

The Continuing American Revolution

by the LaRouche Political Action Committee

Addressed to the nation, and to convening members of the President's Advisory 1776 Commission. January 5, 2021



On Christmas Day, 1775, General Washington turned the tide of the American Revolution, having lost almost every battle up until he crossed the Delaware River, surprising and defeating the Hessians at Trenton and the British at Princeton. His intervention was strategic, precise, and dealt a blow that both demoralized the enemy and rallied support in the population and Continental Congress.¹

1. Our Revolution Is Not Finished

The issue of “1776” is not about what happened in the past. Our fight is occurring right now. Our Republic is under attack right now. And we, as citizens, have the responsibility to act in defense of constitutional government. We are at war with a trans-Atlantic enemy, the modern-day form of the very same British Empire which General Washington defeated at Yorktown in 1781.

We are witnessing treason, corruption, and cowardice in high places. We are witnessing the attempted theft of a U.S. Presidential election. We are witnessing the trampling of our Constitution. We do not simply need to “discuss” 1776; we need to fight today to save that revolution.

For four years we have lived through an ongoing coup d'état, directed against President Donald Trump and intended to overthrow constitutional government in the United States. This culminated with the massive vote fraud carried out November 3, 2020, fraud on a scale never before witnessed in the history of our nation. Trump was targeted because he dared stand up against the modern British Empire, which some call the deep state, globalism, or the military-industrial complex, but those appellations fall short in conveying the deeper nature of the battle now taking place.

The highest levels of the British establishment have created and directed this attempted coup, as witnessed by the stated intention of the House of Lords² and the leading roles of the former head of MI6, Richard Dearlove, and MI6 agent Christopher Steele in the fraudulent legal vendetta against President Donald Trump. Traitors and dupes within the U.S. news media and political establishment have dutifully obeyed Britain's directives to destroy our own nation.

Perhaps worse, academia, social media, and the mainstream media have poisoned the minds of millions of young Americans to hate their own country. "America was built on slavery!" "Americans are systemically racist!" "America is an Evil Empire!" are just a few of the despicable lies that are now voiced over and over again. There is not a shred of truth in any of this. These liars demand that the glorious heritage of the American Republic be falsified, and they accuse us of sins which actually reflect the centuries-long behavior of the British Empire.

We are now engaged in a life and death struggle—not 250 years ago, but today, in the here and now. Are you going to fight? As Thomas Paine warned, this is not a moment for "Sunshine Patriots." This is not an academic exercise. We are not merely defining a curriculum for the public schools; nor is this simply a "public information" project. We are engaged in combat, in a war to defend the very existence of this Republic.

In the sections below, we begin to tell some truths about the principled nature of the American Republic and what separates those principles from the oligarchical outlook of empire.

2. The American System Versus Empire

Consider the following excerpts from the American economist Henry C. Carey's book, **The Harmony of Interests**, written in

1851. Henry Carey was the leading economist within Abraham Lincoln's new Republican Party and the intellectual author of Lincoln's successful economic program to save the Union. Carey here elaborates the difference between the American system and the British system. Carey's "American system" embodied afresh the principles of physical economy and credit created by Alexander Hamilton, the first Treasury Secretary of the United States, and adopted by our new nation:

"Two systems are before the world; the one looks to increasing the proportion of persons and of capital engaged in trade and transportation, and therefore to diminishing the proportion engaged in producing commodities with which to trade, with necessarily diminished return to the labour of all; while the other looks to increasing the proportion engaged in the work of production, and diminishing that engaged in trade and transportation, with increased return to all, giving to the labourer good wages, and to the owner of capital good profits.... One looks to pauperism, ignorance, depopulation, and barbarism; the other in increasing wealth, comfort, intelligence, combination of action, and civilization. One looks towards universal war; the other towards universal peace. *One is the English system; the other we may be proud to call the American system, for it is the only one ever devised the tendency of which was that of elevating while equalizing the condition of man throughout the world.*

"Such is the true mission of the people of these United States.... To raise the value of labour throughout the world, we need only to raise the value of our own.... To improve the political condition of man throughout the world, it is that we ourselves should remain at peace, avoid taxation for maintenance of fleets and armies, and become rich and prosperous.... To diffuse intelligence and to promote the cause of morality throughout the world, we are required only to pursue the course that shall diffuse education throughout our own land, and shall enable every man more readily to acquire property, and with it respect for the rights of property. *To substitute true Christianity for the detestable system known as the Malthusian, it is needed that we prove to the world that it is population that makes the food come from the rich soils, and food tends to increase more rapidly than population, thus vindicating the policy of God to man.*"

The Oligarchical Principle, as exposed by Lyndon LaRouche, defines the human species as beasts, as animals, as a herd to be culled. The elite shall rule and dictate the fate of their underlings.

