

*Consent is a journal of
ideas and opinions
on
individual freedom.*

#1



Consent

The issue is consent!

by Robert Metz

One of the greatest philosophical questions facing individual citizens in any free society is: **Where do you draw the line on individual freedom?**

At what point in our many individual relationships should our freedom to act be limited, and how can we morally, ethically, and legally justify placing such limits on individual freedom?

More importantly, before we can even begin to attempt answering such questions, how can we learn to recognize the principle on which individual freedom must be based? How can we know when it is proper to restrict someone's freedom, or understand when we must *not* restrict another's freedom?

The answer to these questions is not as self-evident as many of us would like to believe, but of one thing we may be certain: when an issue involves any individual's freedom of choice, *the issue is consent.*

Consent.

There is possibly no other single concept more appropriate to use as the defining point at what should be (or should **not** be) legally or morally acceptable behavior in a free society. Consent is the underlying social concept behind a single principle that can be relied upon both to protect individual freedom, and to limit the individual's actions within society: the principle of individual rights.

Most dictionaries define "consent" in two basic ways:

- (1) to be of one mind, to agree; concord,
- (2) voluntary allowance or acceptance of something done or proposed; permission, approval.

For all practical purposes, it is the second definition that is most appropriate, since, within its context, the first definition is already included. Using this second definition, it soon becomes apparent that there is more involved to the issue of *consent* than first meets the eye.

For example, **consent does not necessarily imply agreement.** In a free society, we consent to many things that we may not agree with, or even necessarily like.

People who accept circumstances that may be unpleasant or uncomfortable in their personal relationships can be said to be *consenting* to their circumstances by refusing to act or change their circumstances. Yet, others might argue that certain circumstances may be "beyond one's control", and thus *not* comprise an act of consent.

Regrettably, the term "consensual act" almost has a derogatory meaning attached to it; it is so often associated with acts of *sex*, that many people forget that **consent should be the working principle behind all human relationships.**

Indeed, it is remarkable how important the concept of consent is when it comes to sex, one of the most personal aspects of human relationships. The determination of its presence or absence may well be the deciding factor in finding someone guilty of rape, assault, forced confinement, etc. It is clear, that in such cases, the absence of consent involves the initiation of the use of *force*, an act that should be banned by all civilized societies.

Yet, for some reason never fully explained by those in authority, the issue of consent is virtually ignored (or consciously left undefined) in determining the individual's freedom of action --- whenever it pertains to **politics.**

Sad to say, when it comes to politics, the principle of consent has been abandoned in favour of another principle that is increasingly confused with it: the principle of **consensus.** Unlike consent, which is based entirely on **voluntary** interaction, consensus holds that any "majority" may do whatever it likes to any "minority", and this philosophy demands that a society be based on *forced* relationships.

Regrettably, consensus (not consent) has become the predominant political philosophy in play today, and its effects on our deteriorating freedoms cannot be understated.

Because tenants happen to outnumber landlords, we have rent controls --- despite the fact that rent controls completely violate the direct consensual relationship between landlords and tenants.

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To those who consent, no injustice is done

Because the lobby groups and special interests against freedom of choice in Sunday shopping happen to be better organized than the millions of unorganized individuals who actually shop on Sundays, we have Sunday closing laws --- despite the fact that those who shop on Sundays are indicating their *consent* by doing so.

Because a "majority" of employees may vote to ratify a union to represent *all* employees in their place of employment, the "minority" can be legally forced to pay dues to an association they have not consented to support --- or even agree with.

Public *consensus* is *not* a principle or ideology; it is, in fact, an *anti*-ideology.

Consensus is not a principle on which human relationships can be based, but a rationalization of a means to arrive at some given conclusion. By dealing with the rights of individuals on the basis of *consensus*, individuals are turned into numbers, with the greater number on any given issue being called the "majority" and given the legal right to impose its decisions on the minority ---without the minority's **consent**.

Politically and socially, consensus results in a com-

promise between individual freedom and government controls, and thus leads to a society run by pressure groups, lobby groups and special interests.

Under the principle of consensus, legal principles of justice begin to erode to the point where justice no longer depends upon objective evidence or individual rights, but upon the **opinion** of some given majority.

Under the principle of consensus, governments eventually cease representing **rights** and begin to represent **interests**.

That's why, more than ever before, it has become necessary to refocus our attention back on the only social concept consistent with living in a free society: the principle of consent.

It is consent that allows individuals the freedom of choice that so many take for granted. It is consent that allows us to choose our marriage partners, our business relationships, our employees, our employers, our customers, etc.

