

LaRouche: 'In the footsteps of Benjamin Franklin'

by Mary McCourt

The world faces the threat of thermonuclear confrontation between the superpowers in 1984. But right now, 300 million persons, more than would die in nuclear war, are threatened with death from starvation, regional war, and disease in Africa alone. Only by rousing the moral reserve of the American population—the citizens of the “last chief bastion of republicanism in the world today”—a moral reserve now sleeping under the effects of soap operas and 20 years of post-industrial society, can the international political forces be mustered to stop the barbarism that is murdering the world’s people, by fighting World War III if necessary. It was to determine how to rouse that moral reserve and muster those political forces that the International Caucus of Labor Committees (ICLC) convened its international conference in Washington, D.C. on Dec. 31-Jan. 2.

In his Dec. 31 keynote to 750 conference attendees, which included about 175 candidates for office in the United States as well as members of the Washington, D.C. diplomatic corps, ICLC founder Lyndon H. LaRouche focused on the philosophical world outlook and method of the Labor Committees, a method which over nearly two decades had put this organization of approximately 1,000 members in the United States, Canada, Western Europe, Ibero-America, and India in the position of Benjamin Franklin’s international conspiracy 200 years ago, when the American Revolution was launched in the face of world crisis. To meet the current crisis, the entire international executive of the Labor Committees was present to lead the conference.

Other conference panels described “The Nature of the Soviet Threat and the Measures the United States Must Take to Defeat it,” and “The Nazi Threat within the West: the Pugwash Conspiracy and Imperialist Economics.” Helga Zepp-LaRouche, chairman of the European Labor Party,

spoke on “The Battle to Save Germany” as the key to saving the Western alliance in her presentation Jan. 2.

The ICLC’s continuity of method

Lyndon LaRouche began his keynote by comparing the role of the ICLC to predecessors as Plato’s Academy in Athens, the network of academies organized by Gottfried Leibniz, and more immediately the trans-Atlantic republican conspiracy led by Franklin. “Today,” LaRouche went on, “civilization is threatened by a spreading and deepening crisis far more ominous than that mastered by Franklin and his collaborators, but the underlying issues remain essentially the same; the methods for combatting this crisis remain also essentially the same.”

It is this that makes the contribution to world affairs of so small and financially under-endowed an organization as the ICLC “more or less indispensable”—and the fact that, thus far, no other association in the world has accepted the role which Franklin, Leibniz, and Plato accepted before.

LaRouche’s next step was to outline the 17-year history of the Labor Committees, which began as a tiny group of graduate students and others in 1966. He focused on the essential feature of the ICLC’s history: *the continuity of method* which governed the association’s development.

The use of this method began in 1966, when the just-founded Labor Committees (LC) began plotting how to combat the New Left of Herbert Marcuse, Tom Hayden, and so forth on its own battleground, having identified the New Left as a proto-fascist formation like the youth movements of Weimar Germany and Mussolini’s Italy. “The issue,” LaRouche said, “was a determination to defend both rationality and technological progress in the economy against the destructive countercultural policy then being spread [among



German and American members of the International Caucus of Labor Committees demonstrating against Britain's violation of the Monroe Doctrine during the Malvinas War, April 1982.

U.S. students].” The Labor Committees’ tactic was to win students and others who were attracted to SDS by their opposition to the Vietnam War away from SDS’s countercultural direction. When their intervention into the 1968 student strike at Columbia University demonstrated that the LC was challenging the national SDS leadership, the forces behind the national SDS operations—the League for Industrial Democracy (LID), Policy Studies which had been established as a “left-wing” competitor to the Central Intelligence Agency under the patronage of Thurman Arnold back in 1963; and McGeorge Bundy of the Ford Foundation—launched an escalating counteroffensive. It is important to realize, LaRouche declared, that “every slander, libel, and major other harassment launched against us within the United States from that time to the present day, has come invariably from the same circles.”

Bundy learned to like us much less during the autumn of 1968, LaRouche continued, when anti-Semitic race riots planned to break the New York “big-city” political machine were prevented by Labor Committee intervention. When the Labor Committees spread documentation proving that Bundy’s Ford Foundation was the largest single backer of the race-riot operations, the LC earned an implacable enemy in Bundy and his collaborators, including the Communist Party U.S.A.

