

THE FREECAPITALIST PROJECT™

# PRIMER



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Claud R. Koerber

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## PREFACE TO THE 11<sup>TH</sup> EDITION

The original intention of publishing a FreeCapitalist *Primer* was to introduce the basic ideas behind the FreeCapitalist Project and its organization. After 10 editions in just a few short years two things become very apparent. First, there was a much larger demand for the *Primer* than I had initially anticipated. Second, the amount of material covered in the *Primer* had become so extensive and its topics so broad that it ceased to become a “primer” in its function.

My goal in making the changes for the previously published 10th edition was to return the *Primer* to a condition more suitable for its purposes. The 11th edition is a more deliberate attempt to accomplish the same purpose.

This publication is intended to be a primer or beginning point of study related to membership in the FreeCapitalist Project and the fundamental concepts central to the battle for liberty in our day. I have more strictly limited the nature of the content of this edition than any previous edition. The reader will find new material contained in this edition and some of the previously included material is now being published along side additional new material in a new publication entitled, *To The Producers*, which is intended to be the introductory text for a basic course at American Founders University on Capitalism, taught primarily through weekly FreeCapitalist Study Groups.

Since the publication of the first edition of this *Primer* thousands of copies have found their way into the hands of interested readers across the face of the globe. It is my sincere hope that that trend will continue and even increase with the publication of this most recent edition.

I want to extend a special thanks to the following members of the FreeCapitalist Council for their tireless assistance in preparing much of the material contained in this edition; Stephen A. Freestone, Jewel Kimber-Skousen, David B. Kirby, Kenneth L. Snarr and Lindsey L. Dayton. Each of these colleagues has offered more than most will ever know in laying the foundation for this Project.

The call for men and women of courage remains sure. The time for revolution is at hand.

— The Author



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# A CALL FOR REVOLUTION

In ages past, there have been a few powerful movements where the cause of freedom reigned and the triumph of liberty became more than rhetoric, dogma, and political posturing. These efforts echo through generations and stir the souls of good men and women across the globe.

The story of the American Revolution, an 18<sup>th</sup> century movement for liberty, unparalleled in man's history, is a story that sets the stage for a great work to be accomplished by a new generation. The American *Founders* were an extraordinary group of individuals who transformed themselves into architects of the future. Today, it is up to a new generation, the intellectual heirs of America's first founders, to finish their work of revolution.

Such movements of the past didn't start by accident and our efforts today will not succeed being propelled only by haphazard passions. Victory, in the cause of liberty, has always required men and women of principle, who stand forth and move the cause of freedom based upon faith, loyalty and conviction.

Our movement, like theirs, will not be carried forward by the well-intentioned, lip service giving do-gooders. It will be led by modern patriots—the world’s producers, who in spite of opposition, setbacks, and individual instances of failure, see past constant adversity, placing all they have on the altar for a better life.

Freedom’s heroes have been the same through the ages: founders of new societies, builders of nations, reviving ancient principles and becoming the new faces of history for future generations. The message they leave for their posterity is always the same timeless truth: *eternal vigilance is the price of liberty*.

Over time, the challenge of keeping a new generation interested in the ancient truths essential to freedom and prosperity, grows ever more difficult. Nevertheless, liberty’s safeguard today is the obligation of a new generation of still unknown heroes.

### A GROWING REALIZATION

Today, there is an ever-growing awareness by the alert citizens across all demographics, in all nations, that despite isolate pockets of popularity, the paradigm of freedom and personal prosperity is increasingly taking the back seat to the more common mentality of fear, doubt, victimization and scarcity.

Below the surface of casual conversations, a disturbing realization, having to do with an inner, almost secret turmoil, a feeling of quiet desperation, is becoming ever more common for citizens from all walks of life. In America and around the world, a serious feeling of foreboding regarding the direction of government, economics, and popular culture seems unavoidable by even the most optimistic. Political pundits, social advocates, and religious leaders deplore, in a constant critical cacophony, the violence, contention, war, lasciviousness, pornography, tragedy, fraud, and economic uncertainty that has become legion. There is little doubt that whatever is brewing below the surface – it is much larger than we as a people have so far been willing to face.

While there remains a tremendous amount of opportunity and abundant reason to be hopeful, there is evidence everywhere that personal freedom and liberty are being neglected, ignored, and in some cases sabotaged by those who are accustomed only to lofty rhetoric.

Solutions have to be found, and the more desperate people become in the face of serious economic and moral difficulties, the more likely they have been to sacrifice freedom and individual liberty, in slow doses, to the hollow promises of overzealous political leaders, bigger government programs, and more bureaucratic involvement in citizens day-to-day lives.



What may not be apparent to the average person is the degree to which the problem has become pandemic. The daily erosions of individual liberty, the regular impediments to productive citizens, the unending regulations on the behavior of society's producers are treated, by most of us, like mild headaches—easily ignored until a terminal cancer reveals itself, leaving little hope in the face of a devastating prognosis.

The Founders of the American experiment faced a very similar situation. For decades the loss of personal liberties, the consequences of a growing political tyranny, and the effects of unjust local governments were talked about and brushed aside by many who refused to see the ultimate, certain consequences of continued subjugation. As Jefferson penned in the Declaration of Independence,

...all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed...<sup>1</sup>

A close perusal of the grievances laid out in detail by the Founders, in their Declaration, reveals almost nothing which is not today the common knowledge or experience of average Americans. In their time, a small group of organized, courageous men and women spoke up with voices of warning. Their message was startling to some of their contemporaries. Consider for example Patrick Henry's famous speech at St. John's Church in Richmond Virginia in 1775 when he declaimed,

It is natural to man to indulge in the illusions of hope. We are apt to shut our eyes against a painful truth, and listen to the song of that siren till she transforms us into beasts. Is this the part of wise men, engaged in a great and arduous struggle for liberty? Are we disposed to be of the number of those who, having eyes, see not, and, having ears, hear not, the things which so nearly concern their temporal salvation? For my part, whatever anguish of spirit it may cost, I am willing to know the whole truth; to know the worst, and to provide for it.<sup>2</sup>

Or, consider the resolution expressed by Thomas Paine when he wrote in December of 1776,

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<sup>1</sup> U.S. Declaration of Independence, 1776

<sup>2</sup> Patrick Henry, "Give Me Liberty or Give Me Death" Speech, St. John's church, Richmond, Virginia March 23, 1775.

Tyranny, like hell, is not easily conquered; yet we have this consolation with us, that the harder the conflict, the more glorious the triumph. What we obtain too cheap, we esteem too lightly: it is dearness only that gives every thing its value. Heaven knows how to put a proper price upon its goods; and it would be strange indeed if so celestial an article as FREEDOM should not be highly rated.<sup>3</sup>

The select few who rallied around the cause of freedom in “the spirit of ‘76” were informed and organized souls who saw clearly the challenge before them and subsequently lead the nation in a monumental, historic, and costly revolution.

Their efforts were not haphazard, but motivated by principle. Their justification for revolution was not anger, pride, or frustration based upon some single political issue. Instead, Jefferson continued in his declaration,

But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.<sup>4</sup>

The Founders were united in both their hopes for a *new order of the ages*<sup>5</sup> (an era of prosperity and peace), and in their warnings that the revolution they had started was left unfinished.

After years of war and political turmoil these same patriots wrote to one another and to their posterity of their hopes for America’s future—stating repeatedly and in unequivocal terms their conviction that the revolution they had started would have to be completed by a future generation of liberty’s posterity.<sup>6</sup>

#### TODAY’S WORK, A MORAL REVOLUTION

A century after their experiment the world was changed forever. Freedom spread rapidly, and the forms of government and its traditions were altered permanently through all four corners of the Earth. America had become, at least for a short season, the much longed for, shining city on a hill.

Yet, essentially unprepared, their posterity faced a new critique of freedom, originating first in Europe and then after the civil war, spreading forcefully to America.

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<sup>3</sup> Thomas Paine, “The Crisis No. I” *Common Cents*. December 23, 1776.

<sup>4</sup> U.S. Declaration of Independence, 1776

<sup>5</sup> Latin phrase (*Novus Ordo Seclorum*) on The Great Seal of the United States.

<sup>6</sup> Albert Ellery Bergh, *The Writings of Thomas Jefferson*, 20 vols. (Washington: The Thomas Jefferson Memorial Association, 1907), 15:391.

For ever a century now, that future generation envisioned by Jefferson and his contemporaries, that was—as they hoped—going to be able to strike the final victory for individual liberty and prosperity, has labored tortuously under a growing intellectual and moral crises, almost invisibly threatening the very fabric of what had become known as the American way—self-reliance, rugged individualism, freedom and prosperity as an opportunity for all citizens.

More than two centuries later, we have perhaps the final choice in the fate of their experiment. As Ayn Rand, arguably the most influential novelist of the last century, proclaimed in harmony with the Founders' vision,

The world crisis of today is a moral crisis—and nothing less than a moral revolution can resolve it; a moral revolution to sanction and complete the political achievement of the American Revolution. Evasions, equivocations and guilty apologies will not work any longer. . . . [We] must fight for capitalism, not as a “practical” issue, not as an economic issue, but, with the most righteous pride, as a moral issue. . . . [We] must assume the task of building a new culture on a new moral foundation, which, for once, will not be the culture of Attila and the Witch Doctor, but the culture of the Producer.<sup>7</sup>

Aware of our general social condition, the majority of us seem too ignorant of freedom's relation to capitalism, and the moral basis of free society. Instead of searching for answers, buttressing our own understanding of the problems facing our day, pursuing our own philosophical and political education, too many of us seem to be waiting for an announcement on prime time television, or some shocking front-page article in the national newspapers that some newly elected leader will now tell us how America is going to change its course.

Every four years, even the best among us, hold to the mentality that in some mystical way our newly elected leader(s) might be able to announce the required solutions on the campaign trail, or during some future State of the Union address. Unfortunately, it takes almost no serious introspection to realize that as dramatic as it may seem, this kind of hoping is absurd.

The promises of modern politicians are examples of hollow rhetoric selling the concepts of change and revolution on the cheap. Following each election, with very few exceptions, the callous and apathy among the general population deepens and the honest hopes of our citizens become increasingly difficult to stir as we realize that even our newest leaders seem frustratingly inept against the growing tide of adversity.

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<sup>7</sup> Ayn Rand, *For The New Intellectual* (New York: Signet, 1963), 54.

The exception to this growing apathy is too often limited to those whose passion remains unchecked by reason and whose intellect remains uninformed by history. While there are many isolated exceptions of individuals, in all walks of life, who have a deep desire to reject apathy and who feel the swelling desire to act, there are not many among us who actually know practically what to do. Even the most noble patriots of our day rely too heavily on the futile notion that our ultimate hopes rest in some future election—with some known or unknown candidate who finally meets our criteria for ushering in some kind of temporal salvation.

Our 'tribal' leaders will not save America, nor will they win the final battle for freedom. Thinking that the solutions to our political, economic, and culture crises lies in the hands of government or elected leaders is a symptom of the illness that has been weakening the cause of liberty for more than a century in America, and for almost two centuries in Europe, Asia, and Africa.

While it is essential that we continue to seek for good and honest leaders who love freedom, know its principles, and advocate its cause with integrity, it is even more important that we ourselves become better citizens, more well prepared for the work that is ours and ours alone to shoulder.

Today, the call for men and women of vision and courage is sure. Victory requires more than off hand criticism, political pronouncements or any number of elections to actually move the cause of liberty anew in the minds and hearts of men, women, and children. The task ahead will take providence, principles, leadership, and vision—ingredients that culminate in a literal movement, a moral revolution based upon the sound and timeless principles of our ancestors.

For us to actually succeed in finishing the work of the Founders, these kinds of childish tribal notions of some future superhero president or governor must not remain the dominant strategy of our best men and women. We have to make popular new ideas, based upon the same ancient principles rediscovered in modern times by the Founders.

Its only in changing the dominant ideas of a significant body of patriots that we can alter the present, unrelenting march of society towards bigger government, increasing despotism and collectivism, socialism and tyranny. A moral revolution based upon capitalism is the formula laid out by the Founders, it is the only moral answer to today's political corruptions and it offers the only permanent solution to the multitude of malignant crises afflicting individual men and women, families, communities and governments across the globe.

The time for revolution is at hand. It is fortunate indeed when the divine hand of Providence intervenes in the affairs of men, and now is the time for a small, prepared group of citizens to turn the page of history—opening a new chapter of hope, optimism, prosperity, and triumph.

America's future depends upon our victory. Our movement requires patriots who know that freedom is more than a social slogan or political bromide. As was true for the great social transformations and moral revolutions in our past, those who understand the lessons of history are the best advocates for the future of freedom and individual liberty.

In prophetic tone, Livy warns in the preface to his ancient history of Rome:

I invite the reader's attention to the much more serious consideration of the kind of lives our ancestors lived, . . . I would then have him trace the process of our moral decline, to watch, first, the sinking of the foundations of morality as the old teaching was allowed to lapse, then the rapidly increasing disintegration, then the final collapse of the whole edifice, and the dark dawning of our modern day when we can neither endure our vices nor face the remedies needed to cure them.<sup>8</sup>

As it was for Rome, so it is for America and the free world today. The "old teaching" of our founding generation contains the relevant cues for organizing a new revolution, building a new future and establishing a new moral culture based upon the fundamental—ancient truths of prosperity, freedom and peace.

### THE CAUSE OF LIBERTY & THE FUTURE

Positive thinking, deliberate living, and our attendant hope in the cause of liberty will create an environment of faith and diligence conducive to our ultimate victory. In the days ahead, one of the most severe trials will be the temptation to shrink or surrender to the mental poison of scarcity, despair, and consumption.

Individuals, organizations, and social movements that are essentially limited to criticism and faultfinding will not succeed in building the revolution. Those who have dedicated their lives to researching, studying, and exposing the great problems of our time offer much to the cause; however, becoming obsessively focused on looking for evil at the expense of fortifying, strengthening, and advocating day-to-day measures, only furthers the successes of our enemy because our problems are compounded by frantic and fearful voices.

In this all-important battle for freedom we must watch and guard vigilantly against ignorance, apathy, and excessive negativity. Hopeless and worried people do not make good or effective soldiers in the battle for liberty.

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<sup>8</sup> Titus Livy, *The Early History of Rome: Books I-IV* (New York: Penguin Group, 2002), 30.