The anatomy of consent is **voluntarism**. When people **consent** --- even to disagree! --- **force** becomes an unnecessary and non-existent element in human relationships.

Who speaks for business?

by Marc Emery

My bookstore, *City Lights Bookshop*, which is located in downtown London, was open for three Sundays during December, 1986. As a result, police laid charges against me --- and I'm proud of it.

December 1986 was a period during which many of Ontario's retailers were anxiously awaiting (and expecting) a Supreme Court decision reaffirming their right to operate their stores on Sunday --- and many of them chose to exercise their rights in advance.

I'm proud of breaking the law, not **because** I broke a law, but because I opened my store on **principle**; the principle that peaceful, honest people in a supposedly free nation **do** have individual rights, and that these rights can only continue to exist and be exercised as long as even just a few individuals continue to exercise them in the face of bad laws and political persecution.

Unfortunately, the businesses who were "flouting the law" were telling the media that "it's obvious people want Sunday shopping," or that "the cash registers never stopped ringing," or that "the majority of Ontario shoppers want Sunday shopping."

Implicit in their message to the public was the belief that it's OK to break a law (a) if the **majority** want it, (b) if you can make money at it, or (c) if you have a **desire** waiting to be fulfilled.

The explanations offered were the worst of all possible justifications for breaking the law. When an individual or business breaks a law to bring about social change, there better be a good reason for it, and I wasn't hearing any.

It was nothing new to me that most businessmen think they have little use for philosophical principles, yet here was a legitimate philosophic test of individual freedom being subverted by those who had the most to gain, had they appealed to the **principle** involved in the issue. It was being subverted because **money** (while being important) was more important to them than philosophy, even though without a proper understanding of the latter, their right to earn the former would invariably be lost to them.

Since it was obvious that there wasn't any money in it for **me**, I was one of the few whose motivations would not be subject to the social crime of earning a profit. The only morally justifiable reason to break a law is because it violates individual rights.

To prove how much I believed in the principle of the issue, I was correctly quoted by the press as saying that I was willing to continue to defy the law even **after** the upcoming Supreme Court ruling.

On December 18, a few days after I was charged, the Supreme Court of Canada ruled that Sunday closing laws were constitutional.

I was committed. I was going to jail on **principle**.

