

*fathers*. These were and should be intellectuals who have made a profession of organizing the opinions and persons of forces of the general electorate, in behalf of a principled demonstration of a positive connection in consequences between a general national interest and the immediate, proper self-interests of the individual citizen. In a republic in which technological progress in industrial development is the characteristic realization of the general interest, as in the case of the American Revolution and the founding of the republic, the general interest is most immediately expressed in terms of the interests of industry, industrial labor, and technologically-progressive farmers. Today, as scientists and engineers tend toward becoming, and must become an increasing proportion of the general electorate, that aspect of the sociology of the electorate develops a new quality of importance. It is the concerted expression of the more immediate perception of self-interest by industrialists and labor which acts — properly — like a political battering ram in shaping the opinions and determining the preponderance of forces (under fortunate circumstances) throughout the electorate. The heteronomic tendencies more characteristic of the non-technologically-oriented petit-bourgeois and lumpenized strata are made to become relatively impotent before the concerted forces represented by the mobilization of the two pro-development classes' forces and their allies. That is the way dictatorship properly functions under the constitutional law of our democratic republic. It is the so-determined perception of national self-interest, represented as the preponderant (not the only) elected force within institutions of government, which is the essence of the proper functioning of our constitutional law.

As should already be implicitly clear, the conceptual problem most often encountered, the source of the loss of intellectual capacity to understand our constitutional law and institutions, is the reductionist point of view which (heteronomically) mislocates the self-interests of the electorate "pluralistically."

In such wretched, anti-humanistic outlooks — most common to our disoriented liberals and radicals — the nation is conceived as a Tory freak show.

If you are black-skinned, or have a hispanic background, or are a woman, or live in a slum, and so forth — ad nauseam — it is the perception of neo-Fabian doctrine that your membership in any such categories defines your self-interest in an axiomatically different way than that of any other persons not sharing the precise set of distinctions which are thus defined as intersecting your condition to be embodied in your person. In that specific respect, the neo-Fabian doctrine is identical with the Nazi doctrine of *Volksgemeinschaft* and its corollaries. It was nothing

but that neo-Fabian's *fascist* doctrinal definition of "democracy" which the unfortunate Representative Barbara Jordan presented in her principal address to the 1976 New York City Democratic Party Convention.

Contrary to Barbara Jordan and her mentors, neither the human race, nor the population of the United States, is a carnival freak show or a zoo.

Many of the conditions upon which the neo-Fabians premise their zoological specifications of micro-constituencies' self-interests represent conditions which — while existing — are abhorrent to us. Shall we keep slum dwellers in slums, so as to defend the integrity of that constituency? Do black-skinned citizens, then, desire a separate black drinking fountain, a separate black lavatory, a black section set aside in the rear of the bus, so that the separate needs of blacks can be thus celebrated? What sort of bestial swill was duped Barbara Jordan — however thoughtlessly — proposing in fact? She was proposing, in one respect, to turn the White House itself into a freak show — but let that pass without further comment once the lawful connection is noted.

The point of considering Barbara Jordan's cited, pro-fascist aberrations is that the bestial implications of her formulation express in hideous detail exactly why Tom Paine defended the constitutional republic against the obscenities inherent in the ill-advised contemplations of a democracy. It is not possible to identify the rights and liberties of a nation's human beings in the form of political institutions better adapted to the perpetuation of a political freak show. The law of the republic respecting the rights, privileges and fundamental self-interests of its citizens is hostile to those kinds of distinctions among human beings which would be proper to the classification of varieties of monkeys and baboons.

On behalf of law, we recognize the industrialist interest. Similarly, we recognize the farmer interest. So, we recognize the interest of labor. So, we recognize the rights and interests of our geographic political sub-entities, as institutions indispensable to our economy and our citizens as a whole. So, we recognize the obligation to right injustices, to moderate inequities of privilege — *insofar as such distinctions taint the essential rights and liberties of the citizen as a citizen*. These are the essential, derived expressions of our general national interest. We do not recognize these "special interests" because they are special interests. We recognize special interests only as they are a meaningful refraction of our national interest according to natural law and its constitutional expression. No other sort of special interest has any rightful standing before law, and it is incompetence and fraud to profess the contrary.

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