

Re: High strength fibers for high pressure tubes.

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- *From:* Mitchell Jones <[mjones@xxxxxxxxxxxxxxxx](mailto:mjones@xxxxxxxxxxxxxxxx)>
  - *Date:* 26 Apr 2005 21:28:19 EDT
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In article <Xns9644B3B1CB055WQAHBGMXSZHVspamnote@xxxxxxxxxxxxxxxx>, bz <[bz+sp@xxxxxxxxxxxxxxxx](mailto:bz+sp@xxxxxxxxxxxxxxxx)> wrote:

> Mitchell Jones <[mjones@xxxxxxxxxxxxxxxx](mailto:mjones@xxxxxxxxxxxxxxxx)> wrote in [news:mjones-5BC309.16465626042005@xxxxxxxxxxxxxxxx](mailto:news:mjones-5BC309.16465626042005@xxxxxxxxxxxxxxxx):  
>  
>> \*\*\*{I repeat: those who burn fossil fuels are not the problem. The  
>> problem is nomadism, in its various forms, all of which rest ultimately  
>> on the denial of property rights in the affected areas. If you want to  
>> do something constructive to actually deal with these problems, you  
>> should advocate the protection of property rights in these areas of the  
>> world, rather than advocate the placing of restrictions on those who  
>> burn fossil fuels. They are not the problem. What they are doing  
>> facilitates the greening of the Earth, and is a good thing. --MJ}\*\*\*  
>>  
>  
> The "commons" problem is a problem for ALL humans.

\*\*\*{The fallacy of the commons is simply the notion that property can be commonly held without being destroyed. In England back in the medieval period it became popular for each village to set aside a portion of land for joint use by the villagers. That piece of land was called the village commons, and each villager had the right to graze his livestock there. Result: the same thing happened to the village commons as happens to the area around a nomadic encampment. It was overgrazed, denuded of vegetation, the winds blew the finer particles of topsoil away, and only sand and rock remained. Thus the commons became a little desert, and, of course, it was hotter than its surroundings and had a little thermal rising above it. Wherein lay the fallacy? Simple: when land is commonly held, there is no owner. That means no one controls the use of the land. No one has the power to say "Enough!" No one has the power to stop the overgrazing. Result: each villager has a simple choice. He can let his stock keep grazing until there is no vegetation left, or he can pull them out early, leaving those last mouthfulls for the livestock of other villagers, who leave their stock in the commons a bit longer. Either way, the commons is destroyed. Since no one has the power to save the commons, everyone has an incentive to participate in the overgrazing, and they do. Result: the property is destroyed.

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The solution to the problem of the commons is simple: no property should be commonly held. That means all property should be privately owned. That includes fishing rights, hunting rights, grazing rights, broadcasting rights, mining rights, water rights, and so on. Anything else leads inevitably to the destruction of the resources involved.

—Mitchell Jones}\*\*\*

> Private property does not solve the problem, though it might if people  
> cared about long term consequences rather than short term gain.

\*\*\*{Private property does in fact solve the problem. Weyerhaeuser does not clear cut its privately owned forests. It follows careful, scientific land management practices, cutting in carefully selected patterns designed to prevent erosion, and it plants seedlings to replace the mature trees that it harvests. If it did not do that, it would go broke, and its land would wind up in the hands of someone who had enough sense to not piss away the value of his property. And that's the key to understanding why private property works: those who do not carefully husband the resources they control earn losses, go broke, and are forced to sell out to persons who have better sense. And the same process would work in other areas, including fishing rights, hunting rights, shipping lanes, and so on, if property rights were in place in those areas as well. —MJ}\*\*\*

> It doesn't much matter who is responsible, we all partake of the  
> consequences.

\*\*\*{If you don't know who is responsible for a bad effect, you don't understand the cause of the effect. And if you don't understand the cause, you can't fix the problem. —MJ}\*\*\*

> It is better to fix problems than fix blame.

\*\*\*{You can't fix problems unless you first fix blame—i.e., identify the cause of the problem. —MJ}\*\*\*

> Past injustice does not justify future injustice.

\*\*\*{That's right: the past injustice of blaming those who burned fossil fuels does not justify continuing to blame them. —MJ}\*\*\*

> The goal needs to be to minimize future injustice.

\*\*\*{Yup, and to do that, we need to end the insanity of common ownership. —MJ}\*\*\*

> Saving the human race is a worthwhile goal.

\*\*\*{Nah. Maybe one human in ten thousand is worth a damn. It just so happens that the only system—i.e., capitalism—which can save the one

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in ten thousand will also save the others. When you pull a drowning dog out of the water, you save his fleas as well. But that doesn't mean the fleas are worth saving. If you had the option of saving the dog and letting the fleas drown, it would be the way to go, and the same applies to any attempt to save the few worthwhile members of the human race: if you could do it without saving the others, you should. Unfortunately, there doesn't seem to be any way to do that. The capitalistic system that will save the best of us will also, unfortunately, save the worst as well. --MJ}\*\*\*

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• *Follow-Ups:*

◆ *Re: High strength fibers for high pressure tubes.*

◇ *From:* bz

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