



The Source for Freedom and Self-Reliant Information¹

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What We Are All About

As one of the principals of the Jeffersonian Group, with over 60-years of life experience encompassing accounting, business, law, education, estate & asset protection planning, taxation, insurance, investments, and military service during the Vietnam conflict, my desire, and that of the Jeffersonian Group, is to relay my knowledge and experience through various publications, in order to assist you in obtaining and maintaining financial independence.

In addition, we are hoping that the information we provide our clients, friends, and followers will contribute to the restoration of *rightful liberty*² in our great country and continue the experiment in individual freedom started by our Founders in 1776. With two very young grandchildren, and hopefully, more to come, I’d like them to be able to experience the same freedom and opportunities that I had during my first 25-years growing up in the United States.

Unfortunately today, the *common knowledge* most of us have grown up with, was taught in school, and, hear from the media and the political establishment, may be incorrect or misleading.

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² Thomas Jefferson defined *rightful liberty* as “unobstructed action according to our will within limits drawn around us by the equal rights of others. I do not add ‘within the limits of the law’ because law is often but the tyrant’s will, and always so when it violates the rights of the individual.”

According to Dr. Will Durant, a renowned historian who was awarded the Pulitzer Prize and the Medal of Freedom,

known history shows little alteration in the conduct of mankind. The Greeks of Plato's time behaved very much like the French of modern centuries; and the Romans behaved like the English. Means and instrumentalities change; motives and ends remain the same . . . the imitative majority follows the innovating minority . . . History in the large is the conflict of minorities; the majority applauds the victor and supplies the human material of social experiment. . . In every age men have been dishonest and governments have been corrupt . . . Since we have admitted no substantial change in man's nature during historic times, all technological advances will have to be written off as merely new means of achieving old ends—the acquisition of goods, the pursuit of one sex by the other (or by the same), the overcoming of competition, the fighting of wars. One of the discouraging discoveries of our disillusioning century is that science is neutral: it will kill for us as readily as it will heal, and will destroy for us more readily than it can build.³

As stated by Dr. Durant, “Democracy is the most difficult of all forms of government, since it requires the widest spread of intelligence, and we forgot to make ourselves intelligent when we made ourselves sovereign. Education has spread, but intelligence is perpetually retarded by the fertility of the simple. . . ignorance lends itself to manipulation by the forces that mold public opinion. It may be true, as Lincoln supposed, that ‘you can't fool all the people all the time,’ but you can fool enough of them to rule a large country.”⁴

In the “Old World,” superstition and religion (Divine Right of Kings) were used to control society, e.g., only the clergy was allowed to read and interpret the bible. In the United States of today, we should ask ourselves whether superstition and religion have been replaced with the promise of democracy and compulsory education. With the advent of government-controlled compulsory education, less emphasis has been placed on inalienable or individual rights,⁵ leading many of us to regard democracy to be a greater good than individual freedom.

³ Will & Ariel Durant, *The Lessons of History* (1968), Simon & Schuster Paperbacks (2010).

⁴ *Id.*

⁵ Inalienable or individual rights being referred to are negative rights found in the Declaration of Independence to include the rights to life, liberty and the pursuit of happiness or property, e.g., we have the right to pursue Health Care (the pursuit is a negative right), as opposed to a positive right to health care enslaving others to pay for and/or to provide someone else health care. Positive rights are granted by the State and requires the enslavement of some individuals to benefit other individuals or favored groups; properly understood, positive rights are unconstitutional.

However, it is important to realize that individual freedom and protection of private property, not democracy, was the original intent of the American constitutional order. In fact, the word “democracy” is not used in the Constitution, and the Founders were so determined to avoid the problems associated with democracies that they specifically guaranteed within the Constitution, a Republican Form of Government” to each State.⁶

We technically live in a *Republic*, where the minority is protected from the majority, but, the average citizen has been taught or propagandized to believe otherwise.

