for being the social benefactors that they are.

E.R.A.--A LIBERTARIAN OPPORTUNITY

by Milton Mueller

Libertarians have been uncomfortably silent about the Equal Rights Amendment for too long. If we are careful to avoid the arguments advanced by both the Right and the Left, and examine the amendment from a purely libertarian perspective, the issue is clear: we should support E.R.A., both for ideological reasons and for tactical reasons.

Compare the wording of E.R.A. with a plank from our platform. The proposed amendment reads: "Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex." Now here's the first part of our platform plank on "Discrimination:" "No individual rights should be denied or abridged by the laws of the United States or any state or locality on account of sex, race..." and so on.

The intent of these two passages is essentially the same. Why, then, are Libertarians dragging their feet on the issue? I think I know the reason. It is ideological cowardice. These are harsh words, but I think they are deserved.

Many libertarians, after hearing the rhetoric about "banning job discrimination" coming from advocates of E.R.A., take them at their word and assume that this is what "equal rights under the law on the basis of sex" means. It is infuriating to see libertarians so willing to totally surrender the cause of women's rights and the meaning of "rights" to the political left in this way. Without so much as a skirmish, we are allowing the Left to take over an issue they neither deserve nor understand, simply because we have chosen to respond to their rhetoric in a knee-jerk, reactionary way. We have committed a sin that can be fatal to our new political alternative--we have let them define the issue.

Let's get one thing straight: Equal Rights under the law on the basis of sex is OUR ISSUE. Marriage laws and other forms of government-defined sex roles have been under fire from individualist libertarians for more than 120 years. The libertarian "free love" movement of the early nineteenth century includes such impeccably libertarian figures as Lysander Spooner and Benjamin Tucker. Libertarians are the ones who believe that there should be no distinctions in the law between men and women. Libertarians are the ones who believe that political rights accrue to individuals, not sexes. Furthermore, the advocates of E.R.A. on the Left manifestly do not believe in equal rights--they advocate special favors on the basis of sex, such as affirmative discrimination for women. Likewise, Phyllis Schlafly and her ilk on the Right also don't believe in equal political rights--they want to maintain the role of government in marriage.

Equal rights on the basis of sex is a libertarian cause, and its about time we stood up and said so. Later in this article, I will describe the ways in which government legislates sex roles. But first, I'd like to clear up this business about "job discrimination."

Libertarians oppose forcible interference with non-coercive discrimination where private property is at stake. As individualists, we despise bigotry and collectivist stereotypes whether it is based upon sex, race, or any irrational standard. But we still recognize that bigots have political rights too. Thus, if a bunch of men are silly enough to want to run a social club or a business that excludes women, their right to do so should be defended, in the same way and for the same reasons that the A.C.L.U. defends the right of Nazis to free speech. This belief is not at issue in this article.

The real question is, does E.R.A. in any way enlarge the government's power over non-coercive, private discrimination? The answer is a resounding NO.

Equal rights on the basis of sex is our issue; it's about time we stood up and said so.

Hasn't anyone noticed all the H.E.W. actions against sex discrimination which have occurred without E.R.A. in our constitution? The recent action banning an all-boy school choir is only the most infamous of many such lawsuits. The government simply doesn't need a constitutional amendment to do such things; it has done them without E.R.A. and it will continue to interfere with free association whether or not it passes. The real culprits are a number of federal, state and local laws already on the books which outlaw purely private, non-coercive discrimination. Most of these regulations stem from the Civil Rights Act of 1964.

In sum, E.R.A. merely guarantees sexual equality under the law. Many laws on the books may be irrational or coercive (such as the draft), but that is an entirely separate issue that provides no logical basis for opposing the traditional libertarian commitment to equality under the law. Indeed, if passed E.R.A. could serve to get rid of many laws. An "affirmative action" program for women (or men) would clearly be inequality under law on the basis of sex, and hence unconstitutional.

Now that the job discrimination bogeyman is laid to rest, we can go on to an examination of the present inequality on the basis of sex now existing in our laws. Our active support for E.R.A. would give us an excellent opportunity to expose and condemn all instances where the state erects legal barriers between men and women.

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Just think of all the laws ERA would make unconstitutional! Protective labor legislation, marriage laws, child custody rulings...it's enough to warm the heart of any true libertarian. If passed, the Equal Rights Amendment could serve as the basis for all sorts of lawsuits against government. The ERA could be to libertarian feminists and gays what the "equal protection" clause of the 14th Amendment has become to the liberals-- a legal bludgeon used against the State to advance our own interpretation of individual freedom.