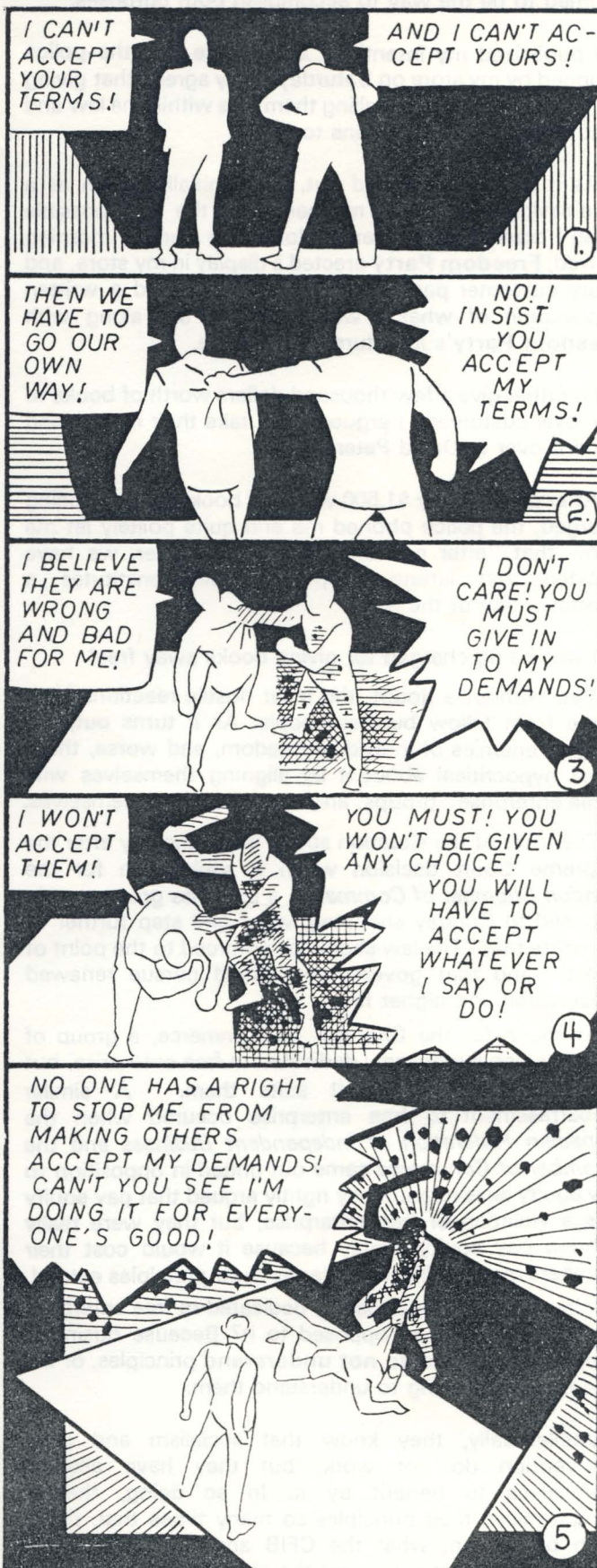
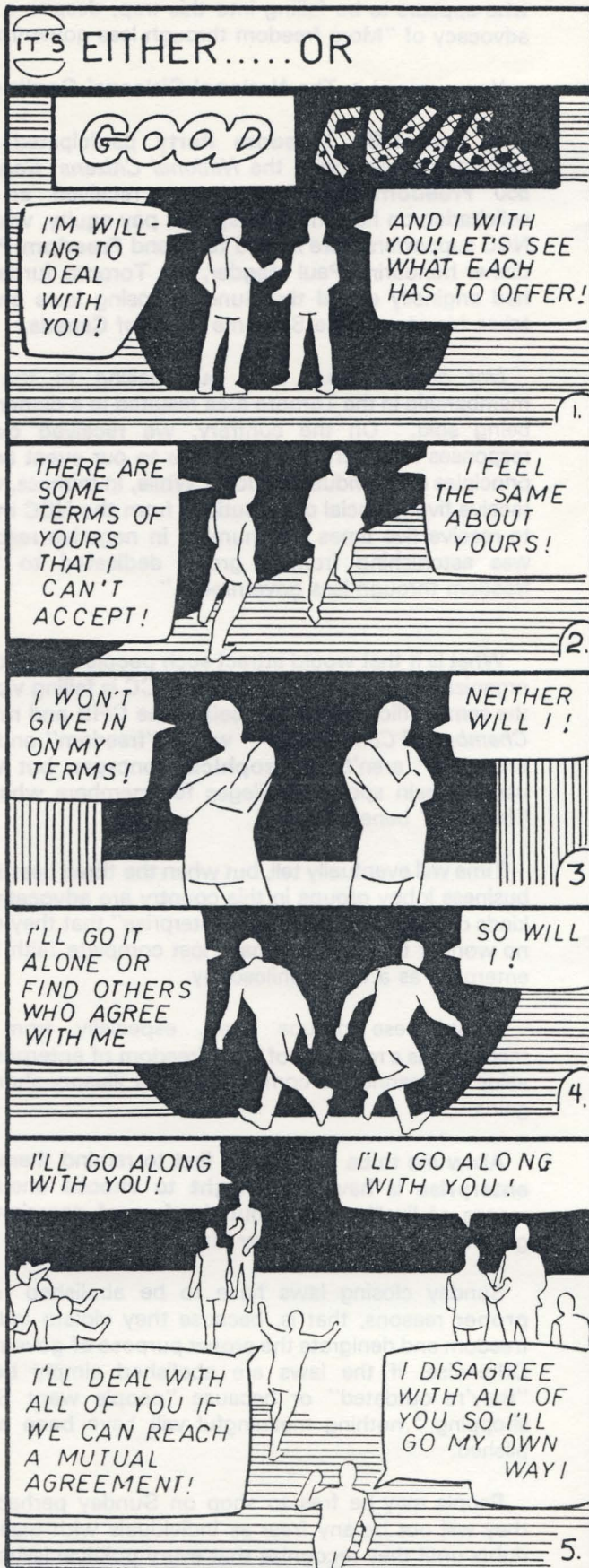
But a few days later, I must confess, I made what amounted to a face-saving decision. I would open Sunday, as promised, but instead of **selling** books, I'd give them away free to anyone who dropped by.

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"When brute force is on the march, compromise is the red carpet." ---Ayn Rand, The New Left

MUTUAL CONSENT.....OR

FORCE



That way, I had thought, I'd be keeping my commitment to the public **without** risking a \$10,000 a day fine, and at the same time, I'd make my point, that the law must be defied in spirit, if not in fact. **Giving** books away seemed to be the way to accomplish both purposes.

