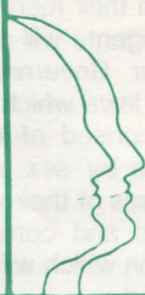


*Consent is a journal of
ideas and opinions
on
individual freedom.*

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Consent

AN OPEN LETTER TO DAVID PETERSON

by Ivor H. Nixon

(Mr. Nixon, a supporting member of Freedom Party, is retired president and founder of Tele-Radio Systems Ltd., a TSE listed company. The following essay was sent, in letter form, to Ontario Premier David Peterson in April 1990 with copies directed to Dr. Jim Henderson MPP, Hon. William Wrye, and Hon. Robert Wong.)

Dear Mr. Peterson:

A few months back, an article over your signature appeared in the broadsheet which Dr. Jim Henderson MPP distributes to his constituents. It was entitled "Freedom-From and Freedom-To".

I feel constrained to comment on some of the points you raised and on others which you did not. My views can be summarized in general by saying that, in my view, your Government has abridged the freedoms of the citizens of this Province more than any other elected body in recent memory.

Your rationale in so doing is embodied in your rejection of the fundamental principle embodied in the paragraph which reads: "A few Canadians equate freedom with the absence of constraint by the state. To them the best government is the least government". You go on to say: "It's much more complicated than that. 'Everyman-for-himself' freedom is the freedom of the jungle. It is a freedom where the rich, the smart, the powerful and the influential are free to thrive, while the weak and the vulnerable are free to get trampled underfoot".

Implicit in this argument is the reverse logic that the rich, the smart, the powerful and the influential must have their rights and freedoms curtailed in the interests of some broader nebulous social policy which only Governments can enunciate and implement. It is difficult to avoid the parallels between this philosophy and that of the now discredited socialist dictatorships of Eastern Europe which for decades controlled the lives of their subjects down to where they could live and work, and what they could say and think. They then pointed with pride to the fact that such an ideology eliminated want, neglecting the fact that what people really wanted was denied them by government edict and by government incompetence.

The blatant non-sequitur in your statement consists of the fact that no advocate of greater freedom, whether political party, lobby group, learned society or individual, however vociferous they might be in the defence of freedom, has ever suggested that our society should reject compassion and support for those in need. Indeed, their arguments have rather pointed out how the safety net now implemented in legislation could be reinforced and its cost reduced by the application of private market principles.

The extent to which we have descended in Ontario is best illustrated by the recent announcement from Queen's Park that the Ontario Provincial Police have been instructed to detain every motor vehicle operator exceeding any posted speed limit by so much as one kilometer per hour. Similarly, when moving vehicles on #10 highway were clocked some years ago, 495 out of 500 were found to be exceeding the speed limit. Your Government's reaction then, as now, was to assign more police to trap and fine those who had the temerity to decide for themselves what speed is safe when that decision had already been made by the collective wisdom of an elite, influential and powerful class to which unquestioned obedience must be rendered.

I have had considerable dialogue with several of your Ministers which confirms beyond a shadow of a doubt that their actions and those of the equally-invincible bureaucrats were unlikely to be modified by constructive comment, regardless of any merit which it might contain. For example, I was unable to detect the slightest recognition of the fact that safety on the highways is not dependent on the posted speed limits, but rather on the actual speeds at which the majority of vehicles typically travel.

Indeed, studies have shown conclusively (and the

To those who consent, no injustice is done

Minister of Transportation's engineers must be well aware of same), that most drivers ignore limits which they see as arbitrary, unnecessary and unreasonable, whereas they respect those which are the reverse, and in consequence actual average speeds decline when the posted limits are raised.

This expanding police state appears to be fundamental to your policy of resorting to legislation, not just in those areas where government is clearly responsible for establishing the essential rules by which society is regulated, but also where education and persuasion are practical alternatives which would at the same time preserve freedom of choice. For example, seatbelt laws have brought about a compliance rate of approximately 70%, which is not substantially higher than that which could be achieved by a program of public education.

Your Government's approach to the highway system reinforces the impression that present laws have hidden motives. Billions of dollars of taxpayer's money are spent in designing and building highways which permit safe travel under most conditions at 125 km/hr, but then we are told that we must not exceed 100 km/hr or we will be persecuted and fined on a basis of random enforcement which enhances the general revenues of the Province and (with your permission and collaboration) of the insurance companies. And because of the refusal of your Ministry to impose a uniform set of safety standards on municipal authorities, the process is repeated at this level on purely political grounds.

