



WEST COAST LIBERTARIAN

The Newsletter of the Greater Vancouver Libertarian Association

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FREEDOM FAIR ATTRACTS INTEREST

The Second Annual Libertarian Freedom Fair was held Saturday, June 11. A slate of libertarian and non libertarian speakers addressed issues ranging from human rights and liberties to what Libertarians are up to. About 50 people attended the day-long session at Douglas College in New Westminster, including at least five Libertarians from Washington State.

Alister Browne of the BC Civil Liberties Association opened the program on Human Rights & Liberties. According to Browne, the basic tenets of civil libertarians are derived from the ideas of John Stuart Mill. Specifically, force can be used only to prevent use of force. According to Mill, civil interference is justifiable only if the general interest is threatened, interference is effective and as mild as possible, and benefits outweigh evils.

Amnesty International acts as advocate for prisoners being held without trial on political, racial, religious or linguistic grounds by over 90 governments. Founded in 1961, AI seeks (1) the immediate and unconditional release of prisoners of conscience, (2) fair and prompt trials for all political prisoners, and (3) abolition of torture and

the death penalty. As explained by member Elaine Clemons, AI groups investigate prisoners in foreign countries before "adopting" them after they have determined that they have not committed any crimes. The groups then seek their release or ask that they be brought to trial quickly and fairly.

Marcus den Ouden explained the derivation of the Nolan square and argued that a separation of civil liberties and economic liberties was nonsensical. Laws dealing with the Lord's Day, Prostitution, and Censorship affect both types of liberties. He concluded by stating that the government has no business in either the bedrooms or the boardrooms of the nation.

Libertarian perspectives on various issues were presented by Walter Boytinck, Mark Lane, and Sandra Lindstrom during the second session. Walter covered a range of issues (see article on p. 3 of May 1988 WCL for a summary of some of these). Among these, he noted that in Washington State, the Libertarians have advocated getting rid of the BIA and settling Native land claims so that individuals get title. Also, Canadians do not have a right to trial

by jury, and he advocated changing the law so that any offence with a sentence of 6 months or more allows a jury trial. Also, juries should have the right to nullify a law if the law is bad (an ancient English law).

Mark Lane discussed a libertarian perspective on environmental protection and pollution (see separate article, this issue).

More private sector involvement in higher education is already being sought by B.C.'s universities, according to Sandra Lindstrom. As with other sectors of the economy, the universities are learning that he who pays the piper calls the tune. Although there is a rationale and a need for more private involvement in higher education, a movement away from predominantly government financing appears to be a long way off.

Karen Allard, chairman of the Washington State Libertarian Party, provided an update on Libertarian activities in the U.S. As of May, U.S. presidential candidate Ron Paul was on the ballot in 18 states, and the objective of 46-49 states looked attainable.

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EDITORIAL

This newsletter of the WCL highlights the talks and issues of the Second Annual Libertarian Freedom Fair. As with the first fair, the event was an uplifting one for those who believe in freedom. It is always a bit disappointing that more people do not attend to hear the good news about freedom, but each event attracts new people and interest, and this one was no exception. Congratulations, Paul and helpers, for putting together another successful fair!

Congratulations are also in order for the new GVLA Executive, which was elected at the AGM, held during the Freedom Fair. Best wishes President Paul, Vice President Tunya, Secretary Mary Ann, Treasurer Heinz, and Members-at-Large Bill, Kurt, and Lewis! The retiring president, Jack Boulogne, also deserves warm thanks for his two years of leadership. We also appreciate the fine series of Supper Clubs Mary Ann organized over the past year.

Since becoming editor, we have been inundated with far more material, most of it excellent and certainly worthy of publication, than we can find room to print. We would like to see the deluge continue. So without further ado, let's get on with the news and views.

**Deadline for
next newsletter:
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The Greater Vancouver Libertarian Association is a local association of the Libertarian Party of Canada and the B.C. Libertarian Party. The GVLA advocates individual freedom and self-responsibility, a free market, and drastically reduced government power. Our fundamental principles forbid the initiation of force, fraud, or coercion against any person or group. Voting membership in the GVLA or LPC requires signing our statement of principles. Membership fees: \$5 for 5 years but if you wish to receive the West Coast Libertarian keep your subscription current at only \$10.00/year.

Editor: ----- Sandra Lindstrom
Production Manager: ----- Mary Anne Nysten
Contributing Editor: ----- Paul Geddes
Typesetting & Layout----- Bruce Clark
Advertising:-----Sandra Lindstrom
Circulation:-----Kurt Pokrandt, Bill & Elaine Tomlinson

SUBMISSIONS: Articles of interest to libertarians are welcome and appreciated. Please send newspaper clippings, jokes, cartoons, copies of your letters to newspapers, notices of upcoming libertarian events etc.. to Sandra Lindstrom 13965 - 64th Avenue, Surrey, B.C. V3W 1Y7, Phone 594-9734

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Paul achieved national media attention on Firing Line with William F. Buckley and on Cross Fire, and other national media have started to mention the Libertarians by name. Paul's campaign had raised \$700,000 so far, and Andre Moreau, the vice presidential candidate, had raised another \$65,000.

