

What Nixon Still Doesn't Know

U.S. Labor Party Chairman Lyndon H. LaRouche released the following commentary May 3 on the publication of former President Richard Nixon's memoirs.

The serialization of the memoirs of former U.S. President Richard M. Nixon this week in major press in Europe and the U.S. so far reveals Nixon to be unusually honest among those prominent figures who write in that genre. However, the excerpts also leave no doubt that Nixon still has no deeper understanding of the reality behind what actually happened to him.

In contrast to Nixon's memoirs, Costas Kalimitgis has produced a review of Kissinger's key role in the Watergate affair. This has circulated widely among well-informed circles, among other persons, both as a *New Solidarity* series and, currently, in the pamphlet *Expel Britain's Kissinger for Treason*. The period of months the Kalimitgis review has been in circulation has permitted the review to be studied and assessed by appropriate insiders. These insiders certify the facts reported by Kalimitgis to be the relevant facts of the matter, and have praised Kalimitgis for demonstrating the conclusion to which the facts properly point.

Unfortunately, President Nixon understands himself less accurately than Kalimitgis does. Although the memoirs are a most useful addition to the source material available, they show defects of a quite different nature than his bitter critics profess to lie there.

The Nixon case has two leading significances for matters of the moment. Importantly, forces allied with London, the *Washington Post*, and the Kennedy machine are currently committed to "Watergating" incumbent President Carter with the same methods and the same forces deployed against Nixon. Of the same, or greater order of importance: the most significant outcome of "Watergate" was not the downfall of the Nixon Administration, but the ravaging of the constitutional institutions of government by the Kennedy machine and its accomplices.

The most urgent point, from the standpoint of current practical problems, is to prompt major portions of the U.S. electorate and their leaders to understand how the weaknesses of presidents are exploited to damage vital U.S. interests to the advantage of the City of London. President Carter's vulnerabilities on this account are different from the personality defects of Nixon or Ford. Nonetheless, an understanding of the personality defects shared by Nixon and Ford helps us to understand the different sort of defects suffered by President Carter. It also shows why Senator Howard Baker is not "presidential timber," and why the more capable Governor John Connally has lately exhibited defects of manipulability which impair his qualifications.

The "Jock Syndrome"

Although it was the *Washington Post*, the Institute for Policy Studies rag-tag and the Kennedy machine which engineered the Watergate from outside the White House, it was Henry Kissinger, assisted by office boy

Alexander Haig, who performed the Trojan Horse role from the inside. In this sense, it was Kissinger who destroyed Nixon, just as President Ford's fatal blindness to the Kissinger problem turned his August-October 1976 campaign into an emulation of a wet dish-rag's performance.

The common feature of Nixon and Ford which points most directly to their manipulability by Kissinger is located in the fact that both Nixon and Ford were trained as attorneys and were dominated by their reflections on their careers in college football.

We hasten to emphasize that the problem is not that Nixon and Ford had legal training. The problem which is more acute in Ford's case, is that their legal outlook was rhetorical and pragmatic, rather than governed by a sense of natural law, a true sense of constitutional law.

True, every person engaged in action-at-law generally, or facing charges in particular, deserves a competent defense. To the ignorant mind, the qualities of the attorney which qualify him to undertake advocacy are analogous to the moral indifferentism of the college debating-team practice, the ability to make a rhetorical case for either side of a difference with moral indifference. That latter expresses the tradition of legal and analogous practice traceable to the 4th century B.C. Athens School of Rhetoric of Isocrates (the mortal enemy of Socrates). That latter school of rhetoric is a feature of the school of moral sophistry in general.

To the Neoplatonist, it is the principles of natural law which are to be defended in each particular case. Included in the concerns of natural law is the importance of the individual person on account of the positive contribution that person is capable of rendering to society. The attorney defending an accused person (for example) is not only defending his client on that cited account: he is defending every other individual from an inappropriate understanding and application of the positive law.

