

## Alcohol Misuse in Western Society With Particular Reference to New Zealand

### Introduction

The thoughts in this paper stem from two sets of discussions.

The first was a discussion heard on Radio New Zealand's Morning show (Sunday, 16 August, 2009) between Sir Geoffrey Palmer and Mr. Chris Laidlaw. Mr Laidlaw said, and Sir Geoffrey seemed to agree, that there was something wrong in the "Western Paradigm", especially when so-called "binge drinking" was seen as something heroic.

The second discussion was at a Select Committee Hearing where Sir Geoffrey Palmer representing the New Zealand Law Commission noted, "If you are looking at previous experience, you'll never do anything new". From that comment, I would like to suggest a new strategy to deal with problems stemming from misuse or abuse of alcohol in New Zealand. The problems are by no means confined within New Zealand's boundaries. The Strategy suggested in these pages should be useful abroad.

Along these lines, and like Mr Laidlaw, some of us (*wowers*) for a long time have been trying to tell the majority of our 'Western' society there is something wrong with its paradigms. One of these paradigms is the view that we deal with problems stemming from alcohol or drug abuse principally through legislation, education or coercion. We have been arguing that traditional methods to solve the problem of excessive alcohol consumption i.e., regulation and 'education', cannot and do not work **on their own**. Now in 2009, the Law Commission's report on problems with alcohol consumption in New Zealand shows at least some understanding of the deep problems we are now encountering regarding alcohol misuse. The Commission is now seriously concerned about this. It seems unsure what to do, perhaps because it realises that although enforced law is necessary in this area it's not enough. Regulation and Education deserved to have their day in the sun. Now that 'Regulation and Education' have had that *day* of about 50 years or so and have been found wanting, a new approach is needed to at least complement or supplement them. Ideally, it might even replace them but that is for another era.

The author will endeavour to explain here what one section of the community might suggest. It is a section that has long been quiet on the issue, according to a comment by Sir Geoffrey at the Select Committee. One might call it the "wower community" but one hopes the rest of the community might be pleasantly surprised to find out it's not a draconian beast determined to remove any enjoyment from life. What it has long been arguing for, not the inaccurate and caricatures of its supposed beliefs, now deserves to get a fair hearing based on precise analysis not flaky interpretations.

### The Current Morass

One sector of the alcohol industry, i.e., public houses etc., where consumption of alcohol

is monitored by restrictions on sale of further quantities of alcohol to already-intoxicated people, cannot be regulated much more. By and large, it seems to be doing the best it can. Apparently about 70% of alcohol is consumed outside this sector. Powerful and “clever” producers, advertisers and promoters of alcoholic beverages (and “vapours” apparently) are able to accurately target sections of the community that probably should not be spending money on those beverages. That is where most of the problems apparently occur. Alcoholic beverages are now widely available in a variety of retail outlets. Few believe the law can be changed to close down those outlets once Parliament has given them the opportunity to sell alcoholic beverages. It might even be unjust to do so. What people do with their liquor, once outside these retail outlets and outside establishments that keep a tight rein on excessive or binge drinking, seems to be beyond the scope of regulation or any sort of control. A lot of the trouble is in private dwellings. While the New Zealand Emissions Trading Scheme under the Climate Change Response Act 2002 supposedly attempts to control households’ emissions of carbon dioxide or methane, legislation is unable to enter people’s homes to control alcohol consumption. To achieve that objective, there would have to be quite draconian legislation and enforcement of Orwellian proportion (e.g., CCCTV in each household).

Two options appear to be ruled out. One is “Prohibition”, which the Commission explicitly rules out. The other option, which is to force everyone who wants to drink alcohol back into controlled (licensed) premises, also seems to be ruled out. Since Regulation and Education seem to have failed, all we really can do is to reduce the interest in alcohol, or reduce the demand or desire for alcoholic beverages. That requires a change or fundamental shift in people’s behaviour. It means finding something else that interests people in a way that the attraction of ‘social drinking’ etc., wanes in favour of more constructive pursuits. This may be a tall order especially when the history of the hunting, mining and settlement cultures of countries like New Zealand is taken into account.

