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Will They Enslave the American People?

Dear Friend of Radio Liberty,

"Men are qualified for civil liberty in exact proportion to their disposition to put moral chains on their appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free. Their passions forge their fetters." Edmund Burke (1)

"The most basic principle to being a free American is the notion that we as individuals are responsible for our own lives and decisions. If we are only free to make good decisions, we are not really free." Dr. Ron Paul

The Israelites had scarcely been freed from bondage before a considerable portion of them began to pine for the "flesh pots of Egypt:"

"Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

(2)

The Books of Moses are replete with examples of miraculous intervention on behalf of the Israelites – from the parting of the sea and the destruction of Pharaoh's pursuing hosts, to the provision of food from the sky and water from the rock – followed by

immediate forgetfulness, ingratitude, and even nostalgia for their previous condition of servitude.

Eventually, the generation that had been liberated from Pharaoh would die in the wilderness without reaching the Promised Land. They had been emancipated from the despotism of Egypt, but they were still enslaved to their appetites – a fact memorably displayed by their behavior when Moses ascended Mt. Sinai to receive the law. (3)

As subjects to Pharaoh, the Israelites didn't own themselves – which meant, among other things, that they had no sense of responsibility for their actions, and no concept of individual accountability beyond what was necessary to avoid incurring the displeasure of their overseers. This is a disposition suitable only for a condition of servitude, which is one reason why moral dissolution is deliberately cultivated by those who seek to enslave their fellow men.

In his autobiography, Frederick Douglass described how slaves in the antebellum South:

"were not only encouraged to indulge themselves in vice at every opportunity, but practically required to do so." As a teenager claimed by Edward Covey, Douglass recalled, he and the other slaves **"were not required to perform any labor, more than to feed and take care of the stock,"** from Christmas to New Year's Day. **"This time we regarded as our own, by the grace of our masters; and we therefore used or abused it nearly as we pleased."** (4)

Those who had families were permitted to visit them. The **"staid, sober, thinking, and industrious"** among the captive population invested the time in manufacturing useful items, such as farm implements, that would increase their productivity and perhaps even help them acquire the money they could eventually use to purchase their own freedom (something no human being made in the Creator's image should be forced to do, admittedly). Others would take the time to hunt, or otherwise provide for themselves and their family.

"But by far the larger part engaged in such sports and merriments as playing ball, wrestling, running foot-races, fiddling, dancing, and drinking whisky," Douglass narrates, **"and this latter mode of spending the time was by far the most agreeable to the feelings of our masters."**

In fact, those who called themselves masters actively encouraged such use of that brief interval of self-ownership on the part of those they claimed as slaves, and disdained those who displayed initiative, thrift, and a capacity for deferred self-gratification:

"A slave who would work during the holidays was considered by our masters as scarcely deserving them. He was regarded as one who rejected the favor of his

master. It was deemed as a disgrace not to get drunk at Christmas; and he was regarded as lazy indeed, who had not provided himself with the necessary means, during the year, to get whisky enough to last him through Christmas.” (5)

By making productive use of their own time, slaves were offering a tacit reproach to the entire system of institutionalized bondage: They were exercising the right to self-ownership and demonstrating that they had no need for the “paternalistic” supervision of people who claimed them as property. Through their example, they were subverting the entire system. They were also undermining a key mechanism of social control – the use of such brief periods of liberty as a form of catharsis that prevented an uprising.

“From what I know of the effect of these holidays upon the slave,” continued Douglass, “I believe them to be among the most effective means in the hands of the slaveholder in keeping down the spirit of insurrection. Were the slaveholders at once to abandon this practice, I have not the slightest doubt it would lead to an immediate insurrection among the slaves. These holidays serve as conductors, or safety-valves, to carry off the rebellious spirit of enslaved humanity. But for those, the slave would be forced up to the wildest desperation; and woe betide the slaveholder, the day he ventures to remove or hinder the operation of those conductors!” (6)

Slaves were supposed to view their “**vacations**” as a benefit – or, to use an appropriate modern term, an “**entitlement**.” It was something they were to see as given to them by their wise and benevolent masters, rather than a fleeting opportunity to reclaim a small portion of what had been stolen from them. Even as a very young man, Douglass was blessed with the discernment to understand how tyrants manipulate the baser impulses of those whom they enslave.

