

Wise Use¹

You have a good job and you've worked hard. For several years now, the savings account had grown, but oh so slowly. Much has been sacrificed: that trip to Mexico, a second car, and all the endless little things. You've even held off starting a family. Each month you've paid the rent and there's been nothing to show for it. But now a down payment could be made on what had only been dreamt of for so long. The property taxes are outrageous, all for irrelevant things that don't help you. But it'll be a nice neighborhood, with stores close by. It'll be yours, yours alone!

It's a well-constructed house, with perfectly plumbed and squared walls made of 2x6 wood studs, double-paned, wooden-framed windows, and good insulation. The energy bills should be low. And that'll help offset the summer water bills. It's a big yard, with a lot of grass to mow. There're two extra bedrooms and you can start thinking about a family now.

And those "niceties," that entertainment center and gas barbeque grill, they'll be bought soon. You can start acquiring those things that make life "fun," the things you've seen down at the mall. You're on your way.

There's also a huge living room window, looking out onto the distant wooded hills. In the comfort of your home you'll be able to view the changing seasons. And with a little luck, a deer might be seen, maybe an eagle. It's quite the view. Well worth the price. You've worked hard for it. You finally have your own home.

¹For additional background, see Gottlieb 1989 and Ray 1990, and Jesser 1975 and Sahlins 1976.

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I would like to welcome you here this evening. I see out in the audience so many good friends, representing ranchers, and timber workers, our families and churches. We truly are a grass roots movement. Before we get started, could we all stand and pledge our allegiance to our Flag. "I pledge allegiance to the flag of the United States of America and to the Republic for which it stands, one nation, under God, indivisible, with liberty and justice for all."

This evening I would like to talk to you about two great dangers to our families and way of life. The first threat comes from our very own government. Our recent history has shown, time and time again, how the Washington bureaucrats are seeking to destroy our local enterprise and our very values. They call for yet greater controls over our lands, placing them under federal regulations. And as we know, far too much of our lands are already tied up under their controls. One-third of our nation's land is in the hands of the government. An overwhelming majority of that land is in the West where the federal government is the dominant landowner. Nearly half the land in Wyoming, Oregon, and California is federally owned. In Nevada and Alaska, more than 85 percent of the land is in federal hands. The President has recently announced an aggressive federal land acquisition program to buy yet more land from private landowners, to take it off the tax rolls, and to put it into federal hands. The budget of the Bureau of Land Management, for buying privately owned lands, went up 200 percent, and the budget for the U.S. Forest Service up 38 percent in for next fiscal year.

We need to stop this attack and turn it around by opening-up these so-called "protected public lands" for private use. As private property owners, we know we can manage natural resources much better than the federal government. After all, our forefathers tamed these once wild land and our families have lived off these lands, making a good living for our families, for generations. The land is in our veins. We have the best interests of the land in our

hearts. The Washington bureaucrats have no idea how to run our forests, our grazing lands, our rivers. We all know of friends and families who have lost their jobs to senseless and cold-hearted federal regulations. There are many of you right here this evening who know first hand. We must make a stand.

In fact, it is not that they are not only destroying our local enterprise, but the Washington bureaucrats are destroying our most important God-given freedom, the right of the people to control and use their own property. This land was settled on the tradition of individual freedom, free enterprise, and the rights of the people as individuals to the use and enjoyment of the lands and resources. We must stand up against all forms of federal regulation and environmental protection. We must eliminate excessive government, and get the government out of our lives. Private property ownership always leads to the greatest resource enhancement. It is our responsibility, a stewardship responsibility, to our lands.

After all, wasn't it said, "Let us make man in our own image, and let them have dominion over the fish of the sea, over the fowl of the air, over the cattle, and over the whole earth, and over every creeping thing that creeps on the earth." Clearly in that tradition man was to be given dominion over nature, to use it wisely. And God surely shed His grace upon American for a very special reason when He provide us with such rich farm lands and forests, with abundance of minerals and oil. We, you and I, are to use these natural God-given resources wisely. They are not to be tied up in bureaucratic red tape. How true it has become when we find ourselves asking, "Oh, EPA, can we farm my own lands? Oh, Fish and Wildlife Services, can we harvest our own trees?" And these are natural God-given resources that are not to be enjoyed only by a few environmental elitists, out for a weekend hike. Wilderness? Wilderness, land of no use!

