
***A Report
By Former U.S.
Presidential Candidate
LaRouche
On The Motives
And Perspectives
Of His Public Life***

Executive Intelligence Review

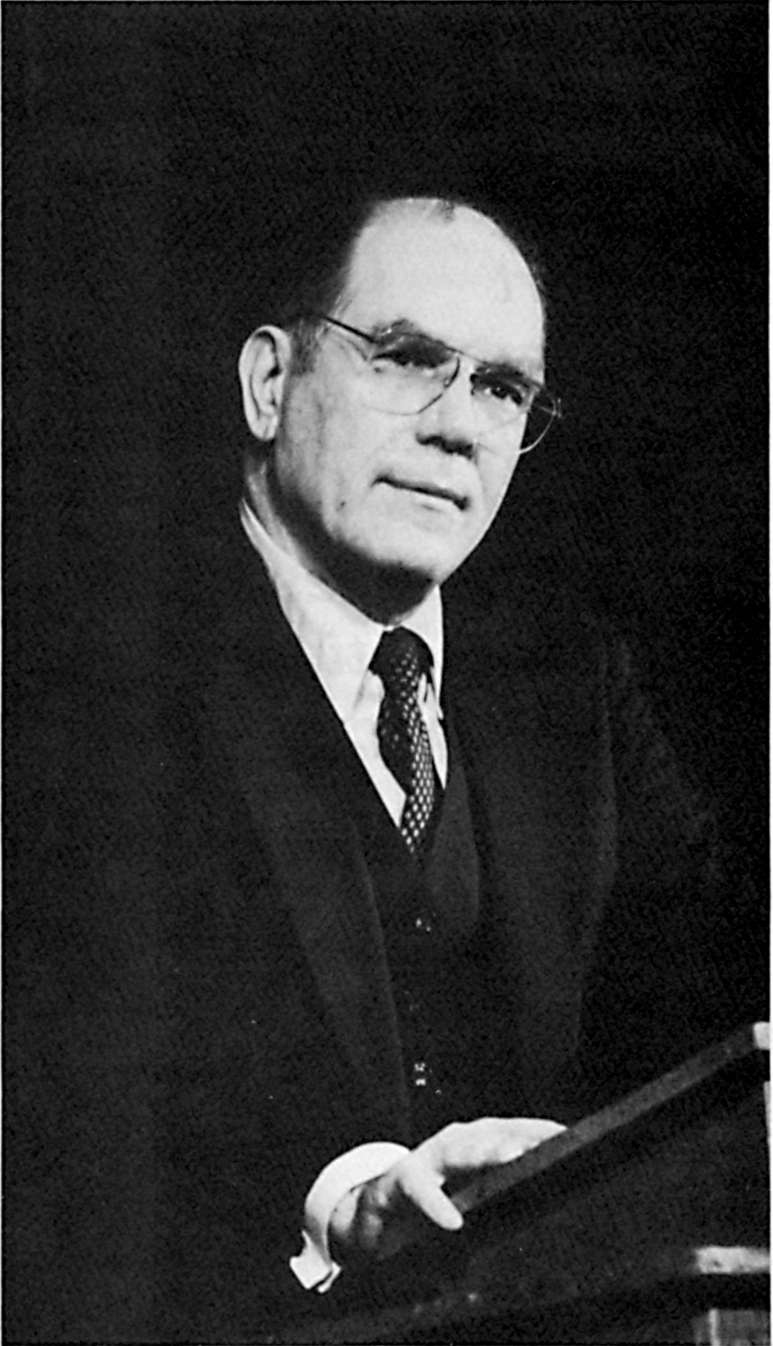
March 31, 1985

(202) 955-5930

EIR P.O. Box 17390, Washington, D.C. 20041-0390

***A Report
By Former U.S.
Presidential Candidate
LaRouche
On The Motives
And Perspectives
Of His Public Life***

**Executive Intelligence Review
March 31, 1985**



Lyndon H. LaRouche

There has been increasing speculation, throughout most of this planet, concerning the motives and character of my increasingly prominent role in public life, both here in the United States and internationally. Unfortunately, so far, most of the publicized opinion concerning my activities has consisted of either malicious lies or wildly mistaken speculation. To assist those who either profess total ignorance of my motives, or who are victims of honest but absurd speculations on that subject matter, the time has come to provide a thumb-nail sketch of the facts, a document of the sort which might be folded and carried in one's wallet.