### **Our (Wowser) Solution**

The catalyst for this paper was Sir Geoffrey’s and Mr. Laidlaw’s assessment of Western Society. One way out of this morass is to reconsider what we mean by “Western”. Actually, symptomatic of the problem is the way the term “Western” is glibly trotted out in conversation, even by Academics including Historians. This shallowness reflects a society where history has been neglected. Even our dictionaries are not quite correct when defining the term “Western” so it is not surprising people use the term loosely. A typical dictionary entry will refer to the “Greek and Roman” philosophical roots to our society when defining “Western”. Of course, we should also note New Zealand’s Maori culture is hardly “Western”. Nor are Polynesian or Asian cultures residing in New Zealand particularly “Western” even though many of these people by dint of living and working in New Zealand are probably “westernised” to a large extent. However, the Maori community under the terms of the Treaty of Waitangi nevertheless accepts the ‘culture’ in New Zealand will be a mix of the Maori- and so-called “Western-” culture. Although in reality, we contend, the Treaty of Waitangi was essentially signed as a result of interaction between Maori Elders and Leaders and British Christians who steeped themselves in Hebrew or Jewish

philosophy not Greco-Roman philosophy.

Some of us have paid dearly for daring to raise our voices on various issues and few have any courage, any longer, to raise their head above the parapet. But the point we would make is that “Western Culture” once upon a time had within it a segment that voiced philosophical principles based on **Hebrew roots**, not on Greek or Roman roots. The latter is essentially materialist and evolutionist while Hebrew culture sees the world as a Created Order which has a spiritual component. **Our argument is that excessive consumption of alcoholic beverages attempts to fill the vacuum that Greek or Roman philosophy never filled, never could fill and never will fill.** Drugs and pastimes like gambolling, plus sports, art or even workaholism are other ways people find to fill that vacuum. This is not an exhaustive list of what we might call spiritual surrogates or spiritual substitutes.

Instead, the Apostle Paul wrote, “ .. be not drunk with wine, wherein is excess; but be filled with the Spirit of God ” (Ephesians 5:18). Other passages, like Proverbs 23:30, Isaiah 5:18-23, Micah 2:10-11, Galatians 5:21-25 and Revelation 6:6, comment on societies where alcohol becomes the predominant spirit in the land. However: **Wine and beer are not banned in the Bible.** To suggest otherwise is a caricature perpetuated by outsiders and quislings masquerading as representatives of Biblical principles and determined to undermine those who do not misrepresent the Bible. To be clear and concise, the Bible also highlights the dangers of **excessive consumption** of alcoholic products. The Bible gives several historical examples of problems that have resulted from excessive drinking. The Bible suggests a better way than “drinking wine to excess”, permits individuals to choose which way to go and warns them to be careful. We are doing this all the time with our own laws. We read of an unfortunate act of drunkenness in Genesis 9:20-23. (Refer for more discussion to Appendix; *Noah, Wine and Global Warming*). Mr Laidlaw and Sir Geoffrey Palmer agreed there is a missing element in the Western Paradigm. We would argue that there is a suppression of the Hebrew Paradigm.

In a materialist world, it is rarely politic to mention such things. On the other hand, within the churches which are seen as the organisations responsible for spiritual instruction, there are extremes which are also quite embarrassing. For example, people admittedly acting outside their church’s authority have drowned or head-bashed victims supposedly to rid them of demon-possession. Even wowsers don’t want to go there. **This shows everyone just how important it is for us to now sit down and spend a decent amount of time going through exactly what we are talking about. We need to explain what we are not talking about and we need to stop one group labelling another on the basis of a false understanding of what the other thinks.** There is nothing wrong with labelling things or groups. But let the nomenclature be as precise as possible, for nothing is perfect in this world (Age).

To be spiritual, in its proper sense, and in the sense that we need to understand in order to provide a practical solution to misuse of alcohol, means understanding what the Word of God the Creator says. Here again, there is confusion about what the Bible actually says.

