

The Chasm

The Future Is Calling (Part One)

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INTRODUCTION

G. Edward Griffin is a writer and documentary film producer with many successful titles to his credit. Listed in *Who's Who in America*, he is well known because of his talent for researching difficult topics and presenting them in clear terms that all can understand. He has dealt with such diverse subjects as archaeology and ancient Earth history, the Federal Reserve System and international banking, terrorism, internal subversion, the history of taxation, U.S. foreign policy, the science and politics of cancer therapy, the Supreme Court, and the United Nations. His better-known works include *The Creature from Jekyll Island*, *World without Cancer*, *The Discovery of Noah's Ark*, *Moles in High Places*, *The Open Gates of Troy*, *No Place to Hide*, *The Capitalist Conspiracy*, *More Deadly than War*, *The Grand Design*, *The Life and Words of Robert Welch*, *The Great Prison Break*, and *The Fearful Master*.

Mr. Griffin is a graduate of the University of Michigan where he majored in speech and communications. In preparation for writing his book on the Federal Reserve System, he enrolled in the College for Financial Planning located in Denver, Colorado. His goal was not to become a professional financial planner but to better understand the real world of investments and money markets. He obtained his CFP designation (Certified Financial Planner) in 1989.

Mr. Griffin is a recipient of the coveted Telly Award for excellence in television production, the creator of the *Reality Zone Audio Archives*, and is President of American Media, a publishing and video production company in Southern California. He has served on the board of directors of The National Health Federation and The International Association of Cancer Victors and Friends and is Founder and President of The Cancer Cure Foundation. He is the founder and president of Freedom Force International.

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OVERVIEW

Thank you, Richard, and thank you, Ladies and Gentlemen. What a terrific introduction that was; but, in all honesty, I must tell you that it *greatly* exaggerates the importance of my work. I should know. I wrote it.

The dangerous thing about platform introductions is that they tend to create unrealistic expectations. You have just been led to anticipate that, somehow, I am going to make a complex subject easy to understand. Well, that's quite a billing. I hope I can live up to that expectation today; but it remains to be seen if I can really do that with this topic: *The War on Terrorism*. How can anyone make that easy to understand? There are so many issues and so much confusion. I feel like the proverbial mosquito in a nudist camp. I know what I have to do. I just don't know where to begin.

There is a well-known rule in public speaking that applies to complex topics. It is: First, tell them what you're going to tell them. Then tell them. And, finally, tell them what you told them. I'm going to follow that rule today, and I will begin by making a statement that I have carefully crafted to be as shocking as possible. That's primarily because I want you to remember it. When I tell you what I'm going to tell you, I know that, for many of you, it will sound absurd, and you'll think I have gone completely out of my mind. Then, for the main body of my presentation, I will tell you what I told you by presenting facts to prove that everything I said is true. And, finally, at the end, I will tell you what I told you by repeating my opening statement; and, by then hopefully, it will no longer seem absurd.

What I am going to tell you is this: Although it is commonly believed that the War on Terrorism is a noble effort to defend freedom, in reality, it has little to do with terrorism and even less to do with the defense of freedom. There are other agendas at work; agendas that are far less praiseworthy; agendas that, in fact, are just the opposite of what we are told. The purpose of this presentation is to prove that, what is unfolding today is, *not* a war on terrorism to defend freedom, but *a war on freedom that requires the defense of terrorism*.

That is what I'm going to tell you today, and you are probably wondering how anyone in his right mind could think he could prove such a statement as that. So let's get right to it; and the first thing we must do is confront the word *proof*. What is proof? There is no such thing as absolute proof. There is only evidence. Proof may be defined as sufficient evidence to convince the observer that a particular hypothesis is true. The same evidence that is convincing to one person may not convince another. In that event, the case is proved to the first person but not to the second one who still needs more evidence. So, when we speak of proof, we are really talking about evidence.

It's my intent to tell you what I told you by developing the case slowly and methodically; to show motive and opportunity; to introduce eyewitnesses and the testimony of experts. In other words, I will provide evidence – upon evidence – upon evidence until the mountain is so high that even the most reluctant skeptic must conclude that the case has been proved.

Where do we find this evidence? The first place to look is in history. The past is the key to the present, and we can never fully understand where we are today unless we know what path we traveled to get here. It was Will Durant who said: "Those who know nothing about history are doomed forever to repeat it."

Are we doomed to repeat history in the war on terrorism? If we continue to follow the circular path we are now taking, I believe that we are. But to find out if that is true, we need to go back in time. So, I invite you to join me, now, in my time machine. We are going to splash around in history for a while and look at some great events and huge mistakes to see if there are parallels, any lessons to be learned for today. I must warn you: it will seem that we are lost in time. We are going to go here and there, and then jump back further, and then forward in time, and we will be examining issues that may make you wonder "What on Earth has this to do with today?" But I can assure you, when we reach the end of our journey, you will see that everything we cover has a direct relevance to today and, in particular, to the war on terrorism.

THE HIDDEN AGENDA

Now that we are in our time machine, we turn the dial to the year 1954 and, suddenly, we find ourselves in the plush offices of the Ford Foundation in New York City.

There are two men seated at a large, Mahogany desk, and they are talking. They cannot see or hear us, but we can see them very well. One of these men is Rowan Gaither, who was the President of the Ford Foundation at that time. The other is Mr. Norman Dodd, the chief investigator for what was called the Reece Committee, which was a Congressional committee to investigate tax-exempt foundations. The Ford Foundation was one of those, so he is there as part of his Congressional responsibilities.

In 1982, I met Mr. Dodd in his home state of Virginia where, at the time, I had a television crew gathering interviews for a documentary film. I previously had read his testimony and realized how important it was; so, when our crew had open time, I called him on the telephone and asked if he would be willing to make a statement before our cameras, and he said, "Of course." I'm glad we obtained the interview when we did, because Dodd was advanced in years, and it wasn't long afterward that he passed away. We were very fortunate to capture his story in his own words. What we are about to witness from our time machine was confirmed in minute detail twenty years later and preserved on video.

The reason for Dodd's investigation was that the American public had become alarmed by reports that large tax-exempt foundations were promoting the ideologies of Communism and Fascism and advocating the elimination of the United States as a sovereign nation. As far back as the 1930s, William Randolph Hearst had written a series of blistering editorials in his national chain of newspapers in which he cited Carnegie Foundation publications that spouted Communist slogans identical to what was coming from the Communist Party itself. When the Carnegie Endowment published an article written by Joseph Stalin attacking Capitalism and praising Communism, Hearst called it "propaganda, pure and simple." He continued:

Its publication by the Carnegie Endowment for International Peace is an act of thorough disloyalty to America – indistinguishable from the common and familiar circulation of seditious and subversive literature by secret creators. The organ which carries such stuff, even if it has the imprint of the Carnegie Endowment, is not one whit less blameworthy and censurable than the skulking enemy of society whose scene of operation is the dark alley and the hideout.¹

In another editorial, dated March 11, 1935, Hearst turned the spotlight on Nicholas Murray Butler, who was the President of Columbia University and also President of the Carnegie Endowment for International Peace. Hearst quoted a report written by Butler which was a strategy for abolishing the United States as a sovereign country. He concluded:

In his report to the Directors of the Fund which Andrew Carnegie left to promote the Europeanization of America under the mask of universal peace, Dr. Butler expounds quite frankly the astounding Anti-American propaganda that this organization is carrying on.

This movement is for what Dr. Butler calls a WORLD STATE. It is the most seditious proposition ever laid before the American public, SEDITIOUS because it gives aid and comfort to the communist, the fascist and the nazist, absolute enemies of the very rock bottom principles on which our Government is founded.²

¹ As quoted by Catherine Palfrey Baldwin, *And Men Wept* (New York: Our Publications, 1955), p. 9.

² *Ibid.*

Voices of outrage also were heard in Congress. George Holden Tinkham of Massachusetts, Louis T. Mc Fadden of Pennsylvania, and Martin J. Sweeney of Ohio castigated the tax-exempt foundations as disloyal to America and seditious to the government. Tinkham called for the creation of a committee to investigate tax-supported organizations working for the “denationalization of the United States.” Congress, however, was inert on that topic, and nothing happened until after the end of World War II. In spite of strong opposition from within Congress, the Select Committee to Investigate Tax-Exempt Foundations and Comparable Organizations was formed in April 1952 and turned over to Congressman Carrol Reece of Tennessee. It was this committee that Norman Dodd served as the chief investigator, and it is in that capacity that we now see him at the New York offices of the Ford Foundation.

We are now in the year 1954, and we hear Mr. Gaither say to Mr. Dodd, “Would you be interested in knowing what we do here at the Ford Foundation?” And Mr. Dodd says, “Yes! That’s exactly why I’m here. I would be very interested, sir.” Then, without any prodding at all, Gaither says, “Mr. Dodd, we operate in response to directives, the substance of which is that we shall use our grant making power to alter life in the United States so that it can be comfortably merged with the Soviet Union.”

Dodd almost falls off of his chair when he hears that. Then he says to Gaither, “Well, sir, you can do anything you please with your grant making powers, but don’t you think you have an obligation to make a disclosure to the American people? You enjoy tax exemption, which means you are indirectly subsidized by taxpayers, so, why don’t you tell the Congress and the American people what you just told me?” And Gaither replies, “We would never dream of doing such a thing.”

A STRATEGY TO CONTROL THE TEACHING OF HISTORY

The question that arises in Mr. Dodd’s mind is: How would it be possible for anyone to think they could alter life in the United States so it could be comfortably merged with the Soviet Union and, by implication, with other nations of the world? What an absurd thought that would be – especially in 1954. That would require the abandonment of American concepts of justice, traditions of liberty, national sovereignty, cultural identity, constitutional protections, and political independence, to name just a few. Yet, these men were deadly serious about it. They were not focused on the question of *if* this could be done. Their only question was *how* to do it? What would it *take* to change American attitudes? What would it *take* to convince them to abandon their heritage in exchange for global union?

The answer was provided by the Carnegie Endowment Fund for International Peace, the same group that had been the center of controversy in the 1930s. When Dodd visited that organization and began asking about their activities, the President said, “Mr. Dodd, you have a lot of questions. It would be very tedious and time consuming for us to answer them all, so I have a counter proposal. Why don’t you send a member of your staff to our facilities, and we will open our minute books from the very first meeting of the Carnegie Fund, and your staff can go through them and copy whatever you find there. Then you will know everything we are doing.”

Again, Mr. Dodd was totally amazed. He observed that the President was newly appointed and probably had never actually read the minutes himself. So Dodd accepted the offer and sent a member of his staff to the Carnegie Endowment facilities. Her name was Mrs. Catherine Casey who, by the way, was hostile to the activity of the Congressional

Committee. Political opponents of the Committee had placed her on the staff to be a watchdog and a damper on the operation. Her attitude was: “What could possibly be wrong with tax-exempt foundations? They do so much good.” So, that was the view of Mrs. Casey when she went to the boardroom of the Carnegie Foundation. She took her Dictaphone machine with her (they used mechanically inscribed belts in those days) and recorded, word for word, many of the key passages from the minutes of this organization, starting with the very first meeting. What she found was so shocking, Mr. Dodd said she almost lost her mind. She became ineffective in her work after that and had to be given another assignment.

This is what those minutes revealed: From the very beginning, the members of the board discussed how to alter life in the United States; how to change the attitudes of Americans to give up their traditional principles and concepts of government and be more receptive to what they call the *collectivist* model of society. I will talk more about what the word *collectivist* means in a moment, but those who wrote the documents we will be quoting use that word often and they have a clear understanding of what it means.

At the Carnegie Foundation board meetings, they discussed this question in a scholarly fashion. After months of deliberation, they came to the conclusion that, out of all of the options available for altering political and social attitudes, there was only *one* that was historically dependable. That option was *war*. In times of war, they reasoned, only then would people be willing to give up things they cherish in return for the desperate need and desire for security against a deadly enemy. And so the Carnegie Endowment Fund for International *Peace* declared in its minutes that it must do whatever it can to bring the United States into *war*.

