Deny the mind, deny life

To the Editor:

This is a reply to Mark Kantrowitz's opinion, "Altruism not exclusive," Oct. 28.

I agree in my letter "[Moral- ly preserving the law, you are not cut off from the state," Oct. 18 that the individual rights advocate is not cut off from the ethics of capitalism. I have traced to the reader to Ayn Rand's essay for arguments that non-altruism is not evil. This is a complex issue difficult to discuss in a brief letter. However, I did give some detailed concrete examples showing what on this earth is the absurdity of the absolute altruists.

I might add to that letter's arguments that there is an altruism (i.e. a person who violates his own rights to better another person) who takes voluntary action gives up to a degree proportionate to his power to do so. In a capitalist system, the government and the force (and not) to regulate against those who initiate the use of force. And thus create a force that is not restricted by societies that are free (or free), or you produce. I claim that altruism (self-sacrifice, selfless disinterested service to others) is more ethical in leads to the status and in politics.

Look at theory. If selfless service to others is the good and acting out of national self-interest the evil, what system of government would promote both and hinder the latter? One that protects what you earn, or one that takes it away from you for you and your neighbor's alleged benefit? I hope you see that altruism is the ethical basis of society, and thus is inconsistent with capitalism. One cannot consistently advocate altruism for individuals and capitalism for society.

Concerning social system, Kantrowitz says that he personal- istic would strongly dislike any system in which the few make decisions for the many. However, he has no objection to the other way around: a system in which many (i.e. society) make decisions for (i.e. compel) the few (e.g. individuals). He says repeatedly: "A society can use its power (of numerically superiority) to establish rights and responsibilities for its members," enforced by society "through the State." If this is not making you aware of the collective and a vassal of the state, then he must be using a secret code language in which to express himself.

The power he speaks of is a plain muscle power. Society is a collec- tion of individuals and has more muscle power than a lone individual. But it has no rights of its own. It is to say, whomever. Justice is not in question of numerical voice or of physical strength.

I believe Kantrowitz is unable to understand this because of his materialism. Materialists see the universe (including man) as only an abstract in motion, nothing more. To them (or numerical su- periority) is right, right from might. The materialistic, anti-mind view of existence is behind Kantrowitz's challenge "Our hu- man rights have been created by society," Oct. 8. To David Hoeg to reveal in men "physical interest called "human rights," (italics mine) as if a concept could be cut out of a man's chest and displayed to the right and touch.

It is this materialism which causes him to ask in his Oct. 25 column: "But who defines these principles of "right and wrong"? That is a loaded ques- tion because nobody mandates principles. The nature and discovery of concepts (principles, abstractions) is beyond a materialist's comprehension.

I would like to repeat and em- phasize that the notion of society as primary to the individual turns out in practice to mean aristocratic cliques, unquenchable paranoia who collect your life's effort and then claim to help you in a spirit of noblesse oblige.

Mark Hunter

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