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Libertarian

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## Mises' Centennial Tribute

by Cam Osborne

September 29 marks the 100th anniversary of the birth of Ludwig von Mises, one of this century's great champions of individual liberty. His ideas, as reflected in his numerous articles and lectures, remain a formidable intellectual bulwark against the advocates of big government.

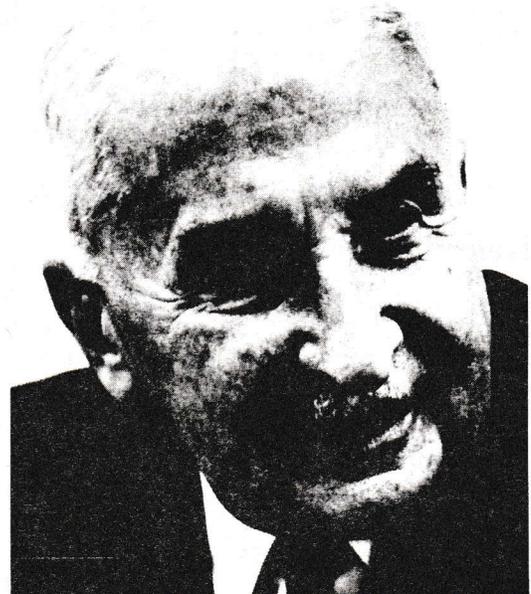
Born in Vienna in 1881, he studied law and economics and soon came under the influence of the so-called "Austrian School" of economic thought which studied the market by focussing on the actions of the individual. The fresh and much-needed insights of his teachers were great intellectual achievements in themselves but it was Mises who developed and refined them to a powerful and integrated whole.

His pioneering book, the Theory of Money and Credit (1912) demonstrated beyond all doubt that it was government and not the free market which created inflation and the accompanying boom-bust cycle in the economy. This work alone was enough to establish his reputation, but in the two decades after World War I he went on to publish books and articles which demonstrated such truths as the chaos inherent in "planned economies", the destructiveness of bureaucracy and government intervention in the market, and the liberty, progress and prosperity of a free economy, to name only a few.

Interest in his thought reached a pinnacle around the mid-1930s. But just as a substantial following was being formed, the high-taxation, big spending, pro-deficit policies of the "Keynesian Revolution" of

the 1930s and 40s rolled over the economics profession like a tidal wave. Amid this disaster and the equally disasterous World War II, Mises' influence virtually vanished.

Nevertheless, in 1940 he completed his monumental Nationalökonomie (1400 pages) translated finally into English in 1949 as Human Action. In the words of his foremost student, Murray Rothbard, "Human Action is IT; it is economics whole, developed from sound [principles;] a work completed isolated and alone, deserted by virtually  
(continued on page 2)



Ludwig von Mises

# Confusion

The recent tempest over a letter from Walter Davidson (SC-Delta) to Mr. Finlay MacDonald, president of the PC Canada Fund, is indicative of the ideological bankruptcy of the traditional political parties.

Mr. Davidson berates federal Conservatives for splitting the so-called "free enterprise" vote in B.C. through their support of the provincial PCs in the Kamloops election. Brian Westwood, provincial PC leader, protested the letter, which he claimed violated the impartiality of Davidson's office as Deputy Speaker.

Mr. Westwood goes on to point out that the provincial conservatives are a free enterprise alternative. At that, Mr. Westwood's criticism of the letter ceases.

Had he questioned the right of the Socreds to apply the term to their policies, Mr Westwood could have created a real political controversy.

One need only glance at Social Credit legislation to realize that their free enterprise label is fictitious. In fact there is little which differentiates between the NDP racing to the right, and the Socreds galloping to the left. Mr Westwood demonstrates his own ignorance of free enterprise by his failure to make political hay from the Socreds' claim.

Obviously, there is a clear need for a provincial Libertarian Party to rescue the name of free enterprise before these other parties do irreparable damage to the idea of a free market economy.

- Nick Grimshawe

# LIBERTARIAN SUPPER CLUB

On July 18 local libertarians took the opportunity to get to know each other better.