Primarily it is a God-ordained record of the past and the future (Refer Edersheim below). However, it also tells us about spiritual matters. We can put this into a perspective that led to the signing of the Treaty of Waitangi in 1840. The ancient Maori legend of Maui catching the Sun and the Moon in the Morning is recorded as an historical event in the Bible. This was the famous event when Joshua, the leader of Israel after the death of Moses, called on the Sun and Moon to stand still in the sky in the Evening (Joshua 10). Few realise that the time of day in both accounts is crucial. In *circa* 1445 BC, when the incident occurred in Biblical chronology, the ancestors of the Maori lived in South China. Of course this corroborates the two accounts because the two nations on different faces of the globe witnessed the event at different or opposite ends of the day. Modern “Western Science” absolutely repudiates any possibility the earth could be turned upside down but that is only because of the shortcomings of its evolutionary paradigms. Here we are getting into the nitty gritty of the problem, especially in New Zealand where a treaty was signed more or less on the basis of two accounts; one ‘folklore’; the other written observation. A visit to the Marae at *Te Papa* demonstrates the importance Maori give to this event. The Maori then trusted the Christians to deliver a government system that would: fairly resolve the growing conflicts emanating from the rising tide of European (or foreign) migration; and would protect Maori property rights. Unfortunately the system failed to deliver as originally envisaged. Problems with alcohol have been particularly severe in the Maori community.

Christians who accept the fundamentals of the Scripture; who are well trained in scientific procedure (hypothesis testing, null hypothesis testing and prediction etc.); and who have a reasonably sound background in the Hebrew text are hard to find these days. Today, few in the churches (or synagogues) would be prepared to stand by the account of Joshua calling on the sun and Moon to stand still. At best it is a story to them with whatever ‘spiritual’ conclusion one wants to hammer out of the reading. However, proper Biblical spirituality is understanding the following:

“And the lesson to us is, that, just as the Old Testament gives neither the national history of Israel, nor the biography of its heroes, but a history of the Kingdom of God in its progressive development, so the Gospels present not a ‘Life of Christ’, but the history of the Kingdom of God in its progressive manifestation”.

That comment came from Professor Alfred Edersheim, former Professor at Theology at Oxford University (*circa* 1863). The research I have been doing for many years involves looking at Sir Isaac Newton’s favourite task: harmonising Egyptian chronology with Biblical chronology. Sir Isaac never got close to solving that problem. It was not properly understood until Dr Immanuel Velikovsky realised there was a major paradigm problem with Egyptian chronology. Put simply, and putting aside some other technical issues, Egyptian chronology is misaligned with Biblical chronology by about 600 years. The Biblical chronology is sound; the Egyptian is not. The Egyptology Profession is now reluctantly in agreement with that contention, however, as I found out at one of their colloquia in London a few years ago, this ‘cabal’ will not go public about this. Egyptologists are maintaining a façade at present as this matter is quietly resolved - indoors as it were.

This example helps us to understand the nub of the problem. The Western Academy is full of corruption in the sense that much of its knowledge base is dead flesh. In particular, young people see this as they attend the Academy's classes. Other cohorts in society, in one way or another, see things in much the same way. Their responses or ways of rationalising the problem differ but binge-drinking seems to have become a common preference among younger people. The Law Commission has highlighted another disturbing facet. Even if many people who are consuming too much alcohol are not presently coming onto the radar of authorities in the manner Sir Geoffrey's team saw on the streets of Australian and New Zealand cities, apparently they will when they enter hospitals in later life with alcohol-related diseases.

Unless people fill their lives with a better Spirit than spirits or wines out of a bottle they are likely to over-indulge, either in short bursts or over a lifetime, rather than use the potentially dangerous product wisely. That's our argument. It cannot be proven. We cannot be dogmatic although any individual can assert this as dogma for himself or herself. The Bible says that only by being filled with God's Holy Spirit can one believe its tenets. The Bible's world-view makes predictions about the future. That could only be possible or true if it represents Revelation from the Creator of the Universe. The Bible's statements are confirmed by our conscience if we choose to listen to it. Consumption of alcohol is the way many people attempt to turn-off their conscience. That's the main reason why people drink too much alcohol and get addicted to it. Obviously, regulation, education, coercion etc., have little if any effect on this situation.

### **Project Premium**

The ownership of this term goes back to the Rangitaiki Plains Dairy Company (RPD) which battled unsuccessfully for years to get its worst farmers to eliminate farmyard muck and water from the milk they supplied to the company tanker. Many farmers met the company's requirements as a matter of course. However, some farmers never made the grade. National legislation effectively forced the company to pick up the 'dirty' milk and clean it to the required standard at everyone else's expense.

