

EIR

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Reviving the Classical ideal in Slovakia
How China will feed its growing population

**The pope's historic
intervention in America**



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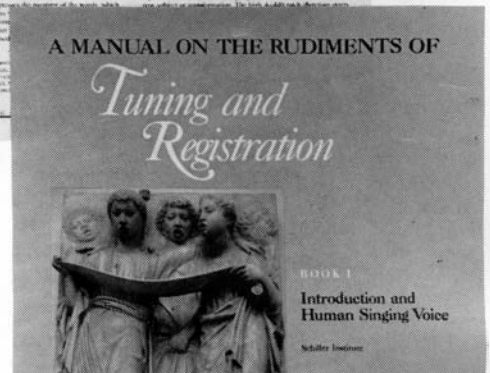
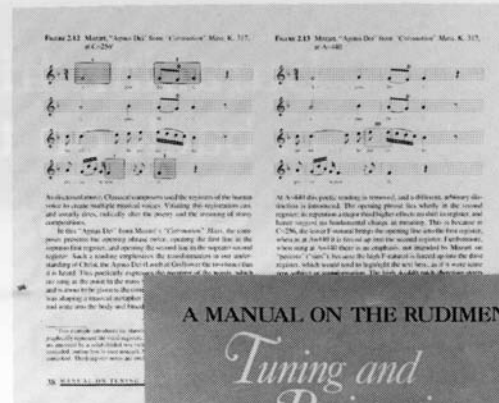
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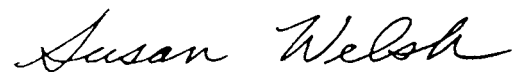
From the Associate Editor

Last week, *EIR* documented how British intelligence manipulates the *ethnicity* of target populations, in order to fragment the nation-state. In the current issue, we look at the other side of the coin: the indispensable role of the nation-state, inspired by the principles of *imago viva Dei* and Classical culture, in making possible the progress of mankind. Pope John Paul II, during his historic visit to the United States, posed the issue most eloquently. As Helga Zepp-LaRouche emphasizes in her review, he is walking in the footsteps of the great Cardinal Nicolaus of Cusa. This is a direct challenge to the storm troopers of the Conservative Revolution, who, draping themselves in the American flag, are bent on *fascist* policies that will destroy this nation.

In harmony with the pope's initiatives, are two interventions by the Schiller Institute in the musical domain.

First is the wonderful music seminar in Dolna Krupa, Slovakia, at which Maestro Norbert Brainin of the Amadeus Quartet gave master classes on the concept of motivic thorough-composition (*Motivführung*) to a new generation of talented young musicians. Videotapes of the proceedings will be made available for widespread circulation as soon as possible. The work of the music seminar took on an added urgency, in view of the rapid ongoing disintegration of the cultural and political fabric of life in Slovakia and other nations of eastern Europe. The antidote to cultural pessimism, born of economic despair and manipulated ethnic conflicts, is the treasure of Classical culture.

Second is the Schiller Institute-sponsored concert in Washington, D.C., in the context of the Million Man March. The U.S. Department of Justice launched a last-minute drive against the concert, and in *National*, you will find Lyndon LaRouche's response. The DOJ's "permanent bureaucracy" is hysterical, because their corruption is being exposed. Not only did a blue ribbon panel conduct hearings on DOJ misconduct in the cases of LaRouche, John Demjanjuk, Kurt Waldheim, and black elected officials (see *EIR*, Oct. 6); now, black Classical musicians are stepping forward to participate in "a musical tribute to truth and justice," focussed on these same cases.



EIR Contents

Interviews

- 39 Msgr. Dr. Zelimir Puljic**
The Bishop of Dubrovnik, Croatia warns that "peace in slavery cannot be true peace."

Book Reviews

- 41 British author promotes cannibalism, murder, as good for 'ecology'**
Dark Nature, by Lyall Watson.

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Music

- 46 Reviving the Classical ideal in Slovakia**
At the Dolna Krupa Castle in Slovakia on Sept. 20-22, something took place that will go down in the annals of the history of 20th-century music: Dr. Norbert Brainin, first violinist of the Amadeus Quartet, held master classes with young musicians on the concept of *Motivführung*.
- 50 Why we need a cultural renaissance**
The address by Helga Zepp-LaRouche, to the music seminar at Dolna Krupa.
- 52 An intimate serenade by violin and piano**
Hartmut Cramer reviews the sonata recital given by Norbert Brainin and Günter Ludwig in Bratislava.

Departments

- 19 Report from Bonn**
A ruinous debt-collecting mania.
- 64 Editorial**
The jury is still out.

Economics

- 4 British assault U.S., France, Japan to defend IMF system**
While French Prime Minister Juppé attacks the "London gnomes," the British are getting out the brass knuckles, including launching a new assault on the French franc.
- 6 French general strike shows Chirac, 'no man can serve two masters'**
- 7 German Finance Ministry defends derivatives**
- 8 'Sustainable development': a weapon against nation-states**
Report on a World Bank-sponsored conference in Washington, D.C.
- 10 Currency Rates**
- 11 China can solve the problem of feeding its population**
By Peng Jiangliang, Chief of Division I, China State Farms Economic Reconstruction and Technical Development Center, of the Chinese Ministry of Agriculture.
- 14 Mexico: Proposal submitted to Congress for national, world economic recovery**
Text of the draft bill introduced into the Mexican Congress on Aug. 23.
- 20 Business Briefs**

Feature



Pope John Paul II presents President and Mrs. Clinton with a bronze relief of Saints Peter and Paul on Oct. 4 at the residence of Newark Archbishop McCarrick, while Vatican State Secretary Cardinal Angelo Sodano (right rear) looks on.

