

← BOOKS →

Inspiring Hope in America's Mission

Most Presidential candidates couldn't write a book—most of them can't even write their own speeches. But if one of them did somehow manage to write a book, we could be forgiven for expecting it to be self-serving balderdash, designed to get the candidate elected at all costs.

How utterly different this book and this candidate! Lyndon LaRouche's *The Road To Recovery*, released as his basic Presidential campaign statement, bears no resemblance to any other campaign statement you have ever read. In it, he tells the reader: Here is history, the past history, the *current* history, the future history of America in the world; here is history, and here are you, the reader, in it.

In examining America's mission in the world today, and hence, what American voters must do, LaRouche undertakes a sweeping historical review, in order to situate the present world-shaking financial and economic crisis, and its solution. LaRouche contends that it is only by comprehending the sweep of history which brought us to this point, that the crisis can be solved.

The Birth of the Republic

The American Republic, the "worldwide standard for defining the meaning of 'modern sovereign nation-state republic,'" as LaRouche calls it, is the offspring of the ideas of the Golden Renaissance, heir to the first attempts at the creation of sovereign nation-states, in the form of the France of Louis XI (r. 1461-83) and the England of Henry VII (r. 1485-1509).

Inspired by the Renaissance—and, in the case of the Age of Exploration, more specifically by the Council of Florence (1439) and the preceding work of Cardinal Nicolaus of Cusa—the first experiments at national sovereignty, and the voyages of discovery to the Americas, were integral to the Renaissance battle against a feudalism which had imprisoned Europe for a thousand years. But the European nations, the parents and sponsors of this battle against feudalism, were, as LaRouche says, "unable to free

themselves from the relics of feudal oligarchism to the degree achieved in the founding of the U.S.A."

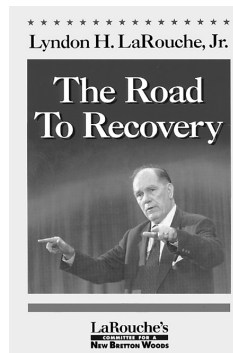
And so, ultimately, out of the New World, came the American Republic. "For reasons related to the inability to resolve the nature of the nation-state and constitutional law within the geography of European states themselves," writes LaRouche, "the establishment of the form of a truly sovereign nation-state republic occurred only in North America, as this emerged out of the War of Independence and subsequent establishment of a constitutional Federal union."

The Power of Ideas

What were the ideas which, spread by the Renaissance and to some extent institutionalized, informed the notion of a constitutional republic, and the definition and duties of a citizen of such a republic? The relationships LaRouche examines revolve around the sovereignty of the nation-state properly constituted, and the sovereign individual human being—the citizen—upon whose creative capacity and sense of moral responsibility the nation-state must depend.

These two sovereignties—the Renaissance macrocosmos and microcosmos—LaRouche identifies as the foundation of the documents and the architecture of the American Republic. Directing the reader to the examination of "the fundamental difference in principle of law which separates a republic from an oligarchical form of society," he reviews the process of development, from the Classical Greece of Plato, with its emphasis on human *Reason*, to the spread of Christianity, with its emphasis on the principle of Mosaic Judaism that Man is made in the image of God. The Christian reading of that concept in the first Book of Moses "signifies Natural Law," LaRouche writes.

From that principle of Natural Law he derives two consequences: That (in the words of our Declaration of Independence), All men are created equal, and endowed by their Creator with cer-



The Road To Recovery
by Lyndon H. LaRouche, Jr.
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tain inalienable rights, among them Life, Liberty, and the Pursuit of Happiness. And, that that which characterizes Man as created in the image of God, and thereby set apart from all other aspects of Creation, is his capacity for creative reason exercised by an absolutely sovereign intellect.

"This Christian principle," says LaRouche, "is otherwise the first true doctrine of political equality and of natural law known to history."

From these conceptions, the Founding Fathers created the United States, dedicated to the proposition of political equality, to fostering the sovereign individual intellect ("Life, Liberty, and the Pursuit of Happiness"), and to what our Constitution enunciates as the goal of national government: the General Welfare of a nation's people.

Thus, then, LaRouche shows that the United States, lawfully derived from the European Renaissance, is the coming-to-fruit of the Judeo-Christian concept of *imago dei* and the Platonic Christian concept of *agapē*, which LaRouche characterizes as "the love of truthfulness and justice," as expressed in the writings of Plato, and of St. Paul.

F.D.R.'s Legacy

What, then, is the mission of the United States today? LaRouche demonstrates that, in domestic and foreign policy alike, Americans must reestablish the F.D.R.

tradition. Domestically, that means reconstituting the “Franklin Roosevelt tradition of core constituencies”—the F.D.R. coalition of labor, farmers, minorities, small and medium-sized business, organized for a domestic commitment to infrastructure and technology, science and progress, and for a financial and economic policy of national sovereignty, with the controls and regulation which can foster industry and agriculture.