All sorts of measures ranging from threats, withdrawal of services (e.g., milk collection), financial penalties or visits by field officers failed to have any effect on the 'recalcitrants'. RPD then tried the bright idea of setting a new 'super-grade' which offered farmers a premium price that was significantly higher than the First or Second Grade Prices. The stratagem worked. Even the messiest farmers were attracted to the chance of earning extra revenue. They cleaned up their milking systems and sheds. They changed their procedures. This is a simple example of positive reinforcement or using incentives. Sometimes these methods work but not always as psychologists understand. In questions 3, 10, 12, 14, 16, 17, 19, 22, 23, 24 and 25, I have used Project Premium as an alternative concept. Project Premium addresses the spiritual needs of the individual as per the Apostle Paul's dictum. It is not about driving people away from alcohol but giving them a better ***Spirit*** so to speak.

Mind sets have been so fashioned these days that advertising the risks of alcohol consumption actually might subliminally **encourage** people to drink too much alcohol. Offering a new incentive for life avoids even the need for mentioning alcohol and its inherent dangers. Project Premium obviates the need for a plethora of district licensing authorities because control of liquor consumption is a matter of fulfilling human need in a way that is the same for all. Rather than restricting hours when liquor can be sold, or curtailing licences, Project Premium does not interfere with the economics of distribution but works on the individual and the deeper reasons why he or she must access alcohol at all hours of the day. Restricting access to supplies does not deal with the deep individual need that alcohol very temporarily appeases. Children and young people learning about their spiritual needs have no interest in the legal drinking age. When the author was young he had no desire to reach “twenty-one” so that he could drink or vote because other matters of a spiritual nature mattered far more. In a world where people have better spiritual values, and the pleasures of alcohol have a much lower premium, there is less likelihood of people trying to entice youngsters into alcohol consumption and there will be little demand for fancy products designed to lure people into unwise consumption patterns. In a world where people freely access God’s forgiving nature and are freely filled with His Spirit prices of alcohol become irrelevant. Alcohol never comes free. God’s Holy Spirit does. That’s the Premium.

### **Technology, Complexity and The Law**

The following is partly in response to Question 18. The problem addressed in Question 18 illustrates the sometimes highly complex intricacies that legislation must manage nowadays. Making distinctions between supermarkets and grocers and trying to legislate for those distinctions (differentiation) is impossible. There will always be an arbitrary or inadequate demarcation. A useful observation from the Bible to note here is that Adam and Eve could never have envisioned this dilemma when they partook of the fruit of the Tree of Good and Evil Knowledge 6000 years ago. The necessity for disasters such as the Great Flood would not have been envisioned by them either. The interesting dilemma raised by the Law Commission’s paper (Question 18) actually points out something that churches should be explaining but are not, sadly, because they mostly do not believe *Genesis* nor other parts of the Bible either. When Adam took of the ‘Tree of Knowledge’, on everyone’s behalf he decided to run the world himself. He did not fully realise what he was doing but that’s what he did. He did not understand the long-term and downstream impacts that we now have to manage. “That’s not fair”, one might say. But the Bible is telling us that if each one of us were either Adam or Eve we too would have made a grab for that tree based on the same desires. The angels who had previously occupied the Earth under Satan’s leadership, collectively or at the same time, or some eon of time after their original creation, took the decision to rebel although the majority remained true to God. The fallen angels wanted to take the world (and universe which they can traverse) into their own hands. The first man, Adam, did the same thing but this time the decision was imputed on all succeeding generations of his progeny. That is the most important reason why people ‘drown their sorrows’ in liquor, ‘smoke sorrows in cannabis’ or inject heroin to assuage themselves because they have no hope from emerging from that

situation. Sadly, they reject the Biblical hope but that might be because it has not been properly explained to them. Jesus, or “The Last Adam”, rescued the “First Adam” and all succeeding generations by taking the penalty for the disobedience of Adam which led to sin and death according to the teaching we receive from the Bible. (This is the lowest common denominator referred to in Answer 2 of the “Questions for the Public”). It is God’s plan to allow these developments, or this *devolution*, to run a certain course until He intervenes before “all flesh be destroyed” (paraphrasing Matthew 24:22).

That does not mean we should therefore just go home, sit on a pole, close Parliament and wait for everything to come crashing down. The point is that legislation and ‘education’ are not going to achieve much although there may be some opportunities for reform here and there, particularly on age limits and possibly in respect to drink-drive rules. It is much better to use Project Premium concepts from now on. I do not advocate a new Church-State Protocol, mainly because the churches in their teaching ability or assets have little wherewithal to front-up. Perhaps we could establish an Office of Biblical Principles as a “new experience” to consider. This might be quite constitutional since the Treaty of Waitangi was signed on the basis of Biblical Principles. As Sir Geoffrey said to the Health Sub-Committee, “If you are looking at previous experience, you’ll never do anything new”. A re-litigation of the rules about supermarkets and grocers selling liquor is probably or mostly pointless under the circumstances.

