

FREEDOM FLYER

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Freedom Party

NO FAIR!

THE MYTH OF 'FAIR' TAXATION

BY
ROBERT
METZ

(Mr. Metz is President & Party Leader of Freedom Party)

Last issue in my *Openers* column (What to do about the GST?), I warned against false and misleading tax protests based on the myth of "fair" taxation. Thanks to a group calling itself the *Stand Up for Canada Coalition*, a perfect illustration of how *not* to protest taxes was provided within weeks of my warning.

On the weekend of April 7-9, 1990, the coalition staged an anti-GST protest which included the distribution of literature, public rallies, and the provision of a "1-900" number to call for those wishing to register their protest by phone.

Some "tax" protest! While the *Stand Up for Canada Coalition* may have been protesting the GST, it sure wasn't opposed to higher taxes. Campaigning on a theme declaring Canada's current tax system "unfair", the coalition had a "solution": a *fair* tax system. "Fair", in the eyes of this left-wing coalition means, in their own words, the following:

1. Make the big corporations pay.
2. Base income tax on ability to pay.
3. Get rid of tax loopholes for the wealthy.
4. Tax wealth.

What this all adds up to is a "Make the

rich pay" philosophy --- the very philosophy espoused by Marxist-Leninists and which is now being openly shared by New Democrats and Liberals alike. This fact was illustrated quite clearly at a "tax protest" rally held in London Ontario on the weekend of the staged anti-GST demonstration. Among the speakers were University of Western Ontario law professor Rob Martin (a past-NDP candidate) and Liberal MP Joe Fontana, possibly two of the worst choices in the entire city (David Peterson, with 33 tax hikes to his credit, would have been *too* obvious a target.) to select as credible "tax-protesters".

When law professor Rob Martin made it abundantly clear that he's "not opposed to paying taxes..." --- as long as they're paid by "corporations", the "wealthy", and tax "cheaters" --- he also made it clear that what he really meant is that he's not opposed to somebody *else* paying taxes. However, considering that most of the food we eat, the appliances we buy, and the few luxuries of life that many can afford are made by the very corporations to whom Martin would shift the tax burden, it's not hard to see who really ends up paying the increased tax --- everyone, in the form of increased prices where the tax is better hidden.

As an avowed socialist and supporter of

the New Democratic Party, each and every economic policy Martin has advocated over the years is precisely what makes annual tax increases inevitable. And through my own personal involvement in fighting taxes at the municipal level, I can remember only too well when Joe Fontana (as a London municipal councillor and controller) supported a whopping self-awarded pay increase to municipal councillors and the spending of \$110 million tax dollars to fund the 1991 Pan-Am Games in London. (Both issues were publicly protested by **Freedom Party**, the latter successfully, the former not.) More recently, Fontana has advocated continuing to pour tax dollars into losing enterprises like VIA Rail.

What moral or rational justification could possibly qualify either of these two representatives as tax protesters? What possibly makes them think they're so different from the Conservatives they're criticizing, and what makes them think that taxing the rich and corporations is any better than a GST? Perhaps a question more to the point is how could anyone honestly interested in lowering taxes possibly take "tax protesters" like Rob Martin and MP Joe Fontana seriously?

Trying to shift taxes
around from one
group to another
isn't fair by a long
shot

As I pointed out last issue, voter ignorance, apathy, and support are the three greatest obstacles to fighting ever-increasing taxes. There is overwhelming evidence that voters in Canada today simply do not understand that there is a direct connection between government spending and their individual taxes. Believe it or not, 75% of respondents to a recent Canadian poll on government spending and taxation actually believed that the government has "its own" money and should be able to afford the many social programs to which it has committed itself. As

a consequence, ignorance leads voters to support the very taxes they think they're fighting, while those who misrepresent the cause of "fair" taxes end up being the only winners in a political game that has nothing whatsoever to do with lowering taxes. Eventually, even the deceived come to realize that their taxes aren't going down --- and likely never will --- so that ultimately, the worst thing possible happens: voter apathy sets in, and everybody comes to believe that there is nothing that can possibly be done about the situation.

A ~~fair~~ tax does
NOT exist, the goal
is ONLY lower taxes!
(with MUCH less
gov't spending!)

Doing the wrong things can't help, but doing the right things always does. Many people become apathetic not because they haven't been active or trying to "change" things, but because they've been following the wrong course of action --- which invariably leads to the wrong conclusions and outcomes. Reality has a way of making itself heard. In the case of taxes, most still choose to blind themselves to a solution by falsely believing the "other guy" can afford to provide them with social benefits for ever and ever, and worse, by believing that this is "fair" and just, simply because the "other guy" makes more money.

Like all taxes, the GST is simply another means for politicians to rob citizens of their hard-earned dollars, a process made necessary, ironically, by a government committed to maintaining socialist spending programs --- the kind of programs supported by New Democrats like Martin and Liberals like Fontana. From the perspective of the individual taxpayer however, Conservatives, Liberals, and New Democrats are all cut from the same cloth. Where Conservatives want to tax *consumption* (through a GST), socialists

(cont'd on back cover)

OF THE PEOPLE, BY THE PEOPLE, AND FOR THE PEOPLE -DEMOCRACY RECONSIDERED-

BURLINGTON, LONDON, OAKVILLE, WOODSTOCK (November, 1989 - May 1990) - Regular readers of Freedom Party's publication, Consent, will be familiar with the series of essays ("Can We Survive Democracy?") concerning our warnings of the dangers inherent in any democratic system that allows itself to degenerate into simple majority rule; many, however, may not be aware that we have been gradually presenting these warnings to the public and that a great deal of positive interest has been generated by our activity.

For example, in Oakville and Burlington, FP's regional vice-president William Frampton's two editorials on the democratic process were published in the pages of the Oakville Beaver and the Burlington Post, editorials which both challenged the principle of majority rule and offered an alternate, more representative way of voting for those who represent us in government. A sample of each from the Burlington Post has been reproduced for your interest.

Meanwhile in London on January 11, 1990, a London Free Press editorial headlined "Upholding rule of law is everyone's concern" sparked a debate in that paper's editorial pages that ultimately involved FP's action director Marc Emery, president and leader Robert Metz, and provincial secretary Jack Plant, among others. We've reproduced samples of the debate, pro and con, so that you can decide which arguments hold true.

Majority-rule democracy was openly challenged in the community of Woodstock where FP action director Marc Emery's address to the high-school United Nations assembly at the Fairview Centre earned him some coverage in the Woodstock Sentinel Review (coverage reproduced). Judging by the audience's animated response and questions directed at Emery following his presentation (and by the inquiries generated about Freedom Party after the event), interest in the health of our democracy is running high.

You are encouraged to read the reproduced editorials and newsclippings at your leisure. We are aware that, due to their reduced size, many of the

Freedom versus democracy, speaker tells of difference

Story and photo
by TED TOWN
of The Sentinel-Review

- Marc Emery began his speech much as one would expect him to, addressing a group of high school students fresh from debating world affairs at a mock United Nations assembly Thursday.

The 32-year-old London businessman, who has "a burning passion for freedom and individual liberty" said he never thought he'd see the day when the Berlin Wall would come down, when one solitary man in Tiananmen Square could hold up a line of tanks for hours, when people would give a global cry for freedom, and sacrifice everything, even their lives, to achieve it.

Then he dropped the bombshell. "Unfortunately, they're being betrayed, because what they want is freedom, but what they're getting is democracy."

All that means, he told his now-captive audience, is that a government decides what the people will get. A democratic government collects various opinions and lays down judgement, just like any dictatorship. And since the government has a monopoly on force, it uses coercion to enforce those judgements.

Business as usual

Emery knows something about judgements. On Sundays, it's business as usual at his used bookstore, City Lights. For flouting the law, he cooled his heels in a provincial correction centre for four days. And while his time there was a mind-numbing experience, "the only important thing is individual freedom, which is why I'll go back to jail."



LONDON BUSINESSMAN Marc Emery addressed an attentive, if somewhat hostile, crowd following the high school United Nations assembly at the Fairview Centre Thursday.

(Staff photo)

There was no time to dwell on this seeming paradox. Emery was demanding things of his audience, some quick mathematical calculations. There are more than a million laws in Canada, which seems quite a lot "to keep 25 million people in line. That's a tremendous number for a basic society. Most of these laws restrict individual freedoms. Can anybody name one that gives you freedom?"

"People assume we don't need a revolution here, because we have democracy. But that's exactly why we need one, a peaceful one."

Emery's message doesn't sit well with the audience, in light of the domino-democratization that has rocked the world.

reproduced articles in this newsletter may be difficult for some to read; full-size reproductions are therefore available on request.

If you're interested in receiving more information on this fundamental issue, just call or write FP headquarters in London. Full-size reprints of these and other articles and newsclippings on the subject of democracy are available.

Woodstock Sentinel Review, February 15, 1990

Democracy can be used to oppress minorities

By WILLIAM FRAMPTON

If the events of the past several months are any indication, the world is about to witness an outbreak of democracy. The Communist regimes of eastern Europe appear to be crumbling, and South Africa has released Nelson Mandela. Most commentators have generally endorsed these developments, which seem to herald changes for the better.

The western world's euphoria is due to the fact people usually associate democracy with individual freedom, as in the phrase "a free and democratic society". Comparing democracies with totalitarian regimes, it is understandable most people have come to associate democracy with a free society. In fact, however, democracy is incompatible with the ideal of freedom.

A free society is one in which the

individual's natural rights to life, liberty and property are protected and all citizens are equal before the law. It is a society in which the power of government is strictly limited to this purpose, and all peaceful actions are lawful.

The Oxford English dictionary defines democracy as "government by the people; that form of government in which the

sovereign power resides in the people as a whole, and is exercised directly by them (as in the small republics of antiquity) or by officers elected by them. In modern use, often more vaguely denoting a social state in which all have equal rights, without hereditary or arbitrary differences in rank or privilege.

Thus even the dictionary refers only to a vague association of democracy with equal rights, while making it very clear that in

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both theory and practice democracy bestows "sovereign power" on majorities. How else could the people "as a whole" determine government policy? The word sovereign is defined as "supreme in power, rank, etc.; above all others; greatest; of or being a ruler; reigning."

The smallest minority in the world is the individual. We cannot have it both ways; either each individual is permitted to control his own destiny, or the will of the majority prevails.

There is nothing in the definition of democracy that limits the power a government can wield over its citizens. It is

clear from this that the only difference between democracy and dictatorship is in how the rulers are chosen. Tyranny is still tyranny, whether the tyrants are a minority or the majority.

Contrary to popular belief, democracy is not a philosophy of government at all. Democratic theory does not suggest why man needs the institution of government or what its purpose ought to be. Democracy is merely a system and as such it can be used as a vehicle to oppress minorities.

The moral status of any government is determined by its actions, not by how it came into office. The policies of a good government are firmly based on clear, consistent moral principles of right and wrong. Murder is not a crime because most people abhor it, it is a crime because it violates the right to life. Right and wrong cannot be determined simply by counting heads.

Quebec's Bill 101 and 178 provide a good example of democratic legislation that violates individual rights. These oppressive language laws are very popular with the French-speaking majority in that province, so much so the Supreme Court of Canada's ruling against Bill 178 provoked a huge demonstration in Montreal. Since democracy means majority rule, it is clear that in

both theory and practice these laws are entirely democratic.

Democracy has often paved the way for

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dictatorship, especially in Latin America and eastern Europe. It's all too often forgotten today that Adolf Hitler's Nazis were popularly elected in 1933. We would not condone the despicable policies of their regime because of this. On the contrary, we would condemn them as immoral and barbaric.

History shows conclusively that government must be constitutionally limited to the legitimate functions of protecting the natural human rights to life, liberty and property. Unless those countries that are now turning to democracy adopt such limits, their people will be no better off than before.

(William Frampton is Metro Region vice-president of the Freedom Party of Ontario.)

Burlington Post, May 4, 1990

Reforming Canada's election laws

By WILLIAM FRAMPTON

After last year's federal election many observers commented on the unrepresentative outcome produced by the Canadian electoral system. However, so far the reformers have overlooked the root cause of the problem.

In federal and provincial elections, the candidate who receives the most votes in each constituency is elected. Sometimes the winner may actually have a majority of the votes cast, but often there is no such majority, and the winner merely has a larger minority share than the others. In either case he or she supposedly represents everyone in that constituency.

This claim to represent all consti-

tuents is clearly fallacious. On such diverse issues as abortion, capital punishment, free trade and government spending — to name just a few — there is always disagreement about what, if anything, should be done. As a result, the elected member must always choose which of his constituents he will represent on each issue. In doing so he or she inevitably chooses not to represent the others.