Thanks to the generous hospitality of Kurt and Edith Pokrandt, interested people from as far away as Montreal enjoyed a barbecue, a spectacular British Properties view, and a good deal of very stimulating conversation.

From the sound of things there is no lack of talent in the GVLA for explaining libertarian principles to the general public.

Our next supper club meeting will be on Saturday, September 12, 1981. Featured speaker will be Mr. Laurie Ludlow chairman of the philosophy committee of the B.C. Progressive Conservative Party. A fan of Ayn Rand and a student of Austrian economics, Mr. Ludlow is working actively to educate traditional conservatives with libertarian ideals.

He will speak about the philosophy and direction the provincial party is taking and the role Libertarians can play in it.

The meeting will be held at Cheung's restaurant, 250 Columbia Street, New Westminster. Cocktails at 6:00 p.m. and a Chinese smorgasbord at 7:00 p.m. The cost will be \$8.50 per person. Please phone Marco at 937-0529 to confirm your attendance.

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## Mises (from page 1)

all of his own followers, in exile from ...Austria, amidst a world and a profession that had deserted all of his ideals, methods and principles...."

Mises moved to New York in 1940 where, to the enduring disgrace of the American academic world, he was never offered a full-time paid teaching position in his field. Nevertheless, he did teach Business Administration and managed to influence a small group of economics students who, over the last 20 years, have been largely

responsible for reviving an interest in his ideas and works.

He died in 1973, unfortunately never living to see the dramatic refutation of Keynesian thought which the recessionary "stagflation" of 1974 provided, a phenomenon which he had long predicted. With the economics profession currently in disarray and helplessly grasping at straws like "supply-side principles" the rationality and soundness of Misesian thought offers virtually the only solid ground on which to stand. All who stand in opposition to the state owe him an immense debt of gratitude.

# Freedom of Speech Undermined

by Marco den Ouden

Everyone cheered on June 25 when Attorney-General Allan Williams introduced the Civil Rights Protection Act. Everyone should have shed a tear because that legislation spells the beginning of the end of free speech in British Columbia.

Racism, of course, is a vicious doctrine, the most terrible form of collectivism. It is the ascribing of inferiority or superiority to persons because of their ancestry. It exists in its most virulent form in openly racist groups like the Ku Klux Klan.

But the same kind of thinking occurs in those who oppose the immigration of certain ethnic groups, in union members who think that in any dispute the union side must be right, even in those who boast about the achievements of ancestors or relatives, hoping to bask inreflected glory.

Such thinking, to be sure, is ignorant and wrongheaded. But should it be made illegal?

Will this new legislation mean that Professors William Shockley and Hans Eysenck, who argue that intelligence has hereditary factors, will be forbidden to speak about their studies in B.C.? Will it mean that a recent book featuring a debate between Eysenck and a professor who opposes his views be banned in B.C.?

Some bookstores carry Hitler's Mein Kampf in their history sections. Will they be ordered to remove them? Shall we have a bonfire of forbidden books in Robson Square?

Western democracy is founded upon the ideal of individual liberty. One of the cornerstones of that liberty is freedom of speech.

Freedom of speech means the freedom to express one's ideas freely without restriction. It means the freedom to hold contrary and even wrong views. It means that individuals do not have to wake up each day to the horrors of George Orwell's Thought Police in 1984.

The so-called Civil Rights Protection Act establishes the dangerous precedent that the government can decide which ideas are orthodox and proper to express in society. Today it forbids ideas that most people universally condemn, the horrible doctrine of racism.

Will some zealous moral majority types someday be able to persuade a conservative

government to ban the articulation of socialist or communist ideals? Will some radical left wing element someday be able to persuade a socialist government to ban the teaching of free market economics?

The notion that the government is justified in deciding what is and what is not orthodox thought is repugnant to those who value liberty.

The racists of the Ku Klux Klan ought to be brushed aside and ignored. If they engage in acts of violence or trespass, laws already exist to combat that. The introduction of a law that forbids the expression of certain ideas is a cure that is worse than the disease. It threatens the patient as much as it does its target.