They also said there were other actions needed, and these were their exact words: “We must control education in the United States.” They realized that was a pretty big order, so they teamed up with the Rockefeller Foundation and the Guggenheim Foundation to pool their financial resources to control education in America – in particular, to control the teaching of history. They assigned those areas of responsibility that involved issues relating to domestic affairs to the Rockefeller Foundation, and those issues relating to international affairs were taken on as the responsibility of the Carnegie Endowment.

Their first goal was to rewrite the history books, and they discussed at great length how to do that. They approached some of the more prominent historians of the time and presented to them the proposal that they rewrite history to favor the concept of collectivism, but they were turned down flat. Then they decided – and, again, these are their own words, “We must create our own stable of historians.”

They selected twenty candidates at the university level who were seeking doctorates in American History. Then they went to the Guggenheim Foundation and said, “Would you grant fellowships to candidates selected by us, who are of the right frame of mind, those who see the value of collectivism as we do? Would you help them to obtain their doctorates so we can then propel them into positions of prominence and leadership in the academic world?” And the answer was “Yes.”

So they gathered a list of young men who were seeking their doctorate degrees. They interviewed them, analyzed their attitudes, and chose the twenty they thought were best suited for their purpose. They sent them to London for a briefing. (In a moment I will explain why London is so significant.) At this meeting, they were told what would be expected if and when they win the doctorates they were seeking. They were told they would

have to view history, write history, and teach history from the perspective that collectivism was a positive force in the world and was the wave of the future. In other words, in the guise of *analyzing* history, they would *create* history by conditioning future generations to accept collectivism as desirable and inevitable.

THE BIRTH OF PROGRESSIVE EDUCATION

The concept of using the educational system as a tool for social engineering did not originate at the Carnegie Foundation. It was articulated in the late 1700s by Johann Gottlieb Fichte, a psychologist who is considered to be the father of German nationalism. Fichte explained it this way:

Education should aim at destroying free will so that, after pupils are thus schooled, they will be incapable throughout the rest of their lives of thinking or acting otherwise than their schoolmasters would have wished.... The school psychologist of the future will have a number of classes of school children on whom they will try different methods of producing an unshakable conviction that snow is black. When the technique has been perfected, every government that has been in charge of education for more than one generation will be able to control its subjects securely without the need of armies or policemen.¹

The temptation was great. Social engineers and tyrants salivated over the idea of perfecting and dominating mankind. The idea spread throughout the world and, four generations later, became the foundation of what has come to be known as Progressive Education.

Under the orchestrating baton of Nicholas Butler, President of Columbia University and President of the Carnegie Endowment, an organization was formed in 1884 called The American Historical Association. This then created a series of controlled groups, called Committees, each of which focused on a particular segment of the overall educational mission. After these had published their recommendations, the Carnegie Fund created another controlled group in 1929 called The Commission on the Social Studies, which attracted to its membership an impressive list of academic personalities, including the Superintendent of Schools in Washington, D.C., the Director of the American Geological Society of New York, the President of Radcliff College, the Dean of the Graduate School at the University of Minnesota, the head of the Institute for the Study of Law at John Hopkins University, and eleven professors of history at such prestigious institutions as Columbia University and the Universities of Chicago, Michigan, Minnesota, and Wisconsin. Other institutions that provided staff services or facilitated its work in other ways included Harvard, Stanford, Smith College, and the Universities of Iowa, North Carolina and West Virginia. The Commission was funded by a \$340,000 grant from the Carnegie Corporation – at a time when \$5,000 was an excellent annual salary for a college professor.

The Commission on the Social Studies is remembered today for its role in launching progressive education. The self-admitted goal of progressive educators is to de-emphasize academic excellence in favor of awareness of social and political issues. That's the first half. The second half is that those issues must be presented so as to promote three concepts: (1) National sovereignty is the cause of war and must be replaced by world government; (2)

¹ Quoted by Bertrand Russell, *The Impact of Science on Society* (Berlin: Prussian University, 1810).

Personal property should be eliminated because it leads to selfishness, and (3) people will not assist or cooperate with each other in freedom so they must be forced to do so by the state. Since those are key features of collectivism, the unspoken lesson for students is that collectivism is good and is the wave of the future.

One of the better known members of the Commission on the Social Studies was George Counts, Professor of Education at Teachers College, Columbia University. After the Bolshevik Revolution, Counts travelled to the Soviet Union to witness Communism first hand and returned with the conviction that the Soviet model was the ideal social system. After the war, when Stalin's brutality against his own people became widely known and when Russia resumed an aggressive stance against Western nations, Counts became a critic of the Soviet regime. His objection, however, was with Stalin's actions and *policies*, not his adherence to collectivism, which Counts continued to advocate. His 1932 book, *Dare the School Build a New Social Order*,¹ became a popularized version of what the Commission hoped to instill into the educational system. He wrote:

If property rights are to be diffused in industrial society, natural resources and all important forms of capital will have to be collectively owned. ... This clearly means that, if democracy is to survive in the United States, it must abandon its individualistic affiliations in the sphere of economics. ... Within these limits, as I see it, our democratic tradition must of necessity evolve and gradually assume an essentially collectivistic pattern.

The important point is that fundamental changes in the economic system are imperative. Whatever service historic capitalism may have rendered in the past, and they have been many, its days are numbered. With its dedication to the principles of selfishness, its exaltation of the profit motive, its reliance on the forces of competition, and its placing of property above human rights,² it will either have to be displaced altogether or changed so radically in form and spirit that its identity will become completely lost.

THE REAL PURPOSE OF MODERN EDUCATION

In 1932, the Commission released its first report entitled *A Charter for the Social Studies in the Schools*, which proclaimed its goals. This was followed in 1934 by its *Conclusions and Recommendations*. Here are a few examples from that report. Please note that, while this was written in the style of academic literature, it was created to the precise specifications of those who paid the bill. It must not be overlooked that, although these men held doctorates in history, they were writers for hire. They undoubtedly believed in the desirability of collectivism – that's the reason they were chosen in the first place. Their mission, however, was, not to write past history objectively, but to present it in such a way as to create *attitudes* so as to influence *future* history. In other words, they viewed themselves as social engineers and were propagandists for their benefactors.

The commission could not limit itself to a survey of text-books, methods of instruction and schemes of examination, but was compelled to consider the conditions and prospects of the American people as a part of world civilization now

¹ (New York: John Day Co., 1932)

² Point of order, Professor Counts: *Property Rights ARE Human Rights*. (Author)

merging into a world order. ... The American civilization is passing through one of the great critical ages of history, is modifying its traditional faith in economic individualism and is embarking on vast experiences in social planning and control.

...

Under the moulding influence of socialized processes of living ... there is a notable waning of the once widespread popular faith in economic individualism; and leaders in public affairs, supported by a growing mass of the population, are demanding the introduction into economy of ever-wider measures of planning and control. ... Cumulative evidence supports the conclusion that, in the United States as in other countries, the age of individualism and *laissez faire* in economy and government is closing and that a new age of collectivism is emerging. ...

Almost certainly it will involve a larger measure of compulsory as well as voluntary cooperation of citizens in the conduct of the complex national economy. A corresponding enlargement of the function of government and in increasing state intervention in fundamental branches of economy previously left to individual discretion. ... The actually integrating economy of the present day is a forerunner of a consciously integrated society in which individual economic actions and individual property rights will be altered and abridged. ...

The emerging economy will involve the placing of restraints on individual enterprise, propensities, and acquisitive egoism in agriculture, industry and labor and generally on the conception, ownership, management, and use of property. ...

Organized public education ... is now compelled, if it is to fulfill its social obligations, to adjust its objectives, its curriculum, its methods of instruction and its administrative procedures to the requirements of the emerging integrated order. ... From this point of view, a supreme purpose of education in the United States ... is the preparation of the rising generation to enter the society now coming into being.¹

If you have been puzzled by the bizarre results of government controlled education since World War II, please go back and read that summary again. Many exposés have been written about progressive education, the demise of national pride, and the dumbing down of America, but none do a better job explaining it than the words of the founders themselves.

These *Conclusions and Recommendations* were not unanimously endorsed by the sixteen-member commission. Several of the group refused to sign because they thought the concepts were too radical. Others had no problem with the concepts but disliked the recommended curriculum. Their minority dissent, however, was of little consequence and soon forgotten.

Reactions outside academia were more dramatic. Headlines in the *New York Times* blasted: "Collectivist Era Seen in Survey, Transition from Individualist Age Under Way." The *New York Herald Tribune* carried a similar story. An editorial in the *New York Sun* on May 23 was entitled "Propaganda in Education." The following year, the *Philadelphia Evening Bulletin* carried a story entitled "Breeding Communism."²

¹ Quoted by Baldwin, op. cit., pp. 137 – 140.

² Quoted by Ronald W. Evans, *The Social Studies Wars; What Should We Teach the Children?* (New York: Teachers College Press, 2004), p. 58.

In spite of a few outbursts of public indignation, the news value of this story soon faded, and Progressive Education continued a steady, unchallenged march of conquest over public education, while being quietly funded from behind the scenes by the Carnegie Endowment Fund and other powerful tax-exempt foundations under the appearance of philanthropy.

Now let's go to the words of Norman. Dodd, as he described these events before our cameras in 1982. He said:

This group of twenty historians eventually formed the nucleus of the American Historical Association. Then toward the end of the 1920's the Endowment grants to the American Historical Association \$400,000 [a huge amount of money in those days] for a study of history in a manner that points to what this country can look forward to in the future. That culminates in a seven-volume study, the last volume of which is a summary of the contents of the other six. And the essence of the last volume is, the future of this country belongs to collectivism, administered with characteristic American efficiency.¹

Now we must turn off our time machine for a few moments and deal with this word *collectivism*. You are going to hear it a lot. Especially if you delve into the historical papers of the individuals and groups we are discussing, you will find them using that word over and over. Although most people have only a vague concept of what it means, the advocates of collectivism have a very clear understanding of it, so let's deal with that now.

THE CHASM: TWO ETHICS THAT DIVIDE THE WESTERN WORLD

There are many words commonly used today to describe political attitudes. We are told that there are Conservatives, Liberals, Libertarians, Progressives, Left-wingers, Right-wingers, Socialists, Communists, Maoists, Trotskyites, Fascists, Nazis and. if that isn't confusing enough, now we have Neo-Conservatives, Neo-Nazis, and Neo-everything else. When we are asked what our political orientation is, we are expected to choose from one of these words. If we don't have a strong political opinion or if we're afraid of making a bad choice, then we play it safe and say we are Moderates – adding yet one more word to the list.

Social mores and religious beliefs sometimes divide along the Left-Right political axis. In the United States, the Democrat Party is home for the Left, while the Republican Party is home for the Right. Those on the Left are more likely to embrace life styles that those on the Right would consider improper or even sinful. Those on the Right are more likely to be church-going members of an organized religion. But these are not definitive values, because there is a great deal of overlap. Republicans smoke pot. Democrats go to church. Social, religious, or life-style values cannot be included in any meaningful definition of these groups.

Not one person in a thousand can clearly define the ideology that any of these words represent. They are used, primarily, as labels to impart an aura of either goodness or badness, depending on who uses the words and what *emotions* they trigger in their minds. Most political debates sound like they originate at the tower of Babel. Everyone is speaking

¹ The complete transcript of Mr. Dodd's testimony may be downloaded at no charge from the web site of Freedom Force International, www.freedom-force.org. The video from which this was taken is entitled *The Hidden Agenda* and may be obtained from The Reality Zone web site, www.realityzone.com.

a different language. The words may sound familiar, but speakers and listeners each have their own private definitions.

It has been my experience that, once the definitions are commonly understood, most of the disagreements come to an end. To the amazement of those who thought they were bitter ideological opponents, they often find they are actually in basic agreement. So, to deal with this word, *collectivism*, our first order of business is to throw out the garbage. If we are to make sense of the political agendas that dominate our planet today, we must not allow our thinking to be contaminated by the emotional load of the old vocabulary.