If any individual attempts to thwart this harassment on the highways by electronic means, another law makes it illegal to do so, and if caught in the heinous act the police are then fully authorized to implement arbitrary search and seizure on the spot, with no practical avenue of appeal.

In many other areas your Government is similarly legislating away individual freedoms. We are told what days of the week we can shop. If I am a doctor, I work for the State and am paid by the State. If I am a patient, I will frequently be told which hospital I am to go to, and may even be given a number on a waiting list for major surgery. If I wish to consult an osteopath, I am told that your Government's policy is to eliminate this profession from the Province by attrition.

If I am a small local businessman, I am told that where a Business Improvement Area has been formed I must join and pay dues whether I wish to or not. I am then told the minimum wage I must pay my employees for even menial and casual jobs without regard for their worth,

and I am told what I must pay women solely because of their sex rather than their merit, and if I choose to differ, your enforcement agents will make their own decisions for me. And your Government is almost certainly contemplating more laws which will tell me that my work force must be comprised of a certain percentage of persons categorized by sex, skin colour and physical capabilities, regardless of their worth or abilities or of the effect on my costs and competitiveness, and of the reverse discrimination which will penalize others who are summarily disqualified.

If I wish to buy *Moosehead* Beer from Nova Scotia, I am told that it is illegal for it to be sold in Ontario. If I find it more convenient to purchase beer, wine or spirits at a local store, I am told that I must deal with Government outlets at Government-controlled prices. If as a shopkeeper I wish to open Sundays, I am told that I am a few blocks removed from the area where the Government in its wisdom has decided that such action is permitted, and that in the event of disobedience the police will intervene and that severe penalties will be levied. And if one should go looking for margarine with a light yellow colour, it would quickly be discovered that the Government has banned it for our own good.

And of course if I should wish to raise chickens and/or sell eggs, or to grow tobacco or make cheese, I would quickly be told that I am not allowed to do so. And should I be caught in the act of watching a girl in a swimming pool, a Government-appointed body would take it upon itself to decide whether I was watching or leering, and what punishment would be appropriate. And new legislation in process will tell me when and if I can sue to recover damages resulting from an accident.

I realize full well that your political philosophy has developed rationalizations for all the above, and it is not necessary to enunciate the oft-repeated arguments again. I merely wish to bring to your attention the fact that a growing body of sentiment is developing which find such a socialist ideology offensive.

Of course we must have effective controls against pollution, and we must have first-rate educational and health-care systems (but paid for in part by those who use them and who can afford to pay), and we must have a fair and impartial system of justice for all. But until you are prepared to adhere to the principle enunciated by Thomas Jefferson: "That government is best which governs least, because its people discipline themselves", please do not pretend that your first and foremost commitment is to freedom, because your actions clearly indicate otherwise.

" Life, Liberty, and Property do not exist because men have made laws. On the contrary, it was the fact that Life, Liberty, and Property existed beforehand that caused men to make laws in the first place." -Frederic Bastiat

MICROCOSM

by Marc Emery

(Mr. Emery is a founding executive member and action director of The Freedom Party of Ontario.)

"Save Our Neighbourhood Library" --- talk about a motherhood and apple pie issue. What other things could possibly be more sacrosanct than the neighbourhood library?

That's what the canvasser at my front door on a chilling ten below night was imploring, asking me to sign a petition to save our local library (the W.O. Carson Library) from the budget-cutter's axe. She was the paragon of idealism, with all the fire, dedication, community spirit --- and economic ignorance --- necessary to face the arduous task before her --- to rally the neighbourhood, save the library, and win a victory against an unfeeling bureaucracy.

But the fact is, my neighbourhood library is underused. It experiences the lowest usage within the family of libraries in the city of London. In a city that is rapidly growing and expanding, the library board, with its finite budget, must allocate its limited money to the greatest number of potential library users.

When the crusader at my front door talked about the value of our library to the neighbourhood children, I explained that each day we kept our library open, we were depriving an even greater number of children and adults from using a library in another community. To me, ten children using a library in Masonville was of greater benefit than five children using the library in my neighbourhood for the same amount of money. It's a shame that our neighbourhood doesn't use the library more frequently, but that's the reality.

But my petitioner would have none of this. "Our neighbourhood deserves its own library," she protested.