To understand this seemingly over-optimistic assertion, it is necessary to be more specific about where the government presently erects legal differences between men and women. Linda Abrams, a member of the Association of Libertarian Feminists, gave an excellent speech at the National Convention in San Francisco about just that. Abrams is a lawyer, and her talk detailed the way government has made marriage into a nest of legal obligations and sex-role stereotyping. Most marriage licenses legally (i.e., coercively) require that a) the husband be responsible for support; b) a life-long commitment between spouses is envisioned; c) only one marital partner is allowed; d) only heterosexual partners are allowed; and e) the wife make it her duty to "serve" the husband. Further, the government severely limits the right of married persons to arrive at voluntary contracts defining their relationship. Women, for example, cannot make contracts with their husband for payment for housework; the performance of these duties is required by law as part of the marriage license. (How many feminists advocating "Social Security payments" for housework knew this?) Parents cannot contract away the right to custody or support of a child after divorce. Indeed, many men are complaining about the lack of "equality under the law" when it comes to custody rights. Most judges assume, on the basis of sexual stereotypes, that the mother is automatically more qualified to keep the child than the father.

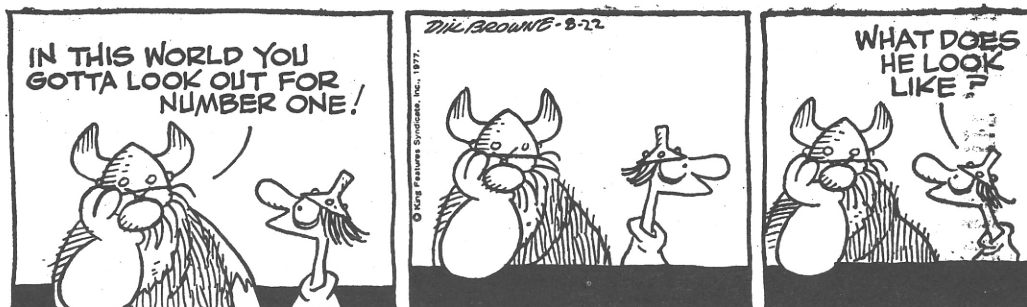
The ERA, if passed, would have obvious implications for gay rights, too. An end to government sex-stereotyping would mean that men could marry men and women could marry women. Take that, Phyllis Schlafly! Who's in favor of "big government" now?

The feminist movement needs to know that government defines sex roles (they obviously aren't aware of it now) and they need to have libertarians telling them about it. The Women's Movement's focus on discrimination in housing and employment seems to have arisen primarily through default. Job discrimination is not the biggest problem facing women who are concerned about political equality. It is simply a symptom of the root cause: the use of government power to define and limit sex roles via marriage laws and other laws. Compared to the basic human right to contract for the conditions of partnership, and faced with the disastrous consequences of governmental limitation of that right, getting a certain percentage of women into corporate boardrooms seems tangential, to put it mildly.

Let's face it: government has a coercive monopoly on matrimony, and we oppose coercive monopolies. Not only does the State issue a license and charge us for the "privilege" of living together, it also stipulates by force the conditions of our living together. You may only have one spouse; bigamy is a no-no. You must marry someone of the opposite sex; homosexuality is socially unacceptable. The wife will serve her husband, and you must assume that you're stuck with each other for life. And if you think you can escape all this by simply living together, think again. Common-law marriage may sneak up on you, and suddenly you are slapped with all the legal obligations whether you know it or not. And if you don't like these arrangements, you have a choice of being fined or going to jail.

I cannot think of any institution save government, which can take the simple, human desire to declare a bond and live with another person(s)--and pervert it so mercilessly.

Equality under the law on the basis of sex is a desirable, impeccably libertarian goal. No, the ERA is not perfect. We would all prefer a constitutional amendment declaring, as one writer has suggested, that "Congress shall make no law respecting women." But we do not have the chance to be choosy. We are confronted, RIGHT NOW, with a political situation in which the entire subject of women's rights is being centralized around ERA. The battle lines are being drawn--and if we sit back and refuse to participate on the grounds that we prefer some imaginary constitutional amendment that has never been publically presented, those battle lines will be drawn on an irrational basis. Active support for ERA gives us the opportunity to clear the air of the muddled ravings of liberals about "discrimination" and the right-wing cries of "un-American" and "lesbianism." I am tired of seeing libertarians sit back and let such foolishness define the terms of political debate. Let's make the Equal Rights Amendment part of our 1978 campaign--and raise the real issue: equality under the law for men and women.



