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

#35 - Dec 2006

Consent

CON-CENSUS

- Robert Metz

{Robert Metz is president of Freedom Party and editor of Consent. The following essay represents his personal protest against the Canadian Census.}

"Any person refusing or neglecting to complete their Census form, or answering falsely, will be guilty of an offense and liable on summary conviction to a fine not exceeding $500 or to imprisonment for three months or both."

- Canadian Statistics Act -

Since the earliest days of Freedom Party's founding, I had made it a point routinely to protest Canada's census every five years. I protested *personally* by not filling-out and returning the census. I also protested *politically* by campaigning and informing the public about why the census is not driven by the benign reasons and processes that so many assume.

However, this year's census sneaked up on me. An 'overdue notice' was my first indication that the time for filling out a census form had come and gone. So I initially decided quietly to protest the census only through non-participation. I figured that I had already made my views on the census a matter of public record, and that there were certainly many more important and immediate issues to deal with: international terrorism; criminal gang warfare; "Indian" uprisings and domestic anarchy; taxes; an overburdened and crumbling electricity infrastructure; and a health care system so heavily regulated that the resulting rationing of services is becoming the literal death of many.

Short Straw was the Last Straw:

Then it happened. I drew the *short* straw and got the "*long* form". Eighty percent of census forms issued by the government are so-called "short-forms", which include only basic questions about the names and ages of occupants. However, twenty percent of the forms are "long forms", requiring the disclosure of a wide variety of information. It is the long form that contains some of the most disturbing and revealing questions asked by the government of Canada.

The questions on the long-form must really be read for their outrageousness to be believed. However, given that the census is taken once every five years, it would take at least 25 years for 100 percent of Canadian households ever to even see a long form (and, in fact, that number is highly doubtful when one considers that the number of households continues to increase in Canada over time). Those living outside of Canada may never see a Canadian census form. Therefore, I have decided that somewhat of a detailed description is in order. My mere non-participation in the census will not suffice. What follows is my political protest.

The Lonnnnnng Form:

There are officially 53 questions on the 2003 Long Form of the Canadian Census though some questions include up to 20 *sub*-questions. Every question must be answered for each occupant of a residency.

QUESTIONS #17 through #21, 33, 51 and 52 deserve greater comment, so I'll address those later.

QUESTION #1 asks for the *Family Name* and *Given Names*. Even with regards to this seemingly simple question, I have to ask: is this a legitimate piece of information for a questionnaire that purports primarily to be a 'head count'?

QUESTION #2 reads *Sex*, though it's really asking for *Gender*. Maybe they're just trying to get our attention (Question #5 is the one that is actually about sex; see below).

QUESTION #3 asks for *Date of Birth*.

QUESTION #4 asks for *Marital Status*.

QUESTION #5 asks: "*Is this person living with a common-law partner?*". That, of course, is a way of finding out with whom you are having sex outside of a marriage, but inside your residence. You could be living with another person, simply to share living expenses; in an age of both same- and opposite-sex marriages, who's to know what's really going on behind closed doors? More to the point: whose business is it, and why bother asking? There's nothing under same-sex legislation that *requires* sexual attraction; two *heterosexual* males or females could be legally 'married,' making any matters of sexual prefer-

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ence irrelevant. To maximize on employment or government benefits, heterosexual John could 'marry' his heterosexual roommate Bill, while each are conducting their real opposite-sex love relationships outside their residence. The possibilities are endless. Let's be frank: from the very beginning, the concept of a 'common law marriage' was and is a contradiction in terms --- the notion of having a 'contract' without a contract. There should be no question #5.

QUESTION #6 is about the *Relationship* of each of the other occupants in the household to the person filling out the census form.

QUESTIONS #7 and #8 are misleadingly categorized as *Activities of Daily Living*, when in truth they are actually about health: "*Does this person have any difficulty hearing, seeing, communicating, walking, climbing stairs, bending, learning or doing any similar activities?*" and "*Does a physical condition or mental condition or health problem reduce the amount or kind of activity this person can do...?*"

QUESTIONS #9 THROUGH #12 concern *Place of Birth* and *Current Citizenship*, and/or *Immigrant Status*. These might actually be considered legitimate questions for a census, were it not for the nature of the other questions asked in the Long Form.

QUESTIONS #13 THROUGH #16 all concern *Language(s)* spoken. *Parlez-vous francais?*

QUESTIONS #23 AND #24, the "*Mobility*" questions, want to know where the respondent lived one year ago on May 16, and five years ago on May 16.

QUESTION #25 is discussed below, along with questions 17 through 21.

QUESTIONS #26 through #32 concern the *Education History* of each person in the household.

QUESTIONS #34 through to #50 are all categorized under *"Labour Market Activities,"* and within that context, generally offer no surprises --- with the exception of question #46, which curiously asks *"At what address did this person usually work most of the time?"*. It is particularly emphasized that *"If direction (e.g., North, South, East or West) is part of the street address, please include it."* That is some odd and oddly specific information for a so-called census.

"There's nothing under same-sex legislation that requires sexual attraction; two heterosexual males or females could be legally 'married,' making any matters of sexual preference irrelevant."

By commenting only briefly on the questions described above, I do not mean to imply that they rightly belong on a thing that purports to be a census: they don't. However, if one really wants to make the case that questions in the 2006 "census" are wholly inconsistent with the sorts of information that should be taken into account by the government of a free society, one must surely focus on questions #17 through #21, 33, 51 and 52.

QUESTION #17: "ANCESTRY" - A EUPHEMISM FOR "GENETIC MAKE-UP"

Question 17 asks: *"What were the **ethnic** or **cultural** origins of this person's ANCESTORS?". "An ancestor is usually more distant than a grandparent (For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq (Micmac), Metis, Inuit (Eskimo), Ukrainian, Dutch, Pilipino, Polish, Portuguese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.)"* (**emphasis** added)

Notice how the questionnaire proposes answers that are not limited to a single category (i.e., just "ethnic" origins, or just "cultural" origins). It instead proposes answers based on a mix of categories: a person is free to provide "ethnic" origins, or "cultural" origins, or both. The significance of allowing answers from two categories can be discovered if we begin by determining what is usually meant by the terms "ethnic" and "cultural". For that purpose, let us consider the definitions set out in my *Funk & Wagnalls*. In that dictionary, "culture" is defined as: "the development and refinement of mind, morals, or taste." The anthropological definition of the same word in the same dictionary is: "The sum total of the attainments and learned behaviour patterns of any specific period, race, or people." In other words, the distinguishing feature of both definitions concerns the *content of ones mind*: "mind", "morals", "taste", "attainments" and "learned behaviour" are the key words in both definitions of "culture". The dictionary implies that a given culture --- a given set of "morals", "tastes", "attainments" etc. --- might be specific to a given "race" or "people" (though, in pointing out that fact about the dictionary, I do not imply agreement with the dictionary).