I wondered what she could possibly have meant by her assertion. With taxes at a zenith now, and with performing arts centres, convention centres, aquatic centres and the like being continually added to the taxpayer's burden, surely it should have occurred to her that there is a limit to what a "community" can "deserve" when, frankly, it is asking someone else to pay for it.

This was the crux of the disagreement at my front door. Canvassers, petitioners, and lobby groups urging more government spending won't even acknowledge that they're advocating more taxes. They won't acknowledge that we are all paying --- and paying a lot --- for all the dreams, utopias, conveniences, luxuries, that other people hatch up and then force us to pay for. I don't pay "taxes." I "invest". I'm not a "taxpayer". I'm an "investor".

Talk about "investment" strategies! Our local library is an "investment" in our community. A full-page ad in the March 2, 1990 London Free Press advocated a \$400 million increase in social welfare spending, calling it an "investment" in the community while the word "taxes", a villainous word to be sure (but the only truthful one), was never used. London's mayor, Tom Gosnell, has referred to our local convention centre as an "investment"; newspaper editorials advocating increased spending in our government monopoly school system call it an "investment in our children's future; our new Olympic-size aquatic centre is an "investment" in the Olympic athletes of tomorrow.

What each of these self-appointed "investment" councillors has in common is this: all of them are exploiting the democratic process to

have everybody else pay for their pet project, because they and their friends haven't got the guts, commitment, or honesty to raise the money themselves. So they embark on crusades, not to raise the money privately, but to convince the rest of us that their dream is our responsibility, that although they are the prime beneficiaries of the increased taxes, we'll benefit too --- if not in any real, physical way, in some vague, hazy, intangible way. That's when we start seeing cliches like "quality of life", "civic pride", "community pride" and "working together" used as justifications to rob us of our hard earned tax-dollars.

I'm sure I was the only person in my whole neighbourhood who didn't sign the petition to save my local library. As a past aldermanic candidate in my municipal ward, and with intentions of being a future municipal candidate in my community, I knew that I was risking the loss of many votes by appearing to take a stand that was "against the neighbourhood". But I simply couldn't ethically sign a petition burdening other people with costs I didn't believe were their responsibility.

Instead, I offered a \$25 donation to help keep the library going, suggesting that if 500 homes around the neighbourhood would do the same, we could probably keep the library going for quite a while. To which the canvasser replied: "Why should we have to pay for it?"

I even offered to volunteer three or four hours a week to the library as a token of my genuine community support, but this offer fell on deaf ears. It seems to me that's what genuine "support" is, giving of yourself for something that is of value. I simply cannot call it "support" when

" Prosperity comes through two things: exploitation of the Earth and distribution of its produce." - Kahlil Gibran

compulsion is being used against others in the interest of someone else's values.

I'm positive that even my \$25 donation would have been welcomed had it been earmarked for a political campaign to increase taxpayer subsidies to "our" library. But to spend my donation directly on the library itself was, inexplicably, out of the question.

I am cynical enough about the political process to believe that my neighbours do support the W.O. Carson Library --- as long as other people have the money crowbarred out of them. When some blood, sweat, toil and tears are required --- effort and cash of their own --- their "support" is revealed to be as thin as the veneer of their "investment" strategies.

And these days, that's the democratic process in microcosm.

FIRST INITIATIVE by David Southen

(Mr. Southen (M.B.A.) is a supporting member of Freedom Party and a sales representative with Royal LePage Realtor.)

Too many Canadian voters unfortunately continue to display a profound ignorance about big business, independent business and free trade by believing that free trade is a policy calculated to benefit business interests at the expense of society. Were they at least partly observant, they would have noticed that, for the most part, the most vocal opponents of free trade are

more of her hard-earned dollars to buy a car in order to keep auto workers' wages and company profits up.

No doubt she loves spending far more on clothing to protect textile workers' jobs. Of course she selflessly spends more on food because she insists that farmers be subsidized at her expense. Yes, this is self-immolation, Canadian style.

big business, big unions, and big government.

Many large businesses, living behind the tariff wall, have exacted huge profits from the consumer because the government denied the consumer the opportunity to shop elsewhere. Similarly, unions like the United Auto Workers have demanded and received wages far in excess of the average industrial wage, and have received protection of their wages because foreign goods were penalized in the competition for consumers' dollars. Finally, bureaucrats who regulate these useless tariff schemes (among other things) see their jobs in jeopardy because of the dismantling of the tariff wall.

