

# COMMON SENSE; **REVISITED**

ADDRESSED TO THE

INHABITANTS

OF

AMERICA,

*on the following interesting*

SUBJECTS.

- I. Of the Origin and Design of Government in general, with concise Remarks on the Declaration of Independence.
- II. Of Indigenous Power and Surrogate Power.
- III. Thoughts on the present State of American Affairs regarding specific issues.
- IV. Of the present Ability of America, to return to “the laws of nature and of nature’s God.”

---

“Perhaps the sentiments contained in the following pages, are not yet sufficiently fashionable to procure them general favor; a long habit of not thinking a thing wrong, gives it a superficial appearance of being right, and raises at first a formidable outcry in defense of custom. But the tumult soon subsides.”<sup>1</sup>

Thomas Paine (1737-1809)

---

**“POWER ALWAYS THINKS IT HAS A GREAT SOUL AND VAST VIEWS BEYOND THE COMPREHENSION OF THE WEAK, AND THAT IT IS DOING GOD’S SERVICE WHEN IT IS VIOLATING ALL HIS LAWS.”<sup>2</sup>**

*John Adams*

---

## TABLE OF CONTENTS

Introduction .....	3	The Environment and Indigenous Power .....	23
Indigenous Power vs. Surrogate Power .....	5	Education and Indigenous Power .....	27
Bottom-up Government .....	7	Health Care and Indigenous Power .....	29
What Went Wrong? .....	11	Foreign Relations, Defense and Indigenous Power ..	32
Global Government: The Ultimate Surrogate .....	14	Drugs and Indigenous Power .....	36
A Monetary System to Support Indigenous Power ...	18	Creating A Paradigm Shift to Indigenous Power ....	39
Welfare and Indigenous Power .....	21	Recommended Reading .....	41

---

**“LIFE, LIBERTY AND PROPERTY DO NOT EXIST BECAUSE MEN HAVE MADE LAWS. ON THE CONTRARY, IT WAS THE FACT THAT LIFE, LIBERTY, AND PROPERTY EXISTED BEFORHAND THAT CAUSED MEN TO MAKE LAWS IN THE FIRST PLACE.”<sup>3</sup>**

*Frederic Bastiat*

---

The author of Common Sense Revisited is a passionate student of the founding principles of our country. The author, at this time, desires to remain anonymous. This pamphlet is virtually identical in length to the original version of *COMMON SENSE* by Thomas Paine. The essential subject matter is the same: individual sovereignty vs. government sovereignty. This version puts the issue in the framework of indigenous vs. surrogate power, essentially the same concept stated in modern terms. It is our hope that this pamphlet will have the same incredible impact on America and the rest of the world as Paine's original version.

The Common Sense Revisited Team  
Clyde Cleveland  
Eliyah Finkelstein  
Corey Morrow  
Jonny Cook

© 2009 Common Sense Revisited.  
All rights reserved.

To order more copies of Common Sense Revisited go to  
**[www.CommonSenseRevisited.com](http://www.CommonSenseRevisited.com)**

Quantity	150	75	50	25	10	1
Cost	\$150	\$90	\$75	\$50	\$30	\$3.95
+ Shipping	\$20	\$10	\$5	\$5	\$5	\$2

# INTRODUCTION

**“MAN KNOWS NO MASTER SAVE HEAVEN, OR THOSE WHOM CHOICE AND COMMON GOOD ORDAIN.”<sup>4</sup>**

*Thomson (From the cover of COMMON SENSE by Thomas Paine)*

In January 1776, it seemed unlikely that the 13 American colonies would declare independence from England. Even as George Washington was leading the Colonial Army against the British in Boston, most of the delegates attending the Continental Congress in Philadelphia wanted to patch things up with King George.

The advocates for freedom, led by John Adams, asked for a non-binding survey of delegates to see where they stood. The results were disheartening. Less than a third voted for independence.<sup>5</sup>

Then, late in the month of January, a seemingly small event changed the course of history. Thomas Paine published an 80-page pamphlet entitled *COMMON SENSE*.

*COMMON SENSE* presented common sense arguments to refute the predominant theory of sovereignty in the western world. Instead of a divine birthright that gave kings and queens power over others, Paine made the case for individual sovereignty, declaring that all powers of government were derived from the individuals who created the government. His arguments were clearly stated so anyone could understand that individual sovereignty was the natural order, based on self-evident, eternal truths. Paine argued that each individual human being, divinely created and given free will by his or her Creator, has the right to function in society in a manner which allows him or her to exercise that divine gift of free will.