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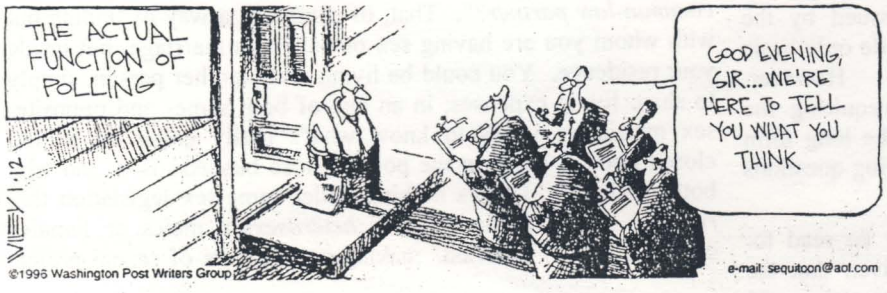
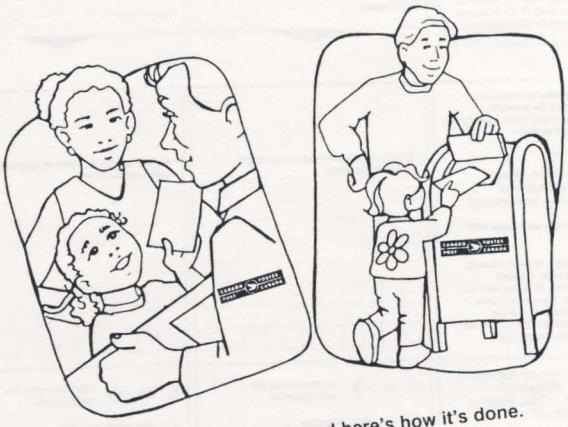
NON SEQUITUR – BY WILEY e-mail: sequitoon@aol.com

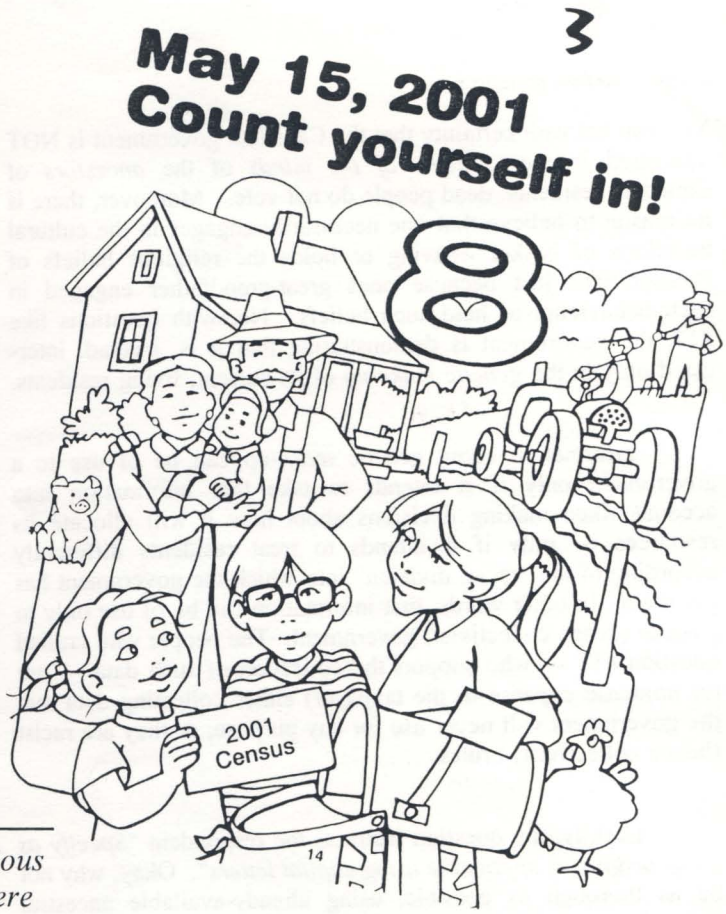


"Liberalism has come to mean spending more on everything — speech police, failed poverty programs that reward dependency, a bigger nanny state telling us we cannot eat fatty foods, workplace rules that stifle opportunity, and absurd environmental regulations." -John Stossel, Myths, Lies, and Downright Stupidity, 2006



It's a big job to count everybody, and here's how it's done.
Someone brings a census form to your door.
It says "Please count who lives here," and a few questions more.
Let's count 8 people at Michelle's house –
two helpers living on the farm with her family of six.
With more than 6 people, Michelle's family fills out two forms.
The forms are ready to mail. That's easy to do.
GOOD JOB!

May 15, 2001
Count yourself in!



Above: *Government census propaganda from the previous (2001) Canadian census emphasizes the census as a mere head count --- "and a few questions more..."*

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In the same dictionary, "ethnic" is defined as:

> "1. Of, belonging to, or distinctive of a particular racial, cultural, or language **division** of mankind.
>
> 2. Of or belonging to a people neither Jewish nor Christian; heathen." (**emphasis** added)

So, according to this dictionary, whereas a "cultural" "division of mankind" is an "ethnic" division of mankind, other divisions are also "ethnic": race, language and religion. The essence of the definition of "ethnic", therefore, is "division of mankind" into *collectives*: collectives defined by "race", language, religion or culture. Yet it will be noticed that "language" and "religion" are aspects of "culture": they are not physical traits, but contents of the mind. Therefore, one might logically shorten the dictionary's definition without compromising it: "Of, belonging to, or distinctive of a particular racial or cultural division of mankind". In other words: ethnicity is an ambiguous term that, in common parlance, lumps genetic make-up in with the content of ones mind.

Confusing and/or integrating the contents of someone's mind or behaviour (over which each individual *has* control) with his or her physical traits (over which each individual *does not* have control) is the very essence of *racism*. As philosopher Ayn Rand explained:

> *"Racism claims that the content of a man's mind (not his cognitive apparatus, but its content) is inherited; that a man's convictions, values and character are determined before he is born, by physical factors beyond his control. This is the caveman's version of the doctrine of innate ideas --- or of inherited knowledge --- which has been thoroughly refuted by philosophy and science. Racism is a doctrine of, by and for brutes. It is a barnyard or stock-farm version of collectivism, appropriate to a mentality that differentiates between various breeds of animals, but not between animals and men."* - ***"Racism", republished in Rand's The Virtue of Selfishness.***

Now, consider question 17 in Canada's 2006 "census". Does anyone really think that the government of Canada cares what the *ancestors* of its residents *think* about anything at all? If the government of Canada wanted to know what the ancestors of its residents thought about "morals" and "taste", don't you think they would have asked at least one question about what those morals and tastes were?

