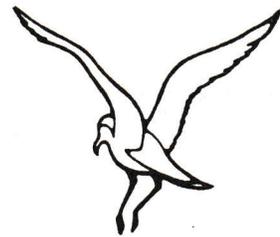


The Libertarian

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A QUESTION OF OWNERSHIP (PART 2)

Last month *The Libertarian* discussed the distributing of shares of the publicly owned B.C. Resources Investment Corporation. We applauded Premier Bennett for addressing the problem using principles but refrained from commenting on his motives or the mechanics of his solution. Vic Stephens, leader of the Conservative Party of B.C., was not so kind. In his January 10, 1979 issue of *Vic Stephens Speaks Out*, he outlined just some of the massive problems in the BCRIC giveaway.

- How can you check the eligibility of 2.4 million people for the shares?
- How do you manage the problem of dealing with so many children who are also eligible for the shares?
- How do you register so many shares?
- How are dividends to be paid to those with unregistered shares?
- What will be the cost of distributing the shares to the taxpayers? (Stephens estimates a *minimum* of \$36,000,000!)

It becomes obvious that Premier Bennett did not complete his homework. He failed to understand that being committed to individual ownership means removing the state from the property of its citizens. His solution will require that a large and costly bureaucracy be hired to distribute the shares and manage them subsequently. This expense will be covered by taxes, which means that the taxpayer ends up with less ownership of his property than he had before.

Libertarian politicians-to-be can learn a painless lesson here at Premier Bennett's expense. Yes they must come up with answers based on Libertarian principles. But that is not enough. The answer must combine principle with practicality. Poorly thought-out solutions will not do this and will leave the electorate convinced that libertarians are ivory tower idealists with no ability to concretize their ideals into reality. They will associate the principle of freedom with its advocates, and will not separate incompetent politicians from their ideas. The two will go down to defeat together.

Before they seek office, libertarians must do their homework. Questions such as those raised by Mr. Stephens must be answered in the planning stages of platform creation. Not after the news conferences have been held. Only a quality product can be presented to the public if they are to be wooed away from the existing parties. And quality means a sound integration of principles and platform. The two are inseparable as Premier Bennett will soon discover.

THE INVISIBLE MAN BECOMES VISIBLE

by Barbara Amiel

Our December editorial took an optimistic view of the events of 1978. A thought-provoking contrary view is here offered by Ms. Amiel.

The press release invited me to an evening at Toronto's Ryerson Polytechnical Institute to celebrate the publication of a booklet titled *Taking What's Ours*. The booklet, sponsored by an inter-church group "to promote social justice in Canada," is a guidebook to help women on welfare get (a) wages from the government for doing their own housework, (b) more welfare, and (c) additional wages for going to college. The highlight of the evening was guest speaker Margaret Prescod-Roberts of the City University of New York. Said single mother Ms. Prescod-Roberts: "I

was doing two jobs and not getting paid for them. I was a full-time unpaid housewife and an unpaid student. All I got was welfare. You're cheating me, I said." Ms. Prescod-Roberts, now a CUNY instructor and recipient of much improved benefits, praised the Ryerson Women's Action Group, reminding the assembled women that the secret of a successful campaign is "to use the state against the state."

With these words Ms. Prescod-Roberts summed up the most significant development in Canada in 1978. This has been a year in which the society of the future, like H.G. Wells's Invisible Man dying in the snow, began to reveal a shape. This is a society in which each special interest group tries to use the state to enforce its ambitions on the rest of us. Further, it is the decade in which all interest groups have come to believe that each and every one of their ambitions is a just human right, and bring to their demands the saintly serenity that goes with this realization. Every

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"The Private Constitutional Conference" by Marco den Ouden