“The holidays are a part and parcel of the gross fraud, wrong, and inhumanity of slavery,” Douglass observed. “They are professedly a custom established by the benevolence of the slaveholders ... [but they are] one of the grossest frauds committed upon the downtrodden slave.” This is because slave owners wanted “their slaves [to] spend those days just in such a manner as to make them as glad of their ending as of their beginning. Their object seems to be to disgust their slaves with freedom, by plunging them into the lowest depths of dissipation.” (7)

This is why, in addition to permitting slaves to drink, conniving slave owners would “**adopt various plans to make him drunk,**” such as encouraging competitive drunkenness and an associated system of betting on the outcomes. In this way “**they succeeded in getting whole multitudes to drink to excess.**”

“Thus, when a slave asks for virtuous freedom, the cunning slaveholder, knowing his ignorance, cheats him with a dose of vicious dissipation, artfully labeled with

the name of liberty,” summarizes Douglass. In this fashion **“many of us were led to think that there was little to choose between liberty and slavery. We felt, and very properly too, that we had almost as well be slaves to man as to rum. So, when the holidays ended, we staggered up from the filth of our wallowing, took a long breath, and marched to the field – feeling, upon the whole, rather glad to go, from what our master had deceived us into a belief was freedom, back into the arms of slavery.”** (8)

One significant difference between the tyranny of chattel slavery and the deepening despotism of our contemporary welfare state is the fact that in the former, the subjects were expected to work nearly all the time, but deprived of the product of their labor – while in the latter, less than half are expected to work in order to subsidize the indolence of the rest. In both systems, however, the masters actively discouraged individual initiative.

We can hear distorted but recognizable echoes of the slave master’s mindset in comments by Congressional Democrats who have praised the job-killing impact of Obamacare precisely because it means that fewer Americans will be working full time, (9) or describing the expansion of unemployment benefits as one of the **“best ways”** to expand the economy. (10)

Another point of continuity can be seen in the active encouragement of gambling by many state governments as a way of raising revenue through what might be regarded as a severely regressive tax on the mathematically impaired, and people who suffer from a severe high time preference.

Gambling is a vice, not a crime (11), and the government shouldn’t be involved in either punishing it or promoting it. Yet it actively abets gambling, just as the slave owners described by Frederick Douglass did, and for the same reason: It encourages dependency, catalyzes other lucrative vices (the proceeds of which are exploited by the same government-banking complex), and accelerates the dissolution of families and related commitments on which a free society depends. (12) In this connection it is of some interest to see the recent proposal that the financially crippled U.S. Post Office, which is seeing its rationale for existence rapidly eroded by internet, social media, and private package delivery companies, be given a new role that includes financial services – such as processing payments, cashing checks, and making small loans of the kind presently extended by payday lenders and similar private businesses. (13)

Supporters of this proposal describe it as a way of helping families and individuals who have no savings or checking accounts, a group that supposedly accounts for a quarter of the population. It’s true that some people could benefit from this arrangement – such as those who have made a conscious decision to pull their money out of the fraud-laden fractional reserve banking system, or who for whatever other reason haven’t opened a

conventional bank account. But it should be understood as well that check-cashing businesses, payday loan companies, and similar financial entities tend to thrive in proximity to government-licensed casinos and similar venues. It doesn't take an unusual gift for cynicism to suspect that if the Post Office goes into that business, many of its customers will be people whose strained financial condition was made worse by the illusive inducements of government-approved gambling – from state lotteries to officially licensed Indian casinos.

In myriad and ever-multiplying ways, the depraved elite that rules this increasingly degenerate country cultivates dependence and rewards dissolute personal behavior precisely because they want to infect us with an aversion to true freedom – which means both individual liberty and personal responsibility. Consider the propaganda campaign mounted by allies of the Obama administration encouraging young people to engage in reckless behavior – such as substance abuse, sexual promiscuity, and homosexuality – with the promise that the Obamacare program would backstop their self-destructive lifestyle. Those advertisements – produced by people with an uncanny gift for appealing to self-preoccupied people with an inexhaustible sense of entitlement – adapted the 19th Century slave owner's tactic for the sensibilities of the Millennial Generation: They invited dissolute personal behavior and promised immunity from consequences, while not explaining that the architects of Obamacare want to enslave them in a system that will plunder whatever they earn and eventually treat them as disposable.

America has never been an ideal society. But there was a time, in the late colonial and immediate post-Independence period, during which our nation – blessed with a rich patrimony of Biblical and Common Law principle – was laden with promise. This was because Americans of that period understood the full meaning of self-ownership, both in terms of individual liberty and personal accountability.

“What, then, is the American, this new man?” wrote Hector Saint John de Crevecoeur in his 1782 compilatio *Letters from an American Farmer*. Unlike Europe, a continent plagued by entrenched elites, there were **“no aristocratical families, no courts, no kings, no bishops, no ecclesiastical dominion, no invisible power giving to a few a very visible one”** in America, he wrote. The inhabitants of this new-born confederacy of constitutional republics were **“a people of cultivators, scattered over an immense territory ... united by the silken bands of mild government, all respecting the laws, without dreading their power, because they are equitable.”** (*Emphasis added.*) (14)

At its best, the "mild" government to which Crevecoeur referred was *self*-government; it was the spontaneous cooperation of productive people, rather than the imposed order of a parasitical elite. This state of affairs was hardly uniform throughout the confederation, of course, but that it existed at all was something truly inspiring.