22 The pope's historic intervention in America

Helga Zepp-LaRouche writes, "The spirit of the great Nicolaus of Cusa was alive in the hall of the U.N., when Pope John Paul II presented his magnificent vision of a global order of peace in the world to the United Nations General Assembly, and, therefore, de facto, to the 'entire family of nations' of the globe."

25 Pope John Paul II addresses United Nations

The full text of the pontiff's speech on Oct. 5.

31 John Paul to an Africa 'left by the roadside'

In all his speeches during his recent trip to Africa, the Holy Father called upon world leaders to take responsibility to remedy the calamities that have befallen the African continent.

34 Ibero-American church calls for debt forgiveness, integration

When the pontiff visits four countries next February, he will step into the midst of a huge struggle over economic and philosophic issues.

International

36 Russian power struggle escalates to new phase

It has, as Lyndon LaRouche forecast in interviews during September, "come to bullets."

40 Bosnian leader fought for peace and justice

Obituary of Safet Hidic, member of the Bosnian Parliament.

44 International Intelligence

National

54 LaRouche warns of crash, scores DOJ at Idaho debate

The first debate of the 1996 Presidential campaign occurred Sept. 29 in Moscow, Idaho as part of the innovative CityVote straw poll, which the Democratic National Committee chairman is trying to stop.

57 LaRouche denounces dirty trick by the Department of Justice

A leaflet announcing a "Musical Tribute to Justice" concert set the DOJ and the *Washington Post* into a rage.

58 The anatomy of a DOJ dirty trick

60 Farrakhan discomfits ABC-TV interviewers

61 Soros demands his right to loot

62 National News

British assault U.S., France, Japan to defend IMF system

by Anthony K. Wikrent

The International Monetary Fund and World Bank held their annual shindig in Washington during the second week of October. It was another futile exercise in fleeing from reality, with the IMF declaring that “confidence has been quickly restored in all but a few” developing countries following the monetary collapse of Mexico last December, and some of the transition countries in eastern Europe “have now clearly turned the corner and are enjoying robust growth.” But new currency turmoil in Europe; the series of shocks emanating from the Japanese banking system; the insanity of the U.S. budget deficit debate, with the Republicans’ threat of U.S. default; the economic devolution of Mexico; and perturbations in international stock markets, all belied the rosy delusions of the reported 25,000 attendees at the meeting.

The real historical drama is London’s attempts to create a row between the United States and Japan over the Daiwa Bank issue, and to topple French President Jacques Chirac by smashing the French franc, at the very time that the death throes of the world financial system requires the closest possible collaboration among governments.

The growing hysteria among British and American financial elites reflects the fact that what is paramount is the deepening bankruptcy of the dollar credit system, and of the U.S. government itself, and whether sovereign nation-states or international financiers will emerge triumphant from the rapidly approaching cataclysm.

While the IMF and World Bank were reveling in their self-congratulation, the U.S. stock markets lurched downward suddenly on the first two days of the meeting, Oct. 10 and 11. Circuit-breakers on the New York Stock Exchange were triggered, halting computer-directed program trading, to prevent a meltdown. At the same time, the foreign exchange markets were roiled, as a new assault was unleashed

on the French franc, by the City of London.

The British are upset that President Chirac has turned his back on the new Entente Cordiale the British had erected against reunified Germany, and thrown in his lot with U.S. President Clinton. With the world financial and monetary system on the verge of imploding more spectacularly than the Bardi/Peruzzi/Lombard collapse of the 1300s—which plunged Europe into a new Dark Ages—London can ill-afford to have major national governments cooperating with one another to actually find a solution to the crises. Because, the only solution is to terminate the past 30 years’ reign of usury and speculation, of which London is the center. Of the \$1.6 trillion a day in foreign exchange trading, for example, London trades more dollars than does the United States, and more deutschemarks than does Germany; and London’s former colony, Singapore, trades almost as many yen as does Japan.

The alarms in London were cranked to their highest pitch two months ago, when Chirac’s prime minister, Alain Juppé, booted out the rabid free-market finance minister, Alain Madelin, a member of the secretive British East India Company economics cult, the Mont Pelerin Society. The continuation of London’s dominance over the world’s financial and monetary system, and its imperial stranglehold over much of the world’s raw materials—RTZ’s merger with CRA Ltd. makes it the largest mining concern in the world, leaping over Anglo-American, which is nominally South African, but which was established, and is still controlled, by the London Rothschilds—depends on the theories of “free markets” and “free trade” continuing to be the unquestioned axiomatic assumptions of government policy matrices around the world.

So, now the Anglo-Dutch oligarchy must not only find some way to eliminate Clinton, but it must also contend with

Chirac. To that end, Citibank foreign exchange trader Neal McKinnon, whom some even in Citibank view as a London "plant" (a graduate of Eton, he was transferred, following Clinton's election, from the London branch of the Japanese Yamatsai Bank, to Citibank) and Rothschild frontman George Soros, have begun amassing multibillion-dollar positions against the franc.

At the same time, the British have attempted to replace the lost voice of free market cultist Madelin, by beginning a clamor in the French financial press for savage budget cutting and austerity. Guillaume de Delmas, of Merrill Lynch, New York, wrote in the Oct. 10 *La Tribune*: "One cannot understand [the Chirac government's] lack of political courage in fiscal reforms and in the fight against social deficits. . . . It must announce clearly that the fight against deficits is a priority, and bring demagoguery to an end by having the courage of taking measures which will be unpopular."

Juppé attacks the 'London gnomes'

Rather than back down, Juppé opened a delightful attack on the British. Speaking before parliamentarians of his RPR (Gaullist) party in Avignon the weekend before the IMF meeting began, he stated, "I do not want to cut the deficit in order to please the market, those people I'll call . . . the London gnomes." He defined the "London gnomes" as the "modern version of the gnomes of Zurich . . . speculators, who take surplus value out of the economy, earning their living by creating tensions and difficulties for others."