Kurt Pokrandt provided a glimpse of life under the anti-libertarian conditions of Second World War Eastern Europe where men inflicted misery on each other and ignored individual liberty for the collectivist "good."

Bill Tomlinson provided a summary of local Libertarian activities, including Tax Protest Day.

NEW EXECUTIVE HEADS GVLA

A new executive was acclaimed at the annual general meeting of the Greater Vancouver Libertarian Association at Douglas College, June 11. Heading the organization is Paul Geddes, president. New vice president is Tunya Audain. Mary Ann Nylen and Heinz Holzschuher were re-elected secretary and treasurer, respectively. Lewis Dahlby was acclaimed Supper Club co-ordinator, and Kurt Pokrandt was reaffirmed as member-at-large for membership. Bill Tomlinson was reaffirmed as member-at-large (director of elections); Bill also wears the Regional Director hat for the LPC. (By the way, Bill is also president of the B. C. Libertarian Party!)



Privatizing the Difficult Cases

We have more control over private corporations than we have over our own lives, according to Dr. Walter Block, Supper Club speaker following the Second Annual Libertarian Freedom Fair, June 11, in New Westminster. The power of the marketplace gives clout to individuals whereas government, working with stolen money, lacks such an incentive system.

Such an introduction provided the moral basis for the talk that followed on privatization of health, education, welfare, and the roads. Block advocated certification rather than licensing for medical professionals as a means of insuring quality but reducing cost. In regard to education, compulsory

school laws followed the release of kids from child-labour rather than vice versa. Poverty, instead of being alleviated by the state, is actually created by it through unions, market boards, rent controls, etc. In a private charity such as the Salvation Army, 93-97% of funds collected for charity reach their target. The government has a much poorer record. The 50,000 fatalities per year on U.S. highways and 5,000 on Canadian highways would not be tolerated by the private sector if it controlled the roads.

Block's speech is best summed up in his own words: If it moves, privatize; if it doesn't move, privatize.

Dr. Walter Block is a Senior Economist with the Fraser Institute and author of the Libertarian Classic "Defending the Undefendable."

A NOLAN CUBE?

There is no doubt that the Nolan Square is one of the most useful teaching devices libertarians have. I admire it greatly, yet I see an inadequacy in it for explaining daily events. Let me elaborate.

I feel that what we are dealing with in the real world is not a Nolan Square (a set of Cartesian coordinates with Personal Freedom on one axis and Economic Freedom on the other) but a slightly more complex schema with three axes, the third one being Political Freedom. For the sake of making my point, I propose a Nolan Cube, a three-dimensional space, in which Libertarians would be on the front surface in the upper right hand corner.

What I see going on in the world at six o'clock on my TV screen is trouble and commotion NOT about personal liberty or economic liberty, but what is loosely called "political liberty." What is this thing called "political liberty"? As far as I can gather, it means that certain groups want political power, the right to meet in a place to form political parties that seek to gain dominance by a mixture of moral suasion and propaganda, so that, when they get into power, they can re-shape their country and impose their will on their fellow citizens. All this is done with the noblest of intentions, as you may well believe.

The most striking instance of this is the phenomenon of Gorbachev trying to introduce some libertarianism into the Soviet Union and instead arousing the political instincts of Armenians, who are not clamoring for freedom, as near as one can tell, but for a chunk of territory.

The Chileans are another case in point. The Chileans are doing well. Their per capita income is several times that of the Brazilians; they have a broad range of personal freedoms, but they want politics. Bread, games and justice are not enough, they must have that awful D-word, democracy.

A similar story can be seen in Korea. An annual growth rate of 12 % is just not good enough. The Korean heart lusts after the right to govern fellow Koreans. One fears that the price they are going to pay for this is high. I also fear for civil war in Russia, which could easily turn into a global holocaust. One has very little hope for peaceful economic progress in Poland. I have purposely avoided mentioning South Africa.

Why is it that people put up such a determined fight for political freedom when they seem so apathetic towards personal and

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economic liberty? To ask that question is to ask why libertarianism isn't more popular. A great deal can be attributed to sheer mythology, the belief that democratic socialism is possible, the belief that taking votes sanctifies all oppression, a belief in the Big G, that mystic entity called "government" which is the cure for every ailment. The average citizen concedes that governments cannot lower the boiling point of water and guarantee an annual orgasm (Rhino stuff) but they still believe that you eliminate poverty by pouring money into programs.

We must conclude [sigh!] that there is a lot of work ahead for us. One of our major tasks is to persuade the ordinary person (who generally speaking hates politicians but doesn't quite know why) that political freedom is not freedom at all but a road to serfdom, to use Hayek's immortal words. That the right to impose one's will on others is not a right at all, but a form of oppression.