After emphatically laying out his reasoning, Paine proceeded to explain the inevitability of the colonies' separation from England. He then suggested how the war could be won and proposed structures for the new colonial government.

To say that his small pamphlet struck a chord with the colonials would be the understatement of the millennium. *COMMON SENSE* sold over 100,000 copies in the first three months, and as many as 500,000 copies altogether.<sup>6</sup> At that time there were approximately 3 million people residing in the 13 colonies, and it was estimated that the

vast majority of the population read *COMMON SENSE*.<sup>7</sup> The huge groundswell of support for a formal split with England created by this powerful little pamphlet quickly reached the delegates in Philadelphia as well as the Colonial Army in Boston. In late March, General Washington wrote in a personal letter that “by private letters which I have lately received from Virginia, I find *COMMON SENSE* is working a powerful change there in the minds of many men.”<sup>8</sup>

By July, the groundswell had reached the boiling point. On July 2, with New York abstaining, the Continental Congress unanimously voted for independence. On July 4, 1776, the formal document was signed by 56 very courageous individuals.

That was not the only impact Paine was to have on the country's independence movement. In late 1776 the war was going very poorly for the Continental Army. It was going so poorly that many soldiers were defecting to the British and most of the British military leaders were confident that the war was effectively over.

It was at this time that Thomas Paine was inspired to start a series of letters he called *THE AMERICAN CRISIS*. His opening paragraph is famous:

“These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands it now, deserves the love and thanks of man and woman.”<sup>9</sup>

The letters of *THE AMERICAN CRISIS* inspired the troops to keep fighting and the civilian population to donate the necessary resources to provision the army. Paine had come to the rescue of freedom once again. In 1805 John Adams wrote of Paine, “I know not whether any man in the world has had more influence on its inhabitants or affairs for the last thirty years than Tom Paine.”<sup>10</sup>

Paine wrote with enthusiasm, clarity, and common sense. He wrote in language that everyone could understand, and in doing so, inspired the people of the 13 colonies to sacrifice their property and their lives for the cause of liberty.

*COMMON SENSE REVISITED* also comes from a lover of liberty who wants to see his children and grandchildren grow up in a free country and a free world—a world devoted to creating freedom, prosperity, peace, and love for all people of all races, religions, and nationalities.

The American Founders provided the formula for that kind of world. The freedom formula worked well for the first 100 years; but during the first decade of the 20th century, America was subjected to a much different view of sovereignty than that held by the Founders. Unfortunately, that competing ideology has gradually gained strength, severely weakening the country and dramatically reducing the degree of individual liberty the people once enjoyed.

However, the principles of liberty are based on eternal laws of nature and cannot be contained for long. It is time that the people unite once again to reignite the flame of freedom that lies within their hearts.

The Boston Tea Party of Dec. 16, 1773, was a turning point in the history of the United States and is known throughout the world as one of the most important symbolic gestures for freedom from tyranny. The primary instigator of the original event was Samuel Adams, one of the most effective organizers of the independence movement.

On that day a group of Boston's citizens, fed up with the increase in punitive actions being implemented by King George, decided to make a statement and take matters into their own hands. The news of that gesture of civil disobedience spread throughout the colonies quickly, largely because of the committees of correspondence that had been put in place by Adams and others concerned about the increase in British tyranny. People were inspired to get involved, and momentum toward independence continued to build.

It is the author's hope that, like its inspiration, this pamphlet will create some brushfires. If it ignites a passion for increased freedom in you, please share it with everyone you know as quickly as possible. The world is waiting for inspiration.

---

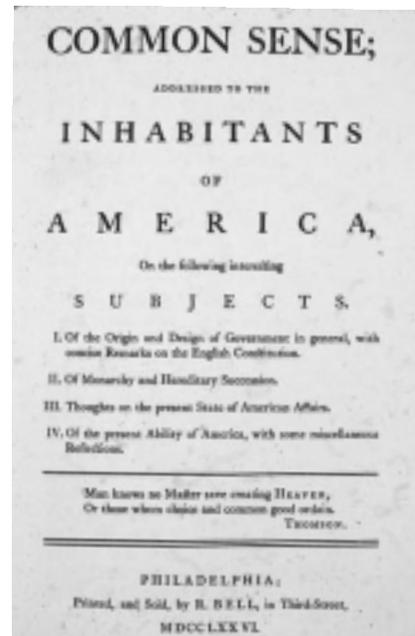
**“IT DOES NOT REQUIRE A MAJORITY TO PREVAIL, BUT RATHER AN IRATE, TIRELESS MINORITY KEEN TO SET BRUSH FIRES IN PEOPLE’S MINDS.”<sup>11</sup>**

