



FIVE TENETS OF AMERICANISM

M A R T I N A L A N F E I G E N B A U M

FIVE TENETS OF AMERICANISM

**Copyright 2013
Martin A. Feigenbaum**

FIVE TENETS OF AMERICANISM

WHAT IS AMERICANISM?

For nearly a quarter millennium Americanism has stood as the only *real* political, economic, and spiritual revolution in modern history. All others have resulted in tyrannies in one form or another. Americanism is a *real* revolution because it has a fundamental belief in, and reliance on, *individual* identity and action. In stark contrast, Collectivism is based on a theory of *collective* identity and action. Under Americanism, *individuals* have the power to make the most important decisions in their lives. Under collectivism, *central planners* exercise *significant* control over the lives of everybody else.

History teaches whenever the members of a society allow too much power to be concentrated in the hands of the few, *tyranny* is sure to follow. The *first*, and most fundamental, *tenet* of Americanism is: power *must* be retained by the *many*, not held by the *few*. It is no mystery, then, why the enemies of Americanism *always* have been, and *always* will be, tyrannies.

The *second tenet* is: a free marketplace of ideas promotes the triumph of good over evil. The *third tenet* is: a meritocracy rewards individuals with good ideas, strong work ethic, creative abilities, and special skills and talents and, in turn, these individuals produce significant benefits for *all* members of society. The *fourth tenet* is: a system of free enterprise provides for society's needs better than any other economic model. The *fifth tenet* is: collectivism recognizes man as only a part while *extreme* individualism recognizes only a part of man. These five tenets *interlock* and, when securely fastened, provide a solid foundation upon which a free, decent, and just society can be constructed. On the other hand, Collectivism *repeatedly* has shown itself to be a philosophy of failure, a creed of ignorance, the gospel of envy, and a formula for misery.

FIRST TENET: INNER-RING GOVERNMENT

The first tenet of Americanism, power *must* be retained by the *many*, *not* held by the *few*, can be described as "inner-ring government." Under Americanism, society is viewed as a series of rings. In the center ring, individuals retain power to make the most important decisions about how to live their *own* lives. Americanists believe every human being is born

into this world *already* possessing certain *unalienable* rights, among which are life, liberty, and the pursuit of happiness. Americanists refuse to give up power which puts those *unalienable* rights at risk. Collectivists believe central *government* is the *source* of *all* rights and, therefore, it *alone* has the power to decide which rights, *if any*, will be handed out to whom.

The next ring, the family, is the first “political” ring, and it involves relations among people who have the most in common. Dr. Martin Luther King best described the importance of this second ring: “The *family* is the *main* educational agency of mankind, and it is within the family that we must *first* teach lessons about love and fairness, decency and kindness, and the difference between right and wrong.” Collectivists say: “You do not have to invest your time and effort in these matters. We will take care of them for you.” Americanists reject this offer, refusing to delegate to strangers the solemn responsibility of teaching their children the most fundamental values.

Collectivists claim to have a monopoly on *knowing* what is *best* for *everybody* else. *What arrogance!* They have a single, and very dangerous, lesson plan: *total submission* to an all-powerful *central* government. The

results often are very tragic: children turn against their parents, brothers against sisters, friends and neighbors against each other. When the family, “the main educational agency of mankind,” as Dr. King described it, relinquishes to central planners the responsibility for teaching “lessons about love and fairness, decency and kindness, and the difference between right and wrong,” the seeds are sown for the commission of the most horrific crimes.

In the third ring, individuals engage in politics in local government. Here, as in other governmental rings, Americanists decide the proper measure of power to be entrusted to others. Local government is Main Street government, and in this ring, as opposed to more distant ones, individuals more easily can participate in decisions affecting their daily lives. Americanists believe *neighbors*, rather than *strangers*, are better-suited to decide important matters, such as the content of public school curricula, which shape the lives of their children.

The fifty states form the next governmental ring, each with unique characters, cultures, and customs, and with different views about the best way to manage their affairs. This intermediate ring, reflecting the principle

of *federalism*, is crucial to the maintenance of a free society. It breaks up governmental power into smaller units, thereby preventing the danger of concentrating too much power in a single, central authority.