What we must do, by any means we can, is to show that the tyranny of parliament can be worse than that of the king, and that there IS an alternative, the rule of law. In essence, what we want is freedom from politics not freedom for politics.

To sum up: what we have to demonstrate is that the Nolan cube should be reduced to a square. Perhaps the break-through will come from Russia. Maybe the Russians will invent a constitution that allows one to buy what one wants and to sing praises to God without mentioning Marx but prohibits politics. It doesn't seem very likely, does it, but one can dream, can't one?

Jack Boulogne
Mr. Boulogne, a Surrey school teacher, is past president of the Greater Vancouver Libertarian Association.



A Libertarian Perspective on Environmental Protection

Why is environmental protection such a hot issue today? Since the industrial revolution and with the build-up of large industries, we have witnessed incredible amounts of pollution: the "killing" of lakes and streams from chemical wastes, air pollution from burning of hydrocarbons, acid rain that kills forests, depletion of the ozone layer from fluorocarbon emissions, nuclear fallout from exploding bombs and power plants, etc.

All of these problems have grown with the complexity of our technology and with the scale of our industries to the point where we are now facing a problem of global proportion. Why has the problem become so large? Is there some self-correcting feedback mechanism? If so, why has this self-correction not worked?

How can the problem of environmental protection be viewed from a Libertarian perspective? If your neighbour dumps his trash in your backyard, clearly the Libertarian would say that your property rights have been violated and that your neighbour should clean up the mess. This exemplifies the simplest form of environmental protection since it involves only two parties, and the property rights are not in question.

Let us proceed with the idea that pollution involves the violation of property rights, and the only way that pollution can continue is if someone's property rights continue to be violated. In the case of private property, this cannot happen unless the property owner is prevented by law from seeking redress through the courts. In the case of public property, however, since everyone (and no one) is the owner of the defiled property, who is to act as the aggrieved property owner?

Let's examine these two problems separately:

1. Law Prevents Private Court Action against Pollution

A nuisance is divided into "public" and private. For example, if fly ash from some enterprise falls on both yours and your neighbours property, then it is a "public" nuisance, and you cannot sue. Court action is also prohibited when a polluting industry is "in the public interest" and cannot afford to clean up its act, or the offender has a permit from a government

agency that allows it X tonnes of emissions per year. If health problems from pollution turn up later, that is also too bad as the statute of limitations then prevents suing.

2. Public Property

Public property tends not to be taken care of. Why? An individual has no incentive to conserve public resources, for if he does, there is always someone else who will reap the benefits of what he has conserved. Examples that come to mind range from overgrazing of the English commons, to overhunting of the American buffalo, to overfishing of the British Columbia fisheries.

Conventional wisdom has it that greedy, capitalistic, profit-seeking corporations are the cause of environmental problems and that the solution is for the government to somehow protect and conserve the environment by regulating the actions of these offenders. But the problem here is that the economic incentives of private property ownership have been prevented from operating.

Despite all the governmental interference that tends to increase rather than decrease environmental pollution, there are some bright spots of private enterprise environmental protection:

The Nature Conservancy, founded in 1951, manages over 3 million acres of ecologically significant land worth \$500,000,000 in Canada, the U.S., the Caribbean and Latin America.

The National Audubon Society, originally formed to protest cruelty to birds, runs environmental education centres, research stations, and sanctuaries throughout North America. Its 26,000-acre Rainey Sanctuary in Louisiana includes both oil and natural gas wells that have a perfect record of no blowouts, spills or other negative environmental effects.

Ducks Unlimited, founded in 1936, builds habitat projects for birds on public and private land in Canada, the U. S., and Mexico.

In Canada alone, it is responsible for 3.8 million acres.

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Dr. BRUCE ALEXANDER DEBUNKS DRUG MYTHS

The current war on drugs dates back at least to 1847 and is based on many false ideas, S.F.U. Psychology Professor Bruce Alexander told 28 Supper Club attendees on May 20. Alexander's own research among Simon Fraser University students has shown an almost total lack of drug addiction. Decriminalization of marijuana has had no effect on use in jurisdictions where such laws have been passed.

Alexander holds that "freedom to use drugs is an impossible ideal in a highly industrialized society" such as ours, but he also believes that more pragmatic laws with a high degree of local autonomy are needed. According to Alexander, drugs should be treated like other commodities, i.e., they need to be regulated, and people need to be better informed about them.

One of the effects of current laws has been depersonalisation, which, according to Alexander, has been a major cause of people becoming addicts in the first place.

For some people, society is too complex; it truncates them, turning them into cogs and leading to their addiction. But the laws also treat them like cogs. For example, the heroin treatment law requires a person to appear within 48 hours before a panel to give a blood and urine sample; the panel can then place the person in treatment for 3 years or more without any form of due process being observed. Addiction can only be overcome by addicts themselves, but they need personal attention to do so.