Do not let us speak of darker days; let us speak rather of sterner days. These are not dark days; these are great days—the greatest days our country has ever lived; and we must all thank God that we have been allowed, each of us according to our stations, to play a part in making these days memorable in the history of our race.<sup>9</sup>

It is this hallmark of heroes—optimism, hope and determination—demonstrated so valiantly by Churchill at the beginning of the Second World War that inspires and arouses free men and women to fight for liberty.

And fight we must. Today's patriots, like generations past must rally around a specific, organized effort to restore, to its proper position, Constitutional government in America, and build upon that foundation a never before fully accomplished structure; namely, American society from the bottom to the top, anchored upon the basic ideas of self-government, individual rights and unqualified protections for the liberty of each man's conscience.

This revolution we are ushering forth, is not the work of electing any specific political candidates, passing or even repealing specific laws or amendments to the Constitution, or executing some similar short-term strategy. Reforming the tax code, undoing the damage caused by the Sixteenth or Seventeenth Amendment, or even electing an entire slate of FreeCapitalist Governors, Congressmen and Senators, as beneficial as these or other similarly important accomplishments might be, they would offer no long-term course correction to the wayward, and now dominant philosophical drifting of our government—national, state, and local—towards some supposedly benevolent form of collectivism.

The deep rooted consequences of more than a century of serious corruption, usurpations and several decades of fundamental alterations to the original form of our republican government (including the disconnection of civic institutions from local families and free citizens), only ensures that whatever such a victory could accomplish, no matter how needed the apparent reforms, such triumphs would only be undone, even more quickly than they came. This is the lesson of the last fifty years in the fight for smaller government, increased personal freedoms and the re-establishment of prosperity's most basic principles.

Although specific legal approaches, the election of individual candidates, and the support of specific governmental reforms may at times be within our strategic objectives, our ultimate aim is the more powerful mission of effectively organizing a statistically significant group of FreeCapitalists spread across the land—and even beyond, who meet together, study together and assist each other in their commitment to the principles of freedom.

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<sup>9</sup> Sir Winston Churchill, "Never Give In, Never, Never, Never" (speech, Harrow School, London, October 29, 1941).

This group, when fully established will serve as a foundation for civic standards, social corrections and political reform consistent with the actual meaning and intent of the US Declaration of Independence and the Constitution of the United States, as determined from the perspective of America's Founders.

It is only when free men are thus organized and informed, when a determined, influential group of citizens are fully prepared to bare the heavy weight of fundamental social transformation, that tyranny can be completely overcome and freedom's enemies finally defeated.

There is no short cut. This is how it was in the beginning for America and this is how the final explosion and establishment of freedom here and abroad will at long last be accomplished. This is the very literal objective we have in advancing the FreeCapitalist Project.

#### A PERSONAL INVITATION

Will you join us? My invitation to you, the reader, is to join the revolution. Become a member of the Project; associate with its members, and work with us to accomplish the mission I've set out herein.

My invitation is perhaps best expressed in the classical lyrics of Kretzmer's final anthem in the classic musical *Les Misérables*—

Do you hear the people sing?  
Singing the song of angry men?  
It is the music of a people  
Who will not be slaves again!  
When the beating of your heart  
Echoes the beating of the drums  
There is a life about to start  
When tomorrow comes!

Will you join in our crusade?  
Who will be strong and stand with me?  
Somewhere beyond the barricade  
Is there a world you long to see?

Then join in the fight  
That will give you the right to be free!<sup>10</sup>

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<sup>10</sup> Herbert Ketzmer, "Do You Hear the People Sing" *Les Misérables*, 1980.





# THE FREECAPITALIST PROJECT

## A NEW MOVEMENT, ANCIENT TRUTHS

“The world crisis of today is a moral crisis—and nothing less than a moral revolution can resolve it; a moral revolution to sanction and complete the political achievement of the American Revolution.” — *Ayn Rand*

The spirit of the American way and the timeless ideals of liberty form the core of the FreeCapitalist Project™ and cultivate a sprit of hope, faith, optimism, and prosperity among its members. The Project is a private membership organization dedicated to the moral principles of capitalism.

The mission of the Project is: *to advance freedom and prosperity through civic service, ushering forth a moral revolution to sanction and complete the political achievement of the American Revolution.*

A defining characteristic of the Project is its steadfast commitment to assisting individuals in their own personal efforts to live a principle centered life, established upon a sound economic foundation, as a necessary prerequisite to meaningful citizenship.

### POLITICS, RELIGION AND ECONOMICS: THE FOUNDATION

During the creation of the greatest of all republics, the Founding Fathers of the United States relied upon what they described as the *ancient principles*<sup>1</sup> to ensure the success of their cause and the correctness of their course. The Founder’s formula for success presents a rather astonishing, powerful, and refreshing recipe for our own modern objective.

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<sup>1</sup> Julian P. Boyd, *The Papers of Thomas Jefferson* (Princeton N.J.: Princeton Univ. Press, 1982), 492.

Understanding the three major social transformations resulting from their experiment (*political freedom, religious freedom, and economic freedom*) can enable us to solve our most perplexing challenges. These changed the face of the planet forever and if we are to succeed in our responsibility of leading the cause of freedom today, finishing the work started by the Founders, then we must learn for ourselves what they knew and value for ourselves what they valued.

The first transformation began with a shift in political thinking, as the Founders repeatedly turned to key thinkers who had preceded them, such as John Locke, who held sacred the idea that the rights and privileges of life belong to no group, no collective, and no lone tyrant. When Jefferson penned the first draft of the Declaration of Independence it was this fundamental notion of individual sovereignty that laid a new political foundation where God—who is no respecter of persons—endows each man and woman with individual, sovereign rights.<sup>2</sup> The role of the State, in this revolutionary view, is to protect these rights not to be their pretended grantor.

The second transformation in America occurred in the religious world. America's earliest European settlers were in search of religious freedom. Believing that all men are free by right, the Founders ensured that preserving each individual's liberty of conscience—including his beliefs, attitudes, and method of worship, was part of the essential role of all government.<sup>3</sup> This idea demanded that the national state be entirely separate from any specific church and that no organization of any kind should be allowed to possess the power to compel or force the mind of man.

The third transformation in America, and the least understood to our detriment today, was a shift in economic thinking. To the Founders, the temporal affairs of man were indivisibly linked to his spiritual affairs.<sup>4</sup> Power over a man's sustenance, they taught, amounts to power over his life generally. *The great secret in the larger battle for liberty is that this one ingredient, economic freedom, is an essential prerequisite for the protection and preservation of all other freedoms.*

## THE DECLARATION OF INDEPENDENCE & US CONSTITUTION

At the culmination of their efforts, the Founders committed American society to a sure course of freedom, prosperity and peace. The *Constitution of the United States*, along with its precedent declaration of principles, the *Declaration of Independence*, together outline the ultimate safeguards and blueprint for the continued survival and advancement of America and free society anywhere. These documents laid the foundation for a moral society of producers. The great British statesman William Gladstone penned:

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<sup>2</sup> U.S. Declaration of Independence, 1776

<sup>3</sup> Thomas Paine, *The Rights of Man* (London: Watts & Company, 1906), 38.

<sup>4</sup> Harold C. Syrett, et al., *The Papers of Alexander Hamilton*, Vol 1-26 (New York/London: Columbia University Press, 1979), 86-89, 121-136.

As the British Constitution is the most subtle [sic] organism which has proceeded from . . . progressive history, so the American Constitution is . . . the most wonderful work ever struck off at a given time by the brain and purpose of man.<sup>5</sup>

Today, however, we are suffering under consistent efforts (both intentional and situational) to alter, subvert, or disregard the Constitutional framework set up by the Founders and the common standard of all citizens to bare the individual responsibilities of life.

The fundamental principles of prosperity, along with the Constitution itself, have been enduring serious and fundamental challenges from the very beginning of our nation. Incessantly over the last century these challenges have become an ever-growing concern to all citizens of free countries everywhere. Freedom itself is being eroded much faster, more deliberately, and even more effectively than most citizens can imagine.

Separate from political and social groups that use the Constitution and Declaration primarily as reference material for political discussions, the Project uses the principles discovered by the Founders and enshrined in these early documents as an actual blueprint for regular private and public action.

### CONSUMERS VERSUS PRODUCERS

As evidenced by the material prosperity still reachable by so many today, our generation has inherited the last forward reaching momentum of the Founders' experiment.

We stand now on the brink of a tragic reversal of history. The forces of liberty and destruction have, through more than a hundred years of the world's bloodiest conflicts, finally and definitely arrived in the life path of virtually all men, in all nations. We stand today at the historic apex of history, where both good and evil have culminated with staggering swiftness.

The centuries have passed. The latter-day work of the Almighty, that of which the ancients spoke, that of which the prophets and apostles prophesied, is come. It is here. For some reason unknown to us, but in the wisdom of God, we have been privileged to come to earth in this glorious age. There has been a great flowering of science. There has been a veritable explosion of learning. This is the greatest of all ages of human endeavor and human accomplishment.<sup>6</sup>

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<sup>5</sup> William E. Gladstone, "Kin Beyond Sea," *The North American Review*, Sept.-October 1878, 185.

<sup>6</sup> Gordon B. Hinckley, "At the Summit of the Ages," *Ensign*, Nov 1999, 72.

Starting just over one hundred and fifty years ago, those who refuse to see men as free and prosperous and who advocate a return to ruler's law<sup>7</sup> (where power is distributed to only a select few), began to successfully sow the seeds of a great world conflict.

Our world today is largely governed and controlled—to an ever-increasing extent—by the ideas of those individuals who claim, as their intellectual progenitors, the likes of Hegel, Engles, Marx and Kant.

The reader should make no mistake, however, we are not in our present situation because evil men outnumber the good. The foundations of freedom are not in peril because those who are adverse to freedom are somehow more powerful than patriots. No conspiracy of tyrants is strong enough by itself to persist, survive, and continue a long influence over the general affairs of men.

Instead, we are where we are today because we as a people have consented to tribalistic views, invalid philosophies and a socialistic political agenda. We have done this by default, as if we have been asleep. While good men sleep, the wicked among us do indeed prevail for a season.

Nevertheless, in societies across the globe, there are those who see the truth and feel inspired to take the side of right. Most are simply deficient in understanding what practically can be done. As Yates prophetically deplored, “the best [among us] lack all conviction, while the worst / Are full of passionate intensity.”<sup>8</sup> The passionate intensity today, is that of those who stand on the wrong side of this eternal battle, those who do not see men as the real assets of life or as, at their best, producers. They see men instead as dangerous, intellectually inferior consumers.

At issue in this call for a new revolution today is a simple but all-important choice between scarcity and abundance, between those who advocate for life as powerless victims dedicated to “*the good*” as defined by tyrannical *do-gooders* and those whose conviction comes from choosing the life of a rational, thinking, producer.

## PROSPERITY ECONOMICS

The premise of the FreeCapitalist Project is that: “The fostering of full economic freedom lies at the base of our liberties.”<sup>9</sup>

A person or a society locked in serious financial bondage ultimately loses all other freedoms. A slave, while he may muse over the contemplated blessings of liberty, is still a slave. Accordingly, it will take a free people to ensure the survival and ultimate healing of our Republic; and to become free, a large, statistically significant segment of the population must learn how to act upon those ancient principles of prosperity rediscovered by America's Founders.

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<sup>7</sup> W. Cleon Skousen, *The Making of America* (USA: Nat. Center for Constitutional Studies, 1985).

<sup>8</sup> William Butler Yeats, *The Collected Poems of W. B. Yeats* (New York: Scribner Paperback Poetry, 1996), 187.

<sup>9</sup> David O. McKay, *Gospel Ideals*. (Salt Lake City: Deseret News Press, 1953), 433.

These individuals must become producers in mind and in deed so that as they become economically free they can successfully advocate principle—based solutions in their own lives, in their families, and in their communities. ‘Only in perpetuating economic freedom can our social, political, and religious liberties be preserved...’<sup>10</sup>

This is the only formula for long-term success. Political initiatives, grass roots reforms, and legislative agendas by themselves have proven to add only fuel to the fire. The solution for us, is as it was in the beginning, a principle-based defense of freedom—a revolution.

In recent decades many independent companies, organizations, and associations have been formed to address the persistent drift of America from its Constitutional moorings. However, with rare exception, they tend to have ignored economics – not understanding, as von Mises has described, that economics is not limited to financial transactions but is in reality a critical sphere of study related to all *human action*.

Resting on the very bulwark of economic freedom, the work ahead (including the political reforms that must subsequently occur) can best be summarized in the language of the Founders as “Prosperity Economics.”<sup>11</sup>

Ironically, the phrase itself has come to be little more than an abstraction to the average person today. Prosperity economics means capitalism, which is a synonym for reasonable activity of free men. Understanding the premise of the Project, two things become exceptionally clear to the informed citizen. First, the cause of liberty cannot be divorced from the context of economics any more than it can be divorced from the sphere of politics itself. Second, capitalism is the proper philosophical framework for citizens engaged in the coming revolution.

## CAPITALISM

The use of the term capitalism has a long history. Prominent and admirable leaders have used the term to mean *the only moral system of freedom, individual rights, private property which also defines as absolutely immoral the initiation of physical force against any man or group of men*.

Capitalism is a social system based on the recognition of individual rights, including property rights, in which all property is privately owned. The recognition of individual rights entails the banishment of physical force from human relationships: basically, rights can be violated only by means of force...It is the basic, metaphysical fact of man’s nature—the connection between his survival and his use of reason—that capitalism recognizes and protects.

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<sup>10</sup> Ibid.

<sup>11</sup> W. Cleon Skousen, *The Making of America*. (USA: NCCS, 1985), 203-221.

In a capitalist society, all human relationships are voluntary. Men are free to cooperate or not, to deal with one another or not, as their own individual judgments, convictions, and interests dictate. They can deal with one another only in terms of and by means of reason, i.e., by means of discussion, persuasion, and contractual agreement, by voluntary choice to mutual benefit. The right to agree with others is not crucial. It is the institution of private property that protects and implements the right to disagree-and thus keeps the road open to man's most valuable attribute (valuable personally, socially, and objectively): the creative mind. This is the cardinal difference between capitalism and collectivism.<sup>12</sup>

However, to some the term has come to mean business integration with government and special privileges for an elite business class. This misunderstanding exists today largely the result of freedom's enemies who have worked to subvert the principles of a volunteer and peaceful society by demonizing and mischaracterizing the term *capitalism*. Accordingly, some individuals, apparently seeking to avoid the negative stigma attached to capitalism attempt to substitute the use of the term with the phrases "free market" or "free enterprise." While both terms are positives in the mind of a capitalist, in the truest sense, a free market for goods and services is only one of the many results of a capitalistic system. Free enterprise is one component of the philosophy.