Since my activity has enraged the circles around McGeorge Bundy and the drug traffickers, as well as the Soviet government, and since the former two classes of adversaries control most of the leading news media of North America and Western Europe, the most widely circulated descriptions of my activities by the liberal press are malicious lies, usually even wilder lies than the published attacks upon me by the Soviet government. In the U.S.A., objective press coverage of even my most important public activities is found only in some local news media, and that rarely.

There is no honorable defense for the kind of lying or simply silly gossip which is circulated against me in the liberal news media and other channels. During the recent ten years, no other public figure in any part of the world has published as much of his own writings, just as my nationally televised documentaries on policy during 1984 vastly exceeded such output by all other U.S. presidential candidates combined. There is no living public figure in any part of the world, whose life is as much an open book as my own. Almost any literate citizen who assembled my own published writings, and who compared these writings with my other actions, would know more about me than that citizen knows of any other living public figure. There is no excuse for the lies and kindred gossip which circulates so widely on the subject matter.

Although the facts about my activities are readily available, the majority of my fellow citizens would wish to know the deeper nature of the motives for my continuing role in public

life. The facts documenting my activities and purposes are fully available, but most citizens would still be lacking the rules for assembling the jigsaw pieces of fact into a unified picture. Dr. Benjamin Franklin and his circles, or Presidents such as John Quincy Adams and his circles, would solve the jigsaw puzzle more or less immediately; today, since the truth of U.S. history is not taught in schools and universities, nor is it even supplied in the education of history teachers, very few contemporaries know exactly how to place me in the general political spectrum. The problem is not that any essential facts have been concealed; quite the contrary. The problem is the citizen's inability to put the jigsaw puzzle pieces together properly.

The practical issue which motivates me is essentially this: Western European, Augustinian civilization is in imminent danger of extinction.

First, the strategic threat to the United States. Given present trends in relative military capabilities and in the world economy, by some point between 1987 and 1989, the Soviet empire will have built up its defensive anti-missile systems, as well as its offensive military capabilities, to the point that the Soviet empire will be able to launch a global, "blitzkrieg" intercontinental assault against the United States and its allies, which the Soviet empire would survive and would win within approximately two weeks from the start of the attack.

That is the Andropov-Ogarkov version of the Sokolovskii war plan, under which the present Soviet "Gorbachov regime" is operating. All Soviet military and economic policy today, is most efficiently directed to probable operation according to such a war plan by approximately 1988.

However, although Moscow is preparing to launch total war against the U.S.A. and its allies by 1988, Moscow is also hoping to win its imperial objectives of world domination, by the same time, without actually having to fight a general war. For example, if the Socialist International returns to government in West Germany, a Brandt-led Germany will immediately distance Germany from the Western Alliance, and will enter the Soviet sphere of strategic influence, just as Socialist International-ruled Greece has done under Prime Minister Andreas Papandreou. If Brandt's Social-Democrats are elected, all

Western continental Europe will fall immediately into the same Soviet sphere of strategic influence. As a result, the Soviet empire will soon control approximately 75% of the world's industrial capacity, and the United States will be reduced to a third-rate power, limited to fighting local debt collection wars in the Americas.