The deployment, after February 1973, of both the Communist Party U.S.A. and the East German affiliate of the Soviet KGB against the Labor Committees “made two points clear to us,” LaRouche stated. “The first was that, despite our small size and lack of resources, some of the most powerful circles on both sides of the Atlantic clearly considered us sufficiently a potential danger to their interests to deploy

continuing and relatively massive efforts to crush us. [And] one of the most popular myths . . . was blown apart by evidence that certain leading forces of the United States’ Eastern Establishment were in cahoots with the Soviet intelligence services at a high level in joint operations against us.”

It was these events that forced the members of the Labor Committees to discover what they were doing that made them such a threat. Then, in 1974, it became clear that “the exact same array of forces deployed against [the Labor Committees] inside the United States was the combination running the Watergate operation against the Nixon administration”—led by Henry A. Kissinger and including the Institute for Policy Studies and that quasi-conspiratorial collection of self-styled “investigative” editors and journalists intersecting the *New York Times* and *Washington Post*. This “liberal” faction of the Eastern Establishment was out to destroy the constitutional institutions of U.S. government. They wanted Nixon out, simply because he was President at that time. And the Labor Committees—which had demonstrated that it was willing defend President Nixon, despite its opposition to many of his policies, because that was necessary to defend constitutional government—were considered a menace by the liberal Establishment because of its *method*.

How did that method threaten the liberal Establishment? LaRouche asked. It is because “I respond to threats and other challenges in a certain manner: faced with a fight, I either drop a cause which I consider not worth the trouble, or become very stubborn and counterattack, seeking to discover some flank of an opponent vulnerable to an effective counterattack.” If those circles of the Republican Party who wanted to stop the destruction of the constitution had fought back in exactly that way, they could have won the fight.

The Socratic method

“These principles of tactics are directly a reflection of the deepest principles of the Socratic method, the method of the Platonic dialogue,” LaRouche stated. All human practice, especially that of nations, is the result of “deeply rooted standards of judgment . . . axiomatic assumptions about such things as human nature, about the principles of cause and effect in the universe, about what constitutes an accepted fact, and what constitutes merely a debatable opinion. [In a nation] the axioms and postulates governing the way the population thinks determines whether that nation grows or collapses.” Influential decisions change for the better some of these axiomatic assumptions, as demonstrated by the effects of scientific discoveries which accomplish scientific revolutions. Such discoveries challenge some of the prevailing axiomatic assumptions of scientific work, and seek to prove conclusively that these prevailing axiomatic assumptions are false.

This method of discovery, LaRouche said, is what Plato identifies as the principle of the *higher hypothesis*—the constant characteristic of the Socratic method. “The Socratic method is one which many people detest as unpleasantly

polemical, abrasive, the method of the sort of person decent people would not invite to a diplomatic cocktail party.”

At the same time, it became clear to the members of the Labor Committees that they had to move directly into the center of the fight, both within the United States and globally. To hit Bundy’s faction in its flanks abroad, it was necessary to work with those natural allies abroad who had the same reasons for desiring the defeat of Bundy’s faction—the method Franklin used during the period beginning 10 years before the Declaration of Independence.

The world financial crisis: an exposed flank

To defeat the liberal Establishment, the Labor Committees made a commitment to force the replacement of the collapsing Bretton Woods monetary system with a gold-reserve system consistent with the principles of Treasury Secretary Alexander Hamilton’s reports to the U.S. Congress in 1790-91. “The purpose of this monetary reorganization,” LaRouche explained, “was to greatly expand long-term credit for high-technology capital-goods imports into developing nations, an increase in world trade in capital goods adequate to reviving the eroding industrial economies of the United States and Western Europe.”

The organization took the steps of establishing a professional-quality international news service, and creating the Fusion Energy Foundation to re-introduce the Socratic method into scientific work.