*Samuel Adams*

---

When *COMMON SENSE* was published, the identity of the author was unknown. In the last paragraph of Paine's introduction he stated, “Who the author of this Production is, is wholly unnecessary to the Public, as the Object for Attention is the Doctrine itself not the Man.”<sup>12</sup>

Paine simply signed the book *COMMON SENSE*. This pamphlet too is about the message, not the author.



*This is the original cover of Thomas Paine's COMMON SENSE, as printed in January of 1776*

# INDIGENOUS POWER VS. SURROGATE POWER

**“THE PRINCIPLES ON WHICH WE ENGAGED, OF WHICH THE CHARTER OF OUR INDEPENDENCE IS THE RECORD, WERE SANCTIONED BY THE LAWS OF OUR BEING, AND WE BUT OBEYED THEM IN PURSUING UNDEVIATINGLY THE COURSE THEY CALLED FOR.”<sup>13</sup>**

*Thomas Jefferson*

Understanding the nature of power is the key to understanding all relationships between humans and their institutions. To understand this, it is necessary to understand what Jefferson called the “laws of our being.”<sup>14</sup> All humans are created with unique characteristics. All have free will. All have the capacity to grow and evolve and appreciate the nature of their being. The Founders saw the reality of the unique nature of humanity as “self-evident.”<sup>15</sup> In other words, it is just plain common sense to conclude that we are different from all other inhabitants of the planet because we have free will and the ability to manifest thoughts into concrete form through action. Since each individual human has this power, it follows that the only true source of power is the individual. Since power originates and occurs naturally within each individual it is called indigenous power. The other type of power is that which human beings delegate to others, which could be called surrogate power.<sup>16</sup>

When two individuals form a business entity together they have created a surrogate. If understood properly and supervised equally by both, the structure they have created can be useful. However, if one of the parties assumes the rights of the other, the surrogate entity will become corrupt.

Most parents delegate the power to educate their children to surrogates. That is fine if the education received reflects the values and desires of the parents. Problems will

arise, however, if that power is used to undermine the indigenous power that exists between parents and their children.

A government is a surrogate. The only power it has is that which has been delegated to it by the individuals who created it. As long as it does not usurp indigenous power and as long as it respects the indigenous power which created it, then it can be very useful. However, as soon as a government, or any surrogate, assumes the rights of indigenous power, it has become corrupt. This corruption will always be accompanied by force, intimidation, dishonesty, and other forms of coercion.

Surrogates can be effective only when they openly acknowledge the true source of their power. If coercion and fraud are being used to give the impression that the surrogate has real power, this is when indigenous power must reassert itself or the oppression, deception, and tyranny will only continue to grow.

When this kind of oppression occurs, nothing is more effective than a declaration of the sovereign rights held by those with indigenous power. This is exactly what the Founders of our nation did in 1776. Such a declaration of sovereignty is what will naturally happen when any individual, or group of individuals, acknowledges the indigenous power established by the Creator. Surrogate power may fight back, but it can never win once indigenous power is clearly declared because surrogate power, in reality, has no true power of its own!

Surrogate activities, duties, and limitations are usually laid out in a written agreement. These types of agreements can be in the form of contracts, partnership agreements, corporate charters, constitutions, labor union agreements, or any other kind of agreement between the individuals who are creating the specific surrogate and those who will be managing that surrogate.

In the 1700s, the leaders of the American freedom movement knew that they had to reclaim their indigenous power. They also knew they had to declare, in a clearly written document, their authority to create their own government. This is what they did in the opening paragraph of the Declaration of Independence:

“When in the Course of human events it becomes necessary for one people to dissolve the political bands which have connected them with another and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.”<sup>17</sup>

These were highly educated individuals who were well aware that if separation from the most powerful nation on earth was successful the world would never be the same. They had a very clear understanding of indigenous power and surrogate power. The Declaration they created, which is one of the most powerful spiritual-political documents in the history of the human race, clearly states who has the power and who does not:

“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, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is

the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.”<sup>18</sup>

Understanding the difference between surrogate power and indigenous power is the key to liberation from any surrogate that is out of control. Surrogates can use force and deception to create the illusion that they have power. However, the only true source of power is the individual. A declaration of indigenous power is the first step to recapturing the power that has been usurped by any surrogate. That is what happened with the American colonists, it is what happened with Gandhi and the people of India, and it is what happened more recently with Eastern Europe and the Soviet Union.

