



# NEW JERSEY LIBERTARIAN

NEW JERSEY LIBERTARIAN PARTY, P.O. BOX 56, TENNENT, N.J. 07763

\* \* \* OCTOBER 1986 \* \* \*

## CALENDAR OF EVENTS

**October 8-- NJLP Steering Committee meeting, 7:00 PM at Patti's Restaurant, 37 Bartlett St., New Brunswick. Everyone welcome. Call 201/249-7649 (Rick) for directions.**

**October 12-- Ramapo College Master Lecture Series will present Murray Rothbard. Program sponsored by the Foundation for Free Enterprise. Call FFE at 201/487-4600 for information.**

**October 25-- The Free Press Association holds First National Journalism Conference (co-sponsored by Laissez Faire Books) in conjunction with the Fifth Annual Mencken Awards Ceremony. Speakers include Nat Hentoff, Alan Bock, Martin Morse Wooster, Jeff Riggenbach and Kay Nolte Smith. Summit Hotel, Lexington Ave. and 51st St., NYC. Conference: \$60; Banquet only: \$35; Conference only: \$30 (all prices slightly higher at door). For reservations call the FPA 614/236-1908 or write FPA, Box 15548, Columbus, OH 43215.**

**October 25-- Maryland LP State Convention at the Crowne Plaza Holiday Inn on Rockville Pike, Rockville, MD. Panels on the environment and on defense, discussions, and banquet with guest speaker Karl Hess. Cost (prior to Oct. 21): \$38/person, \$70/couple. Write Maryland LP, 4323 Rosedale Ave., Bethesda, MD 20814.**

**Every Wednesday-- Libertarian Discussion Club, 6:30 PM, Patti's Restaurant, 37 Bartlett St., New Brunswick. For directions call 201/249-7649 (Rick).**

NJLP PHONE: 201/937-9674

## PAINLESS FUND RAISING?

by Mike Pierone

It has been said that freedom can be bought only with the blood of patriots, but I believe we can purchase some measure of it for less. The problem is that while most of us, like myself, are quite prepared to dedicate our time to further freedom we, like myself, do not always have the necessary cash. Since we all have talents and abilities, there can be another way to generate capital from our collective talents.

What I propose quite simply is a trade between Libertarian Party members to the benefit of the party. If you cannot afford to purchase liberty with dollars, do it with your time!

For example, assume we have an LP member who needs some typing done. Rather than pay a temporary, this person could pay the NJLP who would provide an LP member willing to donate the requisite time in typing skills, in exchange for a pledge for future services from someone else.

I am asking all members who run your own business or need a job done to call or write me first. Likewise, if you want to commit some time rather than money then get in touch. Let's create a clearing house for our members that benefits the party and its members. This is a good way to make important contacts, get to know each other and advance the cause of freedom.

If we want liberty we must pay for it. Here is an opportunity for even the poorest of us to contribute. Already donated is a day of time from the Computer Consultant who also contributed this idea-- somebody out there call me and take advantage. Let's make this idea work!

Objectivism vs. Libertarianism  
Presentation by Dr. Block

By Len Flynn

On September 10, 1986 the Laissez Faire Supper Club had Dr. Walter Block, Senior Economist at the Fraser Institute, present a talk entitled "Objectivism vs. Libertarianism" at the Thomas Street Inn in Manhattan. His talk critiqued the publication by Peter Schwartz titled "Libertarianism: The Perversion of Liberty" which was published by the Intellectual Activist newsletter.

As an introduction Block compared Libertarianism to Objectivism. Libertarianism has two axioms: (1) non-aggression and (2) private property rights and self ownership, or "any capitalistic acts between consenting adults." In contrast Objectivism is a complete philosophy of life. Politically, Objectivism shares private property and nonaggression with Libertarianism, but Objectivism also takes positions on morality, epistemology, psychology, sex, love, and even aesthetics. Objectivism has full agreement on all issues, whereas Libertarianism contains many disagreements on the various issues. Objectivism has definitively settled. Block emphatically stated that "Libertarianism is not a cult!" Critical issues must be debated for libertarians to come to a consensus, if one is possible.

Block refuted the specific points in "Libertarianism: The Perversion of Liberty." Schwartz considered the diversity in Libertarianism to be an evil, but Block considers this to be a virtue. Schwartz cites Ayn Rand's view that the takeover of university buildings by radical antiwar protestors in the late 60's and early 70's was an assault on private property. To Block this is nonsense, since government run and tax supported colleges are hardly "private." He said "Remember Ragnar Danneskjold the pirate in Atlas Shrugged and Howard Roark who blew up public housing in The Fountainhead!"

