Speech presenting his candidacy for *regidor* [city councilor] for the Municipality of San Bernardo. March or April 1947[1]

1) Meaning of the Falangist Candidacy

The F.N.[2] has imposed upon me the honorable task of representing it in the current campaign for the renewal of the Municipality of San Bernardo.

In accepting this mandate, I have done so solely out of the sense of social responsibility that is the flesh and blood of our Falangist crusade, according to which no consideration of personal comfort or interest can be reason enough for a man to deny his contribution of effort and sacrifice to everything that concerns the "common good."

And if the people of San Bernardo make me one of their councilors (*ediles*) next Sunday, I will not look upon that honor as a personal title granting me prerogatives, influence, or power; rather, faithful to that very conception—which for us stems from the Gospel Message—I will regard it as a fertile source of demands and duties that will weigh on our conscience every day, compelling us to be faithful, with the utmost diligence and honesty, to the trust our fellow citizens place in us.

This suffices to define the meaning of the Falangist candidacy. Our Christian conception of life entails a vocation for us: to love the common good of all people and effectively strive to achieve it.

Such a vocation imposes upon us at every moment a task that demands all the effort we are capable of. We would be unfaithful to our human vocation if we shirked the contribution of personal sacrifice that we owe to the community. What is entrusted to us is always little, yet we must render a full accounting. In that lies fidelity. If we enter the Municipality, then, it will be solely to serve the entire town—hear this well!—not my party, not my voters, not my friends; to serve the common good of all San Bernardo; to serve it truly, in accordance with the mandates of our own conscience and to the extent that our strength permits. This is the only thing the Falangist candidate offers, and nothing else!

2) The Democratic-Falangist Pact

Concurrence in this formal purpose has led us to join forces in this campaign with the *Agrupación Democrática* (Democratic Alliance) of San Bernardo. A party formed by working men, the Democratic Party[4] shares with our movement and its ideological conception the affinity that exists among all those who believe in the eminent dignity of the human person and aspire to their growth and perfection through the satisfaction of their material needs and the cultivation and development of their spiritual aptitudes. True democrats, like Falangists, vibrate with the same desire: to fulfill in society the superior

[1] Handwritten document that Patricio Aylwin, likely when filing it away much later, identified in red ink, noting: "Candidacy for councilor for San Bernardo, March or April 1945?". However, council elections took place two years later, on April 6, 1947, in which he was not elected. This was, nonetheless, his first foray into a political candidacy.

[2] National Falange, abbreviated by Patricio Aylwin in the original document as F.N., a notation used hereafter.

demands of justice without depriving man of his freedom.

This, more than anything else, fundamentally distinguishes us from other parties, such as the Communist Party, which has no scruples about sacrificing man for the sake of an abstract and unreal whole, as if it were possible to conceive of the common good of a people based on humiliation, tears, fear, limitation, denial of rights, and even the death of every single person who makes up that people.

In San Bernardo, the Democratic Party has managed to remain honorably faithful to the inspiration of its founders, and many, such as Don Eliseo Gallardo, for example—who embodies an irreproachable life consecrated to creative work and selfless service to his ideals and his peers—are the best proof of what I am saying.

The population of San Bernardo knows Mr. Gallardo, and knows that the respect and appreciation shown to him on more than one occasion by people of the most diverse political camps is well deserved. For the candidate speaking to you, it is deeply satisfying to combine his loyal effort with the experience and capacity of Don Eliseo Gallardo, and to campaign by his side on a slate headed by him.

3) Mission of the Municipality

But you will ask me: What is our platform? What are we going to do in the Municipality?

I have already told you: I do not have a platform.

But I have a determination: to dedicate, with enthusiasm and honesty, my capacity to serving what my conscience sincerely indicates to me as the higher interests of the commune of San Bernardo.

The Municipality is the governing body of municipal administration. Administration means, in the origin of the word, "to serve". The Municipality is the body charged with serving the Commune. It falls upon it to satisfy local needs. The lawmaker wisely intended for these needs to be addressed not by the Central Power of the State—distant and unaware of what those needs truly mean and are—but by the affected people themselves, the residents of the commune, through their most direct representatives, the *regidores* (councilors).

The task of the Municipality is thus as modest and simple as it is full of responsibility, much like that of a homemaker. A true homemaker serves her family, the whole family that forms the home around her, and with selflessness and tenderness devotes her greatest efforts to giving them everything that makes life good and pleasant. Councilors, if they wish to be worthy, must also put their diligence and care into the matters of their town, which they are called to serve in order to make local life, as far as possible, good and pleasant.

Those who make grand promises linking the Municipality to issues of national significance do wrong. This falls outside its competence; it is not among its powers. The Municipality could not, for example, solve the problem of the cost of living by fundamentally lowering subsistence costs, raising production indexes, halting the inflationary process, and strengthening the currency value. It would be absurd to ask that of it!