THE LIBERTARIAN FOUNDATION: PROGRESS REPORT

HALT

- Halt has hired Baker-Lovick Advertising to prepare an ad campaign. So far, what the agency has offered looks attractive. A newspaper advertising program is expected to be underway soon.
- The first issue of HALT's newsletter *The Halter* was mailed to members in mid-February, shortly after HALT had obtained its 1000th member.
- February also brought a visit from Winnipeg tax protester Don Oliver. Don appeared as a guest on John Reynold's radio show on CJOR, an appearance that sparked much interest and many inquiries. Don agreed to join forces with HALT and is HALT's Manitoba representative.
- HALT's first Municipal Action Team meeting is March 13 and notices were mailed notifying HALT members in the Greater Vancouver area.
- On February 28, Mike Little spoke to the West Vancouver Rotary Club about HALT and how HALT could become the vehicle to break through Canadian apathy.

The Fountainhead

- About fifty people turned out February 26 for the Libertarian Foundation's presentation of the film "The Fountainhead". The 1949 film based on Ayn Rand's novel was warmly received and enjoyed by all. The Foundation also enjoyed a good sale of books after the movie when coffee was served. The film was presented again the following afternoon to about 175 students at UBC.

UBC Update

- A ten week course on Communicating Libertarianism ideas was started at UBC in late January. Every Thursday at the UBC Libertarian Society meeting, Rick Bolstler discusses the effective communication of libertarian ideas in today's society.
- The Society has a book table on display in the Student Union Building daily and new people are continuing to be attracted to the club.
- The club has also started a letter to the editor campaign, with members making their views known in the *Ubysey*, the student newspaper.
- The club also had a display for Open House on March 2nd and 3rd

HUMAN ACTION

by Mike Little

In last month's *Libertarian* I discussed the idea that "human action is the necessary connection between the idea as an abstraction and its implementation in reality as a concrete". Since the goal of the libertarian *movement* is to see the full libertarian concept implemented in reality and since to effect a change of that magnitude requires large numbers of people acting in a focused manner, it therefore follows that an understanding of human action itself would be of enormous benefit to those libertarians who are part of the movement.

The Prerequisites of Human Action

Ludwig von Mises, one of the greatest thinkers of this century, wrote a 907 page book on the general theory of Human Action. The following excerpt from that book is of particular importance to our subject:

"We call contentment or satisfaction that state of a human being which does not and cannot result in any action. Acting man is eager to substitute a more satisfactory state of affairs for a less satisfactory. His mind imagines conditions which suit him better, and his action aims at bringing about this desired state. The incentive that impels a man to act is always some uneasiness. A man perfectly content with the state of his affairs would have no incentive to change things. He would have neither wishes nor desires; he would be perfectly happy. He would not act; he would simply live free from care".

From a careful analysis of that paragraph we can find three prerequisites of human action. I call these UNEASINESS, VISION, PLAN.

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Editor
Assistant Editor
Managing Editor
Typesetting
Contributors

Mike Little
Rick Bolstler
Marco den Ouden
Karonne Tayler
Bill Buckler, Jr.
Barbara Amiel
Michael Erwin

DULLARDS & SENSE

by Bill Buckler, Jr.

Longshoremen are out! Man-hours are a thing of the past! Mankind has likewise been eliminated! Neuter is in, you see . . . at least at the U.S. Department of Labour. The department has instructed all its writers to "avoid the use of masculine and feminine pronouns or adjectives when referring to a hypothetical person or people in general". In glassy-eyed obeisance to the above edict, Annapolis, the U.S. Naval Academy will now be enrolling — you guessed it — midshippersons and ships will become government-mandated "its".

A Post Office department head recently requested that a statistical survey be done on his employees broken down by sex. A few days later a report came back saying that there were no employees broken down by sex but that two people had severe drinking problems.

The Federal government is planning to spend \$52.6 billion in the upcoming 1979-80 fiscal year. The largest single item in this awesome spending spree, 43.1%, is the cost of servicing the National Debt. Officials have estimated that this debt may reach \$100 billion by March 1, 1980. That's \$100,000,000,000 !!!!