And speaking of our Christian heritage, there is another freedom our federal government is trashing--the freedom of religion. Our current administration is wrapped-up in and espousing this new "green religion." This government-sponsored religion is a cloudy mixture of new age mysticism, Native

American folklore, and primitive and pantheistic earth worship. Our President is in violation of our rights and freedoms. Recently, the Vice-President, in a speech at the Episcopal Cathedral of St. John, said "God is not separate from the Earth." The entire justification of the re-introduction of the wolf into Idaho and Montana is a devastating example of the impact of the policies inspired by this new green religion. Espousal of this "environmental religion" by our political leaders and regulators carries profound constitutional implications. This is a clear violation of the establishment clause of our Constitution, upholding a separation of Church and State. It smothers our values and it threatens our liberties.

It is not only the federal government, but the environmental movement itself that is also destroying our great American economy and way of life. We are in a war. We should never forget that. They will make the argument that certain species--like snails, squirrels and owls?--are going out of existence, that our natural resources are dwindling, and that we are polluting our environment beyond repair. And that, as a result, we must stop the mining of our mountains, the grazing of our lands, and the harvesting of our forests. Well I'm here to tell you this evening that these so-called "global environmental problems" are wildly exaggerated. History has always witnessed the dying out of species. It is part of natural selection, the survival of the fittest. The big issue is, that if the environmentalist and their partners in Washington would get out of our way, we as private property owners, could best provide the necessary stewardship to manage our resources and still maintain clean forests and rivers for our children.

We have all been witnessing the agony in the Pacific Northwest--in Washington, Oregon and northern California--over the Northern Spotted Owl. Experts from the University of Washington and the University of Oregon predict that 100,000 men and women will lose their jobs; \$100 million in timber revenues will be lost to counties and local government; and America will begin spending \$4.3 billion to purchase timber from Russia and New Zealand because we will not be able to harvest trees in the Pacific Northwest. Because of the environmentalist-government

partnership, the Washington bureaucrats have adopted a draconian critical habitat plan under which nearly 6 million acres of land in Washington, Oregon, and California will be placed off limits to timber harvesting. That 6 million acres is equivalent to a three-mile swatch stretching from Portland, Oregon, to Portland, Maine, all in two and one-third states. As if this weren't enough trauma for the timber communities of the Pacific Northwest, the Administration announced it was all but abandoning clear cutting as a harvesting technique. You cannot grow Douglas Fir without clear cutting.

The environmentalists are not only a threat to our jobs, but they are a threat to our families, to our communities, the very fiber of our nation. Our great nation was founded on the principles of private property rights, Judeo-Christian values, and the free enterprise system. Leaders of these so-called "environmental movements," with their earth-worship, pantheistic religion, would eliminate all three of those principles. And you know Communism is very much alive and functioning in the minds of these environmental leaders, leaders of what can be called the "green party." Its like a water melon. They are green on the outside and they are red on the inside.

At a time when owls and wolves have become more important than people and their civil rights, including the right to own and use property; at a time when snails and mushrooms have become more important than the ability of men and women to earn a decent living, to support their families, to build their communities, to live with dignity and self respect, I hope you are with me. I hope you are as mad as hell and you're not going to take it anymore. I hope you plan to do something about it.

Extensions

Wise Words

"Early to bed, and early to rise, makes a man healthy, wealthy, and wise."

"God helps them that help themselves."

"Lost time is never found again."

"Plough deep while sluggards sleep, and you shall have corn to sell and keep, says Poor Dick."

"He that lives upon hope will die fasting."

"There are no gains without pains."

"If you would be wealthy, think of saving as well as of getting."

