

ALL MEN ARE NOT CREATED EQUAL

Address by Paul Harvey

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Good morning, Americans! We have evidence here, haven't we, this day, that all men are not created equal? Now I am aware that to explode this trite old equality theory is rather like attacking motherhood. But the equality theory is false, and a society predicated on a false premise is pre-doomed. While Americans deify the so-called common man, the Russians are now rewarding the uncommon ones, and the end result of such a lopsided race is too obvious to require elaboration. So it is time this should be said: all men are not created equal.

You see, Mr. Lincoln's otherwise splendid Gettysburg address was written in the days before IQ tests were invented. No, believers in democracy honestly didn't know any better. Vice Admiral H. G. Rickover, the godfather of the atom sub, says he thinks the greatest disillusionment ever suffered by sincere believers in democracy was when they found out that the IQ of the human ranges from zero to two hundred. We are that far from equal. Mr. Lincoln himself was a very splendid example of the fallacy of his own statement.

Men are not created equal. They don't have the same coordination, the same respiration, the same fingerprints, the same pulse rate, the same IQ. You know this. I know this. Yet we run so many of our institutions as if this sacred cliché were true. The truth is, some people are built for leadership and some are not. And the sooner we do something to encourage the leaders the better for all of us.

Carl Sandburg says he thinks President Lincoln might better be remembered for an anecdote he liked to tell about the Irishman who said, "In this country all men are created equal. Every man is as good as the next one, that is. For that matter, a little bit better than the next one!"

It is not Mr. Lincoln's fault entirely. He lifted that line, of course, from the Declaration of Independence, the first sentence and the second paragraph. But those stirring words, don't you see, were purposely written into our Declaration of Independence to appeal to the French. Equality had been the battle cry of the French Revolution. And we needed their help with our Revolution. And we meant in essence what we said there. We didn't want anybody laying claim to special authority by virtue of having been born a king or a queen or prince or some such. That declaration was intended to forestall anybody laying claim to power for such a reason as that.

But it is very interesting about the declaration. The whole thing starts off, "When in the course of human events it becomes necessary for one people..." You can stop reading right there. One people, as opposed to all people. We, even as a nation, did not want to be equal to others. We wanted to set ourselves apart--to be better--to do bigger things. And we did!

The beginning of the spectacular American civilization involved the weeding out of the weaklings, the elimination of the unadaptable. From 1606 until 1624, five thousand people migrated from England to the vicinity of Jamestown. Only twelve hundred of them survived. And yet early hardship bred a batch of men of such creativity and capability as this world has never seen in such numbers before or since--epitomized by one of the most unequal men who ever lived, Benjamin Franklin. He invented the Pennsylvania fireplace and discovered polarity and electricity. He invented the lightning rod and discovered the cooling effect of evaporation. He charted the Gulf Stream and invented bifocal glasses--and all this in his spare time!

And when Christ was on earth He recognized the inequality of men by reciting the parable of the talents. We have different talents. We are not equal. Look at the members of your own family. Each demonstrates different aptitudes. Environment and heredity have been similar. Yet some individuals within the same family are better able to solve problems.

Gradually, some educators are recognizing that we should encourage the difference and not discourage it. Toynbee says growing civilizations differ from static, primitive societies in virtue of creative individual personalities. Well, Americans, we are in a life and death East-West struggle for survival. Mr. Khrushchev has declared economic war. He has written a book. It is amazing to me how few are aware of its existence. But February 1959 he wrote a book which is available with a phone call to any Chicago bookstore--over his own signature--Nikita Khrushchev--a book in which he describes just as graphically as Hitler ever did in "Mein Kampf" exactly what he intends to do to us. The essence of the book is revealed in its title, "For Victory in Peaceful Competition with Capitalism." It is in this book that he says, "We will overtake and then take over the United States within seven years"--and he wrote it two years ago. It is in this book that he says, "We, the Communists, will bury you, the capitalists."

The improvement of quality in people, Toynbee taught, required the elimination of weaklings. But now wait a minute! You and I are not willing to force the weak to work or turn them out to die. Neither, however, should we weaken the

strong by discriminating against excellence. Some people are satisfied to be the so-called common man. They are always saying, "I am just an average fellow." Young people, don't you ever let anyone sell you on the idea of being "average." Do you know what it means to be average? That means you're the best of the lousiest, and the lousiest of the best!

