

**INSIDE: Al Gore Poster - The REAL Inconvenient Truth!**



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# the *free* **radical**

*politics, economics & life as if freedom mattered*



## The Great National Party Environmental Sellout

**Bluegreen is the new 'wet'**

**ALSO in this issue:**

**Darnton Vs Clark update! • Civil War In New Zealand? • The Australian Who Is Too Liberal!**

That is the extent of Nick Smith's Wet Green vision: more government and less freedom; more rights for trees, rocks and mud puddles, and fewer rights for human beings. Maximum controls, and the avoidance of 'unnecessary' freedom. A "consensus" achieved by wholesale sell-out – a competition as to who can shackle industry most effectively – such is the extent of the Wet Green vision.

*-Peter Cresswell, page 10*



# Stepping Down ... and Stepping Up!

Lindsay Perigo says goodbye!

Twelve years and seventy-one issues after launching it, I have decided to step down as editor of *The Free Radical*.

When I say, as I often do, that *The Free Radical* is the world's sassiest, 'KASSiest' Objectiv-libertarian magazine, I mean it. It is. It has a grunt and humour lacking in all the others. It is, in George Reisman's words, "a magazine of rare courage and intellect." It is, in Paul Holmes' words, "angry, funny and intelligent—just like its editor." I am inordinately proud of my baby. So why am I relinquishing fatherhood?

He was alluding to a pattern here: several years ago I anointed him Libertarianz leader in my place ... and one of the projects on my agenda *now* is a Lanza bio to coincide with the 50th anniversary of Mario's death in 2009. I'll be doing this in collaboration with Lanza's son, who'll be granting me access to hitherto unseen and unheard archival material for the purpose. And no, I shan't be relinquishing this project to Cresswell!

Nor shall I be retreating from Sense of Life Objectivists (SOLO). *Au contraire*. SOLO

of reason-and-freedom advocacy to American airwaves for the first time. Whatever, *FreeRad* editor or not, I've no intention of being idle for my second fifty years!

The future will be interesting for Mr. Cresswell too. My first assistant-editor David Cohen went on to become an all-purpose iconoclast at *National Business Review*. Damian Christie is now a reporter for TVNZ's *Close-Up* programme. Deborah Coddington became an ACT Member of Parliament. Chris Sciabarra went all Brandroid on me. Peter Cresswell is the first assistant-editor to linger for long enough to become the editor. Lord knows where *that* might lead!

***Twelve years and seventy-one issues after launching it, I have decided to step down as editor of The Free Radical.***

Simply, I have reached a stage in life where I want to focus on doing my own polemics rather than pooling that of others. Of course, one can do both—one can and one did. But in middle age—and, as I perceive it, at the height of my powers—I want to be ruthlessly selective in how I use those powers. I don't wish to spend time on what I call "fiddly stuff" of the kind that makes up much of an editor's workload.

That's not to denigrate the job or diminish the importance of finding a suitable successor. In that regard, I'm delighted to announce that Peter Cresswell has agreed to step into the breach.

PC has been something of a revelation to me—possibly even to himself. For several years I thought that beneath that gruff, blokey, unsophisticated contrarian exterior was ... a gruff, blokey unsophisticated contrarian. His early writing efforts for *FreeRad* were graceless and tangent-ridden—so much so that then-assistant editor Deborah Coddington and I would roll our eyes and groan when we received them. But he persevered, and became brilliant (or rather, *revealed* a brilliance that was quite startling). He started his own blog, and his brilliance exploded all over the screen. Perhaps, in a typically Kiwi way, the bloke had been embarrassed by the reality behind the exterior—the closet NEM (New Enlightenment Man), the exceptionally acute and versatile (possibly genius-level) thinker, the sensitive esthete—but then finally decided to let it all hang out. Perhaps my own teasing and taunting had something to do with it! Whatever the explanation, *The Free Radical* can only benefit from the editorship of PC in full bloom.

On accepting the mantle, PC joked that it would *not* culminate in his writing a Lanza biography.

is now the baby of whom I'm most proud. Several months ago, Jason Roth, fresh from a skirmish with robotic Randroidism, pleaded for Objectivism *sans* anal-retentiveness. It had, and has, perhaps escaped Jason's attention that that's exactly what's on offer at SOLO. Part of me is surprised that in all the time I've been eschewing "anal-retentiveness" some Randroid

***I wish Peter Cresswell bon voyage. I know it'll be one hell of a ride for all concerned. Make no mistake, I'll be there for it, more visible and rambunctious than ever.***

hasn't popped up to call it an "anti-concept" or "arbitrary" or some such. But part of me is not surprised. Anyone who's been around the Objectivist movement for any length of time has encountered precisely the referents in reality to whom it refers, and knows that their grim, prim repressiveness is to be avoided like the plague it actually is. SOLOism is Objectivism with the courage of its convictions ... *and of the resultant emotions*. Objectivism with its inescapable 'KASS.' I'll be breathing fire for it with my last gasp! Over on SOLO, and also here in *FreeRad*, in my capacity as venerable *editor emeritus*!

One of the benefits of the Lanza project is that I'll be spending more time in America—specifically, California, where I shall be able to keep an eye on those SOLO scallywags James Valliant and Casey Fahy, who've become among my dearest friends on earth. I certainly intend to be at the next SOLO Conference in San Diego in February, 2007 [as should you be, *Dear Reader, Ed.*]. I might also be able to pick up media work, and bring the Linz brand

I would be remiss not to single out for honourable mention Graham Clark, *FreeRad*'s long-standing and long-suffering designer. When I launched the thing in May 1994, out of Wanganui, I laid it out myself in Quark Express, with the guidance of my then-partner, graphic designer Tom Eslinger. It was then tweaked by the local Wanganui printers to whom we entrusted it. Later, we gave the operation to Kale Print, where eventually Graham took

charge of it. He was a leftie at the time. After being exposed to *FreeRad* articles for months on end in the course of his work, he became a convert, and is now one of New Zealand's most active freedom-fighters!

I should also mention the invaluable back-room support of Ken and Shirley Riddle, along with the front-room support of all my writers, without whom the magazine would not exist.

I wish Peter Cresswell *bon voyage*. I know it'll be one hell of a ride for all concerned. Make no mistake, I'll be there for it, more visible and rambunctious than ever. To paraphrase Richard Nixon, there'll soon be even more Lindsay Perigo to kick around!



*Fear not, Free Rad readers. Lindsay may be gone from the editor's chair, but not from these pages. As Lindsay says above, his fearless prose will continue to feature here, and will more regularly grace the web pages of his website for Sense of Life Objectivists, solopassion.com, and he will continue as Editor-at-Large.*

# Contents

THE FREE RADICAL - *Tested & Guaranteed*  
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---

**Inside Cover** Lindsay Perigo  
**Stepping Down and Stepping Up**  
*Lindsay Perigo says goodbye!*

---

**3** Bernard Darnton  
**Darnton Vs Clark Update**  
*Bernard Darnton updates progress on his case against the Government's pledge card spending.*

---

**6** INTERVIEW - Jamie Whyte,  
**Naughty Thoughts**  
*– A self-confessed obsessive about truth interviews another self-confessed obsessive about truth. Truth is the winner on the day.*

---

**9** FEATURE:  
**Rational Environmentalism V National's Environmentalism**

---

Peter Cresswell  
**Conservatism: A New Obituary**  
*Why conservatism does not mean limited government.*

---

Peter Cresswell  
**'Blue Green' is the New Wet**  
*National's 'Blue Green Vision for New Zealand' is a Wet Green wet dream.*

---

BONUS:  
**CUT OUT AND KEEP AL GORE POSTER:**  
*'The Real Inconvenient Truth!'*

---

**15** Prodós  
**Too Liberal for the Liberals!**  
*The Australian Liberal Party confronts a real classical liberal – and is shocked!*

---

**18** Phil Howison  
**Civil War and Other Pessimistic Predictions**  
*New Zealand is one of the most peaceful countries in the world. Or is it?*

---

**20** Peter Cresswell  
**Appeasement**  
*The long, long trail of appeasement of Islamic totalitarianism, Western capitulation and death.*

---

**22** Rueben Chapple  
**The Truth About Islam**  
*"Fringe extremists" are not giving a bad name to a peaceful religion. Islamic terrorism is a problem rooted within the Muslim religion itself.*

---

**24** Richard Goode  
**New Zealand's National Drug Policy**  
*Drugs don't cause harm, governments do. Drugs are good.*

---

**26** Kiwi Bloke  
**LABOUR'S PROBLEM-SOLVING WALLCHART**  
*You too can have a wallchart like Heather Simpson's. Perfect for all the family!*

---

---

**28** Graham Clark  
**Henry Marshall – Inventor**  
*Graham Clark highlights another native genius, the 'Bert Munro' of heating.*

---

**30** Marcus Bachler  
**Thank You For Smoking!**  
*"It would have delighted Adolph Hitler. Thank you Scotland." – comedian Mel Smith.*

---

**32** Craig Ceely  
**Walter Duranty Lives, and Writes Encomia to Castro**  
*Bilious sentiments about one of the world's son-to-be-departed dictators.*

---

**33** PC  
**My Favourite Conspiracy Theory ...**

---

**34** Russell Watkins  
**Voluntary City**  
*Thinking libertarian, acting locally – that's the Voluntary City Project Russell Watkins is taking on.*

---

**35** Mark Tammatt  
**Property Rights and Land Use**  
*Do we have "a right to landscape"? Mark Tammatt says "No!"*

---

**36** MUSIC - Edward Cline:  
**Why the Music Died**

---

**37** COLUMN - George Reisman:  
**The Looming Lactation Station Crisis and Other Insanities**

---

**42** ARCHITECTURE - Peter Cresswell:  
**What Architecture is All About**

---

**45** EDUCATION - Carol Potts:  
**Montessori: The Three-Year Cycle**

---

**47** EDUCATION - Philip McDonald:  
**A Surgeon's Tale**

---

**48** BEER- Neil Miller:  
**Beauty From the Bay**  
*– Limburg Brewing Company.*

---

**49** HEALTH - Shaun Holt:  
**Natural Health Review**

---

**50** COLUMN - Susan Ryder:  
**Defining Insanity**

---

**51** COLUMN - Rex Benson:  
**DomPost = Compost**

---

**52** HUMOUR  
**Save The Humans!**

---

**53** LAST WORDS - Lindsay Perigo:  
**Declaration of War!**

---

Is it enough to say you stand for "the issues that matter to mainstream New Zealanders"? What goals, what direction, what political principles or social ideals do those "issues" encompass? What solutions and what intellectual values do they represent? What might we expect such leadership to deliver? – *Peter Cresswell, p.9*

As Ayn Rand pointed out, conservatives have a disposition towards compromise that delivers more to freedom's enemies than those enemies could otherwise hope to expect from their own efforts alone. Libertarians are not conservatives – they are radicals for freedom.  
– *Peter Cresswell, p.9*

For the blood-soaked voices from the Stone Age the free and prosperous west is a personal affront; their war on the west is the last gap of the Dark Age they've submitted to themselves and wish to impose on the rest of the world.  
– *Peter Cresswell, p.20*

Judged by the words of its own Prophet, Islam cannot be compared to other belief systems. It would be hard to find a more hateful, intolerant collection of writings than that contained in Islamic scripture.  
- *Rueben Chapple, p. 22*

This is an instance of retrogression, of the flaunting of primitivism as merely a "cultural difference." Among this country's black youth the results of this value negation have been especially sad... The great black musicians who contributed to American culture, eg., Scott Joplin, Duke Ellington, Lionel Hampton and Louis Armstrong, have been disowned in favour of the malevolent "dissing" and droning of "rap."  
– *Edward Cline, p. 36*

What actually does help explain the rise in profits at the expense of wages in today's highly interventionist economy is environmental legislation. In essence, this has served to create an artificial scarcity of land and natural resources relative to labor and to elevate the income derived from their ownership relative to wages.  
– *George Reisman, p. 39*

I ask you do you want your surgeon to know the difference between your Adams apple and your aorta or someone that has had formal training in how to smile sweetly whilst lying through their teeth?  
– *Philip McDonald, p. 47*

So, how angry are you feeling today? If truly beside yourself, please feel free to move from window smashing to bashing up old ladies. Whatever takes your fancy, be assured that the good chaplain of Porirua will be there to "understand your rage."  
– *Rex Benson, p. 51*



# Contributors



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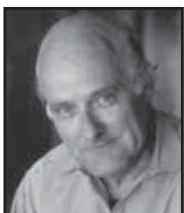
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# Big Shoes

Peter Cresswell

These are exciting times at the editor's desk of *The New Free Radical*, and the new editor of this magazine has some very big shoes to fill.

The times are exciting because we have a new editor. Me. The shoes need to be filled because Lindsay Perigo, your editor for the last 71 issues, has just left the building -- as he explains in *Stepping Down ... and Stepping Up* (see Inside Cover page), he is moving on to new challenges, and starting with this issue your new editor is accepting the challenge he leaves behind.

But don't be afraid he'll be gone from these pages. He will remain on what we at Free Radical House laughingly call the payroll as Editor at Large, and he will continue to grace its pages with articles and opinion pieces showing the wit, charm and penetrating intelligence he has shown since this magazine's birth.

Setting up and guiding this magazine through twelve years of turbulent political and social commentary, and always with a consistently-held editorial line in favour of freedom, is a remarkable achievement. I'm sure you will join with me in paying tribute to his achievement, and to wishing him well in his new career.

In fact, I *invite* you to pay tribute. Over seventy issues of this magazine Lindsay has teased, entertained, educated and infuriated – I want to know how this amazing achievement has

affected you, and maybe which article or issues of the magazine have been particular favourites, or, dare I say it, have changed your life. Send your tributes to me at organon@ihug.co.nz, and the best responses will receive a free copy of Deborah Coddington's biography of Lindsay Perigo for yourself or a friend.

And this issue has another giveaway. I'm inviting debate on Phil Howison's *Civil War and Other Pessimistic Predictions* (page 18). The four best contributions will receive a free copy of David Slack's book, *Civil War and Other Optimistic Predictions* to help you refine your arguments for final publication. Don't delay!

I'd also like to invite all of you to get behind *The New Free Radical* with letters, contributions, articles, advice, suggestions for articles and interviews, or just good old-fashioned abuse (the better and more old-fashioned it is, the better!) Send them all to me at organon@ihug.co.nz.

I look forward to your thoughts, and to your company for seventy more issues!

Cheers

Peter Cresswell  
 EDITOR,  
 THE FREE RADICAL

Articles, Comments and Letters to the Editor, email the Editor at organon@ihug.co.nz  
 Thanks to the resources, help, advice, encouragement and contributions from around the blogosphere, including the brilliance of PacificEmpire.Org.NZ, Generation-XY.Blogspot.Com, Latitude45South.Blogspot.Com, WhaleOil.Co.NZ, TeenagePundit.Blogspot.Com.

The opinions expressed by the writers herein are not necessarily those of the editor, or of each other.



# Darnton Vs Clark Update

**Bernard Darnton updates progress in his case against the Government.**

*The gloves are truly off in Wellington. The furore over the pledge card affair has pressured Labour into showing just how ugly they can be.*

As reported in the last issue of *The Free Radical*, in June I launched my lawsuit against Helen Clark and other members of the Parliamentary Labour Party over the misappropriation of public money to pay for their pledge cards. Since then the Auditor-General has produced a draft report on the spending, calling it illegal, and Labour, rather than admit fault, has proposed retrospective legislation to make the problem go away. In New Zealand there is no constitution to prevent this kind of legislative mischief.

People in positions of respect, both in New Zealand and overseas, have condemned Labour's misuse of the money and their subsequent plans to pass retrospective legislation; documents have come to light that raise questions about many of Labour's claims surrounding the affair; and, most obviously to anyone following the story, Labour has done absolutely anything it can to divert attention away from the real question. Much of Labour's diversionary activity is around changing the electoral spending rules, with ominous implications for freedom of speech.

The case has brought unprecedented publicity for Libertarianz. I've lost count of the number of times I've spoken on the radio about this case, we've had many newspaper articles (including several front pages in the *NZ Herald*, *Otago Daily Times*, and *Sunday Star Times*, and Helen Clark has been ruffled enough to have a go at us on breakfast

television. Usually, she wouldn't consider us worthy of any consideration.

And the main event, the trial, is still to come.

In July, the Labour Party turned ninety years old. It has not been a happy year for them. They've come a long way from representing the downtrodden and oppressed to behaving like feudal lords, clinging at any cost to power for power's sake.

Things really got heated in August when the contents of the Auditor-General's draft report on the election spending was leaked. Caught up their elbows in the till, Labour got nasty with Finance Minister Michael Cullen making veiled threats to the *New Zealand Herald* that they should toe the party line or think about hefty tax bills and bowser-boy Trevor Mallard threatening the opposition that they would "dish the dirt," exposing details of MPs personal lives - a threat subsequently carried out.

Labour's primary tactic has been obfuscation, muddying the waters with tabloid gossip, constant references to the Exclusive Brethren Church's support for the National party, and pumping speculation about how "a little right wing (sic) outfit like the Libertarianz" could afford to hire QCs.

They've tried to change the subject by talking about state funding for political parties, as if the answer to being caught stealing five

## STOP PRESS

### Paying It Back Isn't Enough, Says Darnton

Libertarianz leader Bernard Darnton welcomed Labour's promise to repay the money they misappropriated for their election spending but noted that paying it back isn't enough.

"As the Speaker points out in her report on the matter, paying the money back doesn't make the spending any less illegal," said Darnton.

"The real problem here is not really the amount of money misspent. It's the fact that the government thinks it is above the law. The government needs to know that there are consequences for breaking the law. The public needs to show that they will not tolerate law-breaking from their elected representatives."

"MPs should remember that they are the servants of the public, not our masters. The public elects members of Parliament and Parliament votes on how the government is allowed to spend our money. When members of Parliament decide that they don't want to obey the rules they are no longer good servants. They should be fired."







## Bernard Darnton:

### Part of His Leaders' Address to Libertarianz Conference, 2006

The front of every Libertarianz brochure produced in the last decade has been graced with this quote from Ayn Rand:

*The source of the government's authority is 'the consent of the governed'. This means that the government is not the ruler, but the servant or agent of the citizens; it means that the government, as such, has no rights, except the rights delegated to it by the citizens for a specific purpose.*

We're about to prove that we mean it. The ideas represented by that quote are what divide slave nations and the prosperous west.

These ideas are what is represented in the great documents of liberty, including the Magna Carta, the 1688 Bill of Rights, the Declaration of Independence and the US Constitution.

The money appropriated to fund this card was intended by parliament to help run her office, not to run for office.

I don't believe in a cap on election spending. That's a free speech issue. What I do have an issue with is my money being spent on the Labour Party's election campaign.

At issue here are our country's very basic constitutional arrangements.

When money is appropriated by parliament it is appropriated for a specific purpose. It is not intended legally to be used for any other purposes.

Helen Clark is not above the law. She is about to have a reminder of that.

I first became angry about this way back before the election when every day I found I had to walk past a bus stop ad informing me 'You're better off with Labour.' With the parliamentary crest. Paid for with my money. It made me literally see red!

Fed up with just yelling at the telly, I'm now going to yell at the country until they all get the message that this Government—any Government! -- is not above the law ...

**Bernard Darnton is leader of the Libertarianz party, and litigant in the case taken against Helen Clark, Parliamentary Services and forty Labour MPs in the matter of their election spending.**

hundred thousand dollars is to demand the poor taxpayers pony up a couple of million instead.

They've raised the prospect of rationing free speech by allowing only approved groups to criticise the government during election campaigns, ignoring the fact that it isn't people promoting their own views with their own money that's the problem, it's the theft of public money to finance Labour party propaganda that caused all this.

They've proposed cracking down on anonymous donations to political parties, again ignoring the fact that it isn't people spending their own money that's the problem, *it's the stealing*. The past few weeks have been a perfect illustration of exactly why people want to keep their donations anonymous. People don't want to wake up

***"Paying it back does not impose a sanction for breaking the law and acting immorally."***

one morning to find Trevor Mallard sniffing through their rubbish bags just because they've dared oppose the government.

They've cooked up stories suggesting some grand conspiracy between National, Libertarianz, and several ultra-secretive golf clubs (you can't make this stuff up), ignoring the fact that it doesn't matter who's contributed to funding this court case – we raised our money voluntarily. How is Labour funding their defence? Shamelessly, from the same fund they're accused of raiding in the first place.

The ultimate act of guile from Labour has been the suggestion that, even if it's found that their actions were illegal, no worries – they'll just pass a retrospective law to make it all OK. The whole point of my case is to show that the government is not above the law. Labour clearly thinks they are.

The suggestion of retrospective legislation has been noticed overseas. Transparency International, the global anti-corruption watchdogs, have warned Labour about

their behaviour. They say that New Zealand's international reputation as a low-corruption country is at risk if the government can pilfer public funds and then change the law in hindsight for their own benefit.

Bernard Robertson, editor of the New Zealand Law Journal agrees. In his September editorial he said, "If a government can knowingly and deliberately break the law and then ram through retrospective validating legislation then it can do anything. We have a government composed of people who simply do not recognise the concept of government under law."

Labour initially assumed they could get away with anything, that no one would hold them to account, and even if somebody did point out their wrongdoing that nobody outside "the beltway" – a somewhat aggrandising description of Wellington's political circles – would care. Fortunately, not being politics groupies, no one outside the beltway knew what "outside the beltway" meant and so didn't know they were being instructed not to take an interest. A recent New Zealand Herald opinion poll showed that 81% of the population, *including 75% of Labour supporters*, believed that they should pay back the money. There has even been a song released by a group calling itself "Vast Right Wing Conspiracy" called "Pay It Back" – a remake of the Rolling Stones' classic "Paint It Black".

As Libertarianz deputy leader Julian Pistorius has pointed out though, paying it back isn't enough. He says, "Paying it back does not impose a sanction for breaking the law and acting immorally." Helen Clark and her cronies have shown that they're not fit to govern and should resign or more honest Labour members should force them out and reclaim their party.

The heart of this court case is the idea that the government is not above the law. Members of Parliament are employees of the people of New Zealand. They are not our slave-masters. The Crown can not just do whatever it likes and get away with it. And Libertarianz is here to remind them of that.

Details of the case, with frequent updates, can be found at [DarntonVsClark.Org](http://DarntonVsClark.Org).

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**Lindsay Perigo**  
Raconteur, TV  
interviewer par  
excellence, writer,  
magazine editor

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JAMIE WHYTE

INTERVIEW

# Naughty Thoughts —Jamie Whyte, Philosopher

Interviewed by Marcus Bachler

*I have always been a great admirer of those who defend objective truth. Ayn Rand, who proclaimed that reality is knowable, that  $A=A$  and that existence exists. Richard Dawkins, who points out that there is no evidence that God exists or that the mystical claims of religion are valid. He calls faith, a process of non-thinking. Or George Orwell who thought evil the notion that history or the meaning of words could be changed for purposes of propaganda. That indeed, freedom from tyranny is the ability to stand up proudly and proclaim that  $2+2=4$ . They all defended the notion of an evidence-based objective truth and that reality was self-evident. And so it was with delight that I recently discovered the writing of philosopher and fellow NZer Jamie Whyte, who is a self-confessed obsessive about truth and has declared that the modern world is a noxious environment for those of us bothered about logical errors. He has devoted two self-help troubleshooting books to exposing the common fallacies in reasoning, and writes a regular column in the London newspaper "The Times" debunking politically correct thinking on topical issues.*

**TFR: What was it that first started you on your quest to defend objective truth?**

**JW:** Initially as an atheist I was quite hostile towards Christians, especially those I met at school. I felt that they had no understanding of reality, nor did they want to understand it. However, I was passionate about it. That is what I really disliked in anyone, but especially Christians, a mixture of willful ignorance mixed with an air of assumed moral superiority.

**TFR: One of your books is called "A Load of Blair," and in your previous book too, "Bad Thoughts," you gave many examples of how politicians seek to evade or obscure the truth. Do you have a specific interest in politics?**

**JW:** As a teenager growing up in NZ I was already interested in politics. It was fueled in part by my father, who was an entrepreneur and was frustrated by socialism. He told me about how bad things were. You had to apply to the Government for an import license in order to bring anything into the country. It was a like a criminal racket. On some days of the week, you were allowed to buy paint for your house, but not an undercoat. You were not allowed to buy margarine without a prescription from the doctor. I discovered that statist politicians were similar to religious people. My frustration with them had a similar

basis. They combined ignorance—in this case, of economics—with an air of assumed righteousness. I don't like "goody goods."

**TFR: In your Times column, you often take what would be considered very libertarian-type views on political issues, such as your arguments against the criminalization of drugs, taxation and the redistribution of wealth by Government, positive discrimination, the minimum wage, social security contributions and bureaucrats and politicians generally meddling in our lives. Do you consider yourself a libertarian?**

**JW:** That is not quite right. I am not against the redistribution of wealth, but I do dislike public services. I think all redistribution of wealth should be done in cash transfers. The state should not provide services that can be provided privately.

**TFR: What do you mean by "cash transfers"?**

**JW:** I favor the maximisation of welfare. You see, the question arises, "What is so good about liberty?" That is the difference between John Stuart Mill and Robert Nozick. According to Nozick, liberty is an absolute good. According to Mill, liberty's goal is welfare. I am a "utilitarian," but I think many utilitarians have the wrong conception of welfare. Welfare is only what individuals value. Individuals know better than the state what they value. I agree with Friedrich Hayek about what utility is and what will lead to its maximisation.

**TFR: You mean that you follow the ideas of John Stuart Mill?**

**JW:** Yes, I often explain to people that my ideas are close to those of John Stuart Mill. I think of myself as a "radical liberal." Liberty is valuable as a means to the end of maximizing welfare. And, for many people, it is also part of welfare. That is to say, people value liberty.

**TFR: What is your opinion of Objectivism as a philosophy—have you ever looked at it?**

**JW:** No. Not Ayn Rand's philosophy. I have never read a word. I know about libertarianism mainly through the writing of Robert Nozick. At university, Ayn Rand's philosophy is not taught, nor is it widely known in mainstream philosophy; it is mostly ignored. I once talked to a university professor who told me it had something to do with the "heroic man."

**TFR: Well, individual rights were a main concern of hers. To quote Ayn Rand, individual rights are "the conditions of existence required by man's nature for his proper survival." What is your definition of individual rights?**

**JW:** There are no rights outside of an enforced legal system. "Human rights" or "natural rights" are shorthand for the rights of a good legal system. Otherwise the concept of "natural rights" would just be metaphysical nonsense. The big question is this: what makes any system of rights the right one? Which set of rights, ought to be instituted? Property rights are a good idea because private ownership has good effects. Without private ownership incentives for investment and work are very weak and people end up poor.

**TFR: Ayn Rand claimed that there was only one right and that is the "right to life." All other legitimate rights, such as "right to property" are extensions of this. She disagreed strongly with such bogus rights often touted nowadays as the "right" to a job, housing, education etc. In reply to these bogus rights she would always pose the question, "at whose expense?"**

**JW:** Yeah, this is the so-called "positive rights" versus "negative rights" debate. It sounds like Ayn Rand is making a "minimalist" claim on rights. I do like the simplicity of that. The right to life imposes on others only a duty not to kill you, not the duty to positively keep you alive. Negative rights have the theoretical advantage of avoiding conflicting claims. "Positive rights" make such enormous demands on those who must pay for them that they can never all be simultaneously satisfied.

**TFR: However, she would fundamentally disagree with your argument that the goal of rights and liberty is the "maximization of welfare." Although, I think your definition of "welfare" is probably quite different from the usual one.**

**JW:** That is a fundamental problem I think many people have with it. They use an over-specific concept of "welfare." They think it is health, or happiness, or financial wealth or something in particular and then try to maximize *that*, whether or not it is what individuals actually value.

**TFR: One point that you have made regarding rights however, that I think**



**Ayn Rand would agree with you on, is your argument that the “right to an opinion” is bogus. Can you explain this?**

**JW:** Any right that you have entails duties. Your “right to an opinion” could not seriously imply a duty for me to agree with you or to listen to you. When people talk about having “a right to an opinion,” what they usually mean is that you have a duty to let them keep their opinion. They mean that you have a duty to *not* change their opinion. However, if you believe that someone’s opinion is wrong, you ought to try and change it. It would be condescending and uncaring not to. Suppose I saw you walking across the road and your opinion was that there was no danger. But I can see that a car is coming to knock you down. It would be uncaring of me not to try and change your opinion and alert you to the danger. Or say you believed in God and I knew your belief to be false. It would be dishonest and unkind of me not to try and convince you of that.

**TFR:** You wrote in “Bad Thoughts” that, “when [you] say something is not a matter of opinion [you] mean it quite literally, facts do not depend on opinions...” You further explain that a statement can only be considered true of false if there is a standard agreed upon in the first place. What did you mean by this?