One thing the Founders understood very clearly is that it is much easier for a government to usurp the indigenous power of the people if it is physically far away from them. Therefore, it is best to have more severe limitations on the government entities that are farther away from the people. That is why state governments have constitutions that limit their power, but the national constitution places much more stringent controls and limitations on the federal government, which is even farther removed from the people.

The Founders created a constitutional republic, not a democracy. They knew that it was way too easy for the majority in a pure democracy to violate the natural rights of the individual. As Jefferson stated, “A democracy is nothing more than mob rule, where fifty-one percent of the people may take away the rights of the other forty-nine.”<sup>19</sup> Their intention was to do everything possible to put into place a form of government that was unable to usurp indigenous power from the people. The only way to keep government from usurping indigenous power is to structure it from the bottom up.

# BOTTOM-UP GOVERNMENT

**“A GOVERNMENT BIG ENOUGH TO SUPPLY EVERYTHING YOU NEED IS BIG ENOUGH TO TAKE EVERYTHING YOU HAVE...THE COURSE OF HISTORY SHOWS THAT AS A GOVERNMENT GROWS, LIBERTY DECREASES.”<sup>20</sup>**

*Thomas Jefferson*

The Founders had a vision of a country totally in tune with natural laws. They had studied Cicero, Locke, Hutcheson, and many of the early Greek philosophers as well, all of whom wrote about natural law in great depth.<sup>21</sup> In their view, God’s law and natural law are essentially the same; natural law is God’s will expressed. In their Declaration, the Founders termed it the “laws of nature and of nature’s God.”<sup>22</sup> Understanding the fundamental principles drawn on by the Founders dissolves misconceptions and provides a framework for understanding where the nation went wrong and how the people can restore their indigenous power.

Examples of these principles and how they work can be found at various points in history and within different institutions (surrogates) other than government. The different surrogates people create—corporations, partnerships, unions, political parties, and governments—are all made up of other people. Human beings operate according to basic laws of nature. If surrogates are structured properly, there is less chance that the surrogate will usurp the indigenous power of its creators and a better chance that the surrogate will be highly effective at achieving its purpose.

Consider the story behind Visa International. Dee Hock founded the company in 1968 with nothing but a list of principles that he had gleaned from a lifetime of observing nature. Within a few years, Hock’s company was the largest commercial enterprise on the planet, with \$1.25 trillion in annual revenues.<sup>23</sup> The amazing thing about Visa was that nobody could find the center of the company. As one

observer said, “The center was like a non-coercive enabling organization that existed only for the purpose of assisting owner members to fulfill their activities with greater capacity, more effectively, and at less cost.”<sup>24</sup>

Hock's company was a "chaordic" organization, embracing both the chaos of competition and the order of cooperation. In his book, *The Birth of the Chaordic Age*, he lists the principles behind a chaordic organization as follows:<sup>25</sup>

- It should be equitably owned by all participants.
- It must not attempt to impose uniformity.
- It should be open to all qualified participants.
- Power, function, and resources should be distributed to the maximum degree.
- Authority should be equitable and distributive within each governing entity.
- No interest, particularly management, should be able to dominate deliberations or control decisions.
- To the maximum degree possible, everything should be voluntary.
- It should be non-assessable.
- It should introduce, not compel, change.
- It should be infinitely malleable yet extremely durable.

This list of Hock’s is a very good description of a freedom formula for any surrogate institution. What’s more, the observer’s description of the company’s center serving as an “enabling organization” is an accurate description of the Founder's perspective of government in the form of a republic.