CANAL TREATY Continued From Page 1

To understand just what is wrong with the treaty, we must look at the history of U.S. involvement in the isthmus area. The U.S. had been intervening militarily there years before "Panama" ever existed as a sovereign state, and years before the canal was ever built. Our takeover of the Canal Zone is a long tale of bribery, political manipulation, and sheer military force.

American interest in the Panama area was sparked by bribery. Around 1900, the representatives of a railroad running across the isthmus contributed \$60,000 to the Republican Party, after which Teddy Roosevelt and the Republican speaker of the House took a sudden interest in obtaining the area. Roosevelt proposed a treaty to the government of Colombia (Panama was a province of Colombia at the time) asking it to give up all police powers in the Canal Zone for \$10 million (less than \$30 per acre). Colombia rejected the treaty. The U.S. responded by organizing the railroad workers into an "independent Republic," sending a gunboat to Panamanian waters, and announcing our immediate recognition of the sovereign state of Panama.

It is important to understand that the Canal venture was government-financed from the beginning. The primary motivation for getting the U.S. Government involved was to use taxpayers' money to buy off the worthless claim of the bankrupt French company which had earlier tried and failed to build a Canal.

The "secession" of Panama from Colombia was merely a device for funneling millions of dollars into the pockets of the economic interests which stood to profit from American involvement. Thus, the French stockholders received \$40 million of tax money for their worthless claim. William Cromwell, the lawyer who represented the railroad across the isthmus, received \$800,000 in legal fees. And, of course, the business interests that stood to profit from the existence of a canal were safely relieved of the cost and risk of constructing it, since it was now a government-operated enterprise.

It is also important to understand that the U.S. has never actually owned the Canal Zone. From the beginning, we have paid Panama a certain fee for the right to run the Canal. Currently, we pay the Panamanian government \$2.3 million a year. Thus, Reagan's claim that the Canal is "ours--and they can't have it" is clearly imaginary. This fact also squelches the idea of some libertarians that the U.S. government should simply "sell the thing." It is not ours to sell; we're renting it.

The U.S. Government cannot simply "sell the thing." It is not ours to sell; we're renting it.

Now let's examine the treaty itself. The most glaring fact about it is that it doesn't do anything for the rest of this century. The United States government will continue to operate the Canal and leave about 10,000 troops in the Canal Zone. Until December 31st, 1999, the only difference the treaty makes is that our yearly payments are higher. Libertarians can't get too upset about that, though, because the payments will be financed out of Canal revenues. However, while the U.S. is still operating the Canal, our generous diplomats negotiated a package of \$345 million worth of loans and credits for the Panamanian government---both for "economic development" and for military defense. Thus, the Panamanian president Torrijos looks like he is well on the way to becoming another fascist dictator aided and abetted by that paragon of human rights, the United States Gov.

After our reign over the Canal expires in the year 2,000--by which time, coincidentally, the Canal may be obsolete--Panamanians trained by the U.S. will run the canal. BUT, according to Newsweek, "a major concession by Panama would assure the Canal's neutrality after Dec. 31st, 1999, and American diplomats were already interpreting that document (the treaty) as a license for U. S. military intervention if necessary."

This is incredible. What are Reagan and the conservatives complaining about? In a nutshell, the Carter treaty buys off Torrijos with all sorts of military goodies and loans, keeps the canal under our control until a time when its value will be questionable, and after that time, gives the U.S. license to send in the marines. The treaty is simply negotiated imperialism, designed to defuse the threat of sabotage and revolution in Panama, while firmly retaining our grip on the Canal. It could have been negotiated by Strom Thurmond (if Strom were ever that smart.)

Despite this, all the public opposition to this treaty is coming from the Right--at least, all that I have heard. Most of the public views the treaty as a give-away. This puts libertarians in a strange position. We should publically oppose the treaty, but we must be careful to distinguish ourselves from the anti-treaty noises made by the militarist Right.