I publicized my intentions in advance and the police dropped by my store on Saturday. They agreed that giving books away instead of selling them was within the law and that they had no objections to this.

As it eventually turned out, what initially began as a face-saving gesture on my part, was the best possible thing I could have chosen to do. When Sunday morning arrived, **Freedom Party** erected a display in my store, and every customer passing through was handed a written explanation of what I was trying to do, along with **Freedom Party's** literature on the issue.

I'd rather give a few thousand dollars worth of books to my loyal customers, I argued, than take their money and hand it over to David Peterson.

After giving away \$1,500 worth of books to avoid being charged, the police phoned me and quite politely let me know that "after consultation on the matter, we have decided that letting people browse constitutes a contravention of the Act."

I was being charged for giving books away free!

Yet, without a doubt, the most hostile reactions I got came from fellow businesspeople. As it turns out, the biggest enemies of individual freedom, and worse, those most hypocritical about it by aligning themselves with "free enterprise" groups, are businesspeople themselves.

The truth of the situation struck home the day after the Supreme Court decision when a spokesman for the *London Chamber of Commerce*, a business group openly opposed to Sunday shopping, went one step further to advocate that "The law should be enforced to the point of arrest," and that government should pursue renewed prosecution and higher fines.

So much for the Chamber of Commerce, a group of businessmen supposedly dedicated to free enterprise, but apparently only when it suits them. A similar embarrassment to free enterprise occurred when the *Canadian Federation of Independent Business* and the *Chamber of Commerce* came out united in opposition to pay equity legislation. They rightly argued that pay equity was a violation of free enterprise, but they were really fighting pay equity simply because it would cost their members money. That's as far as **their** principles extend.

Why do groups supposedly dedicated to free enterprise attract individuals so opposed to it? Because businesspeople by and large **do not understand** principles, or the **necessity** of having to understand them.

Intellectually, they know that socialism and state intervention do not work, but they have allowed themselves to benefit by it. In so doing, they've compromised their principles so many times that, if the truth be known, what the CFIB and the Chamber of Commerce are attracting are the many opportunists who

have seen these groups as lobbies for increased business privilege and power --- **not** for free enterprise.

Unfortunately, there is yet another well known group who appears to be falling into this trap, despite a public advocacy of "More freedom through less government."

You guessed it. The **National Citizens' Coalition**.

In April 1987, **Freedom Party** participated in an exchange mailing with the *National Citizens' Coalition*. 550 **Freedom Party** supporters received an NCC solicitation on its campaign against pay equity, while 550 NCC supporters were invited to attend **Freedom Party's** dinner honouring Paul Magder, the Toronto furrier who had originally defied the Sunday closing laws and had taken his case to the Supreme Court of Canada.

Not one response from our mailing to the NCC membership in the Toronto area resulted in a dinner ticket being sold. On the contrary, we received over 25 responses that were openly hostile to our event and the principles of individual freedom. While, in fairness, we did receive five financial contributions from the NCC mailing, to receive five times that number in negative responses was astonishing from a group dedicated to "more freedom through less government."

What is it that would attract such people to this type of organization? Could it be that the NCC is falling victim to the same affliction that has seized the CFIB and my local *Chamber of Commerce*? --- where "freedom" and "free enterprise" aren't **philosophical** concepts, but **words** used to gain special privileges for members when that "freedom" benefits *them*?

Time will eventually tell, but when the three best-known business lobby groups in this country are advocating the kinds of "freedom" and "free enterprise" that they do, it's no wonder that so many have lost complete faith in free enterprise as a viable philosophy.

What these groups need, especially from their members, is a reminder of what freedom of enterprise is: a value that cannot be compromised for illusory short-term gains.

Allow me to be among the first to remind them. **Free enterprise** is having the **right** to choose one's own means of livelihood without the fear of coercion from governments or from fellow "free enterprisers."

Sunday closing laws have to be abolished for the **proper** reasons, that is, because they violate individual freedom and denigrate the proper purpose of government. Otherwise, if the laws are abolished simply because "they're outdated" or because "people want Sunday shopping," nothing meaningful will have been accomplished.

People may be free to shop on Sunday perhaps, but they will not be any freer as individuals with inalienable rights until they recognize that every political issue has a principle at stake.

Taxes

---by William Frampton

There has been much talk of property tax reform these days, but none of the discussion seems to have addressed the true dilemma faced by all the would-be tax "reformers": No matter which system of assessment is used, the principle behind property taxes is unjust, and in the absence of the property owner's consent, immoral.