### **Paradigm Crises in Western Society**

“Project Premium” is about separating fact from fiction concerning various crises the world faces. This means shaking some of the paradigms Western Society seems to be built on. But it also means giving hope or positive outlooks. The author can supply more research on the matters raised below. But the brief summaries below give a basis for the reason why excessive consumption of alcohol is rising to epidemic proportions. Western Society shuns debate about these issues. That only leaves young people, in particular, suspicious of its motives. They become cynical and sceptical. They go through the motions of complying with rules where it suits them. When it is not time for work or study they enter realms of escape. Alcohol is legal, has fewer short-term side effects, is relatively cheap and easily obtained. Making it expensive or hard to get will have little effect in that context. The following is just a brief and very succinct outline of some paradigm crises.

- **Climate Change Hysteria:** This is a spiritual experience for environmentalists but a matter of fear of future chaos and destruction for the young. The scientific data might suggest a warming world. If that is true, it means new opportunities as vast lands such as Russia, Canada, Greenland and even Antarctica open up for human habitation. The underlying model explaining why we have so much ice is dominated by evolutionist thinking. The Bible explains that the ice was formed as part of a one-off judgement on the world but it also gives a message of hope for a new universe that God has prepared for believers. Churches, synagogues, governments and universities suppress these messages of hope and refuse even to discuss them. God, through the Bible, in response and foreknowing this situation, explains this

suppression is part of a demonic plan that will take hold of the world in its last days. In the face of this censorship, it is no wonder people are more and more drowning their sorrows in drink, drugs, gambolling etc.

- **Real Origins of the Treaty of Waitangi:** British missionaries arriving here in the early 19<sup>th</sup> century encountered Maori descriptions of the “Day the Sun and Moon Stood Still”. This event is recorded in the Bible in Joshua 10. After the Galileo Affair subsided, churchmen had agreed the account in Joshua was a story and not historical. The Maori claimed it was historical and that was why the event had been so faithfully handed down by oral tradition. The most interesting facet of the Maori account was that the event had taken place in the morning. Whereas the Israelite event occurred in the afternoon. Anthropologists said the event was a widespread myth reflecting common human emotions. They cannot, with that sort of reasoning, explain why the Maori changed the timing detail to a morning event. Other nations do record the event in their histories. Only Western Science cannot or will not accept the historicity of the event. Christian missionaries were able to explain the Biblical justification for the event which included massive hail-balls and stones pounding the earth. The explanation is that the Creator God wanted Israel to receive the Land He had promised. The same situation exists today. The point is that God will turn the world upside down to achieve His objectives regarding Israel as cited in the Scriptures. The Puritans, who come into focus under the meaning of the word “wowsers”, wrote in 1608 that the return of the Jews to Israel would have to occur before the Second Coming of Jesus. Mr C.C. Patrides in a book about John Milton and Paradise Lost noted this from an old archive in Britain. If the Puritans were able to foresee the return of Israel in 1608 some 340 years before modern Israel’s Independence, there cannot be too much wrong with someone who has “puritanical” views. They drew their foresight from the Biblical prophecies, as Christians do today. But one can make similar prognostications from the Bible about societies that rely too much on alcohol. There is no problem having a wine or beer. It is the problem inside the person imbibing that is the issue. Many people have no problems imbibing in a little alcohol, apart from the possibly harmful effects of long-term consumption as some modern research suggests, but that issue aside, modern “wowsers” and “Puritans” do not advocate Prohibition etc. We only point out what can happen and the best way to avoid it.
- **Nuclear and Other Terrible Weaponry:** The author suspects much nuclear weaponry would not actually work. The only bombs outside testing facilities that have worked were those over Japan in 1945 where the Japanese air force agreed to keep out of the skies and not harass American technicians while they set up the delicate equipment needed to create the destructive fission. However, no one has succeeded in delivering a nuclear warhead using missiles. Other weapons, moreover, are very destructive. For example cluster bombs. Nuclear weapons create a fear. But why do Governments foster that fear when their devices are highly unlikely to work? The answer to that question is not likely to be forthcoming. Whatever, it is not surprising many people are driven to consume alcohol or drugs

when they are faced with such questions.

