



buildings where rifles, cannon and ammunition were stored. Every true American had armed himself and gone into the streets this night to save the nation from the plotters exposed by an older version of this message I have here in my hand.

What I have here is a warning — one of the first publications of a semi-secret organization that was started by an American business man in the town of Clinton, Iowa in March 1882 to save America from an international conspiracy. That semi-secret group called itself the American Protective Association and as one of its first acts put out a guide-book for its members which was titled "Our Republic In Danger, A Clarion Charge To The Rescue." This message was part of that pamphlet which called on all Americans to fight a conspiracy in this country which was a separate political government described as despotic, tyrannic, absolute and anti-republican. It's methods were called aggressive, undermining, arrogating and always seeking international conquests. The American Protective Association was formed to protect this republic from that international enemy.

This message warned that the enemy was every Catholic in this land who was really an agent of the Pope in a plot to take over the country. They should be driven out of this nation or shot as traitors, according to the man quoted here. The man was Abraham Lincoln!

This anti-Catholic hate sheet came to me in the mail the day President Kennedy was assassinated in service of this country. There is only one thing really wrong with it. Mr. Lincoln did not pour out this poison. It has been debunked and labeled a fake time after time . . . most recently by Mr. Carl Sandburg who spent 23 years going through everything Mr. Lincoln wrote and said. He wrote, he said nothing like this. This was a lie printed by the American Protective Association as part of its warning that international Catholicism's timetable for taking over the United States was on or about the feast of Ignatius Loyola in July 1893.

That month, the Association said, Catholics who had been training secretly in the basements of churches across the land — using hidden weapons — were to exterminate all non-Catholics in the United States. And Americans believed what they were told! The late 1800s were hard years for American Catholics because of the environment set up across the nation by one semi-secret organization that poisoned the American story.

This anti-Catholic blurb is only a drop in the bucket of this kind of poison that has come to me over the years by mail. That bucket of poison and hate-filled pamphlets and papers assures me regularly that Catholics are not the only enemies of this nation. Jews are too. According to this tripe, Jews are all international bankers running everything on earth, or they're all card-carrying communists destroying everything on earth. Then there is the NAACP, obviously bent on running and ruining this country. Some of this stuff informs me that the Japanese are still fighting World

War II and secretly waiting for the time when they can drop their democratic front to take over the world. And this goes on and on and on; tragically and dangerously . . . because history repeats itself as it did tragically and dangerously on the streets of Dallas, Texas the day after an American President was killed there. One of the radio networks sent roving reporters through that city asking its people how they felt about what had happened there. And their answers in 1963 turned the clock back tragically and dangerously. Most of the people questioned did not see how Dallas could be held responsible for the action of one person. They hadn't wanted what happened. What could they have done to prevent it?

All of which sounded a bit familiar — as familiar as the testimony given by Germans during the Neuremburg trials at the end of World War II when prisoner after prisoner assured the court that they had not wanted what happened in Germany. What could they have done to prevent concentration camps, gas chambers, the Nazis and the rest of that horror? Was there really so little difference between what free men and women could do in Dallas, Texas to control their affairs and what unfree, tyrannized men and women could do in Nazi Germany to control theirs? So little difference?

There was, in fact, something the people of Dallas could have done. They could have acted to prove that the many men among the founders of this nation who were against giving the people freedom to run their own affairs — because they were afraid freedom could be corrupted to lead to what happened in that Texas city in November 1963 — the people of Dallas could have acted to prove those men wrong. Men like Roger Sherman of Connecticut who argued in the constitutional convention as this nation began that the people should have as little to do as possible with running its affairs, because, he said, "they want information and are constantly liable to be misled." That word *want* did not mean what it means to most of us today. Sherman meant the people were *without* information, without knowledge. Freedom would be dangerous in ignorant hands, he said. And his friend Elbridge Gerry from Massachusetts agreed completely, because, said Gerry, "there was danger in freedom for people who do not want virtue, but are the dupes of pretended patriots."

They were not alone in their fears. Ben Franklin was with them when he predicted that our Federal Union would end in despotism because freedom would lead to corruption. And Alexander Hamilton was with them too. There were many others. And what happened in Dallas with the assassination of the President and the bungling of justice for the man accused of the crime came dangerously close to proving they were right.