So wrote Benjamin Franklin (1706-1790) in *Poor Richard's Almanac* (1733-1758).

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"A penny saved is a penny earned."

Acquisitive

It was Adam Smith (1723-1790), the Scottish political philosopher and economist, who laid out the fundamental principles of laissez-faire capitalism in his *An Inquiry into the Nature and Causes of the Wealth of Nations*, published in 1776. Primary among these principles is his clarification of a basic human motivation. According to Smith, man is, by nature, acquisitive. People are driven by the desire to accumulate material wealth. And it is a demand that is never satisfied. It is a drive innate within all of humanity, a drive to maximize one's own gains and to minimize one's own losses; it is the drive for self-interest. In the ebbs and flows of the supply and demand market-place, this desire fuels the system and is measured in terms of profit. As such, capitalism is predicated on an ever-

expanding economy; it is predicated on growth. Without this elementary human condition, capitalism would cease and collapse.²

Individualism

"Individualism is a word recently coined to express a new idea."

"Individualism is a calm and considered feeling which disposes each citizen to isolate himself from the mass of his fellows and withdraw into a circle of family and friends; with this little society formed to his taste, he gladly leaves the greater society to look after itself."

"There are more and more people who, though neither rich nor powerful enough to have much hold over others, have gained or kept enough wealth and enough understanding to look after their own needs. Such folk owe no man anything and hardly expect anything from anybody. They form the habit of thinking of themselves in isolation and imagine that their whole destiny is in their hands."

"Each man is forever thrown back on himself alone, and there is danger that he may be shut up in the solitude of his own heart," forgetting his ancestors, his descendants and isolating himself from his contemporaries.

"It is odd to watch with what feverish ardor Americans pursue prosperity, ever tormented by the shadowy suspicion that they may not have chosen the shortest route to get it. They cleave to the things of this world as if assured that they will never die, and yet rush to snatch any that come within their reach, as if they expected to stop living before they relished them. Death steps in, in the end, and stops them, before they have grown tired of this futile pursuit of that complete felicity which always escapes them."

²Capitalism had not manifested itself as a significant economic system prior to the European Renaissance. It flourished after the Renaissance (ca. 1600-present).

So wrote the French social philosopher, Alex de Tocqueville, in *Democracy in America*. Tocqueville traveled throughout America of the 1830s, observing the emerging character of its people.

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"Rugged individualism."

Survival of the Fittest

The English philosopher Herbert Spencer (1820-1903) added still another clarification of human motivation. Borrowing loosely from the model of biological evolution as developed by Charles Darwin (1809-1882), Spencer applied an evolutionary model to human social institutions. Through time, human society evolves into more advanced states. Progress is endemic to human institutions and is inevitable. The mechanism for this advancement is what Spencer called "survival of the fittest." Some individuals in society and some societies among various societies are better endowed than others to adapt to the rigors of competition. They have a natural right to initiate, direct and benefit from societal institutions. Progress depends upon their initiatives. The human condition is a competitive condition. And a competitive individual is a strong and successful individual.

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"Be the best you can be."

The Modes of Production

Karl Marx (1818-1883), the German political philosopher and economist, also advocated a doctrine of inevitable progress; but, a progress that would lead to a classless society. The mechanism driving this progress is dialectical materialism. Following Georg Wilhelm Friedrich Hegel (1770-1831), Marx maintained that history is a struggle between opposing societal forces, i.e., a thesis and an

antithesis. Out of this dynamic, a new synthesis emerges. Unlike Hegel, Marx held that primary in this struggle are the material conditions that prevail in society. Marx reversed Hegel's position which held that consciousness defined the praxis. For Marx, the "modes of production," how people make a living, determines the entire societal infrastructure. What drives humans are their material needs. The structures of the family, the religious institutions and the belief systems of a people are molded by their "modes of production." Demonstration of dialectical materialism is found in the feudal society of the Middle Ages. Nobility and clergy formed the thesis, while a growing trade-oriented middle class, the bourgeoisie, formed as an antithesis in this class struggle. Following the French and American revolutions, a synthesis emerged, forming the capitalist class. The new class, in turn, oppressed the workers, the proletariat, which represents the new antithesis. The struggle continues, with economics driving the entire system.