Even those who vote for the winner cannot be properly represented by this system. X-voting forces the elector to vote as though he considers his preferred candidate ideal and all the others abominable. It presents the voters with a "package deal" in which they must accept the bad along

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with the good. The voter's X falsely implies complete endorsement of the candidate he votes for.

Since it is impossible for any single elected member to represent the manifold opinions and interests of his constituents, the problem can only be resolved by adopting an electoral system which provides the voters with more than one representative. There are many alternatives to choose from, but only one can effectively resolve the real problem, the power political parties wield over the individual voter.

This system is the single transferable vote (STV), a multimember preferential system devised in the 19th century. It gives the voter the widest possible freedom of choice and produces approximately proportional representation. The Irish parliament, the Australian Senate and the Tasmanian state legislature are all elected using STV.

The details of its use vary from place to place, but the general procedure is the same. The elector has one vote, and ranks the candidates in order of preference from 1 to n. Irish voters can make their ballots non-transferable by not ranking all candidates.

When the voting is completed, the

see TRANSFER pg. 6

first preferences are counted and the electoral quota is determined. This is the number of votes a candidate requires in order to be elected. In a four-seat constituency the quota would be just over one-fifth of the votes cast. If 100,000 votes were cast, the quota would be 20,001, because once four candidates reach this number they cannot possibly be overtaken, since only 19,996 votes remain.

Once the first preference votes are counted, candidates who have reached the quota are declared elected. Their surplus votes are transferred according to the voters' second preferences. When all surpluses have been transferred, the lowest candidate is eliminated. His or her votes are redistributed among the remaining candidates according to the second and, if necessary, lower preferences. This process is repeated until all the seats are filled.

Under STV every vote counts, since the voters can transfer their support to other candidates if their first choice is not elected or piles up a landslide victory. They no longer need to worry about wasting their vote — if they are impressed with a particular candidate who they think may not attract enough votes to win election, they can indicate second and third choices.

Transfer vote mechanism also used to fill vacancies

STV means people power as opposed to party power, since it allows individual voters to choose between candidates as well as parties. If a voter thinks an incumbent member of his preferred party is not doing a good job, he can vote against him without voting against his party. This allows the voters to replace members they are unhappy with and substitute members of the same party. They can bring new blood into the legislative chamber without having to throw out the government in the process.

Voters in Tasmania took advantage of this feature when they went to the polls in 1986. Fifteen of the 35 incumbents were defeated, including the speaker of the legislature and two former cabinet ministers. Despite this, the party standings remained exactly the same as before the election.

When vacancies occur they can be filled in either of two ways. A by-

election can be held to fill the vacant seat, just as it is under our present system. The vacancy can also be filled using a procedure known as a "count back", in which the successful candidates at the previous election are reconsidered. The retir-

ing member's votes are distributed as though he or she had not been elected, and the votes are recounted from that point. This allows his supporters to decide who his replacement will be.

Political parties wield much less power under STV than under any other system. None of the candidates can be elected without reaching the quota unless the others have all been eliminated. Consequently, the candidate's standing with the voters is more important than his position within his party. The voters alone decide who will represent them — not the party hierarchies or the electoral boundaries.

Our traditional voting system reflects the philosophy of majority rule, produces "representatives" who are elected against the expressed wishes of many voters, and gives political parties undue power over all citizens. Only the single transferable vote can resolve these problems. Therefore it should be adopted for all federal, provincial and municipal elections.

A Burlington resident, William Frampton is Metro Region vice-president of the Freedom Party of Ontario.

Burlington Post, November 22, 1989

Democracy, but not freedom

It was so refreshing to read the Comment article (The Post, pg. 4, May 4) by William Frampton. Most people are so blinded by the idea of democracy they fail to ask themselves how free we, as individuals, really are. So many things are determined for us by our government and society, and it all costs us money.

Almost everyone agrees our taxes are grossly mismanaged. We certainly don't have much choice as to how 50 per cent of our earnings are to be spent, and a good portion of what it is being spent on we don't agree with.

A few more questions to ask yourself:

In a place of employment

where there is a union, can I as an individual make a contract with the employer regarding my salary, pension, benefits, etc. Furthermore, if I am satisfied, can I continue working (or for that matter withdraw my services for a while) in contrast to a majority union vote?

As a responsible businessman, can I choose to trade with anyone, anytime, anywhere, to everybody's satisfaction?

As a farmer can I choose to produce what or how much I want?

Doesn't "society" stand ready to grab any profit or wealth an individual can produce and/or accumulate and distribute it unfairly

to non-producers? Exceptions, of course, being some extremely wealthy persons who do not pay any taxes at all.

If I am my brother's keeper (and I keep a lot of "brothers" through my taxes) why are my brothers not my keepers, and we can all happily keep each other?

But what then are we going to keep each other with, if nobody produces any wealth such as goods, services, etc.?

Now government and taxes for the individual's and the nation's rights and safety are certainly a must, and naturally the very young, the elderly and the sick should be taken care of, if through no fault of their own it is needed.

Don't get me wrong. Of the tyrannies in existence today, democracy is by far to be preferred, but true freedom we ain't got!

Gertrud Jorgensen, Burlington.

Burlington Post, May 16, 1990

Upholding rule of law is everyone's concern

In a departing public statement before retiring from the bench, Ontario Chief Justice William Howland has delivered a timely warning about the perils of systematic violations of the rule of law.

"When people say, 'I am going to defy the law' — and I have read that several times — I don't think they have stopped to think of the ramifications if everyone did it," he said.

With appropriate judicial restraint, Howland carefully avoided naming names or citing instances of defiance, but his remarks coincide with continuing defiance by major food chains of the provincial law restricting Sunday shopping. While this unwieldy and controversial legislation inhibits

freedom of choice, and should be repealed, it should nonetheless be obeyed so long as it remains on the books.

In a democracy, non-violent civil disobedience can only be justified as a last resort when profound questions of moral principle are at stake. For example, Martin Luther King Jr. had ample grounds for deliberate violation of segregation laws in the United States, and willingly accepted the consequences of his actions by going to jail to affirm the sincerity of his protest.

But, in his remarks, Ontario's retiring chief justice also said that if a law no longer represents the will of the people, it should be changed — a further reminder of how central the rule of law is to the peaceful functioning of our society. With polarized issues like Sunday shopping, however, it's hard to determine when a law no longer represents popular opinion. Polls are an imperfect gauge of popular sentiment.

Unpopular laws provoke resentment, especially when they offend so fundamental a principle as freedom of choice. In democratic societies, though, there are processes for changing them, short of defiance. Opponents are free to lobby for change and to challenge laws in the courts.

In Ontario's Sunday shopping controversy, those defying the law — and proclaiming their intention to continue doing so — undermine their cause. The same food retailers would doubtless be outraged if they were victimized by law-breakers — by week-day pickets impeding access to their premises, say.

The rule of law serves to protect everyone. It's a fundamental constitutional principle which Canadians have long honored and should continue to uphold in all walks of life.

Unjust law should be resisted

I strongly object to your hazardous editorial defence of the "rule of law" (*Upholding rule of law is everyone's concern*, Free Press, Jan. 11), which was improperly applied to Ontario's Sunday shopping controversy.

Your argument that an unjust law "should nonetheless be obeyed so long as it remains on the books" was ill-considered, contradictory and dangerous.

One principle underlying the "rule of law" is the doctrine of "isonomia," which states that "The law must bear equally on all, and not favor one citizen over another." Is it possible, even by the furthest stretch of the imagination, to say that Ontario's Sunday shopping laws adhere to this "rule of law"? Not by a long shot.

In a free country, law is the collective organization of the individual right to lawful defence. A just law, (i.e., a law based on the "rule of law") is one which (a) recognizes and protects indi-

vidual rights, (b) is consistent, (c) applies equally to all.

On all three counts, Ontario's Sunday shopping laws fail miserably. As they are not based on any fair or objective "rule of law," there is no moral obligation on the part of anyone to obey them, merely an artificial legal obligation to do so. Under such circumstances, I suggest it becomes each individual's civic responsibility to do everything in his or her power to resist such a law, even to the point of defiance if necessary.

However, you correctly assert that "in a democracy, non-violent civil disobedience can only be justified as a last resort when profound questions of moral principle are at stake." But considering this along with your own acknowledgment that Sunday shopping laws "offend so fundamental a principle as freedom of choice" (the very basis of morality!), how can you possibly justify advocating continued obedience to them?

What you're asking the public to do amounts to something even worse than blind obedience, which is characteristic of authoritarian and totalitarian regimes, not of free democracies.

Ontario's Chief Justice William Howland has similarly argued that we should continue to obey Sunday shopping laws despite their "unpopularity." By correctly pointing out that the rule of law "is what separates us from what happens in South and Central America," he leads us to the false conclusion that continued obedience to bad laws will prevent, in his own words, "the kind of anarchy recently demonstrated elsewhere in the world." Nonsense. The very opposite is true.

But leave it to Ontario Premier David Peterson to offer the most shallow of all justifications for Sunday shopping laws. In response to the Gallup poll showing a majority of Ontarians favor Sunday shopping, Peterson replied, "I don't think you can govern on the basis of polls." Oh, really? If so, on what basis does he govern? Whatever it is, it sure isn't the rule of law.

JAN 20 1990

ROBERT METZ
President

Freedom Party Of Ontario

January 11, 1990

January 20, 1990

LAWS

January 20, 1990

Blind obedience sometimes worse than going to jail

Can we entrust our minds and bodies to the same soulless machine that runs the post office and Via Rail?

By Marc Emery
Guest writer JAN 20 1990

In reference to Sunday shopping laws, Ontario's Chief Justice William Howland and The London Free Press argue that breaking the law is no way to change a bad law.

I disagree. If you want the law respected, make it respectable.

Canada now has more laws that abrogate legitimate individual choices than it does against actual crime.

The government owns or controls all major utilities and alcohol outlets, gives preferential status to so-called minorities and controls property rights through pay-equity laws, rent controls and Sunday shopping laws.

The government controls and forces participation in our state school system and our monolithic state medical system. Incredibly, we have entrusted our minds and our bodies to the same soulless machine that runs the post office and Via Rail.

Any law that prohibits peaceful and honest activity based on consent is a bad law. The list of violations of individual freedom is endless and this is because we have democracy.

TYRANNY: Democracy is a tyranny that permits vested interest groups to obtain unearned wealth or privilege at the expense of that most vulnerable minority, the individual, who has no power in the political process.

Are we supposed to play by the rules the state has set up which gives every advantage to itself? No way!

Many of us who value individual freedom cannot wait until we are old and grey.

Breaking the law on principle, through non-violent civil disobedience, is the only way to get rid of bad laws any more. Ask those in Poland, East Germany, China, Romania, Lithuania or Czechoslovakia if they would be better off pledging blind obedience to the state.

Hitler was elected in a democratic process. Would we condemn those that opposed the elected Nazi regime because Germany was a democracy?

Governments in democracies can get as perverted and reprehensible as dictator-

ships. At least in a dictatorship, most people know who their enemy is. In a democracy, it is difficult to face the fact our vote-wielding neighbor is likely the enemy.

The illusion persisting in Canada that significant change can be accomplished by voting every four years has not changed anything. Socialism and statism advances each year, as do inevitable increases in taxes, national debt and government dominance.

HONORABLE WAY: Breaking a law and publicly announcing your intention to do so is the only honorable way of changing bad laws. It poses no threat to any other individual while avoiding the process that is slowly destroying a potentially free society — democracy.

In breaking the law, the individuals in Ontario know you are willing to make a sacrifice for change.

Gandhi, Martin Luther King, H. D. Thoreau, Lech Walesa, Canadians Henri Bourassa and William Lyon MacKenzie and thousands of others broke bad laws impinging on individual freedom. They went to jail, and they were right to do so. Many of these true freedom fighters won — and many died.

JAM THE JAILS: If enough individuals in Canada were willing to fill the jails for a freer society with dramatically less government intervention, this would accomplish what is impossible through the democratic process.

Since revolution is inevitable in Canada at the rate the state is gathering power, going to jail in thousands now by breaking these bad laws is infinitely more humane than what will eventually come to pass.

A revolution is needed in Canada, one that will render the state impotent. From there individuals can rebuild a nation whose basic values are consent, tolerance, freedom of choice, and an end to coercive state power.

If there are to be role models for this kind of change, I offer myself as one.

I have broken the Sunday shopping law to change it, and will continue to do so, probably for the rest of my life until individual freedom, without compromise, is enshrined in the constitution and judges like William Howland are protecting individual rights over the interests of the state.

Editor's note: When submitting comments to *Speaker's Corner*, include your name, address and telephone number. We pay \$25 for columns printed. Unused manuscripts will not be returned.