Since *taxes based on property values bear no direct relationship to the services provided*, some property owners are compelled to pay for services they do not use. Thus, others receive a service at someone else's expense. No taxpayer can ever determine whether he gains or loses under this system, since he has no way to compare what he pays for with what he receives.

It has been argued that property tax reform will raise much-needed extra revenues. But as the range of services supported by property tax expands, the taxes must inevitably increase to pay for them or the services will become sub-standard due to inadequate funding. And as taxes climb, relatively less is spent on *essential* services committed to *all* taxpayers by the municipality. Instead of getting the necessary standard of essential services taxpayers expect and deserve, many property owners are forced to subsidize services they do not choose to use and may not approve of.

Break the principle of *consent*, and you can always expect trouble just around the corner. Sure enough, these forced subsidies have many harmful effects.

First, they increase the demand for the subsidized items, since part of the cost is hidden from the users. As greater demands are placed upon these services, the municipality's ability to provide *essential* services becomes impaired.

Second, subsidies inevitably lead to inefficiency. Since those who provide these services only need to earn a fraction of their income from their customers, they have less incentive to keep costs under control. Thus costs are bound to rise faster than they would if the subsidies were not present. And the rising costs add to the upward pressure on property taxes.

The only solution to the property tax dilemma is to transfer all non-essential services to the private sector and remove their subsidies. If those who want these services do not value them enough to pay for them *voluntarily*, they should not receive them.

That may sound like a hard policy to swallow, but just because some may prefer to receive certain select services (i.e., services not related to the maintenance or utility of their properties like daycare, art galleries, cultural centres, etc.), they have no right to pick other people's pockets to pay for them. Otherwise, where will it all end?

In a free market, *competition* between alternative services will gradually reduce their real cost, just as it does everywhere else it is permitted to exist.

Protectionism

---by David Pengelly

Because of their contempt for individual freedom of choice, unions and the more socialist parties do not want free trade. They want to be able to impose protectionism which prevents consumers from making a free choice.

Let us take this to its logical conclusion.

Advocates of protectionism say it will create jobs and industries. If this is true, then Alberta should keep out those cheap Ontario goods and develop industry in Alberta. Ontario should keep out that cheap Alberta wheat and help its local farmers. Small towns should keep out those cheap goods from Toronto. After all, if protectionism is good for Canada, then it is good for Parry Sound, right?

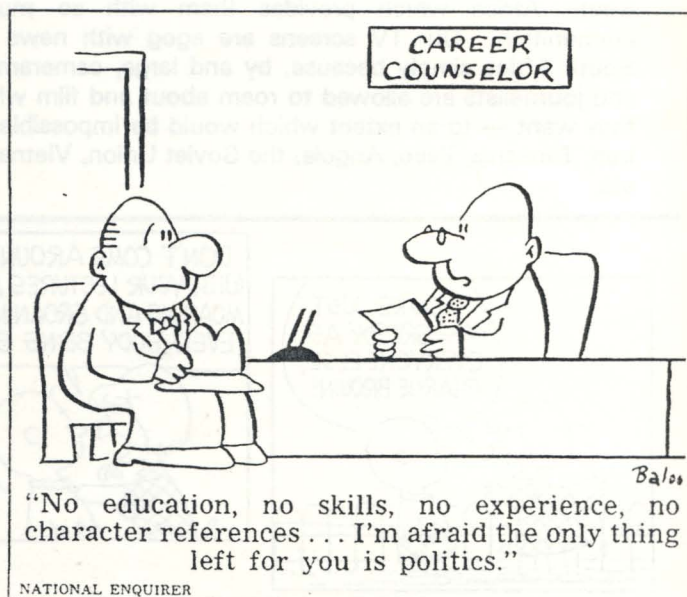
Ridiculous, isn't it?

Yet, such is the logic behind protectionist arguments.

On the other hand, as a supporter of free trade, I am willing to strike a deal with Australia and New Zealand. And think of the beef we could sell to Japan if it didn't have trade barriers.

Free trade is the only rational foundation for any economy; protectionism is not. Individual Canadians are only capable of exerting control over each of their personal economies when they are freely allowed to make their own choices between products, and between the producers and suppliers of those products.

Under free trade, the individual gains control, the politician loses it. Is it any wonder that free trade is the issue of our day?



The reason most people don't show any horse sense is that they don't want to be saddled with responsibility.

Can democracy save South Africa?

As South Africa has recently been portrayed as the moral villain on the world stage, "democracy" has often been touted as that nation's savior. On careful consideration, however, both propositions appear to be erroneous.