The possibility of such imminent Soviet world domination has depended almost entirely upon agreements first reached between Khrushchev and the Anglo-American Liberal Establishment of McGeorge Bundy, Averell Harriman, Henry Kissinger, et al., back during the 1955–1964 interval. The Liberal Establishment made an agreement to gradually redraw the world's political map, giving Moscow a much larger share than Moscow was given at the 1943 Yalta negotiations: a “New Yalta” deal. The heart of this agreement to a “New Yalta,” was the agreement that both superpowers would develop thermonuclear arsenals sufficient to ensure the obliteration of both nations in a general war, and an agreement not to deploy methods by which either superpower might defend itself against missile-attack, and thus enable itself to survive a general war. The “theory” of the agreement to “Nuclear Deterrence,” was that this military arrangement made general wars between the main forces of the two superpowers “unthinkable.”

On the basis of this agreement, beginning 1958–1966, the Anglo-American Liberal Establishment introduced a policy of transforming Western Europe and the United States into “post-industrial societies”—nations whose economies were gradually degraded into a computer-administered wasteland of gambling casinos, drug addiction, rent collection, and fast-food stands, into what Zbigniew Brzezinski proposed as a “technetronic society.”

This agreement gave Moscow two decisive strategic advantages. First, the Soviets have never honored any weapons-treaty with the West; since no later than 1962, it has been continuing Soviet policy to develop and deploy the quality and mass of combined defensive and offensive weapons adequate to survive and win a general war launched against the United States. Moscow plans to have its own version of an SDI deployed by 1988, in time to launch general war against the United States, while the Liberals of the West do everything

in their power to sabotage President Reagan's SDI. Second, the Soviet economy could have never matched the U.S. economy, if successive Presidents, beginning with Johnson, had not systematically turned the U.S. economy into a "post-industrial" scrap-pile.

This is reality. In light of this reality, President Ronald Reagan, with all his faults included, is the United States' best President since Dwight Eisenhower, and possibly also the best of the postwar period to date. The President has taken one giant step which no President since Eisenhower has been able to duplicate. Since his televised announcement of March 23, 1983, he has effectively scrapped the evil, Nuclear Deterrence, agreement which the Liberals made with Moscow. Without that stubbornly courageous policy change, the SDI, the United States has no hope of preventing Soviet world domination by the end of this decade.

Early during his first administration, the President adopted the policy for which my associates and I have been campaigning vigorously around the world since early 1978: a War on Drugs. Now, during his second administration, the President has accelerated that War on Drugs. This is a brave and indispensable measure, if civilization is to be saved from the satanic corruption of our nations into new Sodom and Gomorrah. Without a war on drugs, the SDI would be made meaningless, since our nations would represent nothing worth defending from the aggressive ambitions of the new, Soviet "Attila the Hun."

The President's strategic "Achilles Heel," is his monetary and economic policies, his continued support of the monetary policies of the International Monetary Fund and Paul A. Volcker's Federal Reserve System. It appears, so far, that the President does not yet understand the fundamental difference between money and wealth; he appears to believe that increased employment at \$3.50 or so an hour, serving fast food, is "prosperity," even while the agriculture and basic industries of the United States are being closed down at accelerating rates. Perhaps the President does not really believe Donald Regan's silly Merrill-Lynch slogan, "that the bulls have beaten the bears" in the U.S. economy; perhaps the President merely believes that the economy would collapse if he were to sound

a sour note on the state of the economy. What the President really believes about the economy, I do not know; I have not had the opportunity to review the facts with him personally. I must be guided by the appearances of official White House policy.

Unless the President makes the sweeping changes in monetary and economic policy needed, very soon, the U.S. economy will be put through either a 1931–1933-style “crash” sometime during the next months ahead, or a hyperinflationary blow-out of the U.S. dollar no later than some time during 1986. The Soviet command is counting on this deflationary or hyperinflationary collapse of the U.S. economy, during 1985–1986, to ensure Soviet victory, either by war or U.S. capitulation, as early as 1987–1989.