SPEAKER'S CORNER



MARK EMERY is a London businessman and political activist.

Society knows the danger of unbridled freedom

Marc Emery's passionate defence of freedom, *Blind obedience sometimes worse than going to jail* (Free Press, Jan. 20), is seriously flawed.

He forgets a basic principle — in order to be truly free, individuals within a given social organization must each give up a portion of their freedom, for the common good. In serving the common good we aim at achieving a kinder, gentler nation.

Alexander Pope described "life in the state of nature" as "nasty, brutish and short." Animal rights activists get caught in the same trap as Emery. The reality of life in the wild is harsh, short and violent. Domestic animals live a mundane, shackled and regimented life. However, they are spared the pain and violence their wild cousins, particularly the less dominant, go through on a daily basis.

Life without a social safety net is not very free. Unbridled capitalism is not very kind to the less fortunate. Unrestricted capitalism tends toward monopoly and oligarchy. Canada is a prime example. With no real inheritance tax, by global standards, we are very much an oligarchy, with a few families dominating our commerce and industry.

Elimination of state education and medical systems would condemn too many citizens to illiteracy and bar access to basic health care. Thirty-seven million Americans do not have the luxury of basic health care; many millions more, with private health insurance, are a serious illness away from bankruptcy.

At face value, Sunday shopping appears to be a simple freedom issue. However, Sunday shopping laws do allow shopping at more and more convenient hours, six of the seven days of the week. Allowing total shopping freedom on the seventh day takes away the freedom of those who will be asked to give up their family day or day of rest. Sunday shopping is an assault on the family, the very basis of a free society.

Democracy is a great balancing act. Leaders of the day must decide what is the common good. More often than not the common good and compassion are one and the same. Stronger individuals might consider an enhanced, more prosperous lifestyle in a more stateless society. Yet, even the strongest can be stricken with personal tragedy.

Freedom is a precious commodity we Canadians do take for granted from time to time. The Marc Emerys of the world are important contributors for that very reason. However, the sacrifice of a little of our personal freedom, helping weaker members of society, is preferable to "life in the state of nature."

ALLAN SPICER
Port Burwell

January 31, 1990

Whoa, Marc, before we try tyranny let's consider the consequences

There is no sensible comparison between our own democratically passed Sunday shopping laws and recent events in dictatorships around the world.

By Michael K. Smith
Guest writer

JAN 27 1990

If Marc Emery didn't appear so serious about his beliefs, he'd be a very funny guy.

Emery wrote in the Jan. 20 Speaker's Corner that "breaking the law on principle, through non-violent civil disobedience, is the only way to get rid of bad laws any more." He went on to draw an analogy between Sunday shopping laws and the past year's events in China and Eastern Europe.

Apart from some minor points, there is no sensible comparison of these things.

A BIT MUCH: Don't misunderstand me: I think the Sunday shopping law is ridiculous, and to have supermarkets and department stores open Sundays and even certain holidays (Boxing Day for instance) is a convenience I could grow to love. Still, I don't feel that strongly about it, and any way the matter turns out will be fine with me. And, while Emery is willing to go to jail for his beliefs (that's his right, after all), to suggest a revolution is in order seems a bit much.

Granted, he means (I think) that he would go to jail for a cause, that he wants to be a role model, and the revolution he seems to be calling for looks like a non-violent one. What is the point? Would it change anything?

And, what form of non-democratic government would preside in Emery's version of Utopia? He cites a litany of heroes in his column, not the least of whom have any relevance to Sunday shopping, if that is indeed his issue.

Among others, he notes that Lech Walesa "broke bad laws impinging on individual freedom." True, but remember, Walesa went to jail because he spoke out repeatedly against a repressive military regime. Walesa and the Polish Solidarity movement demanded free speech and freedom of assembly. They wanted a role in the operation of gov-

ernment, and they demanded free elections.

That sounds suspiciously like they were seeking democracy (a thing Emery calls a "tyranny"). Incredible as it seems, they wanted a democratic form of government.

Walesa went to jail for this, not because Poles were running from democracy, but rushing toward it, and certainly not because he wanted Gdansk shipyard workers shopping on Sunday.

Emery asserts that democracy can be implicated for electing Adolf Hitler. This idea is not only faulty in its logic, but ultimately inaccurate.

While Hitler was elected to the German parliament initially, his rise to dictator had nothing to do with democracy. With the help of his SS troops, he employed intimidating terror tactics to drill fear into the average person, and to the rest of the German population — still reeling in the 1930s from the disastrous effects of the Great Depression and the unreasonable reparations price demanded in the Versailles treaty — Hitler appeared as a veritable savior.

Nevertheless, it is clear Hitler took power — seized it — by suppressing the democratic process.

Let's take a reality check and put this thing in its proper perspective. The Sunday shopping issue is important to many people on either side of it, but rather than proposing rational solutions, Emery demands revolution.

Hmmm, I don't know. Perhaps the only way to settle it (since the province has left it to municipalities to decide) is democratically. Put it on a municipal referendum, like those zany people do all the time in California, and let the people decide.

Sunday shopping is not quite in the same league with the ideals that Rev. Martin Luther King, Gandhi and Nelson Mandela fought for. Open stores (or fighting about it) will not feed Ethiopians, house the homeless or save Brazilian rain forests. Going to jail for opening one's store on Sunday is simply not

as important nor as noble an act as one person blocking an army tank with his body in Tiananmen Square.

Emery writes: "governments in democracies can get as perverted and reprehensible as dictatorships. At least in a dictatorship, most people know who their enemy is."

Democracy is not perfect, but neither are the people who run democracies, so why should this so disappoint Emery?

What alternative is there to the imperfect democracy? What — in practice, not in theory — works better than democracy?

Benevolent, wise kings such as Solomon are a rare commodity, so we must do the best we can with what we have. A democratic government is the best humanity has been able to devise and, although the process can be painfully slow, at least democracies allow for change. It was because of democracy that Americans were able to peacefully rid themselves of the Nixon regime, "perverted and reprehensible" though it was.

It is rare that the visible enemy known as the dictator is removed from office by anything other than several well-placed bullets. There is considerably less bloodshed when Canadians mark an X on the ballot.

WHINING FOR A REVOLUTION: Think about that before you go whining for a revolution. Revolution, whatever sort desired, is often less predictable than an election. It seems unlikely that revolutionaries consult Gallup polls before making their decisions.

So where does that leave us?

The heart of Emery's argument seems to be he wants to operate his business on Sunday, but he uses that platform to launch on an ambling tirade against the very form of government that allows him to say what he wants to say.

He shares tidbits of intriguing ideas (bizarre, but intriguing), and hints there may exist somewhere a blueprint of the Emery Utopian Society.

If so, let us have a look at it. Until then, persons may accomplish more if they exercise a bit more patience with our imperfect democracy, and if they use their minds rather than hearts to argue their positions.

Recall, Mr. Emery, the Chinese proverb, "be careful of what you wish for, you may get it."

That's something to think about the next time you are on your way to vote.

SPEAKER'S CORNER



MICHAEL K. SMITH
is a London student
currently between
colleges.

Standing up for rights of individual

In the recent ongoing debate over Marc Emery's stand on the absoluteness of individual rights, the negative side always seems to assume that Emery is "forgetting something." He is not!

Allan Spicer (*Society knows the danger of unbridled freedom*, Free Press, Jan. 31) states that Emery is forgetting a basic principle. He is not!

To substitute the faulty premise of group rights for the principle of individual rights borders on the immoral. Any individual right which may be abrogated by the will (or whim) of the "majority" is not a right at all; it is a cruel joke, a joke whose fruition we have recently witnessed in Eastern Europe and China.

These countries' governments held as their ideal the sacrifice of the individual for the "common good." Should we be surprised when we see the consequences of holding such a philosophy?

Wake up, people! Politics is not a game we are playing. If we persist in our present course of action, we will find that the joke is on us and that we are all the losers. Let's get it straight: The faulty premise is group rights; the principle is individual rights.

Who speaks for the individual? I know of one such person.

JACK PLANT
London

February 14, 1990

It's time to give true capitalism a chance

Allan Spicer's letter, *Society knows the danger of unbridled freedom* (Free Press, Jan. 31), is typical of the way the general public has been deceived.

Spicer speaks of the common good — common among whom? To think of society as a collectivized mind or entity is absurd. Society is made of individuals, each uniquely different. The common good is a non sequitur used by politicians to gain power; it does not exist.

In a totally free society, freed from all government — which has never been tried anywhere in the world — everything would be run much differently than it is today.

Unbridled capitalism is not very kind to the less fortunate; well, neither is communism, in which everyone is the less fortunate. Democracy doesn't work either. How many decades have political leaders talked of helping the less fortunate? Governments have never solved the problem and never will, because political practices don't work.

Sunday shopping is not an assault on the family, it is an assault on freedom if a law is passed prohibiting it. No one should be forced to work, but some people would welcome the extra earned money. People on welfare are a good example. Not only would it give them a sense of earned worth, it would release them from the clutches of the government.

Two thousand years of dishonesty and deception are enough; let's give capitalism the chance it deserves.

February 14, 1990

GERARD BECHARD
London

PRO & CON:

Democratic Debate on freedom, individual rights, laws, in the pages of *The London Free Press*.

Free enterprise needs buffering by regulation

I suggest Jack Plant and Gerald Bechard should look at the historical record of unbridled free enterprise. The very reason governments began regulating and developing social legislation was the abuse of industry and business.

The abuse of the individual, including children, and assaults on our environment by the unfettered industrial revolution in England, precluded activist governments, or big government, if you will.

Our humane treatment of the aged, the infirm, and the handicapped has been legislated. I shudder to think where we would be, in environmental and social terms, without interventionist governments. The Rockefeller and Carnegie era had government agents killing organizing miners who only asked for a living wage and a safe environment.

There is a balance between government intervention and a competitive, innovative free enterprise. Without government regulation we end

up with monopolies, primarily concerned with the bottom line. It is encouraging to see the development of corporate consciences. However, I would be loath to trust free enterprise completely.

We have reached the limits of big government and funds to attack social problems. Creativity, in both the public and private sector, will be required for future progress.

Although I disagree with Mark Emery, Bechard and Plant in terms of their philosophy of the dominance of the individual, I value their opinions, which are important to prevent the potential tyranny of the state over the individual.

I would not relish the day where we could not have this debate. Individual freedom is very precious to me. However, I see at least some government intervention or regulation as necessary to protect the less fortunate or weaker members of our society.

February 28, 1990

ALLAN SPICER
Port Burwell

MANIFESTO A MASTERPIECE

The Manifesto of Entrepreneurial Democracy

Book Review -by Robert Metz

Alexandre Raab, author of *The Manifesto of Entrepreneurial Democracies* (1989), lives on his 400-acre nursery farm in Goodwood, Ontario and is described on the jacket of his book as "an extremely successful grower, horticulturalist, inventor and humanitarian who is chairman of the board of Canada's largest horticultural establishments." With the publication of his new book on entrepreneurial democracies, Raab has earned the right to add the title of political philosopher to his resume. Indeed, *The Manifesto of Entrepreneurial Democracies*, written in a simple spirit reminiscent of Frederic Bastiat's classic masterpiece, *The Law*, would make a worthy addition to anyone's free market library.

"Freedom," says Raab, "is like oxygen in the air. It is intangible, and invisible to the naked eye. We understand its existence only when we are exposed to an environment lacking it. This is an experience which is difficult for the intellect to perceive, but when experienced, it is easy to comprehend."

What Raab describes as an entrepreneurial democracy is in many ways what we at Freedom Party have been calling a free democracy: "The fundamental acceptance of man's equality and the value placed on every single life is the moral foundation on which entrepreneurial democracies are built. ...individual rights, enshrined in the laws and the constitutions of the entrepreneurial democracies, are the expression of the spiritual concepts of the great majority of their people."

As a system that "can exist only by consent of its people", Raab sees his entrepreneurial democracy relying on a "three-dimensional division of powers within a social system (which) may be expressed as: the limitation of political power over the judiciary; the limitation of political power over economic wealth; and the limitation of wealth over the political powers."

Seven of the book's ten chapters deal with issues of entrepreneurial democracies: *The Anatomy of Profit; Technology and Freedom; The Virtue of Multinationals; The Stress of Change; Economic Crisis and Unemployment; The Politics of Fear; and Alternatives to Entrepreneurial Democracies.*

From start to finish, Raab's insight, wisdom, and simplicity combine to shed new light on an issue that is fundamental to every free nation's political survival. Here, taken from various unrelated points in Raab's book, is a sampling of quotable quotes guaranteed to offer food for thought:

"The solution to man's inhumanity to man is not found in the concentration of power but in the division of power."

