

BULL MOOSE, part II, WE STAND AT ARMAGEDDON

The August 6, 1912 “Confession of Faith” acceptance speech as the presidential nominee for the Bull Moose Party in the election of 1912 was lengthy. We will also call this speech the “We Stand at Armageddon” speech. Here are the very beginning and the very last parts of the speech, given during the August 5-7, 1912 Progressive Party Convention in Chicago, Illinois.

THEODORE ROOSEVELT – AT THE PROGRESSIVE PARTY CONVENTION, CHICAGO

BEGINNING – AUGUST 6, 1912 “WE STAND AT ARMAGEDDON” SPEECH

To you, men and women who have come here to this great city of this great State formally to launch a new party, a party of the people of the whole Union, the National Progressive Party [also known as the Bull Moose Party], I extend my hearty greeting. You are taking a bold and a greatly needed step for the service of our beloved country. The old parties are husks, with no real soul within either, divided on artificial lines, boss-ridden and privilege-controlled, each a jumble of incongruous elements, and neither daring to speak out wisely and fearlessly what should be said on the vital issues of the day. This new movement is a movement of truth, sincerity, and wisdom, a movement which proposes to put at the service of all our people the collective power of the people, through their Governmental agencies, alike in the Nation and in the several States. We propose boldly to face the real and great questions of the day, and not skillfully to evade them as do the old parties. We propose to raise aloft a standard to which all honest men can repair, and under which all can fight, no matter what their past political differences, if they are content to face the future and no longer to dwell among the dead issues of the past. We propose to put forth a platform which shall not be a platform of the ordinary and insincere kind, but shall be a contract with the people; and, if the people accept this contract by putting us in power, we shall hold ourselves under honorable obligation to fulfill every promise it contains as loyally as if it were actually enforceable under the penalties of the law.

CONCLUSION – AUGUST 6, 1912 “WE STAND AT ARMAGEDDON” SPEECH

Now, friends, **this is my confession of faith**. I have made it rather long because I wish you to know just what my deepest convictions are on the great questions of today, so that if you choose to make me your standard-bearer in the fight you shall make your choice understanding exactly how I feel--and if, after hearing me, you think you ought to choose some one else, I shall loyally abide by your choice. The convictions to which I have come have not been arrived at as the result of study in the closet or the library, but from the knowledge I have gained through hard experience during the many years in which, under many and varied conditions, I have striven and toiled with men. I believe in a larger use of the governmental power to help remedy industrial wrongs, because it has been borne in on me by actual experience that without the exercise of such power many of the wrongs will go unremedied. I believe in a larger opportunity for the people themselves directly to participate in government and to control their governmental agents, because long experience has taught me that without such control many of their agents will represent them badly. By actual experience in office I have found that, as a rule, I could secure the triumph of the causes in which I most believed, not from the politicians and the men who claim an exceptional right to speak in business and government, but by going over their heads and appealing directly to the people themselves. I am not under the slightest delusion as to any power that during my political career I have at any time possessed. Whatever of power I at any time had, I obtained from the people. I could exercise it only so long as, and to the extent that, the people not merely believed in me, but heartily backed me up. Whatever I did as President I was able to do only because I had the backing of the people. When on any point I did not have that backing, when on any point I differed from the people, it mattered not whether I was right or whether I was wrong, my power vanished. I tried my best to lead the people, to advise them, to tell them what I thought was right; if necessary, I never hesitated to tell them what I thought they ought to hear, even though I thought it would be unpleasant for them to hear it; but I recognized that my task was to try to lead them and not to drive them, to take them into my confidence, to try to show them that I was right, and then loyally and in good faith to accept their decision. I will do anything for the people except what my conscience tells me is wrong, and that I can do for no man and no set of men; I hold that a man cannot serve the people well unless he serves his conscience; but I hold also that where his conscience bids him refuse to do what the people desire, he should not try to continue in office against their will. Our Government system should be so shaped that

the public servant, when he cannot conscientiously carry out the wishes of the people, shall at their desire leave his office and not misrepresent them in office; and I hold that the public servant can by so doing, better than in any other way, serve both them and his conscience.

Surely there never was a fight better worth making than the one in which we are engaged. It little matters what befalls any one of us who for the time being stand in the forefront of the battle. I hope we shall win, and I believe that if we can wake the people to what the fight really means we shall win. But, win or lose, we shall not falter. Whatever fate may at the moment overtake any of us, the movement itself will not stop. Our cause is based on the eternal principles of righteousness; and even though we who now lead may for the time fail, in the end the cause itself shall triumph. Six weeks ago, here in Chicago, I spoke to the honest representatives of a Convention which was not dominated by honest men; a Convention wherein sat, alas! a majority of men who, with sneering indifference to every principle of right, so acted as to bring to a shameful end a party which had been founded over half a century ago by men in whose souls burned the fire of lofty endeavor. Now to you men, who, in your turn, have come together to spend and be spent in the endless crusade against wrong, to you who face the future resolute and confident, to you who strive in a spirit of brotherhood for the betterment of our Nation, to you who gird yourselves for **this great new fight in the never-ending warfare for the good of humankind, I say in closing what in that speech** [our note: the speech at the Republican National Convention, also held in Chicago, June 18-22, 1912] **I said in closing: We stand at Armageddon, and we battle for the Lord.**
<http://www.theodore-roosevelt.com/trarmageddon.html>

With the inclusion of the August 6, 1912 “Confession of Faith” acceptance speech, which we will also call the “We Stand at Armageddon” speech, we can outline key dates associated with Unseen Armageddon. [See *Unseen Armageddon*, tape #105, *Dan Series*, 01-04-01]

APRIL 12, 1861 – BEGINNING OF THE CIVIL WAR

11 days later . . .

APRIL 23, 1861 – BIRTH OF THE LORD OF MEGIDDO, EDMUND ALLENBY

18,732 days later . . .

AUGUST 6, 1912 – THEODORE ROOSEVELT’S “WE STAND AT ARMAGEDDON” SPEECH

2,234 days later . . .

SEPTEMBER 18, 1918 – WWI BATTLE OF MEGIDDO [SEPTEMBER 18-19, 1918]

30,689 days later . . .

and

51,666 days after the April 12, 1861 beginning of the Civil War

SEPTEMBER 26, 2002 – 1000th DAY OF MILLENNIUM; 51,666 DAY AFTER THE APRIL 12, 1861 START OF THE U.S. CIVIL WAR

Thanks. Bye. Elpmet10