

EIR Feature

My worldwide anti-bolshevik resistance initiative

by Lyndon H. LaRouche, Jr.

On Nov. 14, 1988, American statesman and philosopher Lyndon LaRouche issued the "Call for a worldwide anti-bolshevik resistance" which is reprinted on the back cover of this issue. One year later, the inhuman system which he rallied people to resist, has been shaken by a series of events provoked by the breakdown of the physical economy which LaRouche was alone in forecasting. The editors of EIR asked him to comment on the first anniversary of his initiative. He dictated these thoughts from his prison cell in Rochester, Minnesota, where he has been imprisoned since January 1989, the victim of a judicial frameup by the Western partners of today's rulers in Moscow, who made LaRouche the most prominent U.S. target of their hatred since he shaped the military doctrine that became Strategic Defense Initiative.

Benito Mussolini referred to bolshevism and fascism as twins, and Mussolini forecast, of course, at that point, that fascism was in the process of eclipsing bolshevism in much the fashion that earlier in Italian myths, Romulus had eclipsed Remus. Both fascism and bolshevism, together with many aspects of socialist theories and socialist movements as such, like sections of the Mazzini movement, were products of what we call today the "New Age," the attempt to rid civilization, immediately, of Western Judeo-Christian traditions. Nietzsche and others, such as the Satanist Aleister Crowley, spoke in astrological terms of the passing of the Age of Pisces—the age of Christ and Socrates, they said—to bring into its own the Age of Aquarius, the Age of Dionysus and Lucifer.

However, bolshevism has taken on a distinct form. Fascism, as a movement in its own name, has disappeared; as a matter of fact, a good deal of it has disappeared into bolshevism, as sections of the old Nazi International have become assets of the Soviet Cheka, and so forth. Now, while bolshevism is not the only evil on this planet—nor is it a principal evil—as the child of the mother of all evil, bolshevism is the most deadly enemy of humanity on this planet, the most deadly



Dean Andromidas

Helga and Lyndon LaRouche visit the Berlin Wall at the Brandenburg Gate in West Berlin, Oct. 11, 1988, a month before LaRouche issued his call for a worldwide anti-bolshevik resistance movement. Just one year later, in one of the turning points of world history, the popular upsurge in East Germany is bringing the wall down.

child of the New Age, the most deadly child of Satan's mother. And thus, it is necessary to mobilize a planetary resistance to bolshevism, to recognize that more than simply a peculiarity in the Soviet system, it is a worldwide form assumed by this particular type of evil, once the Bolshevik Revolution had established its authority in Russia.

But in fighting bolshevism we are describing something else. Let me go to the root of the matter, as I understand it. I have come to accept as more convenient than my own earlier formulations and images of this, Friedrich Schiller's contrast of the models of society and philosophy represented on one hand by Solon of Athens, and the opposite hand, by Lycurgus's constitutional form for the Spartan slave society. On the one hand, Solon, as we understand Socrates from a Christian standpoint, upheld the essential distinction which sets man not only apart from, but above the beasts. That only man is capable of those forms of creative reasoning which are typified by valid, scientific discoveries pertaining to a less imperfect comprehension of the permanent lawfulness of the universe. By means of this faculty, which is also the faculty by which we create classical art forms, and by which we enjoy the classical art forms, man is capable of transforming his behavior, his knowledge, and uplifting the condition of the human species, and also taking a hand in reshaping the universe, from modest beginnings on the surface of this planet to our present outreach toward the Solar System and on to the stars.

Man in God's image

This quality of man, which shows us that man is created in the image of the living Creator, thus becomes the central

distinction of all moral, all good human society. In the good human society, the center of the conception of values, is the fact, that the human individual, by virtue of creative reason, setting man apart from and above the beasts, defines man as cast in the image of the living God. For that reason, all individual human life is sacred. For that reason, society must be directed to accomplish several things, above all else.

First, society must recognize the sacredness of individual human life, that this planet and the inferior living forms on it, exist for the convenience and necessity of the human species. Secondly, the function of society is to recognize the human person in this sacred character, to recognize it not only in the abstract, but in practice, in fostering creativity within the child and the adult, in fostering opportunities for trades and professions to which the individual developing his creativities may express them for good in some way, even to the point of being a parent who produces the children and grandchildren who are the future generations. And that the society takes the good which is contributed thus by individual members in this way, to protect it, to nourish it, for the benefit of present and future generations, for posterity, as our Constitution of the United States stipulates.

And when man constructs institutions of society which come into conflict with the sacredness of the individual human life, which come into conflict with humanity's primacy above all the inferior species; when men make laws which interfere with the realization and development of this creative potential, which frustrate the protection of the good contributed so, to the advantage of present and future generations—then, by the highest authority recognizable by mankind,

those laws and conditions must bend, and bow down in humility before the sacredness of individual life and that which the sacredness of individual human life portends.