It may surprise you to learn that most of the political debates of our time – at least in the Western world – can be divided into just two viewpoints. All of the rest is fluff because, typically, it focuses on whether or not a particular action should be taken based on its predicted outcome. The real issue, however, is not the outcome of the action, but the ethical code that justifies or forbids that action regardless of the outcome. It is a contest between the ethics of *collectivism* and *individualism*. Those words have profound meaning, and they represent a ideological chasm that divides the entire Western world.¹

One thing that is common to both collectivists and individualists is that the majority of them are well intentioned. They want the best life possible for their families, for their countrymen, and for mankind. They want prosperity and justice for their fellow man. Where they disagree is how to bring those things about.

I have studied collectivist literature for over 60 years; and, early on, it was clear that there are certain recurring themes, what may be considered as the seven pillars of collectivism. If they are turned upside down, they become the seven pillars of individualism. In other words, there are seven concepts of social and political relationships; and, within each of them, collectivists and individualists have opposite viewpoints.

1. THE ORIGIN AND NATURE OF HUMAN RIGHTS

The first of these has to do with the nature of human rights and the origin of state power. Collectivists and individualists both agree that human rights are important, but they differ over *how* important compared to other values and they especially differ over the *origin* of those rights.

Rights are not tangible entities that can be seen or measured. They are abstract concepts within the mind. They are whatever men agree they are whatever is agreed upon at a given time and place. Their nature has changed with the evolution of civilization. They vary widely between cultures. One culture may accept that rights are granted by rulers who derive authority from God. Another culture may claim that rights are granted by God directly to the people. In other cultures, rights are perceived as a claim to the material possessions of others. People living in tribal or military dictatorships don't spend much time even thinking about rights because they have no expectation of ever having them. Primitive cultures don't even have a word for rights.

¹ In the Middle East and parts of Africa and Asia, there is a third ethic called theocracy, a form of government that combines church and state and compels citizens to accept a particular religious doctrine. That was common throughout early European Christendom and it appeared even in some of the colonies of the United States. It survives in today's world in the form of Islam and it has millions of advocates. Any comprehensive view of political ideology must include theocracy, but time does not permit such scope in this presentation. For those interested in the author's larger view, including theocracy, there is a summary called *Which Path for Mankind?* attached to the end of this essay.

Because of the great diversity in the concept of human rights, they cannot be defined to everyone's satisfaction. However, that does not mean they cannot be defined to *our* satisfaction. We do not have to insist that those in other cultures agree with us; but, if we wish to live in a culture to *our* liking, one in which we have the optimum amount of personal freedom, then we must be serious about a preferred definition of human rights. If we have no concept of what rights *should* be, then it is likely we will live under a definition not to our liking.

The first thing to understand as we work toward a useful definition of rights is that their *source* determines their *nature*. This will be covered in greater detail further along, but the concept needs to be stated here. If a security guard is hired by a gated community to protect the property of its residents, the guards must be limited to activities that the residents, themselves, are entitled to perform. Guards may patrol the community and, if necessary, physically deter burglaries and aggressive violence because the residents have a right to do those things. But the guards may not compel residents to send their children to bed by 10 PM or donate to the Red Cross or save for their retirement or refrain from gambling or use only certain types of cancer treatments. Why not? Because the residents are the source of the authority, and **the authority cannot exceed its source**. Residents have no right to compel their neighbors in these matters. Most of the world's laws today violate this fundamental principle.

RIGHTS ARE WON ON THE BATTLEFIELD

In societies that have been sheltered for many generations from war and revolution, it is easy to forget that rights are secured by military power. They may be handed to the next generation as a gift, but they always are obtained on the battlefield. The Bill of Rights of the United States Constitution is a classic example. The men who drafted that document were able to do so only because they represented thirteen states that defeated the armies of Great Britain. Had they lost the War of Independence, they would have had no opportunity to write a Bill of Rights or anything else except letters of farewell before their execution.

Unfortunately, Mao Zedong was right when he said that political power grows from the barrel of a gun. He could just as well have said rights. A man may declare that he has a right to do such-and-such derived from law or from a constitution or even from God but, if a thug or a soldier holds a gun to his head, he has no power to exercise his proclaimed right. Rights always are based on power. If we lose our ability or willingness to physically defend our rights, we will lose them.

Now we come to the chasm between collectivists and individualists. If rights are won on the battlefield, we may assume they belong to the winners, but who are **they**? Do states win wars or do people? If states win wars and people merely fight them, then states hold the rights and may grant or deny them to the people. On the other hand, if people win wars and states merely serve them in this matter, then the people hold rights and may grant or deny them to states.

If our task is to define rights as we think they *should* be in a free society, we must choose between these two concepts. Individualists choose the concept that rights come from the people and states are the servants. Collectivists choose the concept that rights come from states and *people* are the servants. Individualists are nervous about that assumption because, if the state has the power to *grant* rights, it also has the power to take them away, and that concept is incompatible with personal liberty.

The view of individualism was expressed clearly in the United States Declaration of Independence, which says:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men....

Nothing could be clearer than that. The dictionary tells us that inalienable (spelled differently in colonial times) means “not to be transferred to another.” The assumption is that rights are the innate possession of the people. The purpose of the state is, not to *grant* rights, but to *secure* them and protect them.

By contrast, all collectivist political systems embrace the opposite view that rights are granted by the state. That includes Nazis, Fascists, and Communists. It is also a tenet of the United Nations. Article Four of the UN Covenant on Economic, Social, and Cultural Rights says:

The States Parties to the present Covenant recognize that, in the enjoyment of those rights provided by the State ... the State may subject such rights only to such limitations as are determined by law.

There you have it. If the state can *grant* rights, it can also *take them away*. After proclaiming that rights are provided by the state, it then says that those rights may be subject to limitations “as are determined by law.” In other words, the collectivists at the UN presume to grant us our rights and, when they are ready to take them away, all they have to do is pass a law authorizing it.

Compare that with the Bill of Rights in the United States Constitution. It says Congress shall make *no* law restricting freedom of speech, or religion, peaceful assembly, the right to bear arms, and so forth – not *except as determined by law*, but *no* law. The Constitution embodies the ethic of individualism. The UN embodies the ethic of collectivism, and what a difference that makes.

THE ORIGIN OF STATE POWER

Closely related to the origin of human rights is the origin of state power. It is the flip side of the same coin. As stated previously, individualists believe that a just state derives its power from the people. That means the state cannot have any legitimate powers unless they are given to it by its citizens. Another way of putting it is that governments may do only those things that their citizens also have a right to do. If individuals don't have the right to perform a certain act, then they can't grant that power to their elected representatives. They can't delegate what they don't have. It makes no difference how many of them there may be. If none of them have a specified power to delegate, then a million of them don't have it either.

To use an extreme example, let us assume that a ship has been sunk in a storm, and three exhausted men are struggling for survival in the sea. Suddenly, they come upon a life-buoy ring. The ring is designed only to keep one person afloat; but, with careful cooperation between them, it can keep two of them afloat. However, when the third man grasps the ring, it becomes useless, and all three, once again, are at the mercy of the sea. They try taking turns: one treading while two hold on to the ring; but after a few hours, none of them have

strength to continue. The grim truth gradually becomes clear. Unless one of them is cut loose from the group, all three will drown. What, then, should these men do?

Many people would say that two of the men would be justified in overpowering the third and casting him off. The right of self-survival is paramount. Taking the life of another, terrible as such an act would be, is justified if it is necessary to save your own life. That certainly is true for individual action, but what about collective action? Where do two men get the right to gang up on one man?

The collectivist answers that two men have a greater right to life because they outnumber the third one. It's a question of mathematics: *The greatest good for the greatest number*. That makes the group more important than the individual and it justifies two men forcing one man away from the ring. There is a certain logic to this argument but, if we further simplify the example, we will see that, although the action may be correct, it is justified by the wrong reasoning.

Let us assume, now, that there are only *two* survivors – so we eliminate the concept of the group – and let us also assume that the ring will support only one swimmer, not two. Under these conditions, it would be similar to facing an enemy in battle. You must kill or be killed. Only one can survive. We are dealing now with the competing right of self-survival for each individual, and there is no mythical group to confuse the issue. Under this extreme condition, it is clear that each person would have the right to do whatever he can to preserve his own life, even if it leads to the death of another. Some may argue that it would be better to sacrifice one's life for a stranger, but few would argue that *not* to do so would be wrong.

When the conditions are simplified to their barest essentials, we see that the right to deny life to others comes from the *individual's* right to protect his *own* life. It does not need the so-called group to ordain it.

In the original case of three survivors, the justification for denying life to one of them does not come from a majority vote but from their *individual and separate* right of self-survival. In other words, either of them, acting alone, would be justified in this action. They are not empowered by the group. When we hire police to protect our community, we are merely asking them to do what we, ourselves, have a right to do. Using physical force to protect our lives, liberty, and property is a legitimate function of government, because that power is derived from the people as *individuals*. It does not arise from the group.¹

Here's one more example – a lot less extreme but far more typical of what actually goes on every day in legislative bodies. If government officials decide one day that no one should work on Sunday, and even assuming the community generally supports their decision, where would they get the authority to use the police power of the state to enforce such a decree? Individual citizens don't have the right to compel their neighbors not to work, so they can't delegate that right to the state. Where, then, would the state get the authority? The answer is that it would come from itself; it would be self-generated. It would be similar to the divine right of ancient monarchies in which it was assumed that governments represent the power and the will of God. In more modern times, most governments don't even pretend to have God as their authority, they just rely on SWAT teams and armies, and anyone who objects is eliminated.

¹ The related question of a right to use deadly force to protect the lives of others is reviewed in Part Four in connection with the White House order to shoot down hijacked airliners if they pose a threat to ground populations.

When states claim to derive their authority from any source other than the people, it always leads to the destruction of liberty. Preventing men from working on Sunday would not seem to be a great threat to freedom, but once the principle is established, it opens the door for more edicts – and more, and more – until freedom is gone. If we accept that the state or any other group has the right to do things that individuals alone do not have the right to do, then we have unwittingly endorsed the concept that rights are *not* intrinsic to the individual and that they, in fact, *do* originate with the group. Once we accept that, we are on the road to tyranny.

Collectivists are not concerned over such picky issues. They believe that states do, in fact, have powers that are greater than those of their citizens, and the source of those powers, they say, is, not the individuals within society, but society itself, the groups to which individuals belong.

2. GROUP SUPREMACY

This is the second concept that divides collectivism from individualism. Collectivism is based on the belief that the group is more important than the individual. According to this view, the group is an entity of its own and it has rights of its own. Furthermore, those rights are more important than individual rights. Therefore, it is acceptable to sacrifice individuals if necessary for “the greater good of the greater number.” How many times have we heard that?

Who can object to the loss of liberty if it is justified as necessary for the greater good of society? The ultimate group, of course, is the state. Therefore, the state is more important than individual citizens, and it is acceptable to sacrifice individuals, if necessary, for the benefit of the state. This concept is at the heart of all modern totalitarian systems built on the model of collectivism.