Americanists agree a central government has crucial functions to fulfill, such as providing for a national defense and regulating matters of domestic and international commerce. However, because it is situated *furthest* from individuals, the ring of national governmental should have the *least* amount of power over their daily lives. Under Americanism, government does *not* have authority to grant its citizens *any* rights which are fundamental to the existence of a free people. Rather, in their Constitution, Americanists determine which powers *they* will grant *their* government while ensuring unalienable rights *never* can be relinquished. Americanists are particularly *miserly* when granting any power to this governmental ring.

Individuals must *compete* for votes if they seek to represent others in any of the governmental rings. In the political arena, candidates routinely are described as being *left, center, right, liberal, libertarian, moderate, or conservative*. Yet, the *only* really important factor distinguishing political

actors is whether they favor *bigger* or *smaller* government. Only after that critical fact comes to light can citizens make intelligent choices about who should be entrusted with the reins of power. *Big* government means concentrating *more* power in the hands of the *few*, and it is a sure path to Collectivism. Collectivist societies *always* result in *tyrannies* and, therefore, a vote for big government politicians is the most *dangerous* political choice a free people can make. If individuals wish to remain free, they must never forget that power *corrupts*, absolute power corrupts *absolutely*.

There are two types of Collectivism: National and International. The National Socialist German Worker's Party, or Nazi Party, is the most notable example of the first type. Over the years, Nazism has been incorrectly characterized as a political doctrine of the "far-right." In its twenty-five point manifesto, the Nazi Party outlined its goals, almost all of which were *identical* to those of "far-left" big government. For example, its sixteenth point was a demand for "the immediate *communalizing* of large stores," its seventeenth a demand for "the passing of a law for the *expropriation* of land for *communal* purposes *without* compensation," and its eighteenth, a demand for "the *ruthless persecution* of those whose activities

are injurious to the *common interest*." To be able to carry out its "program," in its final point the Nazi manifesto demanded: the creation of a *strong central authority* in the State and the *unconditional* authority of the political *central* parliament over the *entire* State and its organizations. There was only one factor distinguishing Nazism from International Collectivism, as set forth in its manifesto's fourth point: only those of German blood could be admitted into its particular brand of Collectivism. International Collectivism, at least in theory, has only one basic requirement: *complete submission* to the authority of the all-powerful State.

Beyond national government, there exists another political ring: World Street. Many tyrannies populate this outermost ring. Americanists are unwilling to hand over power to World Street because they have no peaceful means to *remove* its evildoers from power. Why would anybody want to live on World Street knowing many who reside there are some of the most blood-thirsty criminals of all time? Collectivists attempt to convince the wary with a false premise: all nations belong to an "international brotherhood of man." Yet, this organization has no *moral* qualifications. On World Street, notions of good and evil are turned on

their heads: murderous tyrants and abusers of women and children are welcomed as equals; they are provided a global pulpit from which to spread the most vicious lies; and they are given the power of a vote to bind good people to unjust decisions.

Americanists *accept* the fact they have enemies and likely *always* will, embracing the maxim: if you *don't* have enemies, you probably *never* have stood up for *something* important at *sometime*. As long as Americanism exists, its tenets a powerful magnet drawing freedom-loving people to it, those who use power to do evil shall live in constant fear of elimination.

SECOND TENET: FREE MARKETPLACE OF IDEAS

The most powerful weapons on earth are not found in missile silos, on warships, or in armories: they are words. Words present ideas, ideas join to form belief systems, and belief systems move people to do either good or bad things. In large part, the entire history of mankind can be described as a struggle between good and evil, and a free marketplace of ideas is essential for good to prevail.

Under Americanism, individuals have a *basic* right to promote their ideas *without* governmental interference. A good idea is like any

commodity which has value and utility others may wish to acquire.

Americanists do not fear competition in this marketplace because they are confident their ideas have *universal* appeal. Collectivists *cannot* compete *successfully* in this marketplace because their ideas are subjected to scrutiny and exposed for what they *really* are: philosophies of failure, creeds of ignorance, gospels of envy, and formulas for misery.

If this were not true, then why has *every* collectivist society shut down the free marketplace of ideas, *persecuting* those whose only crime is to speak their minds? The answer is painfully simple: individuals choose ideas which secure their unalienable rights to life, liberty, and the pursuit of happiness. The *essence* of tyranny is the *suppression* of these rights. The right of individuals to be left alone is *incompatible* with the desire of those seeking to *control* and *oppress* them. History bears witness which ideas promote freedom and prosperity and which guarantee oppression and poverty. In a free marketplace of ideas, there is little chance an informed people will buy into what collectivists are selling. And when collectivists no longer can sell their lies, they will not be able to acquire the power they need to *control* and *oppress* others.