A former building contractor drove his car through a link fence in Federal government "property" in Victoria. He was covered by ICBC, which must make good the property damage. The gentleman estimated the repair cost at \$100 and, to check his figures, asked two contractor friends what they would charge. Their figures were \$102 and \$108, practically identical to his. Since ICBC does not have an appraiser for property damage, the Federal government did its own and came up with a sum of \$306.

Result: Canadian taxpayers ripped off for \$200. A paltry sum, you may say, but multiply it many thousand times in a year and we get one example of how the Feds are building up that staggering deficit.

All important leaders, including heads of state and royalty, should undergo regular brain checks asserts Dr. William Goody in the British Medical Journal. Dr. Goody claims that he could scan the brains of every member of the House of Commons in a month using a new computerized brain scanner which can spot not only tumors and clots, but brain atrophy. We are quite willing to accept the good doctor's claim. In fact, we doubt very much whether a computer would be necessary.

Mike Little, president of HALT, received a phone call the other day from a gentleman wishing to clarify a point in the Taxpayers' Charter. The conversation went like this:

Caller: This bit here where it says "if governments have fewer tax dollars to spend, we the citizens will have more to spend, and will spend more prudently", does that mean any way we damn well please?

Mike: That's right sir.

Caller: Great, where do I sign?

QUOTE OF THE MONTH: "I feel that if God had really wanted us to have enough oil, he never would have given us the Department of Energy".

humorist Robert Orben

HUMAN ACTION (continued from page 2)

- Uneasiness: This is some unwanted emotion or feeling which gives a person the first inkling that a change is required.
- Vision: The image of a more satisfactory state of affairs (the goal) which would alleviate the uneasiness.
- Plan: Visualization of the sequence of actions or steps which, if taken, would reach the goal (vision) and so alleviate the uneasiness.

A simple example will illustrate: a person feels thirsty.

- Uneasiness: the feeling of thirst.
- Vision: a glass of water
- Plan: walk to the kitchen, take down a glass, fill with water, drink.

These three principles are universals. If any one of the three is missing man will not act, he cannot act. They apply to all concepts large or small, from getting a drink to changing a society.

The libertarian who fully understands these concepts and their implications has a valuable tool in his grasp which will go far toward increasing his effectiveness within the movement.

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THE PRIVATE CONSTITUTIONAL CONFERENCE

by Marco den Ouden

Political Horsetrading in Ottawa

Since 1968 the federal government has been working to achieve a renewal and repatriation of the Canadian Constitution. The latest chapter in this story was the First Ministers' Conference on the Constitution held in Ottawa on February 5-6. From a libertarian standpoint, the conference was a farce and a waste of time.

In his policy statement "A Time for Action" released last year, the prime minister stated that our ancestors "freely chose" their system of government. In various subsequent documents on the Constitutional Amendment Bill, the government says the bill "is to serve as a basis for public, parliamentary and intergovernmental discussion". Prior to the February 5 conference, three closed-door sessions have been held in recent months. At no time were the people of Canada consulted. Only the politicians. By public discussion, the government obviously does not mean it wants to discuss the matter *with* the public.

In an article in the *Montreal Gazette* of February 3, Claude Henault suggested that "constitutional negotiation is at the best of times a highly political rather than statesmanlike activity. The 'horsetrading' of power is often an unseemly scramble for short-term political advantage". The following day in the *Toronto Sun*, Claire Hoy suggested that several provinces have "taken the view that the rest of Canada be damned, we want more power for ourselves".

In all this internecine struggling for power, our politicians are neglecting to consider what the concept of a constitution is. A constitution is a law that government obeys and is held against the government by the people. It is not a law of the government outlining the ways it can push people around. Although the government is proposing a Charter of Rights and Freedoms as an integral part of the Constitution, it was not the focal point of the conference as it should have been. Saskatchewan's Premier Blakeney went so far as to say on CTV's Canada AM that the Charter of Rights was not of particular importance inasmuch as Parliament was supreme and could override it anytime it wanted. The provinces of Quebec and Manitoba balked at enshrining a Charter of Rights in the Constitution.