If the world falls under Soviet domination, that special quality of culture which is the Augustinian form of Judeo-Christian civilization, would be rapidly extinguished throughout our planet, and the like of that civilization would not appear again on this planet except at some historically distant time. This would be a catastrophe greater than the obliteration of any one or several major nations of this planet. Here lies the key to the motive of my public life.

It is widely alleged that I am personally ambitious, a silly thought. Since my earliest school years, until about ten years ago, prevailing opinion among those who knew me alleged that my fatal personal flaw was my lack of serious commitment to goals of personal wealth and promotion to higher-ranking positions. Occasionally, to attempt to please my family or friends, I would try for a time to stick to tasks of improving my income and position, but my heart was never in it; something I deemed more important soon intervened, and I reverted so to the genteel, threadbare state bestowed perennially upon me through aid of my more natural inclinations.

I do not know fully the manner in which the circumstances of my childhood and youth bestowed this alleged “personal flaw” upon me, but I do know with certainty three of the most important factors. First, I was raised in a family whose tradition was genteel poverty, in which church affairs were the center of life; I struggled between choices of the professions of science and religious ministry throughout childhood and adoles-

cence. Second, I experienced and hated, early in life, my close observation of intra-family conflicts over inheritance of wealth, hating that within people which renders them susceptible to such self-degradation. Third, from my earliest recollections of childhood, I rejected angrily that prevalent disease of our culture which Riesman famously identified as “other-directedness”; I chose developing my own independent knowledge on any subject, and taking pride if reason obliged me to oppose all opinion around me on this matter. I have always feared more than anything else, that I might succumb to “other-directedness,” that the search for “popularity” in terms of status might cause me to succumb. In my view, since childhood, a mind prey to the arbitrary influence of prevailing opinion, is by definition a mind which has largely destroyed its own divine potential for reason. Today, excepting the death of a beloved person, I know no passion to compare with the compelling emotion I experience when confronted with irrationalism.

See this trait of mine as you may choose to do so; it is what I am. In place of desire for money and formal position, my only reliable motive for accomplishing work of any kind, is the pleasure of “getting things done.” I were more likely to build a house, and build it better, did I choose to do it without thought of compensation, than were I richly compensated in being employed to do so. It is the “intangible psychological reward” of building something according to some moral purpose, which substitutes for pecuniary incentives in my work motivations.

This, my lately deceased father recognized, rather angrily, during my youth. One of his moments of greatest anger against me, occurred on an occasion he asked me, “How is your job going?” To this, I replied that I enjoyed the work. He was instantly infuriated by my reply. He believed that work itself is God’s punishment, which one must experience as a painful duty. My normal workday is between ten and fourteen hours, and, until my late fifties, included spurts of well over one hundred hours a week. But, I could never accept my father’s almost monophysite reading of the book of Genesis, that men were condemned to a life of punitive hard labor on an Earth established as God’s penal colony. I can not admire Luther’s

or Calvin's theology. My view of the matter has always been that man lives for a higher practical purpose, and that man should live joyfully in accomplishing the work which serves that purpose.

That matrix has continued to govern me personally all my conscious life to date, and is therefore characteristic of my emergence as an international public figure since approximately ten years ago. The difference is, that until approximately a decade ago, my practical interest in public affairs was sporadic, and involved occasionally giving up the scientific work which was my preferred occupation, to lend part-time support to some worthy cause. Until the 1974–1975 period, it was against my nature to consider standing for election to any public office. To exert a peripheral influence on the making of policy, was consistent with my self-image as a scientific worker in related matters; to be a public figure in any other sense, was contrary to my nature.

