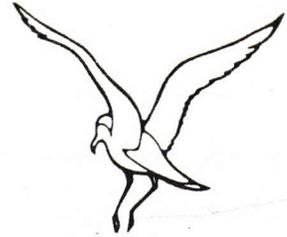


The Libertarian

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SHOPPING RESTRICTIONS

The merry meddlers are at it again, plumbing new depths of idiocy. Vancouver city council recently rejected by a 9 - 1 majority a libertarian motion by Alderman May Brown to eliminate store closing hours, which would have left it up to each merchant to choose his own closing time. Once again the old bromides were trotted out. Alderman Harry Rankin went so far as to say that wide-open store hours would be "a disgrace to the city." Just how Vancouver would become the shame of North America by letting people shop for milk and eggs at 2 A.M. escapes us.

In fact everything about the concept of regulating store hours escapes us. What practical purpose is there in tying store hours to some fixed schedule? We no longer live in caves. We have electricity and central heating, which makes it simple and convenient for anyone who wishes to sever his work/play/sleep habits from the solar timetable. The Neanderthal mentality of our local politicians has helped to perpetuate such 20th century abominations as rush-hour traffic jams, congested restaurants at lunch hour, and the dreaded Saturday visit to the local Safeway. Left on our own, most of us would have long since worked out schedules that would allow us to spread our daily endeavours evenly around the clock.

"Longer hours would increase costs to the consumer," was another argument. Perhaps, but so what? Some stores will stay open during regular hours and have cheaper prices; some will stay open 24 hours a day and provide customers with round-the-clock convenience at an increased price. The consumer can decide quite simply for himself which he prefers and no one will be hurt.

And of course the drippy nonsense about wide-open hours cutting into a person's rights to proper hours, proper rest and proper wages was spewed forth. We have 1,000,000 unemployed in this country. How many of them could be productively employed if stores could stay open a few more hours each week?

But even the impracticality of attempting to regulate store hours is unimportant when compared to the immorality of such regulations. Every businessman in Canada has the *right* to set his own hours based on his own judgement of the benefits to be gained. And only his consumers should determine his success - by shopping or not shopping at his store.

Shopping hours may be a trivial issue when put beside inflation or unemployment. But liberty is under attack here and the issue can easily be understood by anyone. It will be up to libertarians to keep such issues in front of the public and to state their opposition because such acts are *unlibertarian*. Our loss of liberty in Canada has come about because we remain silent too often. Let store hours be just one of many issues that we all speak out against. Our long-term success depends on it.

THE LIBERTARIAN FOUNDATION: PROGRESS REPORT

Summer has ended and libertarian activity in Vancouver has picked up considerably. Educational activity is about to start in earnest, HALT (nee CALT) receives a shot in the arm, and fund-raising efforts look promising.

CALT Changes to HALT

The executive of the Canadian Alliance to Limit Taxes (CALT) has chosen to change the name of the organization to Human Action to Limit Taxes or simply HALT. The reasons were simple. CALT received a lot of unfavourable criticism because the name sounded too much like "cult" and also because it was a rather meaningless word. HALT has obvious appeal. We wish to HALT irrational taxes. The name declares the action to be taken. Also, *human action* stresses the universality of the organization, the emphasis

on *action*, and indirectly recognizes the inestimable contribution of one of the world's greatest libertarians, Ludwig von Mises, whose treatise on economics, *Human Action*, has yet to receive the intellectual recognition it so deserves.

The Universities

The Libertarian Societies of UBC and SFU are in the final stages of preparing literature for clubs day on their respective campuses. Both clubs will be distributing copies of a campus tabloid, *The Libertarian Advocate*, and issue papers on subjects of interest to university students. A table will be manned with this literature as well as a selection of libertarian books for sale. Interested students can sign up at the table for future club participation.