**JW:** There was a TV program a few years ago in the UK called “Great Britons.” British viewers voted between different figures in history as to who was the “greatest” Briton of all time. Different celebrities argued over who was the greatest, but the program never addressed what the real point of debate was. Not a debate about any of the characteristics of the different Britons being voted for, but what constitutes “greatness.” Therefore, you had Britons that were considered “great” for completely different reasons. There was a leader, historian, engineer or princess. The arguments for and against the different Britons all illustrated completely different notions of what was meant by “greatest.” They hadn’t agreed upon a standard for what constituted “greatness” in the first place.

**TFR:** I often find that people don’t realize that they are applying different standards.

**JW:** Yes. I couldn’t believe all the communities of faith coming together holding hands after the 911 bombing, supposedly all applying the standard of “religious” tolerance. Their coming together had in fact nothing to do with religion. All of those different religions preach that members of other religions should burn in hell. However, they conspire to ignore it. They just sealed it off in their minds in order to appear as if they were in agreement.

**TFR:** Yes, Dawkins calls “faith” a process of “non-thinking.”

**JW:** I wouldn’t be as polite about it as that. I would call it something far worse.

**TFR:** I put forward your argument to some fellow-Objectivists and was accused of intrinsicism. I probably didn’t frame your argument well though. I tried to point out that something cannot be a matter of opinion if a standard is agreed upon.

**JW:** All serious questions are answerable. Once you clarify the meaning of the terms involved. This glass is green. People differ on where we draw the line on greenness. You and I would probably differ on our exact definition and perception of greenness. However, if we had perfect agreement on that, we could solve the dispute.

**TFR:** That’s what appealed to me—it is very much like science. In science you start with given assumptions and then carry out an experiment under a defined set of conditions. You must set the standard in order to define and then answer the question.

**JW:** I think that science is very much the way to proceed in politics too—you would get the clarity. Scientists are genuine seekers for the truth. That’s why you need political freedom around scientists. That clarity is what is lacking in philosophy papers. Too many philosophers attempt to obscure their reasoning.

**TFR:** That is the problem I find creeping into science as well. For example, the distortions you get of science for political reasons with research on Global Warming and passive smoking etc...

**JW:** Yes. When I first arrived in the UK there was a general hysteria about AIDS. The message was put out by the media that AIDS was going to kill us all. I had a friend that carried out research on HIV. He knew that AIDS was killing relatively few people in the UK. However, he said that the publicity was good for him because he would get massive funding. I think that there is a religious sentiment behind all this scaremongering. The message is that “we have sinned and that we will be punished.”

**TFR:** You present twelve fallacies of reasoning in your book, “Bad Thoughts.” Some of these are very well known among readers of *The Free Radical*, such as the Authority Fallacy, Inconsistency, Equivocation, Begging the Question and Weasel Words. However, some of them may be less well known such as the “motive fallacy.” Are there any examples of this in NZ politics?

**JW:** Look at what happened at last year’s election. National proposed tax cuts. Michael Cullen argued against them on the ground that National MPs and journalists reporting the election would benefit from them. He meant to imply that the policy was motivated by greed. But so what if it was? It might still be a good policy that benefits the people of New Zealand. You cannot refute an idea by exposing the motives of those who hold it. Political journalists like to promote this fallacy because it is easier to speculate on a politicians’ motives (which are, of course, always corrupt) than to engage in serious policy analysis. They turn policy analysis into a sports commentary, i.e. “was it a good political move?” rather than analysing the economics of it, “what will its effects be?”

**TFR:** Keeping on the subject of fallacies, I see that you are cited in Wikipedia as being the inventor of the expression “hooray words” as an alternative to the term “virtue words.” What are they and why are they so bad?

**JW:** Everybody is in favor of hooray words. Politicians like to use them constantly. For example the word “fairness”—that sounds good. Everybody will hear it and think “that’s good.” But what is the difference between fair and unfair? The politician doesn’t tell you. Some people think that fairness is based on progressive politics, whereas others have a conservative notion. However as a politician I will get people to agree with me because of the words I use. Hooray words like “justice, fairness, leadership, security or liberty” are constantly used to rally support because politicians know that no one will disagree with them, whatever they mean by them.

**TFR:** One fallacy you mention, that I feel many Objectivists and libertarians I encounter could be accused of, including me, is what you call “morality fever.” That is especially the case when I get so frustrated with politicians that I start comparing them to Hitler or Stalin. Could you please explain this and why you think it is bad?

**JW:** I would never dream of comparing a politician to Hitler or Stalin, if only because you ought to be able to say what is wrong with their actions without resorting to this cheap ploy. However, I think you are asking me more about whether it is OK to get upset about politicians. I think it is bad *not* to get upset! Take Catholics for example—they believe that the soul joins the embryo at conception. They must think that abortion is murder. So, in England, they must know that mass murder is going on, on a daily basis. Nevertheless, it doesn’t seem to bother them in the least. I think that is because they don’t really believe the doctrines of their religion. On the whole,

getting worked up about something is not a moral failing. If you put morality ahead of reason and use that to arrive at a conclusion, then that would be wrong. However, it would be complacent or false not to get upset when something is wrong.

**Ayn Rand denied that there was a reason/passion dichotomy. Do you think passion is a good or bad thing; does it cloud judgment or reason?**

**JW:** I guess what I just said. Passion is ambiguous. "Passion" can mean histrionics, and in that sense it is probably silly, if not positively bad. But passion can also mean something important and serious. I knew a lecturer in the "philosophy of science" who was very dry in his presentation. His students thought that he was not "passionate about the subject" and he got low marks on his student assessment report. He was not passionate about it in the histrionic sense. But he was upset that his students could think that, because he had devoted his whole life to the subject and it was very important to him. You hardly meet a scientist who isn't like that.

**TFR: On SOLO we often have problems with Americans who are like that. They think if you get too angry with someone for saying something that is wrong, you need to have "anger management" therapy or something.**

**JW:** Yes, there is something about Americans. My book "Bad Thoughts" was released in the US as "Crimes against Logic." In reviews of my book on Amazon UK, readers seem to take for granted my "slightly irritated" tone. However, on the American website, they complain about it. What is it about Americans?

They seem to expect a good tone about all things. One thing I did consciously in the book was to combine serious rationality with an obvious emotional engagement. I let it show through.

**TFR: The principle of individual rights and their application is very dear to me. As you have pointed out in your books, politicians do not like to talk about principles. A spokesman for Tony Blair stated once that he did not answer hypothetical questions as a matter of policy. Doesn't this make you angry?**

**JW:** It really irritates me. What am I voting for? It has become very unclear under the current proportional representation system in NZ, because policies are traded away after the election anyway. What I want to know about in order to vote for them is what this politicians principles are. How does their economics work? What principles are they based upon? They won't come clean about that stuff. In my personal experience of politicians, many just don't care. Either they haven't given it enough thought, or they are being deceptive. It puts me off entering politics.

**TFR: What would happen if you entered politics and spoke about your principles?**

**JW:** I would be slaughtered. If I told them that drugs ought to be legalized journalists would report that there was some crazy politician who says that cocaine ought to be sold in shops. In order to defend myself I would be forced to argue only in principles—and then I would be labeled an "ideologue" and a "maniac." I would be considered a very dangerous ideologue too.

**TFR: I think you would also be criticized for not being pragmatic enough.**

**Ironically the implication is that only pragmatism corresponds with reality.**

**JW:** I have great contempt for pragmatism. It is just a nice word. It is basically about doing what gets me elected rather than doing what is right. Doing what keeps me in power. People often accuse me of cynicism, but it is only because I care about truth and reason that I expose nonsense and get riled about it. That is the opposite of cynicism. Most people nowadays couldn't give a flying fuck. They are the cynics.

**TFR: Yes, you call your book "Bad Thoughts" a self-help guide. I think that you illustrated that we expect people to automatically learn how to reason and think properly for themselves. However we don't expect them to automatically learn other things they need to live, like basic mathematics. How realistic do you think it would be to teach basic logic and reasoning even at primary school level?**

**JW:** You could easily teach pupils things such as critical thinking and formal logic. I think you would start to teach them from about the age of 13. Mathematics is more easily taught at primary school because it starts with quantities. Formal and informal logic does not deal with relations between quantities—which are easy to understand—but relations of entailment between propositions, which is a slightly more abstract notion. Unfortunately, there is a lot of crap pedaled through the education system at the moment.

**TFR: Will you be warning NZers, as to the dangers of logical errors and faulty reasoning soon?**

**JW:** Yes, I hope to start publishing my work in NZ. I haven't really tried yet. I couldn't really write a book like "A Load of Blair" about Helen Clark. People are not as interested in politics in NZ as they are in the UK. Think how much you hear about politics in England, it's in the news every day. In NZ, you can sometimes go for weeks without hearing a word. I am working on a new book at the moment, but I don't want to say too much about it. My next book will be about freedom and the encroachment of liberty.

**TFR: Well, I hope you will read some Ayn Rand as part of your research.**

**JW:** Yes, I will take a look at it.

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# Rational Environmentalism National's Environmentalism Vs. Investigating National's Environmental Sell-out

## Introduction: Conservatives always sell out

CONSERVATISM: Literally, the doctrine of conserving the status quo because it is the status quo – hence the bestowing of this appellation on such seemingly unlikely bedfellows as Ronald Reagan and hardline Communists in China.

**As Ayn Rand pointed out, conservatives have a disposition towards compromise that delivers more to freedom's enemies than those enemies could otherwise hope to expect from their own efforts alone. Libertarians are not conservatives – they are radicals for freedom.**

More commonly, the term applies to those who defend capitalism on religious/ altruistic grounds – i.e. they say it promotes the general welfare ahead of individual self-enrichment in accordance with godly ethics – and confine their advocacy of freedom – if at all -- to the economic realm. Conservatives typically favour the criminalising of drugs, prostitution, pornography, homosexuality, abortion, etc.

Laws that still exist in some parts of the United States against oral sex, for example, are favoured by conservatives who happily defend the free market in economics, and are completely oblivious to the inconsistency. Margaret Thatcher, for another example, did much to free up the British economy while introducing repressive censorship laws.

In the battle for freedom, conservatives at best provide only a breathing space, a slowing of the momentum of the statist advance, and often the result has been much worse: empowering the statist juggernaut as a means of "outflanking" their opponents. As Ayn Rand pointed out, conservatives have a disposition towards compromise that delivers more to freedom's enemies than those enemies could otherwise hope to expect from their own efforts alone.

Libertarians are not conservatives – they are radicals for freedom.

The conquest by American conservatives of all three branches of American Government in recent years provides an opportunity to study conservatives in what they see as their natural habitat: power. Writing in 'The Objective Standard' Professor Bradley Thompson picked up the opportunity with gusto. In his article 'The Decline and Fall of American Conservatism' he writes:

*In 1994, American voters elected Republican majorities in both the House*

*of Representatives and the Senate for the first time in forty years. This ascent to power gave Newt Gingrich and his colleagues the opportunity to launch their "Republican Revolution" with its signature "Contract with America" platform. The election was said to mark the end of an era—the era of big government liberalism*

*that had dominated American political life since the New Deal. After struggling for almost half a century to gain political power, the conservative movement finally seemed to have reached the political promised land.*

What has been the result of that "Republican Revolution," that historic "victory of the right"? What did the conservative movement's ascent to the commanding heights of government deliver? Well, it certainly hasn't

**Is it enough to say you stand for "the issues that matter to mainstream New Zealanders"? What goals, what direction, what political principles or social ideals do those "issues" encompass? What solutions and what intellectual values do they represent? What might we expect such leadership to deliver?**

been limited government. Conservatives have been in control of all three of the executive branches of American government for years, and the result of all what's now called "compassionate conservatism" and "neo-conservatism" is to have made American government bigger now than it ever was! Andrew Sullivan observed in *Time* Magazine two years ago that the result has been more accurately characterised as "Big Government liberalism with religious-right moralism. It's the nanny state with more cash. Your cash, that is. And their morals."

This analysis is predicted in Ayn Rand's 1960 speech 'Conservatism: An Obituary' (published in her book *Capitalism: The Unknown Ideal*). Looking at what Rand had to say about the conservative movement in 1960, it quickly becomes apparent that not much has really changed in nearly half-a-century. In that speech Rand pointed out that "the meaning of the "liberals" program is pretty clear by now. But what about the "conservatives"? What is it that they are seeking to "conserve"?"

That's the crucial question, isn't it, and as the long day of Labour rule looks to be waning in New Zealand and the pendulum swinging slowly to the right, it's just as crucial to answer that question here. Here's part of Rand's answer back in 1960:

It is generally understood that those who support the "conservatives," expect them to uphold the system which has been camouflaged by the loose term of "the American way of life." ["Mainstream New Zealanders" anyone?] The moral treason of the "conservative" leaders lies in the fact that they are hiding behind that camouflage: they do not have the courage to admit that the American way of life was capitalism, that that was the politico-economic system born and established in the United States, the system which, in one brief century, achieved a level of freedom, of progress, of prosperity, of human happiness, unmatched in all the other systems and centuries combined-- and that that is the system which they are now allowing to perish by silent default.

If the "conservatives" do not stand for capitalism, they stand for and are nothing; they have no goal, no direction, no political principles, no social ideals, no intellectual values, no leadership to offer anyone.

What do New Zealand's conservatives stand for? Is it enough to say you stand for "the issues that matter to mainstream New Zealanders"? What goals, what direction, what political principles or social ideals do those "issues" encompass? What solutions and what intellectual values do they represent? What might we expect such leadership to deliver?

Analysing the electoral victory of American conservatism ten years on offers some idea of what conservatism might deliver here. And analysing policy announcements coming from local conservatives, such as the Nat's recent environmental offerings, can be as sobering as reading those coming from America.



# Rational Environmentalism National's Environmentalism Vs.

## Investigating National's Environmental Sell-out

### Water

Water has become an issue here in Godzone - dirty lakes in Rotorua; rivers full of didymo and industrial effluent; falling lake levels in South Island hydro lakes; rising demand for limited river water for agricultural irrigation.

All of these problems have been caused either largely or in part by either non-existent or insufficiently clear property rights in water - this is a Tragedy of the Commons problem, and one that can be solved by recognising and protecting the property rights that inhere in the water 'commons.' This much is partially recognised even by the Clark Government who have spent the last three years putting together a scheme for tradeable water rights, and by Rotorua Maori who are just beginning to talk about property rights as a means of protecting the water quality in their local lakes.

It's easy to get too excited about this. The general manager of Rotorua's Ngati Whakaue Tribal Lands Trust is not yet ready, it seems, to call for clear property rights as a means by which Rotorua lake water can be protected in common law, but it's what is needed there. And the cabinet paper on tradable rights was prepared by David Benson-Pope and Jim Anderton, hardly friends of the market, and whatever emerges from their deliberations will not unfortunately be full property rights, but another government-driven halfway house. It is, as they say, just a start.

The reason it might be a good start is that recognising and securing property rights gives people the ability to cure the Tragedy of the Commons, giving owners and rights-holders incentive and legal standing to protect, conserve and to maintain what is theirs - incentives that just don't exist in an un-owned commons, where the incentives are all short-term. Unlike the commons, a system of property rights acts like mirrors, reflecting back to you the results of your own actions. Very few people, for example, like to dump raw sewage on their own land or in their own water - but they can and do dump it in the commons. Dump it on your neighbour's property however and when his rights are secured he has an action against you.

And say for instance that your fishing right, or 'boating right' or 'access right' in the Rotorua lakes or the Tarawera River was protected in law and your right was somehow diminished or degraded by the action of others, then the law would recognise an action in tort and damages against those who did the damage.

As the Canadian organisation Environment Probe has pointed out and campaigned on for many years, a system of clear property rights and common law protections of property rights offers the best long-term security for water and those who rely on it.



PETER CRESSWELL

## Why 'Blue Green' is the New Wet

*The hallmarks of conservative ideology can be characterised as being compromise, "me-tooism" and an embrace of one's opponents' aims -- the only change being the claim that conservatives will deliver them better. This, to conservatives, is called "heading off the opposition." To a conservative, you see, it's not so important what is done so much as who is doing it.*

The practical consequence of the application of this ideology has been to deliver socialism just as quickly, if not more so, under conservative governments than under that of their erstwhile opponents. Conservatives call this "practical." Those with principles call it "selling out." The result is the same.

The National Party's Nick Smith provides the most recent example with his suggestion the Nats should look to "outflank" the political opposition by "softening its environmental message." As Vernon Small summarises the Smith slop in *The Dominion Post*:

*Softening the environmental message, [Smith] hopes, will peel away some of that soft Labour vote while happily making a deal with the Green party that much more credible. More to the point, if National cannot hug the trees and the Greens, or edge them into a neutral position, then it may be trying in the long term to hug them to death.*

What, in real concrete terms, does "softening the environmental message" mean besides giving authoritarian environmentalists everything they're after? No difference at all. The "softening" Smith proposes are a sell-out on Kyoto, "a significant funding package to promote tree planting, cleaner air and water, and help for community conservation." Not just selling out, but selling out so wetly.

If Nandor's mob were Wild Greens, then Smith's 'Blue Green' Tories are Wet Greens.

Make no mistake that the sell-out here is to the authoritarian wing of environmentalism -

to the 'Watermelon' end of environmentalism. Authoritarianism is an ineluctable part of 'Watermelon' environmentalism -- it is no coincidence for example that a search of the Greens website for appearances of the word "ban" attracts 530 "hits." When a problem is identified by a Watermelon the immediate response is to call for a) a ban, b) government funding, and c) government action. Such also is the approach of Smith's Wet Greens. No wonder Smith, to a libertarian like Lindsay Perigo, is "a man with a tongue so forked you could hug a tree with it."

The Wet Greens are "outflanking" Labour and seeking Green support by the time-honoured method of conservatives everywhere: by embracing their opponents' policies but with the added promise of even greater funding and more "effective" management. The "effectiveness" is always to be taken on trust, but the added spending is always a promise.

The 'Wet Green Vision for New Zealand' offers 32 pages of turgid slop. Identified are a number of environmental problems, for each of which a proposal for more government funding is the 'solution,' along with a stated desire for "consensus" around "up to 20 national environmental goals" to ensure that authoritarian environmentalism is cemented in for some years to come. Every single one of the Wet Green solutions takes property rights away from land-owners, shackles local industry and agriculture, and looks to bigger and more authoritarian government to solve the problems identified.

That is the extent of Smith's Wet Green vision: more government and less freedom; more

# Rational Environmentalism National's Environmentalism Vs.

## Investigating National's Environmental Sell-out

rights for trees, rocks and mud puddles, and fewer rights for human beings. Maximum controls, and the avoidance of unnecessary freedom. A "consensus" achieved by wholesale sell-out – a competition as to who can shackle industry most effectively – such is the lost opportunity of this Wet Green vision.

And it's just not necessary. Politicising the environment and destroying property rights is neither necessary nor likely to be effective. This document and the Wet Green policies are a lost opportunity because the chance was there to grasp with both hands the success and sophistication of property-rights based solutions to environmental problems to genuinely outflank opponents, and to attract real and long-term support from rational, pro-freedom environmentalists.

A rational approach to the environmental problems identified would be far from wet, and entirely consistent with stated National Party principles – which do actually talk of "maximum freedom, and the avoidance of unnecessary controls" -- and unlike the many expensive failures of the central planning approach to environmental management and all the "unnecessary controls" entailed, environmental policies based on "maximum freedom" would actually work, and actually would outflank their opponents.

I'm talking of course of environmental protection based on the recognition and protection of property rights in common law. There is seven-hundred years of sophistication and success with that approach – success in securing both liberty and superior environmental values. Drawing on that sophistication and replicating that success should have been a no-brainer for a party in favour of "maximum freedom and the avoidance of unnecessary controls," but instead a no-brainer is the way to describe the man in charge of the development of National's environment policy.

Instead of drawing up policies that would reflect and protect the long time horizons characteristic of an environment of secure property rights, we have instead policies that reflect only the short-term time horizons of politics and politicians. They talk of "future generations" but their eye barely goes past the next election, or the next caucus reshuffle.

Such is the Wet Green "vision for New Zealand."

In 'The Rise and fall of American Conservatism,' (published recently in 'The Objective Standard') Professor Brad Thompson analyses the bankruptcy of the "conservative vision":

*Never mind "the vision thing" -- about which George Bush Sr. agonised -- give yourself over instead to absolute rule, and let the other side seek out new visions. That's the neocon ticket. The three most important rules for absolute rule: Compromise, compromise and compromise. The fourth rule: if visions arise that are going to happen anyway, then just roll over and make sure you take the credit.*

*If liberals launch a national campaign for socialized medicine, Republicans should steal the issue from the Democrats and advocate a system of universal health care but one that allows people to choose their own doctor or HMO. If liberals commence a public campaign against the profits of "big business" or the salaries of their executives, Republicans should neutralize liberal pretensions by encouraging "greedy" and "profiteering" corporate executives to voluntarily donate their profits to charities. If radical environmentalists launch a public relations campaign against global warming, Republicans should encourage American companies to hire environmentalists as advisors...*

As Thompson points out, and as Ayn Rand pointed out before him, moral appeasement of this sort serves only to embolden the conservative's opponents, "a lesson that conservatives seem constitutionally unable to learn. They fail to grasp that compromising one principle inevitably leads to hundreds of compromises in practice. In this relationship, liberalism will always have the upper hand and will always dictate the future..."

If Smith and the Nats were to spike the authoritarian guns not with compromise and appeasement but with a ringing declaration of freedom and liberty and property rights -- and with it a clear and forceful demonstration of how the exercise and protection of property rights leads to both superior environmental values and to maximum freedom -- then I would be right behind them.

But that's about as likely as Smith ever growing a spine.

### Privatise the Parks!

A recent study has apparently put a dollar value on the returns to the local economy from Fiordland National Park - NZ\$228 million per year in revenue, to be precise. Given that it only costs \$9 million to run, this makes the land extremely valuable. No wonder the Libertarianz' policy is to privatise the park. It makes sense that the national parks should be in the hands of those who value them the most, and as our policy states, this can be done by recognising easements and *profits a prendre* for existing users, and issuing tradeable 'shares' in state-managed parks and forests, allowing those who value particular areas or particular rights to swap, share, club together or trade in order to get either a property right in a park, or to sell their share and get a cheque.

593,000 people visited Fiordland NP last year - that is a huge market. And contrary to irrational fears, private ownership would not result in exploitation and pollution but precisely the opposite - pollution would breach the property rights of those with rights in the park, and as the most profitable use to owners of rights would be as a pristine tourist attraction, there would be significant motivation amongst owners for protection. That's the beauty of allowing the free market rather than the state, to protect the natural environment: it's all about incentives.

Property rights solve the tragedy of the commons and remove politics from decision-making, putting land in the hands of those who value it.

Private national parks are not unprecedented. NGOs like Ancient Forests International and philanthropists like Douglas Tompkins have been instrumental in setting up private parks throughout the Americas, notably in Chile. Parque Pumalín covers thousands of square kilometres, and is the largest park of its kind. It is located at a similar latitude to Fiordland NP, with similar primeval Gondwana-remnant forests. And in an effort to overcome local opposition, Tompkins has attempted to integrate the park into the local economy:

*Small farms with productive activities such as animal husbandry, cheese making, eco-tourism, wool handicrafts and organic gardens are simultaneously park stations and visitor information centers.*

In this way both conservation and a productive contribution to the local economy are achieved.

If in the future Pumalín makes a \$228 million contribution to the local economy, the opposition and the fear for "sovereignty" will probably melt away. I suspect the park will be better managed than Chile's state run parks, too. While I don't agree with Tompkins' radical "deep ecology" philosophy, I wish him all the best with his plans. And I hope New Zealand policy makers recognise the success of such private conservation initiatives. Privatise the parks!

# Rational Environmentalism National's Environmentalism Vs. Property Rights In Defence Of Nature

## Why are the chain saws out?

Here's a question for you: Why do you think the residents of Boiling Spring Lakes, North Carolina, have embarked on a wave of logging? "Since February," notes AOL News, "the city has issued 368 logging permits, a vast majority without accompanying building permits."

The reason? The federal Fish and Wildlife Service issued an edict in February that all habitat supporting the red-cockaded woodpecker (pictured left) will be protected, and began issuing maps indicating which particular habitats are to be effectively nationalised by this protection -- property around Boiling Springs Lakes was a prime target, and those property-owners have been quick to move to protect what is theirs.

It's a result about which no-one is happy, (and just another result brought about by our old friend the Law of Unintended Consequences -- the law of human life and human affairs that "illuminates the perverse unanticipated effects of legislation and regulation").

The residents aren't happy, because they're losing the stands of trees that helped make the place a good place to live, but they're doing the only rational thing in the circumstances.

The lovers of the red-cockaded woodpecker (however many there might be) aren't happy because the habitat for their hero has diminished, but as yet they haven't paused to reconsider their scheme.

And presumably the red-cockaded woodpeckers previously resident in the trees around Boiling Springs Lake aren't happy either, but unlike their human defenders they'll never be able to understand why their homes have been cut down.

But it's all an entirely logical and predictable result of the federal Fish and Wildlife Service's authoritarian wildlife protection policy, and one long predicted by more enlightened wildlife advocates such as Australia's Graham Webb. Webb points out that if you want to protect wildlife for people who value them, then those who own the habitat in which the wildlife in question reside need to be able to extract some value from that fact. Conservationists need to recognise the property rights of those who host the wildlife they want protected.

As Webb said in the case of a rare variety of Australian cockatoos, if you simply declare them protected then every farmer who finds a red-tailed black cockatoo on his land is going to knock off the whole family before any wildlife agency gets a sniff, and the ownership over his land gets effectively

removed. By contrast, if a value can be extracted from hosting these creatures (by farming for export perhaps, or selling tickets to come and visit them and learn about them) then the property-owner has an interest in protecting the habitat instead of destroying it.

If you want to protect wildlife, in short, you need to recognise the property rights that land owners have in their property, and look too to recognising a property right in wildlife. Eat them, skin them, and save them.

Graham outlines in a paper for the World Conservation Union, 'Conservation And Sustainable Use Of Wildlife - An Evolving Concept,' this proposition that recognising a property right in animals makes for 'sustainable conservation':

*...An increasing body of conservationists believe local people should not be treated as the enemy of conservation (Hutton and Dickson 2000). They should be active partners, at the frontline. To achieve and sustain this, they need to receive tangible, sustainable benefits for their efforts. In most cases, the only sustainable way of providing those benefits is through using wildlife for economic gain. That is, conservation through sustainable use (CSU).*

Graham's own crocodile park outside Darwin, Crocodylus, is a great example of his putting the idea into practice. The private conservation projects here in NZ and the various Southern African private wildlife parks are other good examples of private 'sustainable conservation' that succeeds by eschewing the idea of protecting non-existent 'intrinsic values' and instead by answering the question, "Of value to whom, and for what?"

In short, if you want to save wildlife, you need to be able to 'farm' the wildlife and recognise the property rights that inhere in them. The alternative is setting people against wildlife, and there's not only no need for that, it's counterproductive to both.



**Bird Sanctuary. NOT!**

## Cue Card Libertarianism: Common law

COMMON LAW arose in England almost by accident, but much of the English-speaking world has benefited from its property-rights based solutions to otherwise complex problems.

What began in the late twelfth-century as a formalisation of existing customary law, was to become a century later under the reign of Edward Longshanks -- King Edward I -- a way of dealing in an ordered, uncomplicated way with the legitimate concerns of his subjects.

Traditionally, subjects would petition the king in person, but King Edward, known as 'The Hammer of the Scots,' preferred to be up north hammering Scots rather than sitting at home surrounded by his subject's chickens, about which an inordinate number of complaints were commonly raised, on all of which he was expected to adjudicate.

Edward reasoned that a system of courts common throughout the land could easily sort such complaints using principles of customary law common to them all. For instance, the easiest way to resolve disputes about neighbours' chickens damaging a plaintiff's vegetable garden was to determine 1) whose chickens; 2) whose garden; and 3) what damage.

Thus common law became property-based, and was focussed on specific harm or damages -- it focussed on determining the rights in a property, and on finding remedies to damage caused by specific Nuisance or Trespass. Common law held that those who had rights in property were entitled to the quiet enjoyment of that property; that a man's land and his house were his castle, and that protecting it from harm was his right. Common law was case-based rather than statute-based, and was tied by precedent: decisions made in cases using these guiding principles were made common to all similar cases by the principle of *stare decisis*, so that decisions were consistent across the country, and over time.

Common law was simple enough that the principles determined in these cases were quickly codified by Writs that allowed property-owners easy access to the protection of law for common causes of action. By the eighteenth-century the laws of nuisance and trespass were already highly sophisticated, and were to become more so



# Rational Environmentalism National's Environmentalism Vs. Property Rights In Defence Of Nature

as the industrial revolution and the railway age took shape. Rights to light, to air, and to support were widely recognised as being a part of the peaceful enjoyment of land; rights associated with water and protections against noise, smell and other pollution were clear and in place; remedies for trespass and nuisance were well-known and based on the principle that a defendant should acquire no value thereby.

The principle of 'Coming to the Nuisance' was established (and then sadly in some jurisdictions dis-established); as was the principle of a 'bundle of rights' being associated with land, and some of those rights being acquired over time by 'prescription.'

