



WEST COAST LIBERTARIAN

The Newsletter of the Greater Vancouver Libertarian Association

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FREE TRADE

by Paul Geddes

Free Trade is moral and just. The busybodies and bureaucrats who try to interfere are only interested in leeching on the wealth of the nation and forcing us to buy their inferior products. They would not fear giving Canadians greater choice if they had competitive goods.

As part of being a nation of free people, Canadians should be free to engage in all transactions they think will benefit them. They would be open to new ideas and have faith in their own ability to produce. Trade is a two way street. Foreigners will not want to sell to us unless we have something they want. Freer trade will help us concentrate our time and resources on products about which we are really competitive.

In 1850, Bastiat pointed out the absurdity of protectionism with his "Candlestickmakers Petition". He asked Frenchman to quit complaining about the English candles that were only half as cheap as the French ones. If the French were truly concerned about creating

French jobs, they should stop competition from the 'free' sun. People should be forced to work at night when they would need candles. Plants should be covered in the day to be grown by candlelight at night. There would be a huge demand for candles, there would be lots of work for all those entering the candle industry. The French would be working harder but they would be producing less and consuming less. See the absurdity?

If someone can do something better than you can, don't complain. Buy his product. Thank him for saving you some time and go do something else. By the economic "Law of Comparative Advantage" if one person can do a better job than you can, that means there exists another Job B that you can do better than him. By each of us searching out our comparative advantage, we can make this world a freer, happier, more prosperous and more peaceful place.

According to the Economic Council of Canada, Canada - US free trade will allow the average Canadian

family to gain between \$2,500 and \$4,000 a year, a real 10 to 15% increase in pay, because we will learn to specialize in areas where we have greater competitive advantage. An increase in personal wealth can do more to make me a better Canadian than taxing me and forcing me to consume inferior CBC or Canada Council products.

It takes a weak minded Canadian to suggest that Canadians can't accomplish anything without special laws and protection. Let's learn to stand on our own feet and have more faith in ourselves. Freer trade offers greater choice, greater opportunities and greater prosperity both for consumers and producers.

FURTHER READINGS:

Fredrick Bastiat, *ECONOMIC SOPHISMS* (New York: Foundation for Economic Education, 1964)

Paul Heynes, *THE ECONOMIC WAY OF THINKING*, 4th ed. (Chicago: Science Research Associates, 1983)

Paul Wonnacott, *THE UNITED STATES AND CANADA: THE QUEST FOR FREE TRADE* (Washington, D.C.: Institute for International Economics, 1987)

The Greater Vancouver Libertarian Association is a local association of the Libertarian Party of Canada and the B.C. Libertarian Party. The GVLA advocates individual freedom and self-responsibility, a free market, and drastically reduced government power. Our fundamental principles forbid the initiation of force, fraud, or coercion against any person or group.

Voting membership in the GVLA or LPC requires signing our statement of principles.

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SUPPER CLUB

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- Date:** Friday, December 11, 1987
- Time:** Cash Bar, 6.30 p.m.
Dinner, 7.00 p.m., followed by speaker
- Location:** Heidelberg Restaurant
1636 Robson Street, Vancouver
- Menu:** Soup, Salad, Mushroom Schnitzel, Pan Fries,
Red Cabbage, Apple Strudel, Tea or Coffee
- Cost:** \$10.00 (bring your friends)

Speaker:

Svend Robinson,
NDP Justice Critic

Svend Robinson, NDP Justice Critic, will discuss pornography. Bill C64, presently being debated, will further restrict what we will be allowed to view, and possibly even to read.

Reservations:

We expect a good crowd to hear Svend speak,
so urge you to book your reservations now, by calling:

Bill Ph. 980-7370
Paul Ph. 438-6127
Mary Anne Ph. 736-2459

The deadline for reservations is **December 9th.**

"We have no absolute rights among us.
The rights of each man in our state of society,
end precisely at the point where they encroach
upon the right of others."

Sir Wilfred Laurier
Quebec, 26 June 1877

Let's End the Prohibition on Drugs

by Paul Geddes

A drug is a substance other than food which is used to alter the function or structure of a body or mind. The exact effects of many drugs are uncertain and vary from person to person. The legal response to drugs also varies. Some, like aspirin or caffeine, are widely available to anyone who believes they will be of benefit. Other drugs are legal but only available through government regulated pharmacies or liquor stores. Some are prohibited completely.

Libertarians believe there is no justification for imposing criminal penalties on anyone who produces, buys, sells, possesses or uses any drug. This conclusion follows from basic libertarian analysis that people own themselves and have the right to control their own lives. People have a right to deal with each other in a peaceful and honest manner including if they wish, the production, use and trade of drugs. This does NOT imply that libertarians advocate drug usage. But individual rights must be respected and private disapproval does not justify use of criminal penalties.