Driving the point home, the Paris newspaper *Libération* on Oct. 10 informed its readers that the Robert dictionary definition of the word "gnome" is: "Ugly and deformed little dwarves who, according to the Talmud and the Kabbalists, preside over the earth, whose treasures they guard," a precise way of hinting at London's control of world finances and raw materials. Indeed, *Libération* argued, Juppé wanted thus to point his finger at London, which is "the world's premier exchange market."

How the gnomes themselves reacted to these blasts can be surmised from the coverage of the major London newspapers. The *London Times* devoted a special feature article to Juppé's "London gnomes" phrase, while the *Financial Times* was so unsettled that it denied Juppé ever said it, telling its readers that Juppé really attacked "the gnomes of the shadows," which is "*les gnomes de l'ombre*" in French, but which "some willingly misheard" as "*les gnomes de Londres*," i.e., "gnomes of London."

Machinations in the Japanese crisis

How desperate the British are to prevent a working consensus to reform the international monetary and financial system, was also reflected in London's machinations around the Japanese banking crises. To allay growing fears that the Japanese banking and economic crises may cause a world financial meltdown, Japanese authorities took advantage of

the IMF-World Bank gathering in Washington, to invite 14 top executives from U.S. major banks and mutual funds to meet with Japanese Finance Minister Masayoshi Takemura and Bank of Japan Governor Yasuo Matsushita on Oct. 10.

Here is the zenith irony: American bankers are furiously merging in an attempt to stave off the worst financial collapse in world recorded history, while all the juicy details of how the financial derivatives markets really operate are spilling out in Procter and Gamble's Racketeering Influenced and Corrupt Organizations suit against Bankers Trust; these same bankers are meeting with Japanese officials to extract pledges that the Japanese officials would do whatever is needed to prevent the Japanese banking crises from spilling over into the rest of the world.

One senior Japanese official assured the Americans, "If needed, the Bank of Japan is ready to help ease systemic risk or liquidity problems at Japanese banks which operate internationally," including the use of public funds, if necessary, to prevent the bad loans of Japanese banks from freezing banking liquidity. The bankers also wanted to be reassured, in light of the ability of Daiwa Bank's New York trader's ability to hide \$1.1 billion in losses over 11 years, that the Japanese banks had adequate management oversight over their derivatives operations.

It was the Daiwa issue which the British chose as their opportunity to drive a wedge between Washington and Tokyo. The front page of both the *New York Times* and the *Financial Times* on Oct. 10 carried an article screaming that, for six weeks, Japan's Ministry of Finance knew about the \$1.1 billion in losses racked up by Daiwa Bank's operation in New York City, before finally informing U.S. authorities of the problem. Statements from various U.S. officials were included, expressing great concern that the Japanese authorities did not immediately inform their U.S. counterparts of an issue of immediate interest to U.S. authorities.

What actually happened was that Daiwa executives had informally advised the Ministry of Finance of the problem on Aug. 8, at which time they were urged to investigate fully, and report back as soon as possible. Accordingly, Daiwa formally informed both Japanese and U.S. officials, simultaneously, of the losses on Sept. 18.

The purpose of the coverage can be surmised from a revealing passage in the *New York Times* article, which quoted S. David Snoddy, described as a banking analyst with Jardine Fleming Securities Ltd.: "If it is true, it's certainly a dent to their [Japanese Ministry of Finance] credibility, and it shows they knowingly allowed a bank under their supervision to break the rules of another country. It certainly changes how the public sees them. It moves from a situation of Daiwa being on trial to the ministry being on trial."

Jardine Fleming Securities is the old investment banking (or merchant banking, as the British would say) arm of Jardine Matheson, one of the key firms in the history of British opium-running and intelligence operations in the Far East.

French general strike shows Chirac, 'no man can serve two masters'

by Christine Bierre

The general strike organized by the government employees unions on Oct. 10, and joined by the unions for the public sector companies, was a complete success. Called to protest Prime Minister Alain Juppé's decision to freeze wage increases of civil servants, the strike has very clearly defined the limits that the unions are setting to any type of austerity policy the government might try to impose. Indeed, even though what the government was demanding—no further wage increases will be negotiated as of 1996, although the State will honor increases previously negotiated to begin in 1996—cannot be yet considered as massive austerity, the unions suspect that this is only the beginning of a general austerity drive. They see no reason why lower- to middle-income workers should bear the brunt of France's economic crisis, while no measures are being taken to tax speculative profits.

The average rate of participation in the strike, which involved more than 5 million workers, was 55%, with the highest rates in the sectors of public education, 58%; transport, 50%; postal services, 56.9%; unemployment office personnel, 41.6%; telecommunications, 64%; the national gas company (GDF), 58%; and national electricity company (EDF), 64%. Demonstrations brought out over 100,000 people in Paris and about 10,000 average in each of the major cities. This is considered very high, since the demonstrations were only one element of the strike strategy.

Barely four months after the election of President Jacques Chirac, France is thus rapidly approaching a turning point—what the great German poet Friedrich Schiller called the *punctum saliens*—which will very much define the future of the country. Chirac was elected on the basis of a fundamental misconception: the idea that the government would be able to fight the serious social imbalances created by the global and domestic economic crisis, while, at the same time, reducing the budget deficit in order to meet the "convergence criteria" for joining the single European currency, as set forth in the Maastricht Treaty.