We should demand a treaty that does not put taxpayers' money into the pocket of a military dictator's regime. We should demand a treaty which does not allow U.S. military intervention in Panama. We should demand a treaty which liquidates our socialistic, government-operated Canal Zone and turn it over to private hands. Interventionism, both military and economic, has caused enough problems for us in Latin America; there is no reason to perpetuate and legitimize it by approving the Carter treaty.

LETTERS TO THE EDITOR

by Wayne Openlander

At meetings of libertarians and non-libertarians, I often hear the question, "What is Libertarianism?" Someone may answer, "libertarians believe in the non-initiation of force," or "libertarians believe in doing their own thing." The alert observer may then ask, "are Quakers libertarians? They don't believe in initiating force." "Sadists like to do their own thing, are they libertarians?" The libertarian spokesman now tries to limit his definition--except Quakers, except sadists--and tries to explain why: sadists initiate force, Quakers don't do their own thing, etc.

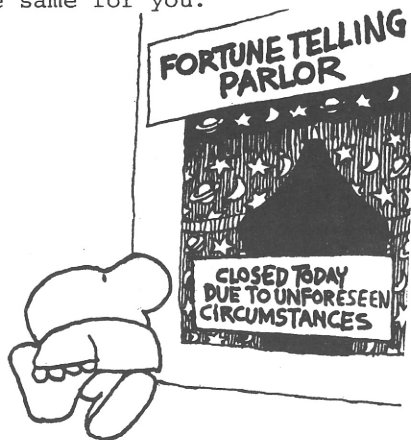
Unsatisfied by this struggle for definition, I looked in my dictionary. People compile dictionaries to guide us to a words meaning. They examine a word's roots, and how other people use it. The compilers of Webster's New World Dictionary of the American Language, copyright 1955, had this to say:

Libertarian n. (Liberty + arian)
 1) a person who believes in the doctrine of freedom of the will.
 2) a person who advocates full civil liberties. adj. of or upholding either of these principles.

Now things are clearer for me. Quakers are not libertarians because they believe in neither freedom of the will or full civil liberties. Sadists are certainly not libertarians, having these things in common with Quakers (and, if you choose, Anita Bryant). Ayn Rand is a libertarian because she believes in free will.

There are people travelling along with the libertarians who are not fully committed to either principle. These "near libertarians" have good reason to limit and restrict the definition. They advocate some but not all civil liberties. They may believe in free will, but with exceptions.

I wish to educate myself. As an experiment, I am going to apply this definition: libertarians believe in free will, or advocate full civil liberties. When a proposed libertarian idea does not agree with this definition, I will try to determine what the motives of the person presenting the idea are. I hope to report on my results in the future. If I am fortunate, I will undergo favorable growth and changes as I do this. Maybe my thoughts will do the same for you.



Editor's Reply (by George O'Brien)

Wayne has taken an interesting approach to the question "What is a libertarian?" In fact, I am attracted by his notion of using free will as a kind of common thread which seems to tie together such a strange group of individuals. However, when Wayne attempts to "define" libertarianism in this way, I must part ways.

Libertarianism is basically a philosophy of social ethics. It has been developed to provide a set of rational principles to guide one's actions in relation to other human beings. Free will, on the other hand, is a question of epistemology, which is on a much different level than social ethics. A philosophy is defined by the highest level it operates on. Objectivism, for example, is a metaphysical philosophy, since that is its root. To make libertarianism an epistemological philosophy instead of a social philosophy strikes me as wrong.

Secondly, it seems unwise. Epistemology is a terribly confusing subject, and few people agree on what is meant by "free will." Why exclude people simply because they do not understand epistemology?

Third, this approach seems to be rather sectarian, using an Objectivist framework. Clearly, people who are not Objectivists can still be libertarians, as the diversity of our movement has shown.

I would suggest a different definition: "A libertarian is one who holds that every person has a right to his/her own life and to non-coercive action, and no person may morally initiate force or fraud against another person or that person's property."

The key word in this definition is "morally." Morality in this context involves more than merely refraining from hurting others for reasons of expediency. It involves conscious recognition that certain standards of behavior are required for one to live in a civilized society.

Clearly, this definition is likely to include many people who do not believe in "freedom of the will" or any other sectarian approaches. The non-coercion principle provides an explicit and fairly clear criterion for telling us who is a libertarian. It demands a high ethical standard regardless as to why a person may believe in these ethics.