Using the terms free market or free enterprise is not an adequate substitute for the term capitalism because such use erroneously limits the implied context to matters of finance. Capitalism is best understood instead as a broad philosophical term referencing all voluntary relationships between individuals who engage in any kind of intercourse or exchange.

Social, political and religious leaders over the last century and a half who have also elected to use the term capitalism as a reference to the broad moral system of freedom include - Brigham Young, Ludwig Von Mises, Milton Friedman, Friedrich Hayek, Ayn Rand, and Ezra Taft Benson, and Ronald Reagan to name just a few. The practical result of the FreeCapitalist Project becoming popular and well understood in modern culture will result in the final reclamation of both the term and the philosophy.

Man can redefine words, but we cannot redefine the truth. For the sake of consistency, for the sake of clear communication, for the sake of following a powerful path laid out by many of freedom's most effective advocates—FreeCapitalists have purposefully elected to use the term Capitalism in the spirit of those patriots who have so effectively used it as a cornerstone in the freedom movement.

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<sup>12</sup> Ayn Rand, *Capitalism the Unknown Ideal* (New York: Signet, 1967), 19.

Many people misunderstand and misinterpret capitalism. They think that because the word "capital" is used to designate the system that its chief purpose is to make wealthy men who are usually called capitalists and whose wealth, it is feared, is too often accumulated at the expense of poorer classes. I admit that there are instances, altogether too many, where this comes about. But this is not the true concept of capitalism. The capitalistic system in its inner essence, is little, if anything, more than a man's free right to work, to choose his work, and enjoy the rewards of his efforts. In my estimation, it is a most precious thing and it is indispensable to the liberty and freedom of which America boasts. It is the only tried and tested system of free enterprise in this world and every other opposing system is built on an abridgment of personal liberty. For one I do not want to lose it. But we will lose it if we do not understand it and recognize its virtues. It is not the capitalistic system itself that makes some men rich and some men poor. The men themselves do that, again with some exceptions. The system merely offers the opportunities.<sup>13</sup>

Members use the title FreeCapitalists to specifically set apart those who are deliberately committed to the success of the Project. The particular cause of all Project members (also referred to as the '*Cause of all FreeCapitalists*') is—to promote the revolution through rugged individualism and social strength based upon the universal principles of prosperity advocated by America's founding generation, most commonly referenced in the Declaration of Independence and subsequently protected by the Constitution of the United States. Those who are engaged in this effort fight for capitalism, not as a practical issue, not as an economic issue, but with the most righteous pride, as a moral issue.

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<sup>13</sup> Stephen L. Richards, "Excerpts from Additional Addresses" *Where is Wisdom?* (Salt Lake City: Deseret Book Company, 1955), 401-402

# AMERICA'S CIVIC SERVICE ORGANIZATION

“I’ve come to believe that each of us has a personal calling that’s as unique as a fingerprint—and that the best way to succeed is to discover what you love and then find a way to offer it to others in the form of service, working hard, and also allowing the energy of the universe to lead you.”— *Oprah Winfrey*

From the first days of its inception, America has occupied a unique place on the world stage. Its chief export has always been its message, and its goods and services – the products of free citizens.

The American Way, at its core, is centered on voluntary civic service. Over the last two centuries, America has convincingly demonstrated to the world that civic service forms the bedrock of what it means to live in a civilized society.

It’s important for all Americans to understand exactly what civic service is, if the original vision and hope for America is to survive. The word “civic” comes from the Latin word “civicus” (root “civis”) meaning “of, relating to, or befitting citizens as individuals.” “Service,” in its most relevant context has reference to the idea of “creating value for another.” The concept of civic service can therefore be broken down into two key components.

- First and foremost, civic service has to do with helping improve *citizens as individuals*.
- Second, it has to do with citizens working in concert, in a voluntary capacity, to create value for their community.



## TRAGIC MISCONCEPTIONS

Unfortunately, in modern times the concept is often mistakenly limited to the second of the above-described components. In addition, the concept of “volunteerism” (as used in ‘volunteer service’ and in ‘voluntary activity’) has become severely misunderstood.

Volunteerism comes from the term “voluntary,” which means, “from one’s free will” or “to act without being forced.” Yet, the contemporary conceptualization of volunteerism has the term largely redefined so as to have the words “without monetary gain” unnecessarily appended to the definition.

Both of these conceptual errors are tragic indictments of our modern culture. Both neglect a basic truth. An uncivilized individual; meaning, “one who is not acting in a way befitting a citizen” (e.g. rational, moral, and self-interested) can never engage in legitimate civic service aimed at the community. Or, to put the matter more simply, a person, no matter how well intentioned, cannot rightly provide for others that which is not theirs to give in the first place.

## THE FUNDAMENTALS OF CIVIC SERVICE

Identifying what we, as free men and citizens of a free world, are uniquely suited to accomplish in our own individual lives and then learning how to accomplish this through voluntary means, among our fellow citizens, is the first act of life that can properly be called civic service. As Francis Bacon explained,

Believing that I was born for the service of mankind, and regarding the care of the commonwealth as a kind of common property which, like the air and the water, belongs to everybody, I set myself to consider in what way mankind might be best served, and what service I was myself best fitted by nature to perform.<sup>1</sup>

When rationally self-interested individuals are frugal, thrifty, self-reliant and enterprising, this is civic service. Because all free exchange between citizens creates mutual value for the participants and therefore, for the public in general, all principle based market activity is best viewed as being facilitated by this, the most basic form of civic service.

When free citizens, whose own lifestyle enables them to have surplus time and resources, voluntarily contributing these resources to the marketplace, one consumer at a time or through coordinated enterprise, this is the noble expression of civic service. Adam Smith observed,

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<sup>1</sup> Francis Bacon, *The Works of Francis Bacon* (Boston, 1863), vol VI, pg. 445-450

In civilized society [man] stands at all times in need of the cooperation and assistance of great multitudes, while his whole life is scarce sufficient to gain the friendship of a few persons . . .

Man has almost constant occasion for the help of his brethren, and it is in vain for him to expect it from their benevolence only. He will be more likely to prevail if he can interest their self-love in his favor, and show them that it is for their own advantage to do for him what he requires of them...

Whoever offers to another a bargain of any kind, proposes to do this. Give me that which I want, and you shall have this which you want, is the meaning of every such offer; and it is in this manner that we obtain from one another the far greater part of those good offices which we stand in need of. It is not from the benevolence of the butcher, brewer, or the baker, that we expect our dinner, but from their regard to their own interest . . .

Nobody but a beggar chooses to depend chiefly upon the benevolence of his fellow citizens.<sup>2</sup>

Embedded within the concept of civic service is the idea that when people are free, some will prosper more than others. Nevertheless, it is precisely the economic liberty at the core of voluntary exchange in the marketplace that enables rich and poor alike to prosper. To quote Dr. W. Cleon Skousen,

The entire American concept of “freedom to prosper” was based upon the belief that man’s instinctive will to succeed in a climate of liberty would result in the whole people prospering together. It was thought that even the poor could lift themselves through education and individual effort to become independent and self-sufficient. The idea was to maximize prosperity, minimize poverty and make the whole nation rich...Hard work, frugality, thrift, and compassion became the key words in the American ethic...if people are allowed economic freedom it will tend to gradually open up the channels for political freedom in the years to come. This is why the message of freedom—both economic and political—should become America’s greatest export.<sup>3</sup>

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<sup>2</sup> Adam Smith, *The Wealth of Nations* (New York: Bantam Dell, 2003), 43.

<sup>3</sup> W. Cleon Skousen, *The Making of America*. (USA: NCCS, 1985), 220.

### **CHARITABLE SERVICE**

Charitable service or other activity where no physical remuneration is given (monetary or otherwise) is often worthy and desirable and it should not be concluded from the Project's position on "volunteerism" that charitable service is somehow discouraged or undesirable. The opposite is true. The best way to understand the Project's position on volunteerism is that "volunteer" activity may include but is not rightly limited to charitable service. Principle centered, for profit activity, necessarily creates more value in our society, for rich and poor alike, than all charitable services combined.

### **UNIQUE NATURE OF THE FREECAPITALIST PROJECT**

Failure to adhere to this true nature of civic service, while embracing these two tragic conceptual errors centered on collectivism and the misguided notion of volunteerism has resulted heretofore in the marginalization and stifling of many otherwise noble and well-intentioned efforts to advocate for liberty and prosperity. Therefore, a defining characteristic of the FreeCapitalist Project is its steadfast commitment to assisting individuals in their own personal efforts to live a principle centered life, established upon a sound economic foundation, as a necessary prerequisite to meaningful citizenship.

# FREECAPITALIST COUNCILS & FREECAPITALIST FORUMS

“People are precious and each individual should be an integral part of a community hierarchy where he or she is recognized and appreciated as someone of importance and worth.” — *W. Cleon Skousen*

No deliberate movement can succeed without an effective organization. The FreeCapitalist Project is governed by the FreeCapitalist Council that meets regularly to establish policies and to carry out the mission of the Project. The Council organizes national, regional, state and county-based Community Councils to administer and coordinate the work of local forums.

No, my friend, the way to have good and safe government, is not to trust it all to one, but to divide it among the any, distributing to every one exactly the functions he is competent to.

Let the national government be entrusted with the defense of the nation, and its foreign and federal relations; the State government with the civil rights, laws, police, and administration of what concerns the State generally; the counties with the local concerns of the counties, and each ward direct the interests within itself.

It is by dividing and subdividing these republics from the great national one down through all its subordinations, until it ends in the administration of every man's farm by himself; by placing under every one what his own eye may superintend, that all will be done for the best.<sup>1</sup>

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<sup>1</sup> Thomas Jefferson, “Letter to Joseph C. Cabell, Feb. 2, 1816,” *Letters* (New York: The Library of America, 1984) p. 1388.

## FREECAPITALIST FORUMS

All members of the FreeCapitalist Project are members of locally organized forums. All forums share a key mission: to create value in their local community through meaningful civic service.

The elementary republics of the wards, the county republics, the State republics, and the republic of the Union, would form a gradation of authorities, standing each on the basis of law, holding every one its delegates share of powers, and constituting truly a system of fundamental balances and checks for the government.

Here every man is a sharer in the direction of his ward-republic, or of some of the higher ones, and feels that he is a participator in the government of affairs, not merely at an election one day in the year, but every day; when there shall not be a man in the State who will not be a member of some of its councils, great or small, he will let the heart be torn out of his body sooner than his power be wrested from him by a Caesar or a Bonaparte.<sup>2</sup>

Local forums are cornerstones of the Project and the most meaningful civic service is carried out at the forum level. Forums are responsible for supporting and growing their membership base, participating in civic service efforts and for developing FreeCapitalist leaders who act both in the Project and in their local communities. To become recognized as an official unit of the Project, each forum requires 25 initial charter members.

A leadership council consisting of one president and two vice-presidents leads each forum. The president is responsible for ensuring that the forum operates according to guidelines established by the governing councils. The 1st vice-president is responsible—under the direction of the president—for overseeing individual civic activity, primarily through the Project's Prosperity Quest™ program. The 2nd vice-president is responsible—under the direction of the president—for overseeing community related civic events and activities.

Forum leaders organize regular activities and structured meetings including, at a minimum,

- ① A weekly Faire Action Community Meeting— lasting no more than one hour and open to the public. The purpose of this meeting is promote the Project, recruit new members, and report on individual and community service achievements of the forum.

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<sup>2</sup> Ibid., p. 1308

One FreeCapitalist selected and hired by the local leadership council, and designated as the forum's *Faire Action Community Leader*, generally conducts Faire Action Community Meetings—under the direction of the forum's leadership council.

- ② A weekly FreeCapitalist Study Group—lasting no more than two hours and open only to active, dues paying members of the Project.

The curriculum for the study group is the American Founders University “*Introduction to Capitalism*” course, consisting of 13 core lessons and related assignments, using the publication, *To The Producers* as the primary text..

One FreeCapitalist selected and hired by the local leadership council and designated as the forum's *Study Group Facilitator* generally conducts FreeCapitalist Study Groups—under the direction of the forum's leadership council.

- ② Two times a month, a FreeCapitalist Debating Union meeting—lasting no more than three hours and open only to active, dues paying members of the Project. The debating union is an opportunity for members of the Project to test their ideas in a rigorous environment dedicated to refining the public speaking, critical thinking, and persuasion skills of members.

As a forum sponsored community civic service activity, at least one time each month the members of the debating union host a planned and approved event in a comfortable venue, where members of the Project and the general public in the area of the forum have been invited to attend and also to participate in a public debate forum on a community relevant social, economic, or political topic.

The Project (in partnership with American Founders University) also organizes and participates in community based, regional, and national speech and debate competitions.

FreeCapitalist Debating Union's are generally organized and administered under the forum's leadership council by one FreeCapitalist selected and hired by the local leadership council and designated as the forum's *Debating Union Captain*.

## WEEKLY MEETINGS & ACTIVITY

Attending forum meetings allows members the opportunity to enjoy the fellowship of other FreeCapitalists, enrich their professional and personal knowledge, plan and implement civic service efforts, and meet other like-minded individuals in their local communities.

Members are expected to regularly attend weekly meetings and if members miss or are otherwise unable to attend their own forum's weekly study group, they're encouraged to expand their horizons by attending a study group at any forum in the world – a practice that guarantees FreeCapitalists a warm welcome in communities around the United States and beyond.

In some cases, FreeCapitalists can make up meetings by participating in a forum service project or attending a forum board meeting or other FreeCapitalist related event.

## MEMBER RECRUITMENT

To keep local forums strong, every FreeCapitalist member must share the responsibility of bringing new people into the Project. Even new members can bring guests to forum meetings or activities or invite them to read the FreeCapitalist Primer. The value of the Project speaks for itself, and the best way to spark the interest of potential members is by inviting them to experience fellowship and association with members.