Individualists on the other hand say, “Wait a minute. Group? What is *group*? That’s just a word. You can’t touch a group. You can’t see a group. All you can touch and see are individuals. The word *group* is an abstraction and doesn’t exist as a tangible reality. It’s like the abstraction called *forest*. Forest doesn’t exist. Only trees exist. Forest is the concept of many trees. Likewise, the word *group* merely describes the abstract concept of many individuals. Abstractions cannot have rights. Only individuals are real and only individuals can have rights.¹

¹ Corporations fall into this same category. Lately there is widespread anger at corporations because of political favoritism and injustices associated with unprincipled profit-seeking. It is popular to echo the chant against corporations as though they exist as real entities, but they do not. Corporations are merely groups of investors (stockholders) and their managers who have obtained authorization from the state to carry on business as *though* they were individuals. However, corporations don’t exist outside the human mind; only the people who run them exist. Therefore, corporations do not have rights, cannot make money, cannot break the law, and cannot pay taxes or fines. Only *people* can do those things. “Tax those big, bad corporations, not the workers,” is the cry. Yet, if we double corporate taxes, they merely will be passed along to consumers in the form of higher prices for the goods or services they provide. State taxes on gasoline are an example. Those are not paid by oil companies or service stations. *We* pay them when we fill the tank. Corporations never pay any tax on anything. Corporate taxes are just another way to extract money from the common man. Currently, if the president or board of directors of a drug company agree to falsify research records to conceal the fact that their vaccine is highly toxic and, as a result, thousands of children are crippled or killed by it, the courts may award large settlements to the parents; and the pundits say, “Good! Those corporations should pay *big* for that.” But the money is not paid by the executives who committed the crime. It is paid by the stockholders – and by customers who pay indirectly through the purchase of the corporation’s products or services. If corporate executives and directors were personally held responsible for the consequences of their decisions instead of being protected by the legal shield of an

Just because there are many individuals in one group and only a few in another does not give a higher priority to the individuals in the larger group – even if you call it the *state*. A majority of voters do not have more rights than the minority. Rights are not derived from the power of numbers. They do not come from the group. They are *intrinsic* with each human being.

When collectivists argue that individuals must be sacrificed for the greater good of society, what they really are saying is that *some* individuals will be sacrificed for the greater good of *other* individuals. The morality of collectivism is based on numbers. Anything may be done so long as the number of people benefiting supposedly is greater than the number of people being sacrificed.

Note the word, supposedly. In the real world, those who decide who is to be sacrificed don't count fairly. Dictators always claim they represent the greater good of the greater number but, in reality, they and their support organizations usually comprise less than one percent of the population. The theory is that someone has to speak for the masses and represent their best interest, because they are too dumb to figure it out for themselves. So collectivist leaders, wise and virtuous as they are, make the decisions for them. In this way, it is possible to explain any injustice, crime, or atrocity as necessary for the greater good of society.

In subsequent chapters, we will examine how American leaders have used this rationale to justify U.S. entry into World War I, World War II, and The War on Terrorism. However, these examples are so large in scope and so dramatic in nature, it is difficult to avoid being drawn into the drama and stay focused on the collectivist mindset. For that reason, we will use a more finite example.

In the 1960's, an FDA agent, who had testified in court against a Kansas City businessman, admitted under cross-examination that he had lied under oath twenty-eight times. When asked if he regretted what he had done, he replied: "No, I don't have any regrets. I wouldn't hesitate to tell a lie if it would help the American consumer."¹

Ah, yes! The greater good for the greater number.

Because individualists do not accept group supremacy, collectivists often portray them as being selfish and insensitive to the needs of others. That theme is common in schools today. If children are not willing to go along with the group, they are described as socially disruptive and not good "team players" or a good citizens. Those nice folks at the tax-exempt foundations had a lot to do with that. But individualism is not based on ego. It is based on principle.

If we accept the premise that individuals may be sacrificed for the group, we have made a huge mistake on two counts. First, individuals are the *essence* of the group, which means the group is being sacrificed anyway, piece by piece. Secondly, the underlying

abstraction called "corporation", most if not all of the objectionable acts they commit would come to a halt. If those who falsify research records were tried for murder instead of being given a bonus for improving drug sales, corporate ethics would improve drastically. This applies to officials in government, as well. If police officers and government officials were held personally responsible for their actions instead being immune from prosecution; if they had to pay court-awarded damages to their victims instead of passing the cost on to taxpayers, the quality of public service also would greatly improve. Corporations and government agencies cannot be held accountable for their actions because they exist only as abstractions, but the people who direct them are *real*. They *can* be and *should* be held accountable.

¹ Omar Garrison, *The Dictocrats* (Chicago-London-Melbourne: Books for Today, Ltd., 1970, p. 130.

principle is deadly. Today, the individual being sacrificed may be unknown to you or even someone you dislike. Tomorrow, it could be you. It takes but a moment's reflection to realize that the greater good for the greater number is *not* achieved by sacrificing individuals but by *protecting* individuals. In reality, the greater good for the greater number is best served by individualism, not collectivism.

REPUBLICS VS DEMOCRACIES

We are dealing here with one of the reasons people make a distinction between republics and democracies. In recent years, it is commonly believed that a democracy is the ideal state structure. Supposedly, that is what was created by the American Constitution, and the justification for invading other countries and overthrowing their tyrannical governments is, we are told, to spread democracy throughout the world. But, if you read the documents and the speech transcripts of the men who *wrote* the Constitution, you find that they spoke strongly against democracy – and if you look at the reality of life in those lands where democracy has been delivered, you find little difference between the old and new regimes, except that the new ones often are worse.

In colonial America, Samuel Adams, a prominent leader of the movement for independence, expressed the common view of his colleagues when he said: “Democracy never lasts long. It soon wastes, exhausts, and murders itself. There was never a democracy that did not commit suicide.”

This understanding of the dark side of democracy was not unique to the American colonists. European historians and political writers of the period had come to the same conclusion. In England, Lord Acton wrote: “The one pervading evil of democracy is the tyranny of the party that succeeds, by force or fraud, in carrying elections.”

In Scotland, a history professor at the University of Edinburgh, Alexander Tyler, wrote:

A democracy is always temporary in nature – it simply cannot exist as a permanent form of government. A democracy will continue to exist up until the time that voters discover that they can vote themselves generous gifts from the public treasury. From that moment on, the majority always vote for the candidates who promise the most benefits from the public treasury, with the result that every democracy will finally collapse due to loose fiscal policy – usually followed by a dictatorship.

Those who drafted the American Constitution believed that a democracy was one of the worst possible forms of government; and so they created what they called a republic. Unfortunately, that word no longer has the classic meaning it did in 1787. Today it is used indiscriminately for everything from military dictatorships, such as The Republic of Angola, to collectivist dictatorships such as the Republic of China. But, when the American Republic was created, the word had a precise meaning and it was understood by everyone.

This is why the word democracy does not appear in the Constitution; and, when Americans pledge allegiance to the flag, it's to the *republic* for which it stands, not the democracy. When Colonel Davy Crockett joined the Texas Revolution prior to the famous Battle of the Alamo, he refused to sign the oath of allegiance to the future government of

Texas until the wording was changed to the future *republican* government of Texas.¹ The reason this is important is that the difference between a democracy and a republic is the difference between collectivism and individualism.

In a pure democracy, the majority rules; end of discussion. You might say, “What’s wrong with that?” Well, there could be *plenty* wrong with that. What about a lynch mob? There is only one person with a dissenting vote, and he is at the end of the rope. That’s democracy in action.

“Wait a minute,” you say. “The majority should rule. Yes, but not to the extent of denying the rights of the minority,” and, of course, you would be correct. As Lord Acton observed:

It is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. ... The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities.

To provide security for minorities precisely the role of a republic. A republic is a state based on the principle of *limited* majority rule so that the minority – even a minority of one – will be protected from the whims and passions of the majority.

Republics are characterized by written constitutions that spell out the rules to make that possible. That was the function of the American Bill of Rights, which is nothing more than a list of things the state may not do. It says that Congress, even though it represents the majority, shall pass no law denying the minority their rights to free exercise of religion, freedom of speech, peaceful assembly, the right to bear arms, and other “unalienable” rights.

These limitations on majority rule are the essence of a republic, and they also are at the core of the ideology called individualism. And so here is another major difference between these two concepts: Collectivism on the one hand, supporting any action so long as it can be said to be for the greater good of the greater number; and individualism on the other hand, defending the rights of the minority against the passions and greed of the majority.

DEMOCRACY COMES TO IN AMERICA

The seed of individualism was firmly planted in American soil, but it was poorly cultivated and soon was crowded out by the weeds of collectivism. When the Founding Fathers passed away, so did the Spirit of 76 that was unique to their generation. The new generations, no longer threatened by tyranny from abroad and having no perception of the possibility of tyranny from within, became more interested in material comfort and pleasure than in the ideology of freedom. The French Revolution had captured their imagination, and they were attracted to the slogans of Equality, Fraternity, and Democracy. The right to vote became the center of their political philosophy, and they adopted the belief that, so long as the majority approves of a measure, it is good and proper. That nebulous thing called society became more important than people. The group had become more important than the individual.

Barely three generations after ratification of the Constitution, a young Frenchman, named Alexis de Tocqueville, toured the United States to prepare an official report to his government on the American prison system. His real interest, however, was the social and

¹ “David Crockett: Parliamentarian,” by William Reed, *National Parliamentarian*, Vol. 64, Third Quarter, 2003, p. 30.

political environment in the New World. He found much to admire in America but he also observed what he thought were the seeds of its destruction. What he discovered was collectivism, which even then, was far advanced. Upon his return to France the following year, he began work on a four-volume analysis of the strengths and weaknesses he found. His perceptivity was remarkable, and his book, entitled *Democracy in America*, has remained as one of the world's classic works in political science. As we read his words, which are so perfectly descriptive of our modern time, it is hard to believe that they were written in 1831:

The Americans hold that in every state the supreme power ought to emanate from the people; but when once that power is constituted, they can conceive, as it were, no limits to it, and they are ready to admit that it has the right to do whatever it pleases. ... The idea of rights inherent in certain individuals is rapidly disappearing from the minds of men; the idea of the omnipotence and sole authority of society at large rises to fill its place.

The first thing that strikes the observation is an innumerable multitude of men, all equal and alike, incessantly endeavoring to procure the petty and paltry pleasures with which they glut their lives. Each of them, living apart, is a stranger to the fate of all the rest; his children and his private friends constitute to him the whole of mankind.

Above this race of men stands an immense and tutelary power, which takes upon itself alone to secure their gratifications and to watch over their fate. That power is absolute, minute, regular, provident, and mild. It would be like the authority of a parent if, like that authority, its object was to prepare men for manhood; but it seeks, on the contrary, to keep them in perpetual childhood: it is well content that the people should rejoice, provided they think of nothing but rejoicing.

After having thus successively taken each member of the community in its powerful grasp and fashioned him at will, the supreme power then extends its arm over the whole community. It covers the surface of society with a network of small, complicated rules, minute and uniform, through which the most original minds and the most energetic characters cannot penetrate, to rise above the crowd. The will of man is not shattered, but softened, bent, and guided; men are seldom forced by it to act, but they are constantly restrained from acting. Such a power does not destroy, but it prevents existence; it does not tyrannize, but it compresses, enervates, extinguishes, and stupefies a people, till each nation is reduced to nothing better than a flock of timid and industrious animals, of which the government is the shepherd.

Our contemporaries are constantly excited by two conflicting passions: they want to be led, and they wish to remain free. As they cannot destroy either the one or the other of these contrary propensities, they strive to satisfy them both at once. They devise a sole, tutelary, and all-powerful form of government, but elected by the people. They combine the principle of centralization and that of popular sovereignty; this gives them a respite: they console themselves for being in tutelage by the reflection that they have chosen their own guardians. Every man allows himself to be put in leading-strings, because he sees that it is not a person or a class of persons, but the people at large who hold the end of his chain. By this system the people shake off

their state of dependence just long enough to select their master and then relapse into it again.¹

3. COERCION VS FREEDOM

The third concept that divides collectivism from individualism has to do with responsibilities and freedom of choice. We have spoken about the origin of rights, but there is a similar issue with responsibilities. Rights and responsibilities go together. If we value the right to live our own lives without others telling us what to do, then we must assume the responsibility to be independent, to provide for ourselves without expecting others to take care of us. Rights and responsibilities are different sides of the same coin.

If only individuals have rights, then it follows that only individuals have responsibilities. If groups have rights, then groups also have responsibilities; and, therein, lies one of the greatest ideological challenges of our modern age.