Schwartz singled out Block's book Defending the Undefendable as contemptible because it calls "slime" like prostitutes, pimps, drug smugglers, etc. heroes. Block pointed out that these people are heroic not because their actions are good or desirable but because they are noninitiators of force who heroically persist against societal condemnation and the legal threats against them.

Following Block's 50 minute presentation Roy Childs, Editorial Director of the Libertarian Review Foundation, began his comments on the talk with his view of Defending the Undefendable as "one of the greatest works of Libertarianism." Childs noted that a difficult problem for today's Objectivists is that since Ayn Rand's death, her followers are taking positions she never considered. The lack of a "final authority" in Libertarianism is particularly frustrating to Schwartz, but Childs believes Libertarianism is superior to Objectivism because Libertarianism deals with difficult issues, such as how to move toward freedom. Non-moral condemnation is a "refreshing aspect" of Libertarianism, and directly converse to Objectivism.

Childs concluded with his view that it is necessary to separate the "moral wheat" of Objectivism from the "moralistic chaff" dispensed by some contemporary Objectivists.

NOTE FROM RICH DUPREY

Now is the time to consider running for office next year as an NJLP candidate. Please give this idea some thought and call me or come to a meeting to discuss the campaign and make some preliminary plans.

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"The history of civilized man is the history of the incessant conflict between liberty and authority."

Charles Sprading  
From The Connecticut Libertarian,  
August 1986

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# SOUTH AFRICA...

## equality and/or liberty

by Don Ernsberger

Complete the following quiz:

- 1) List any three African nations where government policies are determined by "one man, one vote."
- 2) List any two African nations where black citizens enjoy the level of political and economic rights held by white South Africans.
- 3) Name any one African nation, besides South Africa, which is today the target of worldwide opprobrium, economic sanctions and call for military intervention.
- 4) Can a person ask these kinds of questions and not be a white racist bigot?

Advocates of individual liberty must indeed feel perplexed by the issues surrounding South Africa, its apartheid economic and political policies and, most of all, by the worldwide protest and call for actions to upset its present racist, authoritarian power structure.

On the one hand, libertarians rejoice to see the consciousness of so many raised in a call for action against a state which prohibits most of its citizens from the private, voluntary economic and social behavior that is basic to human liberty. On the other hand, the hypocrisy and self-righteousness of the anti-South Africa crowd makes one wonder if the world arena has any room for reason and consistency.

Couched behind the rhetoric of freedom and democracy, the activists and spokesmen in the worldwide anti-apartheid movement have in fact but one real aim: racial equality—equality independent of the degree of liberty or prosperity that results.

A survey of African politics will profoundly confuse the observer. In most of black Africa, political power is in the hands of brutal tyrants who, like their subjects, are black. In these nations no challenge to their authority is tolerated. No check against their power exists in the political system. Economic conditions range from simple misery to severe starvation. Property is generally in the hands of the state, and tribalism rather than racism fuels internal class hatred and discrimination.

At Africa's southern tip another set of conditions reigns. In South Africa, political power is in the hands of the white race. A democratic system for whites controls the lives of the entire population—white, mixed and black. Black and mixed-race challenges to white power are suppressed and prohibited. Minor checks against political oppression exist in the constitution. The economy is the most prosperous in Africa and the poorest citizens are generally better off than most black citizens in the rest of the continent. Each year tens of thousands of people from countries to the north migrate, legally or illegally, into South Africa. Property is largely in the hands of private white owners. Racism rather than tribalism determines internal class hatred and discrimination.

In summary, sub-Saharan Africa is a region of oppression, hatred and potential explosion.

To the lover of liberty oppression, regulation and tyranny are wrong everywhere they occur. To the lover of equality, a society which does not allow equal access to power over others is the chief evil. Two interesting issues arise from the confusion in evaluating South Africa and from the blatant hypocrisy of those who would crush the white South African regime but who remain silent about the brutal tyrannies in the rest of Africa that oppress, murder and starve their populations to a far greater degree than Pretoria.

The first issue is psychological in nature: why racial segre-

gation in South Africa is viewed as so much more evil than tribal and political/economic oppression throughout the rest of black Africa. The second is the ever-present conflict between liberty and equality.