The President's dilemma

The dilemma takes the following form. On the social side, unemployment has reached a breaking point: One out of four French workers is either out of a job entirely, employed in a precarious, State-financed make-work project, or receiving special social assistance benefits created in the

recent years to assist the long-term unemployed, who have no prospect for getting new job. Living standards for the majority of the population, and especially for the poor, have declined over the last years, with the level of homelessness reaching the 500,000 mark. The process is feeding social tensions to such an extent that one of Chirac's election themes was his commitment to fight the "social fracture" of the country. It was the fact that Chirac addressed that problem, promising to create jobs, housing for the poor and the marginalized, and to reconstruct the poor suburbs through a Marshall Plan-style program—as well as his foreign policy of justice toward Africa, the Middle East, and eastern Europe—that gave him the victory. On the strength of his promises, many who traditionally vote for the left wing, cast their votes for "social Gaullist" Chirac. Within those layers, the expectations he raised for a real change were immense.

However, Chirac also promised that he would reduce the State deficit and indebtedness, reduce taxes, and pare down the overall weight of the State in the national economy, in order to please the international financial institutions and the liberal economics proponents in the right-wing majority of his RPR party.

But, if France is to comply with the conditions of the Maastricht Treaty, which the country subscribed to in 1992, the government has no choice but to adopt austerity, which runs totally contrary to Chirac's commitment to fight the "social fracture" with all that that implies in terms of increased government spending. According to the Maastricht "convergence criteria," no country will be allowed to take part in the single European currency or European central bank arrangements set to go into place at the end of the century, unless it meets five conditions; the most stringent establishes a limit of 3% of GNP for a State's budget, and 60% for public indebtedness.

France's budget deficit is currently at 5%, and massive international pressure has been brought to bear for France to bring down the deficit, by the International Monetary Fund, the Organization Economic Cooperation and Development, European monetary committee, German Finance Minister Theo Waigel, and German Central Bank head Hans Tietmeyer. The massive speculation against the franc originating, as Prime Minister Juppé aptly stated, from the "London gnomes," is part of those pressures aimed ultimately at re-

placing Juppé with an economic liberal more pleasing to the City of London, such as former Prime Minister Edouard Balladur or even the hated former Interior Minister Charles Pasqua. The French liberal right wing is also pressuring the State to cut spending, in order to reduce taxes which, they believe, hamper what they call economic recovery, meaning speculation. These are the currents that Mont Pelerinite Alain Madelin, before Juppé abruptly fired him as finance minister, represented within the government and the present right-wing majority.

Pleasing no one, enraging them all

Given all these campaign promises, the hour of truth is now bearing down on the Chirac government, and its maneuvering room is very small. The State is reduced to taking ridiculous administrative measures, cutting a bit here and a bit there, and distributing small hand-outs left and right, all the while never raising the issue that the international financial system is on the verge of a blowout. This prevarication is creating across-the-board discontent with the government.

- By firing Alain Madelin for calling for civil service layoffs and eliminating retirement benefits which civil servants enjoy relative to the private sector, the government pleased the unions but angered the right-wing majority in its own party, all of whom were elected in 1993 on the basis of Balladur's economic liberal platform and who are still deputies today.

- A series of measures eliminating inducements to purely financial investment, aimed at obtaining 10 billion francs more in taxes, infuriated the middle class who have been putting their savings into such investments over the last years.

- To appease the disgruntled liberal right wing, Juppé then announced that he was freezing wage increases for civil servants, a decision which provoked the national strike of Oct. 10.

- Juppé also adopted a series of petty measures aimed at fighting fraud against unemployment and welfare funds, and tightened the laws against illegal immigration, measures which infuriated the left wing.

- Finally, the 1996 budget adopted by the government last September, which showed a 1.8% growth, provoked widespread discontent among the liberal right wing and others, who wanted far more cuts. The fact that taxes increased across the board, while as a candidate, Chirac had promised tax reductions, also created an uproar among those circles.

Having decided not to act against the real disease causing the international economic crisis, that is, the cancerous growth of speculation, which Chirac himself denounced at the July Halifax summit of the Group of Seven, the President is left with undertaking minor administrative measures, nowhere near adequate to meet the enormous expectations raised by his campaign. Seeing the pace at which the international financial crisis is ballooning and the rapidity with which discontent has developed against his government, Jacques Chirac does not have much more time left. The only way out is the one elaborated by LaRouchean economist Jacques Cheminade during his bid in the Presidential campaign: Move for a financial reorganization of the international monetary system, bury the Maastricht Treaty, and replace it with a Euro-American Marshall Plan for reconstruction through large-scale infrastructure projects of the eastern European and the North African economies.

German Finance Ministry defends derivatives

In late September, the Germany Finance Ministry responded to a petition on financial derivatives and economic emergency measures by the Civil Rights Movement Solidarity (BBS), sent to the Committee of Appeals of the German Parliament. The reply says that BBS references to "casino economy," "exposure of German banks," and "necessary countermeasures," are nothing but "exaggeration and panicky." Moreover, it says, the "usefulness of derivatives for the worldwide economy" is "beyond any doubt." They are "useful and necessary." Central banks and supervisory agencies have done a good job to limit risks. However, nobody can prevent "individual criminal activities."

The ministry acknowledges that there were some

"problems" with the international financial system in recent times, such as the Mexico crisis or the 1992-93 turmoil in the European Monetary System: "However, this absolutely does not mean, that the international financial and monetary system has become unstable. Its adequate functioning was never at stake, including the high point of the currency crisis in Mexico. The close international cooperation in the G-7 circle, and also in many other international groups, and the central role of the international financial and economic institutions (IMF, OECD), are guarantors for an essentially stable and successful international financial and monetary system."