In addition to Hock’s story, there are far earlier examples of success in following the principles of natural law in governments. Both the Anglo-Saxons and the early Israelis under Moses were bottom-up societies.<sup>26</sup>

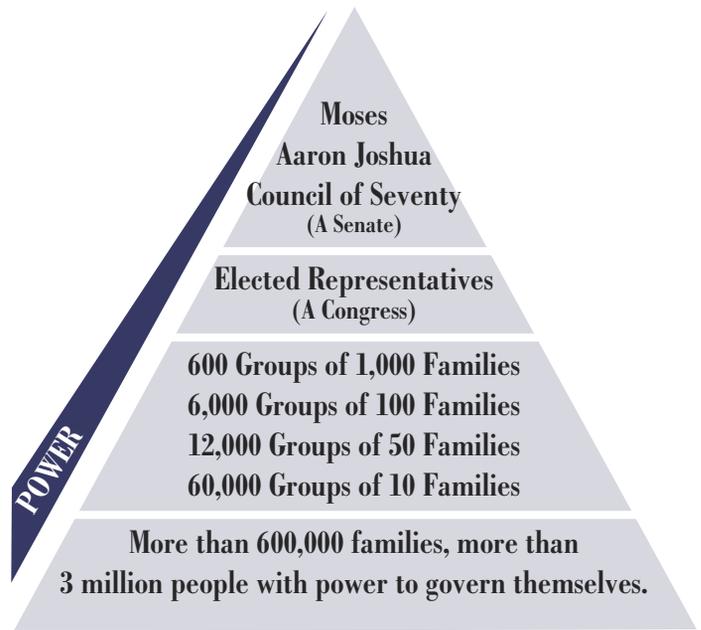
The governing principles followed by both the Anglo-Saxons and the people of Israel were remarkably similar. They both contained the following principles:<sup>27</sup>

- Equal representation
- Inalienable rights of the individual
- Local resolution of problems to the maximum extent possible
- Few laws; those that did exist were well known by the people
- A justice system based on complete reparation to the person who had been wronged
- Small groups in which every adult had a voice and a vote
- Family units of 10, each with an elected leader; within units of 50 families, each with an elected leader; then 100, then 1,000, and so on

Both systems were firmly based on the principle of individual sovereignty and indigenous power. It was up to individuals to be responsible for their own actions. If they weren’t, then it was up to the family to deal with the situation. If that didn’t work, it went to the leader of the 10 family unit, and then to the 50 family leader and so on.

What is remarkable is how similar these organizing principles of the Anglo-Saxons and the early Israelis are to Hock’s list of principles, which he gleaned from his observations of nature. As with his chaordic organization, VISA International, the bottom-up model worked well for the early Israelis and Anglo-Saxons, and led to greater peace, prosperity, and freedom for their people.

Three of the most knowledgeable Founders—John Adams, Thomas Jefferson, and Benjamin Franklin—all believed these civilizations were the most worthy of copying. In fact, they proposed that the first national seal for the United States of America reflect these two civilizations.<sup>28</sup>



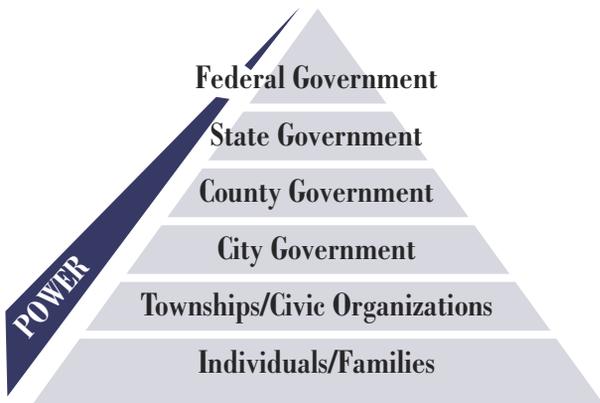
The base of the pyramid represents the highest degree of power. Pyramid 1. Organizing Principles of the Early Israelis<sup>29</sup>

The Founders’ vision of a bottom-up republic was thriving by the time French historian Alexis de Tocqueville came to America in the 1830s. He was astonished that “government was more or less invisible.”<sup>30</sup> What he saw instead was a country in which local problems were solved by individuals, families, and a plethora of community and civic organizations.