Laws which restrict drug use are often passed because people are interested in helping others to free themselves from the ill effects of drug abuse. Like much government regulation however, perverse unintended consequences are likely to result.

First, the law does not work. According to the Canadian government, nearly 20% of Canadians have tried marijuana despite prohibition. Estimates in the US place "regular" users of cocaine and marijuana at 10% of the population. During alcohol prohibition earlier this century whether in PEI or in the US the law was ineffective and probably added to the ceremony of use.

Second, lives are ruined by making criminals out of peaceful people. In the 1970s, a half million charges were laid in Canada for cannabis offences. Some lost jobs, their names were published in newspapers and they had trouble travelling because Canadian police

share their records with foreign police forces. A cannabis offence can also be a disadvantage in subsequent legal proceedings.

Third, the price of an illegal commodity is much higher than it would be in a competitive market. The laws of demand and supply work in legal as well as illegal markets. Those who could peacefully participate in society when their drug was legal may now be forced to withdraw completely from productive work to obtain their desired drug. In order to afford their desired drug, they could be drawn into harmful criminal behavior such as theft or robbery.

Fourth, huge profits encourage criminal profiteers. The difference between the price and the production cost is larger for an illegal good in order to cover the cost of getting around the police. To the extent that supply is affected by prohibition, a rising price will encourage more entrepreneurs to enter this business. The businessman that succeed will be the ones that learn to be the most efficient in bribing or shooting government officials. Prohibition is nothing more than a government program to promote violent and unsavory business practices.

Fifth, the existence of illegal markets results in corruption of the criminal justice system. By artificially driving up the price of drugs, we create great temptations for our police officers. Witness the recent Canadian cases of police officers involved in drug activities. We also give them disheartening work by asking them to fight a never ending battle. Each temporary victory only raises the rewards for someone new to get into the business.

Sixth, other law enforcement is more expensive because of the resources spent to fight drugs. Air and sea surveillance of smugglers, undercover drug operations, and extra training are all misuse of the police function in our society. Police attention is being diverted from their true role in a peaceful society of protecting us from thieves and violence.

Seventh, the products and ser-

vices in illegal markets are of a lower quality than in legal markets. In legal markets, businesses provide information and advertise their perceived superiority. The competition produces brand names and trademarks as guarantees of quality. Illegality closes off this public benefit and consumers often can not determine the quality of the illegal merchandise they buy.

Eighth, competition in illegal markets is based on violence as opposed to offering the consumer better quality products in honest trade. Those victimized by violence in contraband markets can not seek legal protection because their activities are considered illegal. There is an extra cost of doing business because there is no way to make legal contracts. Many potentially beneficial deals won't get made.

Ninth, civil liberties suffer as frustrated enforcers tighten the screws. Enforcers turn to entrapment, unlawful searches and seizures and harassment of suspicious people.

If laws against drugs were removed, Canadians would not all become drug addicts. Anyone willing to face the fact knows that drugs are currently available to those that want them. By removing drug laws and getting the drug market out into the open, quality will improve and we can better assist those with drug problems when they no longer are threatened with criminal prosecution. Respect for the law can be restored if our police restrict themselves to helping victims gain justice rather than interfering in the lives of otherwise peaceful individuals. Drug taking is a personal vice not a crime and the proper tool for dealing with it is social pressure not the government boot.

Further Readings:

Bergland, David. LIBERTARIANISM IN ONE LESSON, 3rd ed. (Costa Mesa, CA: Orpheus, 1986)

Dear Editor,

The first "Heavy duty Libertarian Philosophy Discussion" evening was a great success, with a full house of participants. And even though Walter Block was his usual eloquent and logical self, defending the view that immigration should be un-restricted, I couldn't help but mull over his justifications.

Walter stated that, by allowing un-restricted immigration, which he sees as being inconsistent with the libertarian idea of free access to markets/property/resources (i.e. access without gov't interference or dictate), the present "welfare state" will collapse because of the burden which will be placed on it ... too many people taking hand-outs, and not enough working, or able to work, to pay the host. Sounds reasonable on first glance, but as all theories go, there is the reality of the world: government will not collapse! Has the Soviet system collapsed? No. Has South Africa collapsed? No. (and even Louw & Kendall, authors of the book on establishing a canton system with regional/decentralized citizen control over gov't, do not see the S. African state collapsing, as stated in the Sept 87 "Fraser Forum")! What will happen is that the state will become more repressive and coercive, more dictatorial, more and more a "Police state". And eventually there will be, not a libertarian country, but a commune-ist/collectivist dictatorial state.