My views on this began to be changed by the combination of Communist Party goons attacking my associates during 1972 and 1973, and a 1972–1973 operation against my European associates by East Germany branches of the Soviet KGB. The second and decisive factor prompting the change, was the discovery, during the second half of January 1974, that “Watergate” had been orchestrated against a chiefly unwitting President Nixon by Henry A. Kissinger and the Liberal Establishment. My associate's participation in the effort to bring the truth about the “Watergate” operation to public notice, during the Spring and Summer of 1974, gave us a rather precise insight into the pathetic condition of our Federal government and of both major political parties; on the one side, it was clear that the “moderate conservatives” of both the Republican and Democratic parties were well-intentioned and often capable personalities, but that they generally lacked both the knowledge and leadership needed to make their good will effective. Without adding a new element of leadership to the existing institutions of both Republican and Democratic moderate conservatives, it was almost certain that the United States would be unable to respond adequately to the successive global and domestic crises of the decade or so ahead. Chiefly as a result of this experience of 1972–1974, at the beginning

of 1975, I decided that I must run for U.S. President in 1976, in order to introduce the need for international monetary reform, more effectively, onto the agenda of U.S. policy shaping.

By November, 1975, as official U.S. Government records corroborate this, Secretary of State Henry A. Kissinger was personally involved in using capabilities of the U.S. government for dirty, covert operations against me and my friends, both inside the United States, and around the world. By late July 1977, I was a target of assassination by the terrorist “Baader-Meinhof Gang” and other terrorist groups. By May, 1978, as a result of my associates’ War-on-Drugs campaign, the international drug-traffickers’ interests joined Kissinger in the attacks on me and my associates, unleashing the Heritage Foundation and the drug-trafficker-linked Anti-Defamation League (ADL), as part of international campaigns of lying villification and dirty covert operations against us. Such are the nuisances which any internationally prominent public figure must expect these days.

So, beginning approximately the beginning of 1974, my fifty-two years as a private citizen came to an end, and I became a public figure.

LaRouche on the Political Spectrum

If anyone asks you, “What is Lyndon LaRouche?” the short answer is that I am primarily an economist and a philosopher: an economist in the tradition of Gottfried Leibniz, Benjamin Franklin, and Alexander Hamilton, and a philosopher in the tradition of Solon, Plato, St. Augustine, and Leibniz. Both as an economist, and in political philosophy, I am situated within American history in the footsteps of Cotton and Increase Mather, Franklin, and the nineteenth century’s Clay-Carey Whigs. Like all of that tradition before me, I am a devout adversary of British Liberalism and European positivism and neo-positivism. In that sense, and only in that sense, I am politically “conservative.”

My only membership affiliations during recent years are the Democratic Party, the National Democratic Policy Committee, and an international philosophical association called the International Caucus of Labor Committees. My only formal

title of executive responsibility is that of Chairman of the U.S. branch of that philosophical association; the small handful of other titles I hold are variously consultative or honorary in nature. Since 1972, I have had no income from any source, and have moved about from one place to another provided by friends. My unpaid positions are: Contributing Editor for the international newsweekly, *Executive Intelligence Review*; member of the board of directors for a scientific association, the Fusion Energy Foundation; and trustee for an international pro-life association, the Club of Life.

My general function is that of principal philosopher for a Platonic philosophical association modelled on the same design for academies adopted by Benjamin Franklin, Leibniz's design.

It is fair to describe me as the world's leading economist today, an accomplishment which reflects more the lack of competent competitors for that rank than any special achievements of my own. A recently published textbook, *So, You Wish To Learn All About Economics?* presents the elementary features of my standpoint and contributions to that science. Economic science was founded by Leibniz, between the years 1672 and 1716; Leibniz's economic science was later best known, during the nineteenth century, as "The American System of political-economy," which incorporated all of the leading contributions of France and Germany to economic science. During the twentieth century, economic science is no longer taught in any university of Europe or North America, nor are the principles of economic science even known to most professed economists. What is mistaken for "economics" in universities and among most professionals today, is a mere monetary theory popularized chiefly by British Liberalism, plus a radical version of that monetary theory based on the Lausanne School of fascist economics, of Walras et al., and promoted by the late John von Neumann's prescriptions for "econometrics." Although I have made one fundamental contribution to economic science, the rest of what I teach and practice is essentially a revival of the American System.