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"We must remember that it is not merely truth but also error that we owe to reason. Only a rational being can be subject to error, illusion or mistake. And this is equally true in the emotional field." - John MacMurray, Reason and Emotion, 1935

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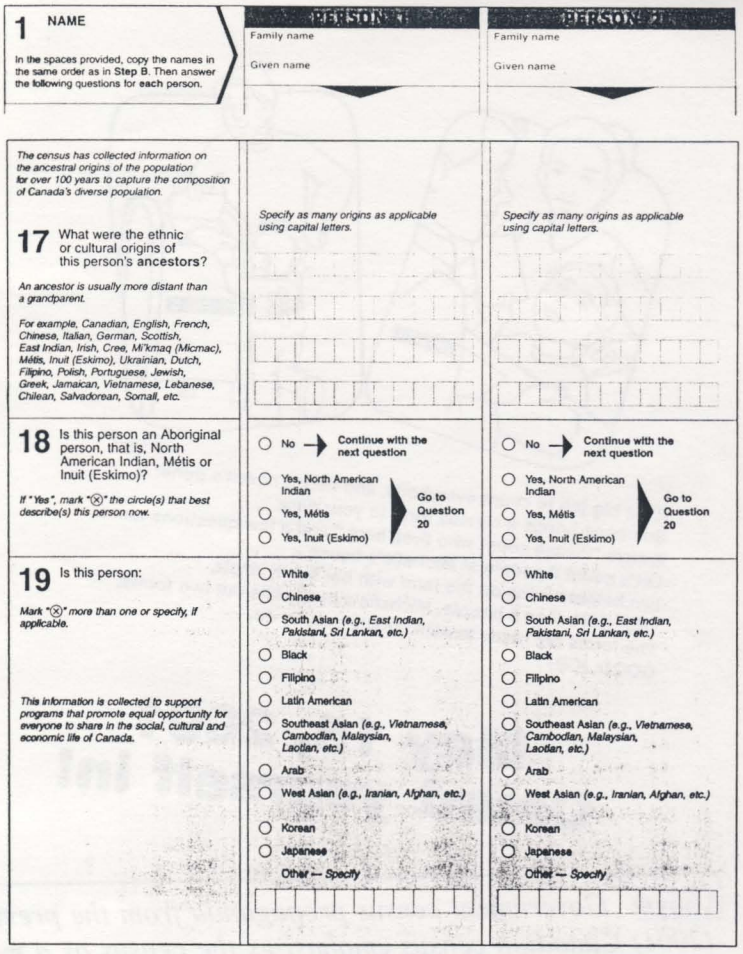
You can bet with certainty that the Canadian government is NOT interested in the *contents of the minds* of the *ancestors* of Canadian residents: dead people do not vote. Moreover, there is no reason to believe that one necessarily engages in the cultural traditions of basket weaving or holds the religious beliefs of Presbyterians just because ones great-grandfather engaged in such behaviours or held such beliefs. No, with questions like #17, the government is demonstrating that it is, instead, interested only in the *genetic make-up* of its current, living residents.

Information about genetic make-up can be of use to a government only if it intends to take that information into account when making decisions about how it will allocate its resources --- only if it intends to treat residents differently according to the "racial division" into which the government has put them. In other words, that information can be of use only to a *racist* (hence collectivist) government. The people who crafted question #17 --- who support the collection of such data --- are (at immense expense to the taxpayer) either collecting data that the government will never use for any purpose, or they are racist (hence collectivist) brutes.

Luckily, the question instructs the respondent "*Specify as many origins as applicable using capital letters*". Okay, why not be as thorough as possible, using already-available ancestral "records". How about Adam and Eve? Adam begot Seth. Seth begot Enos. Enos begot Cainan. Cainan begot Malaleel. Malaleel begot Jared...you get the genesis idea. Or you could just write, in capital letters, all of CANADIAN, ENGLISH, LEBANESE, GREEK, FRENCH, GERMAN, CHINESE etc, and still have validly answered QUESTION #17. Who would dare question it? A given Canadian *could* be all of these things, *ancestrally* speaking.

However, the sinister side of this question falls on those who answer with a *single* response. Had a census with questions like #17 been conducted by Canada during World War II, how comfortable would persons of German or Japanese descent have been writing in only 'GERMAN' or 'JAPANESE'? With so much of the news currently focussed on terrorist activity carried out in the name of Islam, how comfortable could one be in responding with 'ARAB', 'PAKISTANI', 'SYRIAN', or 'IRANIAN'? And, given the anti-Israel and anti-Semitic comments of some of Canada's members of Parliament, what Jewish person could be confident that answering 'JEWISH' would not result in some sort of political oppression? Remember, even if a respondent to this census does not include his or her name, address, location of work, etc., the census form still includes a code identifying the location where it was dropped off by the census taker. Given that the government of Canada is actually collecting such information, who could fairly call a respondent's concern about question #17 irrational or paranoid?



1 NAME In the spaces provided, copy the names in the same order as in Step B. Then answer the following questions for each person.	PERSON 1 Family name Given name	PERSON 2 Family name Given name
The census has collected information on the ancestral origins of the population for over 100 years to capture the composition of Canada's diverse population. **17** What were the ethnic or cultural origins of this person's **ancestors**? *An ancestor is usually more distant than a grandparent.* *For example, Canadian, English, French, Chinese, Italian, German, Scottish, East Indian, Irish, Cree, Mi'kmaq (Micmac), Métis, Inuit (Eskimo), Ukrainian, Dutch, Filipino, Polish, Portuguese, Jewish, Greek, Jamaican, Vietnamese, Lebanese, Chilean, Salvadorean, Somali, etc.*	*Specify as many origins as applicable using capital letters.*	*Specify as many origins as applicable using capital letters.*
18 Is this person an Aboriginal person, that is, North American Indian, Métis or Inuit (Eskimo)? *If "Yes", mark "⊗" the circle(s) that best describe(s) this person now.*	○ No → Continue with the next question ○ Yes, North American Indian ○ Yes, Métis ○ Yes, Inuit (Eskimo) Go to Question 20	○ No → Continue with the next question ○ Yes, North American Indian ○ Yes, Métis ○ Yes, Inuit (Eskimo) Go to Question 20
19 Is this person: *Mark "⊗" more than one or specify, if applicable.* *This information is collected to support programs that promote equal opportunity for everyone to share in the social, cultural and economic life of Canada.*	○ White ○ Chinese ○ South Asian *(e.g., East Indian, Pakistani, Sri Lankan, etc.)* ○ Black ○ Filipino ○ Latin American ○ Southeast Asian *(e.g., Vietnamese, Cambodian, Malaysian, Laotian, etc.)* ○ Arab ○ West Asian *(e.g., Iranian, Afghan, etc.)* ○ Korean ○ Japanese Other — *Specify*	○ White ○ Chinese ○ South Asian *(e.g., East Indian, Pakistani, Sri Lankan, etc.)* ○ Black ○ Filipino ○ Latin American ○ Southeast Asian *(e.g., Vietnamese, Cambodian, Malaysian, Laotian, etc.)* ○ Arab ○ West Asian *(e.g., Iranian, Afghan, etc.)* ○ Korean ○ Japanese Other — *Specify*