# A UNITED MOVEMENT

## MEMBERSHIP IN THE PROJECT

“It will take a free people to ensure the survival and ultimate healing of or republic; and to become free, a large, statistically significant segment of the population must learn how to act upon those ancient principles of prosperity rediscovered by America’s founders.”— *C. Rick Koerber*

Men and women who desire to pursue a principle-based path of personal prosperity beginning with self-reliance and economic independence are invited to join the Project. Individuals who have a desire to join the Project must be invited and sponsored by an existing member of the Project. Membership is composed of Pledges, Members, Producers, Apprentices, Journeymen, Founders and Council Members.

A qualified candidate for membership is an adult of good character and reputation who accepts and supports the FreeCapitalist pledge. To become a member, an individual must complete the FreeCapitalist Project Application for Membership.

### THE FREECAPITALIST PLEDGE

All fellow FreeCapitalists acknowledge the paramount importance of economic liberty as the foundation for all other freedoms and accordingly strive to personally realize the three core values illustrated in the Prosperity Prime model; namely self-reliance, economic independence and ultimate freedom. An absolute prerequisite for membership in the Project is an individual’s support of the FreeCapitalist Pledge.

We who are not about to die, we who love our lives and who freely choose to acknowledge that 'God governs in the affairs of men';

Stand forth and individually pledge –

I choose to create more value in the world than I consume.

I choose to reject mysticism, force, deception & graft.

I choose to think, to act and to govern myself.

I choose faith in principle not speculation or chance.

I choose liberty & life; happiness & peace.

In a world addicted to scarcity, I dissent.

I am a Capitalist.

# PROSPERITY PRIME™

## TRUTHS OF THE REVOLUTION

“The natural effort of every individual to better his own condition is so powerful that it is alone, and without any assistance, capable not only of carrying on the society to wealth and prosperity, but of surmounting 100 impertinent obstructions with which the folly of human laws too often encumbers its operations.”— *Adam Smith*

All men seek to be happy and prosperous. All educated citizens understand this is accomplished through what has been herein described as civic service.

Happiness and prosperity are synonymous. To prosper means, in the most basic sense, to be happy and to love life. In prosperity, however, there can be no secret duplicity, there can be no pretending.

Happy citizens are those who are living great lives, having first learned to distinguish between the necessary and natural elements of life and those, which are made an imagined. True prosperity is accomplished by learning those laws or principles of the necessary and natural world and then exerting individual creative forces in a diligent and unceasing effort to make and imagine a life, for ourselves, worth loving. These are society’s Prime Movers.

The term Prime Mover (derived from the Latin *primum movens* meaning “first cause”) is best used to describe those individuals who lead out and who are the cause or locus of productive activity in a free society. Prime Movers are producers, who act intentionally and deliberately to constantly bring their lives into harmony with the basic patterns of prosperity, anchored on timeless principles and deep personal initiative.

Members of the Project often use the terms Prime Mover and Producer, interchangeably.

## THE PRIME PATTERN OF PROSPERITY

The Founders were Prime Movers. They lived great lives, patterned after what they described as the “ancient principles of prosperity.” This is the easily overlooked secret of their success, and the genius of the American Revolution. The success of the Founders, and the revolution born of their ideas, was not owing to some new rule or law they created for mankind.

Instead it was the natural consequence of their own conviction and determination; to build a new society, which for the first time in modern history, was laid solidly upon a foundation of ancient principles and patterned after a system they had learned by studying the great societies of their ancestors. Shortly after they had approved the Declaration of Independence, Jefferson wrote to a friend,

Is it not better now that we return at once into that happy system of our ancestors, the wisest and most perfect ever yet devised by the wit of man, as it stood before the eighth century?<sup>1</sup>

Understanding the Founder’s formula for success brings to mind an almost endless stream of natural questions. What was this system? How had their ancestors discovered it? What were the principles upon which it was based? How can we, today, finish the work of the Founders?

Thankfully, they knew in advance that we would have to finish the revolution they had started and six years after drafting the Declaration of Independence, the Continental Congress convened on June 20, 1782 to approve the design for “The Great Seal of the United States.” In symbolic form it represents several of the ancient principles of prosperity at the heart of this new “system” re-discovered by the Founders.

Interestingly, the first official use of the “reverse” side of the seal was not until 1934 when the country was attempting to recover from perhaps the worst economic crisis in its history and just six years prior to the beginning of World War II. Under the direction of the President of the United States, both sides of the seal were approved to be printed on the back of the dollar bill with specific hopes that the principles symbolized, particularly on the reverse (pyramid side) of the seal, would inspire American’s to complete the work first begun by the Founders.

The FreeCapitalist Project subscribes to the same basic philosophical framework of the American Founders, described appropriately as the *prime pattern of prosperity*. Consistent with these fundamental ideas and using the Great Seal of the United States as a starting point, Project founder C. Rick Koerber developed Prosperity Prime™, a proprietary teaching model designed to illustrate 42 of the Founders most important ideas related to freedom and prosperity.

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<sup>1</sup> Julian P. Boyd, ed., *The Papers of Thomas Jefferson*, 20 vols. (Princeton, NJ: Princeton University Press, 1982), I:492.

## THE PROSPERITY PRIME MODEL

- 1 – Choice
- 2 – Paradigms
- 3 – Core Values
- 5 – Pillars of Wealth
- 7 – Steps to Success
- 11 – Attributes of a Producer
- 13 – Principles of Prosperity

While the model is new, the forty-two ideas it represents are not. These ideas form the corpus of FreeCapitalist philosophy and are therefore central to the Mission of the Project and the Cause of all FreeCapitalists.

The first thirteen basic axioms of the Prosperity Prime model are the “13 Principles of Prosperity” which form the first layer or introductory level of a FreeCapitalist’s conceptual framework. Alexander Hamilton described in Federalist #31 in 1778:

In disquisitions of every kind there are certain primary truths or first principles upon which all subsequent reasonings must depend. These contain an internal evidence, which antecedent to all reflection or combination commands the assent of the mind . . . and [are] so obvious in themselves, and so agreeable to the natural and unsophisticated dictates of common sense, that they challenge the assent of a sound and unbiased mind, with a degree of force and conviction almost equally irresistible.<sup>2</sup>

## THE 13 PRINCIPLES OF PROSPERITY

- Principle 1: God is the author of prosperity (i.e. Principles Govern)
- Principle 2: Faith begins with self-interest
- Principle 3: Agency implies stewardship
- Principle 4: Perspective determines action
- Principle 5: People are assets
- Principle 6: Human life value is the source/creator of all property value
- Principle 7: Dollars follow value
- Principle 8: Exchange creates wealth
- Principle 9: Profit is the tool of validation
- Principle 10: Productivity is the standard
- Principle 11: Force destroys freedom and prosperity
- Principle 12: Collective action has no unique moral authority
- Principle 13: Personal liberty requires private property

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<sup>2</sup> Alexander Hamilton, John Jay, and James Madison, *The Federalist Papers* (New York: Bantam Dell, 1982), 176.

## THE PROSPERITY APTITUDE ASSESSMENT SURVEY

The Prosperity Aptitude Assessment Survey™ was developed to help individuals identify how they are living in relationship to the universal principles of prosperity. The survey is based upon the Prosperity Prime model and isolates nine separate “Prosperity Aptitudes” that describe common characteristics, thought patterns and modes of living.

The model illustrates individual strengths and weaknesses in patterns of thought and action and subsequently enables capitalist minded individuals to deliberately chart a course towards a more prosperous and abundant life.

# PROSPERITY QUEST™

A UNIQUE PROCESS FOR EXTRAORDINARY  
PERSONAL GROWTH, HIGHER INCOME & INCREASED  
HUMAN LIFE VALUE

“I’ll teach you, but I won’t do it classroom style. You work for me, I’ll teach you. You don’t work for me, I won’t teach you. I can teach you faster if you work, and I’m wasting my time if you just want to sit and listen like you do in school. That’s my offer. Take it or leave it.”— *Robert Kiyosaki’s “Rich Dad”*

In order to clearly orchestrate civic service related to both the individual and the community, the Project has partnered with American Founders University to create the Prosperity Quest™ program.

Using the gaming convention of ‘questing’ participants in Prosperity Quest are challenged to accomplish specific requirements that range from the abstract to hands on marketplace activity. Quests are divided into four separate categories; Qualification Quests, Membership Quests, Producer Quests and Entrepreneurial Quests.

The program is a supplemental benefit to the Project’s basic membership, and while no member of the Project is required to participate, the program offers participants a unique process for extraordinary personal growth in the form of both higher income and increased human life value.

Core quests often involve courses offered through American Founders University, with the entire Prosperity Quest program based upon utilizing the 7-Steps to Prosperity of the Prosperity Prime model.

## QUEST CATEGORIES

**Qualification Quests.** Qualification Quests are available to the general public and do not require that participants be paying members of the FreeCapitalist Project. These quests are designed to enable members of the public to support the goals and mission of the Project while earning financial rewards – designed to enable individuals struggling at the lowest level of the Prosperity Aptitudes who might otherwise be unable to fully participate in the Project, to earn sufficient financial rewards, opening up the door to Project membership and all its benefits including full participation in the Prosperity Quest program.

**Membership Quests.** Members of the FreeCapitalist Project are challenged with membership quests that are designed to assist members in their efforts to develop a more comprehensive understanding of the Mission of the Project, its philosophical premise, and the cause of all FreeCapitalists.

Membership Quests are not available to the general public. Beginning with membership quests, participants also earn “Prosperity Quest Experience” points, which enable participants to progress through the program’s 50 levels while earning certain rewards and commissions for their efforts as they advance.

RANK	Quest Points		1st	2nd	Mo
Levels 1-10	250	PQE points per level	5	0	0
Levels 11-20	500	PQE points per level	10	0	5
Levels 21-30	750	PQE points per level	10	15	7
Levels 31-40	1,000	PQE points per level	10	20	10
Levels 41-50	1,500	PQE points per level	10	25	15

**Producer Quests.** One of the consequences of the financial bondage so prevalent in our modern culture is that even hard working and dedicated individuals and families live on far less financial resources than they could actually earn. This has contributed to the lowest savings rate in modern history and a record number of families dealing with severe financial limitations including; credit problems, debt collectors, real risks of foreclosure and increasing numbers of consumer related bankruptcies.

A significant part of the Prosperity Quest program, Producer Quests are designed to enable members to earn substantial financial rewards by focusing on activities that directly increase the Project’s membership. In contrast to so many, so-called business opportunities that involve a high degree of speculation and chance, Producer Quests help participants keep the basic principles of; *People are Assets™*, *Dollars Follow Value™* and *Productivity is the Standard™*, at the forefront of their experience.

The core Producer Quest is the Apprentice Quest. (Other preparatory options are available for apprentice candidates who are unable to accept and complete the Apprentice Quest at present.) There are also several elective quests that provide additional income opportunities related to building the Project.



Entrepreneurial Quests. The highest Prosperity Aptitudes involve living life as an entrepreneur (all free citizens are entrepreneurs). Entrepreneur quests are designed to challenge participants to “learn by doing” real world, entrepreneurial activities. These quests challenge members to overcome perpetual road blocks related to incentive based compensation, management, employee relations, job creation, sales and marketing, portfolio management, and much more.

The core Entrepreneurial Quest is the Journeyman Quest™ which includes AFU’s Prosperity Quest Mentoring™, a four year curriculum where participants, in four eight-hour workshops per year, supplemented by weekly teleconference labs, experience intensive and challenging material designed specifically to encourage new thought processes, new conceptual formations and a strategic re-evaluation of life perspective.

# THE TOP 10

## REASONS TO BECOME A MEMBER OF THE FREECAPITALIST PROJECT

Any person genuinely interested in becoming a member of the FreeCapitalist Project will not need the “Top 10 Reasons” described herein. Independent of the explanation provided in these reasons, the individual decision to join the Project for all potential members, boils down to a very simple, candid formula—

### “HERE’S WHAT WE’VE GOT”

The FreeCapitalist Project is a unique, one of a kind membership organization—built upon the life-work of some of the world’s greatest patriots—committed to building a literal revolution, advancing the principles of prosperity, restoring the government of the United States to its constitutional moorings, and advancing the universal cause of liberty across the globe. We are looking for men and women who love freedom, have a strong desire to live prosperous, principle-centered lives, who are interested in joining with a group like ours, and who are willing to commit themselves to the very real work of revolution.

### “HERE’S WHAT’S IN IT FOR YOU”

We are inviting you to become a member of the FreeCapitalist Project. As a member, you become a part of this one-of-a-kind organization and have the opportunity to use your talents to lead and/or influence our efforts and to experience the personal advantages of associating with like-minded individuals in an organized and systematic movement.

Besides personal growth, you’ll also have the chance to build lifelong social, business and political relationships. The more practical benefits of membership in the Project include; 1) An enhanced education, through classes, study groups and coursework, 2) Individual guidance related to personal progress, self-reliance and economic independence, and 3) Being plugged into the most powerful civic service organization in the world, where your voice can be heard as part of a strategic initiative working in concert with thousands of others.

### WHAT WE WANT YOU TO DO NEXT

We want you to embark upon the FreeCapitalist Pledge Quest™. There are five easy steps. You can do them all right now, in less than thirty minutes, if you're diligent. Of course, you might take longer if you see value in delaying.

- ❶ Watch the “Once Choice” video introducing the mission of the FreeCapitalist Project. The video is available on YouTube™, on Google Video™ and on Facebook®
- ❷ Download and read the free eBook of the FreeCapitalist PRIMER from <http://Primer.FreeCapitalist.com>.
- ❸ Join the free, online community of FreeCapitalists on Facebook.com. If you don't already have an account on Facebook, we want you to create one—it takes less than five minutes and costs nothing. Once you're logged into Facebook there are three steps we want you to take. First, send a “friend” invite to FreeCapitalist founder C. Rick Koerber, and other FreeCapitalist members you may know. Second, join the “FreeCapitalist Cause” and take the pledge to invite your friends on Facebook to do the same. Third, we want you to join the FreeCapitalist Group on Facebook.
- ❹ Start listening to FreeCapitalist radio (you can do this over the air via local AM radio stations in many States across the US, or anywhere in the world via live webcast, podcast on iTunes radio).
- ❺ Become a formal member of the Project. In order to become a Member you'll be required to have a sponsor, who is an active member in good standing that is charged with helping you become involved in the Project in a way that best aligns with your interests and ambitions. If you don't already know a member who'll sponsor you, simply contact a member of the FreeCapitalist Council via the FreeCapitalist Group on Facebook. It costs nothing to become a member, but to remain active and in good standing you will be required to pay monthly dues.