Why is it that all of our moral indignation is aimed at Johannesburg, while Uganda, Ethiopia, Tanzania, Kenya, Cambodia, Cuba, and the Soviet Union (to name but a few) are still accepted in the world community? In these countries, all citizens enjoy the same or fewer civil rights than some elements of the South African population. Whether under a dictatorship, a one-party "democracy", or a "people's republic", the citizens of these nations are denied many of the basic freedoms which we take for granted; and yet there is no talk of divestment, boycott, or diplomatic ostracization. In the case of Ethiopia, the West bailed out a government which was willing to let millions die in a natural disaster for political reasons. Why was there no outcry against the Ethiopian leaders? As the torchbearers of freedom, the West must oppose the abuses of basic human rights wherever they occur.

Nonetheless, the monitoring group *Freedom House* lists 58 nations *more* oppressive to their native populations than South Africa is to its black population. There are 20 other nations who are *as* oppressive as South Africa.

Those leading the charge for divestment, or the banning of tourism ads, or the erection of trade barriers against South Africa would no doubt feel far more righteous and smug if *all* South Africans (*white and black*) were *equally* oppressed across the board. Then the situation in South Africa would simply be the same as that in the other fine models of third world utopias like Tanzania, Uganda, Ethiopia, Zaire, Angola, etc. --- African nations where *no one* has any rights, where there is little hope of employment, little future, and much poverty.

Critics of South Africa see blind when it comes to these shining examples of civil liberties in neighbouring African states. Yet it is the limited degree of media freedom in South Africa which provides them with so much ammunition. Our TV screens are agog with news of South Africa simply because, by and large, cameramen and journalists are allowed to roam about and film what they want --- to an extent which would be impossible in Iran, Tanzania, Zaire, Angola, the Soviet Union, Vietnam, etc.

What other "totalitarian nation" would allow a self-appointed revolutionary leader like Desmond Tutu the freedom to roam unmolested around the country while encouraging general strikes, resistance, world-wide boycotts, and civil disobedience? Can we envision Cuba, Nicaragua, the Soviet Union, Saudi Arabia, Libya, or other nations with as few freedoms allowing this?

Regrettably, it is not so much freedom that critics of South Africa wish to see, it is *Marxism* or a variant of tyrannical African junta-socialism, where blacks routinely (and without TV fanfare) slaughter each other.

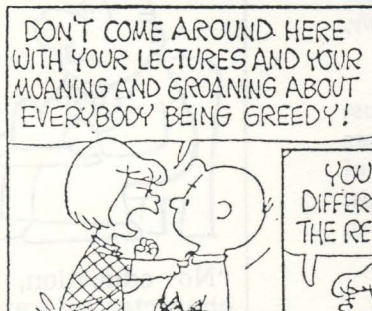
The same irrational rhetoric that is being used against South Africa today was used against Zimbabwe, now a Marxist dictatorship with *all* political opposition outlawed. If we look back to those early days of tyranny-worshiping that began with actual support for North Vietnam, we can see where all this knee-jerk leftism is getting us. Must we pull out our textbooks to rediscover what has happened in South Vietnam and Cambodia since they were taken over by the Communists in order to show how sick this worship of "egalitarian slaughter" is?

Likewise, will democracy save South Africa? The lessons of other African nations suggest that this will not necessarily be the answer. As evidenced elsewhere (notably Kenya and Nigeria), whenever there are tribal conflicts, as there are in South Africa, the situation only gets worse when the "white enemy" is overthrown, and one-man-one-vote installed. Intertribal violence has already erupted in South Africa; it can only get worse. Democracy may lead only to the domination of the minority tribes by the largest.

Where does that leave the white and Asian populations? What must be sought is the protection of the rights of *all* citizens, not merely a condemnation of those in power.

What *all* South Africans need is freedom. We have an opportunity there to assist in the reformation of a prosperous, free nation. But with the inevitable and long-awaited demise of apartheid so near, it is vital that we not bury the future of South Africa in the ruins of that abhorrent institution.

by Ian Gillespie & Marc Emery



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The following article originally appeared in the Fall 1983 edition of the *London MetroBulletin*. Though many Ontarians may already have forgotten about *Bill Davis*, the past leader of Ontario's *Progressive Conservative Party* which held the reins of power for 42 consecutive years, it will not be as easy to forget or ignore the consequences and effects of his party's political philosophy.