Individualists are champions of *individual* rights. Therefore, they **endorse** the principle of *individual* responsibility, not group responsibility. They believe we should provide, first for ourselves and family, and then for others who are in need. That does not mean we don't believe in helping each other. Because I am an individualist does not mean I have to move my piano alone. It just means that moving it is my responsibility, not someone else's, and it's up to me to organize the *voluntary* assistance of others.

Collectivists declare that individuals are not responsible for charity, raising their own children, providing for aging parents, or even for themselves. These are group obligations of the state. Individualists expect to do it themselves; collectivists want the government to do it for them: to provide employment and health care, a minimum wage, food, education, and a decent place to live. They are enamored by government. They worship government. They have a fixation on government as the ultimate group mechanism to solve all problems.

Individualists do not share that faith. They see government as the creator of more problems than it solves. They believe that freedom of choice will lead to the best solution of social and economic problems. Millions of ideas and efforts, each subject to trial and error and competition – in which the best solution becomes obvious by comparing its results to all others – that process will produce results that are far superior to what can be achieved by a group of politicians or a committee of so-called wise men.

By contrast, collectivists do not trust freedom. They are afraid of freedom. They are convinced that freedom may be all right in small matters such as what color socks you want to wear, but when it come to the important issues such as the money supply, banking practices, investments, insurance programs, health care, education, and so on, freedom will not work. These things, they say, simply must be controlled by the government. Otherwise there would be chaos.

There are two reasons for the popularity of that concept. One is that most of us have been educated in government schools, and that's what we were taught. The other reason is that government is the one group that can legally force everyone to participate. It has the power of taxation, backed by jails and force of arms to compel everyone to fall in line, and that is a very appealing concept to the intellectual who pictures himself as a social engineer.

¹ Alexis de Tocqueville, *Democracy in America*, Vol. II (New York: Alfred Knopf, 1945), pp. 290 - 91, 318 - 19.

Collectivists say, “We must force people to do what we think they should do, because they are too dumb to do it on their own. We, on the other hand, have been to school. We’ve read books. We are informed. We are smarter than those people out there. If we leave it to them, they are going to make terrible mistakes. So, it is up to us, the enlightened ones. We shall decide on behalf of society and we shall enforce our decisions by law so no one has any choice. That we should rule in this fashion is our obligation to mankind.”

Individualists say, “We also think we are right and that the masses seldom do what we think they should do, but we don’t believe in forcing anyone to comply with our will because, if we grant that principle, then others, representing larger groups than our own, could compel *us* to act as *they* decree, and that would be the end of our freedom.”

The affinity between intellectual egotism and coercion was dramatically demonstrated by Canadian law professor, Alan Young, who wrote an editorial in the March 28, 2004 edition of the *Toronto Star*. His topic was “hate crimes,” and his solution was a classic example of the collectivist mindset. He wrote:

The defining feature of the hate criminal is stupidity. It is a crime born of intellectual deficiency.... Criminal justice actually can do very little to combat stupidity.... The hate criminal probably needs rigorous deprogramming....

Just as some cancers require invasive surgery, the hate crime needs intrusive measures... The usual out-of-site, out-of-mind approach to modern punishment just won’t work in this case. For crimes of supreme stupidity we need *Clockwork Orange* justice – strapping the hate criminal into a chair for an interminable period, and keeping his eyes wide-open with metal clamps so he cannot escape from an onslaught of cinematic imagery carefully designed to break his neurotic attachment to self-induced intellectual impairment.

In the context of hate crime, I do have some regrets that we have a constitutional prohibition on cruel and unusual punishment.¹

One of the quickest ways to spot a collectivist is to see how he reacts to public problems. No matter what bothers him in his daily routine – whether it’s littering the highway, smoking in public, dressing indecently, bigotry, sending out junk mail – you name it, his immediate response is “There ought to be a law!” And, of course, the professionals in government who make a living from coercion are more than happy to cooperate. The consequence is that government just keeps growing. It’s a one-way street. Every year there are more laws and less freedom. Each law by itself seems relatively benign, justified by some convenience or the greater good of the greater number, but the process continues *forever* until government is total and freedom is dead. Bit-by-bit, the people, themselves, become the solicitor of their own enslavement .

THE ROBIN HOOD SYNDROME

A good example of this collectivist mindset is the use of government to perform acts of charity. Most people believe that we all have a responsibility to help others in need if we can, but what about those who disagree, those who couldn’t care less about the needs of others? Should they be allowed to be selfish while we are so generous? The collectivist sees people like that as justification for the use of coercion, because the cause is worthy. He sees

¹ “Hate Criminal Needs Deprogramming,” by Alan Young, *Toronto Star*, March 28, 2004, p. F7.

himself as a modern Robin Hood, stealing from the rich but giving to the poor. Of course, not all of it gets to the poor. After all, Robin and his men have to eat and drink and be merry, and that doesn't come cheap. It takes a giant bureaucracy to administer a public charity, and the Robbing Hoods in government have become accustomed to a huge share of the loot, while the peasants – well, they're grateful for whatever they get. They don't care how much is consumed along the way. It was all stolen from someone else anyway.

The so-called charity of collectivism is a perversion of the Biblical story of the Good Samaritan who stopped along the highway to help a stranger who had been robbed and beaten. He even takes the victim to an inn and pays for his stay there until he recovers. Everyone approves of such acts of compassion and charity, but what would we think if the Samaritan had pointed his sword at the next traveler and threatened to kill him if he didn't also help? If that had happened, I doubt if the story would have made it into the *Bible*; because, at that point, the Samaritan would be no different than the original robber – who also might have had a virtuous motive. For all we know, he could have claimed that he was merely providing for his family and feeding his children. Most crimes are rationalized in this fashion, but they are crimes nevertheless. When coercion enters, charity leaves.¹

Individualists refuse to play this game. We expect everyone to be charitable, but we also believe that a person should be free *not* to be charitable if he doesn't want to. If he prefers to give to a different charity than the one we urge on him, if he prefers to give a smaller amount than what we think he should, or if he prefers not to give at all, we believe that we have no right to force him to our will. We may try to persuade him to do so; we may appeal to his conscience; and especially we may show the way by our own good example; but we reject any attempt to gang up on him, either by physically restraining him while we remove the money from his pockets or by using the ballot box to pass laws that will take his money through taxation. In either case, the principle is the same. It's called stealing.

Collectivists would have you believe that individualism is merely another word for selfishness, because individualists oppose welfare and other forms of coercive redistribution of wealth, but just the opposite is true. Individualists advocate true charity, which is the voluntary giving of their own money, while collectivists advocate the coercive giving of other people's money; which, of course, is why it is so popular.

One more example: The collectivist will say, "I think everyone should wear seatbelts. People can be hurt if they don't wear seatbelts. So, let's pass a law and require everyone to wear them. If they don't, we'll put those dummies in jail." The individualist says, "I think everyone should wear seatbelts. People can be hurt in accidents if they don't wear them, but I don't believe in forcing anyone to do so. I believe in convincing them with logic and persuasion and good example, if I can, but I also believe in freedom of choice."

One of the most popular slogans of Marxism is: "From each according to his ability, to each according to his need." That's the cornerstone of theoretical socialism, and it is a very appealing concept. A person hearing that slogan for the first time might say: "What's wrong with that? Isn't that the essence of charity and compassion toward those in need? What could possibly be wrong with giving according to your ability to others according to

¹ Let's be clear on this. If we or our families really were starving, most of us would steal if that were the only way to obtain food. It would be motivated by our intrinsic right to life, but let's not call it virtuous charity. It would be raw survival.

their need?” And the answer is, *nothing* is wrong with it – as far as it goes, but it is an incomplete concept. The unanswered question is *how* is this to be accomplished? Shall it be in freedom or through coercion?

I mentioned earlier that collectivists and individualists usually agree on objectives but disagree over means, and this is a classic example. The collectivist says *take* it by force of law. The individualist says *give* it through free will. The collectivist says not enough people will respond unless they are forced. The individualist says enough people will respond to achieve the task. Besides, the preservation of freedom is also important. The collectivist advocates legalized plunder in the name of a worthy cause, believing that the end justifies the means. The individualist advocates free will and true charity, believing that a worthy objective does not justify committing theft and surrendering freedom.

There is a story of a Bolshevik revolutionary who was standing on a soapbox speaking to a small crowd in Times Square. After describing the glories of socialism and communism, he said: “Come the revolution, everyone will eat peaches and cream.” A little old man at the back of the crowd yelled out: “I don’t like peaches and cream.” The Bolshevik thought about that for a moment and then replied: “Come the revolution, comrade, you *will* like peaches and cream.”

This, then, is the fourth difference between collectivism and individualism, and it is perhaps the most fundamental of them all: collectivists believe in coercion; individualists believe in freedom.

(possible break the chapter here into two, allowing extensive commentary on property and money, which are different manifestations of the same thing.)

4. PRIVATE PROPERTY

[Dear reader, please be aware that this section is in progress. Some elements need to be edited or removed and others need elaboration. Thanks for your patience.]

American Indians had a saying that “white man thinks he owns the land but it is the land that owns white man.”

It is not logical for anyone to claim ownership of even a small part of the Earth. The planet is not for sale. Water cannot be owned because no one owned it in the beginning, so no one can sell it to a second owner. Even if it were possible in a legal sense to own a piece of the Earth or its natural resources, it is not *right* to do so. It is not fair for some to have much while others have little. The possession of property is a manifestation of selfishness.

That is the mantra of collectivism. No matter whether it is Communism, Socialism, Fascism, Nazism, or any other variant, the high priests of collectivism are all in agreement that private property must be replaced by so-called public property under the direction of benevolent administrators for the good of all. This view was expressed eloquently by George Counts, Professor of Education, Teachers College, Columbia University, in his 1932 book, *Dare the School Build a New Social Order*:

If property rights are to be diffused in industrial society, natural resources and all important forms of capital will have to be collectively owned. ... This clearly means that, if democracy is to survive in the United States, it must abandon its individualistic affiliations in the sphere of economics. ... Within these limits, as I see it, our democratic tradition must of necessity evolve and gradually assume an essentially collectivistic pattern. ...

The important point is that fundamental changes in the economic system are imperative. Whatever service historic capitalism may have rendered in the past, and they have been many, its days are numbered. With its dedication to the principles of selfishness, its exaltation of the profit motive, its reliance on the forces of competition, and its placing of property above human rights, it will either have to be displaced altogether or changed so radically in form and spirit that its identity will become completely lost.¹

At the time he wrote this, Professor Counts was on the payroll of the Carnegie Foundation. The Foundation hired him, and numerous other academics, for the specific purpose of changing the course of education in America. The task was to undermine the concept of private property and promote the concept of collective ownership as the wave of the future.

If it seems strange that men who hold vast stores of property, like Andrew Carnegie, would want to eliminate private property, it is because that assumption is incomplete. It is missing part of the equation. The rest of it is that they intend to *continue* holding their property – and much more – not necessarily in their own names, but in the name of some tax-exempt foundation, which they control, or in the name of “the people”. In other words, the future rulers of the collective are planning to own *everything*.

It may seem contradictory to say that the mantra of collectivism is that no individual should own anything as significant as land or water or the means of production and then say that the ruling elite of collectivists want to own everything. The contradiction vanishes, however, once we understand the meaning of ownership. What does it mean when we say that we own something? Does it mean we have a right to use it, exchange it, give it, or destroy it? Is it necessary that we create it, purchase it, or receive it as a gift? Is it necessary that we possess a piece of paper declaring that we are the legal owner?

The dictionary says that any of these tests may be used, depending on the purpose or occasion of property possession. There is, however, one fundamental characteristic that is common to them all. The basic test of ownership is *control*.

If you own a car but are not allowed to drive it (because you don't have a license) or not allowed to sell it (because you failed to properly register it with the state), what's the benefit of a piece of paper that says you own the car? On the other hand, if you do not have a pink slip (let's say the car is owned by the government) and you are a government employee who is allowed to drive it anytime you wish, then you don't have to purchase the car or maintain it or even pay for the gasoline or insurance. Better yet, if you are provided with a chauffeur, then who needs such a silly thing as ownership?