Environmental Protection *Continued from Page 4..*

Conservation International was formed in 1987. With funds from private donations, it bought \$650,000 of Bolivia's external debt and forgave it. In exchange, Bolivia set aside 3.7 million acres of land in the Amazon Basin as a conservation area.

Mark Lane
Mr. Lane is an instructor at BCIT. He has been a Libertarian for 12 years.

"An Eye For an Eye"?

Thoughts on a Libertarian Justice System

At the recent Libertarian conference in New Westminster, I had the pleasure of hearing Walter Block discuss how to libertize "the difficult cases," certain institutions which appear to cause difficulty to the libertarian approach.

Among them was the legal/"justice" system. Walter advocated the following: Two eyes for an eye + restitution + scaring. The "two eyes for an eye" is self-explanatory and is meant to serve as punishment. The restitution is also fair and understandable because it is only fair that a person who has infringed on another in a criminal way balance the scales by paying back for the damage(s) he caused. The third element, scaring, consists under Walter's vision of a sort of Russian Roulette, where a revolver is loaded with anywhere from one bullet to a full barrel, depending on the nature of the damage wrought.

So Walter suggests what seems like a truly fair and just system of legal redress: his vision includes punishment, damage remedy, and deterrence. Elegant. Is there another way to handle criminal transgressions?

I suggest "victim sentencing." What I see is a course of justice where the criminal will be punished according to the wishes of those damaged. Which person(s) is/are damaged will, naturally, vary. Sometimes the victim is still alive, and (s)he will have the right, sometimes it will be the victim's survivors, sometimes it may be the victim's employers or insurance company or mortgage holders... quite simply, the right to decide punishment will reside with the closest affected existing entity. In other words, if you are murdered, you no longer exist and your rights will slide over to the next-nearest person or institution, which may be your family (wife, children, parents, siblings, grandparents, in-laws, in that order). If no living relatives exist then some other person/corporation holding a stake in your being alive to perform a function for them will receive "title" to sentencing.

This opens the way to total arbitrariness of punishment. And that is the beauty of the idea. It is total "Russian Roulette" for the criminal. He has absolutely no way to predict how he will be punished: will he be enslaved for 25 years, will he be hanged, will he be forced to move to the USSR (if they will have him), will he have a body part cut off, or will he simply be allowed to go free? He cannot foresee the punishment because it rests on the whim of the punishment title-holder, and if (s)he has just had a bad day at the office, or is having trouble paying the credit card bills, well, that's just the culprit's tough luck.

Of course, this also leaves the way open for the kind-hearted pacifist or socialist, who enjoys the masochism of "turning the other cheek," to forgive and forget the criminal's deed.

What this method provides is deterrence. It also leaves the door open for punishment and for restitution. In other words, it introduces total liberty to the course of law. Isn't that fair?

Dietmar Hartl

Mr. Hartl is an actor and operates a resume business in White Rock, where he has lived for the past 25 years. He ran as an independent in Surrey-White Rock in the last provincial election.



Heavy Duty Club

Two more meetings of the Libertarian Philosophy Club have come and gone. Topics? The first meeting, at Mary Ann Nylen's, dealt with private morality, and the second, at Paul Geddes', dealt with the difficulties of privatizing old-age assistance.

At the former, Jack Boulogne argued that the frequently used concept of private morality is nonsense. He compared "private morality" with "private law" and attempted to show that both are oxymorons, like a "barbecued ice cube". Although one can say such phrases, that doesn't mean they represent real things.

His argument is based on a definition of morality which says that morality (just like law) governs the relationships between human beings. Morality is the obeying of moral rules, such as DON'T KILL, DON'T STEAL, DON'T COMMIT ADULTERY, DON'T DEPRIVE OF LIBERTY. These moral rules are objective, not subject to collective decision-making, nor edicts

issued by the state. Since all these rules relate to how the welfare of one human being affects that of another, they cannot be private.

Bowing down to Mohammed is a religious obligation and as such is frequently confused with a moral obligation. Bowing down to Mohammed and then killing your enemies because they are not the right brand of human beings or the right brand of Mohammedans is immoral, not just for this person or that person, but for ALL persons.

Debate centered about the immorality of adultery, and whether one breaks a moral rule if one aborts a foetus.

At the May session, Paul Geddes presented a carefully thought out set of proposals for dismantling the welfare state, specifically the provisions for old-age income. How do we provide for the elderly without coercive membership in some vast, bureaucratic pension plan? Paul's argument

followed the Madsen Pirie route, which boils down to making sure that EVERYONE benefits. The morality of such a guiding principle was discussed, and much time was spent analyzing the detailed proposals.

It seems quite clear that there are good techniques available to switch over from a government-based system, and the secret is to provide a multiplicity of choices at all levels and to all concerned, so that the free market can gradually take over all these self-assigned tasks of government.

Just a reminder. Heavy Duty Club meetings normally take place the last Sunday of the month from 7:00 to 9:00 pm. If you want to find out where, phone Jack Boulogne at 594-9734. We are taking a summer recess but will be back in September. See you then!

