

their self interest.”

. . . In *Atlas Shrugged*, Rand chronicles in more than 800 pages, the secret life of Francisco D’Anconia, heir to the D’Anconia Copper fortune, which in the novel controls the world’s copper mines, ships, and foundries—without which no electrical wire can be produced. D’Anconia early in the book joins John Galt, a physicist who won’t have his work stolen by mediocrities, in a plan to shut down the U.S. economy to take it over.

As a copper producer, “I saw the government regulations passed to cripple me, because I was successful, to help my competitors because they were failures. . . . I saw my energy was being poured down a sewer,” D’Anconia says. “And then I saw the whole industrial establishment of the world, with all of its magnificent machinery, its thousand-ton furnaces, its transatlantic cables, its blazing electric signs, its wealth—all of it run by any unshaved humanitarian in any basement beer joint.

## Ayn Rand’s Assault On the General Welfare

From early on in her career, Rand was promoted by the same financier networks that had opposed Roosevelt and the principles of the New Deal. By showering her with media coverage, and through the popularization of her novel, “The Fountainhead,” she became a principal “intellectual” spokesperson for the idea that the New Deal and its support of the principle of the General Welfare had created a “collectivist,” “statist” society, akin to Marxist communism and Hitler or Mussolini’s fascism. The new “welfare state,” she argued, sapped the real power of the American economy, *the selfishness of the greedy individualist*, which, she lied, was the root of all progress. What she called American industrial capitalism was based on this, which “liberals” led by FDR were hell bent on destroying.

Rand specifically targeted the intellectuals on college campuses who might have leanings toward “New Deal collectivism,” calling for an all-out assault on anyone who believes that the state, or anyone else, has an obligation to help the poor or underprivileged. “Altruism,” the insane Rand claims, “is the negation of morality.”

What disgusted her about the conduct of the New Left in the period of its agitation for civil rights and against the war in Vietnam was not merely its often irrational tactics, but the fact that the motivation of those young persons and others was the belief that they had a special responsibility to help those who could not help themselves. Rand and her minions set themselves up as the opposition to much of the civil rights movement, which she attacked for creating “moral confusion,” and the anti-war movement, which she branded as a Marxist-collectivist plot, aided and abetted by weak-minded intellectuals, and worse.

As early as 1965, in a widely disseminated essay, “The Cashing-In: The Student Rebellion,” she urged students to go after anyone on campus who supported “altruistic collectivism,” to demand that professors that might give

solace to “rebels” be fired, defending this not as a “witch-hunt” but a necessary purge. “While most altruist theorists proclaim the common good as their justification, [and] advocate self-sacrificial service to the ‘community,’ they keep silent about the exact nature of, or identity of the recipients of their sacrifice,” which she claims to be the “guild socialists” or the “Marxist collectivists.” Even peaceful civil disobedience was to be abhorred and punished severely because it represented an assault on the paramount rights of private property, and on the “individual’s” right to be left alone to ignore all but his own self-interest.

In a June 1970 essay, “The Chickens’ Homecoming,” Rand claims that the weak-kneed intellectuals of the campuses and their student “rebels” have no right to argue against the right of America to defend its self-interest on “moral” grounds. You must speak of strategies objectively, no matter how many people are slaughtered; in a precursor of today’s bloodthirsty rants from Rand disciple Brooks and others for even more brutal bombings and genocidal assaults on the “enemy,” Rand writes: “If someone squeaks that the bombing of villages is a ‘moral’ issue, let him remember that the villages are the enemy’s strongholds in Vietnam.”

In that same essay, she again calls for a repudiation and purge of the intellectuals and others who are responsible for the fact that while “the American people were never given a chance to vote on the question of whether they wanted to adopt socialism, yet virtually the entire program of the Communist Manifesto has been enacted into law in this country.”

In the title essay of Rand’s widely circulated 1971 book (more than 3 million copies sold) “The New Left: The Anti-Industrial Revolution,” she calls for a “philosophical revolution . . . in the name of the first of our Founding Fathers: Aristotle. This means the supremacy of reason, with its consequences: individualism, freedom, progress, civilization. What political system would it lead to? An untried one: full, laissez-faire capitalism. . . .” Clearly her minions still want to bring this about. We would have a more appropriate name for it: fascism.—*L. Wolfe*