Recognizing this misdirected focus, a private constitutional conference was convened in Vancouver under the auspices of the Libertarian Foundation. Part of its effort included the placing of an ad (appearing elsewhere on this page) in various local newspapers.

A CONSTITUTION FOR GOVERNMENT ONLY??

The present constitutional conference, which the Federal Government has dragged across the country in recent weeks, is holding its meetings behind closed doors.

No Public Discussion At All

Another meeting will be held on the 5-6 Feb. in Toronto.

This constitution is being made in darkness, out of sight of Canadians, and can end only as a document serving the hidden purpose of the Federal Government.

The time is late and running out very rapidly. Don't let yourself be left out. If you do you will end up with no choice but

THEIRS!

The Libertarian Foundation

The "I" Constitution

The first meeting was held at the Foundation offices in mid-January and was attended by eleven people. The key concept coming out of that meeting was that of the "I" Constitution.

It was decided that the Constitution should not be a general document collectively owned by the people, but that it could be a personal document worded in the first person and owned by each individual as his personal property. It should be a statement by the individual of his relationship to his government, a statement declaring that he owns his own life, and as he owns his own life, so he owns the prerogatives that make life possible.

Shift of Focus from Rights to Ownership

Further meetings brought more new ideas and discussion. A radical proposal was made that the concept of "rights" be avoided in the drafting of the Constitution. It was suggested that the purpose of establishing indivi-

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THE PRIVATE CONSTITUTIONAL CONFERENCE

(continued from page 4)

dual sovereignty against the state could be better achieved by stressing the concept of "ownership" rather than "rights". Agreement to this principle was not easily achieved. But the compelling arguments in its favour eventually won out.

The key argument against mentioning rights in the Constitution was the vagueness of the word "rights". The concept was open to misinterpretation and, in fact, most people do not understand the concept. People claim the right to welfare, the right to a job, the right to decent housing and various other so-called rights. The question of who is to pay for their welfare, who is to provide their job or who is to supply their housing is ignored. The rights of people with needs are loudly proclaimed while the right to retain the fruits of their labour of those who are to satisfy those needs are denied.

Rights, as properly defined, are a moral sanction of action. They are not claims to material possessions. The right to property means the right to take the actions necessary to earn property. It does not mean that someone is to provide you with property on a silver platter at their expense.

If the Constitution is a declaration of self-ownership, a declaration of the inviolate sovereignty of each individual and his property, there is no ambiguity and little possibility of misinterpretation.

As a preliminary document, the declaration "I, a Canadian", reprinted elsewhere in this article, was developed. This document is not finalized but as an interim document it is a radical departure from the approach taken by the federal government. Copies of the declaration were circulated extensively along with a news release to the media, here and in Toronto. News coverage included a Noon Commentary by Pat Burns on CJOR radio and an hour long interview on CKO radio.

Discussions Continue

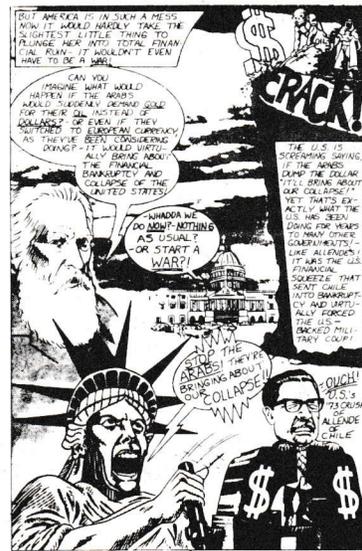
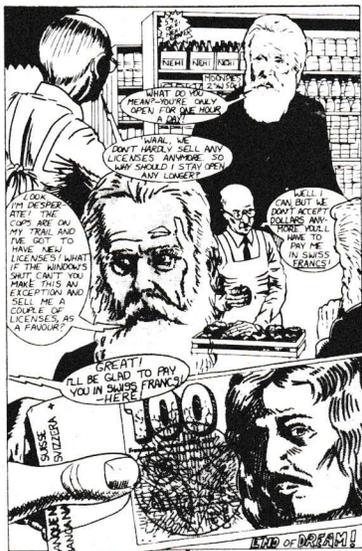
Development of the Constitution is not yet complete. Still to be dealt with are the structures of government and the wording of the final preamble and declaration of individual sovereignty. And so the work of the Private Constitutional Conference continues.