Because so many among the founders were afraid freedom would be misused in our affairs, they did not use the word in the most important of all American papers that made us a nation . . . our Declaration of Independence. In that declaration they did not list freedom among man's unalienable

rights. Not freedom, but liberty. "Life, liberty and the pursuit of happiness," is the wording. This nation will rise or fall in our future depending upon how well we understand the difference between these words.

Even a pig can know freedom once it gets away from the pen in which it's kept, away from fences and restrictions, to do whatever pigs want to do, freely. But a pig can't know liberty, which is the responsible, reasoned use of freedom. Only reasonable, responsible, knowledgeable men and women can know liberty. And such men and women could not use their freedom to turn out unreasonable, irresponsible and ignorant tripe like this on which too much of what is done and thought in places like Dallas is based. The point is Dallas was responsible for the death of the President of the United States, as New York, Chicago or Los Angeles would have been if the assassination had happened in those cities where people were — as Roger Sherman put it — "without information and easily misled." And as Elbridge Gerry said, "not interested in virtue, not interested in truth, but misled by false patriots."

The fact is that the clock could not have been turned back in Dallas to a repeat performance of that time in our history (in the late 1880s) when semi-secret hate groups so pressured the people of this nation that the people allowed the kind of environment in which men could be killed because of their faith and creed and their property destroyed. Reasonable, responsible and knowledgeable men and women, who know what the founders meant by liberty, would not have tolerated that kind of environment at any time in our history. They would not have allowed it in November 1963 in a Texas city. They would have nailed the lies, demanded proof, demanded respect for law and order, insisted on truth and showed the courage of yesterday's defenders of the American faith in exposing the flag-wrapped ignoramuses in today's pressure groups — the false patriots men like Gerry among the founders feared and warned about. What we need are Americans of the stature of the founding fathers, but most of all a free people capable of recognizing and honoring them. Where are enough good men to deal with those men? In a moment . . .

I hold the future of this country here in my hand in the value of what I have here. It's a coin like any American coin you carry in your pocket this minute. The future of this country is not tied to its value as money, but to the value of something printed on it. Printed on this and every other coin we put out today is the American idea — an idea in the greatest danger today. Not just at the hands of men in the world around us who do not like what we are, but at the hands of Americans who do not like what we are, in whose home I visited in Dallas about two years ago.

That American was one of this nation's richest and most powerful men who, like every other successful American, owes everything he had (right

to the shirt on his back) to the fact that this country has worked, thanks to our institutions in government and in private life and because of the men who have served this nation in those institutions to make possible what we are. I have listened to communists and other groups that can only be called enemies accuse us of the worst intentions, the most inhuman ways of doing things as the most dangerous people on earth, to be stopped and destroyed at all costs: the kind of stuff you can get from a communist China, for example, where hate for this nation, the American idea, our institutions in government and in business and industry and for the men who run those institutions, is a steady diet.

But nothing I have heard in or from those places around us compared with the experience I had in the Dallas home of an American whose hate for this country's leaders, and the way our institutions worked, was the most vicious, venomous and dangerous I have known in my life. No communist I have ever heard, no enemy of this nation has ever done a better job of degrading or belittling this country or the value of what is printed on this American coin. It was a very special performance by a pillar of the American community who influences things in his community. It was a very special performance because in that living room during his performance — in which he said things had reached the point where there seemed to be no way left to get those traitors out of our government except by shooting them out — during that performance there were four teenagers in that room to be influenced. His views were shared on November 22, 1963 by a man with a rifle in Dallas who saw things as he did . . . who thought this nation's problems really could be solved by bullets.

Interestingly, the man accused of that crime claimed to be a Marxist, a communist. But my host assured me — when I objected to his remarks — that he believed as he did because he was an anti-communist! And there was only one way, he said, to solve our problems with communism; that was to get back to our American virtues as laid out by Americans who went before us. It was an unreal performance. I had the feeling while listening to him that he was a man who had withdrawn from America and the world as it was to some kind of unreal place where there was no place for the American idea written out in three words on this quarter. You will find it on every penny, nickel and dime too, the three words *E Pluribus Unum* — out of many, one.

That is the American idea. To make out of many people from everywhere who come here to know better lives in a land where justice was more than a word, where dignity was possible, to make out of many people, one nation. That idea is in great danger in this nation today at the hands of Americans — not just this nation's enemies in far away places, but Americans who are the most powerful influence on what goes on in their communities.