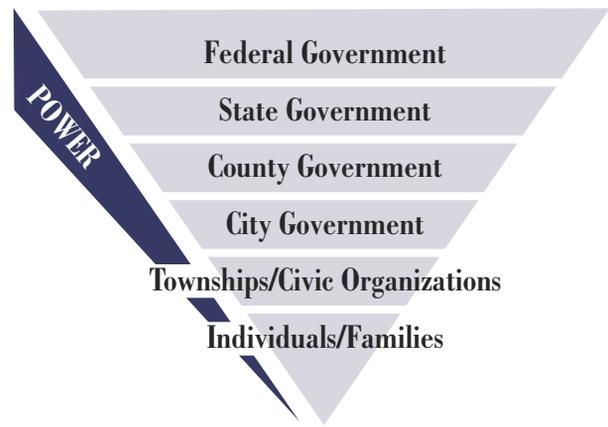
By 1905, the United States was one of the richest industrial nations on the planet. With 5 percent of the world's land and 6 percent of its population, the country was producing almost half of everything produced in the world, including clothes, food, houses, transportation, communications, and luxuries. Most importantly, people were coming to the United States from all over the world to enjoy unprecedented freedom.<sup>31</sup>

This was the structure of government in the country at that time, with the power at the base of the pyramid, in the hands of individuals and their families:



Pyramid 2: The Bottom-up Model of Government

Then things began to change, and the country started moving toward a top-down model of governing. It was so gradual that no one realized it was happening. In 1913, those who wanted to turn the power pyramid upside-down made significant gains. That year, the first income tax was passed<sup>32</sup> and the Federal Reserve was created,<sup>33</sup> essentially ceding the constitutional authority of Congress to create money to private individuals. Since 1913, the top-down government model has become predominant. Now most of the power is with the federal government instead of the individual and the family.



Pyramid 3. The Top-down Model of Government

As a result of this shift to top-down, command-and-control, force-based government, Americans have less freedom every day. There is never a time when power relinquishes itself; it just grows and grows until the people wake up and realize what has happened to them. It is time to flip the power pyramid back to its proper configuration (Pyramid 2), with the power once again held by the individual and the family.

Once people understand the true meaning of the fundamental principles upon which the Founders based this country, the standard debates of the political parties and all of the contentious arguments over issues will just melt away. These are natural laws and universal principles that have worked for thousands of years. Deep down, Americans still believe in a bottom-up society. Institutions (surrogates) have simply been allowed to grow too powerful. There is a worldwide battle going on—above and below the surface—between surrogate leaders who believe in top-down, command-and-control management of society and those who believe in the principles of indigenous power, bottom-up management, freedom, and individual sovereignty.

---

**"GOVERNMENT IS NOT REASON, IT IS NOT ELOQUENCE, IT IS FORCE; LIKE FIRE, A TROUBLESOME SERVANT AND A FEARFUL MASTER. NEVER FOR A MOMENT SHOULD IT BE LEFT TO IRRESPONSIBLE ACTION."<sup>34</sup>**

*George Washington*

The defining quality of top-down management will always be force. When a society is dominated by force, fear is the emotion that predominates. The bottom-up model is based on the indigenous power of the individual, and the fundamental governing unit is the family. What quality holds families together? Love. Therefore, the essential unifying principle—and the predominate emotion—of the bottom-up system is love. Love on one side, fear on the other.

### **The Top 10 Characteristics of Bottom-up vs. Top-down Societies**

Love	Fear
Freedom	Control
Non-coercion	Force
Local control	Centralized planning
Abundant creativity	Stifled creativity
Optimism	Despair
Strong families	Breakdown of families
Personal responsibility	Dependence
Universal opportunity	Concentrated power
Prosperity	Poverty

Everyone needs to work together to bring the country back to the bottom-up model, which is based on love and freedom. Virtually any situation can be improved by human creativity, and creativity is stimulated and increased by freedom. The solution to all of the nation’s problems—including

monetary policy, welfare, health care, education, environmental degradation, drug abuse, and even foreign entanglements—is to increase indigenous power.

Each of these areas will be covered in the following sections in order to inspire a strong desire in every reader’s mind and heart to make sure all surrogates that impact these areas are following their original charter.

Before we look at the bottom-up, common sense-based solutions, we need to understand how the concept of bottom-up government has been perverted in America.

---

**“AMERICA IS A BOTTOM-UP SOCIETY, WHERE NEW TRENDS AND IDEAS BEGIN IN CITIES AND LOCAL COMMUNITIES...MY COLLEAGUES AND I HAVE STUDIED THIS GREAT COUNTRY BY READING ITS NEWSPAPERS. WE HAVE DISCOVERED THAT TRENDS ARE GENERATED FROM THE BOTTOM UP.”<sup>35</sup>**

*—John Naisbitt, Megatrends, based on a 12-year study of 2 million local events*

---

# WHAT WENT WRONG?

**“ARBITRARY POWER...MUST BE INTRODUCED BY SLOW DEGREES, AND AS IT WERE, STEP BY STEP, LEST THE PEOPLE SHOULD SEE IT APPROACH.”<sup>36</sup>**

*Lord Chesterfield*

How can a society that has successfully operated in a bottom-up mode allow itself to morph into a society based on fear and force, rather than freedom and love? How have institutions/surrogates gradually assumed the role of indigenous power?