But another point was also made that evening, that in thinking through the question of unrestricted immigration, one should take the "philosophical high road", sticking to pure libertarians ideals, instead of catering to the masses by watering down/distorting/modifying our policies to make them more "saleable" to the ignorant masses. Sure, lofty ideals are good, but the practical reality is that you have to start small and get your foot in the door in order to even get a chance to air your views. Having had experience with reporters in three elections, I believe you deal with the media on their terms: they cater to the lowest common denominator, and they select/ignore/emphasize an item not

on the basis of "goodness" or truth, but on its "newsworthiness" (i.e. saleability on the newsstand or video tube). Thus, taking a stand of "no restrictions on immigration" will be such a bomb with the public as to torpedo this small craft called "Libertarianism".

However, in my own mind I do not even require an excuse to believe that libertarianism does not allow immigration to be regulated. I believe that "Libertarianism" means that I have control over myself and over my property. By extension, this means that a group of people can form a "community", (be it a community such as a town, or a community who associate because they all enjoy pulling wings off flies while drinking "Pocari Sweat", a popular Japanese soft drink), and can make "communal" decisions, that is, decisions which they voluntarily agree to and which all agree to uphold. And so, if the government of Canada held a vote to ask me "do you want immigration to be restricted or not?", and the way I voted turned out to be the choice of the majority, (or, if the vote were held amongst a smaller "community" and this could feasibly be unanimous), then I would feel no conflict between being a libertarian yet also restricting immigration. Surely, I, and members of a like-minded "community". have a right to control the course and content, the health and activity, of our sphere if we agree and consense by informed, non-coerced consent?

Which brings me to my last point, which was touched on during the evenings discussion, and which I feel needs to be enlarged and spotlighted. The discussion, to me, revolved not so much around "collectivism vs. individualism", but rather around "coercion vs. free, informed consent". As Walter (once again he gets the floor!) explained, he sees no conflict between collectivism and libertarianism if the participants act in unison of their own, free, un-coerced will. And I agree. (I sure hope I haven't mis-stated Mr. Block, but I'm sure I'll hear about it loud and clear if I have!). At evening's end there was no "decision" or "conclusion", and we each left with our own ideas

churning around. As for there being a result, a so-called official position of Libertarians on the question of unrestricted immigration, I believe there is no single "Libertarian position", only my opinion, and your opinion, and his opinion, and her opinion, and

Dietmar Hartl

Dear Paul.

Re your letter to Lorna Hancock of Health Action Network withdrawing GVLA membership for her position on food irradiation. As a person who aims to live a libertarian life-style, I am always surprised when anyone who calls themselves a "libertarian" speaks on behalf of other people. A "libertarian", in my view, can only speak on his own behalf, in his own interests, using his own voice as an individual. He does not speak using "WE", he speaks using "I".

For example, you write "we joined...". Who joined, who made the decision to join? Some unnameable "we", or an individual? You further write "we are appalled...". "We" are appalled? Well, I'm not appalled, and I dislike being pulled into communication when I was not consulted for the decision.

One of the reasons why I have not signed the "Statement of Principles" of the GVLA is that I have been observing how the obvious conflict between individual rights and community considerations are resolved: sure, I strongly believe in civil liberties and economic freedom, but I also feel that a community has a need to keep itself sane and healthy for human values (such as a feeling of "belonging"; such as preserving a psychologically and environmentally healthy environment). I believe these two objectives (individual and community "rights") conflict, quite often anyway, if not always, and I have not found any solution to this conflict except to avoid being doctrinaire and to avoid having an inflexible "party line" which must be followed whether it makes sense or not. Flexibility is, to me, the key

Continued next page
lower section right column.....

Paul Geddes Vice President
GVLA
207-6739 Royal Oak Ave.,
Burnaby, B.C.
V5H 3P5

Dear Paul,
I asked Lorna Hancock if I could reply to your letter of Aug. 24, 1987 in which you informed us of your organization's decision of its position on food irradiation.

It is not without regret that we received the news of your decision, but we nevertheless wish to maintain communication with you and your fellow libertarians since it is very likely that there will be occasions and issues when we will be in substantial agreement.

Since I have spoken to you on at least one occasion and have received both the local and national newsletters of the Libertarian Party and consider myself somewhat of a libertarian myself, I wanted to take this occasion to write to you.

It is not my intention to try and prove you wrong but rather to give some perspective on the position of some of the opponents of this technology that is being so assiduously promoted.

To deal first of all with the matter of freedom of choice, I think you would agree that choice is only real or meaningful when it is an informed one. Because the government and the nuclear industry have been conducting what many of us regard as a big snow job, it is doubtful if even one per cent of the Canadian population know of the potential hazards of ingesting food that has been exposed to radiation. The concerns over safety are based on the results of many scientific studies conducted over the past few decades. Because of the evidence of mutagenicity already established, there could be insidious long-term effects on the human race result without any awareness on the part of the population of the dangers it was being exposed to.

Another reason for choice not being assured is that the proposed plans

for identifying irradiated food are deceptive, unreliable and very likely would (or will) be dropped after one or two years. The symbol that includes a representation of a green flower, far from being a reasonable identification of a food item that had been exposed to irradiation could rather be construed as being exceptionally safe or nutritious. And how we can be assured that each fruit or vegetable could be identified as to whether or not it has been irradiated, is difficult to imagine.