Easements over land and voluntary restrictive covenants that attach to land in favour of particular neighbours were recognised; these are registered with title, and can be traded and removed. You might for instance agree to protect a neighbour's view over your land (a 'view easement') in return for the neighbour keeping a large tree on his that you like (by either a restrictive covenant or 'conservation easement'). In this way a 'net' of rights is voluntarily built up reflecting the values of the right-holders rather than that of the legislators.

Much of the apparent confusion in the common law was made simple by eighteenth-century legal scholar William Blackstone, who with a few simple principles explained "the mass of medieval law" in England. Blackstone's *Commentaries on the Law of England* were to become the bible of English-speaking law for more than a century – a young circuit lawyer in rural Illinois called Abraham Lincoln would carry a copy in his saddlebag as the only legal text he needed in his work.

Many aspects of common law are now regularised as a part of tort law, but the explosion of statute law in the last fifty years has meant that duties imposed by statute now encumber and complicate what was once the simple but remarkably sophisticated realm of common law.

Common law is not just simpler than statute law, it is also immune to political hijack – one particular reason for its popularity with libertarians and its unpopularity with big government advocates. Rights are protected in practice, not just proclaimed on parchment or ignored altogether.

Further, unlike statute law, common law always has a plaintiff or victim – there are no 'victimless crimes' under common law. Finally, it is the pre-eminent law to protect both environment and property, and unlike zoning laws, anti-pollution statutes and the Resource Management Act it has over seven-hundred years of sophistication in actually doing so.

English common law brought real property rights into the world and made all Englishmen equal before the law – in doing both it helped make England and her colonies wealthy and free. Noted Adam Smith in his *Wealth of Nations*: "The security of the tenant is equal to that of the proprietor." He concluded that "Those laws and customs [of the common law], so favourable to the yeomanry, have perhaps contributed more to the present grandeur of England than all their boasted regulations of commerce taken together."

Unfortunately the "boasted regulations" of today have turned Smith's insight on its head, and removed many of the rights that common law once protected.



## Suggested further reading:

- Property Rights in the Defence of Nature, by Elizabeth Brubaker. This book draws on cases from England, Canada, and the United States, showing how the common law of property has for centuries been a force for environmental protection, while contemporary statutes have allowed polluters to foul private lands and public resources alike.
- The Common Law: How it Protects the Environment, by Roger E. Meiners and Bruce Yandle. Meiners and Yandle

## Cue Card Libertarianism: Pollution

**POLLUTION:** The transfer of matter or energy to the person or property of another without his consent. As such, a violation of rights, properly to be proscribed by law.

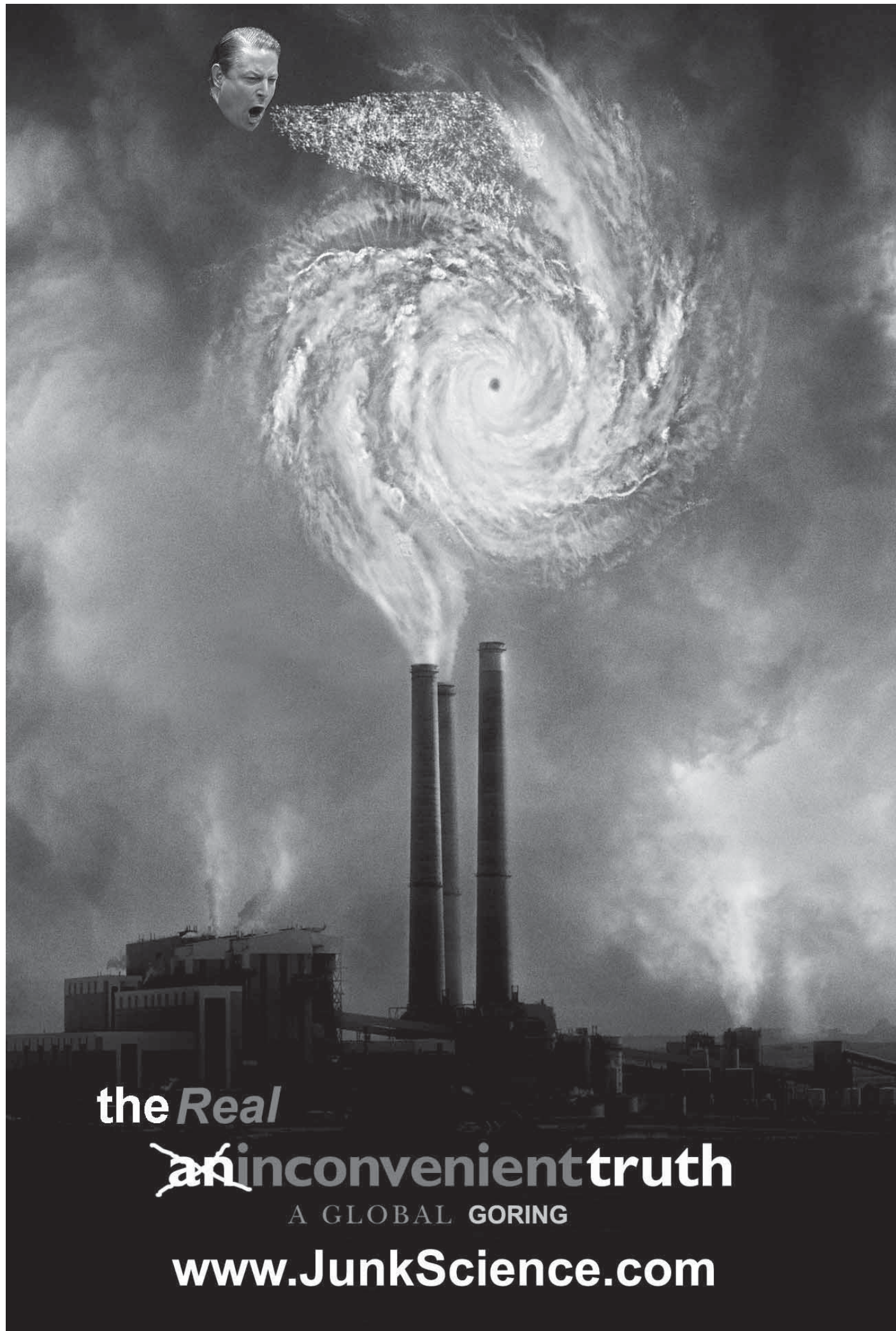
*If a man creates a physical danger or harm to others, which extends beyond the line of his own property, such as unsanitary conditions, or even loud noise, the law can and does hold him responsible.*

– Ayn Rand

Contrary to the view of most environmentalists, the best antidote to pollution is the extension of private property rights, not the destruction of them. People care about what they own and will not themselves pollute it or allow someone else to pollute it; property rights set up mirrors which reflect back our own behaviour – we do not readily soil that which is our own; individuals and companies who pollute can more easily be sued when it is clear that someone else's property has been defiled; government departments which pollute are difficult to sue, and in a mixed economy are often in cahoots with private polluters. We now know that state-run industries in the former communist countries were about the worst polluters of all.

The way to go is not to nationalise land, as the Resource Management Act has done in all but name, but to privatise, or at least define property rights in respect of, land, rivers, sea and air to the maximum extent possible, and thence to rely on the protection of common law, which has a seven-hundred year record of sophistication and success in dealing with issues of pollution and property rights.

*review English and American legal history to show the environmental protections available to individuals. "Those who allowed something noxious to escape their control and invade the property of others could be held accountable for their actions through private litigation," they write. "Eventually, citizens will recognize that the common law, bolstered by local regulation, can protect the environment more effectively and fairly than can statutes and bureaucratic regulations."*



the *Real*

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A GLOBAL GORING

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# Too Liberal for the Liberals!

*Interviewer, musician, founder of the worldwide Celebrate Capitalism™ movement, Prodos is an out an out Objectivist and an energetic and enthusiastic classical liberal. So what happened then when classical liberal Prodos stood as a candidate for the Australian Liberal Party? Why wasn't it a match made in heaven? Listen to his tale.*

## Prelude

I'd been working with others for some months, campaigning for the repeal of the Australian Labour Party's 'Racial and Religious Tolerance Act (RRTA).'

What's the RRTA? Well, recently under this law, Catch the Fire Christian Ministry was found to have vilified and mocked--mocked!--the Muslim community after they presented a seminar which exposed the many violent, oppressive (and ridiculous) passages of the Koran and Hadith and other authoritative Islamic texts. Their seminar included lots of direct quotes from these texts.

At one point during the court case, a Catch The Fire minister quoted from the Koran, and was told to stop doing that or he'd be found guilty of further vilifying Muslims. Do you get that? Reading out of the Koran vilifies Muslims. Go figure.

And how about this: The complaint against Catch the Fire was put forward by the "moderate" Islamic Council of Victoria (ICV). The very same ICV that recommends a website called Islam Online (IslamOnline.Net) that openly advocates the murder of apostates.

For his fearless defence of free speech, the Melbourne Celebrate Capitalism™ team presented Pastor Danny Nalliah, head of Catch the Fire, with the Melbourne Capitalism Award 2006.

(Aside: Shortly after the Award was given, two of my Australian Celebrate Capitalism™ coordinators (both Objectivists) resigned because, they said, we'd presented the Award to an "anti-capitalist." But that's another story.)

## The Journey Begins

For about 3 years now I've been an active member of the Richmond South branch of the Liberal Party of Australia here in the state of Victoria.

The Liberal Party is Australia's conservative party--similar to the National Party of New Zealand. It's not a purely free-market party, but it's the best we have. (Actually, I was speaking with Dr Don Brash recently and was mighty impressed by his substantial support for free-market thinking.)

At a branch meeting one day my branch President, Sunny Duong, asked whether there was anyone who'd be interested in campaigning for Richmond in the coming state election. He explained--as he often does--that the Liberal Party is open to everyone. Any member is welcome to put their name forward as a candidate. It doesn't matter their race or colour or how they dress, he said, looking straight at me.

So, in jest I replied "Even someone who looks like me?"

Let me explain. I'm an "unconventional" looking chap, and not typical of Liberal Party members. I wear tights, big fake fur coats, pointy shoes, lots of rings and bling-bling, and a top hat with a double blue ribbon and Star of Sara around it (symbols of the Celebrate Capitalism™ campaign). And, as of a few months ago, I started going around everywhere carrying a big 5 foot by 3 foot Aussie flag. Furthermore I don't have a typical job.

I survive on donations and gifts, which means I'm quite poor. I earn less than someone on the dole. As well as running an internet radio show, The SOLID VOX™ Network, and the Celebrate Capitalism™ campaign, my main focus is working with my American wife, Sydney Kendall, to write a musical "Fairytale for Geniuses." And, of course, to top it all off I'm a goddamned Objectivist.

"Everyone is welcome, Prodos!" said Sunny.

I thought this would be a perfect opportunity to further expose the stupidity and injustice of the RRTA. So I did it. I signed up and put my name forward.

## The Reaction

Party members, the mainstream media, and the public were very supportive.

**The members:** At every Party function I attended, fellow Party members would come up to me and say how refreshing it was that someone "different" was having a go--someone who wasn't the usual suit and tie. Interestingly, the women in the Party were especially eager about my Preselection.

Young Libs would come over and chat with me, pleased about a free-market supporter rising to the occasion. Telling me they'd downloaded my song "Privatize the ABC" (PrivatizeTheABC.Com) and had passed it around to all their friends. (The ABC is Australia's state owned TV and radio network. Privatize the ABC is my own project.)

Members would tell me they'd seen me on TV or in the papers and were pleased about how well I came across. And the local branch of Richmond was 100% behind me. Things were looking good.

**The media:** A colleague told me never to forget that "the media are the enemy." But that wasn't my experience at all. In fact I got a lot of coverage from the mainstream media and all of it presented in a reasonably fair, honest, and positive light. I got along well with the journalists. For instance, here's some of what they told me, off the record:

"Prodos, I hope you DO get into Parliament. It would be refreshing to have someone REAL for a change." This from a political reporter of our most leftwing newspaper, no less.

"He does have a certain *je ne sais quoi*!" Writes a certain leftie gossip columnist.

"Prodos, I like you!" Declared one of Australia's most hard-nosed political television reporters.

"Prodos, I've never looked at capitalism that way before. You've really got me thinking!" From a left/green journalist working for the youth radio arm of the ABC.

I told one of the reporters, "I thought you were supposed to be the enemy!"

"Nah! It's just our job to get to the facts--especially when we sense someone's trying to hide something," he replied chuckling. "That's why they don't like us."



**The public:** People would stop me in the street and tell me they usually vote Labour or Green, but this time they'd vote Prodos. People driving past would toot their horns and shout "Go Aussie!" recognising me because of the big Aussie flag I carry with me everywhere. Strangers would slow down and shout from their car: "Good luck, Prodos!"

On various Aussie blogs and message boards that took to discussing my Preselection, I did my best to join the debates and clarify my views. And where they were saying untrue or stupid things about me I'd slap them around a little.

The main negative response was from Australia's biggest online magazine, Crikey, who ran a smear piece about me.

### Winnable!

Despite the overwhelming support I was getting, it was also made clear to me by the Party that Richmond was considered un-winnable. I disagreed strongly. I believe in winning. I have great faith in my fellow citizen and his good sense and benevolence. I believe that the main reason the Left had been winning Richmond was that the "Right" was so vague, and so bloody boring. This could be rectified.

I began putting together a rip-snorter hit squad to help me tear Labour and the Greens to shreds, and to sell my free-market and free-speech message to the good people of Richmond.

### A Surprise Enemy

Suddenly, an unfamiliar and surprising creature reared its head. Let's call it the "KroC" faction. They currently dominate the Victorian Liberal Party's Administrative Committee.

Being the only person who'd applied to run for Richmond and since I had the full support of my branch, ordinarily, after various formalities, it would have meant my acceptance as the Liberal Party Candidate.

Not so fast. Two days before this was all finalised, a letter arrived from Admin informing me they'd "directed that applications for endorsement for ... Richmond be re-advertised ... [so that] ... additional potential candidates should also be considered for this District."

This was unprecedented. Usually it's a struggle to find anyone at all willing to contest a Dead Red seat like Richmond. To my knowledge, in the history of the Party, the Preselection choice of the local branch in Richmond had never been rejected or "re-advertised."

Just this time.

Knowing this even better than I did, the media



*An unconventional looking chap . . .*

now became even more interested in my Preselection.

The state Party leader was asked on prime time Channel Seven news why Prodos was being rejected. It was an awkward moment for him. Journalists kept phoning me and phoning Party headquarters to find out what was going on. Because of Party rules, I wasn't allowed to speak about it. But the journalists started providing ME with inside information on what was actually going on behind the scenes and about various levels of foul play.

When I contacted Admin to ask what the problem was, the Deputy State Director (DSD) spat the dummy. Here is an excerpt taken from the formal complaint I lodged about him to the State President (SP) of the Party:

... At approximately this point [DSD] started speaking to me much louder and using the "F-word" with great frequency and force throughout most of his subsequent statements.

He told me that if the media contacts me I have to tell them the following ... [something to the effect that: as they would understand I'm not able to discuss my pre-selection.]

He then demanded that I "f---en" repeat this phrase. Throughout our conversation he made this demand several times using the same colourful language. On one occasion when he told me to "F---en" repeat verbatim what I should "f---en" say if and when any media contact me, I said: "You want me to f---en repeat what I should f---en say?"

... Early on, when he started sprinkling the F-word throughout his talk, I said to him: "Hey! What's with all this 'f--- this' and 'f--- that,' mate?"

Twenty minutes after I finished my call with the DSD, I received a call from a fellow Lib, who'd been contacted by another Lib, who'd been contacted by someone within Party HQ who'd told him that the DSD was walking around the office, off his bloody rocker and screaming that Prodos had treated him with disrespect and that "Prodos had started it!!"

I then received inside information that certain people within Admin were claiming that I had "racist links." I called for an investigation into this and for a reassessment of the DSD's position, plus I demanded an apology from all concerned.

The SP did not cooperate with any of this. Instead he made further unsubstantiated, vague, and truly absurd claims about me—unsupported by any evidence. Naturally, I have challenged and rebutted every single one of these dumb claims.

Whilst attending a Party meeting at HQ one evening, I was taken aside by the State Director (SD) and calmly told that they were concerned that due to my "connection" with the media, I was "sucking the oxygen" from the State campaign. Huh?

Then I was told that the Party was concerned about my websites and what I might post on them.

Prodos: "Have you looked at any of my websites?"

SD: "No, but I will!"

Others were told to pass on the message to me, that Admin was concerned about my long hair and my appearance. I responded that I recently received the Australian Adam Smith Club Achievement Award, dressed pretty much the way you see me right now.

That I coordinated the Local Business Roundtable in Richmond, representing over 200 businesses at local council meetings, looking the way I do. That I ran corporate workshops on lateral thinking, dressed just like this. And that people in Richmond like the way I look. Isn't that what counts? Isn't the Liberal Party the party of individuals? Isn't it?

### ABP

I think I was meant to throw my hands up and quit in disgust. Since I didn't the KroCs went into ABP (Anyone-But-Prodos) overdrive and found two people to stand against me.

The next thing they did was make use of a clause in the Party's Constitution which allowed them to remove the voting rights of the local branch and have the Preselection Convention run entirely by Admin.

So it happened that I was thrown out of the running and the endorsed Candidate for Richmond was appointed. Who is she?

The new candidate was granted a "special dispensation" by the Party in order to make her Preselection Application legal. This was required because she had only just joined the Party a couple of weeks before applying for Preselection and was not yet a fully fledged member.

The new candidate has no connection with the Richmond District. She has never lived or worked here. She is a strong advocate of multiculturalism and has bragged about how she's campaigned against the "racist" views of Pauline Hanson and her One Nation Party. In fact One Nation has never put forward "racist" views. It did put forward lots of silly ideas, but racism wasn't one of them.

What Pauline Hanson did do--of which I greatly approve--was to challenge the taxpayer-funded multicultural industry. Lefties like to brand this as "racist."

To top it all off, the newly appointed candidate has just published her first glossy full-colour no-expenses-spared campaign newsletter. In it she refers to Richmond as a "Marginal Seat". I.e. one in which a small swing is required to win. Fact: In the last election, only one in five people voted Liberal. That's why it's known as a "Dead Red Seat."

And she talks about all the support she's getting from the Filipino community and her joy in sharing the traditional culture of the Philippines. But Richmond doesn't have a Filipino community to speak of. I checked the stats on it. Her supporters are from the Western suburbs. Far, far from Richmond.

The KroC controlled Admin has now also foisted upon the local branch an unknown campaign manager (rather than enlisting the support of locals). Again, bypassing and undermining the local branch. That's a shame because the Richmond South branch, though smallish, is one of the most successful fundraisers in the Party.

### One Party Two Cultures

What we see here is that there are two completely different "cultures"--maybe universes--within the Party. That of the rank-and-file membership and that of Admin. In the universe of the members, we find principles, dedication, and engagement with the community.

In the universe of the current KroC dominated Admin however, we find legalistic power plays, bending of rules, autocratic trampling over the members' democratic rights, outright rudeness and lack of respect, and a very strong push to place KroC compliant candidates in all the Seats.

Is it any surprise that we Liberals have been getting thrashed by Labour and the Greens? How can a Party that treats its own members like this and then expect to be trusted by the general public? It's a big problem.

### The Aftermath

Personally, I have no great sense of loss or disappointment in not winning the Preselection. I'm as busy as ever within the Party and am helping others with their campaigns.

But the whole fiasco has had a curious effect across the Party. The KroC's manipulations and mistreatment have been so starkly exposed in this fiasco, it's had the effect of bringing to the surface--across the whole Party--a great swell of discontent.

People are starting to come out of the woodwork to tell me their own stories of treacherous treatment.

Support for me within the Party continues to grow. I have been offered assistance with future campaigning and funding from every level of the Party membership.

### Next Step

That's why I plan to contest the even bigger Dead Red Seat of Melbourne next year in the Federal election.

War is good.



# Natural Health Review

Proven Natural Health

Issue 1 - 2006

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PHIL HOWISON

FUTURE HISTORY

# Civil War and Other Pessimistic Predictions

Future History

*New Zealand is one of the most peaceful countries in the world. However, and unlikely as this may sound to those who live in this "Switzerland of the South Pacific," violent unrest is a definite possibility in the near future. Globalisation and communications technology have made extremist groups more capable, even as political tensions and violent crime figures rise to ever more dangerous levels. Combine this with increasing public distrust of the government, and the future looks dark indeed.*

In a recent column in the *Sunday Star Times*, in which he defended the charges of corruption swirling around the Clark Government, Chris Trotter warned:

*[If National had won the election] New Zealand would now be experiencing civil strife on a scale not seen since the 1860s... Social peace for a paltry half-million dollars? Strikes me as the most courageous and forgivable kind of corruption.*

Trotter is partly right, but he has the threat reversed. His warning of a threat to social peace in New Zealand is far from hyperbole but the corrupt Labour Party is not the cure, it is the cause: Under threat and believing itself to be above the law, this government has simply abandoned any pretence at accountability and transparency. Its actions threaten to undermine the legitimacy of the state, something that will have dire consequences for New Zealand.

Let's get some historical context. New Zealand last saw major conflict in the 1860s, when the country was still being born, but sporadic conflict continued on a minor scale up right up to and even into the 20th century. Incidents famously included the passive resistance at Parihaka in 1881, and the narrowly averted "Dog Tax war" in Northland in 1898. The early years of the 20th century saw industrial strife that culminated in riots, attempted bombings and gunfights during the failed Wellington waterfront strike of 1913. The last Maori-Pakeha conflict was as recent as the 1916 raid on Maungapohatu, in which three Maori were killed.

David Slack's book *Civil War and Other Optimistic Predictions* includes a chapter about the civil war controversy in 2005. When the government responded to Maori coastal land claims by passing a law nationalising the foreshore and seabed, deep racial tensions were exposed. Senior civil servant Haami Piripi warned: "This country could be brought

to its knees by internal conflict and perhaps civil war as a direct result of this bill." Piripi's controversial remarks were dismissed by the government at the time, and protestors against the bill were called "haters and wreckers" by Helen Clark.

Yet the left resurrected these tensions during the 2005 election campaign, with some bloggers and columnists predicting "blood in the streets" if the supposedly racist National party won the election. And so according to Chris Trotter, the threat of civil war justified corrupt tactics by Labour during the election campaign - odd if you consider that the warning of civil war actually followed a Labour Party bill!

The discussion in Slack's book ends on an optimistic note. The 1913 waterfront strike and 1981 Springbok tour protests are used as examples of situations that could have escalated into civil war, but didn't. Trotter argues that this was "sheer dumb luck," while Slack disagrees:

*Perhaps we're not inclined here in New Zealand to that kind of reaction. Perhaps we tend to choose governments that manage to hold the extremes and maintain the peace. And perhaps no one has too little to lose.*

I'm not so optimistic. I think NZ's current government has encouraged the extremes and struggled to hold the 'centre.'

Think of the divisive and extreme rhetoric recently from within and around Parliament - Brash calling Labour corrupt; Clark calling Brash "corrosive and cancerous" and the entire Labour caucus demonising a minor religious sect; and that 'master of diplomacy' Foreign Minister Winston Peters chiming in calling Brash "evil."

And while the temperature and invective rise inside Parliament, outside and around

the country 'extremist' groups of the nutter fringe have been gaining in popularity. We've seen racially motivated attacks by a revitalised National Front, and the entry of the Destiny Church into politics with a chilling, 10,000-strong, fist-waving, black-shirted demonstration on the steps of Parliament. At university, the Worker's Party and other radical groups have been more active than ever, with posters expressing support for anti-US and anti-Israel terrorists, and promoting bizarre 9/11 conspiracy theories. In my opinion, this rise of extremism means we face the highest risk of civil strife since Muldoon's time.

## Unrest during the Muldoon years

Based on the book *Smith's Dream* by CK Stead, the 1977 film *Sleeping Dogs* is a thinly fictionalised version of the dictatorship and civil war which leftists feared during Robert Muldoon's time as Prime Minister - orchestrated terrorist acts, secret police, communist rebellion, and a Vietnam-style American intervention.

While Muldoon was wildly popular with conservatives over most of his reign, he did alienate large parts of the population. His belligerent ridicule and accusations of homosexuality as a political tactic raised tensions in Parliament, and heavy-handed police action against protestors and dawn raids against immigrants alienated the left while playing to what he saw as his support base.

When he passed the SIS Act in 1978, giving the government increased powers of surveillance, thousands of protestors surrounded the SIS headquarters, damaging them to the extent that they had to be abandoned. The 1981 Springbok tour was marked by anti-apartheid protests, which degenerated into riots as protestors were brutally beaten by police. Soon the protestors were wearing helmets and wielding plywood shields with nails in.

There were also a few terrorist incidents. Terrorism is practically unknown in New Zealand, but two fatal incidents happened during Muldoon's time. In 1982, anarchist punk Neil Roberts obliterated himself while attempting to blow up the "Big Brother" police computer centre in Wanganui, causing Muldoon to warn of a (non-existent) national anarchist conspiracy. And in 1984, a bomb killed a caretaker at the Trades Hall in Wellington, during a major union meeting. The Labour Party linked the bombing to "anti-union hysteria" stirred up by Muldoon, but the culprits were never identified.





*Is this NZ's future?*

## The impact of globalisation

Globalisation and communications technology have caused a relative increase in the power and capabilities of small groups.

In 1981, about 40% of the population opposed the Springbok tour, and many people risked injury or even death to protest (no deaths occurred, but the severity of injuries meant death was always a possibility). Only one game was called off, after protestors invaded the field. The police were highly successful in controlling the protests, using barbed wire, barricades and batons to keep protestors out of test venues. Better communications would have prevented this. Imagine if the protests had been coordinated via text message, with email used to distribute information about police positions. Furthermore, the media was controlled to some extent. What if blogs had existed? Cell-phone cameras? The true extent of the brutality was not widely known at the time, but blogs could have distributed shocking images. I doubt the government would have survived, let alone win the subsequent election.

Also, the increased volume of trade now makes it virtually impossible to prevent trafficking in arms and drugs. This year, several caches of explosives and automatic weapons have been

discovered during raids on methamphetamine distributors. What if such weaponry comes into the possession of extremist groups? While tensions may not be as high now as during Muldoon's time, extremist groups have far more potential to arm and organise themselves due to globalisation and improved communications technology.

## The current government-losing legitimacy

My worry is that the apathy of the wider public and the actions of the current government will empower violent extremists, removing the possibility for problems to be resolved in a peaceful way. The current government has shown itself to be corrupt and bent on remaining in power at all costs. They have attempted to stifle all opposition by whatever means available. They have demonstrated a willingness to use legislation as a weapon – removing the union exemption for the Exclusive Brethren, for example, and promoting retrospective legislation to legalise their misappropriation of taxpayer's money to buy the election; to have opponents silenced, such as Tim Selwyn, imprisoned for sedition after he distributed an anti-government pamphlet; to attack the neutrality of civil servants (eg the Auditor-General). They have even seriously proposed banning dissent during the election campaign, suggesting legislation to control advertising and spending around elections that amounts to nothing more than what American free-speech advocates have called there "speech rationing. Misuse of taxpayer funds and attempted cover-ups of ministerial scandals have further damaged public trust in the very job of government.

The consequences of a more general loss of legitimacy would be dire. What form might a loss of



*... or this?*

order take? Here are some ideas:

- **Riots.** These would play out very differently today. Consider the situation in Sydney's beachside suburbs last year, when text messages inspired 5000 Australians to join a spontaneous demonstration against Lebanese immigrants. After the situation turned violent, revenge attacks were also coordinated via cell-phone. In Paris, cell-phones enabled small groups to torch thousands of vehicles without police interference.
- **Ethnic violence.** Initially this could take the form of occupations or sieges, like the 'non-violent' Moutoa Gardens occupation, or the violent Oka Crisis in Canada. The situation warned against during the foreshore and seabed controversy was that any death during an occupation could cause a violent escalation. Meanwhile, the National Front have been trying to stir up hatred among immigrant communities...
- **Crime.** Extrapolating from current trends, we will see a further increase in violent crime, a continuing failure to effectively combat gangs and their lucrative drug distribution networks, and a concomitant proliferation of illegal weapons.
- **Assassination.** As political debate has become increasingly personal, there has been a lot of hatred directed at particular political figures - Brash is "evil" and "cancerous"; private investigators and "golfers" are allegedly smearing Clark and her husband, etc. If a supporter of one side took matters into their own hands, it would be unprecedented and unfortunate, certainly, but not impossible to extrapolate from present trends.
- **Terrorism.** Even as radical Islam is identified as the primary threat, domestic terrorism is a possibility which should not be ignored. This could come from either left or right. The effect of targeting tourists would be particularly bad, if not catastrophic.
- **Sabotage of vital infrastructure.** In my opinion, this is the worst long-term threat, given our aging infrastructure and reliance on foreign trade.

Keep these fears in mind. Consider making preparations for an emergency. And if the bullets do start flying, blame the Clark Government and its apologists who have substituted power for principle, at the cost of a dangerous loss of legitimacy for the rule of law in this country!

