

# BIG FAKE

This person is actually no different except for this power. He must be ruthless in his economic morality while the independent rebel must be ruthless in his self assertion in order to 'get out from under'."

How is it that this situation came about? "When people came to America they came to carve a nation out of this 'land of milk and honey.' They expected not only a spiritual and political re-birth but an economic one. They brought the European economic theory with them but in the transfer the spiritual force, which had had a tempering effect, was lost. The result is that the true image of America as a new Zion has changed to one of a New Inferno America, with the loss of the spiritual factor, has gained efficiency—it now exploits and expropriates very efficiently. Without the hindrance, of the European religious values America is able to practice the game known as one-better manship.

"America is dedicated to perfecting the organization and the organization is interested only in perpetuating its own existence. For example it advocates decentralization, not to destroy the organization, but to destroy socialism, which is good business. Capitalistic decentralization is a ruthless preservation of free enterprise—'maintain the status quo'."

"These two terms—free enterprise and private enterprise are perfect examples of the fake. Free enterprise is not free. It is, okay, while the corporation is destroying and thus benefiting, but when it is being destroyed cries of 'foul, foul, go up and government intervention is demanded. Private enterprise is not private. It is synonymous with corporate power."

What is the nature of the fake? "It is fundamentally a double-think. The state is supposed to be subordinate to the individual since every individual is the most important unit. We realize this concept is lost and yet we try to convince ourselves we still have it. We believe firstly that the individual is primary, and secondly that the organization is all powerful. As a result we do not try to change anything for two conflicting reasons: we feel no change is necessary because of the first premise and yet we feel incapable of changing anything because of the second."

ROSE PHOTOS  
by Conrad Stenton



SOCIETY IS SICK

"We have no choice, for choice between four bad things is no choice. We are weakened by allowing the organization to make our decisions for us to such an extent that when the rare occasion arises that we must make a choice we realize we have power and do not know how to exercise our own limited ones. This leads to despair and worry. We worry about everything—the job, our position socially, etc. Society realizes it must alleviate these feelings of insecurity to a limited extent to satisfy those afflicted. But it also realizes the potent weapon it has if it can exploit our unrest."

"We are told what to say, what to think. When we believe we are expressing our own views we are merely spouting forth the current canned opinions."

"As a result society offers narcotics, which is just more garbage, to treat the symptom and maintain the disease in a modified form for its own use. We not only have become addicted to these narcotics but dedicated to them. This is the tragedy of the thing. They must never treat the anxiety too well or it will lose its usefulness. Yet



SOCIETY OFFERS PLAYTHINGS

the anxiety must never be allowed to reach too high a pitch or a cure, not a treatment, will be demanded. So society offers us playthings such as the peace corp, CUCND, and the youth political groups, wherein we can delude ourselves that we are serving a useful purpose. CUCND for example: if it were really effective it would not be allowed to exist."

"The biggest and most perfect example of a social narcotic is the fallout shelter. It is a matter of built-in desolation being sought by the state. We realize that we have no control over our future in war or economics, but we feel we are exercising a small measure of control by building a fallout shelter. We are made so busy thinking about organized resistance that we forget that our feeble efforts are meaningless."

"Thus the fallout shelter serves two functions. It satisfies our needs and feeds a rotting economy. It is a

## AMERICA PERPETUATES HER TRAGEDY

many-leveled attempt to both maintain and dissipate our insecurity."

"It really is a perfect symbol of our times. The very nature of the shelter suggests being alive and dead at the same time. A return to the womb or rush to the grave as you will. A perfect



SOCIETY IS KLU KLUX KLAN GONE TO YALE

tator. Firstly because it is almost impossible to relinquish power once you have had it. But also because the people do not want him to. They have come to rely on him and would not know to manage the power should it be given them. A dictatorship is secure."

When asked about the present trend of Goldwaterism and the John Birch Society Dr. Rose replied, "It is a two-headed monster. One head spouts Thoreau, Jefferson and Frost—the one man revolution theory; the other spews native facism. It is a masque of industrial might. It advocates military preparedness, centralization of financial power,

## ENTERPRISE NEITHER PRIVATE NOR FREE

strength in union, power is morality, maintain the status quo, and other fitting epithets. The John Birch Society is merely the Klu Klux Klan gone to Yale. It does not wear hoods and is quite respectable but it is just an expression of traditional prejudice. I can add nothing on the topic to what Kelly has said in his Pogo's Jack Acid Society."

On the topic of the Young Peace Corp he had this to say:

"It is genuinely unfortunate in that America is passing on its own tragedy. In essence it is a lay mission of capitalism. What is really sad is that the people involved believe that they are actually doing something to improve the lot of the countries they visit."

The best current example of the conflict between the organization (and thus public favor), and the individual, he feels, is a comparison of attitude toward the deaths of Hammarskjöld and Lumumba. The death of Hammarskjöld—the epitome of the organization man—was regarded as a great tragedy while Lumumba—sold out, beaten, his name blackened, and eventually murdered—was regarded as a 'bad boy.' The grey flannel peace dove triumphs.

The organization is invincible—almost. But so-many-decimal-number people don't know or care. The organization is comfortable and oh so secure!

symbol of our perverted society. I think it is utterly disgraceful!"

"We even delude ourselves to the extent that we are constantly involving ourselves in double-think. We regard the government as the instrument of the people. Yet we also know that no legislation gets through, if it is at all significant, unless a powerful enough group with an economic interest, is lobbying for it."

How has the organization become so powerful? "It is built on corpor-

## MOST PERFECT SOCIAL NARCOTIC

ate weakness and collective insecurity. This is its strength. No one belonging to an organization would run against it for this would be abandoning the security it offers."

Is there a way of combatting this? Dr. Rose mentioned two alternatives. The first is civil disobedience, as practiced by Ghandi, Thoreau and Hennessey. The second is revolution such as carried out by Castro.

"Castro is the source of many many pre-digested double-think opinions. The American press calls Castro a heathen barbarian, forgetting that Cuba has more Christians percentage-wise than New York city. Castro no more stopped being Christian than Jesus stoped being a Jew."

"Castro can not stop being a dic-