¹ Counts, George S., *Dare The School Build A New Social Order* (New York: John Day Co., 1932) p. 42.

Those who have access to automobiles, planes, estates, and expense accounts from corporations and tax-exempt foundations are in a similar position. They may not be the legal owners but, as in the case of government agents, they are the *de facto* owners because they have access to and control over the assets. It is in that sense that the elite intend to own everything of importance.

It is true that we can never really “own” anything in an absolute sense, but we certainly can have the right to access and control it. In one way or another, that right exists in every culture and every nation in the world. It is the product of centuries of conflict and experimentation, eventually becoming tradition. In monarchies, that right is held by the rulers and their top administrators. In collectivist systems, it is pretty much the same, except that puppets of the ruling elite are required to go through the pretense of democratic support from the masses. In both cases, property is said to be owned either by the monarch or by the state (on behalf of the people, of course).

With this background, finally we are ready to consider the concept of *private* property: the **idea** that *everyone* is entitled to property in their own names.

Throughout history, the degree to which nations and cultures enjoyed prosperity and freedom is closely aligned to the degree to which the concept of private property was embedded into their legal codes, and there are at least five good reasons for that.

1. The desire for private property is an instinct found in all higher life forms. It is associated with mating and procreation rituals but also enhances security against famine and predators. This second aspect relates to human independence and freedom, as noted in item number five. The point here, however, is that any social order that requires the re-engineering of human instinct is doomed to failure.

Collectivists say there is no such thing as social instinct and that all human responses are the result of cultural and environmental influences. This is a necessary premise for them, because they seek to **change** the nature of man through scientific method to make him passive, obedient, non-competitive, and non-possessive. In contrast, individualists seek to **channel** the nature of man – assertive, disobedient, competitive, and possessive as he is – into peaceful and constructive endeavors. Robert Ardrey, in his book, *The Territorial Imperative*, summarizes:

If we behave as we do in our attachment for property because we have been taught to, because our culture and our social mechanisms demand it of us, then we deal with nothing fundamental. What is learned may be unlearned, and we may assume that man will adjust himself to collective existence or to the lonely crowd. But if, in sharp contrast, we deal with an innate behavior pattern, an open instinct, an inward biological demand,... then we deal with the changeless. And we hold in our hand a secret key; if lost, it will have locked and starved and frustrated a vital portion of our nature, but if used, it may open human potentials which today we cannot glimpse.¹

2. The hope of acquiring private property (including money, which is merely a temporary **form** of property) is an incentive for people to work harder and longer

¹ Robert Ardrey, *The Territorial Imperative; A Personal Inquiry into the Animal Origins of Property and Nations* (New York: Atheneum, 1966), p. 103.

than they would be willing to do if their only reward is access to basic necessities – especially if those necessities are provided whether they work or not. It also is an incentive for investing in business ventures that seek profit by producing goods and services. If it were not possible to be rewarded for the risk of losing one's investments in these ventures, no one would invest, and production of goods and services would not happen – except by government decree and forced labor. Private property, therefore, is essential for optimum productivity and the material support of mankind.

Incidentally, we must not denigrate material support or undervalue the importance of comfortable living standards. Intellectual pursuits are possible only in societies where philosophers, artists, authors, and theologians are affluent enough to have time for more than mere survival. Intellectuals live on the surplus of production by others.

3. Private property is an impartial judge that dispenses rewards to those who are good stewards of Earth's resources and punishes those who abuse them.

That statement appears to be counter-intuitive when we consider such things as deforestation, strip mining, soil depletion, and pollution of air and water, all of which we see resulting from the operations of privately owned corporations. It is tempting to conclude that, if these industries were owned by the state, instead of privately owned, those repugnant effects would disappear.

It is true that private businesses often are bad stewards of natural resources, but it also is true that governments are no better – if not worse. One of the most dramatic examples of this is the contrast between lumbering practices of companies that own their own timberland compared to the U.S. National Forest Service. In the 1960s, I personally witnessed lumber operations in Oregon and found that it was easy to spot which acreage had been cut by private companies *vs.* the Forest Service.

Privately owned timberland had seeder trees – healthy, mature specimens – every 500 feet or so to generate new growth. Gouges in the soil from dragging logs to staging areas were filled and packed to minimize erosion. In many cases, seedlings were planted by hand by the thousands to hasten reforestation.

Federal land, by comparison, usually had no trees left standing unless they were snags (dead or near dead), which were of no value as timber. It was common knowledge among loggers that the Feds were not as concerned about the forests as they were about maximizing income for their budgets. Whereas those greedy corporations have to replant their forests to guarantee future profits, the selfless administrators of public lands know that, forests or not, their future income is assured – from taxes, if necessary. Present performance is all that matters, because that enlarges their budgets, with promotions and bonuses flowing from that.

This same pattern exists in most areas of environmental impact on natural resources. The only time private corporations are likely to ignore the consequences of their operations is if they are working on land they do not own – in other words, public land. If the land is leased from the government, or if the companies are contracted by the government to do the work, they have no direct interest in conservation. However, if operations are on their own land, it is in their self-interest to protect and preserve resources as much as possible.

On a smaller scale, this same phenomenon can be seen in every neighborhood with a mixture of owned homes and rentals. Where residents are owners (or buyers), it is customary for most houses and yards to be maintained. Rental units, by comparison, often are not just poorly maintained, but badly damaged by the occupants. There is no mystery to this. With private property, owner/occupants are justly rewarded by a higher property value for being good stewards of the resources they control. Likewise, if they abuse their own property, they are justly punished by having the monetary value of their property decline. In this manner, self interest becomes a force for good.

Polluting the environment with industrial waste is another matter. It is not related to private ownership of property, because no one owns the air or the bodies of water that are polluted. The fact that they are *not* privately owned is one of the reasons that polluters are unconcerned about the consequences. They have no skin in the game, so to speak. The argument for private property is not an argument for pollution.

Since the proper function of the state is to protect the lives, liberty, and property of its citizens, it follows that the state has an obligation to regulate anything that would endanger our health, which is a condition of life. However, here, also, there often is a gap between theory and reality. It is common for companies to lobby legislators for legal exemptions to anti-pollution laws. (Does fracking come to mind?) It also is common for corporate executives to be appointed to head up the very government agencies that regulate their former employers. Anyone who thinks that governments are reliable guardians of the environment is beyond naïve.

Pollution is not a consequence of private property, and the fact that governments may fail to prevent pollution is not an argument against private property or for more rules and regulations. It is an argument against blind faith in government.¹

4. Private property is a prerequisite for independence and freedom. Without private property (including money, which is a *form* of property) we cannot obtain the necessities of life. In that state of helplessness, we become dependent on others to take care of all our needs. Whether they are family members, friends, benefactors, or governments, whoever provides these things will demand that we accept their authority over us. That is why every variant of collectivism, including Communism, Fascism, Socialism – whatever – insists on the abolition of private property. Those without property must depend on others for survival, and those who depend on the state must serve the state.

Contrary to the assertion by Professor Counts, property can never be placed above human rights because property rights *are* human rights. The right to personal property is one

¹ Another caveat: Governments sometimes use the excuse of controlling pollution to justify regulations that have entirely different goals, such as an raising revenue through taxes and fines, giving an economic advantage to one industry over another, or controlling the living patterns of the population. The hostility of the EPA against the coal industry under the Obama Administration is an example. It had nothing to do with pollution of the environment.

of the most fundamental rights of all, because property, in all of its various forms, is what allows us to be independent, secure, and free. Without property, we are dependent on the good will of others to provide us with the things we need for survival. If we are dependent on others, we are subject to their will. If everything of material value is administered supposedly for the betterment of society, we become servants of the administrators. If we are totally dependent on the state, we are bound into slavery.

Collectivists believe that private ownership of property is illogical, unjust, a tool for exploitation of the poor, and a cause of environmental pollution. It is illogical, they say, because no one can really own land or natural resources that have been here since the beginning of Earth itself. Why should any one person or a small group of people have exclusive use of anything they did not create and is needed for the benefit of all? It is unjust, they say, because it allows those with wealth to enjoy the fruits of nature and the luxuries of production while other humans, who are not so fortunate, live in squalor. It exploits the poor, they say, because it allows owners of business enterprises to unfairly profit from the labor of workers who do most of the labor but derive a mere pittance compared to those who own the means of production. It is a cause of environmental pollution, they say, because large corporations are polluters of nature who put toxic waste into and air, ground, and water and scar the earth with massive holes and man-made canyons. They theorize that, if these resources were owned by the state, instead of privately owned, this could not happen. These are powerful arguments, because they tend to arouse our indignation. However, as we shall see, reality does not support these claims.

Before analyzing the flaws in these arguments, we need to be clear on the meanings of a few words that are at the core of this debate. The first one is property.

First, we'll define property, then private property. Finally the word ownership.

Instinct for private property is part of biological nature.

Added value in homo sapiens because provides incentive for production and material support of man.

Conserves resources by rewarding those who are good stewards and punishing those who abuse them

Necessary for independence which is the precursor to freedom.

PROPERTY RIGHTS ARE HUMAN RIGHTS

I believe that the human instinct for private property is a positive force because it provides an incentive for production, which is necessary for the material support of

mankind. It justly rewards those who use resources wisely and punishes those who abuse them. Those without property must depend on others for survival, and those who depend on the state must serve the state. Therefore, private property is a human right, essential for prosperity, justice, and freedom.

5. MONEY WITHOUT COERCION

[Dear reader, please be aware that this section has yet to be written. The basic theme is that money is too important to be trusted to political control. The free market is the only mechanism capable of producing a monetary system that does not cheat the common man. Aside from making sure that contracts are kept and that dishonest weights and measures are punished, the forces of supply and demand will, in the long run, allow consumer preferences to determine the best money. Legal tender laws are the means by which crooked bankers and politicians force people to use their crooked money. Get rid of legal tender laws and let the people decide. Thanks for your patience.]

I believe in freedom to accept or reject any currency, or other forms of money, based entirely upon my personal judgment of its value, because a monopoly over the issuance of money and the power to force others to accept it leads to corruption, inflation, and legalized plunder.

6. EQUALITY VS. INEQUALITY UNDER LAW

The sixth concept that divides collectivism from individualism has to do with the way people are treated under the law. Individualists believe that no two people are exactly alike, and each one is superior or inferior to others in many ways but, *under law*, they should all be treated equally. Collectivists believe that the law should treat people *unequally* in order to bring about desirable changes in society. They view the world as tragically imperfect. They see poverty and suffering and injustice and they conclude that something must be done to alter the forces that have produced these effects. They think of themselves as social engineers who have the wisdom to restructure society to a more humane and logical order. To do this, they must intervene in the affairs of men at all levels and redirect their activities according to a master plan. That means they must redistribute wealth and use the police power of the state to enforce prescribed behavior.

The consequence of this mindset can be seen everywhere in society today. Almost every country in the world has a tax system designed to treat people unequally depending on their income, their marital status, the number of children they have, their age, and the type of investments they may have. The purpose of this arrangement is to redistribute wealth, which means to favor some classes over others. In some cases, there are bizarre loopholes written into the tax laws just to favor one corporation or one politically influential group. Other laws provide tax-exemption and subsidies to favored groups or corporations. Inequality is the whole purpose of these laws.

In the realm of social relationships, there are laws to establish racial quotas, gender quotas, affirmative-action initiatives, and to prohibit expressions of opinion that may be objectionable to some group or to the master planners. In all of these measures, there is an unequal application of the law based on what group or class you happen to be in or on what opinion you hold. We are told that all of this is necessary to accomplish a desirable change in society. Yet, after more than a hundred years of social engineering, there is not one place on the globe where collectivists can point with pride and show where their master plan has actually worked as they predicted. There have been many books written about the collectivist utopia, but they never materialized in the real world. Wherever collectivism has been applied, the results have been more poverty than before, more suffering than before, and certainly more injustice than before.