Thus, in such a society, every individual, while his immediate relationship to universality is through the rest of society, is also in an efficiently direct relationship to the universal as the One. And thus, every society is compelled to bow to the sacredness of the individual, even the single individual. Thus, in the same society, if one single individual is right, and all of the others of that society have a contrary mistaken opinion, society must bend to the will of that one, *if* that one can be shown by intelligible means to be right.

Rule by oligarchical families

On the opposite side is the image of Lycurgus's Sparta. We have a group of families which cares not for God nor Earth nor Man, except to set their society above slaves and other folk deemed inferior. The ruling families of this society, this ruling *oligarchy*, constitutes itself a law unto itself, and deems its own independent will, the only law, and the only recognized law, that will imposed upon other parts of society and upon nations around them. Thus did the Spartans keep helots in helotry, and thus did the children of the Spartans torture, torment, and even murder helots at their pleasure, and were encouraged in so doing, by their parents.

So, in the history of all European civilization since the time of Solon in particular, there are two philosophical currents which confront us. Schiller insists, that every conflict of any importance in that civilization is a reflection of an underlying continuation of the conflict between these two currents: between the Christian heritage of Solon and Socrates, and the opposing, oligarchical heritage of Sparta, of rule by families which consider themselves and their families a law unto themselves, in defiance of any natural law. That is the essential issue.

Out of this process of 2,500 years or so, there emerged out of Christian civilization in Europe, and in North America projected from Europe, the highest level of civilization which mankind has ever achieved on this planet—not the highest in absolute terms, but the highest in terms of *potential* for continuing development. This form of society, let us call it republican, typified by people like Dante Alighieri as well as Augustine before him, by Nicolaus of Cusa, in a certain very important respect by France's King Louis XI, by Leibniz, and others: This form of society prospered too well. Because it threatened to bring all mankind, all nations, not just European nations, and all individuals, into a state of their proper equality, equality in the respect that each person is cast in the image of the living God. That each person, while having a relationship to nature through society as a whole, also has a personal and direct relationship, immediately, with the universality of the Creator.

This arrangement, and the development of men and women to become citizens with such *political* equality, constituted a threat to oligarchy, that is, the capricious rule of aristocratic, noble, and similar families, which considered themselves, as a collection of families unto themselves, an oligarchy ruling over mankind. So as in the case of George III's liberal friends who sought to crush what was developing North America, so before then and after, there has been an oligarchical movement throughout Europe and elsewhere, seeking to exterminate the tradition of Solon and Socrates, particularly as their contributions are to be viewed from the Christian standpoint.

So, in about 1814-16 or slightly afterward, at Vienna and elsewhere, the oligarchy of Europe brought the barbarians of Moscow—mad Alexander I's hordes—to become the policemen of Europe, in the effort to exterminate everything identified with the American Revolution or with what the American Revolution *bespoke*, more than what it was. So, at a later point, the forces of the New Age emerged, determined to exterminate the cultural tradition of Solon, of Socrates, of Christ, of Western Christianity, in order that the seeds of republicanism there implanted, might be exterminated permanently from the surface of this planet. And these evil fellows turned to the evil aristocracy of Boyar Russia and conspired to overthrow the Romanovs, who were accused of being too soft, periodically, on Western Christian civilization, and bring up from the bowels of Hell, the most backward, bestial, and brutish, of all Russians, the Raskolniki.

So with the aid of the Okhrana, controlled by these anti-Romanov Boyars, the Raskolniki emerged to power renamed Bolsheviki. They returned a cultural movement typified by what was born of the Satan-worshiping Grotto of Capri. And so bolshevism was born. And so those wealthy, powerful families who desired an oligarchical form of rule, who desired to eliminate large portions of the human race in the name of neo-malthusian ideologies, had conspired with the devil they brought forth in Moscow, to the intent of exterminating from this planet the heritage which we in Europe know best in terms of Solon, Socrates, and the legacy of Western Christianity.

Thus we must choose: Do we want an oligarchical society, or do we want a republican society? Do we wish to defend the sacredness of individual human life, or do we wish to exterminate as much life as we please, (or as pleases the World Wildlife Fund's oligarchs)?

So we must rally, I thought a year ago, the peoples of the world, suffering grave oligarchical injustice, to attack the chief instrument by which all oligarchs, or nearly all of them, have sought to destroy Western Christianity's benefits and contributions to this planet: bolshevism. And thus, in order that future generations may live as human, we rally the peoples of the world against oligarchism, by rallying them against bolshevism.