"No redistribution of existing wealth can raise the living standard of the poor; only the creation of new wealth can do so."

"Excellence by definition is nonegalitarian, and its opposite is mediocrity."

"In slave societies there is always full employment."

"Merchants of fear are polluting men's minds with continual prophecies of doomsday, which, according to them, can only be prevented if we abdicate our rights and submit voluntarily to rules and limitations on the exercise of our very basic rights."

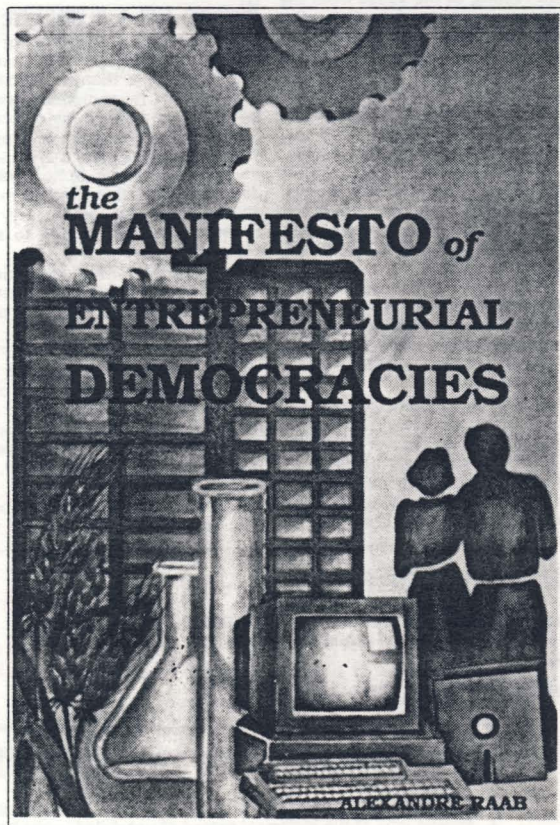
"Shortages are created by regulatory forces; abundance is created by entrepreneurial pursuits in an environment of freedom."

"Profit is and will always be an essential component of the betterment of life on earth."

"In a competitive environment, the interest in survival imposes on an entrepreneurial society the morality of honesty. In a state-controlled society, the interest in survival breeds corruption."

"Without freedom there is no motivation. Without motivation there is no pursuit of knowledge, and without knowledge man is nothing but a naked ape --- and the cruelest ape of all."

"The prerequisite for a peaceful world is that within its own borders every state respect and accept the multiple diversity of its citizens and freely accommodate their individual interests."



Such is the stuff of which Alexandre Raab's *The Manifesto of Entrepreneurial Democracies* is made. The hardcover version is only 108 pages long and can easily be read on a relaxing evening, but it's the kind of book you'll want to pick up again and again. A delight to read; I highly recommend it.

The Manifesto of Entrepreneurial Democracies (copyright 1989 by Alexandre Raab) is published by Sagesse Editions (a division of Sirdan Publishing), P.O. Box 217, Station T.M.R., MONTREAL, Quebec, H3P 3B9. Hardcover: \$19.95.

HIGHLY RECOMMENDED

FOCUS ON THE

ENVIRONMENT

Individual, government and corporate responsibility for the environment are discussed by five local people in this round-table forum chaired by freelance writer Mary Malone

ALAN
BRYANT

Lawyer, former chairman of the Environmental Appeal Board of Ontario

ROBERT
METZ

President of the Freedom Party of Ontario

DAVID
OGILVIE

Chairman of the zoology department, UWO, teaches a course in political biology

DON
SIMPSON

Professor at the business school, UWO, teaches sustainable development

DAN
SWEITZER

Geography teacher at Westminster Secondary School, member of Thames Region Ecological Association

Malone: There are probably several reasons why we haven't recognized the value of the environment until now. One theory is that, from a business point of view, natural resources have been considered as economic externalities or free goods.

Simpson: The guts of that attitude is a dynamic philosophy of how we feel about our own history. For example, we're proud of the pioneers that came here and opened up Southwestern Ontario. And what did they do? They cut down the forest.

We're horrified at a new generation of pioneers in Brazil burning the Amazon, while we still hold up our own pioneers as heroes.

Another example: I grew up in the Nickel Belt and I sucked in those sulphur fumes proudly because they kept my father working. When that smoke stopped, it meant there was a strike on or the mines were closed and our fathers were out of work. Now, of course, I'm horrified with what goes into the air.

So we're all experiencing a kind of emerging understanding, along with a sense that there are alternatives.

I'm starting to come 'round to a more holistic way of thinking. Our problem in our society is that our basic philosophy has been reductionist: cause and effect. We keep breaking things into the smallest bottom-line points. But a business person can no longer think of air, soil, water or trees as free goods. They have to be understood as part of the circle. We are now slowly starting to realize that almost everything is related to everything else.

Ogilvie: I don't believe that just looking at the economic issues will help us to understand the implications of something like the greenhouse effect. We need to understand the environmental science that's involved.

Metz: But how do you expect to get past the very simple questions that most people ask: "Why should I pay for this? It's not my problem? I'm only willing to pay so much." Whether you like it or not, that is the simplistic way that people look at things.

Ogilvie: I think it's clear that people are willing to pay for introducing environmentally sound products and policies. Some of the polls indicate consumers would not object to having a few extra dollars tacked on to their hydro bill if that would result in a cleaner environment.

Sweitzer: The holistic approach is logical; it's an example that nature has given us. There is no clear start or finish, no simple cause and effect. Everything in nature is done cyclically. Everything returns to something else.

Environment and economics have to become interrelated. For example, in a more local economy, you wouldn't have to transport goods over wide distances. You'd cut down sulphur dioxide and decrease the greenhouse effect.

I've found that the best education is multidisciplinary, where you can understand how economics, history and the environment all interrelate. And you must start this education at a very young age.

Malone: The problem is that everybody wants to participate in the profit end of a cycle and to stay out of the losing part of the cycle.

Metz: I'm going to state outright that it's a hopeless cause to try to impress upon the masses a new awareness or a major attitude change. You have to direct your efforts to the economic system.

If you'll notice, wherever pollution and environmental deterioration take place on this planet, it's always under the direct jurisdiction of a public body — usually a government. Our waterways are polluted because they are publicly owned; we have tremendous pollution on our highways because they are publicly built and financed. I think we should have a total licensing system for using the roads. It would cover the cost of construction and pollution, and include paying tolls.

You have to tie benefit to cost to get the response that you want. I don't think, if you add a tax here or there, the citizen is going to connect that to his responsibility for the particular product he may be using. The economic connection should be much more immediate.

Ogilvie: We have too damned many cars in downtown London. How about a system where anybody who wants to enter the core during rush hour would have to pay a special fee?

Simpson: That's a last resort, but Singapore already does it. Everyone there realizes that the only way they can survive is to make such decisions.

In London, you would have been laughed at five years ago if you suggested it. But now? People might be willing to debate it. Londoners may be getting ready to consider such drastic measures.

Bryant: I don't think that attitudes, economics and the environment are all separate issues. Take the pulp-and-paper industry, which is probably responsible for a tremendous percentage of our gross national product. In the 1960s, they were among the worst polluters in Ontario:

destroying rivers, using them as sewage treatment. And I prosecuted such mills in northern Ontario. But no one up there particularly liked someone coming from Toronto to prosecute their mill because it meant loss of jobs.

The questions now are do we have the technology to do better and what will it cost?

There is sometimes a gap — depending on the company, there is sometimes a very big gap — between the best available technology and what they're prepared to spend the money for.

Malone: Are you saying that the technology is not available or that the business decision has not been made to use it?

Bryant: The business decision has not yet been made.

Consider this. If it becomes more economical to recycle and de-ink newspapers, what's going to happen to some of the pulp-and-paper mills? I know what's going to happen. There will be fewer mills. It will be environmentally sound, but there will be a price to pay. I won't have to pay it, but the guy living in Kapuskasing will pay because he or she won't have a job any more.

Sweitzer: We have to make the newspaper companies accountable for their own recycling programs.

As for people losing their jobs, as we start utilizing a lot of this recycled paper, we're going to create new jobs. Employment has to be redirected into the new alternatives.

Bryant: Fine. But what do you say to the member of Parliament from Kapuskasing where all those jobs are lost? Environmentally sound management may create as many jobs as it loses. We don't know. But it is going to cause tremendous dislocation.

Simpson: Let's put this jobs issue in another perspective. All around the world, because of scientific advancements and business incentives, everyone is now making products that use a smaller percentage of materials than ever before.

When I was growing up, we Canadians used to say that we didn't want to remain hewers of wood and drawers of water. But, in the backs of our minds, we knew we could always do that and be rich. We won't have that to fall back on much longer. If we don't become more intelligent about our economic and development decisions, by the year 2020, we could have the problems that Argentina has today.

We are getting to a crunch. Our future successes on the world stage will depend upon having the courage to take

ROUND TABLE DISCUSSION ON THE ENVIRONMENT

LONDON (October 23, 1989) - Freedom Party president and leader Robert Metz was invited to appear at a round-table discussion on the environment sponsored by the London Free Press. Its objective: "to look at the economic realities of how we can or should change our lifestyles and business practices to save the environment."

The article above, which continues on the two pages following, was the somewhat disappointing consequence of a discussion that spanned over two and a half hours. Most disappointing was the amount of material missing from the original discussion, material that was taped, transcribed and edited for publication in the paper's Saturday Encounter section in January 1990. Many of the published quotes by all participants appear much more cut and dry (and often completely out of order) than when originally expressed, and many of the topics dealt with during the discussion were not published at all, placing some comments completely out of context.

CONTINUED NEXT PAGE

"I advocate private property, independent initiative and profit incentives as the only ways we're going to solve our environmental concerns"



ROBERT
METZ

"Each individual can make an impact on the environment through their purchasing habits, disposal habits and the energy they consume in their daily life"



DAN
SWEITZER

"It depends on whether you give the consumer viable alternatives. It's obvious that there are profits to be made from controlling pollution"

a gamble, to bet the company.

Sweitzer: Obviously, the more global you can go, the more money you are going to make with more people purchasing your products.

However, from an environmental perspective, it's better to grow and manufacture products in your own country, utilizing the resources of your own land base, which saves energy and transportation.

Metz: I don't think there's any such thing as a local economy. The only thing that makes an economy local is some artificial barrier put there by governments.

I believe that going for a more local economy is tremendously harmful to the environment because you're encouraging diversification at the cost of our environment.

If I can get a product cheaper and more efficiently built from overseas, then it is not environmentally conscientious to reproduce that product here — and likely at a higher price, too. The higher price tells you right away that it's a waste.

Simpson: I half agree with you, Bob, but what if, on the other side of the world, the reason it's made more cheaply is because they are not concerned about the environment.

Metz: Well, it's a tough world. The rest of the world is poor because they have backward governments: socialist, fascists, right-wing dictatorship. These are all totally antithetical to environmental concerns. It has to come back to individual responsibility. And the only way you can exercise that is in an economy with an absence of tariff barriers and a free flow of goods, services and information.

Sweitzer: I don't agree that it must be an individual responsibility, a one-by-one choice, one-boardroom-one-choice, one-household-one-choice.

Metz: You can't force it on people.

Simpson: Well, actually, we can — with political decision.

What business is trying to decide is how serious is the public and political will on this issue. Business people want to know: "If I comply with the regulations, will

everyone else also do so? Or will I be the sucker leading with my chin? Does the government intend to enforce this?"

Bryant: In global markets, you can't really export your pollution because, whether they pump it up into the air from Indonesia or Sudbury, it has the same effect in terms of the global warming. We've got to change the mentality that you can just dump in another jurisdiction where they can't or won't enforce environmental regulations. In my mind, that is just unacceptable.

Malone: Are you saying it's morally unacceptable or unwise from a business point of view?

Bryant: Both. We just can't continue going to some of these countries and experiment with faulty medical products or use environmentally unsound practices.

Sweitzer: I agree. Everything we do locally does affect global issues. To exploit Third World countries where they have lower environmental standards, to dump wastes there for the sake of stimulating their economy is wrong.

We've got to change attitudes by educating people from the time they are born. That's the only way to have corporate leaders and politicians that are responsible.

Malone: Let's get to some of the changes we might see in our community. What changes are Londoners willing to make in their own lifestyles? Probably most people wouldn't mind less packaging. But what about fewer cars per household? Or banning central air-conditioning?

Ogilvie: It depends on whether you give the consumer viable alternatives. For example, the president of Cascade says he can make unbleached brown toilet paper, but that nobody would buy it.

I don't believe that. There are consumers who would be willing to buy it. We recently bought a package of unbleached coffee filters that was made in Sweden. Why wasn't it made in Canada? It's obvious that there are profits to be made from controlling pollution.