The ultimate irony, of course, is that those people whom everyone claims to be protecting are most hurt by this scandalous system of tariff extortion. It's the poor who are shafted under the present system. I challenge anti-free-traders to convince a single mother that she is better off because she has to spend



Many continue to believe that free trade should be an issue decided by some form of national referendum or election, where the "people" can decide. But it is a naive belief that somehow, by having a vote, the populace of Canada, by some weird alchemy, will be transmuted from ordinary folk into rivals of Adam Smith! How preposterous!

Free trade is the first initiative that I can recall whereby a government was

consciously giving up power over its citizens. At the root is the belief that the individual can better decide how to spend his or her money than the government. Inherent is the belief that through competitive processes, the consumer will ultimately benefit. What this means to each of us, of course, is that we as individuals will have reclaimed those dollars taken from us by vested political interests and may now spend them as we best see fit.

"The only form of democracy compatible --- both in theory and in practice --- with individual rights and freedoms is the democracy of the free market." -Robert Metz

RECONCILIATION: Economics and The Environment

(Dr. Block is senior economist at the Vancouver-based Fraser Institute. The following speech was originally presented on October 29, 1989 at a Sunday morning brunch hosted by Freedom Party in Toronto, Ontario. Readers should bear in mind that, with the exception of minor editing for continuity, Dr. Block's speech has been printed verbatim from taped transcripts. The speech in its entirety is now available on video and/or audio tapes through Freedom Party. Inquiries are welcome.)

Part 1 - The Tragedy of the Commons

I think it's no exaggeration to say that environmental problems are among the most important to Canadians nowadays. Certainly there are newspapers waxing eloquent about this problem; they talk about oil spills and elephant extinction, greenhouse, ozone layer problems. Public opinion polls have indicated that the environment is one of the most pressing issues on the minds of Canadians today.

Many people see ecology, or concern for the environment and economics as polar opposites; they see on the one hand economic growth, and on the other hand, preservation of the planet. And many people feel reasonably rich enough so that we can now afford to take care of the planet.

My goal, however, is to reconcile these two views, or ultimately, to plot a course where we can have our cake and eat it --- where we can continue on with economic growth on the one hand, and on the other hand not wallow in garbage and engage in polluting ourselves to death and ruining the planet.

Now, this attempt at reconciliation is impossible for some environmentalists. They just use ecology as a stick with which to beat the free enterprise system. One simple reply to them is that no matter how bad capitalism is with regard to the

environment, socialism is worse. True, we've had Three Mile Island where no one died and we've had Chernobyl where many people died. As bad as the environment is *here*, (and I understand there are cases of lakes and rivers catching fire), it's much worse on the other side of the iron curtain. So if you're just using it as a political stick, then I think that the case is with the free enterprise system (so called) that we have here, however imperfect it is.

But this reconciliation is also impossible for some right wing people, some economists, some libertarians, certainly for objectivists. They're concerned only with the immediate bottom line. Some of them joke about "we've got to pave over all greenery", "Let not a tree live after we get through with it." One example of this, of course, is Ayn Rand who said we should "kiss the smokestacks".

These are, as I see it, invasive activities. They're polluting; they're trespassing; they're crossing borders; they're engaging in violence against other people. So it's hardly compatible (at least the way I see it) with a true private property system.

However, there are many people of goodwill on both sides of this divide, and that's the way we

will attempt to engage a reconciliation.

Now, the reconciliation that I'll be proposing is that economic means, or means consistent with private property systems *can* be used to attain environmental ends. And not only can economics be used for this purpose, but I will argue that economics is a *better* means towards the goal of saving the environment. Or, the use of economics and private property is a *better* way of achieving environmental safety than are the means put forth by the Green Party, which is mainly greater government involvement and more regulation.

I am reminded in this regard of Roger Douglas. Roger Douglas is the head of the labour government in New Zealand. This would be the equavilent, roughly, of our NDP, or maybe the left-wing of the Liberal Party. And yet, things were so bad, that when he got in, campaigning on the usual socialist, social-democratic policies, that what he did in New Zealand was he out-privatized Margaret Thatcher. It's really amazing. Not many people know this, but it would be as if Dave Barrett got in here and started selling off Petro-Can and privatizing the post office.

It's a little hard to believe, but that's what happened in New Zealand.

*"No rights of any kind can be exercised without property rights." -
Ayn Rand*

And then he was asked "How can you, an avowed socialist, adopt such a program?" And his answer deserves to be, I don't know, maybe put in the next year's calendar or something like that; maybe not, when you hear it you'll decide for yourself. He said, "Well, I haven't given up on socialist *ends*, which are peace, prosperity, full employment, you know, all those good things. It's just that we're pursuing these ends with *capitalist* means."