THIRD TENET: MERITOCRACY

Americanists believe in a *meritocracy*, a system where *all* members of society are entitled to equal *economic opportunity* but *not* equal *economic reward*. Those who have better ideas, work harder, possess creative abilities, special skills and talents, or excel in some other way, *earn* the right to be rewarded in greater measure than others. Under Americanism, individuals have legal protection for their creative works and inventions. Article I, Section 9, of the United States Constitution gave Congress the power: "To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the *exclusive* Right to their respective Writings and Discoveries." The fact a *meritocracy* rewards financially those who create and invent is far *outweighed* by the cultural and economic benefits they provide for *all* members of society.

Collectivists advocate a different system, where individuals *must contribute* to society according to their *abilities* but, in turn, can receive *only* what they *need*. But *who* shall have the power to decide just what *are* the *abilities* and *needs* of everybody else? Collectivists say *central planners* should be given this *absolute* power over the lives of others, claiming all

workers will labor *hard* for the *common* good. Why would anybody work *hard* for the benefit of others who *don't*, yet who gladly *take* from them the fruits of *their* labor? Consider the parents who wish to provide a better life for their children *if only* they could be rewarded fairly for the sacrifices *they*, not others, make for *their* children.

Collectivists organize society on a clearly false premise: *everybody* shares the *same ethics* on such matters as family, work, and how to treat *other* human beings. The collectivist road is a *dead-end*. When half of the people get the idea they do not have to work because the other half is going to take care of them; and when the other half gets the idea it does no good to work, because somebody else is going to get what they work for, that is the beginning of the *end* of any society.

Consider the example of Cuba which was enjoying one of the highest standards of living in the Western Hemisphere, approaching those of the United States and Canada. However, in 1959, Collectivism, in the form of *communism*, was established in Cuba. The government seized businesses, farms, and other private property, outlawed free enterprise, and denied its people all manner of civil liberties. *A half-century* later, the Cuban

government *still* crushes any opposition, imprisoning dissidents, and utilizing every tool available to a brutal police state. “Committees for the Defense of the Revolution” exist on every block to inform on neighbors perceived as opponents of the existing power structure. Cuba went from being one of the most prosperous nations in the Western Hemisphere to becoming one of the poorest, its citizens stripped of their basic civil liberties, still depending on government ration cards for their daily subsistence. Like North Korea, and the Soviet Union before it, Cuba represents yet *another* example of what Collectivism *really* is all about: a philosophy of failure, a creed of ignorance, a gospel of envy, and a formula for the equal sharing of misery.

In the recent past, one young Cuban wrote: “I was born in Cuba, but a foreigner who visits here has *more* rights than me. The revolution supposedly liberated me from an oppressive system but, in the one it established, I *can't* say what I think. I live in what our government calls a democracy, but during my life I've only seen *one* party, *one* point of view, and *one* leader. I can vote in elections, but there's only *one* candidate. My education was *free*, but I couldn't choose what I wanted to study. Fifty

years after the revolution, they say we still don't have *anything* as a result of the United States trade embargo, but I see food and merchandise of every type available for *tourists*. My healthcare is *free*, but at my clinic there is no medicine, not even aspirin. The doctor assigned to treat us is too busy driving a taxi so he can earn money from tourists to be able to feed his family. To make ends meet, the clinic's nurse works as a prostitute at night and then doesn't want to be bothered during the day. I've heard that people say you only live once, but *they* don't live in Cuba. Here, you don't live life. You only observe people from other places who can."

Just like a free marketplace of ideas, collectivists *fear* a society built on a *meritocracy*. The model they *must* promote is a *mediocracy*, where reward does not depend on good ideas, sound work ethic, creative abilities, and special skills and talents. Rather, in their system, reward is *only* for those holding *governmental* power and *others* willing to do their bidding. A sanctuary for the jealous, petty, and insecure, a *mediocracy* *represses* great minds, *punishes* the creative, talented, and successful, and *robs* youth of its dreams.

FOURTH TENET: FREE ENTERPRISE

The free enterprise system is an integral part of Americanism because it provides more abundant, higher-quality goods and services than *any* other economic model known to mankind. Americanists understand participants who excel in this system produce benefits for *all* members of society. They create jobs and, by so doing, give people the *dignity* of work and *opportunity* for self-sufficiency, inspiring others to pursue their own dreams. Americanists are not *jealous* of the fact *some* participants in the free enterprise system enjoy greater success than them. Rather, they believe one of the most vile of human instincts is to covet the possessions and achievements of others.