For example, the guilty person must be proven guilty by appropriate rules of evidence and by appropriate application of positive law, so that the innocent accused must not suffer injustice. Beyond this standard of defense of the guilty, no advocate governed by natural law will go. He will not turn the defense of the principles of law in the case of a guilty person into an advancement of the cause of evil. It is not the person as such, not the person in the Hobbesian, Lockean, or Rousseauvian sense of axiomatic individuality, which is defended. It is the natural law which is defended, especially against the encroachments of arbitrary justice and against unconstitutional intrusions of positive law upon natural law.

There is nothing in the proper practice of law, even the proper, efficient defense of the guilty, which requires an advocate to degrade himself morally to the level of the college debating-society or the Rhetorical School of Isocrates. The pragmatic view of the law is an unconstitutional abomination in practice.

It is the wide streak of political pragmatism in both Nixon and Ford which obliges us to consider their legal backgrounds as directly relevant to their domination by a jock's self-image.

What I have to say on this point will be unpopular. It must be said nonetheless. What we have to consider is not only the flaws of Nixon and Ford, but the echoes of those same flaws within the electorate to the point that the electorate and its representatives did not intervene to defend the constitutional republic from the Kennedy-Kissinger-IPS subversion. The adult obsession with "competitive spectator sports" is a childish world-outlook which infects every aspect of the victim's processes of judgement.

Once the self-defeating flaws in the personalities of Nixon and Ford are viewed from this vantage point of psychopathology, the way in which the evil Svengali, Kissinger, manipulated both becomes immediately and clearly understood.

The Games Children Play

It is to a certain extent proper, and obviously so, that in the rearing of children we do not hold children accountable for the consequences of their *acts of omission* in the real, adult's world. We do not require children to contribute to their own, material support, to enlist in the militia, to aid the police physically in apprehension of perpetrators of felonies, and so forth. We do not require children to assume adult responsibilities. Childhood is a protected domain, set aside from reality at large.

Within the protected domain, instead of holding children accountable for adult responsibilities in the real world, the world in which acts—and acts of omission—have general consequences according to the real, natural ordering of universal cause-and-effect, we offer children the substitute of rules. If these rules are sensible, consistent and administered with reasonable flexibility, the game of being a child has a generally fruitful result for the development of the later adult.

This organization of childhood life centers around a phenomenon we sometimes term children's games. All children's games are fantastic, rather than real. Doll-play, children's sports, and so forth are a caricature of real life, within which—at best—the children rehearse and develop mental and physical aptitudes later to be transformed into the aptitudes of adults acting in the real world.

These games are surrounded by fear. That aspect of the matter is visible to a greater or lesser extent in all children's games. This feature of childhood usually expresses itself in the form of emotional crises during that in-between phase of life termed adolescence. The child is horrified by a prospect which insight generalizes as a terror of accepting the responsibilities of adult life. The connection is illustrated by the different character of adolescent's games—the difference between the "rougher play" of the "big boys" and the gentler sport of the "little boys." As children mature, the games become harsher in form, "more competitive," as if to ease the developing child into the harsh realities of adult life.

The fear intersects the identification of childhood—and children's games as a protected domain. Wherever an actual or symbolically aversive element is included in

young children's play, it is required that something be included in the game which underlines the point that the game is not real. Just as Grimm's fairy-tales exemplify, children enjoy the most brutal sort of developments in fairy tales, on condition that the story is riddled with the obviously not real, and also on the condition that "everything comes out all right in the end." Play generally is defined as a protected domain (outside reality) in which behavior is ordered according to combinations of explicit and implicit rules of "fair play," and in which no one is accountable outside the game for what transpires within its framework as long as play conduct is within the rules of "fair play."

This childish element in games is underlined by "body-contact" forms of adults "competitive spectator sports." What is done within the precincts of the game not only by players but also by spectators, is cheered within that context. The same behavior in real life occasions a yelp for the riot squad and paddy wagons. This fact, when noted, is usually, wrongly accompanied by emphasis on the cathartic function of such arrangements. That function does exist, but to stress that point suppresses the more significant fact. The fact that such spectator sports represent childishness (adolescence at best) on the part of the players and a regression to childishness, at best on the part of the spectators.

The entertainment value of such sports is that they represent a flight from adult reality into childhood. They constitute a refuge from adult reality. They also reflect a childish yearning within the adult, yearning that adult life might be transformed into a childish game.