Jack Boulogne

Liberty Snippets

The G.V.L.A. welcomes the following new members: Leonard Friesen and Brent Roney.

G.V.L.A. member David Crawford is working for the Libertarian Party of Canada in its Toronto office this summer.

Five Libertarian associations are listed under political associations in the Canadian Almanac & Directory, being published by Copp Clark Pitman Ltd. of North York, Ontario. The associations are: Libertarian Party of Canada, British Columbia Libertarian Party, Manitoba Libertarian Party, Ontario Libertarian Party, and the Greater Vancouver Libertarian Association.

The Foundation for Economic Education (FEE) is planning another Northwest conference, this time in Vancouver, for April 1989. The conference will be co-sponsored by The Fraser Institute. Speakers will include Walter Block, Jacob "Bumper" Hornberger, and Michael Walker,

plus more. We'll keep you posted.

Milton Friedman, Henri Lepage, Antonio Martino, and Alvin Rabushka are the featured speakers at The Fraser Institute's "International Economic Forum" on July 28, 1988 at the Hotel Vancouver. Call Lorena Baran, conference coordinator, at 688-0221 for further information. Tickets for the 12:00 noon luncheon are \$35 per person or \$20 per student.

Libertarian Candidates Acclaimed

Twelve Libertarian candidates were acclaimed for the next federal election at the recent annual general meeting at Douglas College, June 11. The candidates (by riding) are Mark Lane (Burnaby), Bill Tomlinson (Capilano), Wayne Marsden (Fraser Valley West), Harry Bull (Mission-Coquitlam), Paul Geddes (New Westminster-Burnaby), Lewis Dahlby (Port Moody-Coquitlam), Jack Boulogne (Surrey North), Bill Buckler (Saanich-Gulf Islands), Dietmar Hartl (Surrey-White Rock), Heinz Holzschuher (Vancouver

East), Walter Boytinch (Vancouver Quadra), John Clarke (Vancouver South).

For the first time a British Columbian Libertarian riding was contested. A meeting on July 7th at Mary Ann Nylen's brought out 5 constituents who were eligible to vote and several others. The two candidates, Duane Pye and Tunya Audian both spoke and then fielded questions. The ballot resulted in Duane Pye being the candidate for Vancouver Centre and Tunya expressed her willingness to seek nomination in another riding.

Nineteen B. C. ridings are still unspoken for. If you would like to run, or equally importantly help one of the candidates, phone Bill Tomlinson (980-7370).

Did you see the oil well spouting red ink on page A3 of the June 16 Globe and Mail? The Libertarian ad featured one of the

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government's latest giveaway projects: over \$3,000,000,000 has been promised in loans and grants to bring a series of oil megaprojects on line. As of June 22, 52 responses to the ad had reached the Toronto Libertarian office.

CAMPAIGN SCHOOL FOR WOMEN

Political skills can be boosted by concentrated training; such was the rationale for a two-day seminar held June 18 & 19, 1988, in Vancouver. Two trainers from the American Campaign Academy, Washington, DC, Daryl Glenney and Carol Whitney, put on the intensive course. Organized by a local committee of Winning Women, it attracted 26 women and one man, who was allowed to attend because he would be the manager of an already declared woman candidate (besides, he ran the video training equipment!).

Topics for the two-day session included campaign strategy, developing your message, role of the candidate, media relations, brochure, elements of charisma, fund raising, and handling issues. The content was well-presented, and it was based on the first hand experience of the two trainers who have run successful campaigns in the United States for both Democrats and Republicans.

I will describe more of the tips gleaned from the sessions for the next newsletter, but I would urge all Libertarians interested in the upcoming federal election - either as candidates or workers - to attend our first training session to be held at Columbia College, Tuesday, July 26, starting at 6:00 p.m. For details, call Tunya Audain (926-9081). - contributed by Tunya Audain

WANTED: Loan of video camera for campaign training. Contact Tunya Audain (926-9081).

"Freedom Philosophy," a summary of the subject from the best FEE articles of the last 30 years, is available from Paul Geddes (438-6127) for \$5.00 (a real bargain!). This is the book for everyone who has already read "Libertarianism in One Lesson" or who wants to read some libertarian classics. Hurry and get your copy; Paul has only 40.

DEM DISCOUNT \$ BLUES

In May 1988 the US Supreme Court ruled that retailers like K-Mart Corp. and 47th Street Photo Inc. are entitled to "gray market," that is, they can legally buy brand-name products overseas and sell them at cut-rates in the United States without permission from the American trademark owners.

This has upscale manufacturers and full-price retailers crying in their champagne, because luxury-goods makers want to keep their "high-quality label" brands of discounters' shelves.