Whether this work will influence government or have any effect on Canadian society remains to be seen. But the mood of these thinkers remains positive and optimistic. Cracks have been growing in the Canadian political fabric over the last decade. Dissatisfaction with the political system is rampant. And the receptiveness of the Canadian people to the ideas of liberation from an oppressive bureaucratic system may be more open than most people realize.

I, a CANADIAN, consider it – MINE:

1. THAT, Government shall NOT interfere with the FREEDOM of thought, speech, radio, television, the PRESS and other transmitters of ideas, knowledge, travel, communication or occupation of any individual.
2. THAT, Government shall NOT interfere with the FREEDOM of assembly or any other form of private association between individuals.
3. THAT, Government shall NOT interfere with the FREEDOM of religion or instruction.
4. THAT, Government shall NOT interfere with the FREEDOM of production, individual property and the free trade and exchange between individuals of their privately owned property or objects and the free exchange and trade between individuals of their services.
5. THAT, Government shall NOT interfere with the FREEDOM of any individual to defend himself against physical force.
6. THAT, Government shall NOT initiate the use of force against any individual.
7. THAT, Government shall NOT interfere with the FREEDOM of any individual to the privacy of his person, property, house, papers and effects
 Except with a due warrant, particularly describing the place to be searched and the person or persons to be seized.
 In all criminal prosecution, the accused shall have and enjoy:
 - (1) THE RIGHT to be informed of the nature and cause of the accusation.
 - (2) THE RIGHT to be placed before a jury or, at his choice, before an impartial judge.
 - (3) THE RIGHT to a speedy and public trial.
 - (4) THE RIGHT to be confronted with the witnesses against him.
 - (5) THE RIGHT to have compulsory process for obtaining witnesses in his favour.
 - (6) THE RIGHT to have assistance of counsel for his defence.
 - (7) THE RIGHT not to bear witness against himself.
 - (8) THE RIGHT to post reasonable bail.
 - (9) THE RIGHT not to be fined or punished excessively in relation to the charge.
8. THAT, Government shall NOT conscript for the Armed Forces nor for any other form of service.
9. THAT, Government shall NOT hold Crown land to the exclusion of Private Ownership.
10. THAT, Government shall NOT act to usurp any means beyond redress and shall use only the specific means granted to it by the people as individuals.

**WE STATE THIS SO THAT IN THE FUTURE
AS AT THE START OF CONFEDERATION
CANADIANS CAN AGAIN STAND
IN THE TRUE NORTH STRONG AND FREE**



The Family of Love
Box 35193 Station "E" Vancouver B.C. V6M 4G4
or phone 294-6907

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INVISIBLE MAN (from page 1)

aspect of our culture and "quality of life" is now menaced by the shadow of the Invisible Man becoming visible.

Consider: This was the year in which the City of Toronto seriously considered a bylaw restricting the number of dogs to two per person.