The driving force behind a free enterprise system is the profit motive, but businesses do not survive *unless* people buy what they are selling. In this system, consumers are the *electorate*. To win their votes, sellers must offer goods and services with greater value and utility than other choices in the marketplace. This makes free enterprise a truly *democratic* economic model. The fact some individuals receive more *reward* than others pales in comparison to a much more important result: *all* members of society are

rewarded with more affordable, superior quality goods and services. It is beyond dispute that, where the government controls the means of production and distribution, goods and services are guaranteed to be of low quality and uncertain availability.

Free enterprise is *incompatible* with Collectivism because, just like inner-ring government, it is a repository of substantial *non-governmental* power and, thus, a major obstacle for those seeking *all* power in a society. Without a monopoly on *all* categories of power, collectivists cannot impose their will on everybody else. Therefore, as part of their design, they must *dismantle* the free enterprise system and *substitute* another one over which *they* will have complete control.

Collectivists are keenly aware of the enormity of their task. With history as their greatest adverse witness, they cannot defend the collectivist economic model on its *merits* because it repeatedly has proven *defective* in *every* important respect. Instead, their only alternative is to *demonize* free enterprise so that enough people conclude it must be modified to a point where it will be “free” in name only. In their campaign, collectivists argue free enterprise serves only the interests of the very strong at the expense of

the very weak. They paint *corporations* as being faceless and inhumane because they are not “people.” *What deception!* In a free society, *people* form business associations, including corporations, to pursue all types of activities. Under their fatally-flawed reasoning, then, universities, labor unions, churches, and charities *also* are faceless and inhumane because they are “not people.” For two very fundamental reasons corporations providing goods and services are part of a true *economic democracy*: *first*, their fate depends on a consumer electorate; *second*, in the case of publicly-traded corporations, *anybody* can acquire part *ownership* in them by purchasing their stock.

In the face of these undeniable truths, collectivists have been obligated to develop a *false*, but *appealing*, narrative about the relationship between moral values and economic systems. They argue their model, *socialism*, is necessary to ensure “economic equality” and “social justice.” Nobel prize-winning economist Milton Friedman analyzed the concepts of free enterprise and collectivism which, in and of themselves, are *means* not *ends* and, as such, *neither* is humane or inhumane. Rather, he said, we must ask: “What are the *results*? What are the *consequences* of adopting one or

another system of organization? We must look *beneath* the surface, *not* at what the proponents of one system or another *say* are their intentions.”

The free enterprise system relies on *private* property, *voluntary* exchange, and the pursuit of *self-interest*. Consequently, there are those who view this system as promoting selfishness rather than concern for the less fortunate. Socialism has appeal for people with high-minded ideals about making society a better place for everyone. However, Dr. Friedman warned it is *dangerous* to ignore the “crystal clear” *results* of socialism: social *injustices* are *greatest* wherever there has been *central control* over the means of production and distribution. On the other hand, “*freedom* has prevailed in every society based on *capitalism*,” providing “more well-being, equality, and social justice for the *ordinary* man.”

To accomplish their goal of destroying free enterprise, collectivists use several strategies. The first is to recruit individuals who have not been successful in this system. Collectivists try and convince people from this group they are not personally responsible for their failures, handing out bogus excuses to explain away those failures. They furnish the vulnerable, as a substitute for the truth, with a *state of mind*: “You are doing *poorly*

because *others* are doing *well*." In this fashion, collectivists recruit troops by promoting one of the *lowest* of human instincts: *jealousy*, the grudging of another person's possessions and achievements. Collectivists know the truth: *everyone* will end up doing poorly if free enterprise is dismantled and replaced with socialism.

There are legitimate reasons, such as discrimination, why some individuals may fail in a free enterprise system. However, good people desire a just society for all and, when injustices are brought to their attention, they eventually are corrected. Collectivists will maintain free enterprise is incapable of being fair because it is "rigged" to favor only a privileged class. They encourage people to regard each other with suspicion, promoting the use of *dashes* and *percentages* to separate society's members into as many racial, ethnic, religious, and economic classes as possible. These deceptive tactics must be exposed for what they really are: subtle, psychological ways to divide and conquer by striking at the heart of the American spirit: *e pluribus unum*, from many one."