Above: *From Canada's 2006 Census: Racism in Practice.*

QUESTION #19 - COUNTRY OF ORIGIN, and OTHER EUPHEMISMS FOR "GENETIC MAKE-UP"

Question #19 on the long form which asks: "*Is this person __ White __ Chinese __ South Asian __ Black __ Filipino __ Latin American __ Southeast Asian __ Arab __ West Asian __ Korean __ Japanese __ Other*"

The very wording of Question #19 is racist. "Two of these things are not like the others," as they might say on *Sesame Street*. Question #19's references to 'black' and 'white' refer exclusively to visible *skin color* only, in direct contrast to the nature of the rest of the categories. The balance of Question 19's other answers are collectives comprised of *geographic areas* (South Asian, Southeast Asian, West Asian), of *phenotypical traits* (e.g., Arab), or of *citizenship* or *country of origin* (Chinese, Korean, Japanese). Talk about mixing categories --- and defying a fundamental principle of collecting statistics! If the government really wants to know a person's country of origin, how on earth is the colour of a person's skin at all relevant?! What is the country of origin of a "white" person, or a "black" person?!

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1 NAME In the spaces provided, copy the names in the same order as in Step B. Then answer the following questions for each person.	PERSON 1	PERSON 2
	Family name	Family name
	Given name	Given name

Remember, these questions are only for persons aged 15 and over.

HOUSEHOLD ACTIVITIES		
Note: *Last week refers to Sunday, May 7, to Saturday, May 13, 2006.* *In Question 33, report all time spent on each activity, even if two or more activities took place at the same time.* *Visit www.census2006.ca or call 1 877 594-2006 for more information.*		
33 **Last week,** how many hours did this person spend doing the following activities:		
(a) doing **unpaid** housework, yard work or home maintenance for members of this household, or others? *Some examples include: preparing meals, washing the car, doing laundry, cutting the grass, shopping, household planning, etc.*	○ None ○ Less than 5 hours ○ 5 to 14 hours ○ 15 to 29 hours ○ 30 to 59 hours ○ 60 hours or more	○ None ○ Less than 5 hours ○ 5 to 14 hours ○ 15 to 29 hours ○ 30 to 59 hours ○ 60 hours or more
(b) looking after one or more of this person's own children, or the children of others, **without pay?** *Some examples include: bathing or playing with young children, driving children to sports activities or helping them with homework, talking with teens about their problems, etc.*	○ None ○ Less than 5 hours ○ 5 to 14 hours ○ 15 to 29 hours ○ 30 to 59 hours ○ 60 hours or more	○ None ○ Less than 5 hours ○ 5 to 14 hours ○ 15 to 29 hours ○ 30 to 59 hours ○ 60 hours or more
(c) providing **unpaid** care or assistance to one or more seniors? *Some examples include: providing personal care to a senior family member, visiting seniors, talking with them on the telephone, helping them with shopping, banking or with taking medication, etc.*	○ None ○ Less than 5 hours ○ 5 to 9 hours ○ 10 to 19 hours ○ 20 hours or more	○ None ○ Less than 5 hours ○ 5 to 9 hours ○ 10 to 19 hours ○ 20 hours or more

Above: *From Canada's 2006 Census: Voodoo Economics in Practice.*

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Of course, it is simply false that the government wants to know a person's *country of origin*: had it been interested in such data, one would have expected to see possible answers like: United States, Canada, etc.. "Canadian" and "American" are not terms that refer to any one "race": Canadians and Americans are as genetically diverse as humanity itself. The simple fact is that the "census" uses certain countries of origin as euphemisms for genetic make-up. It knows it would be exposed as being racist were it to use less-politically-correct answers like "yellow" and "red" along side the terms "white" and "black".

An offensive question, it has an offensive purpose, as stated right on the census form itself: *"This information is collected to support programs that promote equal opportunity for everyone to share in the social, cultural and economic life of Canada."* That's a lie. The truth is that the information is collected to support wealth redistribution among collectives defined by genetic make-up. Welcome to Caledonia. The question is racist, and it has a racist purpose.

JUMP START *by Robb Armstrong*

QUESTION #33 - LIES, DAMNED LIES, AND THE ANSWERS TO CENSUS QUESTIONS

Question 33 is possibly the most subjective question on the census. Divided into three parts, **QUESTION #33** asks: *"Last week, how many hours did this person spend doing the following activities:* ***(a)*** *doing UNPAID housework, yard work or home maintenance for members of this household, or others? Some examples include: preparing meals, washing the car, doing laundry, cutting the grass, shopping, household planning, etc.* ***(b)*** *looking after one or more of this person's own children, or the children of others, WITHOUT PAY? Some examples include: bathing or playing with young children, driving children to sports activities or helping them with homework, talking with teens about their problems, etc.* ***(c)*** *providing UNPAID care or assistance to one or more seniors? Some examples include: providing personal care to a senior family member, visiting seniors, talking with them on the telephone, helping them with shopping, banking or with taking medication, etc. In QUESTION #33, report all time spent on each activity, even if two or more activities took place at the same time."*

Let's be Frank: 'Unpaid work' is a contradiction in terms, and operates on negative unreal concepts - 'pay' that does not exist and implied relationships which do not exist.

Paid work implies some sort of employer-employee relationship or a written contract indicating the same. *Unpaid* work implies no such relationship, particularly when there is no other party involved in the work or baby sitting done for oneself. The concept of 'paying oneself' amounts to nothing more than fiscal and financial masturbation! "Unpaid" work is not objectively measurable, either in terms of dollars or in terms of time --- particularly when virtually *any* activity qualifies and when you can include "*two or more activities* [taking] *place at the same time.*"

So here I am, sitting at home writing this essay (for which no one is paying me), while I'm baby sitting my grandson Alexander (which I do regularly for free), while I'm doing my laundry (both the dryer and washer are operating - that would be two activities), while my computer is busy working on Freedom Party audio and video files which I captured earlier, while my stove is warming lunch, while I'm 'planning' to do some 'household' vacuuming later on... wow, am I ever one busy guy! I've already done three days of 'unpaid work' just sitting here figuring it all out! In fact, now that I'm thinking about it, I even

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"The only department of so-called philosophy that shows any general utility is epistemology — the study of the nature of knowledge, and the means of attaining it. The chief aim of all professional philosophers, now as in the past, is to break down this admirable epistemology and substitute something more mystical." - H.L. Mencken, Minority Report, 1956

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do 'unpaid work' (as per the definition of QUESTION #33) when I'm sound asleep because I keep my computer working overnight to finish the files I've prepared during the day!