- This was the year in which prosecutions were begun under Toronto's anti-smoking bylaw.
- This was the year in which at least two provinces banned outstanding French film-maker Louis Malle's *Pretty Baby*. It was also the year in which the Supreme Court of Canada upheld the right of provincial censorship boards (boards, incidentally, that work in the public's name but are totally unaccountable to it) to do so.
- This was the year in which a 14-year-old girl was cheated out of \$25 when cashing her Canada Savings Bond because she did not have a social insurance number—a social insurance number that was introduced by legislation only after Lester Pearson assured Parliament (over Diefenbaker's grave misgivings) that such numbers would be used solely for the specific purposes of health and unemployment insurance. Today, in 1978, you can't play minor league hockey without one.
- This was the year in which changes in the law were introduced to the Criminal Code to enable the police to charge men as well as women with soliciting, and to turn private cars into public places for the purpose of better enforcing this great leap in the state's moral guardianship. Mr. and Mrs. Canadian Citizen: remember the year 1978 in which your car has become a public place courtesy of Justice Minister Basford!
- This was the year in which our social engineers gave serious consideration to paying housewives out of public funds for cleaning up after themselves, while in the name of equity cancelled certain tax privileges for the country's lawyers, doctors, athletes, entertainers

and some others who had the misfortune to be self-employed.

So that no one should misunderstand my motives, I will point out that (a) I own no dogs; (b) cigaret smoke makes me retch; (c) I loathe pornography; (d) I have a SIN number so I couldn't be short-changed on a Canada Savings Bond should I want to cash one in; (e) I'd find it a damn nuisance if I were solicited in the street, and I must even confess to a secret delight that my husband could be so charged should he err; (f) I could sure use the money the public might pay me for opening my refrigerator, cooking my breakfast and washing my dishes, particularly since I have never been incorporated and have not been the beneficiary of the now abolished tax breaks.

I find these measures tragic and oppose them violently not because they restrict or inconvenience *me*. On the contrary, they would only improve the quality of my life. But I recognize what special interest groups will not, until it is much too late: once you let the genie of the state out of its bottle to serve you, it will also be free to serve your enemies and, most of all, itself.

A Toronto homosexual bar recently felt the first ever-so-gentle kick of the escaping genie when they were not allowed to replace a heterosexual waiter with a gay waiter of their choice. In a truly free society it clearly should be free to establish its own employment criteria. But, among others, the gay community has been the most vocal in enlisting the aid of the state to deny others the same freedom. As for Ms. Prescod-Roberts, the realization has not yet dawned on her, although the booklet she was promoting complained bitterly about it, that the state she uses to pay for her housework and college degree—the state she wishes "to use against the state"—is sending inspectors into Canadian homes to find out whether welfare recipients' boy-friends touch them above or below the waist. The genie is feeling its oats.

This column which originally appeared in Maclean's is reprinted by permission of Barbara Amiel who is not a member of The Libertarian Foundation or any political organization.

HUMAN ACTION (continued from page 3)**Application of the Theory**

One of the most often asked questions that I encounter is the one of Canadian apathy — Canadians are apathetic; how can you hope to break through their apathy?

Apathy is just a word that we use to describe the absence of action. Looked at in the light of our three principles we can further narrow the concept to the fact that one of or any combination of those principles is missing. Your job then is first to find out which one and then to address it.

The three principles are in a hierarchy. For example, if you find that a man doesn't feel uneasy, then it is useless to talk to him about your plan for change. He doesn't care. You would first have to induce a feeling of uneasiness in him. You may even choose not to bother since your time

can be better spent with someone who at least feels uneasy and is searching for some answers.

Once the first requirement is established you can then move on to the vision. This is where we must all constantly be striving to improve our communicating techniques both written and oral. Learn how to paint that picture so that he can see it the way you do. It is of particular importance that every libertarian organization have their goals well defined, as concrete as possible and written down in an easy to read format.

When the first two requirements are met the task is still not finished. Action will not take place until you can present a reasonable plan complete with well-defined tasks showing how each one, when accomplished, will move your organization closer to its goals.

Remember people will not act until all three requirements have been satisfied. That goes for libertarians as well.