There was one particular major area of concern for those worried about the integrity of our food supply, and that was the the question of how this extraordinary change in policy was originally planned to be introduced. Far from being brought before the people's elected representatives in Parliament, there was to have been merely a change in regulations by the Health Protection Branch, switching the status of food irradiation from that of additive to one of a process. This would obviate the requirement to conduct extensive toxicological testing where new substances are to be added to food*, as would have otherwise been the case.** This rather clever plan was quite reminiscent of the same ministry's decision to change the status of amino acids (which you refer to in your letter) from a food to a "new drug". Shades of Orwell to be sure.

The precise issue which HANS dealt with in terms of the petitions signed and turned over to the standing committee on food irradiation was to have this matter brought before Parliament. Largely through the efforts of HANS and allied groups and individuals, the parliamentary committee held its hearings and was persuaded that it was in the best interests of the Canadian people not to proceed with allowing food irradiation until or unless it were proven safe. Once the committee decided to hold the hearings and present its findings, the government was obliged to respond. All of this has brought about considerably more discussion and has resulted in much more information being brought out than likely would have been the case otherwise.

There are many other considerations to this complex and multi-faceted issue which are not dealt with in this letter, but I did want to address some of the concerns you raised in yours. We can be assured that this is not the end of this particular controversy. We do appreciate your taking the time to write to us.

I am advised that, as per your request, the name of your organization has been removed from our rolls.

Yours very sincerely,

Bernard J. Aherne

* as they are when food is irradiated (they are called unique radiolytic products)

** if irradiation stayed classified as an additive

"Those who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it."

Thomas Paine

Hartl - continued from previous page

word to keep in mind, while at the same time keeping one's eyes focused on the goal of individual liberty.

In any case, I believe that by you, one individual, cloaking yourself in a mantle of "we, the GVLA", are not being true to the aims and ideals of libertarianism. I realize organizations can not function without people to run things and put energy into the structure. But when people start speaking for others, instead of merely for themselves, you become a collectivist. And a collectivist is not a libertarian!

Yours truly,

Dietmar Hartl

Norma Jean Almodovar has for some time been a very high profile libertarian candidate in California. You may recall a wonderful photo of her, apparently nude, except for the strategic draping of red tape. She was incarcerated July 31, 1987 for a 3 year sentence for "Pandering". You are encouraged to write to Norma Jean. The following letter was in response to a letter from the Pokrandt's to Norma Jean.

September 16, 1987

Dear Kurt and Edith,

What a delightful surprise to receive your letter in my mail this morning! Thank you for taking the time to write me. You have no idea how very much I appreciate getting mail - especially from fellow libertarians who think this whole thing is silly, ridiculous, outrageous, etc. etc.

I'm sorry that I didn't get to attend this years national convention - should I not be a guest of the state next next year I will certainly attend it! I don't relish the thought of staying here for very long. I hope we are successful in our appeals to the U.S. Supreme court and/or our writ of habeus corpus. I have not given up the fight by any means! And should there be no justice left in our court system, as I often suspect, fear not that they will beat me down - because as long as I know I am right and they are dead wrong - then they really can't win, can they? Surely when my book comes out - and it

will come out, the people all over the world will see what they have done and be appalled.

Anyway, I hope you are up there in West Vancouver in a nest of libertarians whom you will encourage to write me as well! I almost paid the Canadian Libertarians a visit before the sentencing but it didn't work out. Oh well.

I'm finding my visit to the government's resort and health spa to be most enlightening and interesting. Surely there is another book in this experience! I'm taking notes, which I pass on to my husband to keep for me till I get out. I'm also trying to get Penthouse Magazine to let me write a monthly column about this so called justice system. If it succeeds, I'm sure someone will let you know.

Fortunately, I'm able to have books and writing material sent to me thru the mail, and while my husband and agent keep me well stocked with pens, paper, envelopes, and now and then stamps, there is a severe shortage of good books in the prison library (particularly libertarian leaning books) for me to read and donate to the library. My husband just sent me my old, well thumbed copy of "Atlas Shrugged" - which I will keep with me until the day I leave (as an old friend who is always comforting to me) - but other books are more than welcome, should anyone decide to send some. [If you'd like to get on the mailing list for the "Norma Jean

Watch report" please write to my husband, Victor Savant, 1626 N. Wilcox Ave, #580 Hollywood, California, 90028 - to find out what's happening in my case, where I've been moved, etc.]

I hope you will write again - provided I'm still here. Again, I thank you for writing! It made my day! Towards liberty.
Norma Jean

"This Little Piggy Goes on Trial" - from Cop to Call Girl

"I'll be the judge, the donkey declared.