The constitutional American system, on the other hand, views each human being as precious, as a potential contributor to a better, more productive future. America was created, as seen in the work of Benjamin Franklin and many others, on the basis of a commitment to scientific and technological progress, to an increasing mastery over nature by the human species. The American system is optimistic.

Today, pessimism is deliberately spread, as a deadly plague far more lethal than Covid-19, targeting particularly the youth. “Mankind is destroying the environment!” “Man-made Climate Change will doom us all!” “Overpopulation must be stopped!” This is the brainwashing that millions are subjected to every day. It is no coincidence that this pessimism has produced record numbers of youth suicides. This outlook is spread deliberately, because it coheres with the Malthusian agenda of empire as discussed above by Henry Carey. It is embodied today in the “green finance” proposals of former Bank of England head Mark Carney, and the anti-science voodoo of “climate change” advocates. We fought our American Revolution against the British East India’s Parson Malthus, and we are still capable of proving him and his masters wrong!

3. Who Really Were the Pilgrims?

Prior to the founding of America, human societies throughout the world were characterized by the acceptance of human slavery, in its many, varied forms. This was not an “American problem”; it was a global phenomenon. In the 17th Century human slavery existed on every continent and among all races. Almost all cultures were oligarchical cultures. The single initiative, *the single act of courage* which made possible humanity’s escape from the omnipresence of oligarchical slavery, was the 1620 voyage of those who became known as the Pilgrims, and the establishment of the Plymouth colony that same year. This act proclaimed the determination of a people to live free, and it was the 1620-1776 developments in America which created—for the first time in human history—the possibility of eliminating oligarchical slave systems worldwide. That 1620 voyage was perhaps the greatest blow against human slavery in the history of our species; 2020 marked the 400th anniversary of that voyage.

What the Pilgrims brought to North America was the belief that *all human beings, of whatever station, were endowed with reason*; that the potential for productive creativity, in the image of a creative deity, exists within each one of us, regardless of race, religion, or status.³ That was the foundation on which they determined to

build a new society, and the guiding spirit of their efforts was a commitment to the *agapic* ideal of the Common Good.

This dedication “to do Good” was enshrined by Cotton Mather in his work, **Bonifacius: An Essay upon the Good ... to do Good**. Set into motion was a process of creating an anti-oligarchical culture, one coherent with the principle which Gottfried Leibniz later termed “Happiness.” This effort proceeded through stages, with many reversals and crises, but in 1776 the call went forth—as a *self-evident truth*—that “All men are created equal,” and in 1789 a new Republic was formed, pledged to defend the General Welfare and secure the “Blessings of Liberty” for future generations.

4. “We Hold These Truths To Be Self Evident....”

Benjamin Franklin, and many others, waged a titanic, world historic battle to overthrow the British imperial system built on human slavery. While the British Empire was seizing millions of slaves out of Africa, Franklin and others led the fight to stop this. They broke with the imperial slave system and battled to rid the world of the horror of slavery, in all of its forms—to bring into existence a sovereign nation in which, for the first time in human history, “All Men are created Equal.”

Between 1700 and 1775, the British Empire transported approximately 45,000 slaves across the Atlantic Ocean every year. This traffic was authorized and conducted under the authority of the British Crown, the Privy Council, and the Board of Trade. *It was official imperial policy*. More than 90 percent of the slaves were sent to the British colonies in the Caribbean, where a gigantic slave labor plantation economy was constructed. There the African captives toiled under Satanic conditions, suffering a murderous death rate.

After the 1713 Treaty of Utrecht, the fate of the American colonies, as dictated from London, was to be integrated into this global British slave-labor empire. The colonists fought back. They created a revolution as to how human society should be ordered, and upon what principles it must be based. In doing so, with Franklin playing a critical role, the British-imposed slave system became abhorrent in the eyes of the majority, and its abolition became a necessary step to complete the purpose of the Revolution.