Well! I'm a "socialist" too, I suppose. We're all "socialists" now, because if what you're doing is dismantling the state, well OK! If that's what socialism is, where do we sign up? So it is in this spirit that I offer my reconciliation. I am a "greeno" if by "greeno" I mean having green goals that I'm going to use capitalist means towards attaining these goals.

Many people will question this. They'll say "It seems like a paradox. Aren't economic growth and ecological soundness supposed to be enemies? Aren't they incompatible?"

All I can say at the outset is that there's no more of a contradiction in trying to use economic or private property means towards attaining environmental goals, than there is towards using capitalist means for socialist goals. How can we explain the supposed enmity between economics and the environment, between capitalism and ecologists? Well, there are several groups that I would put forth for our consideration.

(1) First, there's the innocents. Innocent people: they are told that there's a contradiction; they are told long enough and loud enough by every hand, and they sort of believe it.

Now I have a twelve year old boy and a ten year old girl who are in

school. And this is all they hear. When they do social studies or letters about saving trees and loving trees, you know, it sounds a little perverted: "Hug a tree." They're just little children and that's what they tell them and they write letters to their MLAs about how we shouldn't allow housing to be built because we'd have to knock down, God forbid, a tree. I think there are lots of people like that. They really don't know any better and my wife tells me to shut up and not tell my kids the truth because I'll get them in trouble and the teachers won't like them and their fellow students won't like them. They'll be the only ones taking this view so it's personally difficult for me to accept this, but that's the difficulty of parenthood.

(2) Then there are what I call the pinko-greenos. These are the people who, to borrow Ayn Rand's thinking, sort of have this death wish. They really want to commit suicide, but they don't want to go alone. They want to bring us all with them. And this sort of motivates their every political insight. Previously, it was central planning or indicative planning, or whatever it was, planned obsolescence. They've got all sorts of great reasons why capitalism is no good and we have to have socialism. But somehow they're sort of in disarray. I mean, look what's happening with the Soviet Union and Perestroika, and even China for a while looked as if it was going that route, and certainly Hungary, Czechoslovakia, Romania, East Germany. (They celebrated their 40th anniversary and people were trying to leave like rats from a sinking ship.) So they've got to come up with a new scheme. The old lemonaid stand stuff just won't work.

Then there's Marxism. The only Marxists nowadays --- there are no Marxists behind the iron curtain anymore --- are in universities in Canada it seems, or maybe behind the pulpit in Canada and the United

States and Western Europe. That's where the Marxists are. So this too has gone by the board and if you have this death wish, and it animates your every thought, and you say, "Well, we can't push the Marxism crap. We've got to go with something else." Happily "something else" has come along for them, and that's the "environment". "That's why we need socialism. It really wasn't for central planning. Yes the market can plan, but it can't take care of the environment." --- is the new pinko-greeno view.

(3) And then there's the third category and these I call the radical tree lovers, the nature lovers. The human haters. You know, trees "have rights". As many rights as people. *More* rights than people. "Who do you think you are cutting down a tree? How would *you* like to be cut down?" These are not political-ideological Marxists who are just adopting the environmental stuff as a facade, as a veneer. These are the true tree fetishists, or grass fetishists or something.

Now, one person who comes to mind as an example of this, I think, is David Suzuki. He's been pushing this stuff for a long time and he's as good an example as I think we can have in Canada.

However, there are some environmental people with all sorts of respected ecological credits to their name, who take a very different view. So there is hope. Even within the environmental group, people have just as good environmental credentials as he.

For example, *Ducks Unlimited*, *Environment Probe*, and *Nature Conservancy*. What they do is, they say "yes, we've got to save the ducks, we've got to save the geese, we've got to save these animals or worms", --- whatever it is. But instead of asking the *state* to do

"The basis of a democratic state is liberty." -Aristotle

something, they say, "Well, we'll collect money privately, and we'll go out and buy some land, and we'll conserve."

This is perfectly legitimate from our point of view. It's as legitimate as is "voluntary socialism", of the sort of commune where people pool their resources in some way and don't force the rest of us kicking and screaming to join their commune. It's a legitimate part of capitalism, as legitimate as any other part of capitalism. We don't care about the purposes of buying private property. If your purpose is to conserve geese, well, fine. Different strokes for different folks.