"I'll be the Lawyer, the monkey roared.

"And I'll be the D.A. cried the 30lb. Rat

As he jumped on the table and took of his hat!

The ostrich jumped in saying, "I'll be the fuzz!"

When asked why on earth, he said "just because".

And you be the victim, "they said to the elephant.

"And Miss Pig over there can be the malevolent."

"We must have a crime, what did pig do?"

"Oh what does it matter?" said the gnu.

"I know, said the elephant, when the motion was made,

"Miss Pig over there tried to get my ass laid!"

In a Kangaroo Court, a crowd did assemble

To see if the pig on the stand would but tremble.

Miss Pig sat so calmly, she held her head high.

"Not a thing did I wrong!" she wanted to cry!

The D.A. pounded his fist on the table and roared -

"Miss Pig is a menace and out to be gored!"

The lawyer and judge and the court did agree

So they sent her to prison, sat down and had tea.

Norma Jean 1985

"Right" - not what someone gives you; its what no one can take away from you.

Ramsey Clarke
New York Times Oct 2, 1977

Free Jimmy Stevens

7 October 1987

Right Honorable Joseph Clark
Minister of External Affairs
Parliament Buildings
Ottawa, Ontario
K1A 0A6

Dear Mr. Clark,

Please find time during the upcoming Commonwealth conference to talk to Prime Minister Walter Lini of Vanuatu about his political prisoner, Jimmy Stevens. Jimmy Stevens is now sixty five years. He has been in nearly solitary confinement without visiting privileges since September 1980. His sentence is scheduled to continue for another nine years. He is not a violent man. Just a rival.

Stevens was sentenced for his role in the troubles at the independence of Vanuatu. Stevens is colorful, charismatic leader of Na-Griamel, a movement which advocates a return to traditional native law and opposed the westernized leftism of Lini's government party. Just prior to independence, Stevens tried to gain independent status for his island of Espiritu Santo. The popular press at the time called it the 'Coconut' or 'Bow-and-Arrow' war.

Steven's Na-Griamel had proven its popularity in elections on Espiritu Santo prior to independence. In May of 1980, Stevens led a band of 800 men armed with bows and arrows together with fifty French Europeans with rifles. They forced the local police detachment to surrender. There was no violence. The ten men were allowed to leave the island within a week, as was anyone else who chose to leave.

Lini was furious, ordering the British and French to arrest Steven's. When their forces landed on Espiritu Santo, Steven's men met them with flowers. These troops saw that Stevens was popular, that there was no danger and chose not to interfere. Lini then persuaded a contingent of troops from Papua New Guinea to replace the European troops. These new troops arrested Stevens and his provisional government fell. There were only two

casualties during the three months of independence and one was a son of Stevens shot by a Papua New Guinea soldier.

Since 1980, Lini's government has shocked the nearby governments of Australia and New Zealand by recognizing Nicaragua, Vietnam, Cuba (but not the US); almost allowing Libya to set up a People's Bureau; and signing a fishing agreement with the Soviet Union. According to US Senator Robert Kasten's annual calculations, Vanuatu votes with the US in the UN only 13.4% of the time. Indeed Vanuatu's representative at the UN is an American lawyer whose credentials are that he made film documentaries about Mozambique's struggle for independence to raise funds among church and other anti-colonial groups. Canada has given Vanuatu about \$1.5 million in foreign aid since their independence. (\$260,000 in 1984-85 according to CIDA's Annual Report.) This is a large amount for a country with an estimated population of 120,000. According to the World Bank, foreign aid totalling US\$21.8 million in 1985 amounts to about 18% of Vanuatu's gross national product. Canada should be careful to make sure it is not helping to finance an artificial economy perpetually dependent on foreign aid. Furthermore, you should make sure that aid is not going to a government that refuses to treat political opponents with humanity.

Please talk to Mr. Lini about releasing Jimmy Stevens. Stevens has served enough prison time and deserves to be allowed to go home.

Sincerely,

Paul Geddes
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(Further Readings: **Facts On File**, 1980-87; **Newsweek**, 16 June 1980; **Reason**, September 1980; **Far Eastern Economic Review**, 12 November 1982; **Far Eastern Economic Review**, 17 October 1985.)

Those who begin
coercive elimination of
dissent soon find
themselves exterminating
dissenters. Compulsory
unification of opinion
achieves only the
unanimity of the
graveyard.

Justice Robert Jackson

HOW 'EXPERTS' CAUSED THE THIRD WORLD DEBT CRISIS ⁹

by Paul Craig Roberts

There would be a silver lining in the cloud of Third World debt if only the U.S. finally realized that debt financed development planning, which has been the model for less-developed countries (LDCs) in the postwar period, is a mistake. The entire 'development process' has been guided by the belief that reliance on private enterprise and equity investment is incompatible with economic and social progress. In place of such proven avenues of success, development planning substituted loans and foreign aid so that governments of the LDCs could control economic activity in keeping with plans drawn up by experts.