Why did Franklin do this? Was it simply a moral question of right and wrong? The key is to be found in a visit that Franklin made to the school for black children that Franklin and members of “The

Dr. Bray Associates” sponsored in Philadelphia, this in the autumn of 1763. While there, he examined and quizzed the children, and the next day he wrote:

“I then have conceived a higher opinion of the Natural Capacities of the black Race, than I have ever before entertained.... The students have made considerable Progress in Reading for the Time they had respectively been in School. Their apprehension is as quick, their Memory as Strong, and their Docility in every Respect equal to that of the White Children....”

In other words, in terms of the power of intellect, the black and white children were equal. They were endowed with Reason, creative minds, and all the capabilities which set mankind apart from the beasts. As such, they were all children of God, endowed with “certain Unalienable Rights.” From this day forward, Franklin’s views and actions on slavery took on an ever sharper, more determined quality.

In 1776, the draft version of the Declaration of Independence, submitted to Congress by Franklin and Thomas Jefferson, contained the following clause (which was removed at the insistence of delegates from Georgia and South Carolina), charging George III:

“He has waged cruel war against human nature itself, violating its most sacred rights of life and liberty in the persons of a distant people who never offended him, captivating & carrying them into slavery in another hemisphere or to incur miserable death in their transportation thither. This piratical warfare, the opprobrium of infidel powers, is the warfare of the Christian King of Great Britain. Determined to keep open a market where Men should be bought & sold, he has prostituted his negative for suppressing every legislative attempt to prohibit or restrain this execrable commerce.”

5. Where Did We Really Come From?

The principles which created and shaped the American Revolution are to be found in the European Renaissance of Dante and Brunelleschi, and the great Nicholas of Cusa who defined the moral necessity of establishing the *Commonwealth* form of sovereign nation-state republics, and thereby creating the basis for a “community of principle” (**Concordantia Catholica**) among such sovereign nations. As well, Cusa’s leading role in defining the principles of modern experimental physical science informed

the great impetus to modern science given by Luca Pacioli and Leonardo da Vinci.

These two—and inseparable—Renaissance ideas of the Commonwealth (Republic), wedded to the principles of modern experimental physical science, led to the “Voyages of Discovery” and trans-oceanic exploration, as Columbus famously undertook, using the knowledge supplied by Toscanelli to reach the Americas. From those voyages, and particularly with the founding of the Plymouth and Massachusetts Bay colonies, we see the seedling of what would become the American Republic. Through Gottfried Leibniz and the circles of Jonathan Swift, through John Winthrop, Cotton Mather, and James Logan, we trace our true lineage forward to Benjamin Franklin, the true author of the Declaration of Independence.

The leaders of the American Revolution were not adherents to the so-called “Enlightenment” axioms of John Locke, Thomas Hobbes, et al. They rejected those bestial conceptions of Man, and as in the cases of Benjamin Franklin, James Logan, and Alexander Hamilton, they consciously fought for the Leibnizian notion of Human Happiness. It was the noble Renaissance conception of Man as *Imago viva Dei* which motivated the creation of the new Republic.

The beauty of what would become America is vividly seen in what we know today as the “Negro Spirituals,” hymns which kept hope alive, using the science of astronomy to navigate the Underground Railroad, and taught a belief that we are all freed from bondage by the loving grace of Jesus Christ. After Emancipation, these songs were arranged into our own uniquely American contribution to Classical music, by composers who followed in the republican traditions loved by Mozart, Beethoven, Brahms, and Verdi. These spirituals provided moral education and inspiration during the Civil Rights Movement, and pierce through the pessimism of today with a beauty that moves the soul.

6. Our National Dedication to Science and Technology

Our nation has a Constitutional dedication to scientific and technological progress. With NASA’s Artemis program, our nation is currently committed to landing the first woman and next man on the Moon in 2024, and to creating a sustained presence by 2028. From Benjamin Franklin’s scientific investigation of electricity to President John F. Kennedy’s Apollo Moon program, our nation is Constitutionally dedicated to “our posterity.”