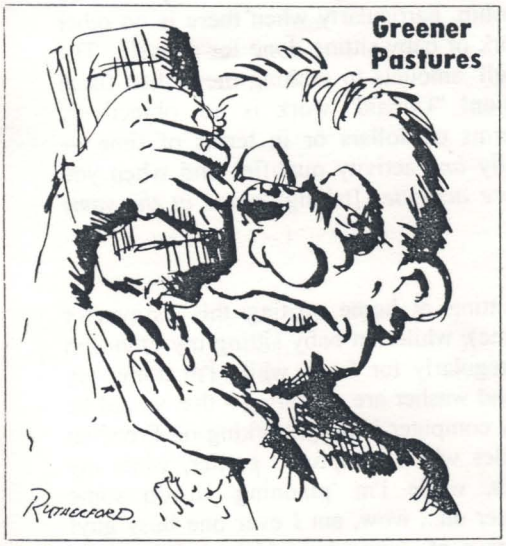
Honestly, I can hardly remember what I did this morning, let alone for the entire week of May 7 to May 13, 2006. But with the explicit threat of "a $500 fine and/or three months in jail" hanging over my head for "neglecting to complete" or "answering falsely," what is one to do? Why, make it up, of course!

One might argue that silly questions demand silly answers, but the real question that demands an answer is: "What could the government possibly do with such unreal and purely theoretical 'information?'"

Four possibilities immediately come to mind: **(1)** It can be used to promote a radical communist agenda, one arguing that 'unpaid housework' should be included in the statistics used to determine real government benefits for those doing the 'unpaid work'; **(2)** It can be used to falsely bolster Canada's economic performance in the world --- fixing the national books, so to speak --- so that the 'value' of 'unpaid work' can be included in the Gross National Product of the country (just imagine how much lower the national debt could be said to be relative to a Gross National Product that included such work). **(3)** It can be used to justify the imposition of 'income' taxes on self-sufficient communities or groups who may produce their own food and/or clothing, etc. If the 'work' you performed for yourself was arbitrarily 'valued' at, say, $5 per hour, then you would be taxed accordingly, even though you did not actually receive any money for your work. After all, I've heard it outrageously argued, if you've received a benefit of $100 without paying taxes on it, that's 'unfair' to those paid workers who did have to pay tax (both income and sales) to receive a $100 benefit. **(4)** It can be used to justify some sort of 'guaranteed minimum income' program.

"Let's be Frank: 'Unpaid work' is a contradiction in terms, and operates on negative unreal concepts - 'pay' that does not exist and implied relationships which do not exist."

All of these ideas have long been advocated by the left. In the absence of both a moral or economic basis for such grand larceny, the only possible way to 'justify' the unjustifiable is to use statistics. The schemers who designed question #33 were 'working overtime' on this one. Concurrently.



Suddenly it occurs to Philip — the more sunscreen he uses, the less chance he has of getting a job in Ontario.

QUESTIONS #51 AND #52 - COUNTING NOT HEADS, BUT DOLLARS

This is the last thing one would expect on a so-called 'census.' Believe it or not, question #51 reads: *"Does this person give Statistics Canada permission to use the income information already available in his/her income tax files for the year ending December 31, 2005?"*

Question #51 should actually have been numbered 22, since there's a 'Catch' to its answer. If you answer NO to question #51 (as any self-respecting person would), then the form compels the respondent to "Continue with Question 52."

Guess what QUESTION #52 is? You guessed it: It's a two-page tax return! So your real options are: "Give us your tax return or give us your tax return!"

QUESTION #52 demands the respondent to *"enter the amount of Total Wages and Salaries, Net Farm Income, Net Non-Farm Income from Unincorporated Businesses, professional practice (gross receipts minus expenses), Income From Government, including Child benefits, family allowances, Old Age Security Pension, Guaranteed Income Supplement Allowance, Benefits from Canada or Quebec Pension Plan,* (Un)*Employment Insurance, Other Income from Government Sources, Dividends, Interest, Investment Income, Retirement pensions, superannuation and annuities, Alimony, Child Support, Scholarships."*

The question concludes with *"Total Income in 2005 from all sources"* AND *"Income Tax Paid on 2005 income (federal, provincial and territorial)!!*

Pretty personal stuff, if you ask me.

Now, understand that only one census form is provided per household, but that all members of the household (over 15 years of age) must report these income 'statistics.' *"If you are answering on behalf of other people, please consult each person,"* demands QUESTION #52.

Are they kidding? Can you imagine, say, two or more unrelated boarders (who may not even like each other) sharing the same household or premises and having one ask the other(s) for their personal income information? "Hey Joe, do you mind giving me your tax return from last year? I need to report YOUR income and taxes paid to the government." Is the census trying to encourage domestic violence, or what?

*(continued on **page 12...**)*

"Governments have promoted a CULT(ure) of STATISTICS, at the expense of reason, morality, and just plain old-fashioned common sense. Armed with its egalitarian philosophy, equality of result is both the standard and objective by which government interprets the statistics collected." - Robert Metz, Leading Questions, Consent 26 - Sept 1996

Ayn Rand... on Racism

"Racism is the lowest, most crudely primitive form of collectivism. It is the notion of ascribing moral, social or political significance to a man's genetic lineage... Which means, in practice, that a man is to be judged, not by his own character and actions, but by the characters and actions of a collective of ancestors.

"Racism is a doctrine of, by and for brutes.

"Racism invalidates the specific attribute which distinguishes man from all other living species: his rational faculty. Racism negates two aspects of man's life: reason and choice, or mind and morality, replacing them with chemical predestination."

- Ayn Rand, Racism, The Objectivist Newsletter, Sept. 1963

"Historically, racism has always risen or fallen with the rise or fall of collectivism.

"The racism of Nazi Germany --- where men had to fill questionnaires about their ancestry for generations back, in order to prove their 'Aryan' descent --- has its counterpart in Soviet Russia, where men had to fill similar questionnaires to show that their ancestors had owned no property and thus to prove their 'proletarian' descent."

- Ayn Rand, Racism, The Objectivist Newsletter, Sept. 1963

"No political system can establish universal rationality by law (or by force). But capitalism is the only system that functions in a way which rewards rationality and penalizes all forms of irrationality, including racism.

"A fully free, capitalist system has not yet existed anywhere. But what is enormously significant is the correlation of racism and political controls in the semi-free economies of the 19th century. Racial and/or religious persecutions of minorities stood in inverse ration to the degree of a country's freedom. Racism was strongest in the more controlled economies, such as Russia and Germany --- and weakest in England, the then freest country of Europe.