There is a better way. Individualism is based on the premise that all citizens should be equal under law, regardless of their national origin, race, religion, gender, education, economic status, life style, or political opinion. No class should be given preferential treatment, regardless of the merit or popularity of its cause. To favor one class over another is not equality under law.

7. PROPER ROLE OF THE STATE

When all of these factors are considered together, we come to the seventh ideological division between collectivism and individualism. Collectivists believe that the proper role of the state should be positive, that the state should take the initiative in all aspects of the affairs of men, that it should be aggressive, lead, and provide. It should be the great organizer of society.

Individualists believe that the proper function of the state is negative and defensive. It is to protect, not to provide; for if the state is granted the power to provide for some, it must also be able to take from others, and once that power is granted, there are those who will seek it for their advantage. It always leads to legalized plunder and loss of freedom. If the state is powerful enough to give us everything we want, it is also powerful enough to take from us everything we have. Therefore, the proper function of the state is to protect the lives, liberty, and property of its citizens; nothing more.¹

¹ There is a third category of human action that is neither proper nor improper, neither defensive nor aggressive; activity that may be undertaken by the state for convenience – such as building roads and maintaining recreational parks – provided they are funded, not from general taxes, but by those who use them. Otherwise, some would benefit at the expense of others, and that would be coercive re-distribution of wealth. These activities would be permissible because they have a negligible impact on freedom. I am convinced they would be more efficiently run and offer better public service if owned and operated by private industry, but there is no merit in being argumentative on that question when much more burning issues are at stake. After freedom is secure, we will have the luxury to debate these finer points. Another example of an optional activity is the allocation of broadcast frequencies to radio and TV stations. Although this does not protect lives, liberty, or property, it is a matter of convenience to orderly communications. There is no threat to personal freedom so long as the authority to grant licenses is administered impartially and does not favor one class of citizens or one point of view over another. Another example of an optional government activity would be a law in Hawaii to prevent the importation of snakes. Most Hawaiians want such a law for their convenience. This is not a proper function of government because it does not protect the lives, liberty, or property of its citizens, but it is not improper either so long as it is administered so that the cost is borne equally by all. It could be argued that this is a proper function of government, because snakes could threaten domestic animals that are the property of its citizens, but that would be stretching the point. It is this kind of stretching of reason that demagogues use when they want to consolidate power. Almost any government action could be rationalized as an indirect protection of life, liberty, or property. The defense against word games of this kind is to stand firm against funding in any way that causes a shift of

THE POLITICAL SPECTRUM

We hear a lot today about Right-wingers versus Left-wingers, but what do those terms really mean? For example, we are told that communists and socialists are at the extreme left, and the Nazis and Fascists are on the extreme right. Here we have the image of two powerful ideological adversaries pitted against each other, and the impression is that, somehow, they are opposites. But, what is the difference? They are not opposites at all. They are the same. The insignias may be different, but when you analyze communism and Nazism, they both embody the principles of socialism. Communists make no bones about socialism being their ideal, and the Nazi movement in Germany actually was called the National Socialist Party.

Communists believe in *International Socialism*, whereas Nazis advocate *National Socialism*. Communists promote *class* hatred and *class* conflict to motivate the loyalty and obedience of their followers, whereas the Nazis use *race* conflict and *race* hatred to accomplish the same objective. Other than that, there is no difference between communism and Nazism. They are both the epitome of collectivism, and yet we are told they are, supposedly, at opposite ends of the spectrum!

In the United States and most European countries there is a mirage of two political parties supposedly opposing each other, one on the right and the other on the left. Yet, when we get past the party slogans and rhetoric, we find that the leaders of both parties support all the principles of collectivism that we have outlined. Indeed, they represent a right wing and a left wing, but they are two wings of the same ugly bird called collectivism. A true choice for freedom will not be found with either of them.

There's only one thing that makes sense in constructing a political spectrum and that is to put zero state control at one end of the line and 100% at the other. Now we have something we can comprehend. Those who believe in zero state control are the anarchists, and those who believe in total state control are the totalitarians. With that definition, we find that communism and Nazism are together at the same end. They are both totalitarian. Why? Because they are both based on the model of collectivism.

Communism, Nazism, Fascism and socialism all gravitate toward more and more state control, because that is the logical extension of their common ideology. Under collectivism, all problems are the responsibility of the state and must be solved by the state. The more problems there are, the more powerful the state must become. Once you get on that slippery slope, there is no place to stop until you reach all the way to the end of the scale, which is total state control over everything. Regardless of what name you give it, regardless of how you re-label it to make it seem new or different, *collectivism is totalitarianism*.

Actually, the straight-line concept of a political spectrum is somewhat misleading. It is really a circle. You can take that straight line with 100% state control at one end and zero at the other, bend it around, and touch the ends at the top. Now it becomes a circle because, under anarchy, where there is no state control, you have absolute rule by those with the

wealth from one group to another. That strips away the political advantage that motivates most of the collectivist schemes in the first place. Without the possibility of legalized plunder, most of the brain games will cease. Finally, when issues become murky, and it really is impossible to clearly see if an action is acceptable for government, there is always a rule of thumb that can be relied on to show the proper way: That government is best which governs least.

biggest fists and the most powerful weapons. So, you jump from no state control to totalitarianism from non-state entities in a flash.

It makes no difference if those non-state entities are individual thugs, organized gangs, or corporations established to operate private security systems or armies, they can become just as oppressive as any totalitarian state.¹ State or no state, the consequences to personal liberty can be equally devastating.

Zero state control and total control meet at the top. We are really dealing with a circle, and the only logical place for us to be is somewhere in the middle of the extremes. We need social and political organization, of course. In fact, given human nature, that is inevitable and will develop spontaneously whether we want it or not. Instead of insisting that there be no state mechanism at all for social order, we should do all within our power to see that the social order we have is built on individualism, an ideology with an affinity to that part of the spectrum with the *least* possible amount of state control, instead of collectivism with an affinity to the other end of the spectrum with the *most* amount of government possible. That state is best which governs least.

Now, we are ready to re-activate our time machine. The last images still linger before us. We still see the directors of the great tax-exempt foundations applying their vast financial resources to alter the attitudes of the American people so they will accept the merger of their nation with totalitarian regimes; and we still hear their words proclaiming that “the future of this country belongs to collectivism, administered with characteristic American efficiency.” It’s amazing, isn’t it, how much is contained in that one little word: *collectivism*.

- End of Part One -

¹ If you are inclined to think that a private army run by a corporation with private stockholders is the solution to this challenge, consider the Blackwater organization, a US-based private army that made headlines in 2007 when its mercenaries were found guilty in a US court for killing seventeen Iraqi civilians and injuring twenty more in Nisour Square, Baghdad. See <https://en.wikipedia.org/wiki/Academi>. Also Jeremy Scahill, *Blackwater: The Rise of the World's Most Powerful Mercenary Army* (New York, Nation Books, 2007)

WHICH PATH FOR MANKIND?

Four Models for Social Order © 2003 by G. Edward Griffin



For an enlarged view of this emblem, go to www.freedom-force.org/pdf/compass.pdf.

Model	1. Barbarism	2. Theocracy	3. Collectivism			4. Individualism
			Leninism	Rhodesism/Fabianism	Fascism/Nazism	
Adherents	Any advocate of rule by brute force with no pretense at ideological justification; includes anarchists	Any advocate of government to coerce citizens to accept a religion (such as Islam and early Christendom)	Marxist/Leninists, Maoists, Communists, Trotskyites, National-Liberation and Proletarian-Revolution groups	Marxist/Fabians, Royal Inst. of Internatl. Affairs, Rhodes Scholars, CFR, Trilateral Commission, Bilderbergers	Fascists and Nazis	<i>Should be</i> everyone else
Basis of morality (right vs. wrong)	Might makes right	The word of God as interpreted by those who rule	The greater good for the greater number as interpreted by rulers	The greater good for the greater number as interpreted by rulers	The greater good for the greater number as interpreted by rulers	Enlightened self-interest or the word of God as self-interpreted
Nature of rights	Man's only right is to serve the rulers	Man's only right is to serve God represented by rulers	Granted by the state; may be denied by the state	Granted by the state; may be denied by the state	Granted by the state; may be denied by the state	Intrinsic to each individual; protected by the state
Who is supreme?	The state (sovereign monarch and ruling elite)	The state (holy man and ruling elite), claiming to represent God	The state (charismatic leader and ruling elite), claiming to represent the majority	The state (charismatic leader and ruling elite), claiming to represent the majority	The state (charismatic leader and ruling elite), claiming to represent the majority	The individual, claiming to represent only himself
Desirable ends	By coercion of decree	By coercion of law	By coercion of law	By coercion of law	By coercion of law	By voluntary action
People treated	Unequally	Unequally	Unequally	Unequally	Unequally	Equally
Role of government	Subjugate and exploit for the benefit of ruling elite; no limit	Enforce God's word as interpreted by ruling elite; no limit	Anything for greater good of greater number as decided by ruling elite; no limit	Anything for greater good of greater number as decided by ruling elite; no limit	Anything for greater good of greater number as decided by ruling elite; no limit	Limited to protecting the lives, liberty and property of its citizens
Property	Privately owned but subject to confiscation by the rulers	Heavily controlled by the state; ruling elite enjoy exceptions	Owned by the state; ruling elite enjoy use	Privately owned, controlled by state; exceptions for ruling elite	Privately owned, controlled by state; exceptions for ruling elite	Privately owned with minimal state control; no exceptions
Means of production	Privately owned but subject to confiscation by the rulers	Varies with theology but subject to control by the state	Owned and controlled by the state	Privately owned, controlled by the state; ruling elite enjoy competitive advantage	Privately owned, controlled by the state; ruling elite enjoy competitive advantage	Privately owned, minimal state control, no advantage for political influence
Economic model	Plunder	Varies with theology but usually state monopoly	State monopoly	Corporate monopoly enforced by the state	Corporate monopoly enforced by the state	Free-market competition; minimal state interference
Charity	Responsibility of each individual; after plunder by rulers, little is left for charity	Varies with theology but usually required or administered by the state	Responsibility of the state, administered politically, paid by taxation	Responsibility of the state, administered politically, paid by taxation	Responsibility of the state, administered politically, paid by taxation	Responsibility of each individual, administered privately, paid voluntarily
Money	Issued by rulers with bullion backing at their discretion; usually little or no backing; causes inflation, a hidden tax	Christian theocracies did not oppose money with little or no backing; Islam adheres to 100% bullion-backed money	Issued by the state with bullion backing at its discretion; usually little or no backing; causes inflation, a hidden tax	Issued by the banks with protection of the state; usually little or no bullion backing; causes inflation, a hidden tax	Issued by the banks with protection of the state; usually little or no bullion backing; causes inflation, a hidden tax	Issued by the state, banks, or anyone else; that which is backed with bullion becomes money-of-choice; no inflation
Effect	Rulers are solvers of all important problems; totalitarian state accepted as norm; limited freedom, low productivity, scarcity	Rulers are God's agents to solve important problems; leads to totalitarian state, limited freedom, low productivity, scarcity	The state is seen as solver of all important problems; leads to political corruption, totalitarianism, low productivity, scarcity	The state is seen as solver of all important problems; leads to political corruption, totalitarianism, low productivity, scarcity	The state is seen as solver of all important problems; leads to political corruption, totalitarianism, low productivity, scarcity	The state is seen as cause of more problems than it solves; limited state power leads to freedom, high productivity, abundance
Means of expansion	Organization, training, strategy and leadership for military conquest; brutally eliminate opponents	Organization, training, strategy & leadership to win converts, create religious conflict, and prepare for military conquest; brutally eliminate opponents,	Organization, training, strategy and leadership to dominate power centers, create class conflict and internal revolution; brutally eliminate opponents,	Organization, training, strategy and leadership to dominate power centers; quietly capture government; use law and media to eliminate opponents	Organization, training, strategy and leadership to create race conflict and gain political control; military expansion; brutally eliminate opponents	No previous plan but <i>should be</i> organization, strategy, training, and leadership in power centers; replace opponents; empower freedom

INTRODUCTION TO THE CREED OF FREEDOM

There is nothing more common in history than for oppressed people to rise up against their masters and, at great cost in treasure and blood, throw off the old regime only to discover that they have replaced it with one that is just as bad or worse. That is because it is easy to know what we dislike about a political system but not so easy to agree on what would be better. For most of history, it has been the habit of the oppressed to focus on personalities rather than principles. They have thought that the problem was with the people who rule, not with the system that sustains them. So, one despot was merely replaced by another in hopes that, somehow, the new one would be more wise and benevolent.