Alexander Hamilton, co-author of the **Federalist Papers** and the first Secretary of the Treasury of the United States, conveyed the core republican outlook of these United States, in his **Report on Manufacturers**, a report commissioned by the U.S. Congress. Hamilton declares:

“To cherish and stimulate the activity of the human mind ... is not among the least considerable of the expedients by which the wealth of a nation may be promoted.”

This commitment, that human happiness is grounded in an increase in human productivity—what Hamilton defined as the “Power of Labor”—already existed in the Massachusetts Bay Colony of John Winthrop and Cotton Mather. Benjamin Franklin’s 1729, **A Modest Inquiry into the Nature and Necessity of Paper Money**, is an affirmation of Cotton Mather’s policy, a policy based on the successful use of paper money issue and “state banking” in the Massachusetts Bay Colony.

Our Founding Fathers had none of the illusions about “the magic of money,” i.e., the British monetarist pablum so popular around Washington, D.C.—and elsewhere—today. They were wiser. They knew that the source of wealth was the production of physical goods and of public improvements such as roads, canals, bridges, ports, and similar works. Paper money, credit, banking, and so forth, were necessary arrangements for efficient commerce, but they have no intrinsic value independently of that role.

The key is science, and today it is President Trump who follows science; his opponents follow superstition. Colonizing the Moon, going on to Mars, and other related efforts not only will require new revolutionary technologies, which then spin off into the civilian economy, but what we discover in the course of these missions will overthrow many currently accepted axioms as to the nature of our solar system and the universe, and pose new challenges that will lead to history-changing new discoveries.

Alexander Hamilton created the American system of economics. He was also one of the most ardent of the nation’s anti-slavery Founders. Most historians act as if these were two hermetically separated facets of Hamilton’s career. But they were indivisible. Hamilton understood that a successful science of economics depends upon the complete repudiation of the imperial system of slave labor and a recognition that the most valuable resource of any national economy is the increased creative powers of the human mind which in turn *increases the productive powers of*

labor through discoveries and inventions, a principle antithetical to the enslavement of human beings as beasts.

7. National Credit and the Building of Our Nation

National credit is the means of mobilizing “the activity of the human mind,” as understood by our leading Founding Fathers. According to the first act of Congress following Hamilton’s **Report on Public Credit**, no debt of the government was to be handled as a self-evident, monetary debt, but was tied to tangible investments and increases in productivity, regulated and facilitated by the National Bank.

Hamilton viewed the currency not as wealth itself, but the constitutional responsibility of government to facilitate scientific ingenuity and spirit of enterprise. President George Washington concurred.

Throughout the 232 years since the U.S. constitutional system was ratified, the American people and their government have amazed the world with periods of some of the most unprecedented scientific and technological growth the world has ever seen. During 1789-1797, first Treasury Secretary Alexander Hamilton oversaw the revolutionary transformation of the young republic’s war debt into guaranteed-return internal improvement investments. Later, under the guiding hands of President John Quincy Adams and Nicolas Biddle, there were the rapid construction of new roadways and canals which opened up the North American continent for development, facilitated by the founding of the 2nd National Bank, throughout the 1820s.

In 1861-1865, Abraham Lincoln invoked the same national credit authority, through the issuance of sovereign legal-tender “Greenbacks,” to simultaneously finance the war that ultimately defeated the British Empire-backed Confederate South, at the same time sponsoring the Transcontinental Railroad and the settlement of the West through the Homestead Act and the establishment of the Land Grant Universities. And finally, during 1933-1944, Franklin Roosevelt asserted the sovereignty of the U.S. government and its economic interests over those of Wall Street, thereby overpowering the forces which had dried up the lending capabilities of commercial banks.

What each of these moments in American history have in common with each other, is the expression and utilization of the sovereign power of federal credit—sovereign Public Credit—a power enshrined in the U.S. Constitution by Alexander Hamilton.

These are indispensable lessons to be learned and taught today.

The sovereign U.S. government possesses awesome Constitutional power to finance all of the required components of a sustained economic renaissance. Recently, in combating the Coronavirus pandemic, President Trump has made use of the Defense Production Act to force an increase in the manufacture of urgently needed medical goods. He also initiated, through executive action, Operation Warp Speed, to accelerate the discovery and deployment of a vaccine. His partially successful use of tariffs to “re-shore” American manufacturing is also of note.