Otherwise, politically, I am a "republican," with a small "r," a "democratic republican." In the past 2,500 years of European history, "republican" signifies a tradition traced to

the constitutional reforms of Solon of Athens. Any society based upon republican principles is properly classed as a "republic," whether the form of state is constitutional monarchy, or other. "Democratic republican," signifies a form of constitutional republic based on the political equality of persons before the law, and equality of citizens to qualify to stand for election and to vote, and prohibition of any social distinctions but those derived from merit: the new form of modern sovereign nation-state republic established with the adoption of the U.S.A.'s 1787 Federal Constitution.

Although I have an amiable and collaborative view of many Republicans, including our President, I have preferred the Democratic Party because of the included role of labor, farmers, and minorities within that Party. As for the taint of radical Liberalism within the Democratic Party, the Republican Party also endures the same contamination. I abhor impassioned partisanship, which I regard as introducing an irrationalist, counterproductive element to the political process; I am bipartisan by impulse, but attached to the heritage of Franklin D. Roosevelt's Democratic Party because the social composition of the party is consistent with democratic-republican practice.

It should be stressed that I reject the broader usage of the term "conservative" often found in Western Europe and the Americas today. As the authority on Nazism, Dr. Armin Mohler of the Siemens Foundation, has accurately documented this fact, the term "conservative" is used widely in Europe to signify various branches of philosophical fascism, a variety of "conservatism" consistent with the authorship of the 1815 Treaty of Vienna. Henry A. Kissinger is a self-professed fascist of this variety. This usage of the term, "conservative," was introduced to identify pro-feudalistic opponents of the American Revolution and 1787 U.S. Constitution. The post-Hitler form of fascism popular among pro-feudalist currents in Europe today is called "universal fascism," meaning that the proponents are both fascists and proponents of some variety of "world federalism." Because of the unpopularity of the term "fascist" today, mass-based fascist movements prefer to identify themselves publicly as "neo-conservatives."

The "neo-conservatives" wish to go back to the feudal tra-

dition. Republican “conservatives,” like myself, wish to free our nation of British Liberalism’s contaminations, to resume democracy under the American Revolution’s tradition of constitutional law.

My squabbles with “neo-conservatives,” such as the neopopulists, are more or less identical with my earlier and continuing squabbles with professed “leftists.” Actually, as social-insurgency movements, communism and fascism have identical origins, and more consistency than differences on points of philosophy. Both are outgrowths of eighteenth-century Jacobinism. Jacobinism was created by the Swiss-directed circles around Voltaire, as a mass-based force of chaos and confusion against the forces supporting the principles of the American Revolution. The same Swiss-centered forces behind eighteenth-century Jacobinism, spread the roots of future fascism throughout Europe in the form of nineteenth-century Romanticism, and revived Jacobinism under the titular leadership of Giuseppe Mazzini, as Mazzini’s “Young Europe” and “Young America” conspiracies. Both modern communism and modern fascism are direct outgrowths of Mazzini’s organizations. In such instances as Mussolini’s fascism and the National Bolshevik factions of the Nazi Party, fascism and socialism are often fused as “left fascism,” like the case of the Green Party of Europe and the United States today. Russian Bolshevism has been evolving into a form of fascism, to the effect that fascist currents in the Russian government today have the same connection to the nineteenth-century Russian fascist, Fyodor Dostoevsky, that Hitler’s fascism had to the German-Swiss “Dostoevsky,” Friedrich Nietzsche.