Since most of us think we live in a democracy rather than a Constitutional Republic with written guarantees protecting inalienable rights, it becomes much easier for politicians to erode and circumvent such rights using democracy or majority rule as justification. Examples of this misunderstanding is extremely prevalent with respect to self-defense, gun laws, taxation,⁷ and economic activity.⁸

The political establishment⁹ has no idea what individual freedom or *rightful liberty* even means. Thomas Jefferson defined *rightful liberty* as “unobstructed action according to our will within limits drawn around us by the equal rights of others—I do not add ‘within the limits of the law,’ because law is often but the tyrant’s will, and always so when it violates the right of an individual.”

Our political establishment, which includes most of the media and academia, suggests that democracy and freedom go hand-in-hand; and, by having the right to vote and the ability to enter politics, we are free individuals. Unfortunately, the masses have succumb to this fallacy. Aristotle recognized that democracy represents tyranny by the many, which was understood by our Founders. The simplest illustration of democracy is the example of two wolves and one lamb deciding what to have for dinner.¹⁰ Put another way, “why should three men compel two

⁶ U.S. Constitution, Article IV, Section 4.

⁷ There was a reason we did not have an income tax for the first one-hundred, thirty-seven years of our existence; a tax on our labor was considered a direct tax on property or a slave tax. According to Dr. Hans-Hermann Hoppe, “in transferring this right [unlimited taxation of private property] . . . a person would submit himself into permanent slavery.” See *Democracy—The God That Failed*, p. 227, Transaction Publishers (2001), Ninth paperback printing (2007).

⁸ R. G. Beard, Jr., *An Inquiry into the Impact Constitutional Interpretation has on Individual Freedom*, Dissertation in process for Doctor of Science in Law (J.S.D.) from Thomas Jefferson School of Law in San Diego.

⁹ The political establishment includes the office of the President; Congress, the Judiciary; most of the major media and academia; federal, state and local government agencies and their employees; and, corporations that accept government contracts and support the current democratic system, which is contrary to a *Constitutional Republic* established by our Founders, with a Constitution that has been purposely misinterpreted and, when convenient, ignored, over the past 75-to-100 years.

¹⁰ R. J. Maybury, *Whatever Happened to Justice*, 125 (1993); the actual quotation, which appears to be incorrectly attributed to Benjamin Franklin: “Democracy is two wolves and a lamb voting on what to have for lunch. Liberty is a well-armed lamb contesting the vote.” According to Wikiquote, the phrase is too modern and the word lunch

men to accept their views of Life?”¹¹ Or, more specifically, as argued by Auberon Herbert (1838-1906):

Why should either two men live at the discretion of three, or three at the discretion of two? Both propositions are absurd from a reasonable point of view. If being a slave and owning a slave are both wrong relations, what difference does it make whether there are a million slave owners and one slave, or one slave owner and a million slaves? Do robbery and murder cease to be what they are if done by ninety-nine percent of the population? Clear your ideas on the subject . . . and see that numbers [or democratic majorities] cannot affect the question of what is right and wrong.¹²

According to Dr. Durant, democracy is now taking “its turn in the misgovernment of mankind.”¹³ “On one point all are agreed: civilizations begin, flourish, decline, and disappear—or linger on as stagnant pools left by once life-giving streams.”¹⁴ “We should not be greatly disturbed by the probability that [the government of the United States] will die like any other [and] the great experiment [in individual freedom has been] defeated by the high birthrate of unwilling or indoctrinated ignorance [caused by our compulsory education system controlled by Government].”¹⁵

It is our goal at the Jeffersonian Group to help with the restoration of “the great experiment” in individual freedom by providing information and education; and, to assist our clients, friends, followers, and their families to survive and prosper no matter what the future holds for us.

Slainte mhath,

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was not a term used prior to the 1820s; James Bovard, *Lost Rights: The Destruction of American Liberty*, 333 (1994), made the following statement: “Democracy must be something more than two wolves and a sheep voting on what to have for dinner.”

¹¹ Auberon Herbert, *The Right and Wrong of Compulsion by the State*, 87, Liberty Fund (1978).

¹² *Id.*

¹³ Durant, *supra* note 2 at p. 71.

¹⁴ Durant, *supra* note 2 at p. 90.

¹⁵ Durant, *supra* note 2 at p. 100 & 101; Durant suggests that our experiment in freedom, given us in 1776 by our Founders, may be defeated with the demise of the U.S. government; I have changed this because I believe the U.S. Government has already destroyed our experiment in freedom.