Consequently, economic life in the LDCs was politicized from the start. By endowing governments with extensive control over their economies, the U.S. set up conditions exactly opposite to those required for economic growth.

Nowhere in the voluminous literature extolling development planning is it clear how appropriating resources from private uses, crowding out individual initiative, and smothering entrepreneurial talent would foster the attitudes and practices critical to economic development. Whenever the question is raised it's brushed off, as in statements by Nobel Laureate Gunnar Myrdal, who wrote that the alternative to state control is "economic and cultural stagnation or regression," which is "why grand-scale national planning is at present the goal in underdeveloped countries all over the globe and why this policy line is unanimously endorsed by governments and experts in the advanced countries."

'Kleptocrats.'

There was an almost supernatural belief that government investments would create enough wealth to pay back the loans - despite the fact that the investments were not guided by any market sense of profitability or productivity. Eventually the West's most distinguished commercial banks were caught up in the process and poured in hundreds of billions of dollars, with little thought as to how enough wealth would be generated to

pay them back.

With the economic collapse and political exhaustion of the LDCs now evident, there's reason to hope that debtors and creditors alike will reassess the earlier misjudgments, restore private property, and free the LDC economies from what Professor George Ayittey calls "kleptocrats" and "armed government looters." Alas, business-as-usual may now be too firmly institutionalized to be shaken by the results - no matter how disastrous.

Private enterprise and equity investment, not government loans and foreign aid, the keys to solving LDCs economic woes.

This was brought home to me recently at a conference on Latin American debt at Stanford University. Professors who were allegedly experts furiously maintained that Latin America, with its history of military governments, was untouched by socialism and suffering grievously from free enterprise. In the Marxist jargon that dominates Latin American studies, military governments are "right-wing" by definition and incompatible with socialism. The reality of socialism, often under military governments, is denied by a mob of tenured experts who refuse to accept facts that are "ideologically incorrect."

Consequently, there is little expertise on which governments can rely to understand why the fortunes poured into the LDCs produced economic collapse. Unable to shake off their reliance on debt as the cornerstone of development, Western policymakers propose yet more debt as the solution to the LDCs problems. Last year, Treasury Secretary James A. Baker III called for the banks to lend still more. This year's Baker Plan calls for a doubling of the World Bank's

capital so that it can step in as the private banks withdraw.

Change of Heart?

No one has explained why World Bank lending will succeed where commercial bank lending failed. Indeed, the Cat Institute in Washington has documented four decades of World Bank loans used to finance environmental disasters, government monopolization of LDC economies, and murderous "resettlement programs" in Vietnam, Ethiopia, Indonesia and Tanzania.

Well intentioned people argue that the World Bank has had a change of mind and wants to use its second \$80 billion to privatize the economies that it socialized with its first \$80 billion. This argument would be more convincing if loans to communist governments were not the fastest-growing part of the World Bank's portfolio in the 1980s.

By denigrating the role of private enterprise, the West has impaired the ability of the LDCs to attract private investment from abroad and contributed to a massive capital flight. The LDCs problem, much more fundamental than the debt crisis, is that the Western experts who advise and train their elite don't believe in the values and institutions that made the West successful. The experts are responsible for denying the LDCs the ideas necessary for progress.

The failure of development planning may "marketize" Latin America, regardless of the conclusions drawn by professors and politicians. People are going to look after themselves. The employment of the urban labor force in the "underground economy" now ranges from 30% in Brazil to 60% in Peru. The poor of the world are turning their backs to the foolishness of experts. One day, perhaps, governments will catch up with them.

*Reprinted from Business Week
November 2, 1987
Page 28 a column entitled
"Economic Viewpoint"*

Libertarianism: The Philosophy of Liberty

by Paul Geddes

Libertarianism is a political philosophy that is based on individual freedom, choice and responsibility. The fundamental principle is that everyone should be able to do with their lives and possessions whatever they wish, so long as they don't use force or fraud against anyone else. The only proper use of force is in self-defense or to gain compensation for the victims of a previous improper aggression.

Libertarians believe that if something is wrong for an individual (theft, murder etc.) then it is also wrong for a group, association, or corporation of people. This is true no matter how large the group, even if it calls itself a democratically elected government. Like any other group, governments should only be allowed to do those rightful things that individuals delegate to it. Since the whole cannot be larger than the sum of its parts, a government can not rightfully pass to itself powers that its members could not possess.

Modern governments however have expanded far beyond their legitimate role in a civilized society. Examples that libertarians disapprove of include: censorship, state preference for certain types of religious beliefs, and the prohibition of the enjoyment of certain proscribed substances. Similarly, libertarians also disapprove of majority-backed government actions which interfere with voluntary contracts between buyers and sellers. These include: government price controls, restrictive regulations, and using coercive taxation to redistribute income. Libertarians try to be consistent in defending each person's right to engage in any activity that is peaceful and honest.