The philosophical correlative of such adult's childishness is *stoicism*. Stoicism, a synthetic religion created beginning approximately the 2nd century B.C., at the Egypt-based peripatetic executive of the Cult of Apollo, prescribes essentially that the universe is so constituted that a predestined order of things will occur despite any effort by the individual or group of persons to influence the course of events in the large to any contrary effect. The complementary feature of this cultish belief is that the utmost individual irrationality, or utmost irrationality of behavior by small groups has no significant effect on the course of events in the large. Hence, the individual is considered not accountable for any causal connection between his individual behavior and consequences in the larger scale. At most, the individual is accountable for the way his irrational behavior affects those similarly irrational persons immediately contiguous to him. That is stoicism, and also the moral-indifferentist doctrine of Heidegger, Popper, Sartre, Kierkegaard and our contemporary Maoist and environmentalist cults. They are concerned only by what immediately affects them, and demand that society be rigged in the local and small to the effect that their momentary irrational desires are least obstructed and offended.

Stoicism and the Isocrates School of Rhetoric are consistent expressions of the same Cult of Apollo which spawned and coordinated their development, the same cults which produced astrology, the Cult of Isis, the lesbian-maenad cults within the Isis-Dionysus-Corybante Phrygian cult of Dionysus, and so forth. The Stoic, or college-debating-society notion of law as mere rhetoric

pertinent to local, interpersonal-transactional relationships, is an agreeable expression of the overall organization and philosophy of the Cult of Apollo.

The complementary feature of children's fairy-tales, children's games, "competitive spectator sports," and apollonian stoicism is the belief in magic. Gambling is an expression of galloping infantilism, in which "luck," belief in magic, rejection of reality, is the dominant, clinically-decisive feature. Gambling in connection with "competitive spectator sports" is exemplary of the superstition the childish part of the adult mind rightly perceives to be the crucial element within such sports. "Luck is with me." The baseball player's use of such neurotic-infantile expressions as the "good move" expresses the same element in a better-disguised form.

This feature of sports bears directly upon the correlation between sportsmanship and higher visibility of the manic-depressive syndrome in the jock. It is characteristic of participation in competitive spectator-sports that the player "plays to the crowd," seeks *mana* in life outside the sport for his successes within the sport. Winning the sport is viewed psychologically as gaining a magical power over the real world outside the sport. This sort of self-image feeds the manic-depressive tendencies within the individual and attracts those with manic-depressive tendencies toward the sports world.

The manic phenomenon within psychopathology is a sense of some inner magical potency, usually associated with an idea of "luck" which enables one to exert power over the world in behalf of one's desires by means located outside any lawful cause-and-effect connection. One assumes that within oneself this magical power propitiates the gods to cause those pagan gods to magically arrange events to one's otherwise unearned competitive advantage.

Since the real world is the fearful realm from which the manic-depressive is fleeing, the power of knowledge of cause-and-effect processes in nature is what is de-emphasized. That sort of power for rationality in the larger domain of reality is deprecated to the advantage of emphasis on the magical. This deemphasis on reason as the quality of the human personality leaves the manic-depressive with two alternatives. If he or she identifies in his or her person certain physical attributes—real or imagined—of competitive advantage, that aspect of the self is emphasized in the manic self-image. Thus, as complement to the male "jock," we have the woman who imagines herself the "Queen of May." The matching of the campus jock with the "popular girl on campus" is almost a typification of species-selection in matings among manic-depressives.

As the case of Nixon underlines, this element of childishness in the personality does not signify that such a person may not be an adequately efficient person in the real world outside the fantasy realm of sports. Some jocks develop into relatively commendable persons. The point is that the jock-mentality remains as a potential tragic flaw within their personality.

The Jock in Politics

There are, in general, two extreme sorts of personalities who rise to prominence in political affairs: those who achieve that position under the impulsion of *ambition*, and those who find themselves impelled to

such position through the consequences of their *dedication*. The manic element converges emphatically on *ambition*.

In the cases of both Nixon and Ford, there is an element of dedication. It is not unusual, but the general case, that the leading politician in the United States combines both *ambition* and *dedication*. While I am not prepared to assess the degree of dedication in either Nixon or Ford, I have conclusive evidence that such an element of dedication exists in both. In Nixon's case, despite all his aberrations, there is a background of dedication to what we may generically term the "Whig outlook" on vital U.S. interests.