The BBS proposal for Hamiltonian countermeasures drew fire: "Using the central bank for financing public investments" cannot be tolerated, replied the ministry, comparing Alexander Hamilton's establishment of a national banking system for credit creation to such "currency reforms" as the destabilizing "currency reforms" after both world wars.—*Lothar Komp*

'Sustainable development': a weapon against nation-states

by Carl Osgood

The latest weapon against nation-states in the arsenal of Prince Philip's Club of the Isles, is the policy of "environmentally sustainable development," wielded especially against, but not limited to, developing countries in Africa, Asia, and Ibero-America. Nowhere was this more in evidence and more explicit than at the World Bank's Third Annual Conference on Environmentally Sustainable Development held at the National Academy of Sciences in Washington, D.C. on Oct. 4-6.

The list of participants reads like a *Who's Who* of the Club of the Isles. The opening session was addressed by U.N. Secretary General Boutros Boutros-Gali; Maurice Strong, president of the Earth Council; and Ismail Serageldin, World Bank vice president for environmentally sustainable development. The moderator of the opening session was National Academy of Sciences President Bruce Alberts, who boasted of the collaboration on sustainable development between the National Academy of Sciences and the World Bank.

Strong is best known in these circles as the secretary general of the U.N. Conference on the Environment, the so-called "Earth Summit" or "Rio-92," held in Rio de Janeiro, Brazil in 1992.¹ However, he is also busily promoting the reorganization of the government in his native Canada, in order for it to become an enforcement arm of the U.N.'s green agenda. Strong spoke of the requirement for new part-

nerships to implement the sustainable development agenda, and demanded that sustainable development be given the same priority that security issues received in the past.

Warnings of 'apocalypse to come'

The remainder of the agenda of the Washington conference and its participants show significant overlap with the membership and institutions of the Club of the Isles, the British monarchy-led oligarchical elite. One panel, entitled "The Potential Cost of Inaction," was moderated by Kathryn Fuller, the president of The World Wildlife Fund-USA, and included as a speaker Robert T. Watson, the chief author of the scientific fraud that the ozone hole is caused by man-made chlorofluorocarbons (CFCs). Fuller spoke of an "apocalypse to come" if sustainable development policies are not implemented.

Other organizations and agencies represented included the Worldwatch Institute, the International Union for the Conservation of Nature, various government finance ministers, as well as the major U.N. operating agencies and agencies of the U.S. government. The World Resources Institute, the main think-tank for U.S. environmental groups, was not officially part of the conference agenda, but its presence was felt through two of its former top officials: James Gustave Speth, founding president of WRI and now administrator of the U.N. Development Program, and Mohamed El-Ashry, chairman of the Global Environment Facility and previously a senior vice president of WRI. Both spoke on the panel on effective financing of sustainable development. Vice President Al Gore delivered the keynote address on Oct. 4.

In his speech, Gore described environmental problems, such as climate changes, water pollution, and declining stocks of important food species, as all "manifestations of a deeper underlying collision between modern industrial civilization, as it is currently constituted, and the ecological system of the Earth."

Gore said that the relationship between civilization and the ecology has been "radically transformed" by the confluence of three factors, the first of which is the "population explosion." He complained that the growth of the world pop-

1. What is wrong with "environmentally sustainable development"? *EIR's* Mark Burdman analyzed the concept in our issue of Feb. 28, 1992, during the period of preparations for the U.N.'s Earth Summit. In an article titled " 'Sustainable Development' Without Scientific Progress? What a Hoax!" Burdman wrote that under the flag of "sustainability," the Green establishment wants policy to be made on the basis of two lunatic assertions: "first, that human agro-industrial activity, and concomitant demographic growth, are about to destroy the biosphere or ecosphere, through ozone depletion, greenhouse effect, global warming, acid rain, rain forest destruction, etc. (or, 'Man is trashing the planet'); second, that all considerations of economic policy must henceforth be subordinated to 'ecological' considerations (or, 'You must kill your family and betray your nation for Mother Earth')." In fact, as Burdman showed, the threatened "unsustainability" is a direct consequence of leading institutions' and governments' enforcement of the environmentalist beliefs about to be enshrined in Rio as the Earth Charter. The only way out of "unsustainable" activity, is to achieve creative breakthroughs to high orders of scientific and technological development.



Speakers at the World Bank's conference on Environmentally Sustainable Development included, left to right: James Gustave Speth, the founding president of the World Resources Institute, now the administrator of the U.N. Development Program; Canada's Maurice Strong, president of the Earth Council and former secretary general of the U.N. Conference on the Environment; U.S. Vice President Albert Gore.

ulation from 2 billion to 5 billion people in his lifetime is just too much. The second factor, he said, is science and technological progress, "which has magnified the effect the ordinary person can have on the environment." The third factor, Gore called a "philosophical shift." "For too long," he said, "too many of us have been convinced that we don't have to take into account the consequences for future generations of our actions on the environment."

Gore's philosophy is a restatement of the "people pollute" propaganda of the Nixon White House. Gore's pessimistic hypothesis brings him, and his movement, into confrontation with individuals and nations who insist on the right to "consume the fruits of science and technology."

The strategy for genocide

This drive to destroy nation-states consists of a number of elements, one of which is recruitment of the private capital markets into supporting and investing in "environmentally sustainable" projects, or, as Serageldin put it, "to reshape the calculus facing private investors."

This process is already occurring, said Elizabeth Dowdeswell, the executive director of the U.N. Environment Program. In her remarks on Oct. 6, she reported, "We are very encouraged by our discussions with the financial services sector not only as to how they are greening their own operations, but also their concern about the wisdom of their invest-

ment portfolios."

Various kinds of green taxes, such as on oil consumption and air travel, as well as the use of debt-for-nature swaps, were also discussed. Speth spoke of what he called "creative uses of debt reduction" aimed at "committing countries to sustainable development," and he praised the World Bank for pursuing debt relief for countries "committed to appropriate change."