The specific motivation for the seemingly strange hypocrisy in hostility to racial discrimination and acceptance of black-on-black tyranny is the legacy of segregation—the tremendous power of race guilt in the minds of millions of Americans. A very real factor in the thinking of many Americans who today view South Africa as the ultimate evil is our own history of racial oppression, slavery and segregation and the continuing racial hatred and bigotry. The civil-rights movement brought out that ugly element of our own culture into the open and created a public consciousness that in a twisted sort of way began to view white power over black lives as a far greater evil than the oppression of one human being over another, regardless of race.

The result of introducing this racial component to social value judgments was that oppression of black by white at a moderate level is today considered far worse than far greater levels of black-on-black oppression or white-on-white tyranny. This type of public psychological motivation is both understandable and important in comprehending the current anti-apartheid movement and its outlook on the variety of nation-states on the African continent.

The second issue is the conflict between liberty and equality. There is of course no conflict between liberty and political equality, or equality of rights as held by libertarian social thinking, but there certainly is a natural conflict between the notions of liberty on the one hand and economic/social equality on the other. Part of the hypocrisy within the anti-apartheid movement stems from the fact that much of this movement is upset with apartheid, not so much because of its denial of basic human liberty to black South Africans, but rather because it enforces social and economic inequality.

Libertarians have always seen apartheid as an economic contraction of the otherwise capitalistic South African economy. The major reforms which are in fact needed there, if one favors both liberty and prosperity, have nothing to do with "one-man, one-vote" as a good in itself, but rather deal with economic freedoms such as property ownership, free competition, free travel and press freedom. A conversation with anti-apartheid activists quickly reveals that their dream for a post-apartheid South Africa focuses on one-man, one-vote as a vehicle for wealth redistribution, state welfare, cradle-to-grave economics and, for some, expulsion of a white race that "does not belong on a black continent." (Talk about racism.) The value of egalitarianism rather than the value of liberty is what motivates most anti-South Africa activists and what creates their self-contradictory acceptance of brutal black rule on most of the continent.

For libertarians the issue is liberty—both the liberty of victims of apartheid and the liberty of Americans to boycott or to trade with whomever they please in the world. Black South Africans are victims of economic and political oppression. They cannot trade, they cannot own, they cannot associate, they cannot control their own lives and property the way a free human being must. Those who oppose this oppression are freedom fighters and deserve the support of freedom-loving Americans. Those who would trade white tyranny for black tyranny and would destroy the most prosperous economy in Africa to replace it with socialist misery are the enemy of blacks and whites alike. "One-man, one-vote" is not the route to freedom, but it certainly could be the route to black tyranny and economic destruction.

**WHAT SHOULD GOVERNMENT DO FOR THE ECONOMY?**

**Laissez Faire!!**

NJLP STEERING COMMITTEE

State Chair: Rich Duprey 201/445-6098
Vice-Chair: Steve Friedlander 201/874-8492
Secretary: Len Flynn 201/591-1328
Treasurer: Rick Hoegberg 201/249-7649

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P.O. Box 448
Morganville, NJ 07751

Members-at-Large: Stuart Swirsky 201/431-4491
Christie Brazil 201/846-8759
Carl Peters

Editor: Ginny Flynn

201/591-1328

STATE COMMITTEE REPRESENTATIVES

Bergen County Richard Duprey 201/445-6098
Camden/Gloucester Jerry Zeldin 609/783-4306
Essex County Nick Polombo
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These rates only apply to ads submitted camera-ready. There will be a charge for any additional preparation needed.

COUNTY ORGANIZERS

Sussex County Mike Pierone 201/827-5226

Material must be received by the 27th of the month to be in the following issue.

NJLP PHONE: 201/937-9674

NEW JERSEY LIBERTARIAN PARTY MEMBERSHIP APPLICATION/RENEWAL

Name: Address:

Phone #: ( ) ( ) I am registered to vote in County ( ) I am registered to vote in NJ
( ) Please don't include my name if the NJLP list is offered to other Libertarian organizations
( ) \$15 National Libertarian Party, includes subscription to monthly paper. \$12 if simultaneous with any of the following:
(A subscription to the monthly NJ Libertarian is included with the following dues)
( ) \$250 Lifetime Sustaining ( ) \$150 Lifetime ( ) \$35 Sustaining ( ) \$15 Regular ( ) \$5 Student ( ) I am not the 1st
member at this address & do not wish to receive the NJ Libertarian (\$10 may be deducted from Regular membership dues only)
( ) \$10 NJ Libertarian Subscription-only

"I hereby certify that I do not advocate the initiation of force as a means of achieving political or social goals"

Signature Date

Make checks payable to "NJ Libertarian Party" & mail with this form to PO Box 56 Tennent NJ 07763

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Tennent, NJ 07763

TO:

