

## EIR Feature

# The end of the Age of Aquarius?

by Lyndon H. LaRouche, Jr.

*Economist LaRouche, EIR's founder and a declared candidate for the Democratic Party's 1988 presidential nomination, delivered the following keynote address to the conference of the International Caucus of Labor Committees, Dec. 29 in Herndon, Virginia.*

I shall cross-reference a theme which I presented as an address and paper to the recent Schiller Institute conference in Rome, on St. Augustine. I shall address that to the questions which predominantly, but not exclusively, those of you from the United States must face, and face efficiently, during the coming year.

Only a few of you, and almost none of those outside this room, in the United States, presently understand this fact: The fate of civilization on this planet, not only for today and tomorrow, but the fate of the attempt to build civilization in Europe, over more than 2,500 years, will rest, will fall or prevail, on the basis of what is done during 1986; and in the greatest degree, on what is done within this fading, collapsing, rotting superpower we call the United States.

The question here is not a question of being like Aristotelian contemplators, or the oracle of Delphi, paradoxical oracles which will tell you as contemplators, as prophets, what will happen to the United States. We are not writing lower Greek tragedy. The question is an eminently practical question: What difference does your personal existence mean for the outcome of the entirety of human history and existence, during 1986? And I do not exaggerate.

In a true republic, the true citizen is personally accountable to the Creator, for the outcome of that republic; for the outcome of the general welfare, as it affects all persons in that republic; for the outcome, thus, of every personal life in that republic, and the outcome of the role of that republic in the world; for the welfare of humanity as a whole, and of every individual personality, present and future, of humanity as a whole. The individual citizen of a republic is personally accountable to the Creator, to the extent that that individual either has the capacity to influence the course of events, or can develop the capacity needed to influence the course of events. And that is what the individual must grasp, during 1986, or the



*The republic is the only natural condition of mankind, as Danie and his followers proved. This painting by Domenico di Michelino shows "Dante Illuminating Florence With His Poem," the Divine Comedy, which traces man's journey from the pit of Inferno, of bestiality, through Purgatory, to Paradise, the domain of Reason.*

individual will be a failure. His entire life, her entire life, will be judged a failure, or a success, to the degree that that conception, of the citizen of a republic, is grasped in the sense it ought to be grasped.

### **What is the Good?**

It is a simple fact, that each of us has been born—apart from liberals, who were conceived by unknown means, and who are now, many of them, in search of these unknown means, which has contributed to the spread of the AIDS pandemic. But each of us has been born, and each of us will die. And from this, a very simple lesson makes itself clear, that those sorts of pleasures and gratifications, the search of pleasure and the avoidance of pain, as the immoral Adam Smith put it—I could say, the satanic Adam Smith put it—that these matters, as they affect personal life, die as we go into the grave. And therefore, these matters, in and of themselves, do not represent any personal self-interest of any of us, as human beings. Because they vanish. They vanish as a beast vanishes into the grave, having done nothing, except search for pleasure and avoid pain. A beast does that! And when man lives so, man lives as a beast!

This is evident to anyone with intelligence. Adam Smith was a degenerate, and anyone who follows him will be a degenerate.

This very simple fact alerts us to search for the true location of our most profound self-interest. Obviously, that profound self-interest lies in something which surpasses the grave, lies in the kind of activity to which our life is dedicated, which has some enduring value to present and future

generations. That is our self-interest. In our concern to define the exact nature of this self-interest, we search, as did Socrates, for a definition of the Good: What is that, which served, in what manner, corresponds to this self-interest? What can we be sure will be beneficial to humanity, in present and future generations under circumstances beyond our foreknowledge? How can you know that what you do today, can be judged as good—a contribution to the Good—10, 20 generations from now? How can you know that?

You cannot simply say, "I do what my father and mother told me," or what my peers tell me, or what the current opinion poll tells me, and that, "By acting in such a manner, I believe myself to be good, my friends and neighbors and peers believe me to be good, and who are you to gainsay it?" Such definitions of the Good are worthless!

What is the Good, as if it were known only by one person, in defiance of the contrary opinion of every other living person? And how could that Goodness be proven? That is the question which preoccupied Socrates: What is the Good? Man is properly motivated by nothing but the love of the Good! That love of the Good, and its efficient self-service, is the essence of efficient self-interest.

Already this begins to make clear to us, even before the question of the nature of the Good is satisfied, that we as individuals are and must be instruments of something universal; that we, as the microcosm of the universe, must become an efficient agency of the macrocosm—of the development of something larger, permanent, all-encompassing, and encompassing in particular the condition and work of all humanity; that our self-interest lies not within our skins—or

only as what, within our skins, is necessary to the *work* of our self-interest. Our self-interest lies in the Good, in something universal. That is our work; that is our self-interest. And that, some people have understood..

What is the Good? How can we observe the Good, empirically? Well, ourselves and the beasts. And then we have to study economics; not the kind that is preached in Washington, or in the universities today, or by the so-called economics profession—who should all be hung, as mercy-killings, out of mercy not only to themselves, but to the rest of the human race—but physical economy, real economy, the power of a species, or of an individual, to produce the material and cultural conditions necessary for the existence of that species.

What's the difference between us and the beasts? A very simply observed distinction—at least historically, if you can't observe it in the current crowd in Washington.

In the earliest condition of mankind, as asserted by the all-knowing anthropologists, it required, on the average, in the order of ten square kilometers of the surface of the Earth to sustain one individual, in a very miserable condition of life. The average age, in terms of life expectancy, of that individual, would be considerably less than 20 years. These small groups of individuals were sort of extended, mother-dominated family groups—the old mother of the tribe, probably 28 years old, would dominate a mass of little children, squabbling children who behaved and thought very much like beasts. The existence of these little groups would be extremely precarious. And there could be not more than approximately 10 million such miserable creatures, living an existence more precarious than that of a tribe of baboons.

But today, we have approximately five billion persons, who, apart from liberals, live on a much higher level of existence than the baboons.

How did we get there? Herein lies the distinction, the empirically demonstrable distinction, between man and the beasts.

We got there by what we call, today, scientific and technological progress, which takes the form of scientific discovery, by which we are guided to modify our behavior. That is, we do not behave according to what Adam Smith prized as "original and immediate instincts," but rather we suppress those bestial, baboon-like instincts, in order to bring forth some other quality which we have within us: the quality of creative reason, the power to look up to the heavens, and construct a solar astronomical calendar, as opposed to the kind of lunacies which came out of Babylonia. This is done very simply: Man looked up, took some sticks or stones, and did the obvious. He took the angle of the sunrise, the angle of the sunset, and the highest position of the sun during its midday course. Elementary!

And then, man did something also very obvious: He stayed up at night—a thing which, I tell you, is essential to wisdom! You have to wait until the world is asleep, and then

think about what happened; and then, the next morning, you've got the world off guard. That's wisdom! You stay up at night, and you take these sighting positions, of the sunrise, the sunset, and the midday position, and you observe, to which constellations and stars do these observations correspond. And so, you record these with stone, like those megalithic constructions which were made and dot Brittany and Ireland and Britain, typified by Stonehenge. You can count the days by the Sun, not by lunacy—you count the number of days. In five years, you discover, that in the cycle of the advance and regression of the position of the Sun—and man would obviously use the equinox for the dating of this calendar—that there are 365 and a quarter days, approximately, in one cycle, called one year. And then you discover, by the same means, other cycles.

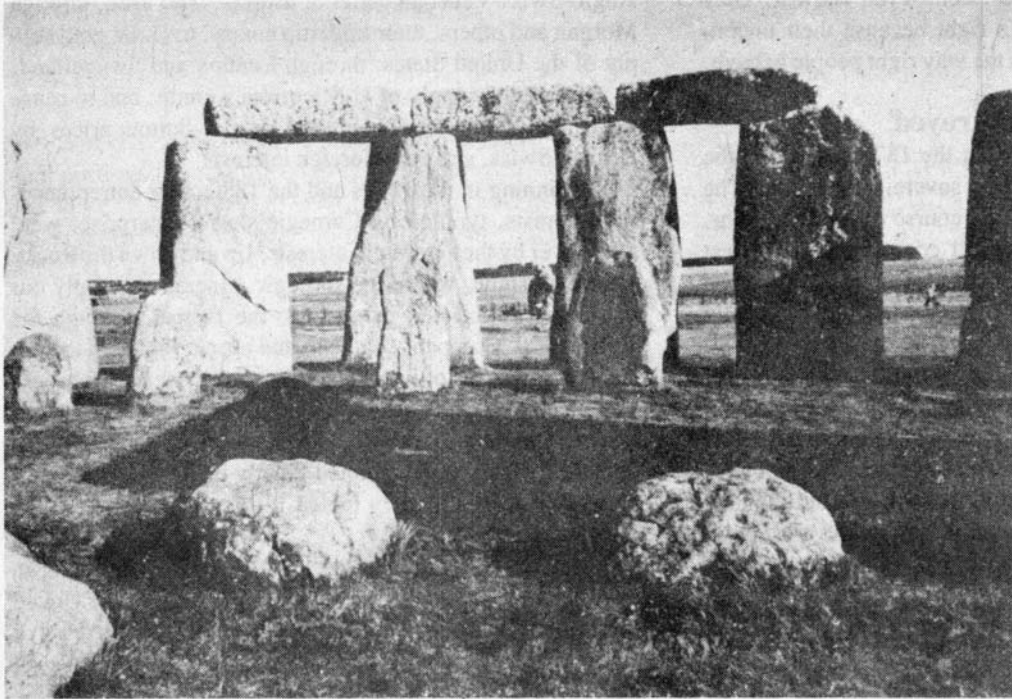
A beast can't do that—nor can a liberal! Only a human being can do that. And the earliest known cultures, dating six, seven, eight, ten thousand B. C., developed a solar astronomical calendar, which is more accurate than anything that existed up into the 19th century; and also, which far surpassed anything created from the founding of Sumer and Ur in the Biblical land of Mesopotamia—which is a Biblical fraud, written by Babylonians who rewrote the old Jewish writings, under orders of Babylonian Chaldean priests.

So, man is capable of this: capable of reason, capable of seeing lawful ordering in the universe, and using the knowledge of that lawful ordering to reform and change his own behavior. And in this way, by making reason—rather than Smith's "immediate and original instincts," bestial qualities—the characteristic of human behavior, we achieve what we call scientific and technological progress. We not only increase man's power over nature, by bending man's will to the law of reason in the universe, but thereby, by making, not the bestial aspect of humanity, but the mind into the personality, the value, and the identity of the person, we elevate the moral condition of humanity. We not only increase the human population, but we elevate the possible moral condition of mankind—if we don't have oligarchs to ruin the process, usurers, Venetian bankers, and the like.

Then we begin to discover what is the Good. What is the Good? The Good is the power of mind, to recognize a principle of reason, as the lawful ordering of the entire universe; to recognize that a process of development is associated with this; and to recognize that the continuation, and acceleration, of the takeover of the personality by elaborated reason, is the Good. The elevation of the moral condition of mankind, in correspondence with this principle, and in actions congruent with that principle, is the Good.

Such was the principle of Solon, at Athens. Such was the principle of the Platonic Academy, the concept of the republic. And such were the principles of the founding of the modern European republic, by the writings of St. Augustine. That is the Good.

The republic is the only natural condition of mankind.



*Stonehenge (England): A relic of the early solar astronomy which produced calendars more accurate than anything up through the 19th century.*

This was proven by Dante and his followers, that the only natural form of republic, is a totally sovereign nation-state—not subject to the IMF, or the World Bank, or UNO; a sovereign nation-state, a republic, which is based upon the employment of a literate form of common language by its citizens—a literate form of language which imparts to those citizens, in the words of Shelley, “the power of imparting and receiving profound and impassioned conceptions respecting man and nature”; conceptions organized in the form of reason, the form of reason as exemplified by the Socrates of Plato’s dialogues. That is the natural condition of mankind. All other features of a natural condition of mankind pertain to the development of the republic and the citizen, rather than as to its form and its essence.

### **Downward cultural paradigm shifts**

Now, for a hundred years, approximately, since the 1870s, that great upsurge called European civilization, erupting out of the Golden Renaissance, reaching a zenith in the American revolution and the short-lived German Liberation Wars, has been sliding downward toward extinction. This great civilizing impulse was partly crushed by Henry Kissinger’s ancestors at the 1815 Congress of Vienna, crushed by Capodistria of Venice, by Nesselrode, who should have been turned into a pie earlier, by Castlereagh, and by Metternich. Their oligarchical conception of society, certified by the Treaty of Vienna, was born out of the bowels of the whore of Babylon, literally: the Chaldean form of society, the form of society of that abomination, the Austro-Hungarian Empire, that abomination the Ottoman Empire, that abomination the Russian

Empire, and sundry oriental empires of similar description. Such an abomination was directed specifically against what were called “the ideas of 1789,” against the American Revolution—the idea of a democratic constitutional republic under law, governed by reason, which Henry Kissinger has avowed himself to destroy. He has done a good deal, considering his limitations, to do just that.

In about the 1870s, that great upsurge, arrested but not defeated by the 1815 Treaty of Vienna, had unleashed against it what can be called the first of a series of downward cultural paradigm shifts, leading to our present condition: a condition of imminent disaster, a disaster comparable to, but exceeding, the disaster which struck Europe in the form of the so-called New Dark Age, from the death of Friedrich Hohenstauffen in A.D. 1250, to a culmination in the peaking of the Black Death in Europe in 1351 A.D. We are now, and have been for 100 years, in a period precisely comparable to that.

Don’t blame particular policies; the politicians don’t know what their policies are, they just know they’ve been told to push them. The people who implement the policies, except on the very highest level, among the Benedictines, don’t even know how the policies are made and concocted. You have to go to Venice, to the island of S. Giorgio Maggiore, or to the Montserrat Abbey in Spain, if you want to see devilishness—to understand who makes the policies, and how. Or, if you can stand the smell, to Mount Athos in Greece, which is the master of this sort of thing.

But for a hundred years, civilization has been sliding toward hell, in a paradigm shift, and the people who have been involved day-to-day in engineering the policies leading

to that downside, in most cases, don't even know it. They just think they're doing what's right because their unconscious impulses tell them that's the way right people behave.

### **Lincoln's mobilization destroyed**

What happened, essentially, in the 1870s, was that the United States was destroyed as a sovereign republic. The United States, in the 1860s, in the course of the Civil War, had emerged as the most powerful economy and greatest military force on this planet. This transformation had been accomplished not by the means of war, which are inherently destructive; it had been accomplished by the form of mobilization of our republic by Lincoln, who himself was a profound thinker, contrary to the schoolbooks of today, and who was guided by the principles of republicanism in the deepest and purest sense. He organized a mobilization of industry, agriculture, and institutions, and infrastructure-building, to transform this nation and its potentialities into the most powerful economy and military capability on the face of this planet.

Within ten years, that power had been destroyed, and the sovereignty of the United States, in the truest sense, had ceased to exist.

The means by which this was accomplished, which had worldwide ramifications and made possible every other kind of devilry which has plagued the world in any part since, was the enactment of the predecessor of the Gramm-Rudman bill: the U.S. Specie Resumption Act of the 1870s. The Act was conceived by a Congress as corrupt—or not quite as corrupt—as the present Congress; a Congress bought and controlled by the British and Swiss; a Congress governed by treason, which set out—as the authors of Gramm-Rudman did—to destroy the United States. And they should have been hung as traitors, and the world wouldn't be in the mess that it is in today.

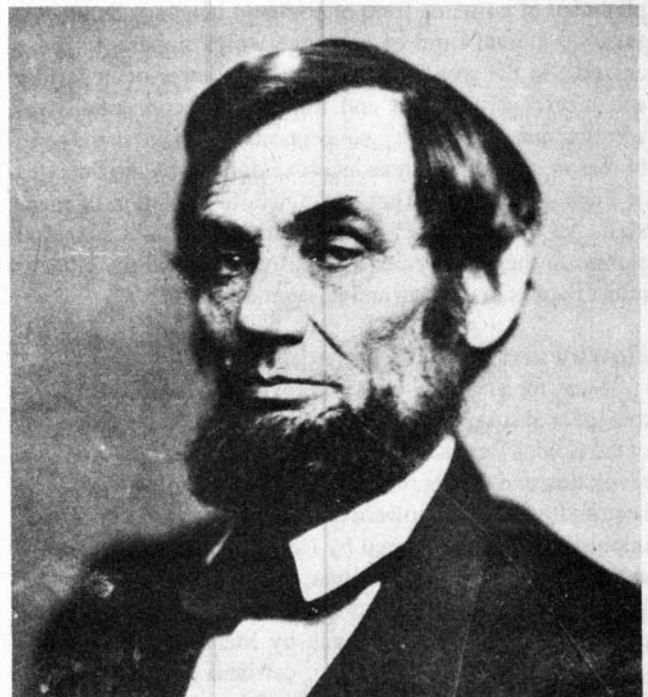
Some of these Gramm-Rudman people ought to be hung as traitors, too, because of what their action, unless reversed, will do not only to the United States, but to civilization as a whole. There is no room for toleration, for respect for, such a law—because the law itself is treason! It's against the United States. And it's done in aid and comfort to the Soviet Empire. And the people who did it are well aware of that. We wonder what kind of a "right-wing patriot" Phil Gramm is, with his gram-sized brain!

The Specie Resumption Act revoked the sovereignty of the United States in one very crucial respect: by forcing the United States to recall the issues of federal currency notes, which Lincoln had used to transform the United States into the greatest economic and military power on this planet. The United States no longer controlled its currency, its public credit, or its national, state, and local debt, or the debt of its own private corporations and farms. The control over the currency, the public credit, and the debt, public and private, of the United States, was placed under the control of an

Anglo-Swiss-Venetian cartel of usurers, who used, through Morgan and others, their fingertip control over the gold supply of the United States, through London and Switzerland, to regulate the supply of U.S. currency credit, and to cause the United States to be taken over, at rock-bottom prices, by British, Swiss, and other foreign interests.

Beginning in the 1870s and the 1880s, our entrepreneurial interests, typified by Carnegie's steel enterprise, were taken over by these foreign interests. Up and down the Rocky Mountain spine, where the strategic minerals to supply our nation lie buried and untouched, the British, through the Hudson Bay Company, came in and checkerboarded the entire area, in terms of water rights and other means—at rock-bottom prices, while our farmers went bankrupt! The British and the Swiss took over the railroad system, which had been launched before and promoted greatly under President Lincoln; they ruined it, they looted it, they used it to loot the farmers and industry.

As a result of that process, in the 1870s, beginning in 1873 but culminating in the period 1877 to 1886, the United States underwent a social convulsion. The radicalization of labor, farmers, and others was used by the representatives of Mazzini's Young Europe, to intersect the grave, profound social discontent caused by the impact of the Specie Resumption Act upon the nation. Farmers were driven bankrupt as they are being driven today—they became radicalized. What is called populism erupted, steered from Europe. The labor



*Abraham Lincoln: His mobilization of America's political, economic, and cultural institutions during the Civil War, left the United States the strongest economic and military power on the face of the planet—but within 10 years, that power was destroyed.*

movement, which had been politically unified with industry under Lincoln, was driven to desperation. The industries were taken over by foreigners, through the takeover of their credit and their indebtedness.

And so, the three great social forces of the United States, upon which the United States had been built—the alliance, for common interests, of entrepreneurial industry, progressive agriculture, and labor—that patriotic alliance was broken, and the several elements of that alliance were set upon one another. First, farmers and labor were set against industry, and industry against labor—particularly as Morgan moved in to control industry on behalf of foreign interests. Then, at the beginning of the century, in the 1890s and at the turn of the century, labor and farmers were set against each other.

### **A crazy British religion**

And then, of course, we had the eruption of the Fabian Society. Just a word about the Fabian Society, because it enters into this.

The British invented a crazy kind of religion. They were numerologists, cabalists. The British, in general, have never been Christians. Some of the English were, earlier; the colonists who established this country were Christians; but the later English were never Christians. They were cabalists; they believed in numerology. So some wag in England dreamed up the idea—for numerological reasons—that the Creation had occurred as a “big bang,” precisely 4,000 years before the birth of Christ. It had to be precisely 4,000 years, for numerological reasons, cabalistic reasons. So they faked the Bible accordingly, and Bishop Ussher calculated in detail, by a little fudging here and there, that Adam had first appeared on earth in the year 4004—in Mesopotamia, naturally, since the whole fraud was Mesopotamian.

So, the British believed that; and then came Charles Darwin, another British creation; and Darwin was much pushed. And as the Fabian Society founders themselves document, the British Victorians broke their corsets over Charles Darwin—because their God was taken away. But since the British were irrational, they required some form of mysticism: they couldn't accept the God of reason. They couldn't accept the Christian God; they had to have a Mesopotamian God. And so, the British were driven in search of “mystical advanced ideas.” And the ideas of John Ruskin and his homosexual Pre-Raphaelite Brotherhood, the rise of theosophy out of this, and the Fabian Society, were all creations made possible by the explosion of what were euphemistically called “advanced ideas,” in Britain during the 1870s, as a result of the impact of Charles Darwin and his crazy theory.

The Fabian Society, which actually retains that character to the present day, is an association of mystically-inclined irrationalists, which runs under the cover of, not trying to create a utopia, but, by some pragmatic process, of moving in the direction of what might prove to be a utopia; more specifically, of undermining and destroying every institu-

tion—cultural, moral, and so forth—associated with European civilization, republican civilization.

These fellows were introduced to the United States: Chicago University was established as the Fabian School of Chicago, under the British Fabian Society. John D. Rockefeller II was sent to London, where he became brainwashed; he came back a raving Fabian, and induced daddy to give him the money to transform the Fabian School of Chicago, headed by John Dewey, into Chicago University. And then you had Deweyism, and Chicago University has been, specifically, a cesspot of this particular kind of Rockefeller-conducted devilry ever since.

They infested our labor organizations: The Socialist Party of America was an operation created by these people. The British Round Table was the creation of these people. The National Civic Federation, founded in the same period, and incorporating the Socialist Party of America, was a direct result of Fabianism. The Council on Foreign Relations was created, again, as a subsidiary of the new form of the Round Table, the London Chatham House, the Royal Institute for International Affairs, in the 1920s. And again, the labor movement, the Socialist Party of America, was assimilated into that, just as the Fabian Society of Britain was an integral part of the Round Table, which ran World War I British intelligence in the person of H. G. Wells, and which has run what is called the liberal establishment, the middle-class liberal establishment, of Britain ever since.

### **The Roosevelt shift**

So, we were radicalized. The turning point, after 1870, was the assassination of McKinley, by a crazy Swiss lover of Emma Goldman, who went through the Henry Street Settlement House, where he was safehoused in New York City up until he killed President McKinley.

Now, the significance of his act, of Emma Goldman's crowd, was that this brought into power one of the worst people who was ever in office in the United States: President Teddy Roosevelt, one of the worst swine ever conceived on this planet. Under Teddy Roosevelt, every vestige of patriotic institutions began to be destroyed systematically. The FBI was created by Roosevelt. The fellow who created it for Roosevelt was Charles Bonaparte, the Attorney-General of the United States. Charles Bonaparte was the nephew of Napoleon III. And that is not merely an irony; that's a very clear indication of what the FBI was from the beginning: It was a Bonapartist political police force, aimed to destroy and eradicate agencies of government and private life which represented republican institutions.

Under Roosevelt, the United States underwent a change, which might be called our “Edwardian period,” extending from the inauguration of Teddy Roosevelt, as the beneficiary of the assassination, into the 1920s—an “Edwardian period” which ended about 1929 to 1931. The Horatio Alger books are a typification of the shift in mentality, and cultural para-

digms, which occurred in the United States during the first decades of this century.

Sinclair Lewis has documented what might be called the American Ideology, as it was shaped, successively, by the effects of the 1870s, and by the "Edwardian" shift inaugurated by Roosevelt and Wilson. Out of this came the Federal Reserve institution; out of this came a progressive destruction of American values and institutions.

The shift was signified by the fact that—whereas we had fought two declared wars against Britain, on issues of principle—beginning with Teddy Roosevelt, the myth was spread that the two wars against Britain were a case of some mistake on the part of the British foreign intelligence service; that if they had just been alert to the matter, there would never have been any issue at all. The fact was, that there was a *fundamental*, cultural difference, between the Americans and the English, which *forced* us to a war twice, and we should have fought it three times.

What Britain represented was the enemy of everything for which the people of the United States stood, morally and otherwise. And that's why we fought a war; not because of some tea incident, or something like that. It was because we represented a culture, a republican culture, which could no longer tolerate the efforts of an enemy culture, the ruling culture of the British monarchy, to destroy our institutions and destroy the autonomies of the colonies in North America. We *had* to fight that war. We had to fight the second war, the War of 1812; we should have fought it earlier, but the war was delayed, by corruption of two administrations—Jefferson's second administration, and the Madison administrations—through Albert Gallatin and other enemies of the United States, operating as Anglo-Swiss spies inside the U.S. government. It took the time until Henry Clay and the war-hawks were elected to Congress before the United States would recognize that a state of war already existed between ourselves and Britain.

We recognized, the patriots of this country recognized, that the true enemy of the United States, in the Civil War, was not some internal interest; the true enemy of the United States was, again, the British, who orchestrated both sides of the war through the British East India Company. They ran the Boston Abolitionists, who were a bunch of fakers, and they ran the North Carolina crowd, who were simply operated through the Boston operation. It was an attempt to destroy the United States, by splitting it into several parts, by stirring up whatever issues they could, for purposes of dividing the country.

But then, with Teddy Roosevelt, we became "an Anglo-philic nation"—and a lot of Anglo-feeling has been going on ever since! And that's how we got into World War I.

### **The significance of the United States**

Now, in this process, the United States, in the period 1870 to the First World War, had two, planetary significances. First of all, the American Revolution, as the concrete

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tization of the Ideas of 1789, in the minds of all people in the world aspiring to the status of sovereign republics, was the sinecure for every people in the world who wished their own, comparable independence, their own comparable organization of their own national affairs. For them, the destruction and corruption of the United States was like having your wife come home with leprosy, AIDS, and syphilis: It's damned discouraging for the institution of marriage.

Secondly, the correlation of forces in the world was such that without the power which the United States had come to represent over the course of the 19th century, there was no correlation of forces favoring the cause of independence or republicanism in any other part of the world. With the United States's transformation into an Anglo-feely-feely nation, beginning with Teddy Roosevelt, and the institutionalization of the Specie Resumption treason of the 1870s as the 1913 Federal Reserve Act, the United States in its original form, ceased to exist in terms of ruling institutions. The only element of the United States, in terms of the government, which continued to have some patriotic and republican character, was the U.S. military. And that was pretty much corrupted; you had bluewater navies and all these other kinds of things going on, which were British infiltrations.

So this was a problem for the world. The cause of republicanism, as embodied in the nation which typified republicanism—the United States—was being destroyed, both in idea and correlation of forces; a result which Henry Kissinger has publicly admired on many occasions. The United States, as a nation, as a republic, existed only in the vestiges of a cultural heritage, transmitted from the American Revolution, assimilated and reinforced by a certain stratum of immigrants, who came here because they came to join the republic, and they adapted to the republic and became, as new converts, some of the strongest advocates of republicanism. But it was that vestige, of republican moral and cultural tradition,

embedded in our people over successive generations, and transmitted by some people to others, which was the only thing that gave us our national character.

The best exemplification of this was World War II, when we came out of a morass, a disgusting condition morally, as well as materially, called the Great Depression—which was a great depression in morals as well as material well-being. We were mobilized to fight a war. In order to mobilize the American people to fight a war, the government had to address, and evoke, the strongest patriotic passions existing in the population. Now, the strongest patriotic passions—because the Fabian really doesn't care about patriotism—were these cultural heritages of Americanism, American republicanism. And so, for a very brief period, during the war, our republicanism was called from its prison cell where it was being kept, called into action for purposes of fighting a war.

But then, with the death of Roosevelt, the fellows just naturally tried to put this fellow back into his dungeon right away, get him out of the way—no war anymore, we don't need this fellow around here anymore, we don't want him; he's only good for fighting wars. And then they proceeded to launch an effort to complete the destruction of civilization.

### The Age of Aquarius

The destruction of civilization was also something which was unleashed in the last part of the 19th century: John Ruskin, with his homosexual Pre-Raphaelite Brotherhood; the rise of theosophy, the rise of existentialism, and Friedrich Nietzsche's and Aleister Crowley's calling for a death to the Age of Pisces, and a dawning of the Age of Aquarius, which were proclaimed by these two culprits and their accomplices, at the beginning of this century.

When Nietzsche said Pisces, he meant the tradition and heritage of Socrates and Christ. He meant, by the Age of Aquarius, the Age of Dionysos unleashed—which is Greek for Satan. Aleister Crowley said the same thing, with the modification that he proposed that Christ and Socrates ought to be destroyed, and permanently forgotten—eradicated from racial memory—but that Dionysos, yes, should be evoked, but also Lucifer.

We have, at the United Nations, the Temple of Understanding, which is supported by something called the Lucis Trust, which named itself Lucis out of public sensibility, thus abandoning the earlier name of this association, of which Cyrus Vance is an active member; the Lucifer Trust.

These fellows set out, at the end of the last century and the beginning of this, to systematically destroy civilization: to exterminate, from memory and institutions, the heritage of Socrates and Christ, and to bring into full bloom, the bestiality of Dionysos.

We have it today: It is called the rock-drug-sex counter-culture. This was introduced in the 1920s and so forth, in the United States first. Aldous Huxley and Bertrand Russell were key figures in introducing this to the United States—two of the most satanic people who lived in this century. Julian

Huxley was a close second to them. Hitler was a piker compared to these characters. Hitler was obvious; these people were sneaky.

In the post-war period, it started with the MK-Ultra project, which was a project steered from Switzerland and Britain to destroy the United States. You say that the CIA was responsible for MK-Ultra? The CIA was not responsible for MK-Ultra; the CIA was not responsible. The British were. The London Tavistock Institute ran the operation—a branch of British intelligence, the Fabian branch; it is the chief interface with the Soviet government in Britain—the London Tavistock Institute; it runs the international psychoanalytical profession. And these fellows did it, systematically, starting with the founding of *Playboy*, which advocated recreational drugs, recreational sex of all-kinds, from the beginning. And the Beatles! In 1963, a group of Russellites associated with Margaret Mead and so forth, unleashed the rock-drug-sex revolution in the United States, openly, together with the New Left which had been created by the League for Industrial Democracy, a Fabian institution, and the Socialist International. These things were unleashed.

### The Vietnam operation

Then, they got us into a war. McGeorge Bundy played both sides. McGeorge Bundy started the war in Vietnam, and as soon as he got Johnson to do it, and was sure that it was going to be a no-win war—a flexible response war—he quit the government and went over to the Ford Foundation, where he organized the anti-war movement! He organized the anti-war movement, with Russell, against the war he had started, and had made sure would be perpetuated. And he only quit the war, not because any decision was made, but only because they had come to an agreement with Moscow. And therefore, they called off the war.

In the United States, the battle had been lost. Not in Vietnam; the battle that was lost was not the Vietnam battle—that was just killing a lot of people. The battle that was lost, was the battle inside the United States, to save the United States! And through that, as I saw personally, and many of you here saw personally, by mixing up an anti-war movement with a bunch of homosexual, crazy drug-users, you spread the disease of that core among the larger population: They went insane.

In 1969-70, we had the formation of WITCH, a lesbian organization, called Women's International Terrorist Contingent from Hell—WITCH. This group was created in New York City, by lesbians, who recruited women to lesbianism, in sexual or psychological encounter-session groups. They were systematically recruited into it. Homosexuality was organized in the United States. It wasn't something that sprang from the weeds, or just from people who had made an unfortunate choice of mother. It sprang up because it was organized, by people like Gregory Bateson, the former husband of the bisexual Margaret Mead, herself a self-proclaimed witch, who used to clomp around with an Isis staff, with





United Nations

*Pope John Paul II: His actions combined with those of LaRouche and associates to make the current government of Peru and its policies possible.*

witch's horns on it—probably in honor of her former husband, Gregory Bateson.

Then you had the 1968-72 process: The Democratic Party was taken over, with the aid of the FBI directly, which ran thug operations at the 1972 Democratic Convention to cause the nomination to be steered the way it was—that is, the FBI intervened directly against delegates who would have prevented that nomination from going through, and thuggishly. The Democratic Party in its present form is a creation of the FBI, Teddy Roosevelt's FBI.

Our institutions are destroyed. The post-industrial society was accepted. Radicalism was used, as a way of ramming these ideas through. We've been destroyed.

### **The Third and Final Rome**

The Soviet empire is about to take over the world by 1988. Make no mistake about it: not because of Soviet power, but because of destruction, first, of the United States and Western Europe, from within themselves, and second, because the United States has destroyed every nation, to a greater or lesser degree, in Africa, the rim of Asia, and Central and South America. The United States has destroyed these nations through our State Department, our support of IMF conditionalities. Some of us have been there; we have seen it from the inside. The greatest enemy of the United States and any country in Latin America, or Africa, or Asia, is the U.S. State Department! The Soviet embassy is there just to observe, to make sure the U.S. State Department does a good job. We tolerate this, because we, the American people, have undergone a cultural paradigm shift.

Now, these Soviets—people should throw away all these popular truisms about Soviet communism and so forth; it's a lot of garbage. The Soviets are an oligarchy, a dictatorship. The oligarchy is the Soviet *Nomenklatura*. The culture and policy oligarchy is the same as the Russian Empire has had since at least the middle of the 15th century. The establishment of Moscow as the capital of a new world empire, succeeding Rome—the final empire, the final world empire, the permanent world empire, the Russian empire, of which “Soviet” is merely a name for a new dynasty, replacing all the dynasties which dominated Russia before—with the same policy.

The point is, if that culture, which is an oriental culture—by which I mean Mesopotamian, Chaldean—dominates the world, then every vestige of the heritage, from Solon, from Plato, from Philo, from Christianity, will be eradicated from this planet. And all hope of human existence on this planet will then be relegated to some distant future age, when the collapse of the oligarchy *might* create the conditions, under which there might be the rebirth of a republican idea, from the divine spark of humanity in some of the individuals, in that distant, miserable age.

That decision will be made this year. Because at the present rate, especially with this treasonous Gramm-Rudman development, the United States, if it does not change its present policies, if it does not change the policies of the past four Presidents—the policy drift of the past four Presidents including Reagan—and do it in 1986, the clock has run out!

Now let me just give you an idea of what the Soviets are going to do. Militarily, unless something goes wrong tech-

nically with Soviet plans, which might delay them slightly—but it doesn't look as though that's happening—the Soviets will be equipped to launch a full-scale war against the United States by 1988; to survive that war, with losses no greater than those suffered in World War II; and to win that war.

The deployment will be first-strike against the United States; the Soviets will deploy their strategic ballistic missile defense, which they don't want the United States to have a copy of, as part of that which will reduce their losses, according to the Sokolovskii doctrine. The Soviets will hit Western Europe with ABC warfare, plus the use of microwave pulses against command centers of the U.S. military, to turn the military commanders of NATO into a bunch of marshmallow-heads, which can be done with microwave pulses. And the Soviets have already leaked the intent to do that—which is technologically feasible at the present time. It could be done; it could be done on a large scale, but they have indicated that they are going to neutralize, by non-chemical, non-biological means, the heads of the incumbents of NATO command posts. There's one way to do that: zap, with microwave pulses.

Now, probably the Soviets won't have to go to war; because if they have the ability to win a war, overwhelmingly, and the United States knows it, the United States will surrender, as the price of avoiding total destruction and defeat. So, the Soviets are playing it both ways: They're playing the capability to launch and win and survive a war in 1988, with the expectation that, having that concrete capability, the world will surrender to Soviet terms, as the price of avoiding general warfare.

If that happens, if that surrender happens—let alone war—that's the end of civilization. Your children will be beasts, if they exist at all. Your grandchildren will be totally beasts, if they exist at all. And your life will have meant less than nothing—your personal life. There is no foxhole into which to run from this unpleasant reality. The whole meaning of your life, everything you think is important to you, doesn't mean a thing, except that you take this efficiently into account.

### Some allies

Now, our job, in 1986, is to reverse that. We have some help: the Pope. Now this is a so-called Protestant country, and that causes a lot of ripples; but that's a fact. I don't see anything from the Protestant churches—maybe a few isolated ministers here and there, and their congregations; but the World Council of Churches, and the National Council of Churches, and everything associated with it, is filth almost as bad as the Soviets, or worse. They're a bunch of heathens anyway, so what difference does it make? They're not Christian. You don't see anything from inside the U.S. political parties, except a few mavericks who whisper to us behind back doors at night, when they're sure they won't be overheard.

We also have some other help. We have countries a little more rational than the United States, such as Peru.

We have, finally, something that we've been looking at for over 10 years. This international monetary system was insane. The other Pope said it was insane in 1967, in *Populorum Progressio*—it should have been destroyed. We said it was insane; the Non-Aligned Movement agreed solemnly on two occasions that it was insane, but then did nothing about it. But now, the time has come, for these nations, who have governments that have been willing to trade away everything for retaining their political power in government, their careers; the time has come when they can no longer do that. Because there is nothing—there is nothing! They can turn themselves into roast beef; it's their only way to pay the bill! It's the only way they can pay.

You have corrupt governments, like Brazil, which makes noises in that direction; it betrays its friends in order to placate its enemies, and get a better deal from the enemies. They say: "Look, what's the price of treason? We are threatening to have a debt moratorium. What price do we get, in concessions, for betraying our friends in Ibero-America?" It's called "Brazilian patriotism."

You have a nest of Catholics, like Bill Casey, and R. Peter Grace, who are not Christians; who belong to an Adam Smith cult, along with Bill Simon, together with Theodore Hesburgh at Notre Dame, who also is a certified non-Christian. He's officially a non-Christian; the other ones are secretly non-Christians. You have the influence on the present President of Mexico, de la Madrid, of this so-called Protestantized Central and South American Catholicism, to get a Protestant cultural matrix introduced to so-called Catholic matrix countries. Argentina's Alfonsín is a product of this; de la Madrid is under its influence. The Brazilians are the paragons of this kind of thing. So, they betray their friends, because they believe in the Protestant ethic. They want to destroy the cultural matrix of their countries, in order to introduce the Protestant ethic; it's a matter of ideology with them.

But, that won't work: The debt cannot be paid. And the biggest debtor of all, who has been demanding payments, is unable to pay himself—that is, the United States. The United States is the worst debtor in the world, the most desperate debtor in the entire world. Other smaller nations can simply, if they don't mention it, not pay. Nobody worries about that, if they're small enough. But we're talking now about about \$7 trillion worth of debt, of which the United States has over half of that debt—and the United States can no longer pay its national debt! Mexico, Colombia, Peru, Argentina, Brazil, are in much better condition, as debtor nations, than the United States. They are better risks than the United States, because the United States has been propped up for three years, only by looting these nations.

Now that the United States can no longer loot these nations, to its own advantage, the United States banking system

will collapse, if it is continued in its present form. The federal budget will collapse; state and local government will collapse; the banking system will collapse; agriculture is collapsing; employment will collapse, with all that attends. The military power of the United States will be devastated. Under Gramm-Rudman, military expenditures will be cut by one-half; that's the best estimate we have so far.

Now, what are the Soviets going to do about this? They're going to take over! And every friend of the United States—Germany, France, and so forth—will run, like Israel has already run. Israel is already a satrapy of the Soviet Union. So when the Soviets send terrorists, thank the Israelis, because they're involved in it—particularly Sharon's crowd.

We are being destroyed. The only chance we have, is the combination of the impact of the actions of the Pope, in the context of the policies of the Extraordinary Synod, and the eruption of a new movement, sparked by and identified with Alan García of Peru, among developing nations, which is having a spreading impact around the world. It's the first time in the entire period, that any nation has stood up and done something about this thing, that a President has had the courage to do it, when he is outnumbered in his own country. He's had the courage; no other President, no other head of state, in the entire past 20 years, has had the guts to do that. This has changed things in the world.

But mainly, there are our efforts. That's all there is. Admittedly, it's not just us—there are people all over the world who are a numerous force that's going to make the change. We can talk of the *Patrioten für Deutschland* group—we've found that there actually are some patriots in Germany. Not too many, but they exist; and some of them have courage.

There is a suspicion that an organization, Patriots for France, might appear in some form in the not-distant future. It would be much encouraged if there were an official leak of a document, written by the present Interior Minister Joxe, signed by President Mitterrand, of which there are 16 original copies in existence. This document reports on the matter of Greenpeace—the ship sunk in the Pacific. This operation was ordered by President Mitterrand and Joxe, over the objections of the French intelligence services. Joxe, with his orders countersigned personally by President Mitterrand, ordered the French secret services to run an operation, which the French secret services thought was a foolish way to deal with the problem. (Not that they were against sinking the ship; I'm not against sinking the ship, I'd have sunk it too; but I wouldn't have done it in that way, in that harbor! Put a little limpet on it, and then let it go out to sea, and mysteriously go down. Don't make traceable things!) But the agents were dispatched, their orders were dispatched, to New Zealand.

Before the operation went into effect in New Zealand, Joxe sent a copy of the order, with the names and relevant information on each of the French secret-service agents assigned, to British MI-6, which transmitted the information to

the New Zealand government. Now, if that little missive were to be published in France, Mitterrand would go down. Or, Mitterrand would adapt and give away everything, including Joxe; he'd ship Joxe back to the Soviet Gulag, or something like that, and give the Gaullists, i.e., Chirac's crowd, everything they wanted, simply to hold onto his seat in office. There's one thing Mitterrand believes in, and it is personally being the President of France, no matter what his policies are. Many politicians in the world are like that: They have to be the head of state—no matter what the policies are.

So, we have many allies, but these allies, as we've learned over the years, can not function spontaneously. They have no organization—at least no organization of the form required to turn their forces, and other forces, into a coherent force, to rapidly change the situation, in the United States, for example. There are a lot of good people in the United States, but they're not organized. Oh, they're organized in terms of little associations, or fragments of associations; but they can't do anything, because these associations are essentially talkshops! Sometimes they get half drunk on tea, or milk and cookies, and so forth, and they'll sit there and talk about what they're going to do, when their game plan works out. They'll never get there; they're only a talking shop. They're constrained by rules of the game, to which they're conditioned, which prevent them from ever acting in a manner which would lead to success.

### A guiding catalyst

And therefore, the problem in all countries, of these morally viable layers, is that they're incapable of winning a war under their own direction, and will do everything to ensure that they lose the war, by playing what they consider the rules of the game! Only our capability, as a unique, guiding catalyst in the international situation, can change this, can make these people, these forces which do wish to save civilization, which do have morality, convert this into a force which can change and reverse this cultural paradigm shift.

On that point, just before coming to my concluding point, let no one forget, that there are two forces which made Alan García in Peru possible—not made him personally possible, but his government. One was the Pope. If the Pope had not made that trip to Peru and conducted himself in that trip in the way he did, Alan García would not have been elected; there would be no García government. The courage of García is based on the political correlation of forces which was created or assembled by the trip and the activities of the Pope in his recent visit to Peru. More specifically, the concretes of his government, the concretes of the policy of the government of Peru, are based on our work. Without the Pope, and without us, it would be impossible.

The actions of the Pope, of that faction in the Vatican, would not be possible without our work. It wouldn't have happened. It never would have happened.

It didn't happen because we had the Augustinus confer-



NSIPS/Tony Van Zwaren

*Peruvian President Alan García arrives at Kennedy Airport in New York, Sept. 22, 1985. Finally, a President with the courage to act.*

ence three weeks before the beginning of the Synod; this has been going on for years!

Many times we have been accused of being agents of the Vatican; it wasn't like that! It wasn't the other way, either; otherwise things would have changed much more quickly!

### **Our power**

We have this power. The power is not any magic recipe; the power is simply the fact that we, as a philosophical association, defy all so-called approved rules of the game, defy so-called respectable authorities, have no respect for the so-called sanctity of a public figure if he's a scoundrel. We have the honesty to see things as they are, not merely from an immediate, narrow standpoint, but from an historically informed standpoint, rooted in the tradition of our predecessors—predecessors of the great Renaissance in Greece, in Athens, originating in the Ionian Republics, in the reforms of Solon, and in the work of Socrates and Plato and their circuit, and in the work of Philo and Christianity. Most immediately, all of us, in Europe, and in the Americas, to the extent that we have something besides a Babylonian disease in our culture, the only culture we have comes from the Augustinian revolution, at the beginning of the fifth century A.D. Everything we have comes from there! It's embedded in us, if we can find it—unless we've got some Babylonian disease, like our liberals. Our power lies entirely in the fact, that we base ourselves upon an attempt to more deeply un-

derstand, and to replicate as if they were alive today, under today's conditions, today's circumstances, what Solon, what Socrates, what Plato, the Christian Apostles, and Saint Augustine, and the Golden Renaissance did before us; what Leibniz did before us; what the American Revolution around Franklin did before us; that we identify ourselves with the idea of the Good; that our existence is a benefit of the Good, the Good as enhanced by these predecessors; that in that sense, they live in us. And if we are conscious thus of ourselves, we can act as if they were still alive. We can mediate their Good, and perhaps add a bit of our own, to the crisis of today.

St. Augustine's cultural paradigm worked! This convert of Ambrose's, in the greatest calamity in Italy then in memory, a single man, with a group of people around him, in the worst calamity—the destruction, unleashing of a dark age—said: Fine; the old Rome, which was corrupt, is now dead; therefore, we now build the new society, the City of God, the republic! If one speaks of European civilization, and does not speak of that action by Augustine, one speaks out of abysmal ignorance, or merely in a disgusting manner.

This order of Augustine's was destroyed during the great dark age of the last part of the 13th and the first part of the 14th century. It was recreated, through a program by a single individual and his circle, Dante Alighieri, who formulated institutions of language, beauty, and statecraft which, used by the conspiratorial network of Petrarca from Avignon, led to the unleashing of the Golden Renaissance—without which, the United States at its best could never have existed.

Everything good in the world which has happened in Europe and the Americas, is a result of the work done by a relative handful in the 15th century—a relative handful of people, who organized the Golden Renaissance.

The Americas were in a dismaying condition, at the end of the 17th century, as a result of Gov. Andros and similar events. Again, a tiny handful of collaborators of Cotton Mather, and of his protégé, Benjamin Franklin—this handful conducted a cultural revolution inside the United States, through the development of a postal system and newspapers and so on, in collaboration with Leibniz's circles in Europe—and created, in a period of 70 years, the United States. A handful of individuals!

In Germany, the Liberation Wars: a handful of individuals, who were dedicated to the idea of a cultural renaissance, basing themselves consciously upon the greatest of their predecessors in such enterprises, employing the principles learned by studying the work, and the circumstances of work, of their predecessors.

Our essential role, today, lies in that respect.

### **Changing America's cultural paradigm**

There are many issues, in the election campaigns in the United States this year, which will be raised as concrete issues. The issues in themselves, while important, are un-

important. They have no intrinsic value—even though they seem to have intrinsic value, because people respond to them as intrinsic value. But if you could pass a law, pass a reform and so forth, it would mean nothing, absolutely nothing. If the cultural paradigm which currently prevails in Washington, in the political process, existed, you could pass any law *in name*; the implementation will be conducted by the State Department and other agencies, according to the existing cultural paradigm. If you cannot change the cultural paradigm which presently prevails in the United States, if you cannot change the philosophical outlook among the majority of Americans, you can't do anything very good; and everything you accomplish is worthless—your life will be worthless, as the life of all others. Yours will be a little better than worthless because you tried.

But we must have a change in the cultural paradigms in the United States. There is a function I have laid out in the case of the AIDS problem: Yes, we must destroy AIDS. It's going to destroy everybody otherwise; we've got to contain it, we can't find a miracle cure that fast; we're going to have to use methods of public health, which means we're going to have to put away every carrier until they can no longer carry; and if you won't do that, you don't care about your neighbor or your children. If you do that with tuberculosis, how much more must you do it with this, which is a disease which is 100% fatal to all infected? No cure—you die like a poor Iceland sheep. You die in 5 years—maybe earlier—you die in 5 years of pneumonia; or you die in about 10 years or so, as your central nervous system just turns into a pile of garbage. You die because your central nervous system has totally broken down. We have to fight this disease. You have to go to public-health measures, if we have to burn the Gay-CLU to do it!

But: What is it worth to fight AIDS, if there are no human beings to survive that victory? What if the human race is turned into a pile of moral garbage, unfit to be saved? What's the advantage of fighting AIDS then? It's sort of God's mercy-killing, or Soviet agents' mercy-killing, who think they're God.