The High Schools

All literature produced by the university clubs will also be available for the high school clubs. In addition a Student

IN THIS ISSUE :

"Permissiveness or Liberty?", by Robert C. Wilson

Handbook has been prepared for all students joining the Libertarian Society. The handbook outlines the libertarian philosophy, the objectives of the Society, suggested club activities, recommended readings and an extensive bibliography of books and periodicals. The Burnaby South Senior High School club will have the honour (and the responsibility) of being the first libertarian club in Canada and perhaps the world. Two other high schools have also been chosen for clubs but as yet do not have the following that Burnaby South's club has. Any students interested in forming a club at their school can contact our office for assistance.

Fund Raising

Financial help is vital for the Foundation's continued success. A method for raising money has been experimented with over the summer with good success. Each day we have been mailing twenty letters to businessmen in Greater Vancouver, outlining the aims and objectives of the Foundation. These letters are followed up with a phone

A politician is a man who makes \$18,000 a year by exploiting the resentment which men who make \$5,000 a year feel toward men who make \$10,000 a year.

— Richard Needham

call one week later. Anyone who has read the letter and who is in basic agreement is asked for financial help. The number of promises to help has been between 15 and 20% to date, a very successful figure. Recently two Foundation supporters, Nick Byblow and Pat Wilson, have volunteered to make ten calls each to help us with this task. We are now rewriting our mailer, and putting together an effective and professional follow-up phone presentation. We will

be stepping up this program in September and it will then be a regular Foundation activity, both generating funds and spreading knowledge of our existence and purpose. We are looking for volunteers who would be willing to make at least ten follow-up phone calls a week. All work other than the calls will be done at the office. Anyone willing to help us with this extremely important task can call us at the office for more details.

Media Coverage

Pat Burns, CJOR newscaster and commentator, took bold steps recently to make "libertarian" a household word in B.C. Pat has been using "libertarian" in his morning commentaries lately, demonstrating how a libertarian views political happenings compared with a non-libertarian. A notable example was his Sept. 1 commentary on the Supreme Court. The *libertarian* views the Supreme Court as a defender of man's natural rights, rights that are born with him rather than granted by anyone. The *lawyer* views the Supreme Court as the *definer* of man's rights, which can be changed at whim depending on current political fads. (Apparently Pat Burns has little love for the legal profession since he views its members as the opposite of libertarian.) Pat is setting an example for all of us. We must use the word "libertarian" every day. Make it a meaningful part of the English language until it becomes as everyday as liberal or conservative.

Ed Murphy has returned to CJOR after a lengthy convalescence. On Sept. 1, Mike Little appeared on Ed's Hotline Show to talk about HALT activities. The show featured a telephone interview with Winnipeg tax resister Gerald Hart, followed by an hour with Mike. Phone-in response was 100 per cent in favor of HALT and most of the callers expressed interest in joining. Interest in tax resistance is here to stay and HALT will be ready next April when the Department of National Revenue brings all Canadians out of their winter's hibernation.

OUR READERS INQUIRE

"Wouldn't a new Libertarian Party split the free enterprise vote, thus allowing the Liberals to retain power?"

There is no longer a free enterprise vote to split in our country. It is time we all recognized that the Conservatives are not advocates of free enterprise. They have compromised their principles so much over the last 50 years that their members no longer understand what free enterprise is.

We will go further and state unequivocally that if any one group is more responsible than the rest for destroying the concept of free enterprise, it is the Conservative party. The voters equated free enterprise with conservatism, and the Conservatives had the responsibility of ensuring that their policies were consistent with the principles of freedom.

Ponder for one minute the spectacle of the Conservative party during the last election, advocating wage and price controls with the Liberals opposing them. Is it any wonder that nobody knows what free enterprise means anymore?

If you wish to see free enterprise in this country you must withdraw your sanction from the Conservative party. There is going to be a clash of ideologies and it will be between the Libertarians and the statist, not the Conservatives and everybody else. The Libertarians as an organization are the only ones with the intellectual ammunition to win such a battle.