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# Appeasement

## The long, long trail of appeasement , capitulation and death

*A piece written in memoriam on September 11, 2006.*

We are at war. We, the people of the west are at war with people who wish to destroy us. It's a different war than we're used to, an asymmetric war -- a so-called fourth-generation war -- so it's one some people still don't recognise (or still don't *want* to recognise) but we are under sustained attack.

That's not scare-mongering. That's just the way it is. Like it or not, ignore it if you wish, but we *are* at war, and our enemies aren't going away.

We didn't start this war, but a litany of appeasement by those under attack has fanned its flames, encouraged the attackers and emboldened the growth of violence. It's not been caused by the war in Iraq, or US foreign policy or oil. It's caused by Islamo-totalitarians who by their own admission "worship death" as we in the west worship life; who want the prosperous, freedom-loving west dead, as dead as their own dark souls; and who see the cowardly west as easy prey.

On this last point at least, they're right.

There is a crucial difference between the essentially individualistic, prosperous, freedom-loving civilisation of the west and the stone-age culture that has declared war on it. Said Osama bin Laden on behalf of those who declared war: "We love death. The [west] loves life. That is the difference between us two." On that, we also agree.

In the name of those of us who do love life and who do treasure the life-loving civilisation of the west, on this anniversary of the most visible attack on the west and all it stands for, consider all that led to it: a series of snubs, trial balloons and atrocities, the tepid and pathetic response to most of which emboldened those who love death to even greater atrocities, and the supporters of the death-worshippers to even greater support, both financial and logistical. Appeasement led only to escalation. Both the perpetrators and the succourers smelt the fear and they smelt the cowardice, and if they know anything it is what fear and cowardice smell like. These are scum who feed off cowardice, and for over fifty years they have had an awful lot of food to sustain them:

- Seizure and nationalisation of American and British oil fields in the Middle East -- oil

fields developed and owned by British and American companies -- and the subsequent capitulation of Truman and Eisenhower (1940s and 50s)

- Seizure and nationalisation of Suez Canal, and the subsequent capitulation of Eisenhower (1956)
- Seizure of US Embassy and taking of hostages in Tehran, and the craven capitulation of Carter (1979)
- Shooting of police-woman Yvonne Fletcher from Libyan Embassy in London (1984)
- EgyptAir 648 hijacking (1985)
- Bombing of Beirut's marine barracks (1983)
- Bombing of Pan Am 103 over Lockerbie (1988)
- The fatwah on Salman Rushdie (1989 to present).
- EgyptAir 990 (1990)
- World Trade Center Bombing (1993)
- Embassy Bombings (1998)
- Indian Air 814 (1999)
- Project Megiddo (Dec 31, 1999)
- USS Cole (2001)

Each of these direct attacks on the west was met with appeasement, apology and capitulation. Each of them resulted in further escalation, and the (correct) assessment that the west was morally weak, and that there would be no negative consequences for either perpetrators or supporters. The attacks on September 11 and after saw the culmination of this attitude, and an outbreak of massive, violent and orchestrated attacks on civilians.

- Anthrax attacks (2001)
- Richard Reid (2001)
- Dirty Bomb Plot (2002)
- Charles Bishop (2002)
- French Tanker (2002)
- Bali bombing (2002)
- Morocco bombing (2002)
- Daniel Pearl (2002)
- Ricin threats (2003)

- Riyadh Bombing (2003)
- Beheading of Paul Marshall Johnson beheading (2004)
- Murder of Theo Van Gogh (2004)
- Murder of Fabrizio Quatrocchi (2004)
- Beheading of Nick Berg (2004)
- Beheading of Eugene Armstrong (2004)
- Beheading of Jack Hensley (2004)
- Beheading of Kim Sun-II (2004)
- Beheading of Kenneth Bigley (2004)
- Beheading of Shosei Koda (2004)
- Madrid bombing (2004)
- Sharm-el Sheikh bomb (2004)
- Murder of Margaret Hassan (2004)
- London tube attacks (2005)
- Cairo bombing (2005)
- Ongoing Threats
- Plot to blow up trans-Atlantic airliners
- Ongoing Iranian plans for nuclear weapons, and two fingers to UN nuclear inspectors, Israel, US and entirety of western world
- Ongoing Iranian-supported Shi'ite bombings in Iraq
- Ongoing Iranian funding and supply of Hezbollah paramilitary organisation

It's not a matter of the western countries or western leaders deciding to declare war on Islamo-totalitarians. It's a matter of recognising that the west, like it or not, is *already at war* with Islamo-totalitarians. They attack and attack and attack, and those under attack are only beginning to realise this is real. Fighting back against these warmongers isn't a matter of law enforcement however, with all the strings around such a battle; it is a matter of war, and we're already in it. As SOLO Chief executive John Gagnon noted recently, "The words of Patrick Henry are as applicable today as they were in 1775: 'Gentlemen may cry, Peace, Peace -- but there is no peace. The war is actually begun!'"

How to fight such an 'asymmetric war' against an enemy such as this?

- Consider this: No terrorist organisation can survive without the oxygen of financial, logistical and *materiel* support. They need

weapons to deliver, places to train and recruit, and money with which to fund their campaigns. It takes a government either willing to help, or willing to turn its back to provide this. It's hard to track down terrorists, but not so hard to identify those who give them succour -- what's hard is having the balls to do something about it once you do while the terrorists' 'useful idiots' and other allies bleat at home about anything that's done.

- Consider this: this is as much an ideological war as it is an actual hot war. For the blood-soaked voices from the stone age the free and prosperous west is a personal affront; their war on the west is the last gap of the Dark Age they've submitted to themselves and wish to impose on the rest of the world. Their own ideology has failed at everything but the production of penury and death, and now it's all they have left. "They know how to die."

Meanwhile, the ideological war on behalf of the west has yet to even be fully engaged, and

in most of the west is undercut by the voices of "useful idiots" from the academies who use the freedom of the west only to attack and undercut it. A principled, rational, consistent, philosophical defence of the ideas that support freedom and western civilisation is long overdue; the ideas of reason, of individualism, of property rights and capitalism must be defended against their ideological attackers, but how many even know where to start?

As Ayn Rand pointed out in defending those ideas herself so eloquently, "A political battle is merely a skirmish fought with muskets; a philosophical battle is a nuclear war." It is a battle that her philosophy of Objectivism makes the philosophical warrior very well-equipped to fight. But time's a'wasting -- as the antics of Ahmedinijad make clear enough, a *real* nuclear war is not entirely an impossibility.

- And consider this too: Is it already *five minutes to midnight* in that particular war?

And finally, meditate on this; "All that is necessary for evil to succeed is for good men to do nothing." Wilful blindness is not an argument. It's an evasion.

And evasion hasn't worked. Never has.



## Learning from History



It's said that "Those who fail to learn from history are doomed to repeat it." It might also be said that those who are either *unable* or *unwilling* to learn from history cannot honestly expect to have their ill-formed and baseless opinions taken seriously. History has many lessons for those both alert enough to identify them and honest enough not to evade them:

- From the Dark Ages comes the lesson that taken together faith, mysticism, an ethic of blind sacrifice and a focus on some non-existent *other* world leads to dirt-poor misery in *this* one. (The same lesson can be learned either from the thousand years of the Western Dark Ages, or from what looks to be at least a thousand years of Islamic Dark Ages.)
- The Inquisition and Islamic *jihad* between them show the truth of Voltaire's dictum that those who believe absurdities tend to commit atrocities.
- From the Enlightenment comes the lesson that between them reason and a focus on *this* world provide a way out of the darkness.

- The Industrial Revolution shows that reason applied to production leads to an enormous increase in human welfare, (and from it also comes the further lesson that reason is man's unique means of survival).
- That the Industrial Revolution happened first and most spectacularly in Britain shows that a legal environment protecting freedom and property rights is necessary for such a revolution to happen and to endure.
- The relative success of the US Constitution shows that if you know what you're about that it's possible to tie up the government to protect freedom and property rights at least *some* of the time.
- From two World Wars and a century of slaughter comes the lesson that totalitarian state worship is not the route to human happiness.
- From the bloody failures of collectivism comes the lesson that 'from each according to his ability, to each according to his need' is a recipe only for human sacrifice and bloody slaughter.
- From the rise of Nazism comes the lesson that appeasement rewards the aggressor; that all evil requires is for good men to do nothing.
- From the Holocaust comes the lesson of the banality of evil, and the evil of blindly following orders.
- From the spectacular post-war economic successes of Germany and Japan comes

the lesson that trade and capitalism are better than totalitarianism and bloody conquest.

- From the rise of the Asian Tiger economies comes the lesson (again) that freedom and prosperity are directly and inextricably linked.
- From the Fall of the Berlin Wall comes the lesson that non-freedom and poverty are also and inextricably linked.
- The continuing *fatwah* on Salman Rushdie; the murders of Theo van Gogh, Daniel Pearl, Nick Berg and Paul Marshall Johnson; the deaths of September 11 and the bombings of Bali, Madrid and London -- between them the lesson is there that war has already been declared between barbarity and civilisation...

All these lessons are there for those who choose to open their eyes and learn. Taken together, the lesson from the events of history is that reason, individualism and capitalism are a recipe for health, wealth and happiness in this world, and their polar opposites a prescription only for death, misery and destruction.

And there's one more lesson to learn from history that I could add now, one from Richard Nixon's disastrous presidency that should be a particular lesson for all political "strategists": the lesson that the real damage from Watergate was not the burglary, but the cover up. That's a point that those responsible for stealing "books" of emails and for misappropriating taxpayers' money might give some thought to today.





# The Truth About Islam

*Western academics and media commentators wedded to the fashionable doctrine of multiculturalism continue to peddle the lie that Islamic terrorists are a handful of fringe extremists giving a bad name to an otherwise "peaceful" religion.*

By thinking in their own cultural terms instead of researching the true nature of Islam, they have allowed themselves to be persuaded by glib Muslim apologists that the word "jihad" means nothing more than a "spiritual struggle against sin."

Our governing doctrine of multiculturalism and its underlying assumption that violence always arises from rational grievances obscures the fact that Islamic terrorism is a problem rooted within the Muslim religion itself.

Allah's Book, the Koran, lacks context or chronology. To understand it readers must rely on books written several centuries after the Prophet's death to provide the missing chronological and contextual account of Muhammad's life and the formation of Islam. Together with the Koran, these works make up the body of Islamic scripture.

While there are undoubtedly many peaceful Muslims, any Muslim who adheres closely to Islamic doctrine is far from peaceful. Muhammad's own words as they are recorded in the Koran and other Islamic scripture disclose that unceasing warfare against non-believers is a key pillar of mainstream Islam. Bukhari: V1B2N25 makes clear that next to "Islam" or submission to Allah, the highest Muslim duty is to "jihad" or holy war. "Allah's Apostle was asked, 'What is the best deed?' He replied, 'To believe in Allah and His Apostle Muhammad.' The questioner then asked, 'What is the next best in goodness?' He replied; 'To participate in Jihad, religious fighting in Allah's Cause.'"

Muslims are ordered to fight and kill until Islam is the only religious and political institution. Koran 8:39 enjoins: "Fight them [non-Muslims] till all opposition ends and the only religion is Islam" and at Koran 9: 5: "Fight and kill the unbelievers wherever ye shall find them."

Koran 4:95 excuses Muslims whose circumstances (age, gender, infirmity) mean they can't actively engage in jihad, though they still have a duty to fund it. Jihadists, however, are accorded the greater status: "Allah has granted a rank higher to those who strive hard, fighting Jihad with their wealth

and bodies to those who sit (at home). Unto each has Allah promised good, but He prefers Jihadists who strive hard and fight above those who sit home. He has distinguished his fighters with a huge reward."

Koran 9:44 confirms that Muslims cannot escape their jihadist obligation: "Those who believe in Allah and the Last Day do not ask for an exemption from fighting with your goods and persons. And Allah knows well those who do their duty."

Koran 9: 68 describes those failing in this duty as "Hypocrites," warning that they will suffer the same fate in the afterlife as unbelievers: "Allah has promised the Hypocrites, both men and women, and the unbelievers the Fire of Hell for their abode: Therein shall they dwell. It will suffice them. On them is the curse of Allah, and an enduring punishment, a lasting torment."

Koran 5:33 expounds further upon the fate of unbelievers and Hypocrites: "Those who wage war against Allah and His Messenger [refuse to accept Islam] and who do mischief [non-Islamic behaviour] in the land ... shall be killed or crucified, or their hands and their feet shall be cut off on opposite sides, or they shall be exiled. That is their disgrace in this world, and a dreadful torment is theirs in Hell."

The above passages are not quotes taken out of context to malign a religion followed by over a billion people. They provide a brief sample of the repeated exhortations in Islamic scripture calling upon believers to engage in violence and terrorism in Allah's cause. As the Koran and its associated commentaries make clear, such behaviours are based on core Islamic doctrine. It is Muslims favouring peaceful co-existence with other religions in secular, plural democracies who in fact merit the title "radicals" and "extremists."

Judged by the words of its own Prophet, Islam cannot be compared to other belief systems. It would be hard to find a more hateful, intolerant collection of writings than that contained in Islamic scripture. Yet Muslims continue to insist that the God of the Koran is the God of the Bible.

If one "messenger's" message was the opposite of the other's then they couldn't have been speaking for the same God. Compare Muhammad's violent, expansionist world view as set out above to Christ's words as recorded in the Gospels, "I say unto you: Love your enemies, do good to them which hate you. Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also ... And as ye would that men should do unto you, do ye also unto them likewise." (Luke 6: 27-31, KJV)

Islam is not a "live-and-let-live" religion looking to peacefully win converts. It seeks instead to impose itself on unbelievers by force, though it is not yet sufficiently well established in most Western countries to openly pursue this objective. As such, it is a terrorist manifesto.

Why do Muslims continually say otherwise? Islam explicitly condones lying to non-Muslims for strategic advantage and entering into treaties with them that one never intends to observe. Muslims call this "holy deception." As Bukhari: V4B52N268 informs us: "Allah's Apostle said, 'War is deceit.'" And at Bukhari: V7B67N427: "The Prophet said, 'If I take an oath and later find something else better than that, then I do what is better and expiate my oath.'" Koran 9:3 is similarly explicit: "Allah and His Messenger dissolve obligations [if this furthers Islam]" as is Koran 66:1 "Allah has already sanctioned for you the dissolution of your vows [if this furthers Islam]."

Contrast the Koran's "ends justify the means" endorsement of duplicity and falsehood with the Bible's 9th Commandment: "Thou shalt not lie" (Exodus 20: 2-17) then ask yourself again if the God of the Koran is really the God of the Bible as Muhammad wants us to believe.

It is clear that the establishment of Islam in the West is fundamentally inconsistent with Western institutions and values, and must be resisted with every means at our disposal. Our ongoing failure to grasp the nature of this doctrine that turns men into deceitful killers means such men could eventually destroy Western civilisation in the service of their totalitarian religion.

If Western culture is not to fall to militant Islam, Islamic terrorism must be recognised as part of an undeclared war of religious ideology, one not of our own making. We have essentially two choices: Either Islam





# New Zealand's National Drug Policy

*I often hear it said by libertarians that people should be allowed to make mistakes, that taking drugs is one of those mistakes, and that drugs are BAD. I have a totally opposite view, I think drugs are GOOD (or, at least, some drugs are good).*

Let's go back in time... Let's go back 10,000 years to the beginning of the Neolithic era, also known as the late Stone Age. The Neolithic is when humans quit the hunter-gatherer lifestyle and took up farming.

Technologically, we have come a long way since the start of the late Stone Age, 10,000 years ago.

In terms of materials and manufacturing technology, there was a good reason it was called the Stone Age, although some scholars have suggested renaming the era the Wood Age. Pretty much everything was made out of wood, or stone, or crude pottery. The potter's wheel and kiln had yet to be invented. But today we have a huge choice of materials to work with from metals, through plastics to carbon nanotubes. Technologically, we have come a long way since the Stone Age.

What about weapons technology? Stone Age fighters had maces and axes and other varieties of rocks for bashing people attached to wooden handles. They had the bow and the arrow, and the sling. Today, we have handguns, tasers, cruise missiles and anthrax. Technologically, we have come a long way since the Stone Age.

What about transport technology? In the Stone Age, it was Shanks's pony all the way. There were no roads in the Stone Age. The oldest so-called road dates from 3806 or 3807 BC. It was in fact a walkway over a peat bog in Somerset, England. Although Neolithic people had domesticated the horse, they hadn't learnt to ride it. They hadn't invented the wheel. But today we have motor cars, mag-lev trains, space rockets and the Segway. We have come a long way since the Stone Age.

What about communication technology? Strictly word of mouth. No alphabet, no writing, no printing presses, no telecommunications. Not even smoke signals or carrier pigeons. But today we have the World Wide Web.

Now, I could go on with many, many examples of how today's technology is so much better

than Neolithic technology.

But there's one area in which we hardly seem to have progressed at all, and that's in the technology of recreational mood alteration.

You see, at the start of the late Stone Age, a newly discovered drug was rapidly gaining popularity, and we're still drinking the stuff today. It's called alcohol. We know this because archeologists have unearthed what they take to be late Stone Age beer jugs.

Now, alcohol, like all Stone Age technology, is most charitably characterised as "crude but effective".

But, I put it to you that alcohol is more crude than effective.

Alcohol produces disinhibition and facilitates social interactions. It eases pain and anxiety and aids relaxation. It's indispensable for the Libertarian leadership selection process. Best of all, it causes euphoria (which is what all drugs should do).

But it has a huge range of unwanted side effects.

A blood alcohol concentration (BAC) of 0.1 grams of alcohol per deciliter of blood causes slurred speech, and impaired ability to perform complex tasks, such as driving.

Higher doses, such as 0.2 g/dL, cause confusion and impaired ability to perform simple tasks such as walking.

0.3 g/dL causes stupor, 0.4 g/dL causes coma, and 0.5 g/dL is liable to cause respiratory failure and death.

Have you ever wondered why you feel so shitty the day after a good night of hard drinking? Why you feel like you've been poisoned? It's because you have been poisoned! Not by alcohol, but by acetaldehyde which is what an enzyme called alcohol dehydrogenase converts alcohol to in the liver. This dangerous acetaldehyde is quickly converted to a harmless substance by another enzyme but if we drink too much we can overload

the body's enzyme systems, flooding the bloodstream with toxic acetaldehyde and highly dangerous oxidative breakdown products called free radicals... resulting in an increased risk of cancer or cardiovascular disease, premature skin wrinkling, cataracts, liver damage, brain damage... In fact, alcohol causes more deaths in this country than all illegal drugs combined, and it's second only to tobacco as a harmful drug.

Over 20 years ago, I read a book entitled *Life Extension*, by Durk Pearson and Sandy Shaw, in which they describe how to minimise the harmful effects of using alcohol by taking various nutrients and antioxidants. (*Life Extension*, Warner Books, 1983.)

There was a passage in this book which jumped out of the page and stuck in my mind ever since, and it's this one. These authors say,

*"An ideal solution to the alcohol problem would be to develop new recreational drugs which provide the desired alcohol high without the damaging side effects."*

And then they go on to say,

*"There is, in fact, such a drug. It was invented by Alexander Shulgin, synthesized, and tested in humans (test subjects couldn't distinguish between the drug and a few martinis)."*

Well, this piqued my curiosity, and I had a wee look on the World Wide Web, and Alexander Shulgin is famous, as I already knew, for having synthesised, and tested (on himself) literally hundreds of novel psychoactive drugs, principally drugs in the tryptamine and phenethylamine families of chemicals. His most famous work is called *PIHKAL or Phenethylamines I Have Known and Loved*.

So, Shulgin, of course, self-tested his proposed alcohol substitute and he described a "mild, pleasant intoxication." It produced "free-flowing feelings" that he likened to "the second martini." Believing he had indeed found a synthetic alternative to alcohol, Shulgin brought it to parties, holding up a little baggie of white powder he called "a low-calorie martini." Testing among his research group, however, revealed the full range of warmth and euphoria of the new high. It evoked in most people feelings of empathy and self-acceptance. Shulgin's test subjects lovingly nicknamed the new compound "empathy" and thought of it as "penicillin for the soul." (*Playboy*, March 2004)





What is this drug, and what happened to it? Well, I won't tell you what it is just yet, but I think you already know what happened to it, or at least you can guess. In New Zealand, it was made Class B in 1986.

Now I'll tell you a bit about another drug, which is totally unrelated chemically to this one. It's a recreational drug which offers a pleasant, alcohol-like, hangover-free high with potent prosexual effects. Most users find that the drug induces a pleasant state of relaxation and tranquility. It induces remarkable hypotonia (muscle relaxation). Frequent effects are placidity, sensuality, mild euphoria, and a tendency to verbalise. Anxieties and inhibitions tend to dissolve into a feeling of emotional warmth, well-being, and pleasant drowsiness. The "morning-after" effects of this drug lack the unpleasant and debilitating characteristics associated with alcohol and other relaxation-oriented drugs. (*Smart Drug News*, vol. 3, no. 6, 1994.)

Over the years, numerous researchers have extensively studied this drug's effects. It has come to be used in Europe as a general anaesthetic, a treatment for insomnia and narcolepsy, an aid to childbirth, and a treatment for alcoholism and alcohol withdrawal syndrome, and has been called "almost an ideal sleep inducing substance". Small doses produce relaxation, tranquility and drowsiness, which make it extremely easy to fall asleep naturally. Higher doses increase the drowsiness effect and decrease the time it takes to fall asleep. Take a sufficiently large dose and you will be asleep within five to ten minutes. And the most remarkable feature of this drug is that physiologically the sleep it causes resembles normal sleep. (*Ibid*)

Well, what is this other drug and what happened to it? Well, I won't tell you what it is just yet, but you can guess what happened to it. A few years ago it was made Class B.

I'll come back to this train of thought in a moment\*, but now I want to tell you a bit about New Zealand and its National Drug Policy.

New Zealand has had a National Drug Policy since 1998. The policy sets out the government's intentions, policy- and legislative-wise, for tobacco, alcohol, illicit and other drugs.

Recently I attended a consultation meeting organised by the Ministry of Health, where I put forward a libertarian viewpoint, and I put in a written submission for the second National Drug Policy, which is the government's 5-year-plan for 2006 to 2011.

Now, New Zealand's National Drug Policy has an overarching goal and that goal is this:

*To prevent and reduce the health, social and economic harms that are linked to tobacco, alcohol, illicit and other drug use.*

My view is that, if we as libertarians want to influence drug policies, we must engage with this fundamental goal, which is harm minimisation, and I believe we can do this in a limited way.

We must first, however, distinguish between three main kinds of drug-related harms. Firstly, there are:

*Harms which individuals inflict upon themselves, or inflict upon others with their consent*

A good example of this is smoking a cigarette in a pub. You are harming yourself—tobacco is a harmful drug—you are also harming the other patrons, because second-hand smoke is moderately harmful, but the thing is that no-one is actually there, breathing in the smoky air, as a result of coercion, they are all there of their own free will, they don't have to be there, they can leave, they choose to be there. So when libertarians say, oh look, it's ok if you do this because you're not harming anyone else, that's not actually the crux of it. If you are harming other people, that doesn't actually make it wrong, as long as they don't mind!

So that's one kind of harm, the harms which individuals inflict upon themselves, or upon others with their consent. And of course, there are:

*Harms which individuals inflict upon others without their consent*

such as if you murdered someone in an alcohol-fuelled or methamphetamine-fuelled rage. And then, lastly, are:

*Harms which governments inflict upon their citizens*

and this is where I believe that we can influence drug policy and engage with the harm minimisation principle.

We say that the government should not seek to save people from themselves, but most certainly should not harm its own citizens. And when it comes to harm which individuals inflict on others without their consent, such as thefts, assaults and rapes, well, there are already laws in place to deal with that and whether such criminal acts are drug-fuelled or not is beside the point.

One of the greatest harms of the War on Drugs™ is the way it's stopped research into Better Living Through Chemistry. All of Alexander Shulgin's new psychoactive drugs are illegal in New Zealand and most other countries, proscribed by the Analogues Amendment to the Misuse of Drugs Act.

Now why would you, as a drug company or as a research chemist, spend thousands of dollars developing designer drugs which will be criminalised as soon as they go to market? This is a major harm in my view, one that's quite often overlooked. It's this stymieing and stifling of research into new and better recreational drugs, research which would bring us forward from the Stone Age to the 21st century, which is one of the greatest but most overlooked harms of the War on Drugs™.

I think you're all familiar with the other main harms that the government inflicts upon us, in the name of the War on Drugs™.

There are two main ones. There are the punishments they hand out to individuals unlucky enough to be caught, apprehended by the government for using or dealing drugs and these can be pretty severe, ranging up to a sentence of life imprisonment, which I think is incredibly unjust. These people are entrepreneurs, basically. They're seeking to meet a demand in the market. They're capitalists and I think their activities should be legitimised.

And that brings me to the other harm that the government causes us by prohibiting drugs, and that is that it hands the entire industry, which is worth millions of dollars, to the criminal underworld, on a silver plate.

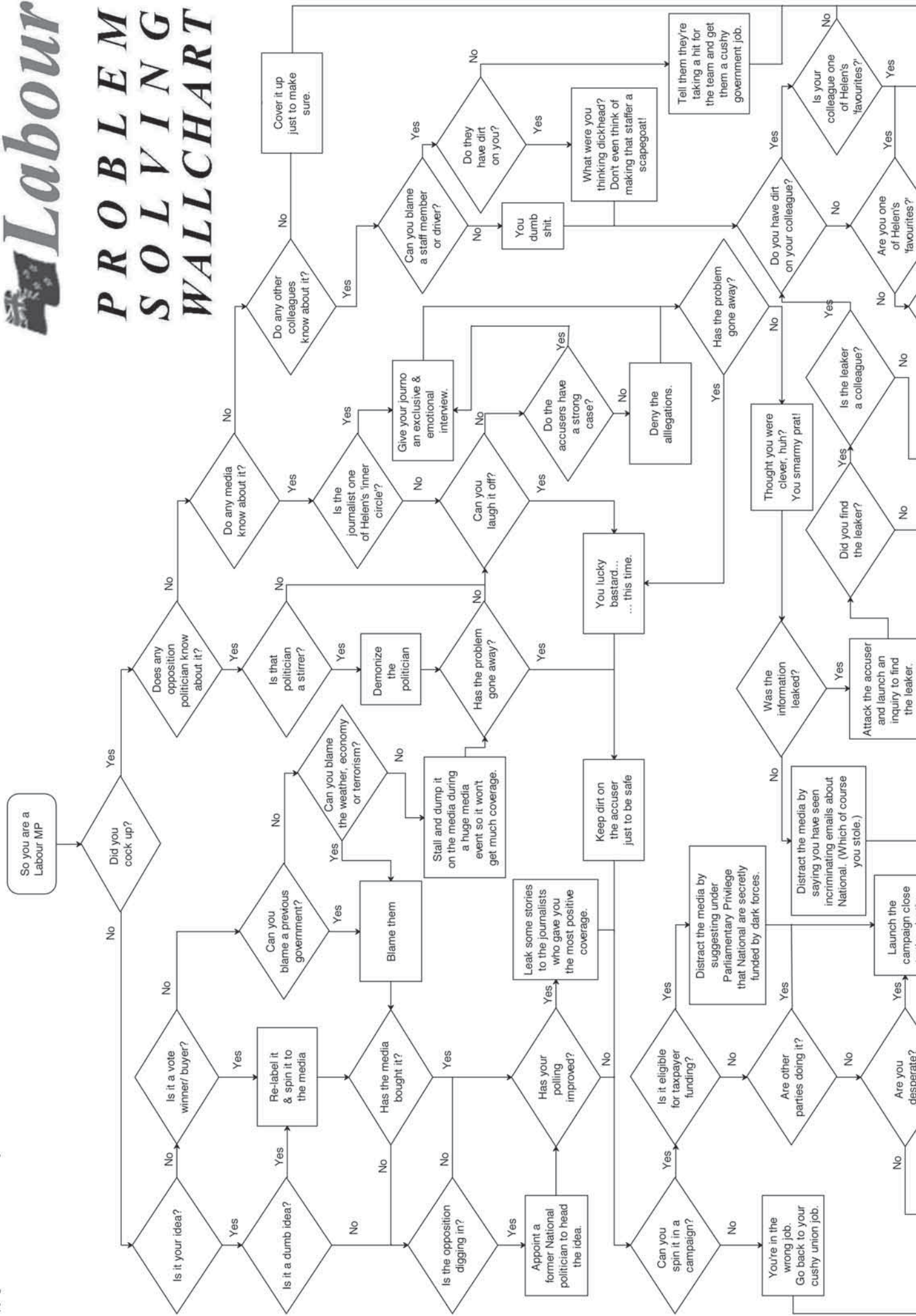
So I think we can talk to the drug legislators on their own terms, which is in terms of harm minimisation, by pointing out that the harm they are doing is as bad, at least, as the harm which individuals do to themselves—which, of course, we don't think is any business of theirs anyway.