The essential difference between republicanism and fascism-communism, is typified by the anti-republicanism of Karl Marx’s law professor, Karl Savigny. Republicanism is based those principles of natural law famously associated with Solon, St. Augustine, Nicholas of Cusa, and Leibniz: the laws of the universe determine what is right and wrong behavior of societies and persons, a knowledge of right and wrong properly embodied in constitutional law. Savigny was a leading figure of the nineteenth-century Romantic movement, and a direct precursor of the doctrines of law adopted and practiced by the Nazi state. Savigny insisted that natural law did not exist, and

that only the momentary “will of the people” (Volksgeist) should determine what the prevailing law should be. This argument of Savigny’s was the basis for Marx’s ideas of “historical materialism” and “class-rule society”; the same argument was adopted as the “voelkisch” (populist) principle of Nazi law. The “Will of the German People” (Nazism) and today’s “Will of the Russian People,” are equally products of this fascist doctrine.

Natural law is God’s law, which it is man’s duty to discover ever more perfectly. Societies are not truly free to do as they choose; a society which chooses policies in defiance of natural law’s prescriptions, is a society which is morally unfit to survive, and is a society which will be destroyed sooner or later as penalty for attempting to place the arbitrary will of the people above natural law. Under the constitutional law of republics, a people contracts to subordinate its impulses to natural law, to deny itself the power to choose any policy or practice which is in defiance of natural law. The communist and fascist, like their populist cousins, wickedly misdefine “freedom” as the right to do whatever one chooses, in defiance of the authority of natural law. Natural law, which includes the properly defined laws of physical science, can not be violated without incurring the same penalties as defiance of the “law of gravity”: you are not “free” to believe that you can leap naked from the top of a skyscraper and willfully fly to safety. When a society practices wrong policies, in defiance of natural law, because of “popular opinion,” that society invites destruction as surely as the deluded nut who leaps from a skyscraper imagining his “free will” might transform him into “Superman.”

The principle of true freedom is exemplified by the power to effect valid scientific discoveries. True freedom is the power to discover the laws of the universe more perfectly, and the political freedom to act on the basis of such discoveries. The ideal of true freedom in economy is the independent farmer and independent industrial entrepreneur, who enjoy the liberty to employ the creative powers of their minds in search of benefit to the general good, and who risk the outcome of that exercise of liberty on confidence in their own powers of reason. That aspect of economy is an expression and fostering

of true political freedom in service of the general good; that is the dignity and power of labor, as this principle of labor is celebrated recently both in Pope Paul VI's 1967 "Populorum Progressio," and in Pope John Paul II's "Laborem Exercens."

In my philosophy, "platonian" signifies the agreement of the Gospel of St. John and the Epistles of St. Paul with the natural ordering of the universe elaborated in the socratic dialogues of Plato. This agreement is complemented by the revival of Judaism centered upon the work of Philo of Alexandria. This agreement is formally elaborated in the writings of St. Augustine, as continued, most notably, by Dante, Cusa, and Leibniz. This predominantly Augustinian Judeo-Christian republicanism of Western European culture, may be usefully termed "Augustinian neo-Platonism," to distinguish it from the Gnostic mystical cults also adopting the title of "neo-Platonian" in the East.

The establishment of a political order consistent with Augustinian neo-Platonism was fostered largely through Spain and the Irish monks of Iona, leading into the collaboration of Alcuin and Charlemagne in establishing Western Christendom, and in establishing also the general division of Europe between West and East which persists to the present day. The line of advance of Charlemagne's Christianity, into Poland and Croatia, for example, bypassing wicked Venice, is the cultural divide defining the continuing conflict between West and East today. After Charlemagne, the struggle to establish this order in Western Europe was continued through Otho II, and was resumed by the Staufer emperors, from Friedrich Barbarossa through Friedrich II.

With the Venice-led crushing of the Staufer's power, during the thirteenth century, Europe was plunged into a century-long dark age of famine, pandemics, and lunatic chaos.