There you have it, in about as simple an explanation as you can ever get. In the rest of this publication you'll find a more thorough exploration of the top reasons for becoming a formal member of the Project. The purpose of going through each of these “Top 10” is not necessarily persuasiveness; it's more an attempt to create some valuable context for discussion, inquiry and reflection among members and potential members alike.

## 10. BECOME INFORMED & ORGANIZED

Becoming a member of the FreeCapitalist Project enables men and women from all walks of life to associate together, in a deliberate fashion, to become better informed and organized. Certainly, the task of becoming informed about current events, political matters and the basic principles of freedom can be accomplished without formal membership in the Project, and there is no substitute for an individual's commitment to regular, personal study. However, one of the fundamental principles of prosperity is that "exchange creates wealth" and happiness. Individual study by itself, without deliberate association and social organization cannot usher forth the revolution.

One of our most serious problems is the inferiority complex which people feel when they are not informed and organized. They dare not make a decision on these vital issues. They let other people think for them. They stumble around in the middle of the road, trying to avoid being controversial and get hit by traffic going both ways...Certainly it behooves patriotic citizens such as you to meet together to seriously consider present conditions in our beloved nation. It is imperative that American citizens become alerted and informed regarding the threat to our welfare, happiness and freedom.<sup>1</sup>

A large number of lone wolves and isolated intellectuals are not sufficient ingredients for the work of social transformation.

Man is a social animal and his associations with his fellows can be either accidental or deliberate. Deliberate action starts with individual initiative, but to bring real social change, and to ultimately claim the victory—finishing what the American Founders started—individual initiative must quickly expand to include the deliberate organization of a statistically significant group of like-minded individuals who voluntarily choose to work together to bring about the needed reforms.

One of the great dangers of teaching the principles of individualism, which are central to the universal cause of liberty, is focusing so much on these basic truths that other equally valuable truths related to exchange, stewardship and organized effort are ignored or underemphasized.

Imagine the fate of the American Revolution if Jefferson, Franklin, Adams, Washington, Paine, Jay, Madison and their colleagues would have remained aloof from their fellow citizens, never coming together in a deliberate and organized fashion to draft the Declaration of Independence or the Constitution of the United States.

The battle for freedom is a very real battle and the soldiers in the battle

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<sup>1</sup> Ezra Taft Benson, "Stand Up For Freedom." Feb. 11, 1996

must be strong, self-reliant individuals who are able, willing and effective at organizing with their friends and associates.

A conceptual aggregate of well trained snipers spread across the land is no match for a well organized and united band of free men and women voluntarily organizing themselves together in a deliberate movement for freedom.

All excuses aside, membership in the FreeCapitalist Project can magnify individual efforts to become informed and at the same time enables capitalist minded individuals the opportunity to organize effectively in the battle for liberty, personal prosperity and the restoration of Constitutional government in America and the general cause of freedom abroad.

## 9. INVOLVEMENT IN A SYSTEMATIC EFFORT

Anyone who has developed a love for the principles of prosperity and the work of revolution started by the American Founders has, at one point or another, come up against the very substantial and difficult question, “Now what?”

The difficulty of the question lies in the fact that it is quite apparent to the conscious, brain-on student that building a significant social movement is not a do-it-yourself project. The lesson learned by countless organizations of the past half-century, who were also organized around the basic theme of freedom, is that if the answer to the question, “Now what?” is not specific, concrete and strategically planned—it is no answer at all. The real, concrete, and challenging answer to those who respond to the message of our Project is;

1. Complete the “Pledge Quest” which includes becoming a formal member of the Project, making a public declaration of commitment (via the FreeCapitalist pledge which is also an invitation to be held accountable by one’s like minded peers).
2. Attend local forums meetings, weekly study groups and related events.
3. Commit to a weekly pattern of individual and community civic service (starting with the Project’s New Member Quest) deliberately planned and carried out by free men and women voluntarily organized under local, community, state, regional, national and general FreeCapitalist leadership councils committed to the restoring the form of personal and social government first envisioned and defined, in the modern world, by America’s founding generation—as forty-two fundamental principles—referred to in the Project as the Prosperity Prime™ model.

## 8. DEBATING UNION & LOCAL DEBATE CLUBS

All members of the Project are organized into local forums, where the National FreeCapitalist Debating Union sponsors local debate clubs. Individual members of each FreeCapitalist forum are provided the opportunity to participate in debate clubs, to learn how to effectively improve their ability to research important issues, develop strategic approaches to public policy, and to develop and/or refine public speaking skills.

In conjunction with American Founders University, local forums, community councils and the national FreeCapitalist Council regularly sponsor academic debate tournaments and public debating activities.

The Project promotes Policy, Value, and Parliamentary debate genres and is currently working to build mutually beneficial relationships with academic institutions across America and Europe that already offer (or have an interest in offering) such programs to their students.

The battle consists above all, of providing the country (or all those within hearing) with ideological answers—a field of action from which the older generation has deserted under fire. Ideas cannot be fought except by means of better ideas. The battle consists, not of opposing, but of exposing; not of denouncing, but of disproving; not of evading, but of boldly proclaiming a full, consistent, and radical alternative. This does not mean that the rational students should enter debates with the rebels or attempt to convert them: one cannot argue with self-confessed irrationalists.

The goal of an ideological battle is to enlighten the vast, helpless, bewildered majority in the universities—and in the country at large—or rather, the minds of those among the majority who are struggling to find answers or those who, having heard nothing but collectivist sophistries for years, have withdrawn in revulsion and given up... But in order to be heard, one must have something to say. To have that, one must know one's case. One must know it fully, logically, consistently, all the way down to philosophical fundamentals.<sup>2</sup>

A social movement is, at its core about persuasion. Persuading others to come to the same conclusions about the fundamental threats to liberty and the deliberate action necessary to correct humanity's course is essential to our efforts. This means that many of the members of our Project will have to become articulate, well educated, and willing to engage in public discussions and debates.

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<sup>2</sup> Ayn Rand, "The Cashing-In: The Student 'Rebellion'." *Capitalism: The Unknown Ideal* (New York: Penguin Group, 1967) p. 268

Those with the desire to do this through writing, speeches, and through elective office will have to be highly skilled in order to be effective against the rhetoric of socialism, collectivism, and tribalism that has been refined to a science over the last several decades by the enemies of freedom.

Those who do not have an interest in public speaking will still have to become skilled at discerning between truth and error, effective at supporting those who advocate for the truth, and willing to assist where possible in the effort to get out the message of the Project.

If you like condensations (provided you bear in mind their full meaning), I will say: when you ask “What can one do?” — the answer is “SPEAK” (provided you know what you are saying.) A few suggestions: do not wait for a national audience. Speak on any scale open to you, large or small—to your friends, your associates, your professional organizations, or any legitimate public forum. You can never tell when your words will reach the right mind at the right time.

...The opportunities to speak are all around you...

Do not “proselytize” indiscriminately, i.e., do not force discussions or arguments on those who are not interested or not willing to argue. It is not your job to save everyone’s soul. If you do the things that are in your power, you will not feel guilty about not doing—“somehow”—the things that are not...<sup>3</sup>

## 7. FRATERNITY, ASSOCIATION & NETWORKING

FreeCapitalist forums, with the related Faire Action, Study Group, and Debate club meetings provide a powerful opportunity for like-minded individuals to form important relationships and alliances.

Because man is a social being, success in any significant venture in life is contingent upon key, positive relationships. Accordingly, when a man or woman who loves freedom and who feels motivated by deep conviction to act in the world, his or her success will be determined, to a very large extent, by the commitment he or she makes to deliberately cultivate and maintain an ever expanding list of personal contacts, associates and friends.

The benefits of social networking are almost never apparent in the short term, and are often overlooked by those whose own weakness causes them to recoil at social involvement. But, it is the producer who successfully builds upon the

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<sup>3</sup> Ayn Rand, “What Can One Do?” *Philosophy: Who Needs It* (New York: Penguin Group, 1984) p. 202

principle that “people are assets” who accomplishes what others only dream of. Formal membership in the FreeCapitalist Project is a unique method for building such relationships regardless of a member’s profession, vocation or other involvement in outside ventures.

One of the great difficulties facing those who love freedom is the all too frequent feeling of being alone. ***Active membership in the Project assures that there is never a week that passes in the life of Project member when this feeling of being isolated or alone is left un-confronted.*** This is the benefit of unique fraternity and positive association with motivated, sincere, and like-minded individuals.

No form of human relationship is as profitable as that through which men exchange useful thoughts, and it may be surprising but true that one may acquire from the mind of the humblest person ideas of the first magnitude of importance.<sup>4</sup>

Capitalists are increasingly attacked in modern society by brain-off neighbors, uninformed friends, local media, and government bureaucrats. These attacks can be devastating and permanently debilitating without the social support of like-minded associates.

More than half the Thirteen Principles of Prosperity™ described in the Prosperity Prime™ model are realized through healthy, productive relationships.

In contrast, the man who—through constant exposure to the dominant paradigm of scarcity—succumbs to the temptation of isolation, shuts himself up (whether out of fear, frustration, discouragement or disbelief) and becomes selfish, discouraged, and narrow in his views on life.

All of society’s Prime Movers regularly interact through some resource that enables like-minded individuals to associate and work together with friends and neighbors under circumstances that can lead to meaningful exchange of thoughts, ideas, and convictions for the sake of mutual friendship, support and understanding. This is one of the most powerful benefits of active membership and participation in the local forums of the FreeCapitalist Project.

## 6. THE FREE ENTERPRISE UNION & MEMBER BENEFITS

FreeCapitalist Forums build relationships in their local communities with local businesses through the Free Enterprise Union program. The Free Enterprise Union consists of local businesses—where the owner/proprietor is a member of the Project—that have agreed to provide some benefit or privilege to members of the Project beyond what is readily available to customers from the general public.

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<sup>4</sup> Andrew Carnegie quoted by Napoleon Hill, “Analysis of the Master-mind Principle” *Master-Key to Riches* (New York: Ballantine Books, 1965) p. 100.



Such benefits can include everything from discounted meals at local restaurants to unique opportunities offered through the services of supporting attorneys and accountants.

The Free Enterprise Union program also creates an environment where local business owners and entrepreneurs can freely identify themselves as supporters of the Project, and where business owners can identify fellow constituents for social, community and political activities.

## 5. EDUCATION & AMERICAN FOUNDERS UNIVERSITY

Members of the Project are eligible to attend classes and purchase distance learning courses from American Founders University. Effective July 23, 2008 the University has added, membership in the Project as an essential pre-requisite for admission. Additionally, all curriculums at AFU now include PREC1500-1630, “The 13 Principles of Prosperity™” (the beginning level of the Prosperity Prime™ model) as required pre-requisite.

A principle is “a fundamental, primary, or general truth, on which other truths depend.” Thus a principle is an abstraction which subsumes a great number of concretes. It is only by means of principles that one can set one’s long-range goals and evaluate the concrete alternatives of any given moment. It is only principles that enable a man to plan his future and to achieve it.<sup>5</sup>

Members of the Project also receive two complimentary courses from AFU as part of their membership package. The first course PPCA1001, entitled “To the Producers” (also sometimes referred to as the Primer Course) is a thirteen-week series offered through the local forum study groups and supplemented by assignments, tests and related materials on the AFU distance learning website. The second course, PPCA1050 titled “Introduction to Free Enterprise and Capitalism” is a twenty week distance learning course, offered through AFU on-line.

A man’s [educational] program should be as carefully planned as his daily diet, for that too is food, without which he cannot grow mentally.<sup>6</sup>

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<sup>5</sup> Ayn Rand, “The Anatomy of Compromise.” *Capitalism: The Unknown Ideal* (New York: Penguin Group, 1967) p. 144.

<sup>6</sup> Andrew Carnegie quoted by Napoleon Hill, “Analysis of the Master-mind Principle” *Master-Key to Riches* (New York: Ballantine Books, 1965) p. 97.

#### 4. CIVIC SERVICE INVOLVEMENT & PROSPERITY QUEST™

Members of the FreeCapitalist Project have a unique opportunity to understand and participate in meaningful individual and community civic service. However, most Americans don't understand what civic service is, and therefore most don't spend any significant time involved in it.

Because agency implies stewardship, individual members of every community have an undeniable responsibility as citizens. This responsibility can best be described as civic duty. Membership in the FreeCapitalist Project enables members to identify and pursue meaningful civic service which improves their own lives and which enables them to act in harmony with other like-minded individuals to seek solutions to the problems, which beset their local communities, cities and states.

Responsible citizens cannot ignore the many practical problems that require solution, and it will take a producer revolution, committed to the principle of civic responsibility, to effectively address the challenges of our day. Through the Prosperity Quest™ program, beginning with their first new member quest, members of the Project learn how to eschew personal reticence and to do their part in joining and leading in causes which are consistent with the principles of prosperity.

A re-commitment to the correct idea of individual and community based civic service is essential if the original vision and hope for America and the universal Cause of Liberty is to survive.

The word "civic" comes from the Latin word "civicus" (root "civis") meaning "of, relating to, or befitting citizens as individuals." "Service," in its most relevant context has reference to the idea of "creating value for another." The concept of civic service can therefore be broken down into two key components.

- First and foremost, civic service has to do with helping improve "citizens as individuals."
- Second, it has to do with citizens working in concert, in a voluntary capacity, to create value for their community.

In order to clearly orchestrate civic service related to both the individual and the community, the Project has partnered with American Founders University to create the Prosperity Quest™ program.

Using the gaming convention of 'questing' participants in Prosperity Quest are challenged to accomplish specific requirements that range from the abstract to hands-on marketplace activity.

The program offers participants a unique process for extraordinary personal growth in the form of both higher income and increased human life value.

Core quests often involve courses offered through American Founders University, with the entire Prosperity Quest program based upon implementing and applying the Prosperity Prime™ model.

Think it over. Consider the subject, check your premises, check past history and find out whether it is true that men can never be free. It isn't true, because they have been. Find out what made it possible. See for yourself. And then if you are convinced—rationally convinced—then let us save the world together. We still have time. To quote Galt once more, “such is the choice before you. Let your mind and your love of existence decide.”<sup>7</sup>

### 3. LEADERSHIP OPPORTUNITIES

There are many people who have come to the conclusion that culturally, economically, and politically the modern world has been headed down the fast track—away from the principle-centered foundation of freedom, prosperity and peace. There exists a larger number of citizens who already believe that it will take a revolution of some kind or another to return us to the path laid out by America's Founders. Yet, unfortunately, there are not many in the present day who know—practically—what to do.