Libertarians have trouble relating to the schizophrenic political spectrum which consists of: "liberals" who tend to favour civil liberties but usually call for collective control over voluntary capitalistic acts between consenting adults; and

"conservatives" who may favour the free market in economics but think that social standards are too important to be left to individual choice. Unlike the above two ideologies, libertarians consistently prefer freedom and voluntary association.

Libertarianism is a growing phenomenon. A recent survey placed the libertarian proportion of the US population at 18%, up from 9% in the previous decade. In academic circles, libertarian or libertarian-leaning intellectuals such as Milton Friedman, Robert Nozick, James Buchanan, Thomas Sowell and Walter Williams are gaining increasing attention by proposing credible alternatives to many government functions. Libertarian journals, such as "Reason", the "CATO Journal", "Freeman" and the "Journal of Libertarian Studies" are commanding increasing attention.

As a separate political party, libertarians have been most successful in the US. The first electoral college vote for a woman was cast for the Libertarian vice-presidential candidate in 1972. In 1980, the Libertarian presidential candidate received almost a million votes. This year, that party narrowly chose hard-money proponent and former congressman Ron Paul over American Indian Movement leader Russell Means to lead it in the 1988 election. Paul's campaign calls for the abolition of the income tax, a goldbacked dollar, withdrawing all US troops from abroad and ending government penalties against personal vices.

In Canada, the Libertarian Party became federally registered in 1979 and has run 50 or more candidates in each federal election since then. In 1984, the party ran 72 candidates across Canada from St. John's, Newfoundland to Victoria, BC, garnering nearly 25,000 votes. In an October 1982 by-election, the Libertarian candidate finished third (ahead of the NDP) with 14% of the popular vote. In Ontario, three municipal positions are

currently held by libertarians.

In Vancouver, libertarian activities center around the Greater Vancouver Libertarian Association (GVLA). It publishes a bimonthly newsletter, "West Coast Libertarian", sponsors a bimonthly Supper Club with guest lecturers, and also sponsors a Libertarian Speakers Bureau.

Those interested in receiving more information about libertarianism or libertarian activities in Vancouver are urged to check with the campus Libertarian Club or try the GVLA directly.

The address is:
922 Cloverly St.,
North Vancouver,
BC
V7L 1N3

Paul Geddes is a graduate student in economics at SFU and Vice President of the GVLA.

"Experience should teach us to be the most on guard to protect liberty when the Governments' purposes are beneficent. Men born to freedom are naturally alert to repel invasion of their liberty by evil-minded rulers. The greatest dangers to liberty lurk in the insidious encroachment by men of zeal, well-meaning but without understanding."

Justice Louis Brandeis

We have had two meetings of the Heavy Duty Libertarian Philosophy Club. The first was held on 25th October at the Pokrandt's and over 20 showed up for a wide range of discussion. Jack Boulogne presented a paper on the topic of immigration. There were sharp differences of opinion, but cordiality reigned. The second was held 22nd November at the Geddes', when Paul presented a paper on private money. The next is scheduled for January 31st at the Geddes'. Bill Tomlinson will present a paper on alternatives to government zoning, paying particular attention to the problem of illegal suites. So far, 12 have signed up as members of this club, and we are eager for new members. Don't wait to be asked to join. Phone Jack for details, 594-9734.

Mary Anne Nylen will be hosting the first local Marshall Fritz Seminar One, An Introduction to Libertarianism. If you would like to work through David Bergland's "Libertarianism in One Lesson" in a small group, and can promise to attend and do the reading for the six-week course, please Phone Mary Anne at 736-2459.

Charles Baldwin has been forced to withdraw his case. Charles is the BCGEU member who was fighting to keep the portion of his union dues that were going for non-union purposes. Charles' legal expenses kept rising and the donations weren't coming in. He closed his trust fund and is currently \$5000 in debt. We are trying to think of ways of helping Charles - a fund-raising dinner? If members have ideas, please let us know.

The dreaded tax deadline is upon us! If you want to direct some of your lost income to our Association, please do so before December 31st, so you can qualify for a 1987 political party tax credit. You will receive your official receipt in February. Remember, tax credits are 75% of the first \$100, 50% of the next \$450 and 33 1/3% of the next \$600.

We offered free copies of David Bergland's "Libertarianism in One Lesson" to over 130 libraries in the Lower Mainland. So far, however, only 25 libraries have responded to our offer. If you want a copy of this book in your local library, why not bug your local librarian to take us up on this offer?

The response to our September renewal program was phenomenal. We received word from some old friends we haven't heard from in ages. We also learned the importance of leaving room on the renewal form for name and address. Sorry, but we're not perfect.