Quoted in Business Week (June 13, 1988, p. 30), Michael Gould, president of perfume maker Giorgio Beverly Hill (a unit of Avon Products Inc.), was moaning that if a high-priced brand "continues to be discounted and overdistributed, it hurts the cachet, panache, and exclusivity." I think what he means is he'll make less money. His nightmare is probably hearing something like, "Attention, K-Mart shoppers! Our Blue Light special in the auto department: Rolls Royce Silver Shadows, one per customer only, please!"

I'm always amused when people espousing to be capitalists and garnering the filthy-lucre spoils of this society, are forced to show their true colours. Then their closet socialism comes forth, an attitude of "free enterprise if necessary, but not necessarily free enterprise." God forbid they should actually have to compete in the marketplace! As soon as their bottom line starts hurting, they scream for government protection. But where are their cries for mercy when a consumer's pockets are ripe for the picking? Then they're in there like a dirty shirt! They want their cake, and eat it, too, but they would rather not take the lumps with the gravy.

Krushchev was right in his assessment of fairweather capitalists: "We'll sell them the rope with which they'll hang themselves."

Contributed by Dietmar Hartl

Libertarian Bookshelf

One very interesting book I read a few weeks ago, *The Passion of Ayn Rand*, I heartily recommend to all, libertarian or not. The author, Barbara Brandon, is a noted person in her own right; while her life is strongly intertwined with that of her subject, Alice Rosenbaum, she does a good job of writing an objective biography.

If I had to sum up Ayn Rand's life in one phrase I would offer the following: fifty per cent lucidity/fifty per cent lunacy. Although there is no doubt that Ayn deserves a triple A rating as a philosopher-cum-social reformer, as well as a potent novelist, it is also pretty clear that she has some nutty corners to her make-up, and this is what makes Brandon's book such fascinating reading.

Libertarians generally admire Ayn Rand, and yet she decried libertarianism. Why is that?

The answer lies in her philosophy. Although she is gloriously right in pointing out the iniquities of coercive collectivism, she is off-base in preaching the virtues of selfishness, at least, if we take the word "virtue" to refer to moral virtue. Selfishness is not a moral virtue. [See "Compassion is Not a Moral Virtue (or a Moral Vice)" by Jack Boulogne in May 1988 *WCL* and response by Alex Tabarrok in this issue.] Morality neither praises nor condemns ambition and achievement. Ambitious and successful people generally benefit society. A life devoted to serving others can rightly be criticized as logically contradictory, and a society dominated by altruism is as dreadful as the worst old-fashioned

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BLACK RIBBON DAY

Early in June, the leader of the most powerful country in the Democratic Camp, President Ronald Reagan, concluded his fourth summit meeting the Mikhail Gorbachev, the head of the leading power of the Communist Camp. The summit did not produce any new agreements--the signing of the INF Treaty was only a formality agreed upon earlier. But it created a new, improved image for Gorbachev. He came out as a jolly good fellow who wants nothing more than peace and cooperation. The Soviet Union is no longer the "evil empire." You could almost hear the echo of "peace in our time" in the Western media.

Please forgive us for not joining the happy chorus and not raising the champagne glasses to the mirage of "peace in our time." We have known the Soviet Empire for 60 years, are familiar with its doctrines, aims, and methods. We see the flood of past-Moscow summit words as a new curtain, reinforcing the old iron curtain, which, after 1945, separated the Soviet State with her new acquisitions from the rest of the world. The iron curtain shielded them from the viruses of freedom, democracy, tolerance--so dangerous to a one-party rule. The new curtain of words obscures the grim reality of life under the Communist dictatorship.

Libertarian Bookshelf continued..

tyranny, but that doesn't alter the fact that kindness is a virtue.

Most philosophers are at least 80% wrong, I often say, somewhat tongue-in-cheek, so if one is talking about a philosopher who is only 50% wrong, one is talking about a great mind. There are at least two good reasons for tackling this largish tome. One is Ayn's life is a glimpse of the twentieth century and its foibles and ailments; the second is that her ideas are well worth ingesting and analysing, even if one ends up rejecting good portions of her thought.

Jack Boulogne

We hate to shatter the dreams of life in peace, without the fear of nuclear annihilation, the yearning shared by an overwhelming majority of ordinary people in the world. We ourselves have survived the horrors of Soviet and Nazi occupation and don't want anyone to live through similar experiences. But the dreams of a happy future have to be based on realities not illusions. Any man, party or state has to be judged on the basis of what they do, not what they say. The record of Soviet leaders and Soviet State does not offer any confidence that they would match their words with deeds. Their history is a record of broken promises, cruelty, and oppression.

The Bolshevik Revolution in 1917 overthrew the Provisional Government of Kerenski - not the Tsar - extinguishing the only hope for democracy Russia ever had. It unleashed a bloody two-year war, long after the rest of the world was at peace. It carried on with an attack on Poland and ended only after the Revolutionary Red Army was stopped in 1920 at the gates of Warsaw. For the next 19 years the consolidation of the let police--creation of forced labour camps in Siberia, where millions died, condemned on mere suspicion of political dissent--forced collectivisation that starved to death at least seven million people in the Ukraine alone--purges of the party and army where the "accused" were executed after a mock trial.