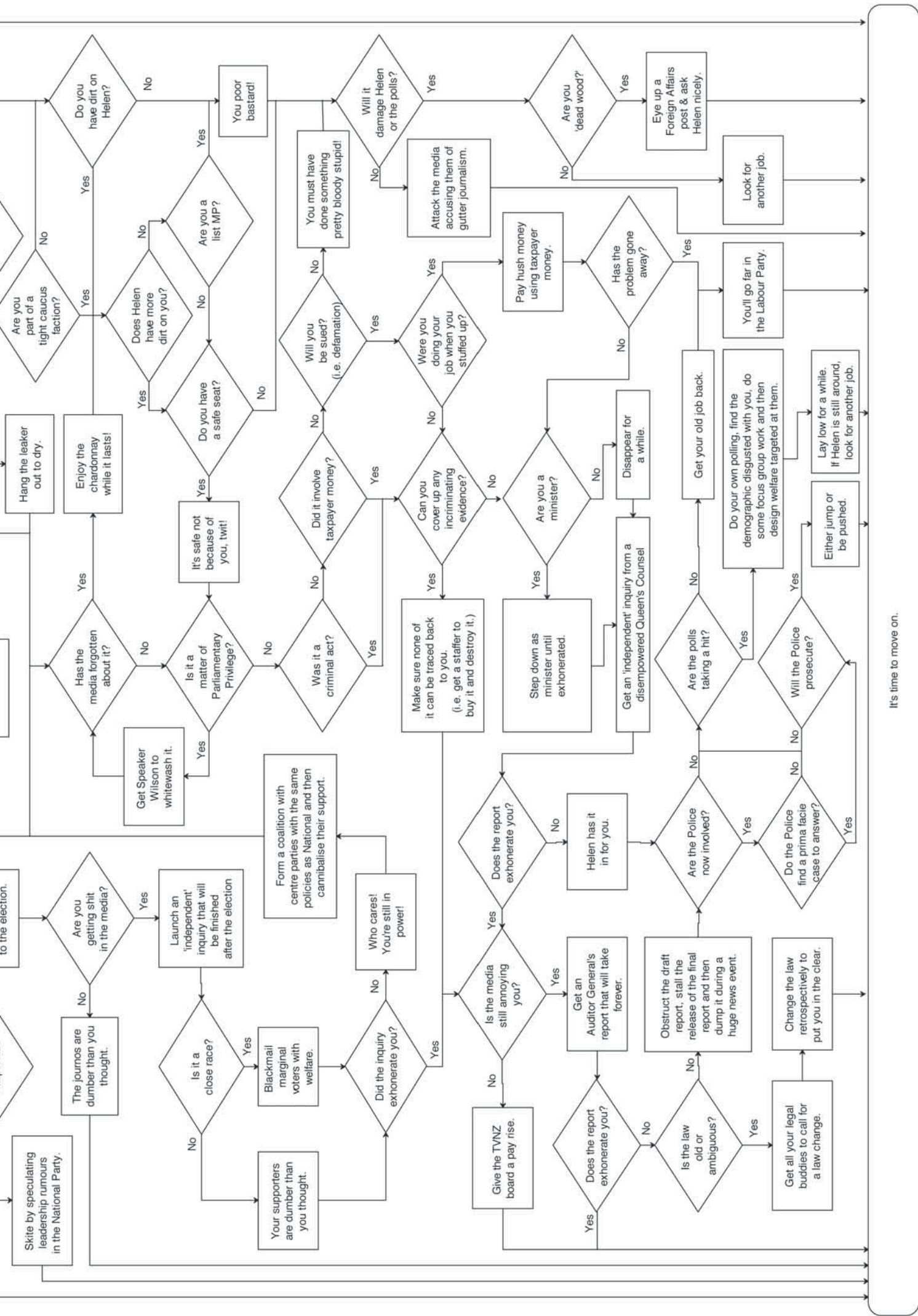
\*The first drug is MDMA, also known as ecstasy, and the second drug is GHB, also known as fantasy. (One of them is better than the actual description makes out, and one of them isn't as good.)

# NEW ZEALAND Labour

## PROBLEM SOLVING WALLCHART











# Henry Marshall - Inventor

*Henry Marshall is an engineer. He has also been a motorcycle mechanic, a truck mechanic, and spring-maker. He has his quarry master certificate, and his explosives ticket, but above all these things, he is an inventor.*

A few years ago I would have been surprised if there were a dairy farmer in the North Island of New Zealand who had not heard of, if not used on a daily basis, the Marshall Water Heater - a solid fuel and solar-powered water heater invented, designed and manufactured in Tauranga by Mr Henry Marshall. Henry invented his heaters to supply an endless supply of hot water to milking sheds and other commercial and domestic installations. His heaters are in countless houses and motels around the country, not to mention marae and many adventure camps and camping grounds. Henry also claims to have invented the first emergency exit door double-bolt release system frequently seen on fire exit doors throughout the world. I cannot substantiate this claim, but that is not the topic of this story.

Henry was born on the 5th May, 1925 in Labasa, the biggest town on Vanua Levu, which is one of the two major Islands that make up Fiji. He left school at the age of 15 and travelled across the island to the west coast town of Savu Savu, carrying with him his worldly belongings in a cardboard box, and a tin chest—the cardboard box he tells me, came to grief during one of the river crossings, due to the fact that there were no such thing as bridges in Fiji at the time. He had to swim—boxes and all. Upon reaching Savu Savu, he commenced work in the engineering workshop at the goldmine there, learning the basics of his many skills in vehicle and motorcycle mechanics, welding, and general engineering.

Around the early 1940s, the war in the Pacific was hotting up, and when the Japanese landed in the Solomon Islands, the goldmine in Savu Savu was closed down, and Henry, with nothing better to do, headed for the big city lights of Suva—the Capital City. It was here whilst walking down the street, that he was accosted by the Military Police, and virtually press-ganged into the 4th battalion of the Fijian army, as an engineer, fixing motorcycles and trucks. The 4th battalion were camped in tents on the shore of Suva, ready to head off to the Solomons at a moment's notice, when news came of the atomic bomb being dropped on Hiroshima and Nagasaki, fortunately for Henry, signalling the end of the war.

On January 8th, 1946 Henry landed in New Zealand where he continued his work as a mechanic. Henry married at the age of 25 to a New Zealand girl, and Peter - the first of his 8 children - was born in Kaeo in Whangaroa, Northland. It was from here that he answered an advert for a job in Tauranga as a mechanic and welder, for a man called Don Robbins.

Come the early 1960s Henry started out on his own as a spring-maker and engineer, purchasing a property in Grey Street, Tauranga where he first designed and manufactured his emergency door-opening system. Also whilst at these premises he invented another thing that was to bring him to the attention of many New Zealanders—the Marshall Caravan Stabiliser, an ingenious device designed to stop trailers, boats and caravans swaying and bouncing whilst being towed. Henry made thousands of these things over the years, until a new invention started to take shape in his mind—the Marshall Water Heater.

Henry designed the Marshall Water Heater 39 years ago, after watching the flames of an open fire shooting up the chimney, and thinking that there must be a better, more economic use for all that wasted energy. He successfully manufactured and marketed his heaters throughout New Zealand and Fiji for over 37 years, all the time improving and re-developing, and adding new models. At 83 years old, he no longer owns the rights to the Marshall Water Heater Company, although it still continues to operate. This little hiccup has not stopped the man from continually developing and refining the system he invented almost 40 years ago.

Today he has incorporated a solar heating system that is more than 3 times more efficient and more versatile than any other solar water heating system in production. A system that will heat your water, central heat your house, and air and dry your clothes. Not to mention the optional extras of a portable cooking centre that incorporates a built-in wok, hot plate and oven, all of which requires absolutely no electricity to function. This system is a work of genius, developed by a master heating engineer over a period of 40 years.

There is nobody who can match this man for knowledge in this area of expertise and yet this amazing system is sitting going to waste as Henry does not have the capital to develop it any further.

This latest invention by Henry Marshall could potentially save families hundreds of dollars every year in reduced power bills, but unless he can get an investor this work of genius will go begging.

I have a Mark 1 version Marshall Heater in my house that I purchased second hand. It heats my water for endless hot showers, hot washes in the washing machine and dishwasher, and centrally heats a 3000sqm home whilst having a power bill of little more than \$120 in the middle of winter. This system is a dinosaur—the model A Ford version. Meanwhile, Henry is in possession of the plans for the Rolls Royce version!



*If anybody would like to find out more about Henry Marshall and his amazing invention, please contact me at: [brilleaux@extra.co.nz](mailto:brilleaux@extra.co.nz). I will put you in touch with Mr Marshall—he would love to hear from you.*



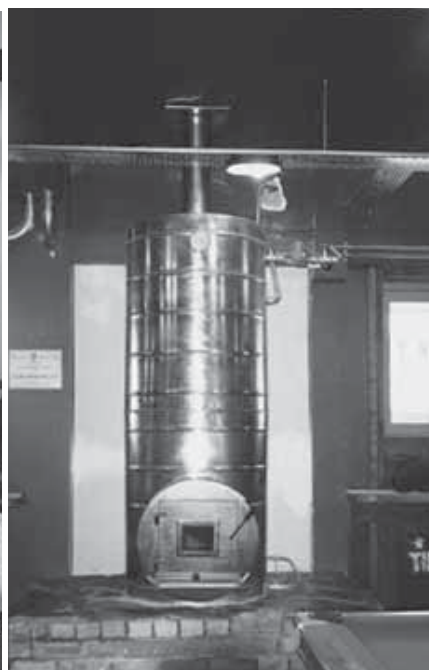
**Henry Marshall**

**RIGHT: The heat ducting system in my lounge and dining room. It also extends the length of the hallway, branching off to all the bedrooms**



**TOP LEFT:** The Solar heater Henry designed 20 years ago. The entire surface collects the heat as opposed to copper pipes sitting on a collector plate. Seen here installed at ground level, and working on the thermo-syphoning system - no electric pumps required.

**TOP RIGHT:** Inset - Swimming pool heater.



**ABOVE L to R:** Marshall booster - designed to heat water for heating systems - shown here in the basement of a 3-storey restaurant. The flue is completely surrounded in water, so no heat is wasted in just going up the chimney - it's heating water all the way up. The first floor branches off the flue for underfloor heating. **CENTRE RIGHT:** 150 gallon copper, uninsulated water heater - radiates heat to help warm the room as well as contain a large volume of hot water.







# Thank You For Smoking

*"It would have delighted Adolf Hitler. Congratulations, Scotland."*

*So declared British comedian Mel Smith upon learning that Scottish anti-smoking laws prohibited him from smoking a cigar in Edinburgh while acting the part of Winston Churchill in a play.*

On stage during a photo call, a day before the play was due to begin, Mel Smith smoked a cigar in front of journalists and announced that, "A third of a Romeo & Julieta will be smoked during this performance. If you find that offensive, fuck off!" It seemed Mel Smith was about to take a heroic Churchillian stand and blow smoke in the faces of Scottish anti-smoking Nazis. However at the last moment, a visit from Edinburgh's environmental officers to the venue with a threat that they would shut the theatre down if he smoked, made him change his mind. It was a sad sight to see Mel Smith cave in like that to bullying by Scottish state officials, but at least he did make Churchill's famous "V" sign to cameras blowing a plume of cigar smoke out of the theatre window after the performance.

Since their first inception in the year 2000, in US states, laws enforcing smoking bans in so-called "public spaces" such as pubs, restaurants, clubs, sports venues and bus shelters have been spreading like wildfire around the Western World. Some of the states that have introduced the legislation have been typical strongholds of anti-smoking puritans and interfering bureaucrats, such as California, Washington, Sweden, Norway and New Zealand. However, other states that have enforced a ban have been more surprising, such as New York, Italy, Scotland and Ireland—due to their past reputations for free indulgence in drinking and smoking.

Over the past few years, a debate has been raging in England too over a proposed smoking ban in "public" that has this year culminated in a Health Bill being passed in Parliament to effectively ban smoking in "enclosed spaces." The details of the new law are currently under public consultation, but are expected to cover the vast majority of "public spaces" and workplaces, including company cars.

So, what is the cause of all this draconian and often-hysterical prohibition of smoking in the Western World? Generally three reasons are given, all of them completely bogus and completely beside the point as to whether or not a "public" smoking ban is justifiable.



## Stinky Smokers

The first reason given is that some people don't like smoky environments —probably even a majority if you believe the statistics bandied around by politicians. Recently while visiting New Zealand I was told by some middle-aged friends that this smoking ban is wonderful because it means that they can now go out to pubs again and come home without smelling of smoke. However, I wondered why they don't mind coming home from a pub smelling of alcohol or in an inebriated state. They should realize that the indulgence in pleasurable activity can always be accompanied by unwelcome consequences, such as the production of

unwanted body odours and trampled toes in night clubs—which should be of no concern to the government. No one has yet proposed a legal ban on uninhibited dancing in confined spaces; the very idea is absurd. If smoking smells are really enough to keep customers away, then the market will respond, as indeed it has through voluntary ventilation systems and no-smoking areas. However, governments do not care for self-regulation of industry; it may give voters the impression that many activities of bureaucrats are actually as pointless as they appear to be.

## Smokers in Denial

The second reason given for a smoking ban is that it will cause smokers to give up smoking. However, the flaw in this reasoning is the assumption that smokers do actually want to give up, that they mainly smoke in "public spaces," and that they will not give up by choice but only when bullied by the government. Although governments have engineered dodgy statistics trying to support their case, many media commentators in those countries with bans have only noted an increase in the number of people who are now littering footpaths with their discarded stubs and the rise in smoking at home around young children. Another false assumption behind this reason is that it is for the government to decide whether or not a smoker should want to give up. For some smokers though, the pleasure of smoking greatly outweighs any health risks there may be. The government falsely believes that the costs and benefits of smoking to all smokers are equivalent. We probably all know stories of chain-smokers who have lived long active lives, including cigar-chomping Winston Churchill. To quote actor Jeremy Irons (58 years old):

*I love smoking. It gives me such pleasure. I've been smoking since I was 15. I fight against being made to feel a pariah. I have a big chunk of anarchism in my make-up and get pleasure out of doing what people think I should not be doing. I've always suspected these statistics people put out about cancer and smoking. And now that people are stopping, they still get cancer. The male side of my family has always smoked. My mother has a friend who grew and smoked her own tobacco in Greece*



*and died at the age of 101. I think it's the additives that are harmful.*

When the Finnish composer Jean Sibelius was in his mid-40s, doctors told him that he was going to die if he didn't give up drinking and smoking. He believed them for a while and stopped for 7 years, but eventually started up again because it helped him work. He is quoted as saying later, "All the doctors who ordered me not to smoke or drink spirits are long since dead. But I go on living." He lived until the age of 92.

So, why encourage all smokers to quit smoking, when clearly some get more benefit than harm from it? Potential benefits from smoking have been completely ignored by the anti-smoking lobby and government. According to them, all smoking by all smokers is detrimental and therefore must be restricted.

## Dangerous Smokers

What is considered by far the strongest argument for banning smoking in "public" is also supported by the weakest evidence: that is, the claimed harmful effects of passive smoking on non-smokers and workers in the hospitality industry. Indeed, the Government gives an official estimate that 12000 people per year die in the UK of the effects of passive smoking! However, the biggest-ever study, by Professors Enstrom and Kabat of UCLA, published by the British Medical Journal in 2003, found no evidence of substantial harm. According to Professor Robert Nilsson, Head of the Department of Toxicology and Risk Assessment at Stockholm University, passive smoking is less risky than drinking naturally-occurring arsenic in tap water, or eating Japanese seafood.

Of course, any researchers who arrive at the wrong conclusion (as in the case of Global Warming) are always accused by anti-smoking campaigners of being secretly paid by "greedy" companies desperate to distort the data for their own ends. In fact, they have famously labelled any research that draws conclusions they dislike as "tobacco science." However, even Richard Doll, a pioneer researcher in studying the health effects of cigarette smoke and the first to publicly point to a causal link between cigarette smoking and lung cancer in 1950, when asked about passive smoking discredited the idea that it was harmful. On Desert Island discs in 2001, he stated, "The effects of other people smoking in my presence is so small it doesn't worry me." It is beyond credulity to believe that Richard Doll, who was the first scientist to warn the public about the cancer causing effects of cigarette smoke, would be in the pay of tobacco companies.

## Smokers' Rights

Despite all these nonsensical reasons given by governments and anti-smoking groups for legally enforcing a smoking ban, the smokers themselves and some supportive non-smokers have not done themselves any favours by their counter-arguments either. Often their arguments amount to arguing that some restriction on smoking in "public" is necessary, but that the legislation hurts the economy and that there needs to be choice or more tolerance for smokers. Some smokers claim that they have a "right to smoke" in public or even that this legislation will destroy their Bohemian lifestyle. The problem with all these counter-arguments is that they address the issue on exactly the same terms as the anti-smokers want you to address them—namely, that only the details of the claims are important and not whether or not governments may pass laws that can over-rule your individual rights.

However, in 2004, a group of 14 British celebrity supporters of the "Freedom Organisation for the Right to Enjoy Smoking Tobacco" (FOREST)—including Bob Geldolf, Stephen Fry, Simon Cowell, Anthony Worrall Thompson, David Hockney, Boris Johnson and Chris Tarrant—signed a very eloquent letter published in *The Times* rejecting the proposed smoking ban that did at least address the key argument of individual rights in part.

*Sir, We would like to raise our voices against calls to ban smoking in pubs, clubs and restaurants (report, September 24). Claims that the US hospitality industry is doing better since the New York ban was introduced are based on the recovery of the whole city economy since 9/11, and by including everything from McDonald's to liquor stores. But in bars and clubs the ban is widely hated.*

*According to a new independent survey of its first year, it has also cost 2,650 jobs, \$50 million in earnings and \$71.5 million to related businesses. Claims that the Irish ban is a success after six months are equally dubious, considering that anyone defying it faces fines of 3,000 or three months in prison.*

*Many people believe that the dangers of smoking and passive smoking are currently being exaggerated to the point of hysteria. The risks of passive smoke have never been proven beyond meaningless levels in a small minority of studies; wildly varying "estimates" of hundreds or thousands of deaths are based not on body counts but statistical projections.*

*To smoke, to associate with smokers, or to operate a venue in which smoking is allowed should all be matters for individual choice, not state coercion. Smoking is legal, and in pubs*

*and clubs it's fanatical smoke-haters who are the minority. Nevertheless the hospitality industry is making great progress in voluntarily providing better air-cleaning systems and more choice.*

*We call on both government and the media to de-escalate the tension on this issue and let common sense and the free market decide the future of British social life.*

## Right to Life.

There is no specific "right to smoke" in public; the only true right is the right to one's own life and property. Any "right to smoke" is a subordinate to one's own "right to life" and cannot be considered to be at the expense of other unwilling participants or their property. As the letter above states, "to smoke, to associate with smokers, or to operate a venue in which smoking is allowed should all be matters for individual choice [rights], not state coercion."

It is not essential to individual rights whether or not passive smoking is in fact damaging to your health. There are many voluntary activities that could be damaging to your health, such as drinking alcohol, eating fatty foods or using industrial power tools. Even though these are all active pursuits, passive smoking is not any more involuntary than sniffing petrol. Unless someone has forced you to do it, it is your choice whether or not you expose yourself to tobacco smoke. If you don't like it, then just don't do it. Vote with your feet, or tell your publican you don't like it and will only frequent smoke-free pubs from now on. Do not tolerate it on your own property and avoid those who do.

Of course, if on the other hand you do enjoy smoking and value it in your life with a passion, then please smoke away. You will find that the like-minded smoker will place a notice on his wall that reads, "Thank you for smoking."





CRAIG CEELY

OBITUARY IN WAITING

# Walter Duranty Lives, and Writes Encomia to Castro

Published on SOLO - Sense of Life Objectivists ([www.solopassion.com](http://www.solopassion.com))

*Why, oh why do we not appreciate the saviors who walk among us?*

*"His brown eye is exceedingly kindly and gentle. A child would like to sit in his lap and a dog would sidle up to him."*

Know who Ambassador Joseph Davies is describing there? That little passage from 1940—infamous today --"describes" Joseph Stalin, of course. How could you have missed that?

Now, before you go thinking that Ambassador Davies was just covering for a figure of the international ruling class of which he himself was a junior member, you should be aware that artists admired Stalin as well. Here's singer Paul Robeson, on the occasion of Stalin's death:

"Yes, through his deep humanity, by his wise understanding, he leaves us a rich and monumental heritage. Most importantly - he has charted the direction of our present and future struggles. He has pointed the way to peace - to friendly co-existence - to the exchange of mutual scientific and cultural contributions - to the end of war and destruction. How consistently, how patiently, he labored for peace and ever increasing abundance, with what deep kindness and wisdom. He leaves tens of millions all over the earth bowed in heart-aching grief."

And intellectual W.E.B. DuBois:

"Joseph Stalin was a great man; few other men of the 20th century approach his stature. He was simple, calm and courageous. He seldom lost his poise; pondered his problems slowly, made his decisions clearly and firmly; never yielded to ostentation nor coyly refrained from holding his rightful place with dignity. He was the son of a serf but stood calmly before the great without hesitation or nerves. But also - and this was the highest proof of his greatness - he knew the common man, felt his problems, followed his fate.

"Stalin was not a man of conventional learning; he was much more than that: he was a man who thought deeply, read understandingly and listened to wisdom, no matter whence it came. He was attacked and slandered as few men of power have been; yet he seldom lost his courtesy and balance; nor did he let attack drive him from his convictions nor induce him to surrender positions which he knew were correct. As one of the despised

minorities of man, he first set Russia on the road to conquer race prejudice and make one nation out of its 140 groups without destroying their individuality."

Don't you just wish, more than anything, that we had a Stalin today? And that we had men willing to take pen in hand and note his greatness?

Ah, but fret not, friend: we do. For in the land of sugar and cigars we have the Comandante, Fidel Castro! Let's hear, first, from Alexandre Trudeau, son of the former prime minister of Canada:

"I grew up knowing that Fidel Castro had a special place among my family's friends. We had a picture of him at home: a great big man with a beard who wore military fatigues and held my baby brother Michel in his arms. When he met my little brother in 1976, he even gave him a nickname that would stick with him his whole life: "Micha-Miche."

"A few years later, when Michel was around 8 years old, I remember him complaining to my mother that my older brother and I both had more friends than he did. My mother told him that, unlike us, he had the greatest friend of all: he had Fidel."

Wow, Fidel as the greatest friend of all? Frankly, I think a whiner like Michael doesn't deserve a friend like this:

"His intellect is one of the most broad and complete that can be found. He is an expert on genetics, on automobile combustion engines, on stock markets. On everything.

"Combined with a Herculean physique and extraordinary personal courage, this monumental intellect makes Fidel the giant that he is.

"He is something of a superman. My father once told us how he had expressed to Fidel his desire to do some diving in Cuba. Fidel took him to the most enchanting spot on the island and set him up with equipment and a tank. He stood back as my father geared up and began to dive alone.

"When my father had reached a depth of around 60 feet, he realized that Fidel was down there with him, that he had descended without a tank and that there he was with a knife in hand prying sea urchins off the ocean floor, grinning.

"Back on the surface, they feasted on the raw sea urchins, seasoned with lime juice."

Nothing but credibility in that passage, eh? I'm sure I believe it all, and I'm impressed.

Maybe, just maybe, the spirit of Stalin lives on in Fidel, for we have testimony from the arts in Fidel's behalf, this time from Gabriel Garcia Marquez:

"His devotion to the word. His power of seduction. He goes to seek out problems where they are. The impetus of inspiration is very much part of his style. Books reflect the breadth of his tastes very well. He stopped smoking to have the moral authority to combat tobacco addiction. He likes to prepare food recipes with a kind of scientific fervor. He keeps himself in excellent physical condition with various hours of gymnastics daily and frequent swimming. Invincible patience. Iron-clad discipline. The force of his imagination stretches him to the unforeseen. As important as learning to work is to learn how to rest."

You want to know more, don't you, now that Fidel is 80 and recovering from surgery and perhaps not long for this world?

"He requires the aid of incessant information, well masticated and digested. His task of informative accumulation is a priority from the moment that he wakes up. He breakfasts with no less than 200 pages of news of the entire world. During the day he is sent urgent news wherever he is; he calculates that he has to read some 500 documents, to which one has to add reports from the official services and from his visitors and anything that might interest his infinite curiosity.

"Responses have to be exact, given that he is capable of discovering the most minimal contradiction in a casual phrase. Another source of vital information is books. He is a voracious reader. Nobody can explain how he finds the time or what method he uses to read so much and with such rapidity, although he insists that he doesn't have any special ones. On many occasions he has taken away a book in the early hours and by the morning is commenting on it. He reads in English but does not speak it. He prefers to read in Spanish and

is prepared to read a paper that comes into his hands at any hour. He is a good reader of literature and follows it with attention."

Hmmm...hours of gymnastics every day, plus 200 pages of news and 500 other documents, plus swimming. Amazing.

Of course, Fidel is a politician, so, since he doesn't have to worry about working for a living, perhaps he does manage to squeeze all of that into one day. But I'm not sure that has occurred to Gabriel Garcia Marquez.

So it appears that we have, perhaps, a reincarnation of Joseph Stalin. And, perhaps, of Walter Duranty. Here's more from Alexandre Trudeau:

"Without a doubt, Cuba without Castro will not remain unchanged.

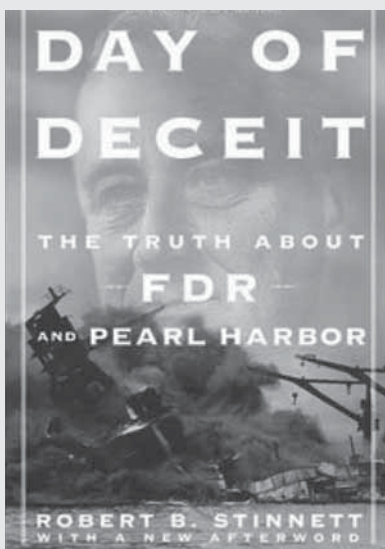
"But Cubans will continue to be subjected to Castro's influence. Whether they like it or not, they will continue to be called out by his voice, by his questions, by his inescapable rationality, which, whether they heed its call or not, demands they defend the integrity of Cuba and urges them to seek justice and excellence in all things.

"For a generation to come, they will be haunted by the vision of a society that never existed and probably never will exist, but which their once-leader, the most brilliant and obsessed of all, never stopped believing could exist and should exist.

"Cubans will always feel privileged that they, and they alone, had Fidel."

I urge you to check out the full statements. You'll want a bucket.

It needs to be said: Gabriel Garcia Marquez and Alexandre Trudeau, you are syco-phantic pieces of shit.



## My favourite conspiracy theory

*Beginning our series of favourite conspiracy theories editor Peter Cresswell shares his own favourite.*

For my own favourite conspiracy theory you have to go all the way back to 1938, when US President Franklin Delano Roosevelt was in a hole and desperate to get out.

Elected two years before in a landslide after 'fixing' the depression with four years of motivating, meddling, and pouring historically unprecedented amounts of cash -- huge gobs of Other People's Money! -- into make-work programmes, bizarre schemes and outright vote-buying, FDR found in 1938 that his party was almost completely set against him, and the depression was even worse than when his meddling and taxing and spending and crop-burning began.

His budget was blowing out, his schemes and nostrums were being struck down by the Supreme Court as unconstitutional, and unemployment -- 11,586,000 in 1932 when he took power -- was now back up at 11,369,000 with a further 19,648,000 on relief (a figure 3 million more than when Roosevelt took power).

Worse, he was now almost totally out of answers and becoming petulant about it. All the quack remedies had been tried, and all had failed him and had served only to make the depression worse. In an unguarded moment he threw a tantrum at his Cabinet, shouting: "I am sick and tired of being told by Henry [Morgenthau, the Secretary of the Treasury] and everybody else what's the matter with the country while no one suggests what to do!" The great conjurer had no tricks left up his sleeve, and he was looking at a richly deserved place in history as a flake and an abject bloody failure.

He resolved right then and there to get himself out of the hole the way that statisticians throughout history have got themselves out of such holes at such a time: he resolved to take advantage of the storm clouds brewing internationally and go to war -- at one stroke to unite the country and its propaganda services behind him, and to flood the country with government-printed money to spend his way out of the hole he had spent his way into.

His problem was two-fold: 1) Americans didn't want to go to war; and 2) he had promised voters over and over again "on several stacks of bibles" that "he would not send American boys to die in foreign wars." No problem for a manipulator like Franklin you would think (and here's where agreed facts are left behind and conjecture and inference really begin) who did his very best

to get America entangled in the war, even as he was telling voters the exact opposite.

For at least two-and-a-half years FDR tried to provoke either Germany or Japan into "firing the first shot" and declaring war on the US, and for at least two-and-a-half years he failed. As Secretary of War Henry Stimson confided to his diary on November 25 1941, "*The question was how we should maneuver them [the Japanese] into firing the first shot without allowing too much danger to ourselves.*"

Finally on 7 December 1941, after years of provocation that included US blockades of Japan, US oil and steel embargoes on Japan (a country that had neither), the total freeze of Japanese assets in the US, 'small boats' placed in harm's way in the hope they'd start an incident, and the placing of the US Pacific Fleet like a sitting target at Pearl Harbor ... after all of this and more he succeeded in provoking Japan into a surprise attack that was less a surprise to some in FDR's Administration for its timing than for its unexpected ferocity. After the attack, Stimson confessed that "my first feeling was of relief ... that a crisis had come in a way which would unite all our people."