Now the door to opportunity is not opened with an electric eye. That is why many persons with much talent are, as was the hare by the tortoise, sometimes overtaken by persons of lesser ability but greater perseverance. Often, in fact, the person who can do many things well fails to concentrate his efforts in any one direction, thus yielding success to the person who is gifted in only one direction, but moves steadily in that direction. So what I am saying is, the race is not always to the swift. What the world calls success is not always to the highest IQ. But that's the way to bet.

You know, one factor I think almost essential to success is health. Now again some have succeeded despite physical handicaps, and others doubtless have been inspired by them. But these exceptions notwithstanding, the energy necessary to climb, the strength necessary to scale the heights, requires a strong, better than equal physique. Certainly we are not all equal in athletic prowess, with each generation revealing some spectacular improvement over the generation which preceded it. Yet not all of us in any generation, whatever our training, could highjump six feet or run a mile in four minutes.

Billy Graham and the Pope will insist that we are all equal in the eyes of God. And yet each of these men is himself a spectacular example of how unequal we are in the eyes of men!

Genghis Khan was a nomad. He came riding out of the Gobi desert with his wild riders and conquered most of the known world. He had been a herder of beasts-- nothing more--and yet he outgeneraled the armies of three empires. He could neither read nor write, and yet he drew up a code of laws for fifty nations. Americans, don't you underestimate today's dictators, either. They, too, are uncommon men. And each comes riding out of the desert every so often in history, like a scourge, to destroy civilizations, when those civilizations have become decadent, and fat, and indulgent, and rotten, and ripe for destruction.

Lord Byron says, "Civilization goes like this. First freedom, and then glory, and then wealth, and then vice, and then corruption, and then barbarism." Voltaire

said it this way: "History is only the patter of silken slippers descending the stairs -- and the thunder of hobnailed boots coming up."

Now we come to the point of this. Hitler and others discovered the hard way there is no super-people. There is no super-race of people. But there certainly are individuals, sometimes inspired to greatness by circumstances, but almost always with a head start. And there are the others, now, the weak who will always need to be assisted by the strong. The poor, the Bible says, we will always have with us. Some will always need to be cared for by others. But weakness and dependency must never be our objective. Do you see the difference? We must, as our self-reliant granddaddies did, encourage a spirit of independence, seek after self-sufficiency, even though a percentage of persons will always fall short of that goal. The liberals who would subsidize everybody are just as wrong as the conservatives who would assist nobody. And that is where both our political parties should come to grips with the question of how much is too much government. Indiana's Governor Harold Handley says, "Americans have substituted the image of a mother hen for the example of the American eagle."

Now, as we say in my Missouri Ozarks, let's shuck right down to the cob. What about the color of a man's skin? much past and present ferment in the world reflects a race conflict. Previously subjugated races insist they want equality. Don't you see, Americans, there is no such thing? They might rightly and properly strive for and demand equality of opportunity. There is an important difference. But neither government nor society can force equality. Nor indeed should they. Dr. Albert Schweitzer said it: "I am the African man's brother. But I am his elder brother."

The trees of the forest are not equal. It is each striving for a place in the sun that makes all grow tall or die. We recognize the importance of patient, tedious, year after year, generation after generation breeding to bring out the best in our dairy herds and our beef cattle and our race horses, and even our pet dogs. And yet we treat the human race with such indifference as to shrug and say, "It doesn't matter. They're all equal." And we say it so often we come to believe it. And then when there is unrest in the Belgian Congo we urge the Belgians to get out and allow the Congolese self-rule. Because generations of American Negroes have come to produce the likes of a Ralph Bunche we assume everybody can. And not everybody can. We figure the whole world is now ready for self-government. And it is not. Civilization at its most accelerated pace is agonizingly gradual.

The strength of democracy is not in the equality of men, but it is in the fearless pursuit of truth by the minds of men who are free to be unequal. One of the negative side effects of this equality theory is manifest in our increased juvenile delinquency. Constantly using this common man as our templet, young folks have found American democracy to be immensely dull. A boy needs a chance to prove himself a man. And this one for all, all for one equality, this punish the strong to prosper the weak, persistent applause for the person who sticks with the pack and castigation for the one who dares to go it alone--youngsters will rebel out of sheer boredom.