Hierarchy of Needs

One of the most influential theories on the development of a healthy personality was that proposed by the American humanistic psychologist Abraham Maslow (1908-1970). The premise of Maslow's theory of human motivation is what he called a "hierarchy of needs." There are five levels of human achievement, each of which must be satisfied before the next can be attempted. The first level comprises the basic physiological needs, such as food, clothing and shelter. The second level revolves around safety and security needs. Love and belonging needs are expressed at the third level. The fourth level focuses on the needs of self-esteem. And the final level, the fifth level, comprises what Maslow calls "self-actualization." This level focuses on being well adjusted to one's entire situation and reality. It is here where spiritual gratification and insight into truth are obtained. Because of the ascending and progressive requirements of these levels, few people ever reach self-actualization; and those who do are in a continual effort to maintain that state. Basic survival, the praxis needs, must first be satisfied before the higher levels of consciousness can be achieved.

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Sticks and stones can break my bones, but names can never hurt me.

Old Man Coyote

It's *Isaahkawattee*,
 Old Man Coyote...³
 He's going about very hungry,
 in search of food.
 He comes upon *Shiilape*,
 Little Fox,
 who's running across an iced lake!..
 Tied to his tail is a small bell.
 He runs.
 The bell strikes the ice,
 creates little pockets of warm,
 juicy tallow...
 It steams in the cold of the day..
 Little Fox retraces his steps,
 picks the tallow out,
 eats it..
 It goes down so nicely...
 Old Man Coyote watches.
 He wants that bell..
 "Little Fox,
 will you part with your bell?
 I want your bell," he says..
 "I need this bell,
 older brother.
 I depend on it for my food," he says..

³The story text is from the oral literature of the Crow people. The character of the trickster, who may win but usually losses in his games of artful deception, duped by his own trickery, is a prevalent literary motif found throughout all of Indian oral literature. For additional background, see Frey 1995, Lowie 1918 and Thompson 1929.

"Give me your bell,
younger brother...
I'll give you,...
my dart...
Let's make an exchange," he says.
It's a beautiful dart,
famous for its accuracy.
Little Fox thinks it over,..
it is a great dart...
"I'll trade with you,
older brother," he says.
Old Man Coyote hands over his dart to Little Fox,
as Little Fox gives Old Man Coyote the bell.
"Younger brother,
let me hold my dart,
one last time," he says...
He'd been so attached to it...
Little Fox hands over the dart.
With the bell in one hand,.
with the dart in the other,.
Old Man Coyote,...
quick turns around,
runs off fast.
Over that hill he goes...
"Do not use the bell more than four times on any one day," he says.
Old Man Coyote is not interested in listening.
He has his bell,
he has his dart.
He's quite the fellow....
Old Man Coyote is hungry,
knows what he can do.
He ties the bell to a blanket.
He runs over an iced pond,
the bell striking here,...
there,
creating pockets of warm,

juicy tallow.
He retraces his steps,
picks out the meal.
It goes down nicely,
warming the inners of Old Man Coyote....
Old Man Coyote gets hungry again,
he comes to an iced river..
Over it he runs,
picks the warm tallow from the ice.
It's a great meal...
Some time passes...
Old Man Coyote is hungry again.
He always has a big appetite...
He runs across an iced lake,
fast as he can.
The bell strikes here,..
there,..
here,..
there...
He goes fast,
slipping a little,
regaining his balance...
It's a wonderful feast,
tallow smeared all over Old Man Coyote's whiskers....
The day is late,
Old Man Coyote is again hungry..
He runs across an iced lake,
the bell striking here,..
there..
He retraces his steps,
he has a fine meal...
It isn't quite enough.
He's got his bell..
Old Man Coyote continues running across that lake,
faster,
all around,
the bell striking here..

there..