The Conservatives had their chance and blew it. The faster you bail out of the sinking Conservative ship, the faster we can begin mending this broken country.

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|---------------------------|--|
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The effect on other parties, as the Libertarians start pulling votes from Conservatives (and Liberals), will be a wonder to behold. Their mad scramble for power will become more and more obvious as they adopt Libertarian policies in order to remain in office.

Vote with your conscience - vote Libertarian. It is your only chance to show the statist, of whatever label, that they are running out of time.

BARTER: A GROWING PHENOMENON

by Cam Osborne

In the good old days money used to be a valuable commodity such as gold or silver. Today, the government has completely taken over money, forcing us to use its ever-devaluating printed pieces of paper as a means of exchanging goods and services. When the state, with its total control over the supply of money, subjects us to the ravages of inflation, there are few alternatives to which we can turn.

This may be changing. In the past few years the age-old method of bartering for goods and services has been revived. People in small communities have in fact practiced bartering on a limited scale for years. For example, a dentist could fix his plumber-friend's dentures in return for having a new bathroom installed in his basement.

Today, barter has acquired space-age efficiency. Using computers and having their own "currency," barter companies are a booming business in the Western world. Estimates of the current yearly value of goods and services exchanged through these barter companies in the United States run as high as \$15,000,000,000.

Bartering has become so big in the United States that the IRS and State governments are drafting rules and legislation in order to recover lost revenue. In Canada however there have been as yet no rulings from Revenue Canada on barter exchanges.

(continued on page 5)

DULLARDS & SENSE

by Bill Buckler, Jr.

Apparently, many of the civil liberties organizations in Canada are moaning that they are getting the cold shoulder from government. Their *grants* are drying up! I wonder why. I also wonder if the leaders of these groups have ever given any thought to the blatant hypocrisy of civil liberty organizations getting government grants.

You have no doubt heard the phrase "surplus profits" being bandied about by various economists. The B.C. Vegetable Board has come up with another one - "surplus vegetables." Those are the funny green things that all the naughty "bootlegging" farmers are selling in order to make their "surplus profits."

Apparently, one marriage in three is now ending in divorce in Britain. Alarmed by this statistic, the Labour government is considering the appointment of "a junior minister for marriage." His task involves "the co-ordination of groups responsible for marriage guidance." No doubt a government-run dating bureau is next on the list.

The President of Uganda, Idi Amin, recently turned the burdens of state over to one of his wives while he took time out to drive in the "Economic War Motor Rally." His newest wife has been given leave from her duties as a soldier in his "suicide mechanized regiment" in order to act as his alternate driver. Perhaps he'll run out of gas in the path of a mad elephant.

A judge in a small town in the State of Georgia is very agitated at the plethora of smut decorating the magazine racks of the local drug store. He has become so alarmed that he has issued summonses for the arrest of Hugh Hefner and Bob Guccione, the publishers of *Playboy* and *Penthouse* magazines respectively. He is presently trying to extradite Mr. Hefner from his Headquarters in Chicago to face charges.

The September issue of Reason magazine report that producer Michael Jaffee is in final negotiations with Ayn Rand and NBC to produce an eight hour TV movie of *Atlas Shrugged*. The odds in favour of a go ahead from Miss Rand have been claimed to be 98 per cent in favour. The movie is expected to take two years to complete. Oh boy!

"PERMISSIVENESS" OR LIBERTY ?

by Robert C. Wilson

Traditionally, there has been one principle with which men have been able to judge lawmaking since the advent of liberalism (in the original sense of that word). It was the principle enshrined in the American constitution and emulated, in part or in whole, by all nations seeking to follow America's revolutionary lead. It was the principle that guided men like William Graham Sumner, Stephen J. Field and Herbert Spencer in their respective intellectual arenas. It was a principle simultaneously legal, political and philosophic — the principle of liberty.