The Augustinian republican heritage was revived by forces centered upon Dante Alighieri and Petrarca, leading into the Golden Renaissance of the fifteenth century. That Golden Renaissance is the immediate heritage of all republicans in Europe and the Americas today, a heritage transmitted into the eighteenth century chiefly through the vast networks led by Leibniz. It was Leibniz's networks, penetrating into the circles of Jonathan Swift in Britain and the circles of the Math-

ers in the Americas, which created the forces later led by Benjamin Franklin in Europe and the Americas, to establish the highest form of republic yet formed, upon the North American continent. From the period of Franklin's leadership of the American Revolution, the entirety of the republican movement of Europe was based upon the foundation of the American Revolution and the Federal Constitution of 1787–1789. On this heritage we stand, or our nation's existence now stands on historical quicksand.

It is upon this historical foundation, in philosophy generally, as well as science and politics in particular, that I stand, together with the philosophical association to which I adhere.

My practice as an individual person, is informed by Plato's exemplary treatment of the efficient connection between the activities of the individual (the microcosm) and the universal (the macrocosm). This is also the standpoint in method of all the great predecessors whose work informs my conscience today. Any public figure, most emphatically, is a poor specimen, unless he or she guides immediate individual practice by looking ahead, to estimate the consequences of that choice of practice two, three, or more generations ahead. The moral nature of the connection between the microcosm and macrocosm, is seen as we inquire how our microscopic individual deeds of today might benefit mankind two or three generations to come. Imagine the eyes of future generations looking back to us, future generations knowing what we have bequeathed to them.

Let that be your constituency, and you have become a true statesman; choose a different, more ephemeral constituency of the present, ignoring the future, and you are a poor specimen.

Every individual, but most evidently the one in public life, has some efficient access to means by which his or her individual's efforts will contribute to shaping the future of mankind. That view of the world about us, must shape the preoccupations of our conscience. Each of us has the rightful opportunity, under natural and republican-constitutional law, to choose an adult profession which, by its nature and purposes, is implicitly useful to mankind. Each of us has the rightful opportunity, and obligation, having chosen such a

profession, to develop his or her proficiencies and knowledge accordingly. Making such choices, we are all each important to mankind as a whole. Somewhere, sometime, in smaller or greater degree, each of us so qualified and self-directed, can contribute to shaping the future, to the effect that, facing the inevitable end of our mortal existence, we may walk with joy in being our individual selves, assured that our mortal existence was in some degree necessary for the benefit of mankind as a whole. Without that efficient moral commitment, governing our conscience, we are self-degraded to be like pleasure-seeking, pain-avoiding beasts, as the fascists and communists would have us be. In that latter degraded condition, we occupy space while we live, and are not worth remembering once we die.

Over the term of its existence to date, the republican cause has been a noble, but endangered cause, always beset by powerful forces which continue the evil heritage of the Roman Empire. If the Soviet empire fulfills its present ambitions, with present complicity of the Liberal Establishment and the Venetian-Swiss financier interests, the republican culture of European Judeo-Christian tradition will be exterminated, never to exist again until some happy resurrection in the distant future. If that occurs, all of our present existence, and all of the good works of those who have gone before us, will be extinguished from this planet, and the world will become a Hell in which it would be as if we and thousands of years of generations of our republican forebears had never existed.

No person can consider himself justly a patriot of this United States, or a loyal servant of this republican tradition, unless that person mobilizes his utmost resources to preserve that heritage against both Russian empire and Liberal traitors today. The danger is imminent; the need for mobilization urgent.

Can I succeed in that outcome to which I am committed? The answer to that question lies beyond my powers. I have no choice but to try. The rest lies chiefly with my fellow citizens. Perhaps our nation is become so corrupted by the influence of Liberalism and the wretchedness of habituated political pragmatism, that no man or woman could mobilize our citizens sufficiently to prevent our republic from being

crushed soon by the new barbarians of the Russian empire. The answer to that riddle lies in the consciences of my fellow-citizens. I must act on the assumption that success is possible.

The rest is up to you: are you, by these yardsticks of history, still morally fit to survive?