The undisclosed goal of collectivists is *not* to *improve* the economic conditions of the poor but rather to bring *all* individuals *down* to the lowest

common economic denominator: *bare subsistence*. Collectivists must *bring down*, rather than *improve*, the general economic condition to be able to seize, and then hold onto, *absolute* power. But why would anyone want other human beings to suffer? One answer lies in a basic principle of political science: rebellion is highly unlikely where the most important concern for a people is whether there will be enough food the next day; moreover, where there is no freedom of speech, press, or assembly, and when attempts to assert basic civil liberties are met with brutal repression, an impoverished people has almost no chance of breaking its chains.

A second strategy collectivists utilize is to try and convince as many as possible a free enterprise system is *incapable* of providing *economic equality* and *social justice*. This attack is designed to reinforce the *state of mind* of those individuals unwilling to accept responsibility for their own failures. It also evokes feelings of guilt in those enjoying more favorable economic circumstances than others. Those willing to accept the premise free enterprise is unable to provide a better quality of life for all serve as “useful fools” for those seeking to destroy it. And those who disagree with this premise will be *demonized* as lacking compassion for others.

Once this second strategy has taken root, collectivists will attempt to make the central government the *sole* source of healthcare and social services. They know their management of these programs will cost far more, and be of much lower quality, than the private sector can deliver. Yet, collectivists must ignore this reality because they need the central government to have a *monopoly* over these crucial services. Therefore, they must sell the public the idea the private sector cannot be trusted to help provide for a “social safety net.”

Government assistance programs must be publicly funded and, therefore, they require *confiscation* of wealth from some members of society and its *redistribution* to others. In a free society, government does this through its power of taxation. Accordingly, collectivists *must* eliminate tax incentives for those engaged in *private* healthcare and charitable activities. They need to make those *private* activities as difficult and expensive as possible which in turn will reduce and, eventually, eliminate most or all of them. The collectivist goal is to create the illusion society has no viable alternative but to *completely* rely on an all-powerful central government for the “social safety net.”

Until they have achieved total control of society, collectivists will argue *ever greater* redistribution of wealth is necessary to achieve “economic equality” and “social justice.” In his 1935 State of the Union Address, President Roosevelt warned: “The lessons of history, confirmed by the evidence immediately before me, show *conclusively* that continued *dependence* upon relief induces a *spiritual* and *moral* disintegration fundamentally destructive to the national fiber. To dole out relief in this way is to administer a *narcotic*, a subtle *destroyer* of the *human spirit*. It is inimical to the dictates of sound policy. It is in violation of the *traditions* of America. Work must be found for able-bodied but destitute workers. The Federal Government *must* and *shall* quit this business of relief.” At all costs, collectivists must prevent President Roosevelt’s goal, the *liberation* of people from the *narcotic of dependence* on government, from ever becoming a reality. To fail to do so would completely strip collectivists of an essential tool to wield control over others: a government hand-out.

Collectivists peddle their snake oil of “redistribution of wealth” as the *only* way to achieve “economic equality” and “social justice.” If their *non-violent* strategies fail, they will proceed to the next level, encouraging

violent class warfare and utilizing the vile impulse of jealousy: “I am doing *poorly* because *you* are doing *well*.” Then, under the pretext of the need to restore law and order, the central government will impose martial law and suspend civil liberties. *Beware*: history teaches, when government becomes *too big*, this scenario no longer is a *possibility* but rather a *certainty*.

As the vestiges of a free society fade away, the central government will confiscate all remaining wealth, not *indirectly* through taxation, but rather *directly* through *seizure* and outlawing of all private property. This *final* nail in the coffin of a free people transfers to central planners *exclusive* power over *who* gets *what* property. Their decisions will have no relationship to good ideas, strong work ethic, creative abilities, and special skills or talents. Instead, only those who hold the *political* power of the *collective*, and those willing to do their bidding, will be rewarded with superior, even lavish, material benefits. On the other hand, those identified as *enemies* of the *collective* will be punished, *economically*, *emotionally*, and *physically*. For the rest of the members of society, stripped of their private possessions, and dependent on an all-powerful central government to satisfy their basic needs, there will be little hope for anyone

to rise above a life of bare subsistence.

Before it is too late, all good and decent individuals must take a few steps back and ask: “Am I serving the role of a *useful fool* in this evil design? Am I unwittingly helping to bring about a world of darkness and tyranny for my children and my children’s children?”