The new, expansionary period began for the Soviet Empire on August 23, 1939, with the signing of Ribbentrop-Molotov Pact that divided Central Europe between the Nazis and the Soviets and committed Stalin and Hitler to cooperate. The Soviet terror, which resembled the Nazi terror in many respects, spread beyond the boundaries where it was confined before. But there was no honour among thieves: Nazi Germany attacked the Soviet Union two years later. Rescued by American aid between 1941 and 1945, Stalin later returned to his "hate capitalism" position from the time of his friendship with Hitler. The Cold War started when Stalin rejected the hand extended in friendship and cooperation by his Democratic Allies. That and nothing else is the cause of the arms race with the constant threat of mutual assured destruction. The Soviets continued their policies of expansion of Communism,

employing new tactics, actively promoting "wars of liberation." Where they won, the result was always the same, one-party rule, elimination of all political opposition, suspension of all liberties, reshaping of the economy in the Soviet pattern. The uneasy "peace" was shattered in China, Korea, Vietnam, Cuba, Cambodia, Nicaragua, Ethiopia, Angola, Mozambique. Every time, everywhere the victory of the "wars of liberation" did not result in a victory for democracy but replacement of right-wing dictatorships with left-wing dictatorships, continuing repression and poverty.

If Gorbachev really wants to break the pattern and change the "evil empire," we wish him well, but we do not see it happening now. Indeed, the fact that Gorbachev rejected Reagan's call for improvements in human rights in the Soviet Union confirms our suspicion that the purpose of "glasnost" and "perestroika" is to strengthen one-party rule and military power in the Empire--that the goal is victory of Communism rather than world peace. Improvement of the chances for peace will come when we see in Communist-ruled countries freedom of the press, religion and political beliefs, democratic elections, abolition of secret police and concentration camps, compliance with the UN Human Rights Charter.

Until that happens, our duty is to tell the truth about the Soviet Union and International Communism, concealed behind the curtain of empty words and broken treaties. That is the purpose of the Black Ribbon Day Movement. This year, the public rally of the Black Ribbon Day Committee will be held at Robson Square in Vancouver on Tuesday, August 23, the same day rallies are planned for major cities across Canada. We hope for a good turnout of friends who value equal rights for all people. This too will be a way to contribute to the cause of real peace--with freedom.

William Wilinski
Mr. Wilinski is chairman of the Black Ribbon Day Committee in Vancouver. He immigrated to Canada from Poland in 1948.

Philosopher's Corner

COMPASSION IS NOT A MORAL VIRTUE:

A Response to Jack Boulogne

In his article, Jack Boulogne argues that although Ayn Rand pointed out the fallacies of compassion based on social philosophy, she "overdid it...and made compassion to be a vice." This is incorrect; in fact, Ayn Rand had much the same views on charity and compassion as Boulogne does, but she went further than Boulogne in analysing why "reason has been sacrificed to sentiment."

Under "Charity" in The Ayn Rand Lexicon, which is an invaluable aid to understanding Rand's philosophy, Rand writes: "My views on charity are very simple. I do not consider it a major virtue and, above all, I do not consider it a moral duty.

There is nothing wrong in helping other people, if and when they are worthy of the help and you can afford to help them. I regard charity as a marginal issue. What I am fighting is the idea that charity is moral duty and a primary virtue."

Elsewhere, she writes that feeling compassion for those who are innocent victims of crime or misfortune is proper and rational and that it would not be immoral to either offer or to accept voluntary non-sacrificial assistance. Perhaps what has confused Boulogne is the fact that Ayn Rand did denounce altruism as a morally evil belief. But altruism is neither charitable nor compassionate: "What is the moral code of altruism? The basic principle of altruism is that man has no right to exist for his own sake, that service to others is the only jus-

tification of his existence, and that self-sacrifice is his highest moral duty, virtue and value." But she cautioned, "Do not confuse altruism with kindness, good will or respect for the rights of others. These are not primaries, but consequences, which in fact, *altruism makes impossible* [italics added]." (From The Ayn Rand Lexicon, "Altruism.")

In summary, Rand's position on charity and compassion can be better understood if we recognize that she believed productivity to be a major virtue. Productive work, she argued, "is the road of man's unlimited achievement and calls upon the highest attributes of his character: his creative ability, his ambitiousness, his self-assertiveness, his refusal to bear uncontested disasters, his dedication to the goal of reshaping the earth in the image of his values."

Productivity, in other words, requires reason, the greatest of the virtues; charity, on the other hand, is completely dependent upon prior production. Anyone can give wealth away (especially if it's not yours), but the production of wealth requires the creative use of one's mind.