The head of Environment Probe, Lawrence Solomon, wrote this magnificent article in the *Wall Street Journal*: "Save the trees, privatize them". Any of us could have written that. That's a great title and it's just a magnificent insight, and he's the head of *Environment Probe*. Of course, David Suzuki is on its board, and I'm trying to figure out how that can work but they must have their inside difficulties too.

My hypothesis is that the reason people blame capitalism for environmental deprivations is because they think that what we now have is capitalism. And yet as we all know if we know anything in this room, is that what we now have is not exactly capitalism. It's not even 99% of it. It's a mixed economy.

In some ways it's pretty free. The paper clip industry is OK, and the rubber band industry is all right, but there are many industries that are regulated or Crown corporations, or what have you, and they're not free at all. And there are many cases where government refuses to uphold its legitimate function (if you're a limited government libertarian) of protecting property against transgressors. I think that this is the main cause of the problem, not that there's any intrinsic contradiction between the market and sound

environmental situations.

Before I get into a consideration of a whole bunch of environmental difficulties, there are two basic principles that I want to put forth for our consideration.

First, there's the absolute crucial importance of private property rights. You cannot possibly over-emphasize how important private property rights are to the protection of the environment.

If we don't have private property rights that are well defined, and even more important, fully protected, we will not have a sound environment. And indeed, most of the problems we have can be traced to the fact that either the government refuses to allow private property rights, or in some cases, that it's a little hard to see how you can apply the private property rights way of looking at things.

Certainly there's the case of "owning oceans" and "owning air rights". It's a little hard, and a lot of research has to be done, but I think it only can be done by people such as in this room who have an appreciation of the importance of it. I mean, if you hate the very idea, you're not going to be able to do much sound research in this area.

And the second principle is the **tragedy of the commons**.

A typical example of the tragedy of the commons is this: Suppose we've all got our sheep grazing on the commons, and some public spirited person, Gordon over here, sees that the sheep are nipping too close to the grass, so he takes his sheep miles away at his own cost in order to preserve the grass commons. But he notices that everyone else grazes their sheep on the places that his sheep used to be on. And he says, "Hey, what's the

benefit of acting responsibly and public spiritedly when everyone else just takes advantage?" So he stops.

Another way to illustrate the tragedy of the commons is to imagine five children aged 10-12, and once an hour they each get some soda pop and they're drinking it at whatever rate it is, a normal optimal rate for drinking soda pop. And in your next scenerio, imagine pouring all the soda pop into one big bowl and you give five straws out one to each and then you say, "Go get it, kid!" And you watch as they bust a gut to get in as much as they possibly can, because they realize that if they slack off, someone else will grab it.

That's the tragedy of the commons. It reduces the natural incentive that people have to co-operate with each other. See, we libertarians, we private enterprisers know that there's *explicit* co-operation where you specifically get together and say "Let's have a chess game. You sit there, I'll sit here. There are certain rules and we'll enjoy ourselves that way."

But we know that in addition to that, there's *implicit* co-operation, where we co-operate through prices and profit rates and private property. And it's in this sense that the tragedy of the commons brings dissarray because we don't have private property. We have *common ownership* and the whole thing falls apart.

This will be more clear when we consider the specifics. The specifics that I've got here are: pollution and acid rain, species extinction, oil spills, garbage re-cycling, hazardous waste, greenhouse, ozone layer, zero population growth, and maybe if we have time, cigarette smoking. I think that ought to cover most of the issues that are considered environmental difficulties.

Next Issue: Part 2: Common Ownership - Common Problems.

" Poke any saint deeply enough, and you touch self interest" -Irving Wallace

LIGHT HUMOUR

How many LIBERALs does it take to screw in a lightbulb?

It depends on how many of their friends are electrical engineers.

How many CONSERVATIVEs does it take to screw in a lightbulb?

Any number. They're all really good at screwing up.

How many NEW DEMOCRATs does it take to screw in a lightbulb?

None. They use candles because it creates more work.

How many LIBERTARIANs does it take to screw in a lightbulb?

None. They think the market will take care of it. (You can never find a Libertarian around when you need one.)

How many FAMILY COALITION PARTY supporters does it take to screw in a lightbulb?

None. They don't believe in letting anybody screw around.

How many GREENs does it take to screw in a lightbulb?

What does it matter? They'd rather be "left" in the dark!

How many FREEDOM PARTY supporters does it take to screw in a light bulb?

Everybody knows, it's a matter of choice!

HAGAR



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