The point to be emphasized is that the British forces—the Kennedys, the IPSers, Katherine Graham, and Henry Kissinger—who engineered Nixon's downfall did so precisely because the element of dedication in Nixon represented a potential menace to the London forces' determination to destroy the United States. The corollary point is that Kissinger, Kennedy, and others were able to manipulate Nixon for this purpose by playing upon Nixon's ambition, the manic, jock element of flaw in his personality.

Nixon was emphatically a heroic figure of dedication by comparison with the current behavior of Senator Howard Baker, and that of certain other ambitious personages competing for the 1980 Republican Presidential nomination.

On performance, *reality* has no perceptible influence in shaping the pattern of Senator Baker's recent political postures. Baker, together with others afflicted with the same disorientation, is seeking to become identified with an emerging "consensus" within the Republican Party machinery and electorate. What he proposes conforms to his efforts to compete in the game of "consensus" being manipulated by British influences such as Henry Kissinger, the Kennedy machine and the *Washington Post*. Baker is "playing the game," and is oblivious in fact—at least, in respect to his public performances—of the most vital domestic and strategic interests of the United States.

It is not my view that Baker is a bad man or not potentially a useful figure. Rather, it is clear, for the moment he prefers to concentrate on playing an adolescent sort of "competitive spectator sports"—even if this means consoling himself by remaining blind to the consequences of his behavior for the vital interests of the nation. Since I know something of how the game around the Republican National Committee is being rigged currently, I regard Senator Baker personally as a victim of manipulations, on which account he has my compassion and best personal wishes. However, as a political figure, his conduct is not to the good of the nation—nor is that of the disoriented former President Gerald Ford.

A President of the United States ought not to seek that office to gratify his personal ambition. He ought to seek it out of dedication or not at all. He ought to seek it for fear of the consequences to the nation of incumbency by an individual of less competence for the specific tasks facing the nation at that time. (Just so, President Carter must hold tightly to the presidency for fear of what would

happen to the nation were Vice-President Mondale to succeed him.) For myself, realistically, I search the horizon for personalities who might be acceptably adequate for 1980 election to the presidency. The search so far turns up good men and women—among which the NAACP's Margaret Bush Wilson is the best in view so far—with generally disappointing results respecting visible contenders. There is too much ambition, and not sufficient subordination of ambition to dedication. I fear—in that sense—that I must be situated to become President in 1981. However, the important thing is not that I become President, but that my contention is strong enough to determine the shape of national policy and the selection of my competitors.

Nixon's vulnerability is that he was too much an ambitious competitor. He was so much focused on the game, which he misconceived as a kind of game in fact, that the issues of dedication were left to follow in the rear. He lacked the dedication which would have enabled him to see the importance of heaving out the palpably insane and corrupt Henry Kissinger. By viewing politics as analogous to a football field, as a mixture of fair play and slugging covertly in the clinches to help the result, he was kept on a manic-depressive cycle by the minions of the London Tavistock Institute — at which Henry Kissinger was trained during the 1950s.

Nixon's Memoirs

Although Nixon "was there," and ought, therefore, to see at last the simple truth as reported by Costas Kalimitigis, Nixon's mind refuses to see the reality of his Administration. Rather, he attempts to advance an honest defense of himself—*although I was lured into the cover-up, I committed no impeachable offense*—within the terms of the game of Watergate as broadly defined by Kennedy-Graham fictions for credulous public opinion. He can not bring himself to say, "What an awful fool I was, and most of the American population besides, not to have realized what Kissinger, Kennedy, and Katherine Graham really represent." That latter insight and announcement would be the behavior of a man of *dedication*. Badly bruised, Nixon's ambition still dominates, he avoids any thoughts which, uttered, might mark him as a "poor loser," a "poor sport."

What Nixon writes concerning his role in Watergate is true as far as it goes. Relatively to his pro-Kennedy critics, Nixon is correct. If he refuses to see the larger truth, that is because he is still partially a jock, and refuses to look outside the rules of even a crooked political game, to see the real world outside the children's game he and most of the electorate continue to play.

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