I say to you, Americans, with all the conviction in my heart, that there is no power on this earth that can keep a first class man down -- or a fourth class man up. But if the college-educated neglect baby-making, and if the gifted child's development is stunted because we have swallowed this equality fallacy; if we demand more and more for producing less and less, while the have-not nations encourage and inspire and indeed require hard work and maximum effort--then they are going to put us to work in chains. And our children may live to see it.

Once upon a time there was a man named Moses, and he led his people through the wilderness. And after forty years they were within sight of the Promised Land. Now here was a land just across the river, flowing with milk and honey. We have sometimes forgotten, you know, that mankind had a second crack at the Garden of Eden. After his greed got him evicted from Eden, his seed ultimately was delivered safely to the Promised Land--a land of bounteous good things; lush fruit, fat cattle, prospering flocks of sheep. The Children of Israel had it made! But the Lord knew they weren't going to be satisfied with that. And He told Moses-- He said, "Write it down in a book," so that people generations later would know what went wrong and not make the same mistakes over and over again. He told Moses that when the people had eaten and filled themselves and waxen fat, they would turn away from Him to worship other gods. He said the people would break the law and many evils would befall them. So the prediction was set down in writing. Moses wrote, "For I know that after my death ye will utterly corrupt yourselves, and evil will befall you, because ye do evil." History and scripture irrevocably agree, individually and collectively. We always get exactly what we deserve.

So it came to pass in those times that the people could take poverty, but they couldn't take prosperity. They could take forty years of hunger and privation and hardship, but they couldn't take it easy. Well, I listened to Mr. Khrushchev as

he addressed our Press Club in Washington, and his undisguised contempt for our way of life is not without some validity. Boasting about how far Russia has progressed since the Revolution, he stood by his earlier declaration of economic war, "We will bury you." Then he described the manner in which capitalism replaced feudalism when feudalism had become corrupt and inefficient, and he said communism would replace capitalism for the same reason.

But we are the Christian nations, some protest. Why doesn't God protect us? We are professing Christians, to be sure, but are we law-abiding Christians of the kind that God wants led through the wilderness to the land of milk and honey? Or are we the kind of people who have eaten and filled ourselves and waxen fat, and have turned away from Him to worship other gods? Which are we? Are we the God-fearing nation which has been so richly blessed with milk and honey that our seven per cent of this planet's population has come to possess more than half of the world's good things? Or are we kin to those of whom Moses wrote, "Ye will utterly corrupt yourselves, and evil will befall you, because ye do evil"?

President Kennedy, on the state of the union, said "Each day we draw nearer to the hour of maximum danger." The United States may not survive. But there is something more important than that. I do not believe that Almighty God will preserve this promised land any more than He preserved the previous ones, if its people are determined to destroy it. Nations are used of God as long as they serve His purpose, and when they turn from Him to worship other gods, He lets them. The United States of Americans mouthing platitudes about freedom have obscured the meaning of America. Men came here in the first place not to be free to do what they want, but to be free to do what they ought. There is an important difference. Their leader was God. They sought first the Kingdom of Heaven. They prayed, "Thy kingdom come, Thy will be done on earth." They bound themselves to His will and the rest of all this was added unto them. We, instead, demanded to be free. Well, we are free. We are as free as a drifting balloon--as free as a driverless car--as free as a train without a track. We have no idea where we are going, but we are free. The day we turned from Him to worship idols we were set upon by trucebreakers and trouble makers, and cirrhosis of the liver.

America is not a way of worship. America is a place of worship. Americans, when they were obedient to the laws of God, led the world. Now look who's taking the lead. Lacking any dynamic purpose we are outdistanced by heathen hordes who have nothing but purpose. We have the strongest guns; they have the strongest goals. In a lifetime a third of this planet has been conquered because what we have in

our hands is no longer any match for what they have in their hearts. That is why I'm not sure the United States will survive. It could, but it would have to get back on the track. We would individually and collectively have to turn aside from compromise; and stop expecting laws piled on laws will provide salvation by legislation, and revert to obedience to the basic ten. Every God-fearing patriot would have to really fear God again; get off his dead center, and stand up and be counted; a powerful priesthood of the laity; men who know where they are going; men who are examples worth following because they are following an example worth following. With such men to show the way God will again lead America and Americans will again lead the world to new heights. But all other directions are down.

