

Earth, was on the verge of shattering the old structures of the oligarchical world order. The oligarchical forces demanded that he be killed. Networks within the drug and intelligence apparatus arranged the death of the world's best-protected man. Stone's film is impressive on this aspect.

### **Kennedy's enemies are LaRouche's**

In 1982-83, LaRouche—with the full knowledge of the Reagan White House—launched an initiative for peace and joint economic development with the Soviet Union. At the same time, concrete agreements were being arrived at with the President of Mexico on “defusing the debt bomb.” In 1984 LaRouche published a draft for an agreement between the Soviet Union and the United States which, although much more comprehensive than what Kennedy had formulated in his inaugural speech, similarly aimed at world economic development. LaRouche wrote in Article I: “The most crucial feature of present implementation of such a policy of durable peace is a profound change in the monetary, economic, and political relations between the dominant powers and those relatively subordinated nations often classed as ‘developing nations.’ Unless the inequities lingering in the aftermath of modern colonialism are progressively remedied, there can be no durable peace on this planet.”

That was the core concept of the policy against which LaRouche's enemies, including Kissinger and company, launched a witchhunt which led to LaRouche's incarceration in 1989.

Oliver Stone's film, with its frontal attack against the “secret, shadow government” which was responsible for the murder of Kennedy, thus serves as a searchlight for revealing today's “secret government.” Even though the film does not report on the great issues confronting the world at that time—with the exception of the Vietnam War, the role of the “military-industrial complex,” and the evil machinations of the CIA/FBI apparatus—something profound has been awakened by “JFK.” This is particularly the case for younger people, especially those allied with the democratic movements in Europe, Asia, and the Americas who are up in arms against this “apparatus.” The process will doubtless be accelerated by the electoral campaign of the LaRouche wings of the Democratic Party and of the U.S. civil rights movement.

The enemies of progress then are the same as the enemies of progress today. Already in 1990, LaRouche issued a warning against the same judicial fascism decried by Stone: “The people in the U.S. establishment . . . repeatedly say to us of my imprisonment: ‘Of course, he violated the political rules by being outspoken, and therefore he's stuck in prison, and they'll keep him in prison until he learns his lesson and doesn't say these things anymore.’ That's the general nature of their charge: I did not play by the rules of the consensus. . . . I opposed policies which the majority of the establishment had come to agree upon. I did not accept the democratic

centralism of the liberal Anglo-American establishment. . . . The establishment is engaged presently in the effort to exterminate to the last vestige the political association and entire political movement associated with me. . . . What does that say of the United States?

“It says the United States has become a form of an *administrative fascist* state. That is what the insiders have consented to. That's what they rationalize: ‘That's the system.’ ”

LaRouche concludes his statement: “I have been consistently right in these matters, and that is what I am condemned to prison for doing: warning the establishment of those changes in its policy which it must make in order to survive. I am imprisoned for trying to save the establishment from its own folly. As long as I remain imprisoned, the destruction of George Bush's administration and the establishment, and who knows what else besides, is absolutely assured. Let us put to one side all this nonsense about my breaking the rules. Those who put me in prison broke God's rules; God will punish them unless they desist. If I'm free they might survive.”

The demand for justice, for clearing up the traumatic question of why the majority of Americans were deliberately deceived following Kennedy's assassination, makes “JFK” a potential catalyst for dramatic cultural shifts in the United States.

## **Books Received**

**Nicholas of Cusa, *The Catholic Concordance***, edited and translated by Paul E. Sigmund, Cambridge University Press, New York, 1991, 326 pages, hardbound, \$69.95.

**Law and Justice in the Reagan Administration**, by William French Smith, Hoover Institution Press, Stanford, Calif., 1991, 260 pages, hardbound, \$34.94; paperbound, \$18.95.

**Peru's Path to Recovery: A Plan for Economic Stabilization and Growth**, edited by Carlos E. Parades, Jeffrey D. Sachs, and Stanley N. Wellborn, Brookings Institution, Washington, D.C., 1991, 336 pages, hardbound, \$39.95; paperbound, \$19.95.

**Virtual Reality**, by Howard Rheingold, Summit Books, New York, 1991, 415 pages, hardbound, \$22.95.

**The Collapse of Communism**, by Bernard Gwertzman and Michael Kaufman, Random House, New York, 1991, 600 pages, paperbound, \$13.