It is possible, using the non-coercion principle as a standard, to meet many peaceful, freedom-loving individuals who do not qualify as libertarians. On the other hand, the definition can still include voluntary communists, theists, astrologers, playboys, extraterrestrials, and a variety of others Ayn Rand may not care for. If they hold to the non-coercion principle, they are libertarians--and welcome.

BOOKS FOR LIBERTARIANS

THE HITE REPORT

BY MARJI KOHLS

While the Hite Report is not a libertarian book, as a feminist I am more than pleased to recommend it to everyone. Since libertarians have a long-standing concern with individual autonomy, this book is relevant to them. Were I inclined to coercion, I'd make it required reading.

Hundreds of "sex manuals" have been published, becoming much more explicit in the last fifteen years. Masters and Johnson measured physiological changes with subjects having intercourse in the laboratory. The problem with the Masters and Johnson studies, however, was that they only used women who always orgasmed, and then studied what happened while they were doing so. Later manuals tended to make both males and females feel inadequate unless they were "successful;" e.g., the female had multiple orgasms with much writhing and screaming.

The Hite report, for the first time, actually inquires of hundreds of different women what they feel during sex, what they like and don't like, what works and what doesn't. Because the book is entirely made up of women writing to women, there is no cover-ups, no false praise, no hypocrisy. The book is guaranteed to please women. My reaction over and over again, was, "My God, I'm not the only one!" Until now, women could seldom freely discuss such things, mainly because their male partners were so opposed to it.

For men, the book is recommended only for those who really care about women. The book gives frequent implications that men are stupid, insensitive, or just incompetent. But the basic conclusion of the book is that men may be ignorant because women are afraid to express what they really want. The desire of the author is for women, to seek their own pleasure, as sovereign individuals, rather than act as they think society would expect. I would hope that partners would benefit by seeing each other as separate entities able to mold unique relationships, with each achieving pleasure and neither giving sacrificially to imitate what they thought was a socially acceptable union. The Hite Report does not mince words, and is for the strong in heart and the eager in spirit.

The Moon is a Harsh Mistress

by George O'Brien

It has often been noted that Science Fiction has often been a vehicle for anti-authoritarian stories. Yet of all the "semi-libertarian" works of fiction, Robert Heinlein's The Moon is a Harsh Mistress is in a class by itself. It describes a libertarian revolt on the Moon.

This is not a model for a revolution, but it does open up a look at what a free society might be like. The society on the moon had been a penal colony with many political prisoners, so that there was a healthy disrespect for government built into the population. Also, there were few police guards in proportion to the population.

Once the oppressors on earth are vanquished, the moon colonists begin the process of creating a free society. One of the most striking features of this society is its judicial system. By custom, when two people disagreed, they would seek out a mutually acceptable arbitrator. Whatever the arbitrator decided was final, and the rest of the people would support the decision. The system was cheap, simple, and no less likely to cause injustice than the American system of justice.

Heinlein also discusses how a free society might deal with various social problems, such as a very high male-to-female ratio, with various forms of polygamy. The ability of a free society to adapt to changing circumstances is presented as one of its greatest virtues.

The underlying free-market orientation of Heinlein comes across clearly. The Moon is a free-market society all the way. For anyone who has ever speculated on what laissez-faire might be like, The Moon is a Harsh Mistress is a must. For everyone else, it is recommended because it is a well told story and a lot of fun.

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THE OTHER SHOE DROPS by George O'Brien

First, Jimmy Carter had energy package Phase I---an incredibly complex plan of taxes, subsidies, allotments, etc. But there was one problem with his program. He wanted to raise the price of energy with taxes to discourage waste, and then give rebates to the energy users who might be "hurt" by higher prices (meaning anyone who could vote). This leads to a question: if one gets rebates, why bother to conserve? In fact, why bother to go through with all this complex monstrosity? Why not just keep on holding down the price of energy, since it will have the same effect?

The cynic might suggest that Jimmy Carter's program of taxes and rebates provides quite effectively for only one thing: more bureaucrats.

The issue remains that there will be energy shortages. This is not surprising, since the government is holding the price of energy produced in the United States below the world market price. If Phase I won't bring about any conservation, and actually discourages energy production (for fear that there might be a profit made somewhere) then the next step is Phase II: rationing.