FIFTH TENET: INDIVIDUALISM AND COMMUNITY

Collectivism recognizes man as *only a part*, but individualism recognizes *only a part* of man. Under Collectivism, the individual is considered nothing more than one *worker bee* among millions, required to *serve* the interests, as defined by central planners, of the *massive* hive of the State. Under Americanism, *each* person is considered a *unique* human being with the *right to choose* how to live his life *free* from governmental interference. Under Collectivism, where central planners *define* happiness according to the dictates of the all-powerful State, the inevitable result will be the creation of a *cynical* and *selfish* people. On the other hand, where individuals are free to pursue their *own* ideas about how to achieve happiness, the natural result will be for them to show kindness and generosity toward others.

Although individualism is protected under Americanism, *extreme* individualism is *not* encouraged. People who subscribe to that philosophy believe the universe revolves around *them*, devoting much of their lives to the acquisition of material things. Unwilling to look beyond themselves, they are deprived of one of the most fulfilling aspects of the human experience: recognizing they are part of a *community* of fellow human beings with responsibilities to try and improve the quality of life for all. Americanists reject the cry of “every man for himself.” Instead, they understand the right to life, liberty, and the pursuit of happiness carries with it a duty to help others less fortunate. Over the years, individuals, religious and secular organizations, and private enterprise have done much to fulfill that solemn obligation. Americanists agree government programs, like Social Security, Medicare, and Medicaid, serve noble objectives and must be protected. At the same time, they are vigilant government never should be allowed to utilize these programs as tools of fear or submission.

The Dalai Lama explained the difference between ethics and religion is like the difference between water and tea. Ethics without religious

content is water, a critical requirement for health and survival. Ethics grounded in religion is tea, a nutritious and aromatic blend of water, tea leaves, spices, sugar and, in Tibet, a pinch of salt. “But however the tea is prepared, the primary ingredient always is water. While we can live without tea, we can’t live without water.”

The primary *ingredient* of Americanism is a belief in an *individual’s* right to life, liberty, and the pursuit of happiness. This belief is Americanism’s “water,” the most critical ingredient for its health and survival. Individuals may quench their thirst for these unalienable rights by ensuring their government does not encroach upon them. But to be able to *fully savor* each of these fundamental rights, individuals need to sweeten them by ensuring their society is decent and just, never turning their backs on the most vulnerable. Unless *individuals* hold dear this *fifth tenet* of Americanism, the brilliant light of its first *four tenets* shall begin to flicker and, eventually, be extinguished.

COLLECTIVISM: MODERN HISTORY’S LANDFILL

In 1848, Karl Marx and Friedrich Engels published the Communist Manifesto, an essay which presents the political and economic theories and

objectives of International Collectivism. According to their Manifesto, the history of all societies up to that time was one of “class struggle” between oppressors and oppressed. Marx and Engels described societies during their time as splitting into “two great hostile camps and classes,” a *new bourgeoisie* made up of the owners of the means of production and distribution, and a *proletariat* of wage laborers.

During the 160 years since the Communist Manifesto was first published, the premises upon which Collectivism has relied *repeatedly* have proven themselves patently *false*. During the twentieth-century, as a *result* of the triumph of Collectivism in certain places, more than 100 million human beings perished. Collectivism’s crimes against humanity are so *enormous* they are beyond the ability of decent people to comprehend. Yet, *incredibly*, Collectivism *still* has its proponents who continue spreading its false gospel of “economic equality” and “social justice.” Even more troubling, there *still* are many willing to consider Collectivism as a *proper* means to organize society. It is as if those 100 million men, women, and children, whose lives were extinguished under the banner of Collectivism, *never even existed*. *Is this not insanity!*

Wherever Collectivism triumphs, contrary to the theories of Marx and Engels, it is not the proletariat, the class of wage laborers, who end up running the collective. Instead, a *new bourgeoisie* takes over, a *political* one, clothed with far greater power than any predecessor class. Admission into this new ruling class, the *political bourgeoisie*, is not based on good ideas, strong work ethic, creative abilities, and special skills or talents. Instead, to gain membership in it, applicants must be willing to crawl into the gutter of the lowest of human impulses, to covet their neighbors' possessions and achievements, to suppress the unalienable rights of their fellow human beings, to sell their souls, in exchange for a few crumbs of material wealth the *political bourgeoisie* agrees to toss their way.

WHAT ARE WE TO DO?