That same American character was witnessed on "Evacuation Day," November 25, 1783, when British troops ended their occupation of New York. In comments recorded by the New York *Packet* newspaper, a departing British officer expressed a bemused admiration for the Americans, who distinguished themselves by their unwillingness to be ruled:

“Here, in this city, we have had an army for more than seven years, and yet we could not keep the peace of it. Scarcely a day or night passed without tumults. Now we are [leaving], everything is in quietness and safety. These Americans are a curious, original people; they know how to govern themselves, but nobody else can govern them.”

It was because Americans could govern themselves that we could not be ruled – which is why those who seek to rule us work tirelessly, in alliance with the purveyors of every imaginable vice, to destroy our capacity for self-government.

REFERENCES

- 1) Edmund Burke, A Letter From Mr. Burke to a Member of the National Assembly (1791); found at <http://www.ourcivilisation.com/smartboard/shop/burkee/tonatass/>
- 2) Exodus 16:3.
- 3) Exodus 32:1-8.
- 4) Narrative of the Life of Frederick Douglass, An American Slave, Written by Himself (Boston: Anti-Slavery Office, 1845), chapter X; found at <http://www.gutenberg.org/files/23/23-h/23-h.htm>
- 5) Ibid.
- 6) Ibid.
- 7) Ibid.
- 8) Ibid.
- 9) See, for example, Rep. Keith Ellison's remarks during the ABC "This Week" panel discussion on February 9 — <http://www.breitbart.com/Big-Government/2014/02/09/Rep-Ellison-On-Obamacare-Related-Job-Losses-Americans-Work-Too-Much-Anyway>
- 10) See <http://cnsnews.com/news/article/susan-jones/pelosi-extending-unemployment-one-best-ways-grow-economy>
- 11) See Lysander Spooner's seminal essay "Vices are Not Crimes" for a detailed treatment of this distinction.
- 12) For a very detailed description of the nexus between gambling interests and the political Power Elite, see "Power Brokers: Jack Abramoff brought together corrupt politicians, the criminal underworld, and the global power elite," The New American, February 6, 2006, archived at <http://www.thefreelibrary.com/Power+brokers%3A+Jack+Abramoff+brought+together+corrupt+politicians,...-a0141907536>
- 13) "Elizabeth Warren: Allow Post Office to Offer Small Loans," Breitbart News, February 2, 2014.
- 14) See — <http://xroads.virginia.edu/~hyper/CREV/home.html>

Written by William Grigg

Richard Haass, the president of the Council on Foreign Relations and a member of the Trilateral Commission, is gravely concerned about the financial stability of our nation. Why is Richard Haass concerned? He fears the U.S. monetary system is on the verge of collapse. How do I know that is true? Richard Haass wrote an article that was published in Time magazine on May 13, 2013. He stated:

"I have just written a book...(that-ed) argues for less foreign policy of the sort the U.S. has been conducting for much of the past decade and greater emphasis on domestic investment and policy reform...

So, what got me to this point? It begins with what is going on here at home—and what is not. We lurch from crisis to crisis, nearly going over fiscal cliffs, threatening not to pay our bills to creditors, cutting much needed investment in human and physical capital, stealing from our children by refusing to rein in spending on retirement and Medicare, and educating people from abroad who want to stay and contribute to this society—and then refusing them the opportunity to do just that. Our public schools and many of our colleges and universities are not preparing young people or the long-term unemployed for a competitive global world. Our debt trajectory is unsustainable. Unless something meaningful is done, it is a question of when, not if, a major economic crisis materializes.

It is possible that things will turn out all right in the end. But I am not so sure."

I suggest you read that statement several times because I believe Richard Haass' analysis of the current situation is correct.

I believe the U.S. monetary system is on the verge of collapse, and I fear the vast majority of the American people will be impoverished.

What can you do?

1. Get out of debt.
2. Get your assets out of the U.S. dollar.
3. Move from the major cities, and prepare a safe place for you and your family.
4. Pray 5-10 minutes every day because this is a spiritual battle, and you will need God's help.
5. Get involved in local politics, and prepare the members of your community for the coming disaster.

If you are in a position to support Radio Liberty, please help.

Barbara and I appreciate your prayers, and your faithful support.

Yours in Christ,

Stanley Monteith