That's the conspiracy theory, in which there is a reasonable degree of inference, yet in my view it is inference well justified by the facts. In my view, FDR wasn't directly complicit in planning the attack (how could he be? -- that was done by the Japanese) but he and his aides did have a pretty fair idea it was coming, and he and his Administration did conceal important information from the commander of the Pacific Fleet Admiral Husband E. Kimmel and the Hawaiian army commander Lt Gen Walter Short, who were to become the scapegoats for the unpreparedness of the defence.

What genuinely surprised Roosevelt and others I think, was not the attack itself but its ferocity and the destructiveness. Patrician America had seriously underestimated the 'yellow race' they had been baiting for so long, and the sea of death and destruction that were the result of their frank underestimation did shock them. You can hear that shock in FDR's famous 'Day of Infamy' speech to Congress, responding on the day of the attack, but his Cabinet colleagues report he was nowhere near as shocked privately as he was in public.

So there it is. That's my own favourite conspiracy theory. The very infamy he condemned so eloquently is something which Franklin Delano Roosevelt himself deserved to share.





RUSSELL WATKINS

# Voluntary City

*I've been campaigning almost non-stop for eight years—I have stood in most elections going in Tauranga. The only increase in support for Libertarian ideas, in Tauranga, has come from my local council campaigns.*

In my first election attempt, for the Western Bay Council, I secured 600 odd votes; my second campaign secured me about the same. However the third time round I upped the anti and stood for two different councils at the same time—while standing for mayor of Western Bay Council I also stood as a council candidate for Tauranga City Council (TCC). Total vote this time was approximately 1700 votes for Western Bay Mayor and 4500 votes as councillor for the TCC.

On the other hand my general election vote decreased from 150 votes to buggar all. So I asked the question; why will the voters give me significant support to reduce the size and activities of their councils but get shaky come general election time? There are obviously many reasons, but two particular reasons stand out. Firstly, voters seem more 'courageous' when asked to bring to a halt big council than big central government. They see that council spending on museums and art galleries is wrong. Yet seem unable to recognise central government's wasteful spending on welfare, Americas Cup Regattas and all the myriad of other things that central government gets away with. Voters get hysterical at having their council fund a new swimming pool (\$10million), but shrug their shoulders when the government bails out Air New Zealand (\$1billion).

The other reason is that during local election campaigns voters get much more exposure to our ideas, simply for the fact that the other candidates don't have any ideas or principles to speak of. One councillor stated that before I came along, the council candidates didn't see ideas as being important. He and others of his ilk, have by way of campaign material only ever banged on about how many kids they've got and how long they've loved Tauranga.

So, what does this all mean? *Well I have an idea.* I need to build on the strong support my council campaigns have garnered. I must harness it, develop it, and grow it. Every time I get closer to becoming an elected official I gain credibility, I gain attention, I gain the opportunity to show the voter what it is we stand for. I believe that this, over time, will give the voter a clearer understanding of what we

are about. Thereby allowing the citizenry to see that what is wrong with council is what is wrong with central government. Once this fact is revealed, it will contribute a large part to our electoral success and our ability to get the libertarian message into Parliament.

To achieve this requires an organised effort to build a strong local government campaign. One that campaigns year round, taking all the opportunities that council presents, to campaign against them. Fortunately, local government issues get a lot of local coverage. So just by expressing an intelligent view on a local matter your chance of being reported is surprisingly high. Additionally, local papers are hungry for letters about these issues as they love to show their readers commenting on the stories they cover.

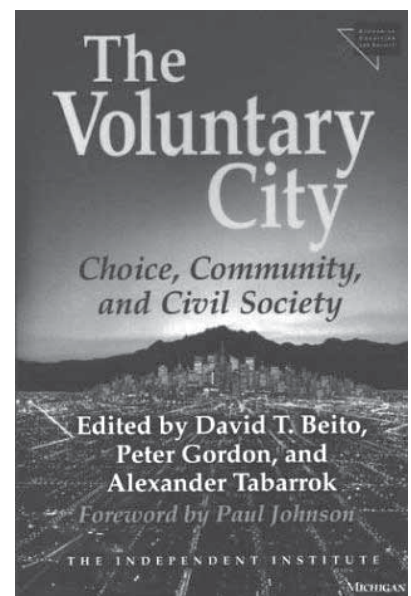
The overall idea is to create a solutions orientated policy think-tank. One that not only passionately campaigns against council spending and supports other groups as appropriate, but one that creates and lobbies for alternatives to current council activities. Consider the following: Some years ago the TCC was forced by a lobby group to cease the tolls on the Harbour Bridge. As the council had promised to stop this practice some years earlier, when the bridge was paid for, they were in a bind. They had collected \$120 million more than the bridge cost and of course had incorporated it into their budget. The council realised that local ill feeling had risen to an untenable extent and that they'd be out on their arse. In their rush to save their own arses they hadn't considered the consequences of their actions. It simply did not occur to them, that removing the tolls (i.e. making it 'free') would lead to over-use and therefore much more congestion—a classic case of The Tragedy of the Commons.

Well that's where the Tauranga Libz came in. We put together a policy that would get the council off the hook and not lead to over-use. We proposed a pricing system that would only need cover the cost of the bridge's up keep (including such things as depreciation, maintenance and a future-fund for a new bridge or extensions) we estimated we could get the price down for all bridge users by

about 60% and have congestion contained by an off-peak on-peak pricing structure. The bridge would be under the management of a consumers company. Therefore taking ownership off the council and putting it in the hands of the users. We offered a property rights solution that took the burden (and booty) off the council, and gave the users a cheaper more efficient self-funding enterprise.

Unfortunately, back then, we were too new to the game and I suspect we scared the hell out of them. But it gives you an idea of what practical activism I have in mind. Graham Clark and I propose to create a satellite organisation to the Libz that we hope will spread across the country, with other towns and cities developing their own Voluntary City Projects. We aim to establish a charter and mission statement that reflects our pro-liberty stance on local body issues. Ultimately we wish to employ three or four researchers and policy writers, while fully utilising the skills and talents of our own Graham Clark, who will double as our media and design man.

We will challenge everything that the council proposes and offer the council and the public our policy alternatives. We will raise the profile of our ideas by showing the voters how our ideas will practically benefit them. We will show them how to get their rates bill down, show them how to reduce the size of their council and show them how a city can attract private enterprise to build all the things a vibrant city needs. Ultimately we will have them demanding that the council does less and less, until the day of its demise. When this occurs, we will finally be in a position to take on Wellington.





# Property Rights And Land Use

In a recent 'Perspective' piece in the Christchurch Press, Shelly Egoz suggested:

*"One of the main aims of the Resource Management Act (RMA) was to protect the public assets when we can prove they offer a wider public value, in which case "the public good" can have prominence over private property rights.*

*"Landscape, unlike land, is not privately owned. We all have a right to landscape, and as such we should have a say on the amount of desirable change."*

To this I ask a simple question: Why? Why do we "all have a right to landscape"? From where do we derive such rights? What exactly does this right entitle us to? And why does this supposed right (when it offers "a wider public value") take prominence over private property rights?

These are issues she did not address. But for a moment, let's accept those assertions as a given, as Ms Egoz obviously does. Let's try and make sense of what's being said here, and see if these ideas can be applied to reality in a non-contradictory way.

Firstly, what is this thing called "landscape" we all have a right to? Ms Egoz cites pastoral farms in rural area around Christchurch being converted to dairy farming as an example of "profound changes to the physical landscapes." She cites an even more "dramatic" change, being the conversion of farmland to housing. By implication then, landscape is anything to do with how the land looks.

But what does it mean to have a "right" to landscape? The only explanation can be a right to determine how the land looks—a right "we all have." So presumably each and every one of us has the right to demand that all land (after all, it's part of "our landscape") look a certain way—and that such demands can over-ride the owners rights.

But any use of the land at all affects how it looks. A farmer putting up a fence or applying fertiliser is changing the landscape. How does he do this without violating our collective "right to landscape"? If everyone has a right to landscape, what do private property rights actually mean? Does the owner have to seek permission from "the public" for everything he does? If the public refuses does the owner of the land—the person who's bought it, maintained it, and probably invested a lot of his life into improving it—does he have any rights at all? If his rights can potentially be over-ridden by everyone and anyone who has a "wider interest" (which could be anything) then clearly he does not.

Ms Egoz may protest that she's not actually saying we can "demand" anything; that all we're entitled to is to "have a say." But what does she actually mean to "have a say"? For instance, does she just mean the right to express your opinion—to go up to the farmer and say, "Hey, I'd really appreciate it if you don't put up that fence, because it's going to spoil the view from my house?"—with it being up to the farmer whether to take your views into account or not. Clearly not. By implication, she's talking about legislative force, the power to force the farmer to bend to her wishes—perhaps not directly, but via the government.

The other objection she could make is that she's not talking about minor changes to the landscape like putting up a fence, but major changes, such as building houses (i.e. when "we can prove there's wider public value"). But who or what decides what changes are "minor" which are "major." Who decides whether it's a "wider public value" or not? How do we "prove" it?

For instance, to Ms Egoz the wider issue is: "The physical continuity of the farming landscape and its rural villages contributes to the well being of our collective identity. An accelerated landscape change means irreversible loss of heritage, both tangible and intangible."

I think there are a lot of people who wouldn't care too much about the "well-being of our collective identity." Some for instance might care more about finding an affordable home to live in (which a strangulation of land supply available for housing development will only make more difficult). I think there's even more who wouldn't even have a clue what the above paragraph means. But obviously *she's* convinced in her mind, so property rights need to be sacrificed!

The other objection she could make is that she's not talking about her personal wishes, but the wishes (or what she thinks are the wishes) of the public. But even if a majority of people understood and sanctioned her position, so what? A true right, if in fact it is a right (for instance the right to life) cannot be voted away. True rights are inviolable. If it only applies some of the time, when a majority of people *allow* you the time and space to exercise them, then it's not really a right, is it? It's more like a favour.

As Ayn Rand explained: "Since there is no such entity as 'the public,' since the public is merely a number of individuals, the idea that 'the public interest' supersedes private interests and rights can have but one meaning: that the interests and rights of some individuals take precedence over the interests and rights of others."

So as I see it, Ms Egoz is essentially saying this: She doesn't like to see rural land changing quickly (it adversely affects our "collective identity" she says). And because, she asserts, the so-called "right to landscape" over-rides the rights of the owner, "we" need to take action to limit property rights, urgently! In other words, people like her, who've invested nothing into the land, and have no responsibility for it—but perhaps enjoy driving past it on the way to work each day—should have more say than the person who owns it, works it, pays for it and is responsible for it.

There's a name for a political system in which the façade of private property is maintained, but all power over the property resides in the state, on behalf of the public. It starts with an 'F.' It's called Fascism. We fought a war against it just over sixty years ago.

The truth is that the public's so-called "right to landscape" and private property rights—real, tangible, fully-protected property rights—cannot co-exist in a meaningful way.

Private property rights are the foundation of civilisation. Without them, society cannot live peaceably. If you want to see what happens when property rights are stripped, look at the chaos and looming famine in Zimbabwe.

Every human being is different in some way. We're not like a colony of ants, all striving for a common purpose. Every individual has different values, aspirations, and goals. To be human means to have freedom; to cooperate with people we choose to, but to do our own thing when choose to as well. If *everyone* has a stake in what happens to a piece of land, with no clarity over what we are and aren't entitled to, there will never be consensus, and there will always be conflict over land-use.

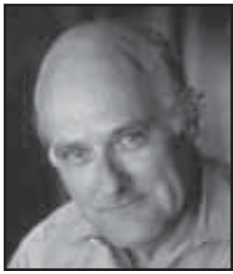
Property rights have to be clear, unambiguous, and inviolable.

This doesn't necessarily mean that different rights can't overlap on the same piece of land. For instance it's conceivable that one party could have the right to farm land, while another may have rights to hunt or to fish or to tramp, while the public might also have the right to access some part of that land for recreation—*provided all these different rights are clearly delimited and defined.*

But there's no room for vague, poorly defined terms like the "right to landscape" (which everyone supposedly has over everyone else's land). Such concepts have no basis in reality, can't be defined, and if tried to be taken seriously, only act to weaken legitimate property rights and provoke conflict.



**Mark Tammett is a civil engineer, project manager and Director of a land development company.**



# Why the Music Died

*Today, one often hears the question asked—sometimes despairingly, sometimes jeeringly—that if classical music is so wonderful, uplifting, and timeless, why is it no longer being composed? The stock answers are numerous, but unconvincing.*

One is that classical music is peculiar to a period of European history dating approximately from the Renaissance through the nineteenth century, and thus is not the “voice” of our age. But that classical music remains valued by so many people in this age belies this assertion.

Another argument claims that classical composition has “evolved” beyond harmony, tonality, and melody to a “new plateau” of

Among the many demerits of the politically correct *Webster's II New Riverside University Dictionary* (1994), is its definition of music: “The art of arranging tones in an orderly sequence so as to produce a unified and continuous composition.” This definition is a step backward from “The science or art of incorporating intelligible combinations of tones into a composition having structure and continuity,” which is the definition found in *Webster's Seventh New Collegiate Dictionary* (1969). The Riverside definition

***A musical composition is an identifiable sum of its parts... A composition of jumbled sounds “represents” merely the modernist fixation with pseudo-aesthetics and artistic fraud***

atonality. A variant of this argument charges that the public “ear,” so habituated to the traditional forms of musicality, suffers from a sort of evolutionary, tonal lag because it has not kept pace with the ever-evolving musical avant-garde, purportedly representative of an advanced species of humanity. Thus, the ear must be trained or “conditioned” to plumb the reputed depths of jumbles of random sounds, or, in some cases, no sounds at all. This is the complaint of the modern artist who sneers that the public cannot appreciate his abstract rendering of, say, Perseus and Andromeda, as a canvas of blots, drippings, and sprinkled-on metal shavings. The public, with the notable exception of an aesthetically superior minority, is philistine, perhaps even artistically “reactionary”; it is confined to a reificatory, bourgeois aesthetic prison, and insists that art be—Gads! Can you credit it?—intelligible and that music be compatible with its inchoate psychology. Modern “formal” music, like modern art, is devoted to addressing a “higher” consciousness, using a “logic” that transcends syllogisms, proportion, time, space dimension, sense perception, and other Euro- and/or logo-centric “constructs.” In short, reality. It requires that listeners revise their expectations, discard the “prejudice” of the various centrisms, and passively receive logically ineffable droplets of pure essence, or pure being—or deliberately unintegrated sense data.

replaces the key term *intelligible* with *orderly*, which can mean virtually anything, and the term *structure* with *unified*, which can also mean virtually anything. One can imagine that the next edition of the Riverside will shed the self-conscious air of its ambiguous qualifiers and offer an *au courant*, fashionably “deconstructed” definition: “The art of arranging tones in a sequence to produce a composition”—which, of course, could be applied equally to Beethoven's “Symphony No. 5” or to the gruntings and squeals of a pig sty. A musical composition is an identifiable sum of its parts. A composition that has no structure, that seems to fly apart, or worse, seems to be notes and rhythms randomly flung into the air to fall where they may on a blank music sheet, has no sum, no identity, and no theme but chaos and madness. A composition of jumbled sounds “represents” merely the modernist fixation with pseudo-aesthetics and artistic fraud.

In her explanation of the purpose and demands of music, novelist-philosopher Ayn Rand wrote:

It is in terms of his fundamental emotions—i.e., the emotions produced by his own metaphysical value judgments—that man responds to music....The theme of a composition entitled ‘Spring Song’ is not spring, but the emotions which spring

evoked in the composer....Liszt's ‘St. Francis Walking on the Water’ was inspired by a specific legend but what it conveys is a passionately dedicated struggle and triumph—by whom and in the name of what, is for each individual to supply.

It was fashionable among early twentieth century composers to write melodic music punctuated by stretches of dissonance. Ralph Vaughan Williams, Aaron Copeland, Charles Ives, and Virgil Thompson all interspersed orchestrated “folk” melodies with dissonance. Even Edward Elgar, in his later work, resorted to the practice. They all helped to make madness and the irrational respectable. Copeland's “Symphony No. 3,” for example, uses his well-known “Fanfare for the Common Man” as a melody around which he weaves screeches, drum rolls that herald nothing, and other chaotic noise. And none but the musicians who must play it can remember the full score of Samuel Barber's “Adagio.” “Don't set out to raze all shrines—you'll frighten men,” says Ellsworth Toohey, the critic and arch-villain in Rand's novel, *The Fountainhead*. “Enshrine mediocrity—and the shrines are razed.” Toohey offers that advice in the course of explicating, for one of his willingly duped victims, his method of inculcating and promulgating collectivism in men's souls. He could have added: Elevate incompetence, and competence is irrelevant; sanctify the irrational, and the rational is emasculated; praise noise, and music is silenced. The principle behind Thomas Gresham's law that bad money will drive out the good is equally applicable to art and music, especially in a culture that is in a state of philosophical disintegration, and in which the destroyers are blithely sustained by the destroyed. Indeed, the idea that our culture, in its present state of anarchy, could generate classical music seems almost oxymoronic.

“Doctors have this theory that if you play classical music for infants, they'll understand complex relationships, like math. They don't know what effect rock-and-roll would have. Well, we figure the world could do with one fewer accountant.” This message was spoken by a post-adolescent male voice in a smarmy drawl in an ad for a popular radio station, accompanied by a series of jerky, time-lapse close-ups of a smiling infant rolling its head back and forth on a pillow in seeming enjoyment of the dissonant “rock” being played in the background. The commercial's message is clear: It is not necessary for anyone to understand “complex relationships



like math," or to develop much skill in any field of mental labor. It is okay to raise a child to be a cognitive troglodyte, unable to raise his consciousness beyond the immediately perceptible, impatient with music that demands

audiences. Surely conductors know the difference between Camille Saint-Saëns' "Phaeton" and Fritz Kreisler's "String Quartet." They must suspect that people attend live performances for many reasons, but that

***This is an instance of retrogression, of the flaunting of primitivism as merely a "cultural difference." Among this country's youth the results of this value negation have been especially sad... The great black musicians who contributed to American culture, eg., Scott Joplin, Duke Ellington, Lionel Hampton and Louis Armstrong, have been disowned in favour of the malevolent "dissing" and droning of "rap."***

conceptual integration or that addresses a soul he may never recognize he possesses, or could have possessed, indifferent or hostile to anything that "makes sense." Whether or not there is any scientific truth to the theory that a particular genre of music can aid in (or arrest) a child's mental faculties, the ad implicitly endorses the stunting of children's minds. *Accountant* doubtless is used as a generic pejorative for all professionals who deal in facts, which includes the universe of Western science and technology that allows the intellectually slothful to exist in relative opulence and without having to exert much mental effort. The ad is distinctly anti-mind.

Anyone who regularly attends classical music concerts must be familiar with the practice of conductors or music directors of inserting "new" (or even old) atonal compositions between "traditional" ones in a program. An orchestra might begin with, say, Mozart's "Impresario Overture," end with Prokofiev's "Classical Symphony," and sandwich in between them something like Peter Warlock's "Capriole Suite." The practice ensures that concertgoers hear something of the "new plateau" genre whether they want to or not. And they will hear it, chiefly because most concertgoers believe it would be rude to rise en masse, leave the hall, and return when the noise has subsided. Modern "formal" music is played to audiences held hostage by their own civility. If an orchestra were to advertise an all-Warlock, or an all-John Cage, or an all-Schoenberg concert, attendance would be embarrassingly thin. Why conductors or music directors continue the practice of subjecting their audiences to aural torture is a matter of conjecture. Perhaps they feel duty-bound to be "fair" to the newer composers; perhaps they feel obligated to play the compositions of government- or foundation-subsidized artists.

The last possibility has some interesting implications. How many orchestras remain wholly supported by private donations and receipts, free of the pressures exerted in by the Byzantine mazes of public arts funding bureaucracies? Very few. That they must resort to this brand of extortion underscores the bankruptcy of what they foist upon their

voluntary submission to what amounts to an enervating, auditory Rorschach test is not one of them. Whatever rationalizations have been offered by defenders of the practice, it is as purposeful as art galleries exhibiting kitsch or non-art together with genuine art. The unstated purpose of these exercises is to "enshrine mediocrity," to subvert and destroy values, to undercut man's capacity to formulate or sustain values, and to introduce doubt in their minds about the values they do hold.

One regularly exposed to this practice, if he does not maintain the conviction that what is being committed is a fraud, will begin to think: "Perhaps there is something here, something important about these lead pipes welded together to make a stick man. It's right there next to Canova's 'Cupid and Psyche.'" Perhaps I've missed the boat, and shouldn't be so smug (or certain) about these things." This individual will not stop seeing the stick man as a bunch of pipes welded together, nor will he begin doubting the artistic value of the Canova, but he may begin to doubt the evidence of his senses, the certainty of his mind. Some part of his implicit certitude concerning right and wrong, good and bad, beautiful and ugly, reality and fantasy, will turn to mush, the certitude progressively softened by the miasma of a subjectivist, value-negating artistic nihilism.

This is an instance of retrogression, of the flaunting of primitivism as merely a "cultural difference." Among this country's black youth the results of this value negation have been especially sad. The enormity of the evil perpetrated on them by their parents and teachers defies description. "Cultural separatism" shares the same corrupting end as atonal "formal" composition: to be both A and non-A; that is, to live in a country whose high standard of living is made possible by Western values, but to hold conscious values that are hostile to or inimical to the West and civilized living. Walter Grimes, reporting on a highly publicized debate between August Wilson, the Pulitzer-winning black playwright and Robert Brustein, drama critic for *The New Republic*, wrote: "Mr. Wilson tried to

explain that his insistence on a black theater was not limiting." "Why is white experience assumed to be universal, he asked, and black experience somehow particular? Why are black artists expected to become universal by transcending race and moving beyond black themes?" Grimes added:

Black Americans, Mr. Wilson said, want to enter the American mainstream, but not at the price of shedding their African identity. Black artists have a duty to preserve and promote the thoughts and values of their ancestors, including their African ancestors. 'If we choose not to assimilate... this does not mean we oppose the values of the dominant culture, but rather we wish to champion our own causes, our own celebrations, our own values.'

Mr. Grimes did not broach such questions as: What is a "black theme"? What is it that Mr. Wilson wishes to perpetuate? Is it only black "angst"? It is merely "white" experiences that the playwright wants segregated from the mainstream, or is it Western values in general? Are the concepts of individual rights and independent minds too universal or too peculiarly "white" to apply to blacks? How can one support individual freedoms, yet uphold a tribal (i.e., collectivist) consciousness at the same time? "Separatism" may be achieved, but an "ethno-culture," burdened with such phenomena as "Ebonics" in language, will not send probes to Mars, invent open-heart surgery, or grow corn. The great black musicians who contributed to American culture, e.g., Scott Joplin, Duke Ellington, Lionel Hampton, and Louis Armstrong, have apparently been disowned in favor of the malevolent "dissing" and droning of "rap."

Armstrong and company are now no more revered among Afro-centrists than are Thomas Sowell, J.C. Watts, Walter Williams, or Ward Connerly among thinkers, economists or educators, black or white. Composers of film scores inherited the mantle of classical music composers. There is little distinction between what moved the latter and what can inspire the best creators of film scores: a story, a legend, an image, a tableau, a play, a need to express some inner conviction or truth. Once, much film music approached the symphonic or classical level. Many scores by composers such as William Walton, Arthur Bliss, John Barry, and Miklos Rozsa are as evocative and memorable as any opus from the nineteenth century, and can stand alone apart from their original inspiration. Walton's score for *Henry V*, Maurice Jarre's for *Lawrence of Arabia*, and James Horner's for *Glory* come to mind as instances of what is possible.

The best film scores were those written for grand-scale, larger-than-life epics. But such epics are no longer being produced.

Great music cannot be written to dramatize triteness, or about psychotics, functional illiterates, criminals, perverts, predatory aliens, whales or dinosaurs. And great music cannot be indefinitely appropriated to accompany and elevate the depiction of the superficial, the witless, the stupid, or the banal, such as in Woody Allen's *Manhattan*. The preferred

either its composers or listeners. Its continual "thumping"—in popular music and even in television commercials—is used to arrest one's attention, deaden thought, and metaphorically beat listeners to a stupefied pulp. On dance floors and in bars, it imposes a nihilistic gestalt on everyone and everything it touches. It is not joy or happiness or even sorrow that this

music. These schools, such as the Peabody in Baltimore, the Curtis in Philadelphia, and the Julliard in New York, are turning out talented soloist musicians, but their philosophy of composition is governed—if modern "formal" music is any kind of gauge—by the likes of Arnold Schoenberg, or worse. Consider the spirit of the nineteenth century, and one will understand the reasons why so much great music was written in that era. Consider the spirit of our time, and one will grasp the significance of music as a litmus test of general cultural well-being or decay. A culture takes its cues from the top—from the universities, from the intelligentsia, from the trendsetters of ideas. And if the message from the top is that anything goes, then all that is good will go. The rubbish, bile, and nihilism that pass for music today cannot be legislated out of existence.

Conservatives such as William Bennett, the former Secretary of Education, have proposed silencing the barbarians and frauds and nuisances, but even if they could be repressed or muffled, the appearance of a new Verdi, Brahms or Chopin will not be the consequence. What is true of politics is true of aesthetics. Just as a free nation will collapse into statism when the most rational elements of the political philosophy on which it was founded and sustained are subverted or negated by elements of their antipodes, the best in aesthetics will vanish when the irrational, the atonal, and the unintelligible are given equal time and equal approbation. The sad truth is that we should not expect greatness in music to emerge from a decaying, rudderless culture.

*Revised. Reprinted courtesy ruleofreason.blogspot.com. Originally published in The Social Critic, Summer 1997.*



and broadening cesspool of subject matter of most filmmakers today cannot serve as the genesis of magnificent, or even pleasant music. Popular films have become little more than vehicles for "special effects"; their stories are superfluous appendages, flimsy excuses to exhibit the technological repertoire of their computer graphics artists and incendiary experts. "Serious" films today, such as *Love! Valour! Compassion!* and *Female Perversions* (dealing, respectively, with homosexual relationships and feminist existentialism), are not rich material for great music, either. Film scores are written now to be heard and promptly forgotten.

A word about bass in contemporary popular music. Were this a separate article, its title could well be "Technology in the Hands of Barbarians." The stress on "mega" bass (of 120 decibels or more, crowding the 180 decibel range of a NASA rocket launch) is especially revealing, for it confesses an attempt to compensate for rapidity of content in what passes for contemporary popular music. Bass, once considered a single musical element, has come to dominate "pop" music because this type of music requires the least amount of thought or imagination by

kind of bass seeks to evoke, but a temporary state of annihilation. Bass is also employed now as a weapon against civilized existence by those who install expensive "mega bass" amplifiers, "woofers," and speakers in their vehicles. It is easy to name the motive of the owners of these throbbing machines: pure, unadulterated malice. The blasts that emanate from these vehicles are distracting not merely because of their volume; their peculiar, offensive, intrusive nature penetrates one's consciousness as a disruptive, often painful force. It is not joy that the perpetrators of the "mega bass" phenomenon wish to share with random passersby or residents, but hatred and the chance to torture without physically touching anyone. What such creatures are saying is: We're a revolting nuisance, but we're here, we're pumping up the volume, and there's nothing you can do about it.

"Rap," of course, cannot even be considered as music. Taking together its belligerent tone, its monotonous, metronomic beat, obscene and homicidal "lyrics," and confrontational delivery, it is simply a species of malevolence.

Students attending the best music schools are no longer taught how to compose "classical"

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# The Looming Lactation-Station Crisis and Other Insanities

Highlights from [GeorgeReisman.Com/Blog](http://GeorgeReisman.Com/Blog)

## The Looming Lactation Station Crisis and How to Solve It

A new crisis may be brewing, even though until very recently it appears to have been known only to very few people, possibly just to a single New York Times reporter and her editors. But on September 1, it was made public knowledge, when the Times published the story on its front page. Here is the gist of the Times' report:

When a new mother returns to Starbucks' corporate headquarters in Seattle after maternity leave, she learns what is behind the doors mysteriously marked "Lactation Room."

Whenever she likes, she can slip away from her desk and behind those doors, sit in a plush recliner and behind curtains, and leaf through *InStyle* magazine as she holds a company-supplied pump to her chest, depositing her breast milk in bottles to be toted home later.

***In fact, there's a further lesson for the Times and the rest of the left to learn here. Namely, they need to apply their alleged support of "gun control" to themselves and the programs they advocate.***

But if the mothers who staff the chain's counters want to do the same, they must barricade themselves in small restrooms intended for customers, counting the minutes left in their breaks. . . .