The most common course of action for those who love freedom but who have either succumbed to the idea that the war is lost or who simply can't fathom a possible solution—has been to ignore the practical efforts essential to building a legitimate social movement, and to instead focus on speaking up in sporadic venues here or there, spending the balance of their free time on personal study and personal advocacy alone.

Once in a while, the people who have chosen this course get worked up enough to express their views about a political event or some long-shot candidate. But, those who have been doing this for the last several decades have certainly discovered that, holed up in their private little caves (metaphorically speaking)—the very pressing trend away from the core principles of liberty only picks up steam and momentum, growing stronger and strong by the day.

These individuals and their counterparts who have not given up hope (along with those who are just now waking up to the awfulness of our present situation), if they are willing to commit themselves to a deliberate course of action, have an unparalleled opportunity as members of the FreeCapitalist Project to lead.

Principle-centered leadership however, requires having an answer to the underlying implications of the questions, “leading whom?” and “to what end?”

Leadership, for the sake of power, is a formula for tyranny no matter how well-intentioned or rhetorically skilled the proponent and no matter how attractive or powerful is the appeal of his stated objectives .

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<sup>7</sup> Ayn Rand, “Faith vs. Force” *Philosophy: Who Needs It* (New York: Penguin Group, 1984) p. 75-76.

It is a mistake to think that an intellectual movement requires some special duty or self-sacrificial effort on your part. It requires something much more difficult: a profound conviction that ideas are important to you and to your own life. If you integrate that conviction to every aspect of your life, you will find many opportunities to enlighten others.<sup>8</sup>

When speaking out for freedom, when standing up for liberty, when attracting the attention of those who are newly awakening to the real situation before us, it is essential that our leaders are measured by their effectiveness in accomplishing very specific, organized and systematic objectives.

In the Project, committed and active members can become leaders in a multitude of ways. Each local forum consists of a three-person presidency selected from the local membership. Each local forum also employs a “Faire Action Community Leader,” at least one “Study Group Facilitator,” and at least one “Debate Team Captain.”

In addition to these leadership opportunities individual members are challenged, through the Prosperity Quest™ program to be an example and leader among their peers, and all active members can earn the opportunity to serve in local community, county, state, regional and national FreeCapitalist Councils.

In the work to restore and preserve individual liberties, leadership is a specific conceptual formation that means leading a specific group of people to accomplish a specific list of concrete social objectives. The FreeCapitalist Project provides a unique and innumerable number of such leadership opportunities to its motivated and committed members.

## 2. PERSONAL SUPPORT & MENTORING

In addition to the formal classes through AFU, the Forum study groups, the Prosperity Quest program and even the Prosperity Quest Mentoring program (which is a one of a kind 4-year program offered through AFU), there are also more intimate personal mentoring and support opportunities available to active members of the Project.

All of us are where we are in life because of the way we think. The consequence of this is that changing our life trajectory, correcting our course, or improving our performance is something done best with at least some external stimulation.

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<sup>8</sup> Ayn Rand, “What Can One Do?” *Philosophy: Who Needs It* (New York: Penguin Group, 1984) p. 203.

Membership in the FreeCapitalist Project not only provides an opportunity for social connections and networking but as members progress in their own efforts to improve their lives, they also have the opportunity to receive real mentoring from their sponsors, from fellow members, from their forum leaders, and formally through the many programs already described.

The challenge with peer support and formal mentoring is that the general habit of man is to think that we know how things “should be” and we therefore create expectations in our mind and have a tendency to critically judge those who offer us support or who we initially view as potential mentors.

The problem this habit creates is obvious; for if our judgments (and our thinking) were as effective as we normally pretend, we wouldn’t be looking for support or mentoring in the first place.

Membership in the FreeCapitalist Project provides both formal mentoring opportunities as well as an informal personal support element too often missing from the lives of average citizens.

In the Project members have the opportunity to share common experiences, support each other in their personal growth and to lend insights and understanding to their fellow members.

## 1. SUPPORTING THE CAUSE OF FREEDOM

The most important reason to join the FreeCapitalist Project is to personally support the cause of Freedom. There exists no shortage of talk in our world about freedom and prosperity. But the real work of the revolution being advanced by the Project takes more than lip service. In addition to the hard work and support of our membership, which is the core indicator of our ultimate potential as an organization, the monthly membership dues paid by members supports the building and growth of the Project’s infrastructure.

Individuals who choose to join the Project are also choosing in a very modest but deliberate way to support the many thousands of individuals, who are working with us in advancing the cause of liberty,

No American is worthy of citizenship in this great land who refuses to take an active interest in these important matters...Stand up for freedom, no matter what the cost. It can help to save your soul and maybe your country...May God give us the wisdom to recognize the danger, the dangers of complacency, the threat to our freedom and the strength to meet this danger courageously.<sup>9</sup>

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<sup>9</sup> Ezra Taft Benson, “Stand Up for Freedom.” Feb. 11, 1966

## SUMMARY

On a regular basis people ask about the FreeCapitalist Project and what it means to be a member. Sometimes the question is asked in the context of, “Is it really worth the monthly dues I’m required to pay?”

Over time, as I have thought seriously about this question my answers have become less to do with the benefits members receive (the property value side of the exchange) and much more about the value created through membership in the program (the human life value side of the equation.)

I have thought a lot about the different types of memberships I belong to and what I get in exchange for my membership. Without fail the most valuable memberships in my life are those where, what I receive from my membership is of a permanent and lasting value.

So it is with the FreeCapitalist Project. Membership in the Project is about a cause. It’s about principles and the very real work of a building a revolution. Some will not understand, some will search endlessly for tricks or techniques to make money or to win elections or to become popular with certain social circles. These are not the “benefits” that motivate the sincere members of the FreeCapitalist Project.

The time for revolution is at hand. The work of building this revolution is hard, demanding and in some very important ways, risky. It takes a person who has thought a lot about his personal mission in life to remain committed to a cause like the FreeCapitalist Project. Looking at the many difficulties growing ever more prominent in the world around us, many good men and women seem to think that there is no use in standing up for the fight. Others question their own ability to make a difference. One of my favorite quotes that I like to relate to the challenge ahead, is from an author I discovered long before I was even aware of the battle in which we are now engaged.

How can you say the door cannot be opened until your knuckles  
are bloody, till your head is bruised, till your muscles are sore?  
It can be done.<sup>10</sup>

The FreeCapitalists are a group of men and women who are willing to *knock until their knuckles are bloody*. They are also a group of citizens who love their lives, who are building families, who are committed to living principle-centered lives and who above all these, are determined to be free.

Not everyone really means what they say when they say they want to prosper. Not everyone who loves the Constitution is willing to seriously invest in becoming effective at defending it and making its principles popular. It is half of the battle to “know the truth” but it is fully another half to stay in the game to win.

Not everyone is mentally prepared to be a member of the Project, to take

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<sup>10</sup> Spencer W. Kimball, *The Miracle of Forgiveness* (Salt Lake City: Bookcraft, 1969) p. 78

the pledge, to regularly attend local forum meetings and activities, to participate in a study group, to work at building relationships with others who are committed to freedom and prosperity, to make a personal commitment to civic service and to add a substantial volume to his or her personal reading curriculum.

To become free and prosperous individually requires a deep and sincere conviction. To usher forth the moral revolution at the center of the mission of the FreeCapitalist Project requires a cacophony of individuals holding just such convictions, working together to bring about the very real work of a fundamental social transformation.

Too many people, who want constantly to stand for something, consistently neglect or reject very real opportunities to stand for freedom. To those whose convictions run deep, who have a desire to be free, who love their lives and are willing to fight for this moral revolution, my invitation is sincere and personal—Will you join in our effort and volunteer your talents and abilities to help us succeed in this bold undertaking? I believe the reason above all others to join in the project is that we can do it, we can win this battle and in the end, I believe it will matter to us and to our posterity.

For those who answer my invitation in the affirmative, I look forward to welcoming you as the newest member of the FreeCapitalist Project.

Sincerely,

A handwritten signature in blue ink, appearing to read "C. Rick Foster". The signature is fluid and cursive, with a long, sweeping tail that extends to the right.





# DECLARATION OF INDEPENDENCE

ADOPTED IN CONGRESS  
4 JULY 1776

*The Unanimous Declaration of the Thirteen United States of America*

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, —That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. —Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be

submitted to a candid world.

- He has refused his Assent to Laws, the most wholesome and necessary for the public good.
- He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.
- He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.
- He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures.
- He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.
- He has refused for a long time, after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the mean time exposed to all the dangers of invasion from without, and convulsions within.
- He has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.
- He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.
- He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries.
- He has erected a multitude of New Offices, and sent hither swarms of Officers to harrass our people, and eat out their substance.
- He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.
- He has affected to render the Military independent of and superior to the Civil power.

- He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:
  - For Quartering large bodies of armed troops among us:
  - For protecting them, by a mock Trial, from punishment for any Murders which they should commit on the Inhabitants of these States:
  - For cutting off our Trade with all parts of the world:
  - For imposing Taxes on us without our Consent:
  - For depriving us in many cases, of the benefits of Trial by Jury:
  - For transporting us beyond Seas to be tried for pretended offences
  - For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies:
  - For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:
  - For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.
- He has abdicated Government here, by declaring us out of his Protection and waging War against us.
- He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.
- He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty & perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the Head of a civilized nation.
- He has constrained our fellow Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends and Brethren, or to fall themselves by their Hands.

- He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which, would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and of consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

*The 56 signatures on the Declaration appear in the positions indicated:*

*COLUMN 1*

**Georgia:**

Button Gwinnett  
Lyman Hall  
George Walton

*COLUMN 2*

**North Carolina:**

William Hooper  
Joseph Hewes  
John Penn

**South Carolina:**

Edward Rutledge  
Thomas Heyward, Jr.  
Thomas Lynch, Jr.  
Arthur Middleton

*COLUMN 3*

**Massachusetts:**

John Hancock  
Maryland:  
Samuel Chase  
William Paca  
Thomas Stone  
Charles Carroll of  
Carrollton

**Virginia:**

George Wythe  
Richard Henry Lee  
Thomas Jefferson  
Benjamin Harrison  
Thomas Nelson, Jr.  
Francis Lightfoot Lee  
Carter Braxton

*COLUMN 4*

**Pennsylvania:**

Robert Morris  
Benjamin Rush  
Benjamin Franklin  
John Morton  
George Clymer  
James Smith  
George Taylor  
James Wilson  
George Ross

**Delaware:**

Caesar Rodney  
George Read  
Thomas McKean

*COLUMN 5*

**New York:**

William Floyd  
Philip Livingston  
Francis Lewis  
Lewis Morris

**New Jersey:**

Richard Stockton  
John Witherspoon  
Francis Hopkinson  
John Hart  
Abraham Clark

*COLUMN 6*

**New Hampshire:**

Josiah Bartlett  
William Whipple

**Massachusetts:**

Samuel Adams  
John Adams  
Robert Treat Paine  
Elbridge Gerry

**Rhode Island:**

Stephen Hopkins  
William Ellery

**Connecticut:**

Roger Sherman  
Samuel Huntington  
William Williams  
Oliver Wolcott

**New Hampshire:**

Matthew Thornton

# THE CONSTITUTION OF THE UNITED STATES

**W**e the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

## ARTICLE. I.

### **Section. 1.**

All legislative Powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.

### **Section. 2.**

The House of Representatives shall be composed of Members chosen every second Year by the People of the several States, and the Electors in each State shall have the Qualifications requisite for Electors of the most numerous Branch of the State Legislature.

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen.

Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to the whole Number of free Persons, including those bound to Service for a Term of Years, and excluding Indians not taxed, three fifths of all other Persons. The actual Enumeration shall be made within three Years after the first Meeting of the Congress of the United

States, and within every subsequent Term of ten Years, in such Manner as they shall by Law direct. The Number of Representatives shall not exceed one for every thirty Thousand, but each State shall have at Least one Representative; and until such enumeration shall be made, the State of New Hampshire shall be entitled to chuse three, Massachusetts eight, Rhode-Island and Providence Plantations one, Connecticut five, New-York six, New Jersey four, Pennsylvania eight, Delaware one, Maryland six, Virginia ten, North Carolina five, South Carolina five, and Georgia three.

When vacancies happen in the Representation from any State, the Executive Authority thereof shall issue Writs of Election to fill such Vacancies.

The House of Representatives shall chuse their Speaker and other Officers; and shall have the sole Power of Impeachment.

**Section. 3.**

The Senate of the United States shall be composed of two Senators from each State, chosen by the Legislature thereof for six Years; and each Senator shall have one Vote.

Immediately after they shall be assembled in Consequence of the first Election, they shall be divided as equally as may be into three Classes. The Seats of the Senators of the first Class shall be vacated at the Expiration of the second Year, of the second Class at the Expiration of the fourth Year, and of the third Class at the Expiration of the sixth Year, so that one third may be chosen every second Year; and if Vacancies happen by Resignation, or otherwise, during the Recess of the Legislature of any State, the Executive thereof may make temporary Appointments until the next Meeting of the Legislature, which shall then fill such Vacancies.

No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen.

The Vice President of the United States shall be President of the Senate, but shall have no Vote, unless they be equally divided.

The Senate shall chuse their other Officers, and also a President pro tempore, in the Absence of the Vice President, or when he shall exercise the Office of President of the United States.

The Senate shall have the sole Power to try all Impeachments. When sitting for that Purpose, they shall be on Oath or Affirmation. When the President of the United States is tried, the Chief Justice shall preside: And no Person shall be convicted without the Concurrence of two thirds of the Members present.

Judgment in Cases of Impeachment shall not extend further than to removal from Office, and disqualification to hold and enjoy any Office of honor, Trust or Profit under the United States: but the Party convicted shall nevertheless be liable and subject to Indictment, Trial, Judgment and Punishment, according to Law.

**Section. 4.**

The Times, Places and Manner of holding Elections for Senators and Representatives, shall be prescribed in each State by the Legislature thereof; but the Congress may at any time by Law make or alter such Regulations, except as to the Places of chusing Senators.

The Congress shall assemble at least once in every Year, and such Meeting shall be on the first Monday in December, unless they shall by Law appoint a different Day.

**Section. 5.**

Each House shall be the Judge of the Elections, Returns and Qualifications of its own Members, and a Majority of each shall constitute a Quorum to do Business; but a smaller Number may adjourn from day to day, and may be authorized to compel the Attendance of absent Members, in such Manner, and under such Penalties as each House may provide.