Faster he goes.

Then it happens..

Old Man Coyote slips,...

falls hard to the ice,

his bottom stuck to the ice,.

froze to it..

He can't move....

Prairie Chicken comes along.

"Older brother,

what are you doing there,

sitting on the ice?

It must be awfully cold," he says....

Old Man Coyote is quick.

"I'm waiting for,...

the dance we're going to have here,...

we'll have a great feast right here...

I need you to go out,

fill your pouches with lots of raspberries.

There will be a lot of us," he says...

Prairie Chicken goes out,

gathers the raspberries...

Beaver comes along.

"Older brother,

what are you doing there?

It must be cold," he says...

"Younger brother,

I need your help.

We're going to have a wonderful dance here,

a feast that follows.

Go out,

cut with your teeth two stout willow sticks.

big ones...

I need drum sticks for the dance," he says..

So Beaver goes out,

he brings in the two stout sticks...
 Magpie comes along.
 "Older brother,
 what are you doing sitting there on the ice.
 It must be pretty cold," he says...
 "Younger brother,
 go out,
 announce with your great voice.
 Tell the animals that there will be a dance here,
 a great feast to follow.
 Call in the Jackrabbit,
 Prairie-dog,
 Deer,
 Elk.
 Call in Cottontail,
 call in Beaver.
 Don't call in,
 Skunk though," he says...
 Magpie goes out,
 calls in all the animals Old Man Coyote wants..

Beaver is there,
 Jackrabbit,
 Deer,
 Cottontail,
 Elk,
 Prairie-dog is there...
 "Younger brothers,
 let's have a fine dance,
 let's have a great feast to follow..
 Let me introduce to you a new dance step..
 I'll sing a good song,
 at the height of the song,

I want you to close your eyes,...
 dance under my bottom," he says...
 Now the animals have never heard of such a dance step.
 They're willing to try it,
 at least once..
 So Old Man Coyote starts in,
 beating on the ice,
 singing his song..
 It's a fine song...
 At the height of the song,
 the animals close their eyes,
 dance under Old Man Coyote's,...
 bottom....
 He's freed..
 And Old Man Coyote goes about,...
 hitting the animals over the head.,
 Jackrabbit,
 Prairie-dog,
 Deer,
 Beaver,
 Elk,
 Cottontail...
 Old Man Coyote has a great feast...

Wilderness

"Wilderness--Land of No Use." (bumper sticker, anonymous)

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"This Family is Supported by Timber Dollars." (bumper sticker, anonymous)

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“Wilderness is the raw material out of which man has hammered the artifact called civilization.... The rich diversity of the

world's cultures reflect a corresponding diversity in the wilds that gave them birth.... To the laborer in the sweat of his labor, the raw stuff on his anvil is an adversary to be conquered. So was wilderness as adversary to the pioneer. But to the laborer in repose, able for the moment to cast a philosophical eye on his world, that same raw stuff is something to be loved and cherished, because it gives definition and meaning to his life. This is a plea for the preservation of some tag-ends of wilderness, as museum pieces, for the edification of those who may one day wish to see, feel, or study the origins of their cultural inheritance.... Physical combat between men and beasts was...an economic fact, now preserved as hunting and fishing sport. Public wilderness areas are, first of all, a means of perpetuating, in sport form, the more virile and primitive skills in pioneering and subsistence.... A science of land health needs, first of all, a base datum on normality, a picture of how healthy land maintains itself as an organism.... Wilderness, then, assumes unexpected importance as a laboratory for the study of land-health.... Only those able to see the pageant of evolution can be expected to value its theater, the wilderness, or its outstanding achievement, the grizzly. But if education really educates, there will, in time, be more and more citizens who understand that relics of the old West add meaning and value to the new.... Ability to see the cultural value of wilderness boils down, in the last analysis, to a question of intellectual humility.... It is the scholar who understands why the raw wilderness gives definition and meaning to the human enterprise."

So wrote Aldo Leopold in his, *A Sand County Almanac* (1966).