. . . as pressure to breast-feed increases, a two-class system is emerging for working mothers. . . . It is a particularly literal case of how well-being tends to beget further well-being, and disadvantage tends to create disadvantage — passed down in a mother's milk, or lack thereof.

This should be enough to give everyone the idea.

I don't want to say how much sleep I've lost in my efforts to find a solution for this newest crisis of what the left describes as "social injustice." But I have come up with a solution, in fact, three solutions. Here they are:

1. The government should immediately order the closing of all corporate-financed lactation stations. That way, there will be no 2-class system. There will be only one class: the class of those who do not have access to such stations.
2. Legislation should be enacted compelling the installation of lactation stations in all of Starbucks' coffee shops and within a convenient walking distance of every nursing mother wherever she may be, such stations to afford the same degree of comfort and convenience as the one the Times reporter observed at Starbucks' headquarters.
3. The Times should stop publishing stupid articles whose sum and substance is a pathetic metaphysical whine at the fact that some people are better off than others. It and the rest of the left should finally learn to live with the fact that if everyone is free to pursue his (or her) own happiness, virtually everyone will succeed, and do so to an ever greater extent, though never equally. They should learn that there is absolutely

no injustice in this, "social" or otherwise, but that there is profound injustice in the only other alternatives that they leave open, namely, preventing the success of the more successful (as in 1, above) and in forcing some people to provide for others at the point of a gun (as in 2, above).

In fact, there's a further lesson for the Times and the rest of the left to learn here. Namely, they need to apply their alleged support of "gun control," which they trumpet ad nauseam, to themselves and the programs they advocate. Those programs invariably come down to having the government point its guns at innocent people. About half the time it's in order to compel them, against their will, to do something they do not want to do but which the Times and the rest of the left want them to do nonetheless. The rest of the time, it's a case of forcibly preventing people from doing something they do want to do but which the Times and the rest of the left don't want them to do. The Times et al. need

to stop calling for the use of guns against people, whether in connection with lactation or anything else.

## Competition, European Style

The New York Times reports that the European Commission has "ordered Microsoft to disclose secret code in Windows XP needed by rivals to allow them to write programs that work properly with Windows. And it required the company to introduce a second version of Windows XP with its audio and video player removed."

The European Commission is also reported to be drafting a ruling that will require the world tennis champion Roger Federer to share the secrets of his play with rivals, to enable them, for example, to better integrate their returns with his serves.

In still another development, the European Commission is reported to be contemplating barring the sale of automobiles and other motor vehicles equipped with radios, CD players, or video players. The ruling is held to be necessary to preserve the separate markets of the suppliers of these devices and not allow them to be monopolized by automakers.

## Intertwined Insanities

In the Middle East, young men, inspired by religious fanaticism the likes of which have not been seen since the Dark Ages, blow themselves up in order to murder innocent victims. At the same time, their leaders claim that their murderous Islamic creed is morally superior to the values of the West.

In the West meanwhile, another religious creed, one that harks back to the Stone Age, views Man as just another "biota" along with snail darters, spotted owls, and worms, all with equal "rights." Again and again, it seeks to sacrifice the interests of Man to the alleged interests of the "environment"—an environment comprised not only of all the rest of the Earth's "biota" but also of swamps, jungles, deserts, and rock formations, all of which allegedly possess "intrinsic value" and therefore must not be destroyed by Man.

Both creeds hate human reason, the individual freedom that reason inspires and requires, and the science, technology, and economic progress and prosperity that it makes possible. Because these values have become so closely identified with Western culture, and



at the same time threaten the mindless rule of the Islamic clergy, the West, in the view of contemporary Islam, is Satan.

In the view of environmentalism, Man is Satan. Man is Satan, environmentalism holds, because his reason, science, and technology, that enable him ever more to adapt his environment to himself, equivalently destroy the alleged intrinsic values present in nature before Man's intervention. Strictly speaking, from the perspective of the doctrine of the intrinsic value of nature, Man is a destroyer when he leaves his footprints in the sand: he has destroyed the alleged intrinsic value of the undisturbed sand; he is a destroyer when he breathes and converts preexisting oxygen molecules into carbon dioxide, thereby destroying the alleged intrinsic value of the oxygen molecules. But so long as Man is incapable of acting on a scale much beyond that of other animals, his alleged inherent destructiveness can apparently be tolerated by the environmentalists. It is when his reason, science, technology, and freedom allow him to act on the vast scale of modern capitalism, a scale incalculably beyond that of which any other species is capable, and to transform nature accordingly, that he is damned.

The insanities of contemporary Islam and of environmentalism are connected. The one is the father of the other.

For several centuries prior to the 1970s, hardly anything was heard from Islam. It was the religion of impoverished people in impoverished countries. It was obvious to everyone with intelligence and education that such countries must throw off the shackles of religious superstition and enter the modern world. Only then might their people prosper. This was the knowledge on which modern Turkey was founded. It was the knowledge that guided the last Shah of Iran.

What changed this and fostered the revival of Islam as a cultural force has been the flood of money that began to pour into leading Islamic countries in the 1970s and which has continued until the present day. This money has come in not because of any positive productive accomplishments on the part of the countries concerned but on the basis of a combination of circumstances to which their contribution has been merely one of good fortune. They have had the good fortune to possess vast petroleum deposits. These petroleum deposits became a source of wealth and income to them after foreign geologists discovered them and foreign oil companies provided the capital and the technology to develop them—foreign economic progress having already established a demand for the oil abroad. The only further contribution of these countries was to then steal the foreign investments by means of abrogation of contracts and nationalization. The possession of oil deposits and the

theft of the foreign investments that had developed them would not by itself have been sufficient. It would not have been the source of sufficient wealth and income to enable very many of those who would still have been virtual starving beggars to put on an air of modernity and think themselves fit to pass

***If the grip of environmentalism could be broken in the West, what has aptly been called Islamo-fascism would likely fall of its own weight in the Middle East, because those who finance it and advocate it would justly go back to starving until they found a productive way to live.***

judgment on the world that feeds them. What made that possible was the vast monopoly profits handed to Arab countries by the environmental movement. The paralyzing grip of the environmental movement on economic policy in the United States has served to protect the members of the Arab-led OPEC oil cartel from the competition of the American energy industries, which has the potential radically to reduce their wealth and income.

Represented by government officials who might as well have been Senators and Representatives from districts in Saudi Arabia or Iran, rather than in the United States, supported by influential newspapers that might as well have been headquartered in Riyadh or Teheran rather than in New York or Los Angeles, the environmental movement has been able to prohibit the production of additional American oil. It has blocked oil production in Alaska, offshore on the continental shelf, and in the vast areas set aside as wildlife preserves and wilderness areas. In addition, it has prevented the construction of any new atomic power plants for several decades, and has greatly restricted the mining and use of coal as a source of energy. These measures have substantially held down the supply of oil and, by restricting the availability of substitutes, increased the demand for it, making oil much scarcer and more expensive than it needs to be. This in turn has greatly increased the revenues and incomes of the Arab oil-producing states and thus their ability to finance poisonous religious propaganda around the world, the purchase and production of modern weapons, now including atomic weapons, and acts of international terrorism.

If the grip of environmentalism could be broken in the West, what has aptly been called Islamo-fascism would likely fall of its own weight in the Middle East, because those who finance it and advocate it would justly go back to starving until they found a productive way to live.

Until the grip of environmentalism is broken,

Middle Eastern lunatics will go on blowing themselves up in order to gain an alleged reward of seventy-two virgins in the afterlife. What will enable them to do so is Western lunatics urging the destruction of industrial civilization in order to manipulate the average mean temperature of the world and the height of sea-levels in future centuries.

## Incitement to Class War at The New York Times/Pravda

The lead article in today's New York Times/Pravda is titled "Real Wages Fail to Match a Rise in Productivity." The piece is a denunciation of capitalism and its offshoot "globalization" for allowing such a thing to happen. In the print edition of the newspaper, the subhead ominously declares, "POLITICAL FALLOUT IS SEEN."

As the means of providing a thinly veiled statement of the doctrine of class warfare, the article quotes the publisher of "a nonpartisan political newsletter":

"There are two economies out there," Mr. Cook, the political analyst, said. "One has been just white hot, going great guns. Those are the people who have benefited from globalization, technology, greater productivity and higher corporate earnings.

"And then there's the working stiffs," he added, "who just don't feel like they're getting ahead despite the fact that they're working very hard. And there are a lot more people in that group than the other group."

The main "expert" cited in the article is an economic illiterate employed by the Economic Policy Institute, a leftist "research group." He opines, "If I had to sum it up, . . . it comes down to bargaining power and the lack of ability of many in the work force to claim their fair share of growth." Apparently, this "expert" believes, as does the Times and the left in general, that the relationship between profits and wages is determined by some form of "bargaining" and that whatever goes to profits is at the expense of what goes to wages and wage earners.

The fact, of course, is that the number of workers employers seek to employ is determined by the wage rates that they must pay, and is the larger, the lower are wage

rates, and the smaller, the higher are wage rates. (This relationship goes under the name "demand" and is typically illustrated by means of a downward sloping line called a "demand curve." The Times and its "experts" should attempt to make themselves familiar with the concept.) In a free market, wage rates must simultaneously be low enough on the demand curve for labor, to make possible the employment of all those able and willing to work and high enough to limit the amount of labor sought by employers to the supply of labor available.

Attempts to force wage rates higher, through "bargaining," i.e., the coercive "collective bargaining" of monopoly labor unions serve only to cause unemployment, by reducing the quantity of labor demanded below the supply available.

Often, the unemployment caused in this way in a given line of work, can be offset by expanded employment in other lines of work. For example, skilled electricians and carpenters who are prevented from working as electricians or carpenters because of the artificially high wages imposed by their respective unions, may very well end up being employed in other, lesser lines of work. But when they are, wage rates in those lesser lines have had to fall, in order to absorb the increase in the supply of labor resulting from the reduction in jobs offered in the unionized lines. Or, if these lines are unionized too, or if their wage rates simply follow union scales, and so cannot fall when the available supply of labor increases, then the employment of the displaced electricians and carpenters shifts the unemployment to other workers.

In sum, the formula of the Times and the rest of the economically ignorant left for raising wages relative to profits is to cause either unemployment or arbitrary inequalities in wage rates among different occupations. In both cases, the further result is less production, higher prices, and a lower standard of living.

This is not the place to address the numerous further fallacies that center on the belief that what goes to businessmen and capitalists as profits in a free economy is at the expense of what goes to wage earners as wages. Those fallacies must be the subject of future articles.

I remind readers that what actually does help to explain the rise in profits at the expense of wages in today's highly interventionist economy is environmental legislation. In essence, this has served to create an artificial scarcity of land and natural resources relative to labor and to elevate the income derived from their ownership—income which the classical economists called land rent—relative to wages. Land rent, of course, appears in the economic statistics as profit. (For further

details, please see my July 24 article "How Environmentalism Raises Profits at the Expense of Wages.")

Government budget deficits are also a factor. Such deficits represent government spending that is financed with funds raised at the expense of private capital spending, which spending includes both wage payments and expenditures for capital goods. The effect of the deficits is not only that wage payments in the economic system are smaller, but also that profits in the economic system are artificially increased. This last occurs because while business sales revenues in the economic system remain the same, with government spending taking the place of private spending, the costs that business firms deduct from their sales revenues end up being less than

***What actually does help explain the rise in profits at the expense of wages in today's highly interventionist economy is environmental legislation. In essence, this has served to create an artificial scarcity of land and natural resources relative to labor and to elevate the income derived from their ownership relative to wages.***

they otherwise would have been. Costs are less because the expenditure that gives rise to costs—i.e., precisely the spending for labor and capital goods by business—is less. The deficits take funds away from business spending and thus later on from the costs that reflect prior business spending. In this way, their effect is to make profits higher as well as making wages lower.

Whoever wants to raise the wages of the average worker should not be advocating monopoly labor unionism and the unemployment and higher prices that it causes, but the repeal of environmental legislation, which raises land rents at the expense of wages. And, of course, in addition, he should be advocating the end of government budget deficits and the repeal of all other legislation that stands in the way of saving and capital accumulation or otherwise undermines the productivity of labor. Saving and capital accumulation both raise the demand for labor, and thus wage rates, and also serve to increase the supply of consumers' goods and thereby reduce their prices. (They increase the supply of consumers' goods by equipping the average worker with more and better capital goods, which increases his ability to produce.)

The principal obstacle in the way of saving and capital accumulation and thus the rise in real wages is government welfare-state spending. It is what necessitates the taxes, budget deficits, and inflation of the money supply that deprives business of the funds with which to

pay wages and buy capital goods. (Inflation can provide everyone with more money. But it cannot provide enough additional money to enable business firms to replace their assets after paying taxes on the overstated profits that it causes.)

Finally, whoever wants to raise the wages of the average worker must oppose the massive and ever-growing body of government regulation that serves to raise costs of production. Contrary to the naive view of the left, increases in costs do not come for very long at the expense of profits. If they did, profits would long since have disappeared. Instead the general rate of profit remains more or less the same. Increases in cost serve either to raise prices or to reduce wage rates, or both. They are the enemy of the standard of

living of the average person. Ignorant fanatics who are responsible for causing them in the pursuit of this or that allegedly benevolent social reform—whether it be safety legislation, day care, maternity leave, or whatever—are in fact the enemies of the average worker. In the last analysis, they cause him to earn less and pay more.

When it comes to economic understanding, the mentality of The New York Times and of the left in general is one of soft, mushy ignorance encased in an impenetrable shell of super-hardened self-righteous ignorance. It is on the basis of such a mentality that it seeks to foment class warfare.



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PETER CRESSWELL

# What Architecture is All About

*Here's a brief meditation on what architecture is all about. In five words or less: giving meaning to our lives. To quote the late Claude Megson, "If it doesn't have meaning, then you're just wanking." For a few more words on the subject, read on...*

When Hillary and Tenzing reached the top of Everest for the first time, the story goes that Tenzing fell to his knees and gave thanks to the spirits that had helped their journey; he prayed to each of the four winds, and he carefully placed in the ground a small stake on which prayer ribbons were attached. While he was doing this, Hillary stuck a flag in the ground, unzipped his fly and took a piss.

We each mark our territory in very different ways. But we do each mark our territory.

We make buildings to keep the rain off, and in doing so we raise a crown over our head and mark out from the world our own space below; we mark out for ourselves a place in the world by building a campfire that we keep burning and around which we make comfortable for ourselves, or by raising high our own totem that seems to say "here I am!"; we recognise the important rituals we've built into our own lives by making these rituals concrete, *literally* making them concrete, and by doing so we are saying, "This is important." We erect buildings to perform some useful function, and in the act of erecting them they unavoidably perform another crucial useful or symbolic function for us: they embody our values. They tell us we exist.

Buildings are a concrete expression of values – the values of the people who designed, erected and occupy them.

Like every art, architecture is a shortcut to our philosophy. In building architecture we erect an armature that will support ourselves and our important values, and offer us as well a place from which to look out on the world around us. Amongst the myriad of ways this can be done, we choose the one that does it for us. It is a shortcut to our philosophy – which is why our choices are often so personal to us. The way it does that is as an extension of ourselves.

"Architecture," as Aldo van Eyck once said, "is about making a 'home for man'." The space we build is space for *human* life, for us to inhabit, and from which we can emerge to 'do battle.' It is a place that expresses what a home for man looks like, smells like

and sprawls like; it is here that we begin to find the meaning in architecture: the meaning resides in *how* it makes its home for man.

In the act of making and placing our buildings in the world, we make decisions about what's important in the world. What values need to be 'built in' and made concrete. What should we include from around us? What should we keep out? Early morning sun is good; later afternoon sun isn't. Gentle breezes are good inside the house; heavy rain is not; views of the lake and the trees and the beautiful hills about us are wonderful – views of the local slaughterhouse are not.

Some of these things are highly contextual. Early morning sun is good in Reykjavik, but not always in Dubai in mid-summer. Later afternoon sun is bad in most parts of the world, but in Murmansk, inside the Arctic Circle, "late afternoon" extends for several months, and is always a welcome guest. Gentle breezes in Hawaii are welcome; in Siberia they're called a draught. A view of the local slaughterhouse from your lounge window might be highly prized if you're ... okay, I'm stretching on this last one.

The fact remains nonetheless that the choices we make about how we build our shelter, mark our place and decide what functions our building serves for us define something both about us, and about the place we make -- and about the context in which we make it.

WE NEED TO BUILD. Animals adapt themselves to nature, and they're already adapted to do that. Humans can't. We adapt nature to ourselves. We must. Unlike animals with their multiple defences against the world, our means of survival is our reasoning brain: on its own this offers no physical defence against predation, and no guarantee of survival: we learn to use our brain to plan, to invent, to create; to understand the nature of the world around us and to make sense of it and to adapt it to ourselves, to make of it a place in which we are protected, and in which we can feel ourselves at home.

We need buildings to shelter us, and not just in the physical sense of shelter. We need a place that is a home: *our* place, wherein we see ourselves and our own values reflected back, including the value of the home itself.

Good architecture then is not just functional on the bare physical plane. We've been out of the caves long enough to do much better than that. "A house is a machine for living," declared Le Corbusier on behalf of today's cave dwellers. "But only if the heart is a suction pump," responded Frank Lloyd Wright. Architecture is not just shelter; it is not just 'marking a spot': its function is also to delight.

Bread and water nourish our stomachs; we need also to nourish our souls. Thirteenth-century Persian poet Muslih-uddin Saadi Shirazi offered this wisdom:

*If of thy mortal goods thou art bereft  
And from thy slender store  
Two loaves alone to thee are left  
Sell one, and with the dole  
Buy hyacinths to feed the soul.*

But only if your heart is not a suction pump.

What good architecture does then is to deal with the totality of a human existence, to provide at one level the support structure to make human life possible, and at another much richer level to express back to us what it means to be human by giving a sense of place to all our occasions, by building in all our important rituals, by connecting us to what is meaningful in our lives: To sunrises and sunsets; to the sharing of food together; to relaxing with friends; to having time and space for contemplation and for conversation, and for rest, and for sex -- and for rest and contemplation (and conversation) after (and during) sex.

That's about as important as a job gets, right?

Writing about Ferraris, PJ O'Rourke expressed it this way: "Only God can make a tree, but only man can drive by one at 250mph." THAT is the feeling good architecture should communicate! We take the material that nature provides, and the needs that we have, and those moments where we say to ourselves, "Ah, *this* is what being alive is all about!" and *we give those needs wings and we build in and celebrate those moments*, and by doing so we express our lives, and we help bring meaning to them.

What could be more important?



## PC's Top Five: 'Bavinger House,' by Bruce Goff

*The first posting here in a series of PC's own favourite architecture. Seen here is the masterwork of Oklahoma architect Bruce Goff.*

Architect Bruce Goff never designed to be published in magazines or to attract the bright lights, he never designed to be fashionable (he worked in Oklahoma, for Galt's sake!), and he never designed to fit the 'malatropisms' of the so-called intellectual elite, whom he shunned as if they carried plague -- which of course in a sense they did (and do). Bruce Goff spent his life designing and working simply to delight himself and his clients. And so he did. No two Goff buildings were ever even *remotely* the same.

I was introduced to him inadvertently by means of a wise-cracking insult by locally fashionable architect Ian Athfield, who had come up the hill to critique student work at Wellington's Victoria University. Seeing my own project he gave a snort of derision, muttered something about me and Bruce Goff which brought the house down, and moved on to look at something more post-modern from the student next door -- whereupon I left to find out about this chap I was supposed to be channeling, even if only in jest. What I discovered was that anyone channelling this guy was my kind of architect.

Goff was apprenticed to an architect at twelve, and by eighteen had designed his first church. Not bad going, even back in those laissez-faire days, especially for an

atheist. He worked through the war years as an army engineer, delighting in using found materials and 'borrowed' structures to do things with them for which they were never intended, such as this simple chapel built on the cheap using Quonset Huts. In later years he was to use all manner of 'found objects' -- his favourite story of this was to tell of an ophthalmologist client who insisted that after looking at eyes all day he didn't want any circles in his house: Goff designed him an angular house, with a wall interspersed with small, thick diamond-shaped clear glass panels. These were square one-dollar Woolworth's glass ashtrays Goff had bought and set on-point in the house's entrance wall.

Goff's best work is this house pictured here, the Bavinger House. Built in 1955 for a young family in Norman Oklahoma, it brings together locally quarried 'ironrock,' mine tailings, coal rejects, glass cullets, airplane wire and a used oil-rig drilling pipe for the mast.

The result is astonishing. The outer wall -- and in fact there is only one wall performing many functions -- seems to grow out of the ground before moving out and around to surround and enclose a garden and an adjoining living area before spiralling in an up to form and fix the climactic vertical pylon from which the roof and floor 'pods' are hung. The 'pods' are hung off the wall as it ascends, providing withdrawing, bedroom and study space that can be closed off with curtaining (don't ask, some writers suggest something about goose

feathers) but mostly remain open to the whole glorious space in which they hover.

A small jewel-like masterpiece. As this web description of the Bavinger house concludes:

*Goff once wrote, "Beauty bursts forth when it must, because the Artist feels the drive within . . . and no amount of discouragement can stop him." From America's heartland, Goff transcended traditional ideals and proved to the world that architecture is an extension of nature, and the elements of sky, earth and water, its realm.*

Bruce Goff's Bavinger House: Definitely one of my own personal top five.











# Montessori: the Three-Year Cycle

*Montessori Education has a unique individualized and non-competitive approach, designed to respond to the developmental needs of children from the ages of two and a half to six years old. A crucial component of the Montessori Philosophy is what is referred to as "the three year cycle." In New Zealand, the efficacy of this concept, and the many benefits that come from awareness of it in a learning environment, are hampered by a traditionalist adherence to the idea that children should start "school" at the age of five. "School," say Montessorians, is what their children have beginning at age two-and-a-half...*

Montessori's philosophy is based on the identification of the "absorbent mind," which from birth to three years of age operates in an unconscious manner - the child effortlessly absorbs everything from their environment. From the ages of three to six, the child consolidates all that has been previously learnt - those three years are one phase of growth, with physical, intellectual, and psychological characteristics common to that whole period.

Each Montessori class is composed of children within a three-year age span. This is based on the philosophy of the family unit. Just like in a family environment where younger members learn from the experience of the older ones, children in a multi-age group setting learn from each other. Children learn to negotiate, co-operate, and accept ideas other than their own. The expectation is that the younger children might learn from older ones who, in turn, have come up from "the ranks" and are well on their way to being self-directed.

In the Montessori child's final year of the pre-primary class, when they are five, they begin to take a leadership role. The cycle of learning in this sensitive period must be completed to gain optimum benefit. This is the year in which everything comes together for the child - all the sensorial preparation, concentration, and practical skills begin to bear fruit. The children are what Montessori calls "normalized" (or what we might now refer to as "integrated") - able to "hold their own with confidence." It is the year when blending sounds leads to reading (though this may start before), they begin their maths operations, and they want to write beautifully and creatively. If they have had a strong foundation in the first two years of the cycle, they are now ready to build on that foundation, and this in itself contributes to independence, self-confidence, and self esteem.

The younger children learn from the older ones - they see what is ahead of them, they understand that reading and maths are something that they too will do when they are big. They benefit by having learnt from the older children they look up to, by having role models and mentors, they learn from their peers as well as adults, and they see older children doing advanced work and strive to do the same.

In their book, *Children Teach Children*, Gartner, Kohler and Reisman give many statistics which show that the older child benefits very much from the experience of helping a younger child as well. The older child develops self-confidence and leadership skills, they feel needed and proud to help someone else, they practice what they already know - therefore reinforcing their knowledge, learn patience and kindness toward others (one of the hardest things to learn), and experience being mentors and role-models.

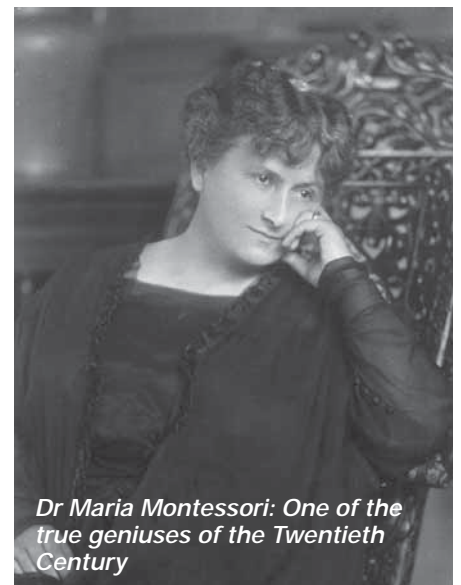
These experiences and results are extremely important for those who may be the youngest or only child in the family.

It is necessarily hard to achieve these benefits though where there is frequent and substantial class turnover. If a child leaves the Montessori Cycle at five, not only does this take the top off the Montessori class and deprive the child of taking his natural developmental role, but it puts him in a class of others where he takes his place on the bottom rung of the ladder, and is often treated as the newcomer to the class. In a Montessori classroom, he would have been treated with respect as an individual working towards attaining his potential, rather than one who is just starting at the beginning. As Paula Polk Lillard explains it:

This concept needs an educational approach with an extended time frame within which the individual child has room to grow at her or his own pace.

In accord with this thinking a Montessori school program, including the developmental learning aids and the work activities which go with it, is sequential and meant to be experienced over a three-year time span and not in individual, successive, one-year capsules. While a child may gain much from attending a Montessori program for any length of time, full benefits are likely to require extended exposure. For instance, the three R's, which are not so much taught as they are learned, require progressive build-up for successful flowering. The same can be said for such acquisitions as personal work habits and social consciousness; these too require time for internalization.

One of the major obstacles to this beneficial continuity is the social expectation in New Zealand that children must start Primary School on their fifth birthday. Some Primary Schools expressly require all children to be with them by the age of five. There are various reasons for this insistence, often reasons of funding, or the school wanting all children to be introduced at the same time for the convenience of the teacher and school. Such reasons may have validity for the school, but it is putting the focus in the wrong place; during this first 6 years your child should be the priority, not a school's funding quota. Many schools in Europe have deferred the compulsory schooling age until after the child has turned six. This is also the case for some schools in New Zealand.



*Dr Maria Montessori: One of the true geniuses of the Twentieth Century*





### *Child being introduced to the concept of tens*

Another obstacle that needs to be overcome is the notion of "big school," a phrase that we find children often use in reference to Primary School. Children absorb the language of what is around them - "big school" is what they hear from others (of whom the most guilty are, sadly, grandparents and concerned friends). We take the approach, and point out, that they are at school already and will be moving onto *another* school.

Some parents feel that if they do not put their child into "big school" at five, he or she will fall

behind. Quite the contrary, for a Montessori child this can be a frustrating year in a regular Primary School, particularly in maths he will probably be quite ahead of other five year olds. Surely we do not want our children to in any way suppress their potential. Indeed, children who stay until close to six should then go into the second year at Primary School.

To give you some idea of the level of comprehension and skill of a Montessori educated child, consider the following capacities and activities of a Montessori child

in their last years: The older children in the afternoons refine their reading and language skills through lessons that include parts of speech and word study (compound words, use of adjectives, verbs and nouns) and doing more advanced projects and group work such as the reading folders, advanced sewing samples, making continent maps, making flags of countries, learning math facts, doing complex sums with four categories of the decimal system, and working with fractions. During the third year at Montessori schools the five to six year olds can compute complex sums, write poetry and stories, and create more advanced artwork (like our introduction of watercolours), and conduct scientific experiments by utilizing and building upon the skills and understanding gained from their earlier days in the Montessori environment.

This last year in the cycle is the 'pay off' year for the earlier two years.

On a social level, the mixed ages create a small society of children. When not occupied in their own work the older children can be found reading stories to others, organizing a small group or teaching others what they themselves already know. It is here that leadership can begin to develop.

A further issue that arises for parents is how children adapt at six after a Montessori beginning. Adapt they do; with the confidence that develops within that third year they are able to adapt to new situations much more readily than if they leave at five. Children cope well with change as they soon realise that they are not as free to choose their activities anymore, and they adapt because they have developed their skills of independence and problem-solving - they feel good about who they are, they don't constantly need external praise or external motivation.

It is important when a parent starts to think about a suitable time for their child to move on that they consult the expertise of their Montessori Educator. Some children are ready and need to be with their next age group before others. When a child reaches this point of development, Montessorians believe that the child has achieved the necessary skills and experiences to prepare him or her for Primary School though much more importantly, laid a foundation that will last for the rest of the child's life.

This is why we believe it is imperative that children be encouraged to stay for a third year in the Montessori 3-6 environment which so consciously nurtures all aspects of their personality and development.

**Carol Potts is the Head Directress of Titoki Montessori School, Torbay, and Trustee of the Maria Montessori Education Foundation of New Zealand (MMEF).**



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# A Surgeon's Tale

Published on SOLO - Sense of Life Objectivists

[www.solopassion.com](http://www.solopassion.com)

*I am an Ophthalmologist. I trained for 13 years to be one. It was not easy time then, its not easy time now, but I love my work and would not have it any other way. If I wanted easy I could have been a quality control clerk in a cheese factory. I see 400 people every month and for the majority I either ease their pain, help them develop sight (kids are fun), make them see again or stop them going blind.*

I operate with scalpels, sutures and lasers, generally under a microscope where failure is measured in microns and millimetres. It is satisfying and challenging work. Literally in my wildest dreams I did not imagine helping so many people so much and so profoundly.