Although still the best and only real guide to such subsidiary concepts as justice and legality, liberty is no longer the yardstick against which law is measured. Other concepts have replaced it: the "public interest," the "general welfare," and a range-of-the-moment pragmatism designed to fit such goals. These may seem like esoteric and ethereal changes. But they filter down to — and confuse — the layman in such concepts as "permissiveness."

Eminent economists have decried the forcing of military and political labels on the market economy — "robber barons," "trade wars," and the like. We should similarly object to a spurious analogy with the art of child-rearing (of all things!). Permissiveness and its opposite, discipline, are terms describing a parent-child relationship. They have no place in a discussion of the free market.

They *do* however take on some importance in the economic and legal morass of welfarism, socialism, any breed of statism in proportion to the degree of power it exerts. Why?

"Parens Patriae"

Western law treats the state as a protector of liberty and arbiter of justice. But this is not the only conceivable relation of the state to its citizens. "From Roman law comes the idea that in some circumstances the state should relate to the citizens as the parent to his child, "a doctrine known as "*parens patriae*." ¹

This is not a liberal or libertarian policy. "Under the doctrine of *parens patriae*, certain types of social relations are excluded from those governed by Anglo-American, democratic principle. Further, it is recognized as legitimate that, in some circumstances, people may be treated as stupid children, and the government as their wise parent. The exemption of *some* men, and *some* governmental functions, from even minimal standards of competence and responsibility, threatens to undermine traditional English and American political institutions. Yet, without them, there can be no open society, and no personal liberty. In brief, to whatever extent we bestow the power of *parens*

patriae on the government, to that extent we grant it despotic powers. Nor can we expect that such powers, once granted to specific agencies, will remain localized. On the contrary, the process will spread, and unless halted, will envelop the state." ²

Interventionism

Yet it is precisely this *parens patriae* relationship that interventionism creates. When the state seeks to feed, clothe, house or otherwise satisfy the desires of its citizens by legislative fiat — what relationship can it be assuming save that of the prosperous and benevolent parent?

But, as Dr. Szasz notes, with the parental gift comes parental discipline. We may still profess pained amusement when (for instance) the Soviet Union, as it did recently, bans bridge clubs as "immoral" and restricts bridge-playing to "consenting adults in private." We should remember however that this kind of school-teacher mentality is nothing more than *parens patriae* — and that the banning of bridge clubs is a grotesque minor symptom of the disease that bans private enterprise.

Parens patriae is a concept that Anglo-American law has not fully accepted. *Parens patriae* and the Constitution are not at all comfortable together. But the ideals and assumptions of laymen have changed to such an extent that "permissiveness" is allowed to become a national issue.

Special Privileges

"Permissiveness" assumes *parens patriae*. "Permissiveness" can only obtain if the state is an omnipotent granter of permission to its children, the citizens.

One consequence of this particularly universal assumption is that *moral issues* are argued in *legal terms*. The mentality of the bureaucrat has been characterized as a belief that "whatever is not illegal, should be compulsory." We run into variations on this theme practically every day.

"Have you heard about the Amish children," goes a typical question, "taken off to public schools against the wishes of their parents?"

"Yes," the libertarian answers, "and I disapprove."
"Oh? You mean you're against education?"

— and so on. The layman considers it paradoxical to support education but oppose *forced* education, to oppose pornography and censorship simultaneously, to oppose drug abuse vehemently but to advocate repeal of the laws. (I choose these issues simply because they are the ones to which the "permissiveness" question is usually applied, not because they are in any way central to libertarianism.) In short, it is considered paradoxical for the libertarian to uphold the *freedom to make mistakes*.

Reprinted from *The Freeman* (June, 1973: *Foundation for Economic Freedom, New York*).

1. Thomas S. Szasz, *Law, Liberty and Psychiatry* (New York: Macmillan, 1963), p. 151.

2. *Ibid*

This is where "permissiveness" intrudes. The "permissive" lawmaker would sanction such vices as drinking, pornography and the rest of the current issues. The "disciplinary legislator would do away with those indulgences of which he disapproves. In either case, the *right* of the state to grant permission is considered obvious and *a priori*. Thus the advocate of limited government can be made to sound more libertine than libertarian — as if opposing prohibition and advocating drunkenness were one and the same thing.