Internationally, the United States, understanding itself as Abraham Lincoln saw it, as the “last best hope of man on Earth,” must seek to reestablish an F.D.R. foreign policy, returning to what would have been the anti-colonialist, development-oriented postwar policy of this country, had F.D.R. lived. He did not,

Mein Planet

It is only on rare occasions that a candidate for high office, like President of the United States, puts pen to paper and reveals something of his deep philosophical beliefs prior to his campaign. Franklin Delano Roosevelt, for example, wrote an article in the July 1928 issue of *Foreign Affairs*, the journal of the Council on Foreign Relations, in which he revealed a deep commitment to the founding principles of the American Republic, and, most particularly, the concepts of American System diplomacy first developed by John Quincy Adams. And, John F. Kennedy wrote *Profiles in Courage*, revealing much about his vision for America.

In the case of Vice-President Albert Gore Jr., the man already anointed as the front-running candidate for the Democratic Presidential nomination in 2000, we have the book-length philosophical discourse, *Earth in the Balance*, which Gore, according to his own accounts, wrote over a period of several years, just prior to his nomination as the Vice-Presidential running mate of Bill Clinton in 1992.

Earth in the Balance is perhaps the scariest document ever composed by a serious candidate for the highest office in American political life. From beginning to end, the book is a solemn decla-

and instead we got an I.M.F./World Bank version of colonialism, and the Cold War.

LaRouche locates the notion of an F.D.R. coalition, and an F.D.R. foreign policy, in terms of the origins of the United States, so thoroughly explored in this book, and characterizes the mission of this country in terms of a Community of Principle with other like-minded nations—the foreign-policy form of that which is expressed by the Constitution in domestic terms as the General Welfare.

In practice, this now means, in 1999 and beyond, that the United States must ally with what LaRouche calls the “Survivors’ Club” of nations—China, Russia, India, and their collaborators—around the task of the coming years: realization of the Eurasian Land-Bridge, the great-

ration that Al Gore stands fundamentally opposed to every basic principle upon which the American Republic was founded. Al Gore is already notorious, among political friends and foes alike, as a notorious “deep ecologist”—in common lingo, a fanatical “tree hugger.”

But the Al Gore revealed in *Earth in the Balance* goes way beyond that. Al Gore is fervently convinced that the survival of mankind is only possible if we conduct radical programs of population reduction. Here we find Al Gore in complete agreement with his friend and mentor, Prince Philip, the British Royal Consort and founder of the World Wildlife Fund. Prince Philip is notorious for his public declarations that he wishes to be reincarnated as a “deadly virus,” so he can contribute to conquering the “population bomb.” In one interview, Al Gore’s British idol stated that the world population must be reduced by 80 percent over the next several generations.

Al Gore and Prince Philip

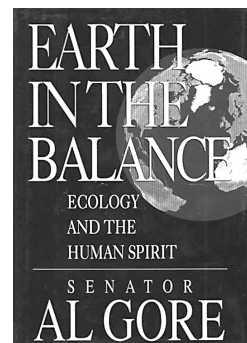
It is no coincidence that Gore maintained a regular correspondence with Prince Philip, beginning 1986, and held a long meeting with the W.W.F. head in 1990, shortly after the Prince had completed his own nihilistic tract, *Down to Earth*, and when Gore was

est infrastructure-development project the world has ever seen; and, to make that possible, to serve that tremendous economic powerhouse, the adoption of LaRouche’s New Bretton Woods approach to building a new international financial system.

To do that, of course, requires that the American voter resoundingly reject the candidacy of Al Gore, who is adamantly opposed to all of it.

With this book, LaRouche acts to set the terms of debate, to shape the direction of the year 2000 Presidential campaign, for the greatest of political goals: Saving the United States, so that the United States may fulfill its mission of saving a world in profound crisis.

—Molly Kronberg



Earth in the Balance

by Albert Gore, Jr.

Boston, Houghton Mifflin, 1992
407 pages, hardbound, \$22.95

deeply into his own writing.

In an early chapter, dealing with the menace of unchecked population growth, Gore produces a chart, showing world population growth over the past 2,000 years. Gore notes, with horror, that, following the advent of the nation-state system, and the post-Renaissance industrial revolution, population growth skyrocketed. For Al Gore, the idea that the nation-state system, for the first time in human history, gave mankind the political and scientific institutions through which to realize God’s mandate, to “be fruitful and multiply,” is nothing short of tragedy. In fact, Al Gore’s vision of the future is a depopulated world, returned to primitive—i.e., feudal—forms of society, worshipping neo-pagan nature gods, like the “Gaia