THE NEGATION OF THE ABSOLUTE

by Michael Erwin

The first thing a human being becomes aware of upon entering into the world is the absolute — A is A. Whatever objects an infant first perceives must be perceived by employing this principle. Without acceptance of the fact that A is A, that things exist, the phenomena of perception cannot take place. If a baby perceives a chair, it follows that the chair is a chair, else it could not be perceived as such. Even though an infant may not at first realize the use of the chair, he does not say to himself, "there are no absolutes, therefore that strange object is anything I wish it to be". Whether or not the infant perceives the use of the chair, it remains a chair.

The entire society of George Orwell's 1984 was geared toward one final goal — the total negation of the absolute. The Inner Party, the ruling elite of Oceania, had a definite motive in denying the fact of existence (the absolute). Due to the oppressive nature of the totalitarian system of government in Oceania, specifically Oligarchical Collectivism, it would ultimately be necessary in order to perpetuate such a government, to abrogate any and all rights and freedoms of those not in the ruling class. In order to do this while retaining the support of the lower classes, and since no rational justification of it is possible, the Inner Party had to employ tactics of deception. Their method of deception was centred in the Ministry of Truth.

The Ministry of Truth was the most important of the four Ministries, because without it the Party could not exist. It was well known to the Party that a voluntary slave is far more useful than an involuntary slave. It was for this reason that they tried to convince the lower classes (the prospective slaves), that the Party was a good thing, beneficial to everyone. In fact, however, the Party was detrimental to everyone, though they were only dimly aware of it because of the Party's propaganda. Since it would be impossible to convince anyone, by means of logical, rational arguments that such a political party could ever be beneficial to anyone other than those in power, the only means of deceiving the lower classes would be by attributing undeserved and impossible virtues and accomplishments to the Party. This was done by the politicians of 1984 but they couldn't make statement after contradictory statement indefinitely. Sooner or later the masses would begin to see the contradictions. This is where the Ministry of Truth comes in. In order to be able to prove that a statement is contradictory to something said earlier, evidence of the previous statement is needed. The function of the Ministry of Truth was to systematically alter or abolish all documentation of any kind that conflicted with what had just been said by Party leaders.

Because the Ministry of Truth operated very efficiently, it was nearly impossible to prove that anything attributed to the Party or said by Party leaders was untrue. This system gave Party politicians free reign to voice any irrationalities they pleased without having to worry about supporting their "range of the moment" statements with facts — the Ministry of Truth would create the "facts" they needed. In this way the Party denied the fact that "A is A".

In order to keep this system running smoothly it was necessary to "weed out" all non-conformists to the Party's dictates. The Party was effective in doing so, but they carried it one step further. Rather than immediately disposing of these dissenters, the Party converted them to their way of thinking (which mainly consists of not thinking), by means of the Ministry of Love. This was not done because it was necessary to the perpetuity of the Party, but because it was the most gratifying way for the Party to assert their power over the individual. The Party's belief was that ultimate power was the complete control over the mind of another. It had been discovered that the content of one's mind could be altered by the use of physical force. Therefore the Party inflicted pain, fear, and suffering on their victims, forcing them from their own rational way of thinking to that distortion of reality that is the essence of the Party's doctrine — "A is A — sometimes" (whenever it is convenient). The difference between rationality and the beliefs of the Party were expressed during Winston's brainwashing in the Ministry of Love, when Winston cried out the absolute, "How can I help seeing what is in front of my eyes? Two and two are four", and O'Brien replied that there are no absolutes, "Sometimes, Winston. Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once".

Even though O'Brien has imposed on Winston the Party's doctrine that "there are no absolutes", it should be pointed out that that statement conveys an absolute. This is the final proof the Party's insanity, and the proof that no matter what the circumstances, in fact the absolute can never be negated.

In order for man to live, as he does, at a level of intellectual superiority over any other creature on earth, he must possess the faculty of conception. Conception presupposes perception, which is only possible by acknowledging the fact of existence. Therefore, by using his mind in any way man confirms the principle of the absolute. *Michael Erwin is a Grade 12 student at Burnaby South Senior Secondary School. He was introduced to Libertarian ideas through the Foundation in May of last year.*