Sulphur dioxide and calcium sulphate, the byproduct

collected in smokestack filters have a certain economic value. We should encourage industries and public utilities to interface with each other. Maybe we need a ministry of resource recovery.

Bryant: Organic food is another example of money to be made in environmentally safe production. I don't know if it's just in vogue or if people are actually starting to show an attitude change.

Simpson: I worked for eight years trying to introduce solar energy into Africa. It was a fascinating experience to see all the pieces that you had to bring together. The financing: the banks wouldn't finance it because they didn't understand it; they weren't prepared to pay for risks. The governments wouldn't change their import regulations so, as a result, solar technology (is) coming in at sky-high tariffs.

It's a very long complex exercise to get new ideas accepted. It's possible, but you have to have incentives. Bryant: The problem is you have to get political leaders on side first.

Simpson: Another problem is costing. We understand traditional manufacturing. We can cost it and decide whether it's a good investment. It's harder to plot what the return will be on new, environmentally friendly practices because we aren't used to them.

Sustainable-development capital is another key point which I don't hear many of the environmentalists talking about. Part of our whole problem on a global basis is the unequal distribution of capital — the Third World debt crisis. Yet many of the people who are so upset about environmental issues, about chopping down the Amazon and so on don't link those two. Those countries aren't going to behave in a more environmentally responsible manner until we get over this debt crunch.

Metz: I'm opposed to government regulations and incentives that impose someone else's point of view on how you market your product. Lifestyle changes are only going to

Fortunately, the published debate has kept intact the contrast between Metz's views and those of the other panel members. Most striking is the almost dogmatic resistance to any real discussion of finding a solution --- particularly by assigning direct responsibility to polluters for their actions: "I don't agree that it must be an individual responsibility..." (Sweitzer); "The basis of this problem is that we think, erroneously, that there are definite right ways and wrong ways..." (Simpson); "Individuals must participate by sacrificing and by voting..." (Bryant); "The big impact will come from more people like us supporting regulations and approaches for massive conservation..." (Bryant).

But criticisms of government policy abound; each of the panel members had something negative to say about government policy on the environment, but only Metz was opposed to more government intervention and regulation, citing this approach as a major cause of environmental deterioration.

We encourage you to review the arguments above for yourself; Your comments, questions, observations, criticisms and compliments are welcome; remember, we have a letters' column and all reasonable submissions will be published, with editorial responses where applicable.



DAVID
OGILVIE

"We've got to change the mentality that you can just dump in another jurisdiction where they can't or won't enforce environmental regulations"



ALAN
BRYANT

"A business person can no longer think of air, soil, water or trees as free goods. They have to be understood as part of the circle"



DON
SIMPSON

happen when certain commodities become too expensive. Old tires are thrown in landfill sites now and not recycled because it's cheaper to use a government-subsidized landfill site. There's the government again, creating an artificially underpriced service.

As for getting a byproduct from this anti-pollution thing on smokestacks, that's not the most efficient way to get that substance.

We look at the corporation as the bad guy. He's not the bad guy. He's us. If you have shares in anything, you are the bad guy.

Simpson: I agree with much of what you are saying, but you lose me as soon as you start saying "the only way." The basis of this problem is that we think, erroneously, that there are definite right ways and wrong ways.

I'm finally beginning to understand why I was called Greek tragedy at university. The Greeks were wise enough to present a problem in such a way that you identified with the good guy until a second character enters who tells his story about the relationship. And you think, "Oh no, this must be the good guy." So the two of them are in conflict and the Greeks said "Work that one out, buddy."

Both sides seem to be the good guy and that's what life is about.

Metz: There is a conflict of interest, but there's never a conflict of rights, not if rights are properly defined.

Look, my interests end at my fence in my back yard where my neighbor's back yard begins.

Bryant: Can I comment on that? I don't think environmental issues are as simple as lines drawn on a map. We're finding more and more that everybody will be on both sides of the environmental issue. We are all part of the cause and we all have to learn to minimize the damage that we do.

It's a trade-off. The interests of any species cause degradation in the environment. The question is where are the

limits and trade-offs. If you stood up and said: "We're going to lose 20 per cent of our standard of living," some people would accept that for a better environment, although I'm not sure we'd get the same high support in the polls.

Simpson: Frankly, I don't think the big impact is going to come from what we each conserve individually, although I very much respect that. The big impact will come from more people like us supporting regulations and approaches for massive conservation.

For example, at Ontario Hydro, they've only just begun to make the leap beyond being an engineer-dominated company that was always looking for ways to increase supply. They went nuclear to do that. After a major effort of education and public pressure, those engineers are now starting put their creativity into conservation. Now that's an attitude change. That's the kind of entrepreneurship we're looking for. We're trying to introduce social innovations where we take money away from the short term and invest it in new ideas.

I recently watched the (Canadian) Petroleum Association make a presentation to their business associates about the scientific evidence of the global warming effect. A lot of the executives started to say: "You can't really prove that; you can't be absolutely sure." And he said: "Hey, I'm just telling you what the scientists are saying. You're right, they can't prove it. Now, you wanna gamble?"

It was the right way to send it back to them because, in business, you may do absolutely nothing about environmental issues in your company and nothing may happen. But, if the scientists are right, look at the alternative. And that's when the debate changes.

Ogilvie: I was really surprised to see in a recent issue of Canadian Business Magazine an article showing business people the costs of environmental problems, how it relates to the bottom line. The take-home message was: "Okay,

global temperatures are going to increase. That means fisheries and agriculture will change and, in some cases, for the better. Some crops will be grown further north." Simpson: When the risk starts to become so high, you turn to your entrepreneurial managers to find alternatives. If a company gets in an environmentally friendly new product early, it's got a market.

Another thing that really hit me at the petroleum meeting was that the managers were being torn apart. They were all getting hit at the breakfast table by their kids who were asking them, "What's your company doing about this?"

You try to defend yourself, to say "Look, it's a complex issue." But the kid says "Yeah, but dad, what are you doing about it?"

Malone: To wrap up, I'll give you each exactly one more minute. You can either reiterate what you feel is the most crucial issue. Or you can answer our last question: Are the ideals of our economic system — private property, independent initiative, the profit incentive — compatible with saving this planet?

Sweitzer: All right, I disagree with Robert (Metz). I feel that awareness is important and that we can build on it. Each individual can make an impact on the environment through their purchasing habits, disposal habits and the energy they consume in their daily life. And we have to provide alternatives if we expect individuals to act more responsibly.

Metz: I didn't say awareness isn't important. It is. But I think awareness has to extend into economics.

I advocate private property, independent initiative and profit incentives as the only ways we're going to solve our environmental concerns. I think all pollution is on public property. How can you operate anything at a loss and expect it to sustain itself? I also think that taxes and regulations are the worst way to try to solve the problem.

Bryant: In the 1980s, the environment problem has been

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driven by one value only and that's money. That's a cynical statement, but I am cynical.

There's no one solution to the problem. I believe the solutions lie in attitude change and value change. We must marry our technology to achieving certain goals and good leadership must come from government and industry. Individuals must participate by sacrificing and by voting. But we must participate.

Simpson: I agree that managers, in both the public and private sectors, have a major responsibility. We're trying to change our programs in business schools to include not only problem-solving, which is "What is logical and reasonable?" And not only implementation skills, which is "How do you make something happen?" But also the third aspect, which is vision: "Where do we want to be?"

We're trying to spotlight the alternatives. There are

entrepreneurs who can offer both technical and social innovation which people with a conscience can really get behind. It's possible to change.

Ogilvie: It bothers me that very often the press seems to emphasize the negative side of everything. There are very positive things happening that never get reported. We zero in on the bad guys and we don't talk about the good guys. I was reading the other day about a little oil company in Alberta that spent an extra \$400,000 more than it was required to (in order) to eliminate emissions from its plant. This is the sort of the thing we need to hear more about. People learn by example. Any company that exhibits that kind of responsible behavior should receive great publicity.

Simpson: We can't talk about this crisis as if what's needed is just a technological fix.

Most of us don't want to change. But I think you're going to see some significant changes in the next 10 years.

Instead of focusing on all the evil people out there — the capitalists whose only concern is maximization of profits — I'm more interested in spotlighting the capitalists with a conscience who say: "Yeah, I got some concerns, too, but I've gotta keep my company alive, so how can I do it and be responsible?"

One of the dilemmas of this revolution we're going through is that really hard-core environmentalists are having some difficulty adjusting to the possibility of a capitalist with a conscience.

Ogilvie: When the president of Scott's Hospitality (Kentucky Fried Chicken) takes public transit to work, he's providing an example. Will the junior executives follow his example? What do you think? ♦

ECONOMICS & THE ENVIRONMENT: A RECONCILIATION



TORONTO (October 29, 1989) - Between fifty and sixty Freedom Party members, supporters, and guests were treated to a refreshingly positive and future-oriented perspective on the environment following a Sunday morning brunch at the Constellation Hotel.

Guest speaker was Dr. Walter Block, senior economist of Vancouver's Fraser Institute, an independent Canadian economic and social research and educational organization dedicated to the task of objectively documenting government intervention in the economy. Possibly best known for its advancement of the concept of "tax-freedom day" (that day of the year when the average taxpayer has paid his tax obligations to various levels of government), the Fraser Institute is now taking on one of the most challenging issues of the day: the environment.

With its new book released in November 1989, *Economics and the Environment - A Reconciliation*, the Fraser Institute argues that "there is no intrinsic conflict between the market and the environment. A reconciliation between economics and ecology is not only possible but desirable as well." Using the building blocks of free market prices, private property rights, and a justice system that protects such rights, the book's contributors demonstrate how the economics of the market can be used to attain ecologically sound environmental goals efficiently and effectively.

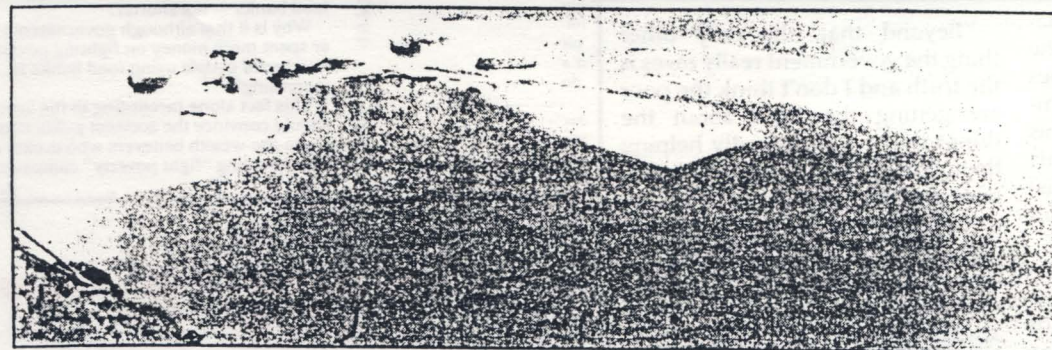
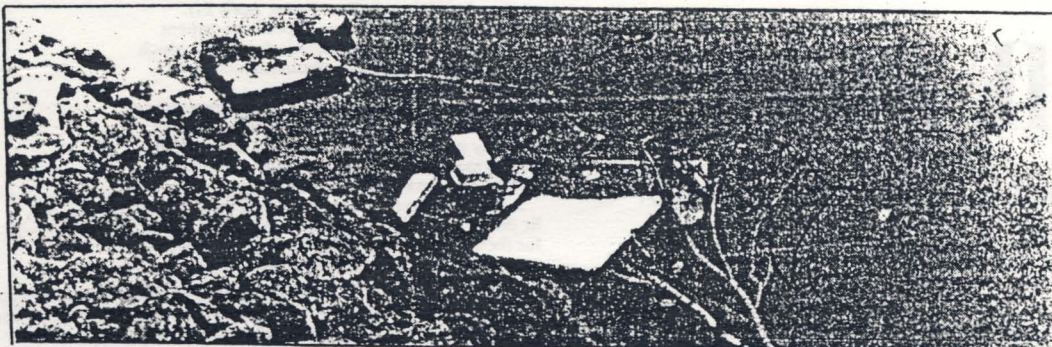
In face of the contradicting views expounded by many of today's leading environmentalists and politicians who argue that a global crisis appears unavoidable and that economic growth must be slowed through government action, the urgency of the Fraser Institute's message and advice is all the more significant.

Possibly the best way to capsuleize Dr. Block's message on the environment is through the following quote: "Privatize everything!" In a presentation that was both entertaining and informative, Dr. Block repeatedly demonstrated how governments and politicians have been evading economic realities and violating private property rights --- and how such government actions, policies and programs have become a major contributor to the world's environmental crisis. From acid rain to cigarette smoking, almost every conceivable environmental subject was touched upon.