We received three phone calls concerning the George Jonas article in the Toronto Sun, distributed by the Toronto office. The calls wondered if libertarians were against homosexual rights. Libertarianism is neutral to homosexuality. Homosexuality is a private concern, while Libertarianism is a philosophy of government. We feel governments should neither favour or oppose homosexuality, nor interfere in private institutions that favour or oppose it.

Tunya Audain's 5th Annual Home Learning Fair at Columbia College was a great success. Over 1,000 attended and the exhibition area in the gym was busy the whole day. Both CBC and BCTV covered the fair, and the fair was the front page headline story in the Vancouver Sun. Libertarians were well represented. Walter Block spoke about the benefits of privatizing education. Jack Boulogne spoke on the voucher plan, and Paul Geddes spoke on a personal political philosophy. Bill Tomlinson spent the day getting signatures on a voucher petition and Heinz Holzschuher distributed Libertarian material at a GVLA table. As Tunya says, "This fair establishes without a doubt the vigour of the movement for independent learning and parents taking control of their families' education."

The free trade issue is a natural for libertarians. Walter Block debated a representative of the Council of Canadians at BCIT on October 22. Paul Geddes did the same at Columbia College on November 6th. Jack Boulogne had an opinion piece on the subject printed in the Surrey "Leader". This topic is too important to leave to the likes of Brian Mulroney or Pat Carney. Let's get more Libertarians speaking out for free trade!

Tunya Audain appears December 14th before the Sullivan Royal Commission on Education at their hearing in West Vancouver. Her topic is "Separation of School and State". Phone her at 926-9081 for more information. Bill Tomlinson appears the following day in North Vancouver on the benefits of the voucher plan.

We had our first Elections Committee meeting on October 27th, and Bill Tomlinson was chosen Election Co-ordinator. Other members are Lewis Dahlby, Paul Geddes and Mark Lane. We made a long list of over 40 members from our membership that we will ask to consider running in the next Federal election. If you are interested in representing the Libertarian party, please phone Bill at 980-7370.

The SFU and UBC Ayn Rand clubs sponsored a trip to Vancouver by Dr. John Ridpath, Professor of Economics, from York University. His debate at UBC, Capitalism vs. Socialism, was covered in the Vancouver Sun on November 20, 1987. At SFU he debated the morality of the welfare state. Dr. Ridpath is a follower of Objectivism, the philosophy of Ayn Rand. Many libertarians came to their belief from reading her works. Modern objectivists do not like to be labelled libertarians, however. Dr. Ridpath at SFU was careful to say that he was not a libertarian anarchist.

In the July, 1987 issue of West Coast Libertarian, Dick Case wrote "Joe may call himself a Libertarian, but he is a verbal Libertarian only..." in his article entitled "Libertarians Working for the State". For a more thorough discussion of this issue, readers may be interested in Murray Rothbard's article in the December, 1987 issue of "Liberty" (P.O. Box 1167, Port Townsend, Washington, 98368) titled "Libertarians in a State-Run World". Rothbard asks "How can we act, and act morally, in a state-controlled and dominated world?" His answer: 1. Continue to agitate for liberty. 2. While working in the matrix of our given world, do not add to statism. 3. Refuse absolutely to participate in State activities that are immoral and criminal per se.

"No country can remain free unless its people are permeated with joyous disrespect for most of the laws and for all of the authorities."

Needham, 1969



CALENDAR OF EVENTS

December 11th. Supper Club

The end of the tax year for personal income taxes is December 31st.
Get your contributions in on time in order to qualify for deductions.

January 31st, Heavy Duty Philosophy Club. Topic - " Zoning"

Early January. Marshall Fritz Seminar. Phone Mary Anne for details

April 31, 1988 Tax Protest Day

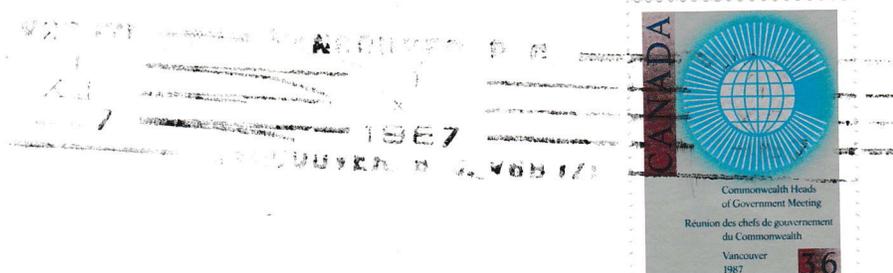
REGULAR EVENTS

1st Sunday of every month - Board of Directors Meeting - 10.00 a.m.
Bill Tomlinson's home. Everyone welcome

Return Address:

The Greater Vancouver Libertarian Association
922 Cloverley St.,
North Vancouver, B.C.
V7L 1N3

Address Correction Requested



Marco den Ouden,

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11/88