Sadly for those young doctors following me things are quite different. High schools have dumbed down the academic syllabus, the external exam process has become politically correct so students feelings are never hurt by failure. Sadly this punishes those with the desire and ability to stand apart and pursue success.

My House surgeon (a junior doctor on my team) is considering pursuing a career in surgery and possibly ophthalmology. He has the right stuff, good communication skills, well organised, motivated and a very fast learning curve. Given the knowledge required to become safe let alone excel in my field the last attribute really is important. Only time will tell if his hands are good.

He reported to me last week, in rather dejected tones, Doctors now graduate medical school without proper grades, just meaningless nonsense like distinction and pass. His entrance interview for surgical training was looming and he was one of the many hoping to become one of the few. The Statist politically correct process has invaded our university system as well. His future access to training schemes just became random because there is not a proper assessment and grading process. That would be young surgeon does not have the right grades, not through any fault of his own, but because they no longer exist.

The change in our education system is both recent and profound. I am only 37 years old. When I went through high school the final year bursary exams gave proper grades, A B C etc and scores in percentage terms. It was simple, medical school took the top 4%. Scholarship exam took the top 2% and Dux

was the student who scored the best overall in his subjects.

Medical training took 6 years of graded exams. It was also simple, you had to pass every subject every year. If you didn't pass a subject, you did the year again. You failed a year twice you washed out.

After medical school and two years slaving as a House surgeon (Read House of God for a taste) if you wished you could sit the entrance exam for Ophthalmology. It was tough. Most doctors attempting it studied night and day (whilst still working full-time) for at least two years. It was designed to weed people out. It had a 10% pass rate. However it was fair, everyone sat the same test and sat

it anonymously. You were examined strangely enough on all sorts of details about the eyes and vision.

Guess what? That entrance exam has also fallen. Even at a Medical College level, after university, the malaise has spread.

The replacement of exams and objective assessment is with "interview" and internal assessment processes. Where there were workshops and courses for the teaching specialist medical knowledge required to pass the specialist entrance exams, there are now courses run by psychologists in interview technique. These courses are tailored to specific interviews. They train you in what to say and how to say it.

I ask you do you want your surgeon to know the difference between your Adam's apple and your aorta or someone that has had formal training in how to smile sweetly whilst lying through their teeth?

I am not saying such processes do not have a place as well. I just mourn the lost of objective academic assessment that rewards merit.



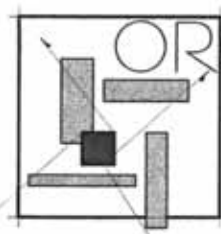
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Frank Lloyd Wright

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NEIL MILLER

BEER

# The Beauty from the Bay - Limburg Brewing Company

The Free Radical Beer Column

*Neil Miller from RealBeer.Co.NZ continues his regular column on the pleasures of one of mankind's finest creations: Beer.*

Like many New Zealand craft brewers, it was a visit to Europe which started Chris O'Leary down the path to brewing.

"When I went to Britain to do my Masters Degree, I discovered real ale in the English country pubs and freehouses. I also visited Europe where I launched myself into Belgian, German and Dutch beers. Sitting in a café with over 400 beers to choose from on the blackboard was a definite buzz," he says with a smile.

"This experience really got my passion for great beer started. The so-called premium lager I was drinking when I left New Zealand seemed more like malt flavoured fizzy drink compared to what most Europeans were drinking. On arriving back, I struggled to

enjoy New Zealand's amber lagers with my friends. That is when my dream of being a brewer was launched," he explains.

He started brewing for friends and family over a decade ago. He left the corporate world (after "a difference of opinion" with his employer) and honed his skills at the Rooster's brewery. In 1999, Chris took the plunge and opened the Limburg Brewing Company ([www.limburg.co.nz](http://www.limburg.co.nz)) in the Hawke's Bay.

Critical and commercial success came quickly as the Limburg range struck a chord with drinkers despite initially being predominantly unfamiliar wheat beer styles. Chris says "it confirmed to me that the big brewers had it wrong. Kiwis do enjoy beers stacked with flavour and difference."

The brewery name of "Limburg" refers to a Dutch province which borders both Belgium and Germany. The name reflects the strong European influence in Chris' brewing style. The province of Limburg is famous for its beer and periodic heavy tank traffic.

Affectionately nicknamed "Father O'Leary" for his ability to take brewers confessions, Chris is at the vanguard of the microbrewery revolution with his European-influenced range of beer.

## Limburg Hopsmacker

is based on an English Pale Ale style but with what Chris calls "a Kiwi Irish twist". Hopsmacker pours a slightly cloudy marmalade colour with a small fluffy head. It throws a lovely big citrus fruit nose

with a touch of spice and blackcurrant near the end. The beer itself is fruity—reminiscent of orange and grapefruit marmalade—followed by a gentle citrus hop finish.

## Limburg Witbier

is a Belgian style wheat beer. Hoegaarden is the most famous example of this style though it is sadly fading under corporate control. The Limburg Witbier uses raw wheat in the brewing as well as coriander and Curacao orange peel. Slightly cloudy, the Witbier is golden with a sweetish aroma of oranges and spice. The strong orange and coriander flavours are often complimented by a clove note to produce a refreshing and spritzzy beer.

## Limburg Weissbier

is a cloudy German style wheat beer called Hefeweizen where some of the yeast is left in the beer for flavour and texture. The powerful nose has plenty of banana and bubblegum. It showcases the traditional flavours (bananas, cloves and Juicyfruit gum) and adds distinctive toffee, cinnamon and apple notes to the mix. The beer ends with a refreshing, slightly tart finish.

## Limburg Czechmate Pilsner.

A personal favourite is the **Limburg Czechmate Pilsner**. In keeping with his philosophy of using the traditional ingredients, Chris has imported Moravian malt, Czech hops and a Czech yeast. Only the water is local. The result is an appealing pale golden beer with a rich white head. The nose is dry, grassy and spicy while the beer has the classic Pilsner balance between a juicy sweet malt middle and a crisp clean finish. Chris says there is "a big focus on drinkability for a broader appeal."

Rounding out the range are the **Limburg Porter**—a new silky smooth dark beer with roasted and chocolate characters—and his seasonal monster **Limburg Oude Reserve**—an aged ale with a warming vinous character and a true depth of flavour—though both can be harder to obtain (particularly for our valued American readers!)

The only way a small brewery can compete in the market today, according to Chris, is through flavour, quality and cutting edge passion. Limburg has plenty of all three.

Email: [neil.miller@beerwriter.co.nz](mailto:neil.miller@beerwriter.co.nz)







# Natural Health Review

*Many people are interested in "natural health" products, but how do you know what works?*

*Information on the internet is hit-and-miss, mostly miss. Natural health publications are generally designed to promote the products they sell and the media do not have the skills to decide what is good research.*

What I would want to know is: which of these products have good evidence from research to demonstrate their safety and effectiveness? With this in mind we have launched "Natural Health Review", an independent, free, monthly electronic journal which shows which natural

products work and describes the evidence behind them. Readers can click on a web link to see the full research details if they want to check themselves. The content is independent of any product manufacturers or suppliers, so the information can be trusted.

## Natural Health Review

is produced by  
Tauranga Doctor and  
Libertarian Party member  
Shaun Holt.  
It's free to receive  
just go to  
[www.naturalhealthreview.co.nz](http://www.naturalhealthreview.co.nz)

*Some extracts from the  
current  
issue are below:*

### Green tea and coffee: Can they prevent diabetes?

#### The Facts:

- Drinking green tea or coffee may reduce the risk of developing type 2 diabetes
- Over 17,000 people were involved in this 5 year study
- The risk of type 2 diabetes was lower in people who consumed 6 or more cups of green tea or 3 or more cups of coffee per day
- Women and overweight men benefited most

**Dr Shaun Holt:** *In this enormous questionnaire study, green tea, coffee and caffeine were associated with a reduced chance of getting diabetes. Given the epidemic of diabetes that we are seeing in many countries, these are important findings. Green tea is popular in China, Japan and the Middle East and has had little oxidation (chemical reaction with oxygen) during the processing. This is different to the tea commonly consumed in Western countries (black tea) which is more heavily oxidised.*

### Yoga for back pain

#### The Facts:

- Over 100 people with persistent lower back pain did yoga classes, a standard exercise programme or used a self-care book for 3 months
- After 3 months people who did yoga classes had better flexibility and were more easily able to perform tasks involving back movement than the others
- All groups continued to experience discomfort at the end of 3 months, but after a further 3 months people in yoga classes reported less pain than those using

**Dr Shaun Holt:** *Low back pain is very common and has many different causes. 90% of adults have back pain at some stage in their lives. Yoga is a spiritual Hindu practice originating in India, where it is seen as a means to enlightenment. It may also be the means to less back pain. The results from this large well-conducted study suggest that yoga is better than conventional back exercises or following the instructions in a self-care book for back pain.*

### Regular exercise delays onset of dementia in elderly

#### The Facts:

- Dementia and Alzheimer's disease are common in elderly people and are of major concern in an increasingly aging population.
- 1700 people aged 65 and over were involved in the American study to see if exercise could delay dementia
- The results showed fewer cases of dementia and Alzheimer's disease were seen in people who exercised at least 3 times a week.

**Dr Shaun Holt:** *This was a very well conducted study, showing yet again that exercise and fitness are hugely important to health. Nobody wants to have problems with memory, language, problem-solving or attention when they are older and these findings strongly suggest that exercising at least three times a week may help to prevent these problems.*

### Fish oil for bipolar depression

#### The Facts:

- This study looked at changes in different clinical depression scoring systems
- Fish oil in the form of ethyl-eicosapentaenoic acid was assessed in patients with bipolar disorder
- Fish oil supplementation was effective at lowering depression and had few side effects

**Dr Shaun Holt:** *Bipolar disorder, which used to be known as manic depression, is a serious psychiatric condition, causing depression and severe mood swings. Medications and psychological treatments are the best way to control the condition. A good sleep schedule and avoiding excessive amounts of caffeine are also recommended. The results from this small study are very promising and it would be worth patients taking a fish oil supplement to see if it helps*



SUSAN RYDER

SUSAN THE LIBERTARIAN

# Defining Insanity

*Sober alcoholics often describe their drinking habit as insane. Prior to sobriety they will tell themselves: "I'm not going to get drunk today. I'm just going to have one drink, and then I'm going to stop. Today, I am not going to get drunk." Famous last words and 'insane' because they would do the same thing over and over again, but always expect a different result.*

You don't have to look far to find other examples of insanity. In fact all you have to do is watch the media for a day—pick one, any one—and examples abound. Enough for a column even, so here we go.

What better way to start than with our old mate, public health. Old, ailing and incompetent. In their infinite wisdom, health bureaucrats have decided to not fund the breast cancer drug, Herceptin. In explanation of the move, the big cancer herself, Helen Clark, was quoted as saying "the money's not there." Well, no; that's not altogether right, is it Helen. You and your personal banker, Michael Cullen, have got plenty of our money. Our money. You're positively drowning in money. You're just not *choosing* to spend it on Herceptin.

Now, I don't know whether Herceptin works or not and, unfortunately, neither will the women currently afflicted with breast cancer who are forced to both fund and rely upon public health. But here's the kicker. If those women didn't have a large percentage of their money stolen from them in the first place to prop up a third-rate health system that excludes them while telling them how bloody lucky they are to have it, they might just have the money to

***If those women didn't have a large percentage of their money stolen from them in the first place to prop up a third-rate health system that excludes them while telling them how bloody lucky they are to have it, they might just have the money to insure themselves to enable the treatment of their choice.***

insure themselves to enable the treatment of their choice. So what's insane about that? Under the gloriously statist 'Nanny knows best' system of all paying to all get treated, (All paying? All treated? Whoops! Change that to 'some!'), Nanny's got their money, but Nanny's not fronting up with the drug.

What was that about 'all paying'? That reminds me of another old mate, public housing.

State housing tenants are causing millions of dollars of damage to their properties with no recompense. What's that, you say? *Their* properties? Well, there's your problem. If the homes were privately owned, we wouldn't be having this conversation. If they owned

***But here's the thing that always gets me. I wonder how many proponents of the continuing existence of the Maori roll so vociferously and sanctimoniously opposed a handful of football matches twenty-five years ago because the touring team represented a country that adopted a policy called 'apartheid', meaning 'separate development.'***

their own homes mistreatment would result in decreasing value, directly affecting their back pocket. If they rented privately-owned homes, mistreatment would result in their quick eviction which means they would repeatedly misbehave to their continuing detriment. But once again, no. In gloriously statist 'Nanny knows best' New Zealand, the rest of us keep on insanely paying for these cretins to wreck one publicly-owned home after another.

And speaking of cretins, let's finish on the most insane New Zealand chestnut of all, our old mates, the racist (sorry, Maori) seats. The government has just ended a public campaign to, it stated, "get more Maori enrolled to vote." (Did you spot the government doing its usual trick of speaking collectively with regard to 'Maori,' as if all Maori think and behave the same way? Of course you did. It's an old trump that statist, particularly racist statist, routinely play).

The television ad campaign ran for a couple of months. It was nauseating, consisting of numbers of Maori up and down the country urging people to enroll on either the general or Maori roll. Well, not really. It all but screamed 'ENLIST ON THE MAORI ROLL!' in true state propaganda style—paid for by the tax-victim in true state propaganda style. God only knows how much that cost us, but that could be one reason as to why there's "no money" for Herceptin.

Anyway, the upshot of the campaign saw a reported increase of 11,000 on...the Maori roll! There was no mention of any increase to the general roll. You know, the roll with all other New Zealanders on it. However, I guess

this will mean a call to raise the number of racist (sorry, Maori) seats for the next election, and increasing the size of government with no subsequent improvement in public services is a hallmark of the Clark government.

But here's the thing that always gets me. I wonder how many proponents of the continuing existence of the Maori roll so vociferously and sanctimoniously opposed a handful of football matches twenty-five years ago because the touring team represented a country that adopted a policy called 'apartheid', meaning 'separate development.'

Say that again? *Separate* development? You mean like having a *separate* roll for some citizens based on something as spectacularly unimportant as one's DNA? But that would be insane! Wouldn't it?

Public health. Public housing. Race-based bureaucracy. Expecting the state to change the habit of a lifetime and work for once? Expecting it to fix the very problems it has created in the first place? Wanting more of what doesn't work?

Definitely insane. Welcome to Nanny Knows Best New Zealand.



# DomPost = Compost

*Having dusted off a few old files and folders, I have noted that the last piece of mine to grace these pages appeared in TFR #44 in the year of de lawd 2000. I will not here delve in to the reasons for the ensuing quietude, except to say that I noticed I had actually started on another 'rumination' following that issue, but it never saw the light of day. On reading it, however, its import seems to me to be as germane now as it was then.*

My friend John Iorns had died at the age of 57, and although I hadn't seen him for about 30 years, I went to his funeral, as one does. He had been a lecturer in the philosophy department at VUW, but at some point had thrown all that in, moved out to Pukerua Bay and taken up glasswork. He had become, apparently, a most accomplished craftsman, and had set up a small business. The funeral was held at the chapel at Porirua hospital, and as it went its course I noticed and admired on one side a large abstract stained glass window of considerable beauty. It transpired that this was in fact one of John's pieces, and had been gifted by him and his wife to the chapel.

A few weeks after this sad occasion a report in the *Dominion* brought news that the chapel had been vandalised, and the window irreparably smashed. This wanton destruction saddened me, as it seemed to besmirch John's memory and the worth of his contribution. My feelings on the matter then became considerably more agitated, for as I read further on I saw the reaction of someone who you or I, in our innocence, might have thought of as being a kind of guardian of the window, namely the Porirua hospital chaplain. This is what he had to say:

"They must have been very angry and stirred up ... I can appreciate any rage the people who destroyed the artwork might have."

Well, bully for him. I remember thinking at the time that this wretched sentiment perfectly illustrated why this country was descending into the mire, a slide which I date, incidentally, from the day New Zealand was taken over by the Aoteoroans.

So, how angry are you feeling today? If only mildly outraged you might consider wandering on to a rugby ground and exerting your moral superiority by disrupting a footie match; if truly beside yourself, please feel free to move from window smashing to bashing up old ladies.

Whatever takes your fancy, be assured that the good chaplain of Porirua will be there to "understand your rage".

The above rumination was sketched out over five years ago, and I see no evidence that matters have improved since then. Nor are they any better in respect of a favourite target of mine, that abominable rag formerly known as the *Dumb Onion*. You will recall that *The Evening Post* in Wellington ceased publication and was merged with its Wellington sister. In the course of this, and in a reversal of expected behaviour,

***So, how angry are you feeling today? If truly beside yourself, please feel free to move from window smashing to bashing up old ladies. Whatever takes your fancy, be assured that the good chaplain of Porirua will be there to "understand your rage."***

the bosses pensioned off several long-serving bods to the provinces, and retained the worst of both old newspapers for the new organ, commonly referred to by the irreverent as *The DomPost* (rhymes with *ComPost*). Actually, my view is that things at the DP really took a dive when airborne containers full of copies of *The NZ Herald* began to flood Wellington dairies and supermarkets. In an inexplicable fit of myopia, DP management failed to grasp the fact that the best way to combat this threat to their local market was to establish a quality newspaper.

Despite the apparent competition, the more paranoid of us now wonder if there is not some conspiracy among the press barons to push with a concerted voice certain points of view. Not long ago in the DP there appeared a lengthy piece on the founding of the world's first Creationist Museum (sic) in the USA, where else. This was not just a few column inches, but at least a half-page spread, with descriptions of eye-catching dioramas of children playing with dinosaurs, and so on. This piece kept me

amused for some time, but I stopped chortling a day later when I opened that morning's *Herald* and found exactly the same piece staring up at me.

Yes, one thing is sure: Creationists and/or supporters of 'ID' will receive a warm welcome to the *DomPost* Letters section. I think I've penned half a dozen missives on this subject with nary a one being printed. At first I tried the blunt approach:

"It was predictable that proponents of "Intelligent Design" would react en masse to the piece by Bob Brockie on that subject. I do not know why they bother however, as it merely exposes their philosophical naivety, which must be embarrassing for them."

This having failed to gain a sympathetic ear, I then went for brevity...

"I was wondering if someone could explain to me what Unintelligent Design might look like."

... this, if it had appeared, would have been my shortest ever published letter, and making

a serious philosophical point too. Following the failure of this tactic I decided to go for the jugular again:

"The creationists must be desperate if they seek to gain comfort from the apparent 'conversion' of Anthony Flew, a philosopher who has been around for so long that I'm surprised to learn that he is as young as 81. More like a case of someone losing their marbles if you ask me."

Of course it eventuated that Flew had never undergone any such conversion – he had merely expressed misgivings about certain presentations of Darwinian Theory, a fact that went unreported. I think that the most unforgivable example of their suppression policy, however, was the refusal to print a short letter of mine on another subject, and one that corrected a blatant untruth. You may have heard of Inspector (and later Superintendent) Roderick Alleyn, the protagonist in all 30-odd detective stories written by Ngaio Marsh. Would it surprise you to learn that he was a Maori? Read all about it in the *DomPost*!



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## Coming Together To Ban Lube On Airline Flights

Well, it looks like it's natural lubrication only for the mile high club. Fortunately for me, I have less hair these days that would benefit from hair gel. I have no doubt that I could smuggle a two- or three-day-sized gob onto an airplane inside a secret compartment in my cell phone. But I can see it now. All the hotel administration websites will be raging with discussions about how to handle the overwhelming number of requests for toothpaste. If I owned a convenience store, I'd send someone immediately to every nearby hotel to set up a mega-liquid toiletry distribution deal.

People will be complaining about their lost "rights" to possess liquids on airplanes. Gone are those beloved bottles of lube, *Listerine*, and Poland Spring. For the time being, anyway, these things have gone the way of those dearly beheld rights to buy books on *Planning Your First Suicide Plot*, *Non-Metal Explosive Devices for Dummies* and *Islamofascists*, and that big book of hot, naked, Muslim chicks with guns. It's been a real bummer amongst the "privacy advocacy" community that a **government at war** knows about some of their trips to the library.

Let's look at the implications of their reasoning:

- You have a "right" to commit acts which, when viewed in aggregate with other similar acts, make it difficult or impossible for terrorists to be apprehended. Sure, your book on Islamic porn is perfectly legitimate, albeit embarrassing, but *you're* not a threat

to anybody. Who the fuck says you can't buy a book on Islamic porn in privacy?

- You have a "right" to commit acts which obstruct government's ability to protect its citizens' lives.
- Your "rights" will magically be protected without a government that can protect them.
- Your "rights" to commit acts while you're alive are more important than your *existence*, which enables you do any fucking thing.
- You're going to buy the goddamn Islamic porn, and you're going to curse off every motherfucker who tells you they want to know what you've bought.

Congratulations, you're living in your own impossible dreamland, you want everybody else to move in, too, and you're going to make it impossible for everybody else to live in this lowly, shitty, materialistic place we like to call "reality". You call yourself an advocate of privacy? Here's a little something public: Fuck you and the pretty, little unicorn you rode in on. Hopefully, your next jump over the rainbow in that dreamland of yours will send you off a fucking waterfall and splattered all over the goddamn rocks. Try not to land on the pot of gold, will you?

If "privacy advocates" could see people shooting guns outside their own windows, they'd probably keep their rarely private mouths shut. If the government should impose a curfew under such conditions of war, there would be relatively few complaints. The reason for the complaints we hear today

is that today's war requires some small level of abstraction which these truly anti-rights assholes are incapable of achieving.

It's easier to ignore the fundamental issues and focus on water bottles and library books when there's no annoying rocket's red glare in your eyes. All rights depend upon the fundamental right, the right to life. During a war, an emergency situation by definition, government must take action that it would not normally fucking take. But it must take these extraordinary actions for the purpose of protecting that thing which makes all rights possible. Yes, we need standards, even if different, for how government should act in such circumstances. Yes, it's plausible that government can assume tyrannical powers in such circumstances. But it's irrational and fucking idiotic to assume *that the same standards of legal conduct would apply in war time as they do in peace*. The fact that people don't get this boggles my fucking mind. (The only reasonable disagreement against "no liquids on airplanes" is that "it's fucking stupid and won't work, asshole".)

To be an "advocate" for the protection of secondary, conditional rights, without advocating the need to protect man's fundamental right, his right to life, is to be an advocate for the destruction of *all* rights. It's to be a little, crying baby, whining that you "just want" your rights, mommy, because your stomach says so. Left to your own devices, you would suck the proverbial teat until your fucking stomach exploded.

## Ten Things Americans Know About New Zealand

1. Hobbits live there.
2. New Zealanders are a tenacious bunch. They'll walk for kilometers across dozens of rolling hills before shagging a single sheep.
3. New Zealand is basically the Australian Canada. Except that when there's a draft in Australia, no conscientious objector ever wants to escape to New Zealand.
4. If it's not an important enough country for Disney to include as an Epcot Center pavilion, it's not important enough for our history books.
5. You can never pull the wool over a New Zealander's eyes. Chances are, he's already pulled it over his willy.
6. Small, island nations have continent envy. That's why they take it out on those poor sheep.
7. Normally, you'd expect another sheep joke right about now. Unfortunately, there's nothing funny about an entire country with their willy's up a bunch of sheep's asses.
8. The lack of human sexual relations leads a high percentage of New Zealand women to enter politics. Americans can identify with this. Her name is Hillary Clinton.
9. New Zealand has a long, brave history of participation in the first and second World Wars, leading the world in women's suffrage, rugby mastery, and whale hunting. With any luck, the bastards will succeed in conquering the kiwi.
10. New Zealand's most famous actor is an Australian who attacks people with telephones and its most famous hot chick used to sleep with Rod Stewart. Even a list of ten things Americans "know" about New Zealand requires Wikipedia research. Can't you guys hire a fucking PR agent?



LINDSAY PERIGO

ISLAM

# Declaration of War

(from SOLOPassion.com)

*As the fifth anniversary of the attack by Islamo-Fascist filth on western civilization approached, President Bush reminded his countrymen they are still at war. "Bin Laden and his terrorist allies have made their intentions as clear as Lenin and Hitler before them. The question is 'Will we listen? Will we pay attention to what these evil men say?'"*

Tragically, inexcusably, vast numbers of men and women throughout the Free World are intent on answering, "No!"

Inexplicably, some of these traitors to the very freedom to say "No!" claim to be Objectivists.

That SOLO for Sense Of Life Objectivists is hostile to this variant of treachery—Saddamy, as I choose to call it—should be obvious enough to anyone who visits my SOLO website. But as September 11 draws near, I want to declare officially that SOLO is at war with appeasement—and everything that underpins it, including what I shall henceforth refer to as "Pomo-Objectivism."

SOLO is unashamedly at war, of course, with the enemy *without*—with Islam, Christianity, and all other forms of witchdoctory; with Political Correctness, moral equivalence, relativism and all other post-modern superstitions; with Unreason in all its guises. But the appeaser, the enemy *within*, is the one who makes possible the victory of any one or all of these.

"The truly and deliberately evil men are a very small minority; it is the appeaser who unleashes them on mankind; it is the appeaser's intellectual abdication that invites them to take over. When a culture's dominant trend is geared to irrationality, the thugs win over the appeasers. When intellectual leaders fail to foster the best in the mixed, unformed, vacillating character of people at large, the thugs are sure to bring out the worst. When the ablest men turn into cowards, the average men turn into brutes." (Ayn Rand.)

I declare war on the unleashers, the abdicators, the vacillators, the cowards, the enablers of evil, in our midst.

I declare war on those who say America should not have toppled Saddam Hussein because the ultimate outcome may yet be a democratically-elected dictatorship. It may yet *not* be—and the latter, not the succouring of Saddam or the undermining of American troops, is what every liberty-loving human being should be promoting.

I declare war on those who say Iraq was not a right war because it wasn't *the* right war. There are any number of wars America might legitimately fight; Iraq is one of them, Iran assuredly another.

I declare war on those who say America has no business fighting a war beyond its own borders *at all*. This is the real premise, of course, of those who backstab the troops in Iraq. They don't want the troops in Iran; they

***The truly and deliberately evil men are a very small minority; it is the appeaser who unleashed them on mankind.***

don't want them *anywhere*. They evade the fact that, unlike the situation in Jefferson's time, threats from other nations can materialize within minutes, and America has every right to eradicate them pre-emptively.

I declare war on those who argue that because America made mistakes in the past it has no right to act correctly now.

I declare war on those who preach that civility is more important than justice, that *only* civility matters in life, that plain speaking is to be eschewed because it might hurt someone's feelings, that calling the appeaser what he is is "offensive." It is the *appeaser* who is offensive, and the more often he's told it the better.

I declare war on those who condemn legitimate anger but sanction its trigger. On those who quail at the use of the term "Saddamite" while being indifferent to Saddamy. On those who object to "insults" regardless of their validity, just because they're "insults." On the effete genteel for whom good manners should be extended to the vicious ... for instance, to *them*, or to Jihadists and their apologists. I tell their ilk, with a mixture of pride and frustration, that no "insult" I personally have devised for them comes close to expressing my contempt for them.

I declare war on the KASSless sissies who wail and gnash their teeth over being called

"KASSless."\*\* They for whom Objectivism is the philosophy that dare not speak its name. They for whom the term Objectivism is "intimidating." These milksops are the most contemptible of all. Their name is The Atlas Society.

I declare war on those for whom Objectivism is masturbation in an armchair in a cellar hermetically sealed off from the real world. While they fiddle with themselves, reason and freedom burn.

I declare war on those *not* on fire for reason and freedom—those for whom Objectivism has a post-script that says, "And I don't mean it." They are worse than those whom Ayn Rand called "social ballast." Ballast at least serves a purpose. Those not on fire are a waste of space. They deserve the tyranny to which their uselessness condemns those who don't.

I declare war on those who blindly worship pygmies like the Brandens while denigrating giants like Ayn Rand. On those who denigrate true hero-worshippers as blind followers, "true believers" like themselves. On those who sanction those who "blacken goodness in its grave" ... while whitening badness above the ground.

I declare war on cowards. The aforementioned slimeballs who slink and skulk in dark, backstage corners, too gutless to expose their perfidious turpitude to sunlight. On those who—worse—agree with this Declaration but stay mute, afraid of what others might say.

I declare War on *Pomo-Objectivism*. Pomo-Objectivism is the totality of all the above. Quintessentially postmodern—nihilistic, sneering, gutless ... and ultra-respectable. "Pomo-Objectivism" is a contradiction in terms—but that fact doesn't daunt its advocates.

SOLO is at war with all of them. It encourages them to take their true place on the battlefield of ideas ... the enemy corner ... that it, SOLO, may help slaughter them, and rid the world once and for all of their pernicious, life-negating influence.

\*Kass = "Kick-Ass"



# Off-centred Beer for off-centred people.



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