Given this confusion of moral and legal values, some might still be prompted to ask: Is the free market *morally* "permissive"? Does it encourage licentiousness and avarice or rather the more traditional values?

Market Neutrality

Enemies of the market system attribute its productive power to the petty materialism of producers, and condemn it for catering to the "base" desires of consumers. The answer has been made that, on the contrary, capitalism and the free market "reward" only productive activity and not the unproductive vices. Either way, it should be obvious that capitalism *qua* economic system is based on producing marketable items, and this marketability depends on the value judgments of the buyers. If there is a market for pornography, it is not the fault of pornographers "coercing" the public. "Mankind does not drink alcohol because there are breweries, distilleries and vineyards; men brew beer, distill spirits, and grow grapes because of the demand for alcoholic drinks. The capitalist who owns shares in breweries and distilleries would have preferred shares in publishing firms for devotional books, had the demand been for spiritual and not spiritous sustenance."³ Since the free market may only serve and does not dictate personal values — since it can in no way duplicate the legal

3. Ludwig von Mises, *Socialism* (London: Jonathan Cape, New Edition, 1951), p. 446.

state of affairs we call *parens patriae* — then not even in this realm can the word "permissiveness" have any application.

Misplaced Faith

Perhaps we should have more confidence in mankind and less faith in the benevolence of omnipotent legislators. Free men may make mistakes, and bear the brunt of the consequences, but this is no mark against them. Free men have also been competent to build the huge and complex industrial civilization that bureaucrats seek to control. The truth is that individual men are much better able to judge their own interests than lawmakers, whose decrees must be tailored to fit everyone equally. "Laissez-faire means: let the individual citizen, the much talked-about common man, choose and act and do not force him to yield to a dictator."⁴ If we consider a given man's actions immoral (and so long as he is not initiating force or fraud) we may tell him so; we should not consider it our duty to "protect" him or his customers at the point of a gun. Perhaps the best way for a libertarian to illustrate moral virtues is by *living* them.

At any rate, it would be poor policy to accept the implicit doctrine of *parens patriae*. The free market is not "permissive" because it has no permission to grant; sovereignty is in the hands of the individual. Questions of moral judgment do not become matters of government policy.

We are either free men or wards of the Parent State, one or the other. The two are not compatible. But if we must choose, let us do so openly; not under the smuggled implications of a word like "permissiveness."

4. Ludwig von Mises, *Planning for Freedom* (South Holland, Illinois: Libertarian Press, 1962), p. 49.

Mr. Wilson is a student of libertarianism and a free-lance writer in Etobicoke, Ontario.

BARTEX (from page 3)

Vancouver now has its own computerized barter system. Barter Exchange Incorporated or *Bartex* was set up in January of this year by Nick Byblow, a 30-year-old libertarian businessman. Nick hopes to have the system in operation this month and is currently recruiting new members from the business community. Presently there are thirty-five members and if trends continue there should be well over a hundred by the end of the year.

In return for a "participation fee" and a small commission for each transaction, Bartex provides each member with a list of other business-participants, insurance, debt-collection and an interest-free line of credit.

When it comes to the touchy political ramifications of beating inflation and avoiding taxes, Nick insists that "... all I provide is a service. I can't solve your tax and accounting problems for you." He adds: "The benefits of barter extend far beyond the tax benefits alone. Barter — and Bartex — begins with your imagination."

Computerized bartering offers us all a practical alternative to government money. It remains to be seen whether this new private "banking" system flourishes or is wiped out by a heavy-handed government recognizing a threat to its revenue sources.

Cam Osborne is a graduate student of UBC, and President of the campus Libertarian Society.