The real answer is that there are two competing ideologies in the country that are like two competing religions. The two have been at war for more than 100 years, and those who believe in freedom have been losing because they don't understand how the war is being waged. The ideology of the Founders is based on the belief of the individual as a divinely created being with free will and inalienable rights based on natural law. This is the principle that gives rise to the concept of the indigenous power of the individual. In this belief system, only the individual has indigenous power. The individual is the sovereign master and the government is the surrogate servant.

English philosopher John Locke believed that natural law was divine law created by a divine creator.<sup>37</sup> In Locke's view, natural law, or God's law, governs the material world as well as the spiritual world.<sup>38</sup> Divine spiritual law applies to each individual and cannot be usurped or taken from the individual by anyone or any institution, including the church or the state. These natural rights are inalienable and they include freedoms and responsibilities. Locke rejected the divine right of kings because he believed that government was an agency or surrogate of the people and could only be created by the will of the people.<sup>39</sup>

He reasoned that there should be a contract between the people and the government called a constitution.<sup>40</sup> The government should protect the equal rights of the citizens and not step outside of the bounds of the contract/constitution.

The constitution should be the supreme law of the land, rendering other laws not in accord with the constitution invalid.

Locke believed that the primary goal of the government was to increase the freedom of its citizens and that there should be a separation of powers to keep the government from ever exceeding its role.<sup>41</sup> In addition, he believed the constitution should strictly limit the functions of the government and that the people should replace the government/surrogate if it ever exceeded the powers delegated to it.<sup>42</sup>

---

**“WHENEVER THE LEGISLATORS ENDEAVOR TO TAKE AWAY AND DESTROY THE PROPERTY OF THE PEOPLE, OR TO REDUCE THEM TO SLAVERY UNDER ARBITRARY POWER, THEY PUT THEMSELVES INTO A STATE OF WAR WITH THE PEOPLE, WHO ARE THEREUPON ABSOLVED FROM ANY FURTHER OBEDIENCE, AND ARE LEFT TO THE COMMON REFUGE WHICH GOD HATH PROVIDED FOR ALL MEN AGAINST FORCE AND VIOLENCE.”<sup>43</sup>**

*Locke*

---

According to Locke, the government should protect property and the fundamental natural rights of the individual, including life, liberty, religion, and speech.<sup>44</sup> It was this clear and coherent philosophy that most closely resembled that of the Founders.

The counter philosophy is based on the theory of materialism first introduced by Thomas Hobbes. Hobbes believed that matter was the source of life and that humans were nothing more than a complex collection of particles. According to Hobbes, the human mind has no existence outside the interactions of matter. Hobbes believed that human relationships followed the same mechanical laws as the world of matter and that there was nothing spiritual or divine about human beings. He concluded that government itself could alter the terms of the social contract between government and individuals as justified by the material laws of matter.<sup>45</sup>

Jean-Jacques Rousseau expanded on Hobbes' theory of materialism and originated the idea that human beings were nothing but the products of their environment.<sup>46</sup> He believed that the primary role of the government was to create equality for its citizens. However, Rousseau did not believe in the political equality that Locke and the American Founders believed in; he believed in material equality. Material equality can only be created by an extremely strong central government, strong enough to take from some and give to others in order to create equal results for all.

Karl Marx and Friedrich Engels expanded on the theory of materialism, creating the theory of dialectic materialism. Their theories led to the concept of the state as the supreme authority, the supreme arbiter, and the supreme power.<sup>47</sup> This led to the gruesome and brutal regimes of Vladimir Lenin and Joseph Stalin in Russia and Mao Tse-tung in China. Under these regimes tens of millions, perhaps hundreds of millions, died and most of the living wished they were dead.<sup>48</sup> This is the natural result of a surrogate government having all the power, completely crushing the indigenous power of the people.

Promoters of top-down, command-and-control institutions (surrogates) have become extremely adept at masquerading as proponents of freedom and justice. Whether they come from the left or right makes no difference in the end. Adolf Hitler was a fascist and Stalin was a communist, but what difference did the label mean to the people living under either regime?