We have another purpose in fighting AIDS, for *our* fighting AIDS—for our inducing people to do what they should have done anyway without our speaking a word. Government agencies should have done this. There should be no issue! But government agencies *didn't*! That's the issue. Why didn't they? Because of a cultural paradigm shift. They did not want, on the one hand, to estrange the votes of a bunch of faggots and cocaine sniffers, the organized gay lobby, as it's called in the United States. (I don't know why they're "gay," they're the most miserable creatures I ever saw!) The so-called gay lobby, 8% of the population, the adult electorate; the drug users. There are 20 million cocaine sniffers in the United States, at least. Of course it does affect their mind; it affects the way they vote! It also, I think, affects their employability. They ought to be taxed 100% of their income,

on the basis of having not earned it, and on the basis of the fact that we need that money to fight the effects of their habit.

But the issue, the deeper issue, is that the government and the people, the general electorate, in terms of the political machines of this country, have no morality. Here is a question, which was settled in the middle of the 14th century and afterward—the question of public sanitation on issues of epidemic and pandemic disease. Every government in the world is well-informed of that and the penalties of not invoking that policy. We have statutes on the books of the federal government, on the state and local level throughout the country, on this matter. The decision to be made on AIDS should have been automatic. Anybody who did not make that decision acted in defiance of the law, and should be accountable for any person infected! That is, if you're infected, if a member of your family dies of AIDS or is infected with AIDS, you should be able to sue members of the federal government, personally, for millions of dollars in each case—damages! Because it was their negligence, willful negligence, in defiance of statutes, which caused this; not the law—the law was fine! If they had followed the law, your friend wouldn't have been infected with AIDS.

### 'Civil rights' to kill

What was the problem? The problem was the cultural paradigm shift. If someone comes up and says, "Yeah, but you can't interfere with the civil rights of an AIDS victim"—what the devil is this? You can't interfere with an AIDS victim killing hundreds of people, by spreading the disease to hundreds of people, which will kill them, during the period before he himself dies! So, therefore, shouldn't we allow people with guns to go out and shoot people as they choose? Isn't that a matter of the civil rights of gun carriers? Or, if you've got an ax—if you can't aim too well, and just have an ax or a broad sword—shouldn't we allow people with broad swords and axes to go out and kill people indiscriminately as they choose, as a matter of their civil rights?

Where'd this nonsense come from? Oh, we don't want to offend the gays! Gays are sensitive to their civil rights; this will lead to discrimination against gays!

They're already beating up gays with baseball bats around the country! Children are going to playgrounds, they go in with baseball bats, and they find one of these gays there, pederasts, trying to recruit children, and they take their baseball bats and they beat them up pretty bad. They'll kill one sooner or later. In Chicago, they're beating up gays that are hanging around certain schools, pederasts; children go out with baseball bats and beat them up—which is perfectly moral; they have the civil rights to do that! It's a matter of children's civil rights!

The issue here is not the AIDS as such; that'll destroy us, yes; but the higher, more important issue, is the fact that we don't have the morality to cope with a whole range of problems of this type. The U.S. government is immoral; the U.S.

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*The issue of AIDS is the moral disease: the fact that the morality of our government, of our political parties, and of our electorate, is such that the United States is no longer fit to survive morally, and will not survive, unless there is a change in direction this year.*

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people are, by omission, immoral, unfit to exist, morally, on these grounds. The United States is complicit in killing more people than Adolf Hitler did, wittingly, and by precalculation, with support for IMF and World Bank policies. Murder! Mass murder! Genocide!

Every member of the United States government could be, by Nuremberg standards, tried by somebody. You could take every member of the U.S. government, you could take them out and hang them, under due process of law—and hang them higher than the Nazis, because they've killed more people than the Nazis succeeded in doing. That's the issue! The issue of the disease is the moral disease: the fact that the morality of our government, of our political parties, and of the behavior of our electorate, is such that the United States is no longer fit to survive morally, and will not survive, unless there is a change in moral direction, in decision-making, in government and in the electorate in this current year.

It is our job, in particular inside the United States, to make sure we discredit and destroy the old, corrupt morality, and move things back in the direction of the morality upon which this country was founded—the tradition of the Golden Renaissance, the Augustinian tradition. That is our job. And that, and only that, will save this civilization. Any success on any particular issue means nothing, unless the success on a particular issue is a mediation of an efficient change in the cultural paradigms of the United States, the moral paradigms.

Only if we, the United States, and nations associated with us, become during 1986 once again morally fit to survive—only under that condition, will we survive. The Biblical fate of Sodom and Gomorrah hangs over us. The year of decision is 1986—approximately. Everything after that period of decision, is simply the consequence of the decision, or the sins of omission, made in the juncture of crisis.

### **Command decision**

Von Clausewitz speaks of a quality of command decision, in terms of commanders: the ability to think through a situation, to recognize a creative solution, an innovation, in approach to a problem, and the ability to, at that point, act

on it without vacillation. Don't go out and say, "I've got to go out and get the opinion of 10 other guys before I go ahead with this thing; I mean, I've got to have my back covered on this one; I've got to think about my future career; I've got to think about how this is going to look in Washington; I can't make this decision right now, I've got to check it out through channels." Boy, the Soviets love those kinds of U.S. commanders! They'd walk through them like butter. While they're still making up their minds, waiting for the paper to fly back and forth, the Soviets take over!

Now, that kind of command decision is not peculiar, or not properly peculiar, to commanders. That type of command decision is peculiar, properly, to each of you—who is also a much bigger commander than any military commander. Because each of you, as a citizen, is implicitly morally responsible for the present and future of the entire human race. That is where your command lies. To the extent of your capabilities, to the extent of your ability to develop your capabilities, you are morally accountable for what happens to the rest of the human race! You must have the power, and the qualification, to make the command decisions, without vacillation, without consulting peer-group opinion, to do what is necessary to achieve a pre-calculable result in terms of the survival of the human race, and of our civilization.

You have to impart that, not only to yourself, that sense of command decision. The most essential thing you have to do, is to impart that to others. You have to impart it to others, and say, "Buddy, you've got no right to stand there with your bare face hanging down below your trousers, and tell me that you don't have to make up your mind on this!" You have to make up your mind on this, just as if there were a child standing in the street, and you're driving a car down that street. You have to make up your mind, because there's a child standing there, and you're moving in that vehicle! You cannot say, "This is not my responsibility," or "My wife won't let me."

The question of whether the entirety of your life, and your family's life, means anything, or whether it's a pile of garbage in the end, depends upon your ability to face these moral responsibilities now. Sure you've been getting by with this slop for decades, for most of your life; you've been sitting back while our government has been doing stupid things, at home and abroad; you've done nothing. You've sat back, you've minded your own business, you've worried about your career, you've worried about your family, you've worried about what the neighbors think. You've worried about not getting into trouble—and look where it got you! It got you right up to the point where you're about to lose everything, not only everything, but you're about to lose any significance to the fact that you might ever have existed!

Are you going to continue to behave that way? Are you going to let other people around you continue to behave that way? Are you going to tell them, "You jerk! Wise up like I did—I was a jerk too! You stop being a jerk!"