That's because the philosophy of the *Progressive Conservatives* has been adopted in its entirety by *David Peterson* and the *Liberal Party of Ontario*, whose electoral victory in September 1987 virtually knocked the *Conservatives* off the political map.

Has anything changed? Not really. Here's why:

David Davis & Bill Peterson Leaders of the same party

by Robert Metz

Being a conservative Liberal like David Peterson is the same as being a liberal Conservative like Bill Davis. Both are really *socialists* in disguise.

Bob Rae, on the other hand, isn't in disguise.

It's not that I'm trying to imply that our three provincial party leaders are in some basic agreement on how to resolve basic socio-economic or political problems. Hardly. It seems that they can only agree on how to get us *into* these problems. But whether they are consciously aware of it or not, there is a *single* common denominator to all of their philosophies that makes them *politically* the same: it is their contempt towards the word *capitalism* and the principles of *individual* rights that the word represents.

Bob Rae, of course, makes no bones about it. He's *proud* to be a socialist. His major complaint has been that it's the Conservatives and Liberals who are implementing socialism, and not *his* party. But it's something you might never guess in listening to Bill Davis or David Peterson publicly speak. They wear their socialist disguises so well.

"I believe in the risk-reward system and I believe in private enterprise," David Peterson told his Ontario Liberals at an annual heritage dinner. But despite the fact that the "risk-reward, private enterprise" system is known only as *capitalism*, Peterson qualified his support for such a system by saying "This is not an age of *unbridled capitalism* where wealth can be earned at the expense of one class or group in society. What we must achieve, we can only achieve *together*."

One minute it's *private* enterprise and in the next it's back to doing things *together*. Collectivist.

Another person who believes in "private enterprise" is Bill Davis. He believes in it so much that sometimes his socialist disguise slips off, like it did when his government invested \$650 million of *our* tax dollars in a "private enterprise" known as *Suncor*.

When his critics condemned his action as being "outright socialist", he toured the province boasting that "We're not a doctrinaire party like the socialists (NDP)." And anyone who would even apply the principles of *any other brand of conservatism* to Ontario's Tories, said Davis, "is hung up on a matter of theology."

If *principles* are only a "hang up" to Davis, he has made it glaringly obvious that his party's single "principle" is that of political expediency --- anything to stay in power. And while accusing the Liberals of "following whatever policy meets popular approval on a given day," Davis defended the actions of *his* party by claiming that *they* discuss "each issue as it comes."

What he sees as the difference between these two approaches to government is anybody's guess. Whether a *conservative* government steals my money to invest in "privately" owned *Suncor*, or whether a (federal) *liberal* government steals my money to set up a "publicly" owned *Petrocan*, the fact remains that my pockets are still empty and that I was given no choice in the matter.

Canadians have grown to believe that the ultimate struggle between *capitalism* (individual rights) and *socialism* (collective rule) is somehow being fought along political party lines. But such is not the case. The eternal folly in being forced to vote for "the lesser of three evils" (voting *against* instead of *for*) lies in the admission that one is still voting for "evil".

It is frightening to realize that, when David Peterson uses the term "unbridled capitalism", it is really the recognition of individual rights that both he and his political (not philosophical) adversaries mutually fear. This also explains why they use the term "*private* enterprise" in place of "*free* enterprise". After all, a society in which individuals were *free* (from government!) to determine their own destinies would be an obvious threat to those who hold collectivist premises.

And the saddest part of it all is when all of their collectivist fantasies invariably fail, the public comes to assume that *their* failure is, in fact, a failure of *capitalism*. With all their talk about "private enterprise" and "risk-reward" systems, it's a small wonder.

Unfortunately, our political alternatives will remain in short supply as long as politicians and the public continue to share their mutual contempt and ignorance towards the concepts (capitalism, free enterprise, private property) necessary to implement any real change in the direction of modern-day governments.

Until then, we'll have socialism, socialism, and even more socialism.

"No nation was ever ruined by trade." ---Benjamin Franklin

Unions vs. freedom of choice *by Lloyd Walker*

The concept of *unions* originated as a means of giving workers a stronger voice when negotiating with their employer, and under the right conditions, there's nothing wrong with collective bargaining.

If two or more employees believe that they have a better bargaining position by forming an association, or if a company decides it is easier to deal with a single employee representative rather than with (possibly) hundreds of individuals, who could fault either side? Both parties are well within their rights to try to promote their point of view in the most favourable or convenient manner possible.

In practice, however, union activity increasingly has less and less to do with the relationship described above. Although it often seems otherwise, there is a very important concept that is ignored and which is key to the problem with unions in the world today.