- **Molecules-to-Man Evolution:** This theory is standard brainwashing in governments, schools, universities, newspapers, television and radio. If Evolution means individual species branching out into many varieties but all within the same “kind” (Hebrew מיין, *miyn*), for example cats ranging from small domestic animals to lions or dogs from Jack Russells to Great Danes, then there is little argument with this. But that process of species variation is then used to define how all species came into existence. This is a cheap con trick but a society that persists in using or falling to the trick is simply sowing seeds of its own destruction. It is inherent dishonesty and leads to anti-social behaviour. It leads to disrespect for law and order. Tell people, especially young people, they descend from chimpanzees then they will act like them and run amok as it suits them.

### Appendix: Etymology of Wowser

In a press release, Sir Geoffrey Palmer referred to “Wowsers” and suggested their opinions were not welcome. This led the author to investigate the meaning or etymology of “wowser”. It is held that “Wowsers” are kill-joys. They are not. The people who are the real kill-joys are those who are getting excessively drunk. The real wowzers or kill-joys are the antisocial people who in a drunken stupor bash babies. The people with no minds are those who are sozzled out of their brains. Puritans have well-trained minds. In an interview with Sir Geoffrey Palmer, he assured me that teetotallers like the author are not regarded as “wowsers”.

In various Dictionaries we find “wow” means to whine. The word is a simple palindrome, probably onomatopoeic, and etymologically consists of a series of vowels where ‘w’ is a double ‘u’. In Hebrew, ‘u’, ‘v’ and ‘o’ are represented by one symbol (*vav*, ו) and the English (Latin) symbols follow a similar principle although they are not identical [c.f., also ‘F’, ‘P’ and ‘B’ (Hebrew פ, פ and ב)]. In Hebrew we do find onomatopoeic words like Ah, Aha or Ahahh (אהא, אהה or הוי). Thus, there may be a Hebrew, Semitic or ancient meaning for “wow”. The word requires a suffix in English to turn the verb into a noun hence wowser (c.f., gang-gangster, tip-tipster).

Some definitions introduce the term ‘puritan’ into the meaning of wowser. Others use less emotive descriptions, for example: “censoriously hostile to minor vices”; or “disapproves of various forms of popular amusements”. Roget’s Thesaurus lists “wowser” with synonyms such as “bigot” and “fanatic”. However, the term these days is often used for someone who might simply abstain from drinking alcohol and have a “religious conviction” at the same time. Invariably, “wowser” is used even though the religious conviction, as it is perceived or understood by others, actually has no bearing at all on the individual’s abstinence which is not a matter of policy but simple choice.

“Wowser” seems to have faded the cut when Webster’s Dictionary was abridged. This might reflect a decline in the use of the word along with the decline in the voice of the

community that wanted to warn the wider community of the problems that everyone would face if regulation of alcohol consumption was liberalised. Perhaps unsurprisingly, the Rev., Thomas Davidson did not include “wowser” in the edition of Chambers’ s Twentieth Century Edition when wowserism was prevalent in places like New Zealand. In the view of some commentators, “wowserism” was so strong here in the early Twentieth Century that Prohibition nearly succeeded in being established in New Zealand. Other commentators suggest “The Temperance Movement” succeeded in getting women the vote so that pubs could be closed for at least part of the day, especially around evening meal-time. In circumstances like this, the term meant to “whine” or nag husbands who came home by way of the pub. A play on the word “wine” and a view that puns are the lowest form of wit might be relevant. If one did not imbibe, one was sent to Coventry or at least ignored ‘socially’. Thus two societies developed: One relied on alcohol at social gatherings; the other had none and there was little alternative between these two competing social groups.

Collins English Dictionary suggests “wowser” is a peculiarly Australian and New Zealand word, although Webster’s Unabridged Dictionary has an entry for wowser, perhaps because the United States, in its early pioneer history, had similar battles between those who imbibed and those who did not.

Below is the list of Dictionaries I used.

Collins English Dictionary. Edited by Alexander H. Irvine with special supplements for Australia and New Zealand @ Ed., by G. Mackaness. First published 1956: “wowser: Noun in Australia; a kill-joy and excessively puritanical person [etymology uncertain]; puritan: A person of extreme strictness in morals or religion; often, a narrow-minded person; a bigot; a kill-joy; puritanic, puritanical: ... doctrine and practice (of Puritans); strict and precise in the observance of religious duties and moral conduct; over-scrupulous.