Another part of the strategy is to eliminate water, energy, and agricultural subsidies. The idea is that the so-called "free market" would force people to pay much higher prices to use these resources. Serageldin called this "efficient management of resources." He attacked government subsidies of energy in the developing world as "environmentally unsound, economically unsound, and wasteful of resources that could be going toward other uses." Dowdeswell referred to such subsidies as "perverse."

In other words, the notion of the right to cheap access to certain resources, such as water and energy, would be denied. In many countries, getting access to water and energy supplies has never been easy, but under the sustainable development policy, these nations will never have these rights.

A third part of the World Bank strategy is to promote decentralization, in which power is devolved away from national governments in two directions. One direction is

upward, to the World Bank, International Monetary Fund, and the United Nations and its various operating agencies. The other direction is downward, to local governments, communities, and regions. Because this is the operating level of most non-governmental organizations (NGOs), power is really going to the NGOs, not to the lower levels of governments. The prime minister of Mali, Ibrahim Boubacar Keita, himself an NGO leader prior to becoming prime minister in 1992, spoke glowingly of decentralization.

Behavior modification is another part of the sustainable development strategy. This amounts to brainwashing people and governments to oppose the kinds of physical economic development policies that result in the increase of the physical wealth of an economy. David McDowell, the director general of the International Union for the Conservation of Nature, referred to this as "changing the mind-sets in central governments and international institutions."

The World Bank turns green

The World Bank also bragged about the "greening" of its portfolio. Serageldin reported that the bank has \$10 billion worth of environmental projects in 62 countries in its portfolio, and is reviewing all non-environmental projects that it invests in "to ensure that the environmental dimensions will be properly addressed." He added that the bank "is working toward 'greening' the entire portfolio; we are moving toward changes that will make our \$20 billion per year in new lending become supportive of environmentally sustainable development."

While lip service is repeatedly paid to the problems of poverty in large parts of the world, the World Bank and its partners in sustainable development are working hard to disabuse developing nations of the idea that the solution to their problems lies along the path of traditional industrial development.

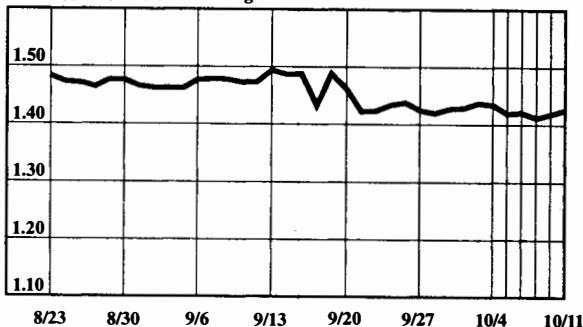
McDowell made the undesirability of nation-states a central theme of his speech to the conference. He told the assembled that "the anachronistic notion that nation-states are the only legitimate clients and implementing agencies" for development policies "must die." He claimed that "in many parts of the world, governments themselves have come to recognize their inability to foster sustainable development at the grass roots, so they are decentralizing their activities." In spite of this recognition, however, he complained that the World Bank can still only deal with central governments. "That is a legacy and a liability from our past that must be changed," he said.

EIR exposed the philosophy behind the policies of the sustainable development crowd in its Oct. 28, 1994 *Special Report*, "The Coming Fall of the House of Windsor." The goal is to reduce the world's human population to what the Club of the Isles might consider "manageable" levels. If they are able to implement these policies, the result will be levels of chaos and genocide never before seen in human history.

Currency Rates

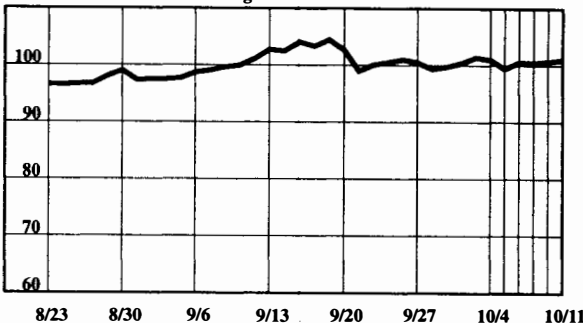
The dollar in deutschemarks

New York late afternoon fixing



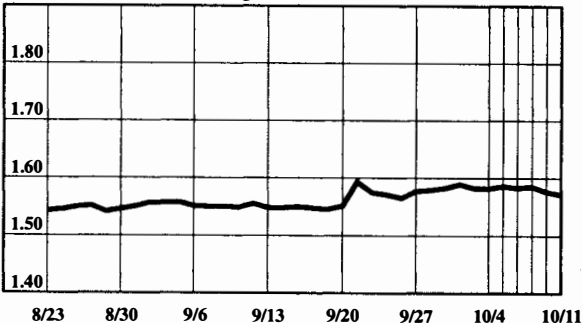
The dollar in yen

New York late afternoon fixing



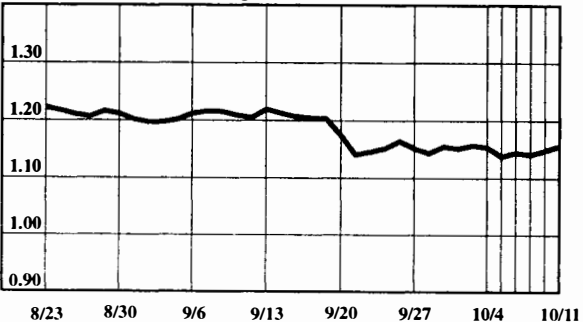
The British pound in dollars

New York late afternoon fixing



The dollar in Swiss francs

New York late afternoon fixing



China can solve the problem of feeding its population

by Peng Jiangliang

Peng Jiangliang is Chief of Division I, China State Farms Economic Reconstruction and Technical Development Center, of the Chinese Ministry of Agriculture.