The Labor Committees became a full-fledged philosophical association, LaRouche went on, when, conducting intensive study of primary sources into the roots and early development of the United States, we began an intensive study of both the Arab Renaissance and classical Greek primary sources, and assimilated the all-important work of the great giant of the 15th century’s Golden Renaissance, Cardinal Nicolas of Cusa. “From Cusa, through Leibniz and Franklin, among others, one traces most efficiently all of the essential ideas and issues of the recent 500 years of the history of Western Europe and the Americas. It was Plato, Cusa, Leibniz, [Karl] Gauss, and [Bernhard] Riemann who are the highest level of relative influence in defining the whole span of our philosophical world outlook as an association today.”

At this point, this philosophical association assumed an implicit role in world affairs, a role bestowed upon it “by the nature of a global crisis we did not fashion, and by the lack of any visible agency in this world to perform the specific function which we have been drawn into assuming. The confluence of those developments moved us into fulfilling the same species of function in world affairs as the trans-Atlantic conspiracy led by Franklin two centuries earlier.”

Like Franklin’s organization, the Labor Committees are formed of the patriots of numerous nations, LaRouche stated—“each, at once,” in the words of Friedrich Schiller, “patriots of our respective nations and yet also world citizens. . . . The world of which we are citizens is a republican world, a world of humanity’s need for a system of sovereign

national republics. [As did] that uncompromised French patriot, President de Gaulle, we see the self-interest and personality of our nation to be its special contribution to the strengthening of a republican order of civilization worldwide.” But these nations are run by some few people of good will and some corrupt or even evil personalities, making “the decisions of governments at each step a pragmatic compromise between good will and wickedness.” It is into this “pragmatic” policymaking that the ICLC had to intervene.

Worse than thermonuclear war

During 1966, mankind began its present descent into a new dark age. Pope Paul VI’s 1967 encyclical *Populorum Progressio* addressed the essential feature of a general moral degradation of international policies. This process of moral degradation has forced the rapidly approaching military confrontation between the superpowers.

But, LaRouche emphasized, “thermonuclear war is not the worst of the horrors now threatening mankind. We are in a deepening worldwide economic depression. Despite the government of the United States’ insistence, there is no economic recovery. . . . The world is on the edge of an international financial collapse far worse than that which occurred during 1931. The \$800 billion of foreign debt of developing nations is only a minor problem relative to nearly \$10 trillion of toppling debt structures worldwide.”

Depression and financial collapse, and the social and moral collapse following upon them, are creating the situation in which, if there is no thermonuclear war, the world will probably collapse into a new dark age by the close of the present decade. This will be worse than nuclear war, LaRouche stated, because these conditions mean that “not a single presently existing nation of the developing sector will exist by the end of the present decade, and perhaps not a single presently existing nation of the world by the second half of the 1990s.”

To understand how these dark age conditions will ravage the world on a scale beyond that of a nuclear war, we must realize, LaRouche stated, that “the world’s population will drop to 1 billion persons or less. Deaths worldwide over the coming 15 years will be increased by a total of more than 3 billion persons. Old and new epidemics and pandemics will rage like a great forest fire of death around this planet under the conditions associated with such death rates among concentrated population centers, the conditions already spreading through the thinly populated regions of black Africa.”

Yet, think, he said, that most governments and religious and other non-governmental bodies treat today as “respectable” people those agencies such as the Club of Rome and International Institute for Applied Systems Analysis, which have for more than 10 years consistently campaigned to bring about such a collapse of civilization into a new dark age worldwide. “It were a far more moral thing to do, to fight a thermonuclear war to prevent such policies from being realized, if no other means to do so were available to us, than to

submit to a condition of so-called peace which fostered the continuation of the policies of practice supported by the Club of Rome.”

With governments in this degraded moral condition and showing such monstrous folly as to condone the Malthusian practices of the Club of Rome, the ICLC finds the political and religious institutions either too wicked or simply too weak to muster an effective defense and counteroffensive against the forces impelling humanity into a new dark age. This is why, LaRouche said, he is campaigning for the Democratic Party’s 1984 presidential nomination. The Republican Party today, like his Democratic opponents, fixated on the nomination and election, are subordinating the great issues of this present crisis to the petty business of campaign tactics. “I must run,” LaRouche stated, “not against the other candidates, but against the petty-minded pragmatism and banality which has seized our nation’s will.”