"It is capitalism that gave mankind its first steps toward freedom and a rational way of life. It is capitalism that abolished serfdom and slavery in all the civilized countries of the world. It is the capitalist North that destroyed the slavery of the agrarian-feudal South in the United States.

"Today, America has become race-conscious in a manner reminiscent of the worst days in the most backward countries of 19th century Europe. The cause is the same: the growth of collectivism and statism.

- Ayn Rand, Racism, The Objectivist Newsletter, Sept. 1963

"Alimony is like paying installments on your car after it is wrecked." - Blues Chaser

JUSTICE

- Paul McKeever, B.Sc.(Hons), M.A., LL.B.

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Preface

What follows is not a fully planned treatise but, rather, the beginning of a small number of articles each published only shortly after it is written. The facts - that I have limited time, that tomorrow belongs to no man, and that changing ones mind is not intrinsically evil - have led me to conclude that it is better to write what might prove to contain errors or to have been less than perfectly structured, than never to have written at all. It is my hope that, given the importance of the subject and the nature of my position on it, you - the reader - will agree with my decision, even if you would have preferred from me a more fully matured and finely honed version.

"What I wish to demonstrate is that among the greatest harms ever done is the propagation of a definition of the term JUSTICE that... (has) been defined in terms of the impact that ones conduct has had upon <u>another</u> person."

Part I: Introduction

The man who is stranded alone on an uncharted island can there do an injustice as easily as the man who lives in a city of millions.

Though countless injustices have occurred in the history of humanity, and though great harm has been done by some against many, no individual has ever done an injustice *to another*.

What I wish to demonstrate is that among the greatest harms ever done is the propagation of a definition of the term *justice* that makes both of the preceding sentences seem false to most of the world.

Throughout history, the terms "just" and "unjust" have been defined in terms of the impact that ones conduct has had upon *another* person. Arguably without exception, such definitions hold that the justice or injustice of what you give or do to another person (or what you fail to give or do to him) depends entirely upon what the *other* person *deserves* to receive from you. Under these definitions, ones decision or action is said to be just if it resulted in *others* getting what they somehow *deserved*; in *others* "getting their just desserts"; in *others* "getting what's coming to them". Ones omission, under these definitions, is said to be unjust if it result in *others* not getting what they somehow *deserved*; in *others* not "getting their just desserts"; in *others* not "getting what's coming to them."

Under such definitions, a man stranded alone on an uncharted island lacks a *standard* for determining whether his decisions and actions are just because his standard is other peoples' *deservedness* and no other people are around. He is incapable of acting justly or unjustly because he cannot give (or refrain from giving) anything to any other person, whether that person deserves it or not. And, because others likewise can give nothing to him, he does not receive from others that which he deserves to receive from them.

When challenged by situations in which a person's actions have involved multiple recipients, and when those actions have caused some to receive what they deserve, and others not, the integrity of such definitions requires the deservedness of others to be considered in the aggregate. In other words, the logical implication of making the justness of one person's conduct dependent upon the deservedness of others is that the justness of every individual's actions is measured in terms of the deservedness of a single, collective entity. For such a definition of justice to have any logical integrity, it must judge deservedness in terms of the "greater good" of a body corporate; of a disembodied leviathan; of a corporation whose shareholders are human individuals. As a result, such definitions of justice compel the logical (though irrational) mind to view humanity not as billions of individuals, but as a single collective entity.

Such definitions of justice often *require* some individuals not to get what they deserve, and some to get what they do not deserve. So, if justice is to have the effect that everyone actually gets what he deserves, the deservedness of others logically cannot be considered the standard by which the justness or unjustness of each individual's decisions and actions are

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determined. The less intuitive truth overlooked or masked by the pro-collectivist definitions of justice is that when a man's *own* life – rather than the deservedness of others – is considered the standard for determining whether his own conduct is just or unjust, the *effect* of justice is that *every* individual gets from others what (and only what) the facts of reality dictate he will receive as the result of the decisions and actions he has made for himself; every man gets what he, by *nature's* standard, deserves.

Ultimately, pro-collectivist definitions of justice have pitted "justice" against the facts of reality, against reason, and against the survival and happiness of all individual human beings. In politics, those definitions have ensured that we choose to be ruled not by righteous governments, but by vile gangs, that we get from those gangs what we do not deserve to get from government, and that we do not get from government what we do deserve to get from government. If justice is to represent a concept consistent with righteous government, it must have its origin and nature grounded in the facts of reality.

Part II: Origin and Nature of Justice

Philosophy is comprised of five main branches: metaphysics, epistemology, ethics, politics, and esthetics. Justice, properly understood, is an *ethical* concept, not a political or legal one (which is not to say that justice is of no relevance to politics or law). The beliefs of which an ethical philosophy is comprised are the logical implication of the epistemology underlying them. Similarly, the beliefs of which an epistemology is comprised are the logical implication of the metaphysics underlying them. Accordingly, to properly understand what I am asserting is the true nature of justice, it is necessary first that I at least identify the metaphysical, epistemological, and ethical beliefs that lead logically to that definition.

(A proof or in-depth discussion of metaphysics and epistemology is beyond the scope of this paper.)

"All that exists - including thought itself - is natural and physical. Nothing is above, or otherwise outside of, nature: nothing is 'super'-natural."

Metaphysics: Every change has a cause. Every change implies the existence of that which is changing. Existence was not caused and logically could not have been caused. Existence exists, it always did, and it always will.

All that exists – including thought itself - is natural and physical. Nothing is above, or otherwise outside of, nature: nothing is "super"-natural. There are no contradictions in nature, and everything that is true is logically consistent with nature.

Epistemology: You are born with the tools you need both to perceive yourself and the world around you and to discover truths about yourself and the world in which you live. You might draw false conclusions about the world around you, and you might wish that things were different than they are, but the nature of the world around you is entirely unaffected by your mere beliefs or wishes about it.

Ethics: Ethics is the branch of philosophical study that aims to discover the rules that the facts of reality – including the laws of nature and your own nature as a human being – require you to obey *if you are to survive* in this physical life (the only life you will ever have), in this physical universe (the only reality that exists). It follows that rules that must be followed if you are to pursue your own *death* are not rules of "ethics."

A set of truly *ethical* rules implicitly and necessarily assumes that your own life is the thing that is of greatest value to you. A dead mass of human tissue can value nothing.

Your own happiness is an emotion that results from obtaining or having that which is rationally of value to you. Because your *own* life is that which is of greatest value to you, the pursuit of your *own* happiness is your highest *purpose*.