Each House may determine the Rules of its Proceedings, punish its Members for disorderly Behaviour, and, with the Concurrence of two thirds, expel a Member.

Each House shall keep a Journal of its Proceedings, and from time to time publish the same, excepting such Parts as may in their Judgment require Secrecy; and the Yeas and Nays of the Members of either House on any question shall, at the Desire of one fifth of those Present, be entered on the Journal.

Neither House, during the Session of Congress, shall, without the Consent of the other, adjourn for more than three days, nor to any other Place than that in which the two Houses shall be sitting.

**Section. 6.**

The Senators and Representatives shall receive a Compensation for their Services, to be ascertained by Law, and paid out of the Treasury of the United States. They shall in all Cases, except Treason, Felony and Breach of the Peace, be privileged from Arrest during their Attendance at the Session of their respective Houses, and in going to and returning from the same; and for any Speech or Debate in either House, they shall not be questioned in any other Place.

No Senator or Representative shall, during the Time for which he was elected, be appointed to any civil Office under the Authority of the United States, which shall have been created, or the Emoluments whereof shall have been increased during such time; and no Person holding any Office under the United States, shall be a Member of either House during his Continuance in Office.



**Section. 7.**

All Bills for raising Revenue shall originate in the House of Representatives; but the Senate may propose or concur with Amendments as on other Bills.

Every Bill which shall have passed the House of Representatives and the Senate, shall, before it become a Law, be presented to the President of the United States: If he approve he shall sign it, but if not he shall return it, with his Objections to that House in which it shall have originated, who shall enter the Objections at large on their Journal, and proceed to reconsider it. If after such Reconsideration two thirds of that House shall agree to pass the Bill, it shall be sent, together with the Objections, to the other House, by which it shall likewise be reconsidered, and if approved by two thirds of that House, it shall become a Law. But in all such Cases the Votes of both Houses shall be determined by yeas and Nays, and the Names of the Persons voting for and against the Bill shall be entered on the Journal of each House respectively. If any Bill shall not be returned by the President within ten Days (Sundays excepted) after it shall have been presented to him, the Same shall be a Law, in like Manner as if he had signed it, unless the Congress by their Adjournment prevent its Return, in which Case it shall not be a Law.

Every Order, Resolution, or Vote to which the Concurrence of the Senate and House of Representatives may be necessary (except on a question of Adjournment) shall be presented to the President of the United States; and before the Same shall take Effect, shall be approved by him, or being disapproved by him, shall be re-passed by two thirds of the Senate and House of Representatives, according to the Rules and Limitations prescribed in the Case of a Bill.

**Section. 8.**

The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defence and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;

To borrow Money on the credit of the United States;

To regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes;

To establish an uniform Rule of Naturalization, and uniform Laws on the subject of Bankruptcies throughout the United States;

To coin Money, regulate the Value thereof, and of foreign Coin, and fix the Standard of Weights and Measures;

To provide for the Punishment of counterfeiting the Securities and current Coin of the United States;

To establish Post Offices and post Roads;

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;

To constitute Tribunals inferior to the supreme Court;

To define and punish Piracies and Felonies committed on the high Seas, and Offences against the Law of Nations;

To declare War, grant Letters of Marque and Reprisal, and make Rules concerning Captures on Land and Water;

To raise and support Armies, but no Appropriation of Money to that Use shall be for a longer Term than two Years;

To provide and maintain a Navy;

To make Rules for the Government and Regulation of the land and naval Forces;

To provide for calling forth the Militia to execute the Laws of the Union, suppress Insurrections and repel Invasions;

To provide for organizing, arming, and disciplining, the Militia, and for governing such Part of them as may be employed in the Service of the United States, reserving to the States respectively, the Appointment of the Officers, and the Authority of training the Militia according to the discipline prescribed by Congress;

To exercise exclusive Legislation in all Cases whatsoever, over such District (not exceeding ten Miles square) as may, by Cession of particular States, and the Acceptance of Congress, become the Seat of the Government of the United States, and to exercise like Authority over all Places purchased by the Consent of the Legislature of the State in which the Same shall be, for the Erection of Forts, Magazines, Arsenals, dock-Yards, and other needful Buildings;--And

To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all other Powers vested by this Constitution in the Government of the United States, or in any Department or Officer thereof.

**Section. 9.**

The Migration or Importation of such Persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the Year one thousand eight hundred and eight, but a Tax or duty may be imposed on such Importation, not exceeding ten dollars for each Person.

The Privilege of the Writ of Habeas Corpus shall not be suspended, unless when in Cases of Rebellion or Invasion the public Safety may require it.

No Bill of Attainder or ex post facto Law shall be passed.

No Capitation, or other direct, Tax shall be laid, unless in Proportion to the Census or enumeration herein before directed to be taken.

No Tax or Duty shall be laid on Articles exported from any State.

No Preference shall be given by any Regulation of Commerce or Revenue

to the Ports of one State over those of another; nor shall Vessels bound to, or from, one State, be obliged to enter, clear, or pay Duties in another.

No Money shall be drawn from the Treasury, but in Consequence of Appropriations made by Law; and a regular Statement and Account of the Receipts and Expenditures of all public Money shall be published from time to time.

No Title of Nobility shall be granted by the United States: And no Person holding any Office of Profit or Trust under them, shall, without the Consent of the Congress, accept of any present, Emolument, Office, or Title, of any kind whatever, from any King, Prince, or foreign State.

**Section. 10.**

No State shall enter into any Treaty, Alliance, or Confederation; grant Letters of Marque and Reprisal; coin Money; emit Bills of Credit; make any Thing but gold and silver Coin a Tender in Payment of Debts; pass any Bill of Attainder, ex post facto Law, or Law impairing the Obligation of Contracts, or grant any Title of Nobility.

No State shall, without the Consent of the Congress, lay any Imposts or Duties on Imports or Exports, except what may be absolutely necessary for executing it's inspection Laws: and the net Produce of all Duties and Imposts, laid by any State on Imports or Exports, shall be for the Use of the Treasury of the United States; and all such Laws shall be subject to the Revision and Controul of the Congress.

No State shall, without the Consent of Congress, lay any Duty of Tonnage, keep Troops, or Ships of War in time of Peace, enter into any Agreement or Compact with another State, or with a foreign Power, or engage in War, unless actually invaded, or in such imminent Danger as will not admit of delay.

**ARTICLE. II.**

**Section. 1.**

The executive Power shall be vested in a President of the United States of America. He shall hold his Office during the Term of four Years, and, together with the Vice President, chosen for the same Term, be elected, as follows:

Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress: but no Senator or Representative, or Person holding an Office of Trust or Profit under the United States, shall be appointed an Elector.

The Electors shall meet in their respective States, and vote by Ballot for two Persons, of whom one at least shall not be an Inhabitant of the same State with themselves. And they shall make a List of all the Persons voted for, and of the Number of Votes for each; which List they shall sign and certify, and transmit

sealed to the Seat of the Government of the United States, directed to the President of the Senate. The President of the Senate shall, in the Presence of the Senate and House of Representatives, open all the Certificates, and the Votes shall then be counted. The Person having the greatest Number of Votes shall be the President, if such Number be a Majority of the whole Number of Electors appointed; and if there be more than one who have such Majority, and have an equal Number of Votes, then the House of Representatives shall immediately chuse by Ballot one of them for President; and if no Person have a Majority, then from the five highest on the List the said House shall in like Manner chuse the President. But in chusing the President, the Votes shall be taken by States, the Representation from each State having one Vote; A quorum for this purpose shall consist of a Member or Members from two thirds of the States, and a Majority of all the States shall be necessary to a Choice. In every Case, after the Choice of the President, the Person having the greatest Number of Votes of the Electors shall be the Vice President. But if there should remain two or more who have equal Votes, the Senate shall chuse from them by Ballot the Vice President.

The Congress may determine the Time of chusing the Electors, and the Day on which they shall give their Votes; which Day shall be the same throughout the United States.

No Person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty five Years, and been fourteen Years a Resident within the United States.

In Case of the Removal of the President from Office, or of his Death, Resignation, or Inability to discharge the Powers and Duties of the said Office, the Same shall devolve on the Vice President, and the Congress may by Law provide for the Case of Removal, Death, Resignation or Inability, both of the President and Vice President, declaring what Officer shall then act as President, and such Officer shall act accordingly, until the Disability be removed, or a President shall be elected.

The President shall, at stated Times, receive for his Services, a Compensation, which shall neither be increased nor diminished during the Period for which he shall have been elected, and he shall not receive within that Period any other Emolument from the United States, or any of them.

Before he enter on the Execution of his Office, he shall take the following Oath or Affirmation:--"I do solemnly swear (or affirm) that I will faithfully execute the Office of President of the United States, and will to the best of my Ability, preserve, protect and defend the Constitution of the United States."

**Section. 2.**

The President shall be Commander in Chief of the Army and Navy of the United States, and of the Militia of the several States, when called into the actual Service of the United States; he may require the Opinion, in writing, of the principal Officer in each of the executive Departments, upon any Subject relating to the Duties of their respective Offices, and he shall have Power to grant Reprieves and Pardons for Offences against the United States, except in Cases of Impeachment.

He shall have Power, by and with the Advice and Consent of the Senate, to make Treaties, provided two thirds of the Senators present concur; and he shall nominate, and by and with the Advice and Consent of the Senate, shall appoint Ambassadors, other public Ministers and Consuls, Judges of the supreme Court, and all other Officers of the United States, whose Appointments are not herein otherwise provided for, and which shall be established by Law: but the Congress may by Law vest the Appointment of such inferior Officers, as they think proper, in the President alone, in the Courts of Law, or in the Heads of Departments.

The President shall have Power to fill up all Vacancies that may happen during the Recess of the Senate, by granting Commissions which shall expire at the End of their next Session.

**Section. 3.**

He shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper; he shall receive Ambassadors and other public Ministers; he shall take Care that the Laws be faithfully executed, and shall Commission all the Officers of the United States.

**Section. 4.**

The President, Vice President and all civil Officers of the United States, shall be removed from Office on Impeachment for, and Conviction of, Treason, Bribery, or other high Crimes and Misdemeanors.

## ARTICLE III.

### Section. 1.

The judicial Power of the United States shall be vested in one supreme Court, and in such inferior Courts as the Congress may from time to time ordain and establish. The Judges, both of the supreme and inferior Courts, shall hold their Offices during good Behaviour, and shall, at stated Times, receive for their Services a Compensation, which shall not be diminished during their Continuance in Office.

### Section. 2.

The judicial Power shall extend to all Cases, in Law and Equity, arising under this Constitution, the Laws of the United States, and Treaties made, or which shall be made, under their Authority;--to all Cases affecting Ambassadors, other public Ministers and Consuls;--to all Cases of admiralty and maritime Jurisdiction;--to Controversies to which the United States shall be a Party;--to Controversies between two or more States;-- between a State and Citizens of another State;--between Citizens of different States;--between Citizens of the same State claiming Lands under Grants of different States, and between a State, or the Citizens thereof, and foreign States, Citizens or Subjects.

In all Cases affecting Ambassadors, other public Ministers and Consuls, and those in which a State shall be Party, the supreme Court shall have original Jurisdiction. In all the other Cases before mentioned, the supreme Court shall have appellate Jurisdiction, both as to Law and Fact, with such Exceptions, and under such Regulations as the Congress shall make.

The Trial of all Crimes, except in Cases of Impeachment, shall be by Jury; and such Trial shall be held in the State where the said Crimes shall have been committed; but when not committed within any State, the Trial shall be at such Place or Places as the Congress may by Law have directed.

### Section. 3.

Treason against the United States, shall consist only in levying War against them, or in adhering to their Enemies, giving them Aid and Comfort. No Person shall be convicted of Treason unless on the Testimony of two Witnesses to the same overt Act, or on Confession in open Court.

The Congress shall have Power to declare the Punishment of Treason, but no Attainder of Treason shall work Corruption of Blood, or Forfeiture except during the Life of the Person attainted.

## ARTICLE. IV.

### Section. 1.

Full Faith and Credit shall be given in each State to the public Acts, Records, and judicial Proceedings of every other State. And the Congress may by general Laws prescribe the Manner in which such Acts, Records and Proceedings shall be proved, and the Effect thereof.

### Section. 2.

The Citizens of each State shall be entitled to all Privileges and Immunities of Citizens in the several States.

A Person charged in any State with Treason, Felony, or other Crime, who shall flee from Justice, and be found in another State, shall on Demand of the executive Authority of the State from which he fled, be delivered up, to be removed to the State having Jurisdiction of the Crime.

No Person held to Service or Labour in one State, under the Laws thereof, escaping into another, shall, in Consequence of any Law or Regulation therein, be discharged from such Service or Labour, but shall be delivered up on Claim of the Party to whom such Service or Labour may be due.

### Section. 3.

New States may be admitted by the Congress into this Union; but no new State shall be formed or erected within the Jurisdiction of any other State; nor any State be formed by the Junction of two or more States, or Parts of States, without the Consent of the Legislatures of the States concerned as well as of the Congress.

The Congress shall have Power to dispose of and make all needful Rules and Regulations respecting the Territory or other Property belonging to the United States; and nothing in this Constitution shall be so construed as to Prejudice any Claims of the United States, or of any particular State.

### Section. 4.

The United States shall guarantee to every State in this Union a Republican Form of Government, and shall protect each of them against Invasion; and on Application of the Legislature, or of the Executive (when the Legislature cannot be convened), against domestic Violence.

## ARTICLE. V.

The Congress, whenever two thirds of both Houses shall deem it necessary, shall propose Amendments to this Constitution, or, on the Application of the Legislatures of two thirds of the several States, shall call a Convention for proposing Amendments, which, in either Case, shall be valid to all Intents and

Purposes, as Part of this Constitution, when ratified by the Legislatures of three fourths of the several States, or by Conventions in three fourths thereof, as the one or the other Mode of Ratification may be proposed by the Congress; Provided that no Amendment which may be made prior to the Year One thousand eight hundred and eight shall in any Manner affect the first and fourth Clauses in the Ninth Section of the first Article; and that no State, without its Consent, shall be deprived of its equal Suffrage in the Senate.

#### ARTICLE. VI.

All Debts contracted and Engagements entered into, before the Adoption of this Constitution, shall be as valid against the United States under this Constitution, as under the Confederation.