“The duty of our philosophical association is therefore to rebuke, to denounce, and to inspire, to be thus the informed conscience of each and all of the nations of which we are patriots. In that way, and to that degree, we have taken the welfare of the present and future generations of humanity upon our poor shoulders,” as did the co-conspirators of Benjamin Franklin 200 years ago.

The military dictatorship now consolidating its power over the Soviet Empire, stated LaRouche, is whipping up its population daily with propaganda against the United States as lying and brimming with bestial hatred as anyone has seen since the death of Nazi Propaganda Minister Josef Goebbels. To this degree, the Soviet Empire is the central feature of the present danger to civilization as a whole. But the relics of pagan barbarism in today’s Russian culture are not in themselves the problem. We must see the Soviet strategic problem from a higher vantage-point, LaRouche continued.

Battle of Athens against Sparta continues

As Schiller emphasized, the past 2,500 years of the history of European civilization is a history of a continuing battle between the republican tradition of Solon of Athens and the opposing, oligarchical tradition traceable to the sodomic slave-society of Lycurgus’s Sparta. The craft of oligarchism, over this period, has been centered upon manipulating whole peoples against one another, in wars and in other ways, to annihilate the institutions and traditions of republicanism.

The U.S.S.R. is now a mere pawn of those oligarchic forces. We must focus our forces against the real adversary, the adversary steering the Soviet forces into the attempted destruction of the last chief bastion of republicanism in the world today, the United States.

LaRouche then outlined the career of Bertrand Earl Russell, “perhaps the most evil single man of the present century,” as the leading representative in the English-speaking world of the same oligarchical policies as those of the leading Venetian and Swiss rentier-financier interests which were the hard core of the Nazi Party before 1946, and which steer the

massive present-day apparatus of the Nazi International in collaboration with Moscow against the United States.

Russell was an Anglo-Saxon racist who dedicated all of his efforts to destroying the institutions of sovereign nation-state and technological progress, to permit the establishment of a world-federalist empire. One purpose of this empire would be the destruction of the darker-skinned population. This, according to Club of Rome co-founder Dr. Alexander King, is the true purpose of the Club of Rome.

Behind the Soviet threat today

During the entirety of the post-war period, LaRouche continued, until President Reagan’s March 23 television address, the foreign policy and strategic military doctrines of the United States have been steered by Russell and his accomplices. When the Soviet Union developed an H-bomb Russell and his accomplices proposed that the political map of the world be redrawn, to establish two world-empires, giving Moscow nearly half the world.

The Soviet partners in this two-empire conspiracy included Bundy’s circles in the U.S. liberal Eastern Establishment and circles, now linked to Lord Carrington, in the corresponding elements of the British Establishment. Soviet partners included the Swiss-based Nazi International. “There was never an alliance among these forces,” LaRouche stated. “Rather, it has been a gathering of hyenas, jackals, and vultures over the dying power of industrial society in the West.” We must prefer victory in a horrible war, however horrible, to the nightmare of avoidance of war secured by craven submission. We cannot tolerate a *Pax Matushka Rus* as the alternative to war. The cause of future generations of humanity throughout the world will not permit this.

Preventing a *Pax Matushka Rus*

“Only among the nations of Western Europe and the Americas, the nations shaped by the heritage of St. Augustine and Cusa, does there exist,” LaRouche asserted, “that special current of culture which might be awakened now as a concerted moral and physical force in arms capable of settling the crisis of civilization.

“The ultimate strategic objective of the great mobilization to which we are dedicated now, is to restore the power of republicanism as the ruling power, the ruling philosophy of our republics. We must establish in the years immediately before us, a new world order in relations among nations, an order shaped and ruled by those same principles for which was founded that great republic on whose soil we stand here today. Let Russia enter such a community of nations, to secure the same rights and security as a nation as all other nations among that order, no more, no less. Let us thus, at last, bring this aching, enmiserated and dangerous world of ours into order, into the republican order the great Marquis de Lafayette served in describing our new-founded republic as a “beacon of hope” and “temple of liberty” in the eyes of the peoples of the world.