Rationality and the Other Virtues It Implies: To pursue your own happiness, you must obtain *knowledge* of the facts of reality and of which decisions and actions will *lead* to your own happiness. This requires you to *choose* both to *collect* information about the world around you, and to *process* that information in a way that will lead you to discover a true, hence useful, understanding of it.

You cannot obtain knowledge of the facts of reality if you ignore the only evidence of those facts: *physical* evidence. That evidence can be received only by your sensory organs: your ears, nose, tongue, eyes, and tactile receptors. Your sensory organs and brain automatically create descriptions (i.e., *percepts*) of the physical evidence received by your sensory organs.

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THE BUCKETS – BY SCOTT STANTIS

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Neither can you obtain knowledge of the world if you do not *choose* to think *rationally*. *Rational* thought is a strictly *logical* process of thought that considers only percepts and concepts for which there is ultimately *physical* evidence. The term given to the virtue of trying always to think rationally is: *rationality*.

A failure to think *logically* about that for which there *is* ultimately physical evidence will often lead to beliefs that are not consistent with reality: to the erroneous categorization of falsehoods as knowledge. The erroneous categorization of falsehoods as knowledge can also be the result of a *logical or illogical* process of thought about that for which there is ultimately *no* physical evidence. Each of these is an example of a failure to think *rationally*; each is an instance of the vice known as *irrationality*.

Because your *own* life is the thing you value most, because the pursuit of your *own* happiness is your highest purpose, and because surviving and pursuing your own happiness requires you to obtain and to act solely upon *knowledge*, the *means* for obtaining knowledge is your highest *virtue*. Because your *only* effective means for surviving and pursuing happiness is rationality, rationality is your *highest* virtue.

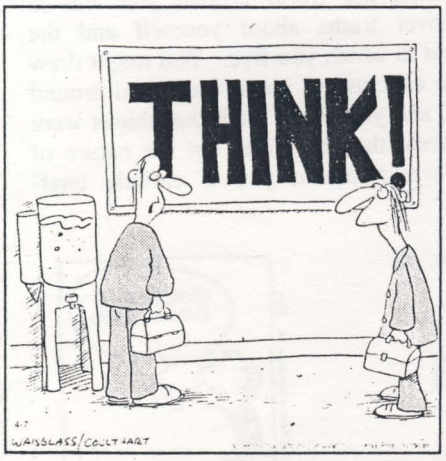
Rationality is a virtue that *implies* several other virtues.

If you are a rational person, you have *pride*. Pride is not boastfulness. Rather, pride is dedication to the perfection of your own morality. As a rational person, you identify the values and virtues upon which your life and happiness depend. The irrational person does not do so and, as a result, puts his life and happiness in jeopardy.

If you are a rational person, you are an *independent* thinker. You do not accept something to be true merely because someone (or some thing: for example, a book) *asserts* it to be true. You use your rational faculty to discover knowledge for yourself, or to verify that another person's claim is logical and ultimately supported by physical evidence (including every claim made in this article). The irrational person fails to do so and, consequently, adopts beliefs that are illogical or beliefs for which there is ultimately no physical evidence; he adopts falsehoods as beliefs; in making decisions – some of which are a matter of life or death - he mistakes falsehoods for knowledge. Reliance upon falsehoods leads him to the suffering of loss, to misery and possibly to his own premature death.

If you are a rational person, you are *honest* both with yourself and with others (with the exception that you do not communicate a truth that is being sought by a person who wants that truth so as to facilitate vicious conduct). The irrational person may lie to *himself*, replacing knowledge with falsehoods, which are of no assistance to the pursuit of his own happiness and may well lead to his demise. The irrational person may lie to *others* and may even prosper from his lies, but only until he is discovered to have been lying. Usually, such a discovery will eventually occur and, at that point, the irrational person's fate is in the hands of those to whom he lied: lying gives another person control over his survival and happiness.

FARCUS — BY DAVID WAISGLASS AND GORDON COULTHART



"What do you suppose it means?"

If you are a rational person, you have *integrity*. You hold and consistently act in accordance with the principles that must be followed if you are to survive and to pursue your own happiness. The irrational person may violate those principles and, if so, he places his own survival and happiness in jeopardy.

If you are a rational person, you are *productive*: you produce things of value because your own happiness depends upon it. The irrational person might not engage in the thought and action that is required to produce the material wealth upon which his life and happiness depend. He thereby imperils his own survival and happiness.

Like pride, independent thought, honesty, integrity, and productiveness, justice is a virtue implied by rationality. If you are a rational person, you are *just*.

Justice: That which is a net value to ones own life is the good. That which deprives one of value and thereby threatens ones own survival and happiness (i.e., that which is a *disvalue*), is evil.

"Value", in this context, does not mean merely "that which one wants". It means: "that which the facts of reality dictate will assist one to obtain that upon which ones own life and happiness depend." Thus, whereas someone who is not suicidal might "feel" that he would like the thrill of jumping out of a plane without a parachute, the facts of reality dictate that jumping out of a plane without a parachute will almost definitely cause his death. Jumping to a certain death is not a value to ones life, no matter how thrilling the fall might be, and no matter how much you feel that you want to do it: value cannot be determined in the absence of a consideration of the facts of reality (in this case, without a consideration of the fact that one will die as a result of jumping).

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Justice, being a virtue, describes a quality of ones *own* decisions and conduct. In particular, justice is the choosing of a greater value over a lesser one, and – when presented with no alternative but to choose between evils – the choosing of a lesser disvalue over a greater one. Injustice is the opposite of justice: the choosing of a lesser value over a greater one; the choosing a greater disvalue over a lesser one. Justice serves the purpose of life and happiness. Injustice does not do so, and will often result in ones own suffering or even in a premature end to ones own life.

Ultimately, justice is an aspect of being committed to *reality*. Justice is a rule that the facts of reality require a human being to obey if he is to pursue his own happiness.

When trading any material or spiritual values with another person, each person has sole power to decide what he will give, and at what price: that power – the power to choose - is a metaphysical given. That fact cannot be changed with coercion: no amount of beating or drugging can change the fact that each individual holds a sovereign power to make decisions. It is a fact that everyone *must* accept because it is a *metaphysically given* fact of reality.

When an offer has been made, one need not accept the terms of the offer, but one must accept that such terms *exist*. The fact that the demanded price must be paid to the offeror if one is to obtain the thing offered is as true as the fact that a price must be paid if one is to get from the base of a mountain to its peak. Thus, although the terms of an offer are not metaphysically given facts, but *man-made* ones, the terms of trade set by a man are, nonetheless, facts of reality outside of the control of everyone except the offeror.

Justice requires that one respond to such offers only in a way that allows one to obtain the material and spiritual values upon which ones own happiness depend. It is just for you to trade for that which is offered something that you value less, because the net gain that results leads to your own happiness and survival. It is *unjust* for you to trade for that which is offered something you value more, because the net loss that results can lead only to suffering and premature death.