Readers will be pleased to learn that Dr. Block's speech has been transcribed and will appear in upcoming issues of *Consent*, Freedom Party's newsletter of ideas and opinions on individual freedom. At the same time, videos of the presentation will also be made available to those interested. Details will be announced in the near future.



Debris doesn't threaten water quality — official



Scenes of debris in and around the recreational waterway today

Tribune photos/Cec Mitchell

WELLAND (Staff) — A Welland resident bothered by garbage floating in the Welland Canal recreational waterway is right on track, officials say.

Barry Fitzgerald of 491 Deere St. said now that ice covering the waterway is melting an "incredible amount of garbage" has been exposed and he is concerned because the waterway is the source of Welland's drinking water.

"Everyone should want to find those responsible in order to stop this from continuing," said Fitzgerald.

"I have to agree with him," said Brian O'Brine, chairman of the Welland Canal Parkway Development Board. "I haven't been appraised of any serious problem, but he's right."

"We do our best to patrol the lands, but we can't be there 24 hours a day," said O'Brine. "This has been going on since the canal was dug. I don't think there is any danger to the drinking water because it is all treated. But, it would cut down on taxpayer expense if people just didn't throw things in the canal," he said.

Al Smith, the Niagara Region's superintendent of water operations, said debris in the water, its quality is improved.

The Region has a water treatment plant on Merritt Island.

"There's not near as much garbage in the canal as there used to be when it was used for shipping," he said.

"The water is screened before it goes into the treatment plant," said Smith. "We take samples every four hours. The water is thoroughly checked and we send samples to the provincial Ministry of the Environment for analysis."

"I don't think there is any danger to water quality."

"We wish more people were concerned," he said. "If the junk wasn't there, we'd all be better off."

Welland Tribune, March 19, 1990

FITZGERALD ANTI-POLLUTION CAMPAIGN A SUCCESS!

WELLAND (March, 1990) - Barry Fitzgerald, president of Freedom Party's Welland-Thorold Constituency Association, has kept his promise; the one million gallons of raw sewage per day that was flowing into the Welland River has finally been connected to a sewage treatment system.

Thanks to Fitzgerald bringing the matter to the attention of the Ministry of the Environment early last year (see Freedom Flyer, Spring 1989), the city of Welland was ordered to hook up its McMaster Avenue sewage drain to a treatment system. The hookup, now complete, has created a \$488,000 expenditure in the municipality's 1990 public works budget.

Now, Fitzgerald has turned his attention to cleaning up the garbage floating in the Welland Canal: "Everyone should want to find those responsible in order to stop this from continuing." Further details about the issue are included in the newsclipping, reproduced above.

WHAT DO WE OWE THE POOR?

Should we be giving them a hand-out or a hand up?

An essay by
Sandra Coulson

March 31, 1990

PART FRUSTRATING, part
tragic, part comic. Helping

the Social Assistance Review Com-
mittee (SARC) was different

about it," Tom says. He wants them
to be more compassionate and

Meet the contrasting hot rationality of the Ontario president of the Freedom Party. Bob Metz describes his party's position as rational compared to the emotionalism of his opponents. Then he nails his points home with rapid, wide-ranging discourses on the state of Canadian polity.

"I'm trying to reverse a principle," he says of the party's campaign to change society's way of thinking. "People regard welfare as a right, not a privilege and I'm afraid it's not a right. No one has the right to the earnings of someone else."

"What the government 'owes' the poor," he says, "is the same as it owes the rest of us — protection of our individual rights and I would believe also the recognition the poor are individuals, not members of some big class that is arbitrarily called the poor...."

"Beyond that, the only other thing the government really owes is the truth and I don't think the poor are getting the truth about the things that are supposedly helping them. We've got to stop lying to the poor and stop convincing them all these programs we're putting in place to help the poor are in the long term helping them." Metz rhymes off barriers he sees raised against the poor: tariffs that set artificially high prices, minimum wage laws that price some workers out of the market, union monopolies on labor, educational requirements that are too high for the job.

"The ideal way to help the poor is through a private system — charity," he says. "Whether it's non-profit or profit or what form it takes or collective, as long as it's voluntary and as long as people who are supporting it want their money to go to it, that's the best way to do something."

about putting them up by
your bootstraps and leave the poor
to fend for themselves? Do we give

me that time from their morning.
But he couldn't find anything. He
has some talent to be a carpenter,

so some report is prepared
with statistics meant to prove other-
wise. It points out:

Minimum wage, welfare are sapping initiative

Regarding the headline *Minimum wage raise, welfare boost urged* (Free Press, April 24).

On the surface, this type of pronouncement may seem to many to be wonderful news, which would help the poor and eliminate food banks, etc.

This type of altruistic thinking, while sounding helpful, is actually counter-productive and will not only not help the poor, but will ensure that they remain so, and it will actually drive more people, not fewer, into the arms of poverty.

As long as governments think it is their "public duty" to abrogate people's self responsibility for their individual well being, they will continue to sap not only the initiative of the unproductive,

who are rewarded, but also the productive, who are penalized for being so with ever-escalating rates of taxation.

The inevitable result will be longer lines at food banks — not shorter.

Why is it that although governments have never spent more money on fighting poverty, the number of people using food banks is increasing?

This fact alone (according to the article) should convince the socialist politicians and share-the-wealth believers who dream up these self-defeating "fight poverty" campaigns.

R. J. SMEENK

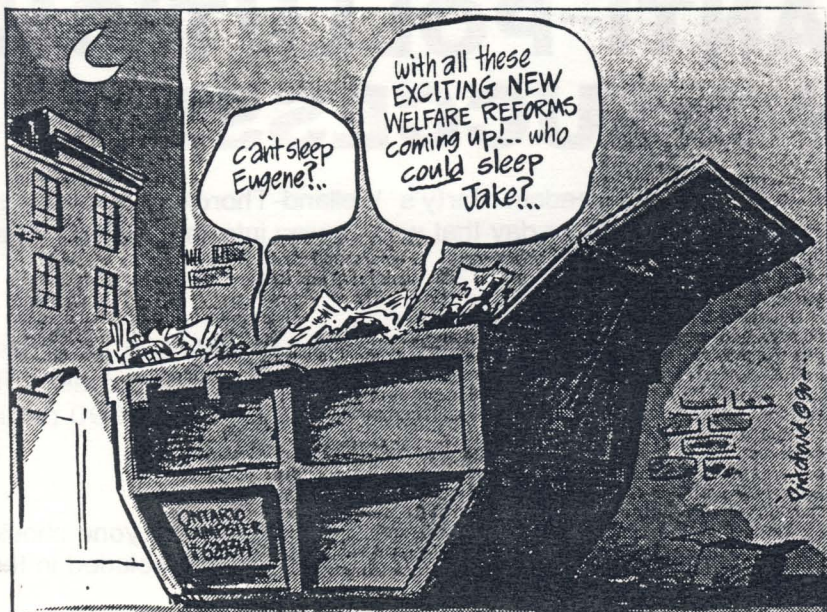
May 12, 1990

CHALLENGING THE POVERTY MYTHS

LONDON (August/89 - May 1990) - Freedom Party's 1985 provincial candidate for London North, Rob Smeenk, has made some waves with his August 19/90 submission in the "Speaker's Corner" column in the London Free Press (see reproduction, "Canada's poor should learn to help themselves"). Casting aside conventional attitudes towards the poor and poverty itself, Smeenk challenged the philosophy of dealing with poverty through high taxes and government deficits while expecting no accountability from those who receive the benefits.

His opinions created a wide range of responses and interest, mostly positive, as sampled by the editorial letters reproduced.

In another London Free Press essay on poverty titled "What do we owe the poor?", Freedom Party president Robert Metz was featured as the only contrasting voice against a tide of opinion calling for increased government assistance to the poor. A portion of the essay has been reproduced.



POVERTY

Canada's poor should learn to help themselves

Wrong people protesting about poverty

Sir: The article in Speaker's Corner, *Canada's poor should learn to help themselves* (Free Press, Aug. 19) by Rob Smeenk, is by far the finest and most impressive journalistic article I have read in a long time.

I am an independent trucker with an investment in excess of \$80,000 in a truck. I, like all small business people, have to work long hours to succeed and remain in business. Many weeks I leave home Sunday morning and return the following Saturday or Sunday and, believe me, the satisfaction of my labor far exceeds the monetary rewards.

Like Smeenk, I am getting sick and tired of people crying for more handouts. I am 100 per cent in favor of government financial support to the aged and handicapped; in fact, I know of many handicapped both physically and mentally who, in spite of their handicap, have cleared hurdles and scaled mountains and not only are a benefit to society but are also financially stable taxpayers.

It would appear to me that the wrong people are protesting. It is about time people like Smeenk, myself and the thousands like us picking up the tab told John Clarke and his followers that the free ride is over. When these people are able-bodied enough to march from London to Toronto to protest, why can they not put that energy into the work force?

I would like to say to Smeenk, let's organize a protest march to Toronto to cut welfare payments and put these able-bodied people to work and make them contribute to society and their country instead of leeching.

Unfortunately, as small businessmen we are too busy with our nose to the grindstone trying to meet our bills and pay our taxes; we do not have the time to protest.

MIKE MUMFORD
London

SEP 13 1989

Unlike Third World nations, Canada affords people the opportunity to work hard and to prosper.

By Rob Smeenk
Guest writer

Since John Clarke and his tiny band of Union of Unemployed Workers receive such a disproportionate amount of free publicity from their staged protests, perhaps a countervailing point of view might enjoy some newspaper space.

Their latest protest was against the beer and hotdog in the park photo in The London Free Press, claiming the picture was not representative of their ilk. Actually they can't afford beer says Clarke.

Oh, really. I realize it's unfair to paint everyone with the same brush, and of course many are not guilty, but let's ask the taxi drivers how many welfare, unemployment, and mothers' allowance recipients take cabs to the Brewers' Retail stores and liquor stores when their cheques come in at the end of the month. They tell you, as they have me, it's almost an avalanche.

In their march to Toronto this spring to "get poverty eradicated," the Union of Unemployed Workers tried to perpetuate the myth that "poverty is a crime perpetrated upon the innocent and the weak."

A crime perpetrated by whom? If there's a crime why aren't charges being laid by police?

Actually, their idea of poverty is laughable. They should visit Mexico, India or any other Third World country to see real poverty. Some of these countries have per capita incomes of less than \$250 a year.

These people think money grows on government trees. They don't realize someone else has to go out to produce the wealth they feel they're entitled to.

In this country we have political, economic and social freedom, the benefits of free education as we're growing up, free medical care, and living expenses if you need them. Basically, all the fundamental ingredients required to foster prosperity.

The way I see it is, if you're poor in this country, it's God's way of telling you you're doing something wrong, so you should change the way you're doing things instead of always blaming the rich or society for your problems.

THROWING MONEY: Throwing money at poverty has never and will never solve the problem. More than \$80 billion was spent in trying to create the late U.S. president Lyndon Johnson's Great Society. Yet, 10 years later, there was a larger percentage of poor in America. Most programs were actually found to be counter-productive — another example of the road to hell being paved with good intentions.

You can't legislate people out of poverty. If you could, why wouldn't every Third World government simply pass laws proclaiming that every one of their citizens have a new home and car and three meals a day? Presto, it would be so.

It isn't done because you can't legislate wealth or poverty in a free country any more than you can make a silk purse out of a

sow's ear. But don't tell this to the New Democratic Party. Liberals, poverty marchers, or share-the-wealth believers.

It isn't enough for them that governments already take more than 54 per cent of the average person's income in various taxes each year. They want to "overhaul" a \$2-billion welfare program which, by their own admission, is a "system that isn't working." They want to throw an additional \$600 million at it.

TAXATION WOES: If this were not so tragic it would be laughable, but higher taxes to pay for all these socialistic schemes are no laughing matter.

Modern taxation really began in 1917 as a temporary war measure and an income tax of two per cent was introduced. If the present rate of escalating taxation continues, it will take only 40 more years until we pay 100 per cent of our incomes to the government. Then, I suppose, we'll all get a guaranteed minimum income and we'll finally have the egalitarian nirvana about which all the freeloaders and socialists dream.

The old philosophy which created the incentives to make this country great was "to each according to his ability." And it worked. Governments were small, taxes low, deficits by today's standards were practically non-existent, and people prospered and helped each other out.

The new altruistic philosophy being promoted by the socialists of today is "to each according to his needs" and it doesn't work.

People run to the government for help, as a result the bureaucracy is huge and expensive. Taxes are high and deficits are astronomical. While this philosophy is dragging us into the muck of mediocrity, let us recall that people accommodate themselves to poverty in this country by their own free will. People always choose the economic level they'll accept. You are daily and constantly in the process of schooling yourself to accept the level of prosperity you have, or you are exerting extra effort to get more.