EDUCATION IN ALBERTA

by Robin Gillespie

It is very gratifying to watch a statist government trip over one of its pieces of window-dressing legislation: the kind designed to give citizens the idea they have rights, without providing any of the substance of governmental protection of rights. Such an event occurred in Alberta in February of this year and left the provincial cabinet with egg all over its face and unable to do anything about it.

Private Education

The incident started about a year before, when Alberta's Mennonites, a fairly numerous fundamentalist religious sect

FROM HANSARD

Mr. Ron Huntington (Capilano): Mr. Speaker. I rise under the provisions of Standing Order 43 to ask, with the unanimous consent of the House, for permission to propose a motion of urgent and pressing necessity. Given the crippling effect our inflation rate has on Canadians by reason of the fact that it erodes their real purchasing power, and the fact that most economists including John Kenneth Galbraith, philosopher-king to the Prime Minister (Mr. Trudeau) recognize that excessive government spending is a major cause of inflation, I would therefore move, seconded by the hon. member for Provencher (Mr. Epp):

That this House instruct the government to introduce legislation to make government deficit spending illegal.

Mr. Speaker: Order, please. Such motion can only be presented with the unanimous consent of the House. Is there unanimous consent?

Some hon. Members: Agreed.

Some hon. Members: No.

decided that they could no longer tolerate their children being exposed to non-Mennonite values in public schools. They removed their children from school in the Three Hills area (where most of them live) and started their own school, staffing it with non-accredited, Mennonite teachers.

The lack of accreditation (translation: teaching degree and membership in the Alberta Teachers' Association) caused the provincial government to rule that by the Schools Act their school would not be recognized and their children considered truant.

Rights vs. the Schools Act

The Mennonites went to court, claiming that their freedom of religion, guaranteed by the Alberta Bill of Rights, was being violated by this ruling. The Bill of Rights was the Progressive Conservative government's first piece of legislation after coming to power in 1971. It is one of those peculiarly Canadian bills of rights, which contains a clause saying that it takes precedence over all other legislation, *unless* that legislation is passed to act "notwithstanding the Bill of Rights."

The government was obviously counting on this in its case but alas, the Schools Act had been passed long before the Bill of Rights, and had no such clause. The court ruled that the Alberta Bill of Rights took precedence over the Schools Act and that the Mennonites were entitled to have their own schools.

The government made to appeal the decision but drew back when someone realized how that was going to look. Education Minister Graham Harle announced that the government did not want to give the impression that it didn't stand behind its own Bill of Rights. A small victory for freedom of choice in Alberta.

Professionalism in the ATA

At the time the decision was handed down, and again when the government decided not to appeal, there was great public handwringing among the executive of the Alberta Teachers' Association (ATA). The standards of education would suffer, they said, and roundly condemned the government for delivering the province's children into the hands of any unaccredited quack who wanted to teach. (It would appear that for the ATA the Bill of Rights is to be enforced only when it protects the rights of teachers.)

The ATA considers itself a professional organization, rather than a union, so it might be useful to examine the standards of professionalism that the ATA demands of its members. These standards are amply illustrated by the case of one Bruce Vaughan, principal of a school in south Edmonton. In 1976, Mr. Vaughan was a vice-principal. He was offered a new kind of tenured position the Edmonton Public School Board had developed, based on the revolutionary idea that a teacher's tenure ought to come up for renewal every few years, renewal to be based on school board evaluation of the teacher's performance. The ATA looked unfavourably on this idea and ordered its members to refuse any such positions offered them. Mr. Vaughan and 7 others accepted such positions. They were instantly charged by the ATA with unprofessional conduct.

After a court battle lasting until this spring, in which the ATA continuously appealed court decisions against it, despite the advice of its own lawyers and despite a storm of criticism in the press, the ATA finally won the right to hold a disciplinary hearing and duly found Mr. Vaughan and the others guilty of "unprofessional conduct."