Rationing. The word must send tingles of excitement down John Kenneth Galbraith's back. Rationing, the ultimate joy of any petty bureaucrat who wants the power to make people squirm ("Is this trip necessary?"), and not just poor people as has already been done with the welfare state, but the rest of us also. No one will be immune from the indignity of being required to beg before some government board. No one will be free from the humiliation of a bureaucrat's decision that the vacation they had been saving for is not in "the National Interest."

Some people and industries, of course, will have more than enough ration cards. In Chicago, people will shake their heads knowingly and say, "clout." Political pull will determine who uses energy. No one will have the option of paying a higher price for what they want, unless they go into the black market.

Tragically, this is totally unnecessary. The energy is available, if only the price ceiling were lifted. But Jimmy Carter seems more intent upon buying votes with ration tickets.

The final irony lies in the fact that those precious ration cards printed up by "Tricky Dick" during the oil embargo have a slight imperfection. After spending \$11 million to make 4.2 billion ration cards, Washington stumbled all over itself in its rush to show how "American" this program was. It seems the government put the Gilbert Stuart portrait of George Washington on the front of the cards. This portrait is perhaps best known for being engraved on the front of a piece of fiat legal tender known as the "one Dollar Bill." Fine, you say.

But all of the coin-changing machines in the country are keyed on--yes, you guessed it--the portrait of Washington. Every ration ticket will get you one dollar in change. So who needs a black market?

& news & notes

NATHANIAL BRANDEN IN CHICAGO! As we go to press, we have just learned that Nathaniel Branden will be making a brief appearance here some time in October. The details have not been settled yet; for information call Will Kinney at 774-4105 and watch for a mailing soon. Proceeds from his appearance will be going to the Libertarian Party of Illinois and the Ann Hutchinson Institute. Branden has gone through many changes in the past few years, and his appearances are always personal, educational, and very interesting.



NEW LPI SECRETARY. Due to conflicting commitments, Joe Cobb found it necessary to resign as LPI Secretary. The SCC voted to replace him with Alida Jatich. Alida is a long time LPI member who worked very hard on both the '76 campaign and the Chicago campaign. We thank Joe for the work he has done; we hope he will remain active in the future.



NEW PARTY MAILBOX. The LPI has acquired a new mailing address. All mail to the Party should be sent to:

Libertarian Party of Illinois
Post Office Box 313
Chicago, Illinois 60690

FILM CENSORSHIP. A film about the F.B.I. that probes deeply into the personality of J. Edgar Hoover is being suppressed. According to Cleveland Amory, the film, called The Private Files, "ducked nothing --the egomania, the paranoia, even the pros and cons of the homosexual charge--yet at the same time leaned over backwards to give the other side..." Director and producer Larry Cohen reports that none of the Hollywood studios are willing to release the film. Why? Says Cohen: "Well, they see it, and they say they love it and that they'll get back to me tomorrow. And they do call that next day, too--but then they say they want to show it to the chairman of the board. And that's where it all gets very strange and very distant. After that they pass you on the street." Cohen traces the source of this problem to FBI policing of films: "The movie studios, you know, are very involved with the FBI... because of all this grabbing of films and copying them. Now every can of film you release has the FBI seal on it and says 'protected by the FBI.'"



NOTA TALK. George Price, publisher of science fiction criticism and a long-time science fiction fan, will lead a discussion of Freedom in the Future as presented in science fiction, September 18th, at 2:30 pm, at Christ Church of Chicago, 701 W. Buckingham, Chicago.



MENSA LIB/SIG MEETING will be held September 23 at 8:00 pm, at the home of M. Cheak Yee, 1450 E. 55th St, Chicago. The topic of discussion will be "determinism, compulsion and free will." Call 947-9289 for directions.



REGULATORY MAZE. Now that Carter wants to award tax credits to finance home insulation, The Consumer Products Safety Commission (CPSC) is examining insulation to see if it's dangerous. Tighter safety regulations will probably result. Manufacturers will have problems meeting the increased demand if that happens. On the other hand, the Federal Trade Commission (FTC), is concerned about insulation prices. With the energy bill boosting demand, and the CPSC possibly restricting supply, then prices just might go up. The FTC gets concerned when that happens.

We wonder how long it will be before the combined efforts of the Dept. of Energy, the CPSC and the FTC lead to price controls on home insulation? And how long after that home insulation, for which such basic items as sand and wood are the materials, will join the list of scarce resources? (From the Wall Street Journal)



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