But those who, perhaps to justify their authority before Parliament, complain of a complete lack of municipal powers do equally wrong.

It is not true that municipalities only have the authority to sweep the streets. Even if that were all they could do, it would already be a task requiring diligence to do well. But they do have effective power regarding matters concerning the interests of the Commune.

All of that is pure demagoguery, an interested exploitation of collective longings for partisan ends! The truth is that the mission of municipalities is modest and without glory, but, like many other small and quiet things, it has its greatness and its work.

4) What the National Falange Contributes

In this modest work, what does the Falange contribute? The same thing it contributes to all things big and small.

In addition to its sense of social responsibility, which I mentioned at the beginning, it fundamentally contributes two things, serious and simple.

First, it contributes an essential standard of conduct that subordinates all public activity to the higher values of morality and the spirit. We do not accept that there is one morality for private matters and a different morality for public affairs.

We believe, on the contrary, that public life, just like private life, must be governed essentially by concepts of deep moral significance, such as goodness, truth, justice, and love. And, in our view, no reason, no matter how monumental, can justify the use of any kind of means that stray from this standard.

In the Municipality, this conduct means a policy of absolute honesty, in every sense of the word. It is not merely a matter of not defrauding municipal funds and avoiding shady deals. It is a matter of investing those funds well, taking care of them as if they were one's own so they are not squandered, and striving for their best use for the collective benefit. It is a matter of banishing partisan and personal commitments from municipal action. It is a matter of not hiring useless employees to do a favor or pay off a debt. It is a matter of being unyielding with everyone in demanding the fulfillment of duty, and ensuring that each councilor, to have just authority, begins with themselves. It is a matter of taking the responsibility seriously assumed and responding with the most zealous dedication to the trust received. This is what is called honesty.

And second, the National Falange contributes its conception of the "common good." In every community of people, there is a permanent conflict between the individual and the social. Some resolve it in favor of the individual, expecting the social good to result from the simple sum of the individual goods of each member of the collective body. They believe, therefore, that authority should do nothing more than monitor how private individuals act in pursuit of their own interest so they do not severely harm one another. Others resolve the conflict in favor of society, completely disregarding the value of the person and giving authority absolute powers to seek the social good as it pleases,

without any regard for the legitimate and just rights of each person. We, the Falangists, believe that the primary end of society is the "common good," which is something distinct from and superior to the simple sum of individual goods of the people who constitute it, and likewise distinct from the proper good of an abstract whole imposed upon those people to sacrifice them for its benefit. It is the good common to society and to the persons who compose it, consisting of a good human life—not merely for a privileged class, but for the entire multitude of human beings.

Within the Municipality, this idea of the common good materializes in expanding municipal activity to all sectors, neighborhoods, and settlements of the commune, as well as subjecting all its actions to the simultaneous consideration of just social interests and the legitimate rights of everyone.

5) Some Concrete Problems

This is the criterion with which we will approach all problems proper to the Municipality if we get elected.

Don Eliseo Gallardo has presented some—perhaps the most urgent and important—of these problems: for example, the city's sewage system, which is in a sense a sacrifice imposed for health reasons, that is to say, for the defense of our own health, especially that of children.

Of the same order is the need to eliminate, once and for all, the Dump in Población Sur, where all the waste of San Bernardo ends up, spreading its miasmas and germs among the many residents living nearby. For this purpose, it is urgent to install an incinerator to rid us of that hotbed of infections that is a disgrace to our city.

In another area, it is evident that opening San Martín Street and constructing the Municipal Stadium are deeply felt aspirations of almost all inhabitants of the Commune, requiring prompt satisfaction.

And just like these, there are many other things. There are sidewalks to pave—like the one on Eyzaguirre, for example. There are streets that need, at minimum, to be leveled, as is the case with San Alfonso. The entire city requires more meticulous cleaning.

It would be lengthy to list all the problems awaiting municipal attention. As I have said, it is not my intention to offer a long and easy list of vain promises. If I have referred specifically to a few, it was solely to indicate the criterion that will guide our municipal conduct.

6) Our Aspirations

Citizens, the National Falange aspires above all to the greatness and well-being of the people of Chile. To achieve this, it fights for a new order for our Homeland that is genuinely human—meaning, one that gives every person broad access to all material and spiritual goods necessary for the full development of their personality. And we believe this can only be achieved through the dignity of work and the progressive replacement—within the bounds of the law—of the capitalist economic regime with a human economy that serves all working people—both intellectual and manual—and is directed by them.

We have faith in our ideas and want to demonstrate, through deeds and not words, their practical effectiveness and marvelous fruitfulness.

For this reason, we want to assume our share of public responsibilities—from the most modest, such as municipal ones, to the most grave and far-reaching—confident that, in them, as many of our men have already proven, we can, with tenacity and sacrifice, offer a useful contribution to the Homeland and honor the trust placed in us.