Compassion and charity can be, in the proper context, virtues. Unfortunately, though, the doctrine of altruism, the belief that one man should live for another, has made rational compassion (which Rand advocates) a difficult concept to under-

stand because altruism has "corrupted and perverted human benevolence by regarding the giver as an object of immolation, and the receiver as a helpless miserable object of pity...a doctrine which is extremely offensive to both parties..." (From The Ayn Rand Lexicon, "Charity.")

Although his insight is not as clear as Rand's, Boulogne, I believe, is stating exactly this conclusion when he makes the very perceptive comments that a society of "helpers and helpes" is one "where the winners wallow in compassion while the losers wallow in misery," and, "...the compassionate society is in reality quite cruel. By sacrificing reason to sentiment, we have caused a great deal of harm to our fellow human beings."

Boulogne's basic error was in not clearly distinguishing altruism and compassion. To paraphrase Boulogne's last comments more precisely, "The altruistic society is in reality quite cruel. By sacrificing our fellow human beings we have sacrificed the only benevolent, compassionate and just method of social interaction, reason."

Alex Tabarrok

Mr. Tabarrok is president of the University of Victoria's Objectivist Forum.

Anyone interested in the Objectivist Forum should contact Dennis Miller, schedule coordinator, at 477-0411.

Calendar of Events

July 10	Board of Directors Meeting - 1st Sunday of the month 10 a.m. Bill Tomlinson's (980-7370) Meetings for July and August only will be 2nd Sunday of the month.
July 26	Candidate Training Session - Columbia College - 6:00 p.m.
Aug 6	GVLA Summer Family Barbecue - Jack Boulogne/Sandra Lindstrom's (594-9734), 13965 64th Avenue, Surrey 11:30 a.m. - 5 p.m. B.Y.O.
Aug 7-13	Libertarian International 4th World Conference - Mbabane, Swaziland
Mid Aug.	Freedom Caravan Touring Northern B.C. - Phone Bill Tomlinson (980-7370) for particulars
Aug 23	Black Ribbon Day - see article by Wm. Wilinski
Apr 21-22 1990	(Tentative) F.E.E. Conference - Vancouver, co-sponsored by The Fraser Institute Libertarian International 5th World Conference - Vancouver, B. C.

And Now For Real Free Trade

The free trade deal between Canada and the United States, which I now regard to be a virtual certainty, sets a good example for trading partners around the world and it is to be hoped a good example for the General Agreement on Trade and Tariffs negotiations which are currently under way. One of the things which I would like to see emerge from the Canada/U.S. free trade deal is an outward looking trade policy by Canada embracing eventually the whole of the Pacific Rim. The reasons are many.

They are our natural trading partners and, for some provinces like British Columbia, the Pacific Rim already represents a more significant trading venue than North America. Trade with the Pacific Rim would convey very significant benefits to Canadians as consumers, in lower prices and wide selection, and as producers. It is very often forgotten that high priced domestic products also impair the competitive position of our manufacturers since high prices translate into high costs. If those benefits aren't enough to convince that freer trade with the Pacific Rim is desirable, what should be the fact that trade is the only escape route by which many of those countries can find their way into the first world.

The very suggestion of such a free trading arrangement with the Pacific Rim is likely to bring cat calls and comments of derision, however, since most people are of the view that while we can trade with the United States because they are a first world country and therefore have the same wage levels as Canada, there is no way we can trade with the Pacific Rim with

their low wage structures. Those who take such a position have not been watching carefully the evolution of recent manufacturing activity and its location.

For example, American computer manufacturers who at one time had their machines assembled in the Pacific Rim, in particular in workshops of the Four Tigers, South Korea, Taiwan, Hong Kong, and Singapore, are currently manufacturing them at home. And that's in spite of the fact that wage costs in those countries are still significantly lower than they are in North America. But, they are not low enough. Management economist Peter Drucker has pointed out recently that offshore production must be at least five percent and probably seven and half percent cheaper than production near to home in order to compensate for the considerable cost of distance - transportation, communication, travel, insurance, finance and of course the considerable costs of management.

What this means is that for the average manufacturing product which currently has a crude labour cost of only fifteen or twenty percent there must be a wage differential of forty or fifty percent in order to make the manufacturer indifferent between producing the product at home or abroad. The other costs of production, including managerial labour, knowledge capital, or know-how, and skilled labour are more equally priced in all countries because these factors are most mobile as is attested to, for example, by the ease with which highly trained professionals can come to countries like Canada.

The foregoing also explains why Japan with its historically lower wage costs was such an aggressive user of robotics very early in their manufacturing success. They recognized that the more successful they were the less advantage would be conveyed to them by their lower wages.

While there may be many arguments for not engaging in freer trade with the Pacific, there are no good reasons. Low self-esteem and a hundred years of protectionism, and the lower wage costs of our competitors, explain Canada's reluctance to engage in fuller trans-Pacific trade. Let's hope that once the free trade bogeyman are scared away by the success of the Canada-U.S. trade deal we can screw up our courage and really take advantage of all the benefits free trade offers.

Michael Walker

Michael Walker is Director of The Fraser Institute

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

Thomas Paine