China is a developing country with the largest population in the world. Its GDP in 1994 was about \$500 billion, and its per capita GNP over \$400 (at the 1994 exchange rate). On Feb. 15, 1995, the whole population of continental China topped 1.2 billion. In the next decades, there will be an increase of 400-500 million people, according to present growth rates. If more grain and food cannot be produced, not only will the problem of feeding Chinese be hard to solve, but this unfavorable situation will affect the whole world. In fact, in recent years, some scholars, both at home and abroad, have wondered whether China can solve the problem of feeding its population in the future. The book, *Who Will Feed China?* by Lester Brown, director of U.S. Worldwatch Institute, has exerted the greatest international influence. Brown thinks that China's grain supply capacity will decline by one-fifth the current level by 2030, because China's grain production is severely restricted by various factors. If annual per capita grain consumption amounts to 400 kilograms, there will be a shortfall of 378 million tons of grain. Then, although China has sufficient ability to pay for imported grain, the international market will not be able to supply that much grain. So, Brown concludes, nobody can feed China. Moreover, China's purchases will make the world hungry. Brown's views have produced certain effects within China.

The question is, can China actually solve the problem of feeding its population in the future?

Objectively analyzed, China's agriculture, especially grain production, faces serious restrictions.

First, the quantity and quality of the cultivated land area are continuously declining. In respect to quantity, in 1952, China's cultivated land area was 108 million hectares; but in 1994, only 95 million hectares; there was a reduction of 13 million hectares in 42 years. In just the 14 years between 1980 and 1994, there was a reduction of 5 million hectares. Per capita cultivated land area dropped 1.7 times, from 0.19 hectares in 1952 to 0.08 hectares in 1994. At present, in one-third of the provinces and municipalities of the whole country, per capita cultivated land area is less than 0.067

hectares (1 *mu*); in some developed coastal areas such as Shanghai, Guangdong, Fujian, and Zhejiang, per capita cultivated land is below 0.04 hectares. With high-speed economic development, especially with the acceleration of urbanization and a continuously increasing population, if the tendency to reduce the cultivated land area cannot be controlled effectively, or new land cannot be opened up for cultivation, China's total, and per capita, cultivated land may decline to 80 million hectares and 0.067 hectares, respectively, by the end of this century, and will decrease in the next century.

In respect to quality, China has 35 million hectares of high- and stable-yield farmland, and about 60 million hectares of mid- to low-yield farmland, but at present, average costs of transforming mid- to low-yield farmland increased by over 100%, compared to the 1980s. The massive and irrational use of chemical fertilizers, especially nitrogenous fertilizer, destroys the environment as well, causing the organic matter in the soil to decline, and topsoil to erode badly. According to calculations, in China, the nitrogen, phosphorus, and potassium in annually eroded soil amount to 40 million tons of standard chemical fertilizer, but China's present chemical fertilizer production capacity is just over 20 million tons.

Second, natural disasters are severe. From the 1950s to the 1980s, serious floods or drought occurred, on the average, once every three years. Every disaster reduced grain production by 15-20 million tons, and caused heavy losses of peasants' lives and property. Since 1990, disasters have happened more frequently, and economic losses always increased, never decreased. In 1991, direct economic losses from the floods in the Yangtze and Huihe river valleys amounted to over RMB 70 billion yuan, equal to the sum total of national water control capital construction investment in previous years (the RMB-dollar exchange rate is currently 8.31 to 1). In 1994, floods and drought reduced grain production by 12 million tons, which made the relationship between supply and demand for grain much more strained, and aggravated the pressure of inflation. This year, flooding in some areas of the Yangtze River valley, and drought in other places, constitute a latent threat to agricultural production. In fact, there has been some reduction of early rice output in some places. Water control facilities, out of repair for years,

seem helpless before serious floods and drought. Losses from agricultural disasters will be heavier, if the construction of control facilities cannot be strengthened, and irrigation and drainage facilities cannot be improved.

Meanwhile, with the accelerating process of "marketization" of the economy, the market system is obviously strengthening its role in allocations of resources, while the capacity of the central government for macro-control is reduced more than ever. Local governments and peasants are decreasing low-return agricultural production, under the "guidance of the market" and the drive to increase profits. In just four years, between 1991 and 1994, China's land area sown with grain—a low-return crop—was reduced by 4 million hectares, including over 3 million hectares in the mid to lower reaches of the Yangtze River and southeast coastal areas, which caused a big reduction of grain and great regional changes of national grain production. The traditional pattern of "grain sent from the south to the north" is changing into "grain sent from the north to the south." As the market economy increases, if the central government does not strengthen its protection of agriculture, it will be difficult to increase grain production in a stable manner, and, thus, solving the problem of feeding the population may be more difficult.

Enormous potentialities

Although China's grain production faces serious restrictions, the potential for increasing production is still enormous. China has vast territory, rich natural resources, and great potential in the depth and breadth of its agricultural development. According to materials provided by the Ministry of Agriculture, total potential grain production, calculated according to the light, climate, water, and soil resources China has, could reach 926 million tons, over twice the present actual output. In respect to increasing the extent of cultivated land, China has over 30 million hectares of wasteland suitable for agriculture; more than 13 million hectares of that can be developed as cultivated land; and land readily reclaimable in the coming years will amount to nearly 9 million hectares. Calculated according to the current per-unit-area yield, grain production can go up at least 40 million tons. In respect to developing the capacity of cultivated land, the current yield of mid- to low-yield farmlands, amounting to nearly 60 million tons, can increase to more than 100 million tons of grain, if investment in these areas is increased, and methods of cultivation improved. Besides, China's present multiple crop index of cultivated land is only 155%, but the theoretical value can amount to 198% (the practical value is over 218% in some areas), or 43 percentage points of potential. According to the research of the scholars concerned, raising the multiple crop index by 15 percentage points can yield an increase of 60-80 million tons of grain. Therefore, from the angle of resource potential, it is certainly possible that China will increase its grain self-sufficiently in

the coming decades.