Our liberty is too valuable to let ourselves be pushed into restricting freedom of speech by a group of ignorant racists.

Argue with them, censure them, boycott them or ignore them, but do not use a club to kill a fly!



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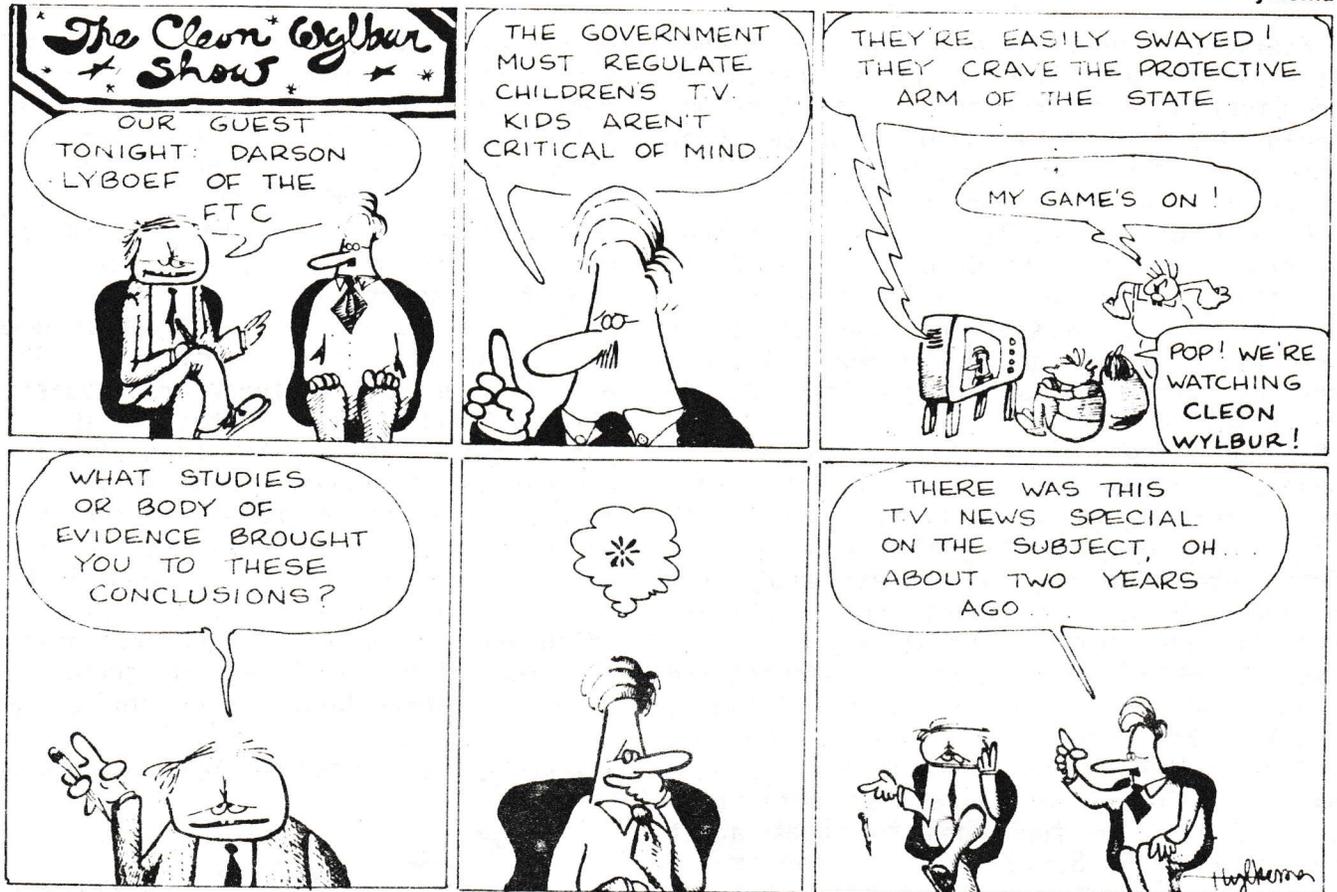
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