Chambers Twentieth Century Dictionary, Edited by Rev., Thomas Davidson, W & R Chambers Limited, London & Edinburgh, Reprint 1911, no definition given but “wow” is a verb “to woo” or interjection “an exclamation of wonder”.

Webster’s 1890 Unabridged dictionary First Edition “wowser” not there.

Webster’s Fifth Edition; The largest Abridgement of Webster’s New International Dictionary, Second Edition. Wowser not there.

Webster Unabridged Edition, 1964: Wowser; One who is censoriously hostile to minor vices or disapproves of various forms of popular amusements.

Roget’s Thesaurus, Longmans, Green and Co, London, New York and Toronto, 1936 Edition: “bigot; saint [ironically]; Pharisee, sabbatarian, formalist, methodist, puritan, pietist, precisian, religionist, devotee, ranter, fanatic, wowser”.

Complete Crossword Dictionary, Ursula Harringman, 1990, GAP Publishing Pty Ltd.,

Norman Park, Queensland: “Wowser; fanatic, killjoy, prude, puritan, spoilsport, teetotaller.”

### **Appendix: Christians and the Temperance Movement**

I located the following discussions while documenting and cataloguing for internet use the Ben Ezra Library managed by Mr Roger Christensen, 9 Kensington Street, Wellington.

Writing about his experiences with the Temperance Movement Mr Sydney Watson, *In the Twinkling of an Eye*, noted, “Some years ago I received from an important Southern town, a letter from a Ladies’ Temperance Committee to this effect: ‘Sir, We, the undersigned, are a committee of Ladies, who, for many years, have purchased your *Stories for the People* in very large numbers, for free distribution and loan; always assuming that you were to be thoroughly relied upon as an upholder of strict Total-abstinence principles. But your latest story has sadly undeceived us, as regards your usefulness as a worker in the great cause we are pledged to uphold and further. On pp - - of your last story, you make your hero, returning from a day’s run with the hounds, come upon a woman lying in a lonely place, who had been injured in a trap accident. You say, speaking of your hero’s prompt help to the woman, that “taking his hunting flask from his pocket, he forced a few drops of the brandy between the woman’s lips etc.” Now, sir, we contend that had you the cause of Total-abstinence at heart, you would have made that huntsman’s flask to have contained *water* (italics in the original).”

Later, in the main story of this publication (page 39), he has two Jewish characters, one asking the other, “When will the Messiah come?” she sighed. “Soon I believe!” he returned. Towards the end of the story, in another scene, a character says, “He says that Jesus Christ’s coming back and going to take all the real Christians out of the world, and nobody will see them go ...”. The author is using this character to distinguish between the Rapture and the Second Coming, a distinction only of interest to ‘fundamentalist’ Christians.

Thus we see here two wowsers presumably in disagreement with each other over “Temperance” issues and strategies. The outside world does not bother to distinguish between the two and rejects a valuable message that nevertheless radiates out from these exchanges.

To give another example, in *The Difference Between the Lord’s Table and the Lord’s Supper*, J Gilmour Wilson, (Pickering and Inglis, Glasgow, 1923), on pages 36-7, writes “The world’s patronage is most dangerous ... The Church became submerged when the world ruler, Constantine, favoured her, and by his influence she gave up her fidelity to the despised and rejected Lord .... The way of Balaam”. He continues, “One teaches a life of separation from the world, not one Christian from another, unless when moral evil makes a breach .... (not) mixing with the world. **To become associated in temperance movements, freemasons and the like, is simply to practice the doctrine of Balaam.**”

For readers who are unaware of the history of Israel, Balaam was an Iraqi seer (magician, astrologer) on the pay-list of the King of Moab (today’s central Jordan) who tried to curse

Israel and seduce any Israelites he could into departing from Israel's God-given mission.