The sovereign economic power of the U.S. government, however, goes far beyond what has been done up to this point. All imperial oligarchical systems are, in essence, financial empires, predatory in nature. The power of sovereign Public Credit, as defined by Hamilton and bestowed on our government by the U.S. Constitution, provides more than sufficient means to unleash a great physical economic renaissance today.

8. A Republic, Not a Democracy

Ours is a Republic, not a mob democracy. This is of critical significance in defeating the enemies of our nation—external and internal—today. To return to the present:

We are battling to stop the illegal and unconstitutional overthrow of our government through massively conducted vote fraud in the November Presidential election. Our Founders, in their wisdom, provided for such a crisis.

Article II, Section 1, of the Constitution says:

“Each State shall appoint, in such Manner as the Legislature thereof may direct, a Number of Electors, equal to the whole Number of Senators and Representatives to which the State may be entitled in the Congress.”

Today, because state legislatures have established a customary procedure of allowing direct votes to decide electors, and because there has not been a disputed election since 1876, *this Constitutional Power of the State Legislatures has become almost forgotten*. It might be forgotten, but it still resides in our Constitution as a republican protection against abuse, insurrection, and mob rule.

Alexander Hamilton wrote in the Federalist Papers of 1788, as to why a republican, state-based electoral college system

was preferable to a nationwide system of election in a direct democracy:

“It was peculiarly desirable [in the proposed Constitution] to afford as little opportunity as possible to tumult and disorder. This evil was not least to be dreaded in the election of a magistrate, who was to have so important an agency in the administration of the government as the President of the United States. But the precautions which have been so happily concerted in the system under consideration, promise an effectual security against this mischief. The choice of several, to form an intermediate body of electors, will be much less apt to convulse the community with any extraordinary or violent movements, than the choice of one who was himself to be the final object of the public wishes. And as the electors, chosen in each State, are to assemble and vote in the State in which they are chosen, this detached and divided situation will expose them much less to heats and ferments, which might be communicated from them to the people, than if they were all to be convened at one time, in one place.”

Courts, under our Constitution, are not empowered to declare the winners of a presidential or any other election. Someone does not “win” a presidential election because a court, including the U.S. Supreme Court, says so. If there is a legal dispute regarding an interpretation of election law, a court may hear the evidence, and as John Marshall said in **Marbury v. Madison**, they may state what the law is. That is all. The ultimate decision, however, rests with the people and their state representatives. It is the State Legislatures, under the Constitution, that will determine how the Presidential Electors are chosen. Then it is for the members of Congress to decide upon the legitimacy of the electors.

This places a grave responsibility upon the nation’s relevant elected officials. As of this writing, it remains to be seen if they will, indeed, fulfill their constitutional obligations.

Hamilton and others had learned the lesson of Greek history. It was the lesson of the failed Greek experiment in pure democracy—where the Athenians had voted, in a democratic fit of passion, for the execution of Socrates—that guided their horror of the “tumult and disorder” of pure unchecked democratic rule. The Founders’ ideal was, from the beginning, grounded in the lessons learned from Plato’s Republic, as understood through the lens of the European Renaissance.

9. “To Insure the General Welfare ...”

President Donald Trump has been very clear that he is determined to turn (or return) America to the status of a manufacturing superpower. It is obvious that he will pursue this goal aggressively in his second term.

How is this best to be accomplished? The only rigorous approach which will work was defined by Lyndon LaRouche in 2014, in his **The Four New Laws to Save the USA Now! Not an Option: An Immediate Necessity**. Therein, LaRouche defines the means by which usurious speculative financial operations might be extinguished and an economic recovery powered by the use of sovereign Public Credit to finance revolutionary physical economic initiatives might be unleashed.

Any effective approach in attempting to reverse the economic devastation of the past 30 years must begin with a return to the American system of Public Credit and the science of Physical Economy. What is required is to identify those initiatives and interventions which will produce an escalating increase in the productivity of the physical economy—not increases in “monetary” productivity, but a sustained growth in what Hamilton defined as “Labor Power.”