Things of value are not all that one might pay to another person. In particular, one might pay another person a *disvalue* (which is another way of saying that one might impose a cost on another person). For example, one might deprive another person of their property, of their liberty, or even of their life: each such deprivation is the payment of a disvalue. However, justice demands that you pay a disvalue to another person *only* to prevent that person from paying a disvalue to you, or to repay a disvalue that the other person has paid to you.

"Because justice is a virtue, it is a quality of ones decisions and conduct, of ones <u>own</u> decisions and conduct, not of others. The power to choose is a metaphysical given."

To pay a disvalue at any other time is an attempt to make others pay the price that the facts of reality require be paid in exchange for the things of value upon which your happiness and survival depend. This is unjust for one reason: the facts of reality cause such attempts to fail, with the result that, because one has not paid nature's price, one does not obtain or retain the things of value upon which ones own life and happiness depend. This is particularly true when disvalues are paid unjustly to *rational* people. For example, if you attempt to steal a rational person's car instead of earning one, the rational person (being just) will pay to you a disvalue of equal magnitude: you will be forced to return the car, and to pay for the additional disvalues received by the person from whom you stole the car (for example, following a successful civil case against you would not only have to return the car but would have to pay some or all of the legal costs of the person from whom you stole the car). Similarly, if you attempt to obtain something of value by means of fraud, you will find that you must lie if you are to cover up the fraud for some amount of time, and you will find that the cover-up of each such lie requires more lies to be issued. In the long run, the task of preventing all of the lies from being uncovered will become unmanageable, and your fraud will be discovered. At that point, you will be paid a disvalue of greater in magnitude than the value of that which you obtained by fraud. In short, one cannot long delay repayment of that which has been obtained by the unjust payment of disvalues: the unjust payment of disvalues, in the long run, fails to be a successful method of obtaining and retaining the things of value that each person must obtain and retain if he is to survive and be happy.

With respect to the *just* payment of disvalues, the principle to be followed is "an eye for an eye": for every disvalue that is paid to you, justice requires that you pay to that person a disvalue of the same magnitude. To do otherwise is to make an unjust payment of a disvalue, which is a decision that conflicts with your pursuit of your own happiness (as discussed in the preceding paragraph).

It cannot be stressed enough that justice is *not* a reference to someone *receiving* something that they are allegedly entitled to receive, or of which they are somehow deserving. Because justice is a virtue, it is a quality of ones decisions and conduct, of ones *own* decisions and conduct, not of others.

However, when two *rational* individuals trade things of value, the *effect* is nonetheless that each receives something from the other that, to *himself*, is more valuable than the thing he gave to the other person. This is possible because the value of any given thing *differs from*

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"Science arose from political conditions. The application of science to production requires assured possession of private property, free labor, and time enough to return benefits for the effort and capital expended. Science is the rule of reason." -Isabel Paterson - The God of The Machine, 1943

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person to person (were that not so, trade would not occur except under coercion: if two people agree that a dollar is worth more than a pencil, neither will trade a dollar for a pencil). For example, a rational shoe maker may lack water but have a room full of shoes while the rational owner of a freshwater lake lacks shoes. To the shoe maker, a jug of fresh water may be more valuable than a pair of shoes while, to the owner of the lake, a pair of shoes is of greater value than a jug of water. By trading the shoes for the jug of fresh water, both the shoe maker and the owner of the lake end up with greater values than they had prior to the trade: both have achieved some happiness. A trade of things of value between two rational people is always a win-win situation.

{Part II continues next issue.}

(CON-CENSUS ...continued from page 6)

Significantly, if all it takes to access 'confidential' tax records is an 'x' on an unsigned, generalized document like the census, it is obvious that *Statistics Canada* does not need our permission to access these records. Clearly, our personal tax records are *not* confidential, by any stretch of the imagination. And that's what questions #51 and #52 are *really* telling us.

QUESTION #53 - BETTER-OFF DEAD

QUESTION #53 is both the ultimate census lie and the ultimate consensual irrelevancy: *"Does this person agree to make his/her 2006 Census information available for public release in 2098 (92 years after the census)? The Statistics Act guarantees the confidentiality of your census information. Only if you mark 'YES' to this question will your personal information be made public, 92 years after the 2006 Census. If you mark 'NO' or leave the answer blank, your personal information will never be made publicly available."*

Imagine that! I'll have 'rights' in 2098 when I'm long gone and dead that I do not have today in 2006 while I'm alive! The utter gall of making it sound as if some sort of 'consent' were even a factor in the totally non-consensual collection of census data!!

"Your personal census information cannot be given to anyone outside Statistics Canada without your consent," says the form. "This is your right."

What nonsense! Canadians have NO rights with regard to the Census! Isn't that obvious? If we had any rights in the matter at all, there would be NO law threatening fines and imprisonment for just saying 'NO' to the Census.

THE UGLY TRUTH ABOUT CANADA'S CENSUS

Most of Canada's Census questions have no legitimate purpose in a supposedly free society. The questions are not even logical (let alone rational), and cannot, by any stretch of the imagination, be answered 'factually' or 'truthfully' as required by legislation.

None of the census questions relate to any proper function of government or of its proper relationship to the citizen: the administration of justice, maintenance of an objective court system, or the function of the military. They're all about genetic make-up and wealth redistribution.

Many of the questions relate to information that no mentally healthy or self-respecting individual would even give a first, let alone a second, thought to. Like those speculative questions about day-to-day hours spent on doing dishes, baby sitting. To think that someone could, technically, spend three months in prison for not keeping track of their hours spent at leisure, bathing, etc. is so outrageous a consideration, it defies any sense of civilization or civilized behaviour.

Of course, we all know that in practice, virtually no Canadians really get charged for not filling out the Census. I personally know of only one case in the London Ontario area where, many years ago, a local high profile developer was actually charged and fined for failing to fill out his census return. Not exactly the great deterrent. Over 11,000 households in London Ontario alone did not complete their 2006 Census forms, according to a televised news report on the *A-Channel*.

But again, fines and jail sentences are a secondary issue, particularly when rarely enforced. The real significance of Canada's Census lies not in the seemingly senseless questions being asked, nor in the threats of penalties directed against us, but in what we are being told about our collective future. Sadly, if the racists and other collectivists who design and administer the Canadian Census have their way, Canadians can expect a continued reversion from a productive society --- which survives by consensual trade in which wealth is earned by productivity --- towards an uncivilized jungle inhabited by warring tribes forced to segregate and divide themselves according to a genetic code.

"There is only one antidote to racism," says philosopher Ayn Rand, "the philosophy of individualism and its politico-economic corollary, laissez faire capitalism." {end}

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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."*

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