Collectivism in all its forms—socialism, communism, fascism—is nothing more than an incredibly deceptive scheme

enabling some of the most powerful people on the planet to increase their power and wealth. They do this by slowly shifting the country from indigenous power to surrogate power, and they control all the surrogates.

Does this mean that all those who believe in collectivist policies are knowingly part of a deception? Absolutely not. Few people really understand the nature of what is happening when they vote for candidates who support policies that move us closer to a purely socialist or fascist state. Many Germans voted for Hitler, who ran on a platform that sounded exactly like those of some of the modern-day American politicians. Hitler's proposals included strong anti-smoking laws<sup>49</sup> as well as national registration of firearms.<sup>50</sup>

Looking back over the last 50 years, it is truly amazing that, despite the complete and utter failure of top-down federal programs to eliminate poverty and drug abuse, improve education, restore the environment, reduce crime, and solve other social problems, most people still don't realize that the top-down paradigm does not work. The reality is that all problems can be more effectively solved at the local level, and in most cases, through private, non-coercive organizations rather than government agencies. In other words, through civil society rather than political society, and through indigenous power rather than surrogate power.

The inherent desire for power and control never sleeps. In the 1800s, the proponents of surrogate power found the perfect tactic as the theories of Marx, Engels, and other collectivists began to sweep Europe. These theories appealed to the natural human desire to help others. Since then, the collectivists have perfected their ability to appeal to the compassionate hearts of the people—and in so doing, have expanded their power—by presenting a never-ending array of social programs to help children, the poor, the disabled, and others. They gain the votes of the compassionate and, of course, those who come to depend on the programs. The extra bonus is the loyalty of all those who work for the newly created bureaucracies.

In her famous book, *Capitalism: The Unknown Ideal*, author Ayn Rand describes the insidious process that takes a society inch by unremarkable inch to collectivism. "The goal of the 'liberals'—as it emerges from the record of the past decades—was to smuggle this country into welfare statism by means of single, concrete, specific measures, enlarging the power of the government a step at

a time, never permitting these steps to be summed up into principles, never permitting their direction to be identified or the basic issue to be named. Thus statism was to come, not by vote or by violence, but by slow rot—by a long process of evasion and epistemological corruption, leading to a *fait accompli*.”<sup>51</sup>

She understood that the two parties presented to the people in their democratic process provide only an illusion of choice. She said that the conservatives were just there to present the alternative of a slightly slower growth of surrogate power, and with either choice the people still get statism.<sup>52</sup> With statism comes increasing governmental power because as the government grows, so too must force and coercion increase in order to extract the necessary finances from the people to pay for the growing government.

The growth of force must happen gradually so that the people do not wake up and realize what is happening. What will it take for people to wake up? How many violations of individual rights and outrageous searches and seizures in the name of the war on drugs will people endure before realizing what is happening?

People don't mind sacrificing to help their neighbors or those in need, but they do not appreciate being forced to sacrifice the fruits of their own labor for the achievement of abstract social goals. Increasing force is required to maintain a growing top-down massive welfare/warfare state. The monstrous social experiments in Russia, China, and other communist countries, which have resulted in the mass murder of tens of millions of human beings over the last century,<sup>53</sup> could have been avoided if intellectuals and philosophers had not ignored the fundamental laws of human nature:

- Human beings are born with free will and are driven to express it.
- Human beings act in their own self-interest.

- Human beings will act to help others once they feel secure themselves.
- Human beings do not like to be forced to do anything.

Any institution, government, or business that ignores these fundamental facts of life is doomed to fail. Propaganda, mind control techniques, or brute force will all eventually fail. Collectivism cannot be implemented without force and that force always increases over time. There has never been a government bureaucracy that has come forward and said, “You know, we have completed our task now and there is really no need for the taxpayers to continue to fund our department.”

Once begun, the process of collectivism (in whatever form) always leads to a totalitarian government and serfdom for the vast majority of the people.

---

**“A CLAIM FOR EQUALITY OF MATERIAL POSITION CAN BE MET ONLY BY A GOVERNMENT WITH TOTALITARIAN POWERS.”<sup>54</sup>**

**“‘EMERGENCIES’ HAVE ALWAYS BEEN THE PRETEXT ON WHICH THE SAFEGUARDS OF INDIVIDUAL LIBERTY HAVE BEEN ERODED.”<sup>55</sup>**

*Friedrich August von Hayek*

---