This reporter has been thinking of this matter for 10, these years, and is still unable to decide what constitutes

(continued on page 8)

BOOKS . . . BOOKS . . . BOOKS . . . BOOKS

The Tariff Idea by W.M. Curtiss (\$1.15). In the face of well reasoned opposition, tariffs have persisted for literally hundreds of years. Why? Mr. Curtiss provides the reasons why they do exist and exposes the fallacies behind this reasoning in this excellent work, published by the Foundation for Economic Education.

The first seven pages of this book are alone well worth the price of admission. Mr. Curtiss draws upon the work of perhaps the greatest exploder of economic fallacies of all time - Frederic Bastiat. A French economist who died in 1850, Bastiat uses Robinson Crusoe as his example. Robinson has just seen a plank washed up on the beach. His first impulse is to run and get it but he stops himself and reasons as follows:

"If I get the plank, it will cost me only the trouble of carrying it, and the time needed to descend and remount the cliff. But if I cut down a tree and form my own plank with my hatchet, first of all, it will procure me 15 days employment; then my hatchet will get blunt, which will furnish me with the additional employment of sharpening it; then I shall consume my stock of provisions, which will be a third source of employment in replacing them. Now, labour is wealth. It is clear that I should ruin myself in getting the plank. I must protect my personal labour; and now that I think of it, I can even increase that labour by throwing back the plank into the sea."

This, stripped of the window dressing created by most politicians and economists, is the reasoning of every nation which favours protectionist measures over free trade.

FARMER'S DICTIONARY

Socialism: You have two cows, you keep one and give one to your neighbour.

Communism: You have two cows, the government takes both and gives you the milk.

Fascism: You have two cows, the government lets you keep, feed and milk them. You give them the milk, and they sell you the watered-down milk, keeping the cream for themselves.

Nazism: You have two cows, the government takes both and shoots you.

Welfare State: You have two cows, the government pays you to shoot one, milk the other, and throw the milk away.

Capitalism: You have two cows, you sell one and buy a bull.

Curtiss takes all the arguments which have been trotted out over the years to bolster the protectionist's cause and demolishes them. The "infant industry" argument, the "favourable balance of trade" argument, the "most

(continued on page 8)

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EDUCATION (from page 6)

the unprofessional conduct: is it by ATA standards unprofessional for a teacher to take a position where his employer will evaluate his performance or is it unprofessional for a teacher not to do exactly as the ATA tells him to do? Nice standards.

Robin Gillespie was the Alberta correspondent for Option magazine. A Libertarian Party of Canada candidate in the 1974 Federal election, he has held various executive positions in the Federal and Alberta libertarian parties.

BOOKS (from page 7)

favoured nation" argument, the "dumping" argument — all are subjected to a ruthless, logical examination and shown to be totally without substance.

Mr. Curtiss closes by stating that barriers to free trade can only be overturned when there is the will to do so, and the will to do so will only come about when there is widespread understanding that tariffs are not beneficial but harmful — harmful economically and harmful to the cause of peace and goodwill amongst the people of the world. *The Tariff Idea* is a powerful tool in the forging of this widespread understanding.

Forthcoming Events

- On Tuesday, September 26 at 7:30 p.m. at the Rembrandt Hotel, the Libertarian Party of Canada will be holding the first meeting of the B.C. Regional Caucus. The meeting is open to all interested individuals. Alex Eaglesham, vice-president of the LPC, will be the guest speaker. The caucus executive committee will be elected at the meeting by party members.
- A Thursday - evening course, "The Wonderful World of Ayn Rand," is being offered this fall at UBC. Starting on October 12, the course runs for 8 weeks, and will be given by Mr. Henry Elliott. Readers interested in attending should call 228-2181, local 237 for further details.
- The Libertarian Society of UBC plans to show the film *The Fountainhead* on campus sometime in late October. The film stars Gary Cooper as Howard Roark, Patricia Neal as Dominique Francon, and Raymond Massey as Gail Wynand. Ayn Rand wrote the screenplay. The film is a must for all Rand fans. The exact time and place will be announced in next month's Libertarian.