To Clarke and his band I say that millions of transplanted immigrants who came to this country with nothing, some not even able to speak the language, are now prosperous. The boat people and other Asians who practically swam the ocean to get here are making it, so what's your excuse.

NO EXCUSES: There's no excuse for not achieving success in Canada today. If you don't have the burning desire to better your life (and I don't mean getting more government money for less effort) you're cheating yourself and your loved ones with phoney excuses.

You're choosing a level of life that's poor compared to what you could have with the extra exertion of which you're capable. It's all on your shoulders and there's no way you can shift a bit of the responsibility.

Unless you do this and start operating at your full potential you'll never reach the quality of life within your reach, and which you desire.

Editor's note: When submitting columns to Speaker's Corner, include your name, address and telephone number. We pay \$25 for columns printed. Those wishing unpublished manuscripts returned should include a stamped, self-addressed envelope.

SPEAKER'S CORNER



ROB SMEENK is a London businessman

Blaming poor for poverty will provide no solutions

Sir: The Speaker's Corner feature which appeared in the Aug. 19 edition of your newspaper (*Canada's poor should learn to help themselves*) provides an excellent example of why reducing poverty in Canada has remained so difficult.

The observations and opinions put forth by the author are insulting to the vast majority of the poor, which is made up of children, the disabled, the elderly, single parents, and ethnic minorities. Sadly, many Canadians share the attitude expressed by the author. It should be recognized, however, that simply because this attitude is popular does not necessarily mean that it is correct.

Mounting evidence is demonstrating how firmly entrenched discrimination on the basis of gender, ethnicity, age, and social class is in Canada.

The approach of totally blaming the individual for his or her circumstances while conveniently ignoring the role society performs in the determination of this has long since been abandoned by serious social thinkers.

No solution to poverty can come from this attitude; its results only being a false feeling of moral superiority for those who hold it and increased stigma for those at whom it is targeted. Meanwhile, the wealthy continue to amass more and the poor continue to increase in numbers, which amounts to nothing more than maintenance of the status quo.

Without doubt, there is the factor of negative personal attitudes held by many poor individuals. However, if we look beyond these attitudes to the causes of them we might just find that they are largely developed in response to the callous perspectives held by many of those in better financial circumstances.

Attacking the poor has never provided solutions to poverty; attempting to understand them might.

ALAN ALLERSTON
London

Poor should help selves

Sir: Rob Smeenk's Speaker's Corner column, *Canada's poor should learn to help themselves* (Free Press, Aug. 19), expresses my opinion on the subject exactly and succinctly. Indeed, just about everyone I talked to agrees wholeheartedly.

MANFRED J. HERRMANN
London

August 26, 1989

NO FAULT INSURANCE CRITIQUED

TORONTO (January 11, 1990) - No-fault auto insurance comes into effect in Ontario June 22, 1990, following almost four years of political debate and over 13 million tax dollars spent on government studies. But before Bill 68 was passed in the legislature on May 28, 1990, FP's Welland-Thorold representative Barry Fitzgerald had an opportunity to address many of the faults in no-fault.

Reproduced at right is a portion of the minutes of Hansard Official Report of Debates for Thursday January 11, 1990, which features Fitzgerald's presentation plus some questions directed at him following his comments.

Even though Bill 68 is now law, the no-fault insurance debate is far from over. Lobby groups campaigning against the scheme plan to launch court challenges against no-fault on constitutional grounds, while the inevitable shortcomings of the new system will eventually force a political re-examination even if court challenges should ultimately fail.

The government itself is quite aware that no-fault insurance is fatally flawed and will not deliver any of the benefits promised by those who have been promoting it, particularly the promise of lower insurance rates. Its own auto insurance board last year concluded that any saving from no-fault will at best be only temporary while the cost of accidents will continue to rise.

Worse, the "savings" on insurance premiums is a hollow illusion at best since Ontario's new law shifts much of the insurance burden to the

Continued next page

The Vice-Chair: Our next individual is Barry Fitzgerald from the Freedom Party of Ontario. Mr Fitzgerald, you also will have 15 minutes and I suggest that you try to maintain a portion of that for questions.

FREEDOM PARTY OF ONTARIO

Mr Fitzgerald: Let us first consider the perceived underlying problem, excessively high premium rates. My insurance company tells me that with the rate caps, it now pays out 131 per cent of premiums collected and that costly litigation is its major expense. They are very evasive about how this loss is made up, but I have noticed that some companies have been insisting that applications for new policies—also, they try to get them to buy a home owner's policy or another type of insurance, so perhaps there is some clue as to how that is made up in that situation. Incidentally, you are dealing with that in section 76 of this act.

This is all because of price controls; they have not worked and they never will. But there is much that can be done to the civil justice system to make it more efficient, to streamline it and make it for the people instead of the lawyers. One suggestion I have in this regard is to allow lawyers to charge a percentage of whatever settlement would be handed down from the judge. This would destroy their incentive to prolong litigation and it would also be of benefit to victims who cannot afford to put the money up front for a lawyer.

Other changes are possible in making the court system less formalized, and I do not see any reason why the average person could not present his own case before a judge. The People's Court comes to mind, that type of system, where the judge inquires, finds the facts and gives a decision on that basis.

Benefit controls are not the answer either, and this appears to be what this bill is all about, controlling the benefits. One of the stated objectives of the bill is to provide incentives for people to obtain insurance. I would argue that it does the opposite.

Thinking back, before mandatory insurance, most drivers voluntarily purchased third-party liability in order to protect themselves from civil awards against them. Now it will no-fault, almost no civil liability, and most of the rationale behind the mandatory insurance is gone.

Let's look at the winners and losers of this bill.

Losers: seriously and permanently impaired victims. They will have to go to court just to get the right to sue that they have now. That is an expense.

Losers: people earning more than \$450 a week net. These individuals are going to have to buy supplemental insurance just to have basically the same coverage they have now. That is not going to make their total insurance package any cheaper.

Losers: lawyers. Let's not grieve about that one.

Winners: Insurance companies, at least initially, by the reduced litigation, benefits and tax, but I expect this will be eroded by future regulations and the expected increase in accident rates.

I would also expect that benefits will have to be increased. There is a balancing act going on here and the equilibrium is not very good. This bill proposes that there be no relationship between the actual loss and the benefit paid, and that is something I strongly object to.

Another concern is the effect this bill will have on competition. It appears the accompanying regulations could produce 150 different insurance companies that have the same premiums, the same risk classification and the same premium rates. In a free market, with that many companies, consumers should be well served. Unfortunately, it takes the whim of only one government to see that they are not.

I would like to remind the committee members of the last piece of no-fault legislation that was before you in the Legislature, Bill 162. A comparison shows this Bill 68 to be much less generous to victims, so prepare yourselves for an organization of injured motorists outside.

The Vice-Chair: Any questions? I have not been given any signal.

Mr Kormos: As I asked Mr Palk, how representative do you believe your views are of the community that you come from?

Mr Fitzgerald: Well, Peter, I have asked around at work and nobody really understands it.

Most people do not even realize that these hearings are going on or that there is any shake-up in the insurance process at all. That would not make me very representative.

Mr Kormos: Okay, I hear you.

Mr J. B. Nixon: Just a comment, and I guess a question. As I have been following the debate that has been around for several years now on insurance and about insurance, what I find amazing is the very few people who even know who their insurance company is, and I do not know anyone who has read his insurance policy. Do you?

Mr Fitzgerald: Yes, I have.

Mr J. B. Nixon: Good for you. You are the first person I have met, quite honestly, who has read his insurance policy. I told myself I was going to do it, but I never did. And no one knows—now that you have read the policy, maybe you know; maybe you understood it.

Mr Fitzgerald: I read it and I understood most of it. It was a long time ago and I have probably forgotten most of it.

Mr J. B. Nixon: I was going to say I do not think anyone knows what benefits he is entitled to now under his existing insurance policy, which makes this discussion difficult. It has to be done. The discussion has to take place. The issues have to be debated and considered. But it makes it that much more difficult.

Mr Fitzgerald: Yes, I agree.

Mr J. B. Nixon: Thank you for coming.

Mr Fitzgerald: Thank you very much.

The Vice-Chair: I would just like to remind the committee that we meet again Monday at 1:30 pm. Until then, this committee stands adjourned.

The committee adjourned at 1700.

FREEDOM 200 PINS

In recognition of their commitment to Freedom Party over and above the call of duty, the following individuals have each been presented with one of Freedom Party's "Freedom 200" awards, an attractive gold-plated pin (2cm diameter) bearing the party's official icon (a green maple leaf with the white letters "FP" and Ontario's official icon, the trillium, each set inside the leaf) set on a base with "Freedom Party" spelled out in gold letters against a black background.

To qualify for the honour, each recipient must have been with the party for no less than one year, contributed above and beyond the minimum support level required, and attended a Freedom Party dinner or event at which the pin was awarded. Each of the people listed below have met these criteria and will be recognized as being among the first two hundred individuals who helped make Freedom Party a reality by becoming part of the solid foundation of support upon which our past, current, and future progress rests. Only 200 of the pins will ever be awarded.

The first 31 pins were presented by FP president Robert Metz on the September 1989 weekend of the Michael Emerling Art of Political Persuasion Workshop, while 6 more were presented at FP's Sunday morning brunch with Dr. Walter Block on the environment in late October 1989. More awards will be presented at upcoming functions and/or events.

Congratulations are extended to each of the following recipients listed below; they are among those whose past and continuing support of Freedom Party will always be recognized in the challenging years ahead.

Awarded September 22, 1989:

Paul Blair, Sandra Chrysler, Gordon Deans, Frank Doberstein, Lynda Doberstein, Dr. William Downe, Michael Emerling, Marc Emery, Barry Fitzgerald, Ian Gillespie, Andrea Hanington, Kenneth H. W. Hilborn, David Hogg, Murray Hopper, Greg Jones, Barry Malcolm, Brendalynn Metz, Robert Metz, Ray Monteith, Gordon Mood, Lawrence Mood, Lois Mood, Debbie Newman, Tom Ofner, David Pengelly, Rob Smeenk, Dave Southen, Andrew Steckley, Bill Trench, Lloyd Walker, Robert Vaughan.

Awarded October 29, 1989:

Chris Balabanian, Walter Block, Cathy Frampton, William Frampton, Mary Lou Gutscher, Jack Plant.

Continued from previous page (NO FAULT INSURANCE)

taxpayer. For example, by ending the requirement that insurers reimburse OHIP for medical treatment of accident victims (which will increase OHIP's expenditures by over \$40 million annually) and by eliminating a 3% tax on insurance premiums (which represents an additional \$95 million shift in the annual tax burden), taxpayers, whether they are drivers or not, will be forced to assume the burden of paying for the costs of accidents in Ontario.

"No-fault" is simply another way of saying "no-responsibility"; as a recent newspaper editorial correctly observed, "With the fear of fault removed, the incentive to drive carefully will surely be diminished." Thus, it is not surprising that the new insurance rules will prevent over 90% of accident victims from suing those responsible for accidents, that 16- and 17-year-olds will no longer be licensed in Ontario, and that insurance benefits will be severely limited even to innocent accident victims.

No-fault is no deal. **Freedom Party** will continue to lobby against no-fault and for freedom of choice in insurance. Your support and input are welcome.

LETTERS

NO SUPPORT FOR SELFISH LOBBY

We withdrew support from the Freedom Party for as long as you continued a personally motivated, selfish lobby for Sunday shopping. Perhaps you think you have won that one; however, that effort would benefit a few and destroy rights for which employees have worked for thousands of years, the common pause. Having seen what 24-hour, 7-days-a-week open-for-business did and continues to do to family life in California, it is "progress" we can all do without.

Be that as it may, now that you are addressing the issues that affect everyone in the country -- particularly confiscatory taxation and forced bilingualism --- we will support that effort. Your nitpicking on APEC's stand prevents a larger donation: successful political action depends on alignment of like forces, not regimentation of every part of the force. If you examine the facts, causing splits between groups with a similar interest has been one way that our Fascist governments have managed to use to get their current power base. (If you don't agree that we have a form of fascist government, look up a good political science definition again.)

Thank you for the copy of The Case Against Official Bilingualism in Canada. I should like permission to quote from it --- with credit, of course --- in articles and/or letters to the editor.

One more comment on the present political situation: I reread George Orwell's Animal Farm last week and was struck by the similarity to Canada's political condition, especially with regard to the Meech Lake idea that Quebec and things French be part of a "distinct society". Led by Trudeau, The Farm shook off the shackles of colonialism only to suffer a greater loss of freedom so that now all animals are equal but some animals are more equal than others. Maybe you can make something of that thought.