That concept is called *freedom of choice*.

Individual freedom of choice is a cornerstone of any free society. Unfortunately, freedom of choice is sadly lacking within union relationships, whether it applies to membership, employers, or even the general public.

Unions have evolved into political lobby groups who, in order to justify their existence and their funding, just happen to do a little collective negotiation on the side. From the viewpoint of those they claim to represent, unions have abandoned their primary duty to act as employee representatives in favour of what they consider to be a higher priority: *political lobbying*.

To deal with the subject of unions operating in a manner which respects individual freedom of choice, we must first define the conditions of a *voluntary* relationship and establish why such a relationship is necessary and proper.

Simply stated, a voluntary relationship is one which is *non-coercive* (i.e., a relationship where force, compulsion, coercion or intimidation cannot justifiably be initiated by one party against another). In fact, this is a condition that most people in any free society *expect*, and the prevention of such use of force and coercion in our relationships is precisely why free societies require objective laws and governments.

Regrettably, unions in their present form operate under an entirely different principle. True freedom of choice is non-existent when all employees are forced to pay compulsory dues to a union and the variety of causes it supports.

The issue facing us is whether the use of compulsion (force), as exercised by unions, should replace a voluntary relationship within a free society.

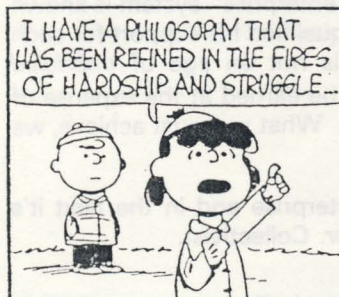
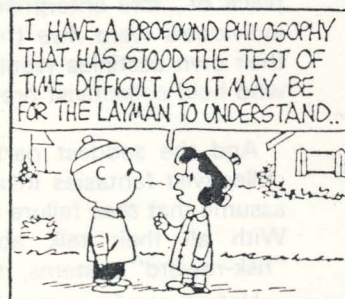
Assumably, as free individuals, the law must allow us to make our own choices on our own behalf, rather than have those choices made *for* us by politicians, bureaucrats, and yes, even unions.

But from organized labour's point of view, freedom of choice is a threat to its existence. The greatest weakness of unions is that *they believe that coercion is their strongest asset*. And in a negative sense, it is. It allows them to claim not only that they represent a much larger group than they actually do, it also allows them to raise financial support without having to *earn* it.

And that's wrong.

Real support is voluntary support. Having a right to coerce either money or membership does not constitute "support" by any stretch of the imagination; in fact, it proves the opposite.

A union capable of operating on *voluntary* support and the principle of *freedom of choice* is the only kind of association morally justified in claiming the support of its members.



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CONSENT: Number One, January-February 1988, is published by the **Freedom Party of Ontario**, a fully-registered Ontario political party. Contributions are tax-creditable. **Subscription Rate:** \$25 for six issues. **Managing Editor:** Robert Vaughan. **Consent** welcomes unsolicited manuscripts, submissions, and comments. **Mailing Address:** P.O. Box 2214, Stn. 'A', London, Ontario, N6A 4E3. **Phone:** (519) 433-8612. **Freedom Party of Ontario Statement of Principle:** **Freedom Party** is founded on the principle that: Every individual, in the peaceful pursuit of personal fulfillment, has an absolute right to his or her own life, liberty, and property. **Platform:** **Freedom Party** believes that the *purpose of government* is to *protect* the individual's freedom of choice, *not* to restrict it.

Archive Note: On the next page appears a one-page letter that was inserted into issue 1 of Consent.

Note: This page did not appear in any issue of Consent.



Freedom Party ... YOUR NEW CHOICE, NOW

Freedom Party of Ontario, P.O. Box 2214, Stn. 'A', London, Ontario N6A 4E3 (519) 433-8612

December, 1987

Dear FREEDOM PARTY Supporter,

Welcome to our new publication, CONSENT.

As managing editor, I can assure you that CONSENT will be informative, entertaining, provocative, and controversial. Virtually every issue pertaining to human relationships will receive our consideration. Whether it's about politics, religion, sex, drugs, humour, censorship, national defence, or even art, each topic will eventually find its place in CONSENT.

It is my belief that CONSENT will allow us to probe into issues and ideas in a manner and depth not possible through usual political forums or newsletters. For that reason, you are encouraged to let us know what YOU think about the ideas and opinions expressed in our new publication, so please write!

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Robert Vaughan
Managing Editor, CONSENT

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