The problem today is that much of the well-intentioned discussion of rebuilding America’s manufacturing capabilities lacks scientific rigor. Physical Economy is a science. It is properly situated in Physical Science, not Liberal Arts. It is grounded in mankind’s increasing mastery over nature, through a series of inventions, discoveries, and interventions over a span of millennia. The proper approach was undertaken by Lyndon LaRouche in a 2002 article, **Special Report: Science and Infrastructure**. LaRouche’s paper provides the precise remedy to our current ills and the proper orientation toward what must be done.

What is required today is a rebuilding of U.S. manufacturing capabilities in-depth, using the principles of Hamilton’s Report on Manufacturers, as well as the lessons of Franklin Roosevelt’s Reconstruction Finance Corporation and John F. Kennedy’s NASA. The reality of manufacturing is that any advanced enterprise engaged in production depends entirely on a supply chain of a multitude of supportive manufacturing, machine tool, and related industries.

It is within such an orientation that the importance of what our Founding Fathers would term “public improvements”—infrastructure—is to be located. Infrastructure projects perform

two vital functions. First, and most obvious, is the role that such projects play in transforming the nation’s productive potential through improving and expanding energy, transportation, water, communications, health care, and other components of the underlying economic platform. At the same time *such large-scale infrastructure projects have the effect of “calling new manufacturing into existence.”* Through government contracts, sub-contracts, public-private partnerships, and other incentives, entrepreneurs in the private sector are provided the opportunity to establish or expand a multitude of productive enterprises. These same infrastructure projects also provide the context in which a new, youthful and expanded productive workforce can and must be trained up.

10. Of the People, by the People, for the People

Abraham Lincoln stated the question: *“Whether that nation, or any nation so conceived and so dedicated, can long endure.”*

That is the burden we, as American citizens, must shoulder. It falls to each new generation to renew the vows of the nation’s Founders. At a time of great crisis—such as we are confronted with today—that responsibility might seem so onerous that the desire to flee from the fight becomes almost unbearable. Therein lies the true meaning of American citizenship: a necessary courage, a willingness, a dedication to fight to save and perpetuate the ideals and mission of this Republic. Without that fighting commitment, all the rest is just talk.

Millions of Americans are now in the street, fighting to defend this President and save our Republic. This, today, is the American Revolution. We can learn from studying history, but it is dead knowledge if we don’t use it to inform the actions we must take today.

Endnotes

¹ <https://lpac.co/wp1>

² <https://lpac.co/wp2> See Chapter 2, “Disruption and change to the global balance of power - The US,” where they warn a second Trump administration would disrupt their geopolitical goals and hegemony.

³ This is explicit in the writings of John Robinson, the Pastor of the Pilgrim Brethren.

⁴ <https://lpac.co/wp3>

⁵ <https://lpac.co/wp4>

⁶ <https://lpac.co/wp5>

⁷ <https://lpac.co/wp6>

⁸ <https://lpac.co/wp7>

⁹ <https://lpac.co/wp8>

¹⁰ <https://lpac.co/wp9>

¹¹ <https://lpac.co/wp10>

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The Role of Leadership

From **Continue the American Revolution**¹¹

by Lyndon H. LaRouche, Jr., January 6, 2002

The cases of Benjamin Franklin, John Quincy Adams, the Careys, Abraham Lincoln, and Franklin Roosevelt, illustrate a principle of decisive importance for any people whose nation is gripped by an existential crisis, such as that facing the world today. National leadership in time of great crisis, like leadership in fundamental scientific progress, is a quality which, in known history thus far, has been specific to the kind of exceptional individual personality who leads a people once again out of a recurring condition of habituated moral and intellectual mediocrity, the awful condition into which nations and their peoples have retreated, not inevitably, but repeatedly, as now.

On that account, the most deadly threat to our republic today, comes precisely from those who delude themselves into assuming that the weight of that mediocrity called variously “popular opinion” or “mediaocracy,” ought to be the governing principle of national leadership. No nation was ever in danger from within, unless its prevalent popular opinion had sponsored that crisis. No nation was ever self-destroyed, except by the persisting error of its ruling institutions, and by the acquiescence, if not the consent, of its own prevalent and decadent popular opinion.

Therefore, consider the figure of Socrates. Consider the person, like the ancient Solon of Athens, who shocks the conscience of his people into recognizing and abandoning those opinions which have misled them to the brink of destroying themselves.

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