Back in July of 1962 Clarence Randall — who was the chairman of the board of the Inland Steel Company — wrote an article in a national magazine in which he said that successful Americans, like that one in Dallas, Texas, had withdrawn from America and the world as it was. They had to in order to be successful in the kind of business and industry that runs and powers this nation today. They were so valuable to their companies and so strapped for time that they allowed the fewest possible things to distract them from the job of running their companies. There is tragedy and danger in this routine today for our top, successful business men and industrialists, Randall warns, because what they know and what they are thinking about and are concerned about has little or nothing to do with the reality of the problems and dangers that face this nation at home, or anyplace else. They are all men of unusual ability. They got to be what they are by the American road to success in business. But what they know and their experience are not used to help solve this nation's problems . . . only their companies' problems. And what is good for their company is not necessarily good for the nation. They are not part of America and that is a dead loss to this country — not because, in the isolation of their clubs and high-level business contacts and restricted vacation places they meet only people with the same business problems and interests, who usually have much the same political, social and economic ideas which makes possible the kind of warped, unreal and anti-American ideas I heard in that home in Dallas of one of this nation's most successful, richest and most powerful men — such men are a dead loss to this country not just for that reason, but because their economic training and knowledge and experience are needed in this country as never before in our history to help make this country's great decisions.

They are not part of America, just as this guy isn't. (*Film: vote*) Because Mr. Average American has been doing in one very dangerous way just what Mr. Big American has done. He has withdrawn from America and in his smaller way is a dead loss to this country too because more and more he knows less and less about what goes on here. This is supposed to be the basis of power in America. This is supposed to be where the people rule. But more and more this guy has less and less to do with selecting the men he must vote for here, or deciding what the issues are that must be won or lost here. He is one of the 97% of Americans who do not attend the caucus meetings of either political party where the people he votes for are chosen and where what the issues will be are decided. He is one of the 82% of Americans who never give a cent to either political party to help pay election costs. And he is one of the 92% of Americans who never attend a political rally or dinner or meeting. On election day, if he bothers to vote at all, he usually votes a straight political ticket, knowing little or nothing about what he's done. What he's done is to make the voting public

in America dangerously like the voting public in a communist country . . . a rubber stamp passing judgement on election day on what some one else has decided. What Mr. Average American has done is to make today's America the kind of place laid out in this report put out in 1960 by the Survey Research Center of the University of Michigan: the kind of place where less than 3% of free Americans actively belong to and participate in political organizations.

So what? So most of us are talking through our hats when we say we detest a communist place like Russia where the people have no say about what they vote for or what the issues are. The facts are, laid out clearly here, that fewer Americans actually work to make this country work through our political parties than belong to the Communist Party which runs Russia. But most Americans call themselves anti-communist. Actions speak louder than words!

And Mr. Big American's actions — the actions of men like that one with whom I spent that evening in Dallas two years ago — his actions include giving heavy donations to political campaigns of candidates he wants to see in public office running things. It is understood that in return for his help they will favor his views in running things. He supports political candidates and semi-secret societies. And he supports television and radio programs which set up the environment in which things happen in this country . . . even the kind of things that can lead men to assassinate Presidents in communities such men influence. Why not? That's the way the founders intended it. They intended that America work for anyone interested enough, dedicated and concerned enough to make it work. What it's to work for is another matter . . . to come in a moment.

*E Pluribus Unum.* Out of many, one nation. The most important place we have worked throughout our history to make America a united country has been amongst our young ones, mainly in our schools. There the most important job was once understood to be the building of respect and admiration for our institutions — our government institutions and our economic institutions, and for the men who served us in those institutions. Without that respect and admiration patriotism is impossible. Without patriotism, we are in trouble. What happened in that home in Dallas, of one of America's richest and most powerful men, smashed that goal of America as a united country, for the four teenagers in on that conversation that night. There is need for criticism in this country — of policies by Democrats or Republicans, liberals or conservatives — but there is a difference between criticism and hate. Hate cannot unite any nation . . . cannot make *E Pluribus Unum* possible for us as the founders intended.

Of course there is an answer to this. Our ministers and priests have been telling most of us that Christianity is a good idea, and we might try it some day . . . to see if it works. We haven't yet, but we might try. There