Nearly a quarter millennium fills the canvas which has been the Americanist experience. If we pause, reflecting thoughtfully on what first appears to be disparate forms before us, a unified image soon begins to take shape. It is a bold image of individual liberty unbridled, rising above any earthbound convenience, efficiency, or jealousy among the members of society. The various shades and hues reveal many hands have worked on

this canvas. And we are struck instantly by the thought Americanism truly is fashioned different than a mortal's Book of Life. Rather, those who understand its ingenious structure realize its image rests upon a constantly renewable surface framed by its fundamental tenets.

The fortunes of this society may be falling at any particular time in its history, once-brilliant images fading on the canvas of its existence. In such circumstances, there surely will be calls to disassemble its frame, expand the canvas, and paint over the original work. If that happens, the original, magnificent scene of this newborn, *truly* revolutionary Nation, no longer will be visible, its brilliant colors depicting life, liberty, and the pursuit of happiness, now obscured by some darker ones. But *if* the brushes, which periodically retouch this canvas, *in good times and in bad*, do *not* stray *beyond* the tenets which are its frame, there should be little doubt Americanism will endure, preserving freedom and prosperity for generations to come.

The story of the Pied Piper of Hamelin is a fairy tale from the Middle Ages. Dressed in multi-colored clothing and playing his magic pipe, he lured children away from their town never to return. The phrase "pied piper" has taken on the meaning of a charismatic person able to attract

followers, offering strong but delusive enticements, a leader who makes irresponsible promises. *Beware of political pied pipers!* Until they are able to completely control all power in a society, collectivists will continue to proclaim mantras of the need for “transformational change” and that society must “move forward because there’s no turning back.” These chants are designed to conjure up images of society *advancing* toward an inevitable, but undisclosed, destination. A Chinese proverb warns: It is better to *go back* than to lose your way. There is *nothing* inherently good in the idea of *moving forward* if the road leads to oppression. But there *is* something inherently *good* in *going back* if it means returning to a place where freedom and prosperity still exist.

So what are we to do? The answer *leaps* out: *Never* follow political pied pipers who try and lure you away from the tenets of Americanism. They invite you to embark upon a journey up a lovely, winding path to a mountaintop which, from below, appears majestic. Up there, they say, you will find a place magnificently landscaped with “economic equality” and “social justice.” However, soon after arriving you will discover the grass and flowers are fake and the buildings movie-set facades. Suddenly, you

realize you are standing at the top of a public landfill. The plastic flowers no longer are emitting pleasant aromas and, instead, all around there is a suffocating stench. The cheerful music you listened to while ascending the winding path is gone and, in its place, wafting up from below, a deafening wail of millions of souls from *crematoria* and *mass graves*, the legacy of the triumph of Collectivism. As you turn to leave, you notice the gates have been padlocked. A sick feeling begins welling up in the pit of your stomach, and you realize something terrible has happened: you have taken your children from *their* town, just as the Pied Piper of Hamelin did, to a place from which they never will return.

So what are we to do? Do not be fooled by those who spread the gospel of Collectivism: they are landfill preachers. Do not embark upon unknown paths because they may lead you from freedom into slavery. If you already have begun the journey, before it is too late, *return* to where you came from, where there are beautiful parks with *real* grass and flowers nourished by the tenets of Americanism. And when someone asks you about the need for “economic equality” and “social justice,” tell them you believe in *economic opportunity* and *real justice*. Tell them those “high-

minded” concepts of “economic equality” and “social justice” are nothing more than *sheep’s clothing* covering up the vicious *wolf* of Collectivism, reminding them it has been responsible for the deaths of tens of millions under the banner of those same “high-minded” concepts. Tell them *results* are the only things which matter, that political speeches are *not* the same as the crucible of history. Open their eyes to the fact *demagoguery* is a form of *hypnotism*, and it constantly is being used to lull society into a deep sleep, the alarm bells of generations past turned off. Plead with them to study history, to look at the *results* Collectivism gave the world during the last 100 years. And *warn* them against making the *fatal* mistake of throwing out the baby with the bath water. They always can refill the tub with fresh water, but they *never* can get a precious child back. That precious child is Americanism, the dirty water its *temporal* failings.

In the cosmic megadrama which has characterized the entire course of human history, the five tenets of Americanism offer a clear political, economic, and spiritual choice, a template for all those who seek the triumph of light over darkness, good over evil, and freedom over slavery.

- - Martin Alan Feigenbaum
July 4, 2013