From these early Twentieth Century anecdotes, we can see that there were Christians who had no interest in supporting prohibitionist organisations. We have no right to tell other people what they may eat or drink. To paraphrase Mr Wilson above, it is even evil to do such things. What we are attempting to do here is to show what former societies have experienced and show what God said would happen. At the base of human action is a concept Christians call "Sin". No one is immune from its clutches. The point of the Biblical account is to show that in creating a being capable of making real choices, God had to allow such a decision, when Adam chose to take from the "Tree of Knowledge of Good and Evil", to run its course. Problems with alcohol are apt illustrations of this point. At best we can ameliorate the situation. However, regulations, threats of punishment, 'education' which is unfortunately now completely evolutionist, and similar measures have all failed to stem the tide of growing destruction from alcohol. Why not try Project Premium for a change?

### **Appendix: Noah, Wine and Global Warming**

The incident where Noah became drunk (Genesis 9:20-23) has recently been elucidated by a report that grapes around the world are mysteriously increasing sugar content so that when the grape is processed and fermented etc., the alcohol content in the wine is also rising. This phenomenon has been noticed in recent years. People who have been consuming perhaps two or three glasses of a wine they have traditionally drunk, and are familiar with, are now finding that the quantity of alcohol they have been consuming is also rising but unbeknown to them. This might be why more people are showing ill-effects from alcohol consumption believing they are consuming a constant amount that they consider 'moderate' when in fact they are consuming more than they realise, even immoderately. The phenomenon has been quite imperceptible over the years. Alcohol content has to be shown on labels but consumers rarely look at the label, especially when they are familiar with a particular vintage or brand etc.

Global warming has been cited as a major contributory cause. Ground temperatures are important to plants, vines, trees etc., and often determine the date for blossoming, fruiting etc. However, global warming is generally attributed to man's excessive use of carbon (oil, coal and gas), its oxidation and emission into the air (Carbon Dioxide). Yet it is the ground temperature that is causing this phenomenon in grapes - not air temperatures. The Bible does not say specifically how the waters of the Great Flood dried sufficiently for Noah's Ark to settle on *terra firma*. With the benefit of modern understanding, we realise the combination of volcanic activity associated with the Great Flood, air currents and ocean currents, combined with the earth's own motion through space, all caused great snow showers and storms to form masses of snow (compressed into ice) in the polar regions. In six months in *circa* 2450 BC, we believe these snow storms deposited the snow we see today at the polar ice caps, in the mountains (uplifted during the chaos of the Great Flood) and in glaciers.

The world Noah re-entered when he left the ark was very cold except near the equatorial regions. We note the Bible says Noah “began to be” a vineyard husbandman. This indicates it was some time after the catastrophe of the Flood when the earth had recovered and the land warmed sufficiently (presumably in southern Iraq). However, Noah’s previous experience of grape-growing applied to the environment **before** he entered the Ark. It was quite different afterwards in *circa* 2400-2000 BC. We believe the ice caps began receding from *circa* 2300 BC so that by 2000 BC Iraq had become a lot warmer although Britain, for example, would still be uninhabited except for some hardy and adventurous souls surviving there. There is a tendency to see Noah as a failure here. He had faith to build an ark against expectations yet he somehow lapsed when it came to drinking wine. Although this can show the drinking of alcoholic beverages is unwise, it is also possible to show Noah’s drunkenness was quite accidental. It appears the behaviour of one of his sons was out of line, not Noah’s *per se*. An application from this is that being drunk can be quite accidental on many occasions, if not the vast majority of occasions. That is why we need to be careful giving people infringement notices (see questions 25, 29 and 30) for drunkenness.

But the most important point about Noah’s time and experiences is that Jesus told His disciples that His return to the world would be when it became like “The Days of Noah”. Christians usually associate this with drunkenness, adultery, demonic circumstances etc., but few have figured the environment would also return to something akin to Noah’s time implying that the ice caps will have disappeared by then. Thus reports that grapes are yielding rising alcohol content as the globe warms: and we are talking about vineyards in regions of the world that were still under ice, or near ice packs, in Noah’s day; are not surprising. The world-view expressed here is vastly different to that which the universities preach. But drunkenness is far more common in universities than in synagogues or churches. Project Premium gives people a new perspective on world events, world history and the future. It arises from the Apostle Paul’s dictum that we be filled with God’s Spirit not with those derived from fermentation. That is not to say people cannot enjoy a wine or beer etc. When people have a balanced outlook on life, which the Bible helps us to have, they are much less likely to run into trouble although one has to be on one’s guard and be careful and cautious. We hope this distinguishes us from the conventional caricature of “Wowsers” and presents a more balanced outlook on the topic *Alcohol in our Lives*.

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