Even if new rulers have good intentions, they may be corrupted by the temptations of power; and, in those rare cases where they are not, they eventually are replaced by others who are not as self-restrained. As long as the system allows it, it is just a matter of time before new despots rise to power.

To prevent that from happening, it is necessary to focus on the system, not personalities. However, to do that, it is just as important to know what we are *for* as it is to know what we are *against*.

Even today, with so much talk about freedom, who can define what that means? For some, it merely means not being in jail. Who can define the essence of personal liberty? Who can look you in the eye and say: “This I believe, and I believe it for this reason and this reason and this reason, also.” The world is dying for something to believe in, a statement of principles that leaves no room for misunderstanding; a creed that everyone of good faith toward their fellow human beings can accept with clarity of mind and strength of resolve. There is an old saying that, if you don't stand for something, you'll fall for anything. *The Creed of Freedom* that you are about to read is the rock-solid ground that will allow us to stand firm against all the political nostrums of our day, and those in the future as well.

The Creed of Freedom expresses the core ideology that binds the members of Freedom Force together. It is not like the platform of a political party that typically is a position statement on a long list of specific issues and which changes from year to year to accommodate the shifting winds of popular opinion. Instead, it is a statement of broad principles that do not change over time and that are not focused on specific issues at all. If these principles are followed, then most of the vexing political and social issues of the day can be quickly resolved in confidence that the resulting action will be consistent with justice and freedom.

Although I have authored the *Creed*, I cannot claim credit for it. Anyone familiar with the classical treatises on freedom will recognize that most of its concepts have been taken from the great thinkers and writers of the past. My role has been merely to read the literature, identify the concepts, organize them into categories, and condense them into a single page. It only took me fifty years to do it.

THE CREED OF FREEDOM

INTRINSIC NATURE OF RIGHTS

I believe that only individuals have rights, not the collective group; that these rights are intrinsic to each individual, not granted by the state; for if the state has the power to grant them, it also has the power to deny them, and that is incompatible with personal liberty.

I believe that a just state derives its power solely from its citizens. Therefore, the state must never presume to do anything beyond what individual citizens also have the right to do. Otherwise, the state is a power unto itself and becomes the master instead of the servant of society.

SUPREMACY OF THE INDIVIDUAL

I believe that one of the greatest threats to freedom is to allow any group, no matter its numeric superiority, to deny the rights of the minority; and that one of the primary functions of a just state is to protect each individual from the greed and passion of the majority.

FREEDOM OF CHOICE

I believe that desirable social and economic objectives are better achieved by voluntary action than by coercion of law. I believe that social tranquility and brotherhood are better achieved by tolerance, persuasion, and the power of good example than by coercion of law. I believe that those in need are better served by charity, which is the giving of one's own money, than by welfare, which is the giving of other people's money through coercion of law.

PROPERTY RIGHTS ARE HUMAN RIGHTS

I believe that the human instinct for private property is a positive force because it provides an incentive for production, which is necessary for the material support of mankind. It justly rewards those who use resources wisely and punishes those who abuse them. Those without property must depend on others for survival, and those who depend on the state must serve the state. Therefore, private property is a human right, essential for prosperity, justice, and freedom.

MONEY WITHOUT COERCION

I believe in freedom to accept or reject any currency, or other forms of money, based entirely upon my personal judgment of its value, because a monopoly over the issuance of money and the power to force others to accept it leads to corruption, inflation, and legalized plunder.

EQUALITY UNDER LAW

I believe that all citizens should be equal under law, regardless of their national origin, race, religion, gender, education, economic status, life style, or political opinion. Likewise, no class should be given preferential treatment, regardless of the merit or popularity of its cause. To favor one class over another is not equality under law.

PROPER ROLE OF THE STATE

I believe that the proper role of the state is negative, not positive; defensive, not aggressive. It is to protect, not to provide; for if the state is granted the power to provide for some, it must also be able to take from others, and once that power is granted, there are those who will seek it for their advantage. It always leads to legalized plunder and loss of freedom. If the state is powerful enough to give us everything we want, it also will be powerful enough to take from us everything we have. Therefore, the proper function of the state is to protect the lives, liberty, and property of its citizens; nothing more. That state is best which governs least.

THE THREE COMMANDMENTS OF FREEDOM

The Creed of Freedom is based on five principles. However, in day-to-day application, they can be reduced to just three general codes of conduct. I consider them to be The Three Commandments of Freedom:

INDIVIDUAL RIGHTS

Do not sacrifice the rights of any individual or minority for the assumed rights of the group.

EQUALITY UNDER LAW

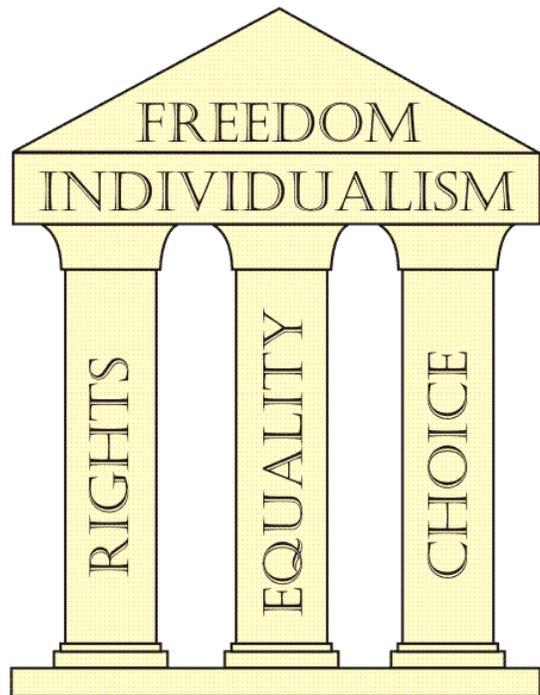
Do not endorse any law that does not apply to all citizens equally.

FREEDOM OF CHOICE

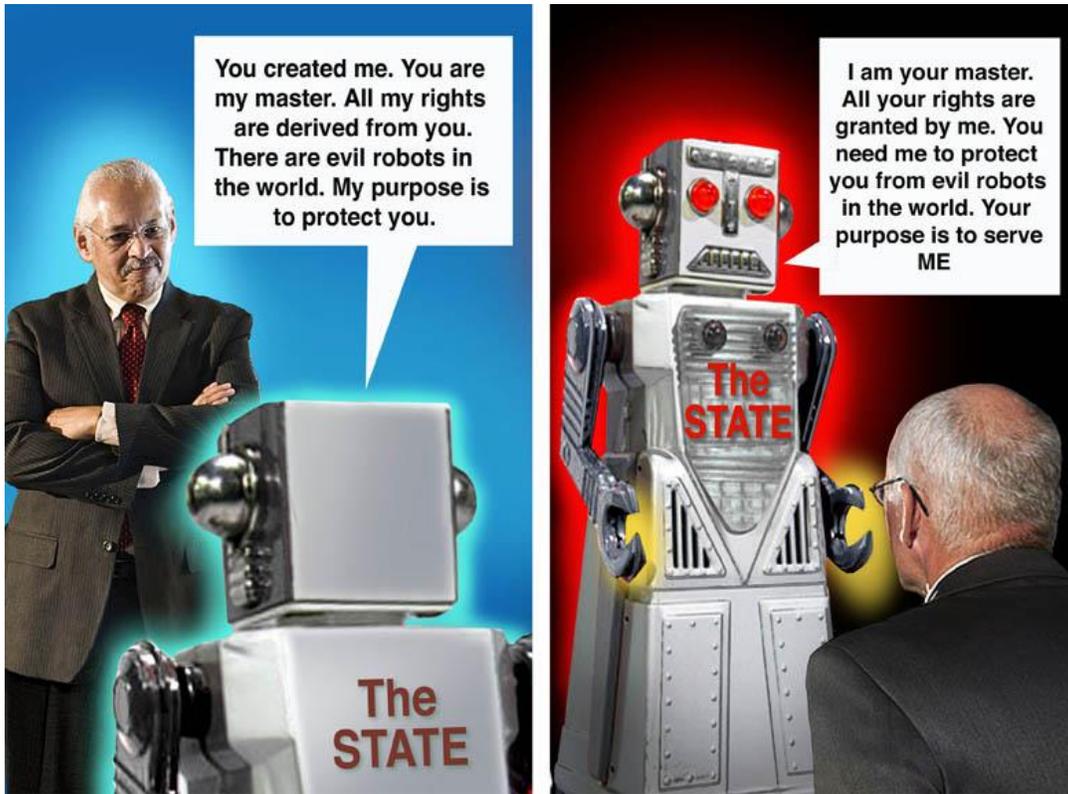
Do not use coercion for any purpose except to protect human life, liberty, or property.

THE THREE PILLARS OF FREEDOM

Another way of viewing these principles is to consider them as the three pillars of freedom. They are concepts that underlie the ideology of individualism, and individualism is the indispensable foundation of freedom.



PUT YOUR BELIEFS TO THE TEST



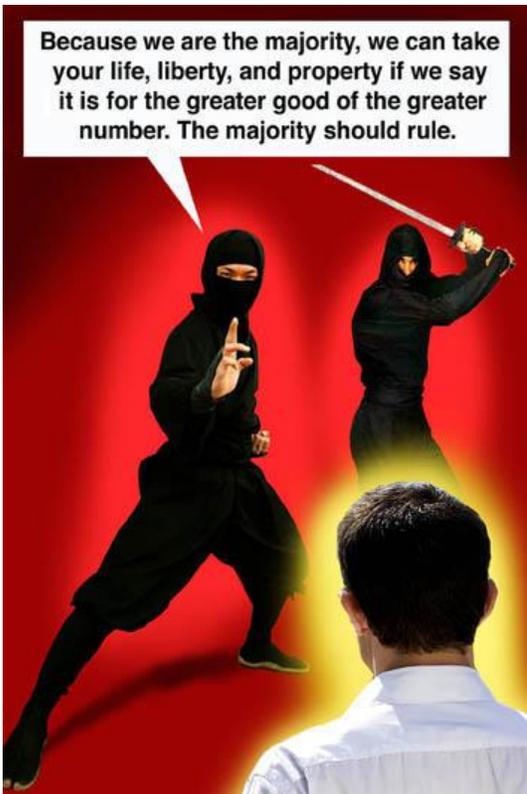
Which of these robots would you want? If you choose the one on the left, you are an individualist. If you choose the one on the right, you are a collectivist.



When dealing with the state, which signs would you prefer to see? If you choose on the left, you are a collectivist. If you choose on the right, you are an individualist.



Which of these signs would you prefer in your community? If you choose on the left, you are an individualist. If you choose on the right, you are a collectivist.



Which of these statements is correct? If you select the one on the left, you are a collectivist. If you select the one on the right, you are an individualist.



Which of these signs would you prefer in your community? If you choose on the left, you are a collectivist. If you choose on the right, you are an individualist.

OK, you are an individualist. So why have you been voting for collectivists?

Answer: You may not have realized what you believe and, more likely, you probably never questioned what your elected representatives believe. Politicians prefer to talk about issues rather than principles, the *what* rather than the *how*.

Collectivists seek political office because it gives them power over others. Individualists shy away from office because they dislike politics and prefer not to get involved with it. If freedom is to prevail, that has to change.

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