This Constitution, and the Laws of the United States which shall be made in Pursuance thereof; and all Treaties made, or which shall be made, under the Authority of the United States, shall be the supreme Law of the Land; and the Judges in every State shall be bound thereby, any Thing in the Constitution or Laws of any State to the Contrary notwithstanding.

The Senators and Representatives before mentioned, and the Members of the several State Legislatures, and all executive and judicial Officers, both of the United States and of the several States, shall be bound by Oath or Affirmation, to support this Constitution; but no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.

#### ARTICLE. VII.

The Ratification of the Conventions of nine States, shall be sufficient for the Establishment of this Constitution between the States so ratifying the Same.

The Word, "the," being interlined between the seventh and eighth Lines of the first Page, the Word "Thirty" being partly written on an Erasure in the fifteenth Line of the first Page, The Words "is tried" being interlined between the thirty second and thirty third Lines of the first Page and the Word "the" being interlined between the forty third and forty fourth Lines of the second Page.

Attest William Jackson Secretary

Done in Convention by the Unanimous Consent of the States present the Seventeenth Day of September in the Year of our Lord one thousand seven hundred and Eighty seven and of the Independence of the United States of America the Twelfth In witness whereof We have hereunto subscribed our Names,

G. Washington  
*Presidt and deputy from Virginia*



**Delaware**

Geo: Read  
 Gunning Bedford jun  
 John Dickinson  
 Richard Bassett  
 Jaco: Broom

**Maryland**

James McHenry  
 Dan of St Thos. Jenifer  
 Danl. Carroll

**Virginia**

John Blair  
 James Madison Jr.

**North Carolina**

Wm. Blount  
 Richd. Dobbs Spaight  
 Hu Williamson

**South Carolina**

J. Rutledge  
 Charles Cotesworth Pinckney  
 Charles Pinckney  
 Pierce Butler

**Georgia**

William Few  
 Abr Baldwin

**New Hampshire**

John Langdon  
 Nicholas Gilman

**Massachusetts**

Nathaniel Gorham  
 Rufus King

**Connecticut**

Wm. Saml. Johnson  
 Roger Sherman

**New York**

Alexander Hamilton

**New Jersey**

Wil: Livingston  
 David Brearley  
 Wm. Paterson  
 Jona: Dayton

**Pennsylvania**

B Franklin  
 Thomas Mifflin  
 Robt. Morris  
 Geo. Clymer  
 Thos. FitzSimons  
 Jared Ingersoll  
 James Wilson  
 Gouv Morris

**THE AMENDMENTS TO THE CONSTITUTION OF THE  
UNITED STATES AS RATIFIED BY THE STATES**

**THE PREAMBLE TO THE BILL OF RIGHTS**

**Congress of the United States**

begun and held at the City of New-York, on Wednesday the fourth of March, one thousand seven hundred and eighty nine.

**THE** Conventions of a number of the States, having at the time of their adopting the Constitution, expressed a desire, in order to prevent misconstruction or abuse of its powers, that further declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best ensure the beneficent ends of its institution.

**RESOLVED** by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of both Houses concurring, that the following Articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States, all, or any of which Articles, when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution; viz.

**ARTICLES** in addition to, and Amendment of the Constitution of the United States of America, proposed by Congress, and ratified by the Legislatures of the several States, pursuant to the fifth Article of the original Constitution.

**THE BILL OF RIGHTS**

**AMENDMENT I**

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

**AMENDMENT II**

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

## AMENDMENT III

No Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

## AMENDMENT IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

## AMENDMENT V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

## AMENDMENT VI

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the Assistance of Counsel for his defence.

## AMENDMENT VII

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury, shall be otherwise re-examined in any Court of the United States, than according to the rules of the common law.

AMENDMENT VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

AMENDMENT IX

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

AMENDMENT X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.

## AMENDMENTS XI-XXVII

## AMENDMENT XI

Passed by Congress March 4, 1794. Ratified February 7, 1795. Note: Article III, section 2, of the Constitution was modified by amendment 11.

The Judicial power of the United States shall not be construed to extend to any suit in law or equity, commenced or prosecuted against one of the United States by Citizens of another State, or by Citizens or Subjects of any Foreign State.

## AMENDMENT XII

Passed by Congress December 9, 1803. Ratified June 15, 1804. Note: A portion of Article II, section 1 of the Constitution was superseded by the 12th amendment.

The Electors shall meet in their respective states and vote by ballot for President and Vice-President, one of whom, at least, shall not be an inhabitant of the same state with themselves; they shall name in their ballots the person voted for as President, and in distinct ballots the person voted for as Vice-President, and they shall make distinct lists of all persons voted for as President, and of all persons voted for as Vice-President, and of the number of votes for each, which lists they shall sign and certify, and transmit sealed to the seat of the government of the United States, directed to the President of the Senate; — the President of the Senate shall, in the presence of the Senate and House of Representatives, open all the certificates and the votes shall then be counted; — The person having the greatest number of votes for President, shall be the President, if such number be a majority of the whole number of Electors appointed; and if no person have such majority, then from the persons having the highest numbers not exceeding three on the list of those voted for as President, the House of Representatives shall choose immediately, by ballot, the President. But in choosing the President, the votes shall be taken by states, the representation from each state having one vote; a quorum for this purpose shall consist of a member or members from two-thirds of the states, and a majority of all the states shall be necessary to a choice. [And if the House of Representatives shall not choose a President whenever the right of choice shall devolve upon them, before the fourth day of March next following, then the Vice-President shall act as President, as in case of the death or other constitutional disability of the President. —]\* The person having the greatest number of votes as Vice-President, shall be the Vice-President, if such number be a majority of the whole number of Electors appointed, and if no person have a majority, then from the two highest numbers on the list, the Senate shall choose the Vice-President; a quorum for the purpose shall consist of two-thirds of the whole number of Senators, and a majority of the whole number shall be necessary to a choice. But no person constitutionally ineligible to the office of President shall be eligible to that of Vice-President of the United States. \*Superseded by section 3

of the 20th amendment.

#### AMENDMENT XIII

Passed by Congress January 31, 1865. Ratified December 6, 1865. Note: A portion of Article IV, section 2, of the Constitution was superseded by the 13th amendment.

**Section 1.**

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

**Section 2.**

Congress shall have power to enforce this article by appropriate legislation.

#### AMENDMENT XIV

Passed by Congress June 13, 1866. Ratified July 9, 1868. Note: Article I, section 2, of the Constitution was modified by section 2 of the 14th amendment.

**Section 1.**

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

**Section 2.**

Representatives shall be apportioned among the several States according to their respective numbers, counting the whole number of persons in each State, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice-President of the United States, Representatives in Congress, the Executive and Judicial officers of a State, or the members of the Legislature thereof, is denied to any of the male inhabitants of such State, being twenty-one years of age,\* and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such State.

**Section 3.**

No person shall be a Senator or Representative in Congress, or elector of President and Vice-President, or hold any office, civil or military, under the United States, or under any State, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any State legislature, or as an executive or judicial officer of any State, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

**Section 4.**

The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any State shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

**Section 5.**

The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article. \*Changed by section 1 of the 26th amendment.

**AMENDMENT XV**

Passed by Congress February 26, 1869. Ratified February 3, 1870.

**Section 1.**

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color, or previous condition of servitude—

**Section 2.**

The Congress shall have the power to enforce this article by appropriate legislation.

**AMENDMENT XVI**

Passed by Congress July 2, 1909. Ratified February 3, 1913. Note: Article I, section 9, of the Constitution was modified by amendment 16.

The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several States, and without regard to any census or enumeration.





## AMENDMENT XVII

Passed by Congress May 13, 1912. Ratified April 8, 1913. Note: Article I, section 3, of the Constitution was modified by the 17th amendment.

The Senate of the United States shall be composed of two Senators from each State, elected by the people thereof, for six years; and each Senator shall have one vote. The electors in each State shall have the qualifications requisite for electors of the most numerous branch of the State legislatures. When vacancies happen in the representation of any State in the Senate, the executive authority of such State shall issue writs of election to fill such vacancies: Provided, That the legislature of any State may empower the executive thereof to make temporary appointments until the people fill the vacancies by election as the legislature may direct.

This amendment shall not be so construed as to affect the election or term of any Senator chosen before it becomes valid as part of the Constitution.

## AMENDMENT XVIII

Passed by Congress December 18, 1917. Ratified January 16, 1919. Repealed by amendment 21.

**Section 1.**

After one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited.

**Section 2.**

The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

**Section 3.**

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

## AMENDMENT XIX

Passed by Congress June 4, 1919. Ratified August 18, 1920. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation.

## AMENDMENT XX

Passed by Congress March 2, 1932. Ratified January 23, 1933. Note: Article I, section 4, of the Constitution was modified by section 2 of this amendment. In addition, a portion of the 12th amendment was superseded by section 3.

**Section 1.**

The terms of the President and the Vice President shall end at noon on the 20th day of January, and the terms of Senators and Representatives at noon on the 3d day of January, of the years in which such terms would have ended if this article had not been ratified; and the terms of their successors shall then begin.

**Section 2.**

The Congress shall assemble at least once in every year, and such meeting shall begin at noon on the 3d day of January, unless they shall by law appoint a different day.

**Section 3.**

If, at the time fixed for the beginning of the term of the President, the President elect shall have died, the Vice President elect shall become President. If a President shall not have been chosen before the time fixed for the beginning of his term, or if the President elect shall have failed to qualify, then the Vice President elect shall act as President until a President shall have qualified; and the Congress may by law provide for the case wherein neither a President elect nor a Vice President shall have qualified, declaring who shall then act as President, or the manner in which one who is to act shall be selected, and such person shall act accordingly until a President or Vice President shall have qualified.

**Section 4.**

The Congress may by law provide for the case of the death of any of the persons from whom the House of Representatives may choose a President whenever the right of choice shall have devolved upon them, and for the case of the death of any of the persons from whom the Senate may choose a Vice President whenever the right of choice shall have devolved upon them.

**Section 5.**

Sections 1 and 2 shall take effect on the 15th day of October following the ratification of this article.

**Section 6.**

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission.

## AMENDMENT XXI

Passed by Congress February 20, 1933. Ratified December 5, 1933.

**Section 1.**

The eighteenth article of amendment to the Constitution of the United States is hereby repealed.

**Section 2.**

The transportation or importation into any State, Territory, or Possession of the United States for delivery or use therein of intoxicating liquors, in violation of the laws thereof, is hereby prohibited.

**Section 3.**

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of the submission hereof to the States by the Congress.

## AMENDMENT XXII

Passed by Congress March 21, 1947. Ratified February 27, 1951.

**Section 1.**

No person shall be elected to the office of the President more than twice, and no person who has held the office of President, or acted as President, for more than two years of a term to which some other person was elected President shall be elected to the office of President more than once. But this Article shall not apply to any person holding the office of President when this Article was proposed by Congress, and shall not prevent any person who may be holding the office of President, or acting as President, during the term within which this Article becomes operative from holding the office of President or acting as President during the remainder of such term.

**Section 2.**

This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of three-fourths of the several States within seven years from the date of its submission to the States by the Congress.

## AMENDMENT XXIII

Passed by Congress June 16, 1960. Ratified March 29, 1961.

**Section 1.**

The District constituting the seat of Government of the United States shall appoint in such manner as Congress may direct: A number of electors of President and Vice President equal to the whole number of Senators and Representatives in Congress to which the District would be entitled if it were a State, but in no event more than the least populous State; they shall be in addition to those appointed by the States, but they shall be considered, for the purposes of the election of President and Vice President, to be electors appointed by a State; and they shall meet in the District and perform such duties as provided by the twelfth article of amendment.

**Section 2.**

The Congress shall have power to enforce this article by appropriate legislation.

## AMENDMENT XXIV

Passed by Congress August 27, 1962. Ratified January 23, 1964.

**Section 1.**

The right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representative in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay poll tax or other tax.

**Section 2.**

The Congress shall have power to enforce this article by appropriate legislation.

## AMENDMENT XXV

Passed by Congress July 6, 1965. Ratified February 10, 1967. Note: Article II, section 1, of the Constitution was affected by the 25th amendment.

**Section 1.**

In case of the removal of the President from office or of his death or resignation, the Vice President shall become President.

**Section 2.**

Whenever there is a vacancy in the office of the Vice President, the President shall nominate a Vice President who shall take office upon confirmation by a majority vote of both Houses of Congress.

**Section 3.**

Whenever the President transmits to the President pro tempore of the Senate and the Speaker of the House of Representatives his written declaration that he is unable to discharge the powers and duties of his office, and until he transmits to them a written declaration to the contrary, such powers and duties shall be discharged by the Vice President as Acting President.

**Section 4.**

Whenever the Vice President and a majority of either the principal officers of the executive departments or of such other body as Congress may by law provide, transmit to the President pro tempore of the Senate and the Speaker of the House of Representatives their written declaration that the President is unable to discharge the powers and duties of his office, the Vice President shall immediately assume the powers and duties of the office as Acting President.

Thereafter, when the President transmits to the President pro tempore of the Senate and the Speaker of the House of Representatives his written declaration that no inability exists, he shall resume the powers and duties of his office unless the Vice President and a majority of either the principal officers of the executive department or of such other body as Congress may by law provide, transmit within four days to the President pro tempore of the Senate and the Speaker of the House of Representatives their written declaration that the President is unable to discharge the powers and duties of his office. Thereupon Congress shall decide the issue, assembling within forty-eight hours for that purpose if not in session. If the Congress, within twenty-one days after receipt of the latter written declaration, or, if Congress is not in session, within twenty-one days after Congress is required to assemble, determines by two-thirds vote of both Houses that the President is unable to discharge the powers and duties of his office, the Vice President shall continue to discharge the same as Acting President; otherwise, the President shall resume the powers and duties of his office.

**AMENDMENT XXVI**

Passed by Congress March 23, 1971. Ratified July 1, 1971. Note: Amendment 14, section 2, of the Constitution was modified by section 1 of the 26th amendment.

**Section 1.**

The right of citizens of the United States, who are eighteen years of age or older, to vote shall not be denied or abridged by the United States or by any State on account of age.

**Section 2.**

The Congress shall have power to enforce this article by appropriate legislation.

AMENDMENT XXVII

Originally proposed Sept. 25, 1789. Ratified May 7, 1992. No law, varying the compensation for the services of the Senators and Representatives, shall take effect, until an election of representatives shall have intervened.