Esther did not reveal that she was a Jewess. Her people were slaves in Persia, and she had an opportunity to marry the king of Persia. So she married him. And she reigned as queen and kept her secret. But one day the prime minister, angered by one Jew, wanted to destroy all Jews, and he got the king to agree to order the wholesale genocide of this captive race--all Jews in Persia were to be destroyed. Well, the Jews in Persia knew Esther's secret, and they had helped her conceal her own racial background. Now, however, she alone was in a strategic position to help them, to intercede with the king. What should she do? If Esther remained silent, all her people would be killed. And if she revealed that she was Jewish her own life might be destroyed with the rest. It was her uncle, Mordecai, who then spoke fifteen words--awesome, terrifying words. He said, perhaps it was for such a time as this that you came into the kingdom.

Now you think about the stewardship, the staggering responsibility imposed by those words. Maybe this is the moment for which you were born. Maybe this next hour is your whole reason for being. Perhaps it was for such a time as this that you came into the kingdom. Of course, the Old Testament story of Esther has a happy ending. She takes the gamble and the king so admires her courage that he spares her people and punishes her troublemaking prime minister instead. But I am still haunted by the application of those words to 1961--1962--1963 Americans. The easy, the safe thing for us is to compromise our birthright, isn't it? To deny the religious tradition of our hardwon government under God. To subscribe to a godless religion, communism, which threatens us with annihilation if we dare to resist. That, as I say, would be the easy way.

But this is the testing time. This is the testing time for the individual souls of men, surely. A paradise is being prepared somewhere and we have to prove here whether we deserve to be there. That is not to say we will work our way to heaven.

It is the persuasion of most of us, I am sure, that it will be by grace if we are saved. But it is going to be by our works, our fruits, that we are known.

And Americans, for some reason, are being tested singularly, because we have been so richly blessed with all of these bounteous good things, things which invite sloth and laziness. So it will be a little more difficult for us to get through the eye of a needle than for most. And yet, doesn't it seem to you that if we fail to measure up to this responsibility, if we fail to preserve and protect and defend this last great green and precious place on earth against all its enemies, foreign and domestic, so help us God, then surely we will have failed to measure up to any higher responsibility?

Water can rise no higher than its source. So whatever administration is in Washington, it will do what you and I command it to do. We cannot shift the responsibility for our national affairs to the shoulders of others. For in a republic where we elect men to do our deciding for us, when you look at Washington you are in effect looking in a mirror. Our government can be no stronger and no more honorable than you and I are strong and honorable.

Perhaps it was for such a time as this, young graduates, that you came into the kingdom. Or perhaps it will be another day, another soon-time. But you will not know in advance. A terrible darkness is spreading across the earth. Washington, D.C., is the citadel of resistance. Everywhere else anxious free men are looking to Washington for the inspiration, and the leadership, and the courage, and the willingness to turn back the ugly shadow with a flood of light from freedom's fire. But you and I are going to have to rekindle that fire. We must refuel it with what worldly goods we can spare, and more if need be. We must fan it with the bellows of our best efforts in club and classroom, church and court and kitchen. No position is too great to risk, no job is too small to be important.

Young graduate, when you get up one soon morning to go to work, however, wherever, or at whatever, and ask yourself, why?--when you get depressed and begin to wonder, what use am I?--this is the answer. We go to work--or we will be put to work, in chains! This is the hour of burning in your job on this day. Nobody else will do. Perhaps it was for such a time as this that you came in to the Kingdom. Dare to walk erect and stand as tall as you know how. And dare above all else to be a cheerful Christian. To me there is something very sad about a faith that cannot reflect itself in a face.

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Almighty God, please send us leaders; not common men this time, God, but uncommon. Statesmen, tall men with their heads above the fog of selfish interests. And hurry, please. The hour is late. The candle of freedom burns very low. Amen.