Down with taxation.

March, 1990: Helen and Don Irwin, RUTHVEN, Ontario

EDITOR: We always appreciate learning the reasons why our supporters choose to support us --- and why they choose not to support us; thanks for writing to let us know your reasons on both counts.

To address both your concerns, however, perhaps the following explanation will help clear up a few misconceptions about the specific issues Freedom Party finds itself addressing from time to time: As an officially-registered political party, Freedom Party is a very different entity from most ad hoc lobby groups formed to lobby for or against a particular single issue; we must commit ourselves to many different issues which can often leave us in the uncomfortable position of offending some of our supporters on one issue by promoting another issue with which they may disagree.

As a party of principle which believes that the purpose of government is to protect individual freedom of choice (and to enforce its responsibilities), it's a risk we must be prepared to take or else our credibility will not long stand the test of public scrutiny. For us, every political issue is a freedom of choice issue, be it Sunday shopping, official bilingualism, high taxes, public education, health and welfare, free trade, etc.

In light of this, it is somewhat upsetting to find that you have regarded Freedom Party's campaign for freedom of choice --- in Sunday shopping --- as "a personally motivated, selfish lobby." We certainly cannot account for such an accusation, given that all party literature, public advocacy, and newsletter coverage on Sunday shopping has continually been focussed on the principles at stake behind the issue, the very principles on which our stands against taxation and official bilingualism are based. If you have discovered some inconsistency or contradiction in the manner with which we have approached any particular issue(s), please let us know by citing specific examples and references; we'll be happy to clear up any misunderstandings.

Our comments on APEC were not intended to cause any splits between anyone; they were intended to address an inconsistency in APEC's philosophy and to identify why much of the media has often painted organizations like APEC and COR in a negative light. Unlike APEC, which opposes official bilingualism on the grounds that it is an affront to "a democracy where the will of the majority prevails...", Freedom Party opposes official bilingualism strictly on principle --- the principle that each individual should have the right and freedom to conduct his or her affairs in the language of his or her choice regardless of the will of the majority (as in Quebec, where the majority supports making English an illegal language in certain areas of trade and commerce). We believe that making these differences clear to our supporters and members is a necessary part of our commitment to the principles that motivate

AND MORE LETTERS

us; however, such differences do not prevent us from participating with groups on an ad hoc basis.

Indeed, our participation with APEC and COR members at the public protest against the hiring policy of the Liquor Board of Ontario (see coverage, last issue) is a demonstration that Freedom Party has aligned itself with "like forces". In fact, we have on more than one occasion approached APEC representatives in various Ontario communities only to be met with indifference at best, and open hostility towards "political parties" at worst. Even though they may agree with us on official bilingualism, many APEC supporters, like yourself, may have found themselves uncomfortable with other issues supported by Freedom Party.

For the interests of all concerned, we should make it clear that, as Freedom Party members and/or supporters, our contributors have every right to direct their contributions to the issue of their choice --- or away from an issue that is not their choice --- simply by indicating this preference verbally or in writing. Thus, disagreement with any particular issue should not be an obstacle to contributing; your dollars can continue to work for the issue(s) you support. What could be more fair than that?

Thanks for the comment on George Orwell's Animal Farm. Perhaps a few of us will be encouraged to read, or re-read, his clever insight into the workings of the forced collective. Your comments regarding our Case Against Official Bilingualism in Canada are much appreciated; by all means, quote away. If you are writing articles and/or letters to the editor, please pass along a copy to us, if possible. We appreciate learning what our supporters think about the issues.

SUPPORTER, NOT MEMBER

Although the Freedom Party is one of the organizations to which I contribute annually, I am a member of no political party, and do not wish to be designated as such, (see the heading above my article on abortion in your Sep-Nov/89 issue). Please publish an appropriate retraction in your next issue.

Feb. 1990: Dr. William E. Goodman, TORONTO, Ontario

EDITOR: Our mistake. Please accept our apologies for any inconvenience or misunderstanding that may have arisen from the incorrect designation. As you are probably already aware, a retraction has appeared in

Consent #12. We are normally quite sensitive as to whether a Freedom Party contributor wishes to be designated "member" or "supporter", recognizing that there are a host of legitimate personal and professional reasons why many may not wish to be designated "member". As a consequence of your drawing it to our attention, we'd like to take this opportunity to expand on the fundamental difference between "member" and "supporter" for all those interested.

Basically, anyone who contributes money to Freedom Party is automatically designated a "supporter" on our files, unless we have written confirmation that the contributor wishes to be considered a "member". This confirmation can either take the form of a written letter, or by ticking the appropriate box on one of Freedom Party's official response forms (i.e., "Please consider me a member"). It's entirely up to the contributor to decide which designation suits him/her best.

Generally speaking, if a contributor is comfortable with the vast majority of positions taken by Freedom Party, and disagrees perhaps with only a minor number of issues or points, he/she may choose to be designated as a member. If, on the other hand, a contributor only supports a few of FP's positions and does not wish to be seen as supporting "everything" the party undertakes, the supporter designation is likely best. Certainly, new contributors will likely start off as "supporters" only, until they learn more about the party. Whatever the criteria or level of comfort with either designation, it's the contributor's choice.

BILINGUALISM PAMPHLET EFFECTIVE AND SENSIBLE

I found your pamphlet on bilingualism to be very effective and very sensible. I don't see how it could offend anyone. You might add that, in places which are truly cosmopolitan, signs on shops, doctors' offices, lawyers' offices and real estate brokers spring up like mushrooms saying "nous parlons français", "hablemos español", "we speak Mandarin", etc.

I find your tax protest plans to be truly comprehensive. Tax protest groups are springing up all over Alberta but they don't have what it takes to educate people on the scale that you can. Accordingly, I am sending what money I might have sent to them to you instead.

March, 1990: John Cossar, CALGARY, Alberta

OPENERS... (cont'd)

and liberals want to tax production (by making the "rich", "corporations", etc., pay) --- yet consumption and production go hand-in-hand. The person who always ends up paying the tax is the individual consumer, taxpayer, or citizen - and no form of taxation will ever change that.

Trying to shift taxes around from one group to another isn't "fair" by a long shot. As I stressed in my last Openers column, no matter how you collect a tax, or who collects it, or which level of government collects it, or how many different ways it can be spread out to as many people as possible, there simply is no such thing as a "fair" tax.

So I'll say it again: If we want to get serious about fighting taxes, we have to start by being honest with ourselves about what taxes really are involuntary payments imposed by politicians through the use of law. A tax is a tax, not a payment for services rendered. We pay it whether we receive a particular service or not. We pay it whether we want the service or not. We pay it whether we agree with how it's spent or not. If it's a tax, the government forces us to pay it and it's the government who decides how the money is to be spent, not those who earned it in the first place.

Fighting high taxes demands an attack on government spending, reducing deficits, and returning economic choice back into the hands of taxpayers. It would, of necessity, have to include the privatization and selling-off of Crown corporations engaged in business activities, dramatic cuts in government spending, an end to universality in social programs, a flat tax rate, visible taxes, lower sales taxes and lower income taxes --- just for starters. These are measures that we at Freedom Party have been advocating since our inception, but we have never allowed ourselves to be misled by the myth that taxes can possibly be "fair".

Since a "fair" tax simply does not exist, the next best goal to shoot for is the lowest possible tax --- for everyone. Any other objective simply guarantees higher taxes --- for everyone.

Unfortunately, as long as a majority of voters continue to believe that they can get benefits through our tax system at the expense of others, there will be few supporters for any serious anti-tax campaign. That's why I'm counting on YOUR support. Being a Freedom Party member or supporter likely puts you years ahead of the general public in understanding the nature of Canada and Ontario's tax dilemma.

You can help by dispelling the myth of "fair" taxation whenever you encounter anyone using the phrase; tell them about Freedom Party and tell them that we need their support. More importantly, you can help by contributing as generously as possible to Freedom Party so that we can do the job that needs to be done. We have a long way to go and nobody else is going to do the job for us. Quite often, the very people who would benefit most from lower taxes are among our most ardent opponents--- victims of the "fair" taxation myth. It's sad, but true. And if you stop to think about it, it's not fair.

"Fair" taxation is an unattainable illusion that will only lead to more taxation. Join the fight against high taxes now. Support Freedom Party today. With over half of our annual income already going to governments, waiting till tomorrow to do something about it may be too late. Tomorrow we may not be able to afford to fight high taxes; we'll be too busy paying them.

FREEDOM FLYER

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FREEDOM PARTY OF ONTARIO

Freedom Party of Ontario is a fully-registered Ontario political party. Contributions are tax-creditable.

Statement of Principle: **Freedom Party** is founded on the principle that: *Every individual, in the peaceful pursuit of personal fulfillment, has an absolute right to his or her own life, liberty, and property.* **Platform:** that the purpose of government is to protect individual freedom of choice, not to restrict it. **Annual Membership & Support Level: \$25** minimum (tax-creditable); **Provincial Executive:** *Ontario President:* Robert Metz; *Vice-president, Ontario:* Lloyd Walker; *Ontario Secretary:* Jack Plant; *Regional Vice-president, Metro Region:* William Frampton; *Action Director:* Marc Emery; *Chief Financial Officer:* Dean Hodgins; **Party Leader:** Robert Metz.

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- INSERT TO ISSUE 16 FOLLOWS THIS PAGE -



Freedom Party ... YOUR NEW CHOICE, NOW

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

June, 1990

Dear Friends and Supporters,

As you will see by your enclosed copy of FREEDOM FLYER, we have been working hard to bring FREEDOM PARTY's "free minds, free markets" political perspective to the marketplace of ideas. It is in the marketplace of ideas that the long-term fundamental changes in public attitudes and political direction we are striving for will eventually be generated and we must continue to make our impact felt.

From "no-fault insurance" to the fundamental principles underlying the workings of our democratic system, we have addressed as many issues as possible which ultimately affect your personal freedoms and your pocketbooks. To be sure, the recent failure of Meech Lake underlines the necessity of addressing the principles on which any truly democratic process must operate. By laying bare the contradictory principles on which our current political process in Canada operates, Canada's first ministers only managed to create an embarrassing national situation for all Canadians. Instead of ensuring that each and every Canadian has his/her fundamental freedoms protected by the Constitution, their debate focussed entirely on which level of government should have the right to regulate and control us.

Unlike our current crop of federal and provincial politicians, I want to return the power of individual choice directly back into your hands --- and to remove it from the influence of politicians, whether federal or provincial. It is our politicians we need protection from, not from each other, as they would have us think.

Because of their narrow-minded perspectives, our political options in Canada are similarly narrowing, not expanding. Federally, we have the spectacle of having to choose between Mulroney, Chretien, and McLaughlin, while provincially, David Peterson has secured a monopoly on political popularity --- not because he has anything substantial to offer Ontarians, but simply because Harris and Rae have even less than nothing to offer.

(over)

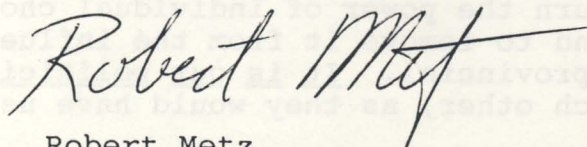
Clearly, we need a new choice, now! But we must create and build that choice ourselves; no one else will do it for us. Individuals do have power. You have power; all I ask is that you choose to exercise it. Your contribution to FREEDOM PARTY is one of the best ways I can think of to make that power felt. Combined with the efforts of our executive and volunteers, each dollar contributed to FREEDOM PARTY results in much more than a dollar's worth of activity in the political marketplace.

In addition to helping us prepare for a provincial election expected this fall, your dollars will help us complete our anti-tax package by summer's end, and help us prepare for and organize upcoming events, which you'll learn more about in the very near future.

So if you haven't as yet contributed to FREEDOM PARTY in 1990, please consider doing so now --- every contribution, large or small, helps. If you have contributed this year, or are already contributing on a regular basis, please consider the possibility of making an extra contribution now; whatever you can give will be greatly appreciated, just as your past contributions have always been appreciated.

Taking action is its own reward. Don't let politicians dictate your values --- make your own choice by fighting for the right to make your own choices. Support FREEDOM PARTY today!

Sincerely,
FREEDOM PARTY OF ONTARIO



Robert Metz
Ontario President

Encl: Freedom Flyer, May 1990

P.S. Remember, all contributions are tax-creditable! A post-paid envelope and response form are enclosed for your convenience.

P.P.S. In keeping with our focus on the environment this issue, you may be pleased to learn that, in the interest of helping conserve our natural resources, FREEDOM PARTY's return envelopes are now being printed on recycled paper.