In respect of techniques, now nearly half the agricultural regions in China still depend on traditional techniques to increase production. However, while, all over China, rewards are given to farmers for 6,000 agricultural technological achievements each year, owing to various restrictions, the transformation rate is only about 30%, and fewer than 20% of these better techniques are put into widespread use. The rate of the contribution of scientific and technological progress to agricultural output, is only 35%, half that of developed countries. If traditional techniques can be improved, and advanced techniques can be widely used, there will be a big increase in the productivity of cultivated land and total agricultural output. This can be illustrated by a few examples:

1. **Improve the varieties of crops.** According to research, in the next 28 years, with a big increase in scientific investment, improvement of crop variety can raise per hectare yield of rice, wheat, and corn, respectively, by 5.2, 5.65, and 7.83 tons, equal to 92%, 176%, and 172% of the current level. In that case, grain yield will double, even with little or no change in the area sown to grain. In fact, there was a 240 million ton increase of paddy in a short time, after new varieties of hybrid rice, bred through research by Yuan Longping, China's "father" of hybrid rice, were widely distributed and used. In Hunan, Yuan's home province, per hectare rice yield of 0.6 million hectares of land topped 15 tons. Owing to the use of fine varieties of corn, per hectare corn yield topped 16.5 tons in some areas. Thus, there is enormous potential for increasing production through improving varieties of crops, and this can be turned into reality.

2. **Use straw from crops as fertilizer.** China's agriculture was world-famous for using organic fertilizer, but in the recent, nearly 20 years, the use of organic fertilizer has been reduced to a minimum. Five hundred million tons of straw from grain crops is produced yearly, which has rich nitrogen, phosphate, and potash nutrients, but this straw has been generally burned or wasted. According to calculations, the nutrients in 100 kilograms of fresh corn stalks is equal to 2.4 kg of nitrogenous fertilizer, 3.8 kg of phosphate fertilizer, and 3.4 kg of potash fertilizer, respectively. Other crops' straw is also rather nutrient-rich. The rate of output may increase 10-15%, if crop straw is crushed and used on the soil. This measure alone, according to the most conservative estimation, could provide a 30-40 million ton increase in grain output.

3. **Improve fertilizing techniques.** In China, the volume of application of nitrogenous fertilizer per unit area has reached a rather high level, but only 30% or so is absorbed by crops; most of it runs off or permeates the ground. Some experts determined that there could be an increase of over 10 million tons of grain, if the rate of utilization of nitrogenous fertilizer were raised 10%, equal to applying an additional 10 million tons of nitrogenous fertilizer, and this could increase

grain output by over 10 million tons. In fact, this is completely possible. The results of experiments with wheat and corn in the north China plain, show that 1 kg of fertilizer can increase output by 1 kg, by improving the techniques of using carbon, ammonium, and urea.

In China, there is an enormous potential for saving grain, from the heavy losses after harvest. According to investigations, in China, 100 million tons of grain is lost during the course of harvest, storage, transport, processing, sales, and consumption every year. If the conditions of these operations can be improved and management strengthened, a saving rate of even 20%, would be equal to increasing grain supply by 20 million tons.

Moreover, China has 220 million hectares of grassland available, over 60 million hectares of hills and mountains, over 3 million hectares of coastal beaches, and 2 million hectares of continental water. At present, the rate of utilization of these regions is rather low. However, by improving and sufficiently using these resources, there could be a big increase in husbandry and aquatic production.

To sum up, at future food structure and consumption levels, China can meet its demands with about 600 million tons of grain, even though the population of China amounts to 1.7 billion; judged by the potentials on all sides, there can be an increase of about 230 million tons of grain, and the whole volume of grain supply can reach 600 million tons during the period of maximum population. In this case, the balance of supply and demand can be more easily maintained with a small amount of imported grain.

Countermeasures to be sought

Whether or not China can solve the problem of feeding its population completely depends upon whether the central government has sufficient authority to unify willpower, arouse the enthusiasm of the peasants and local governments, and make up its mind to surmount the restrictions and thoroughly tap latent potential.

Gratifyingly, the Chinese government and people have a clear and complete understanding of the difficulties and the existing enormous potential for solving the problem of feeding the population, and are seeking solutions. Both in existing policies, and in the medium- to long-term program for agricultural and national economic development now being researched and drafted, great importance has been attached to some crucial problems, such as those below:

1. Place priority, in economic work, upon strengthening agriculture. With the aim of increasing the effective supply of agricultural products and raising peasants' income, the policy is to continuously promote the reform of agriculture and the rural economy, and the agricultural product distribution system; to further arouse the peasants' enthusiasm for production; to quicken the development of agricultural industry to provide sufficient production materials for agriculture; to implement the capital farmland protection

law; to control the reduction of the quantity and quality of cultivated land; to perfect the system of the government's macro-control; to support and guarantee agriculture; to strengthen the production of agriculture; and so forth.

2. Increase agricultural investment. The basic Agriculture Law stipulates that the percentage of increase of annual investment in agriculture from the national budget, must be higher than that of running income of the national budget, while at the same time actively using foreign funds and guiding the peasants to increase agricultural investment. In fact, from this year on, the agricultural investment of the central government and all levels of local governments has obviously increased. The central government has planned to strengthen the harnessing of big rivers and construction of agricultural water control facilities, to quicken the pace of comprehensive development, and to raise the level of production across the board.

3. Promote the progress of agricultural science and technology. Mr. Deng Xiaoping, the qualified leader of China, has always indicated that agriculture must depend on science. Further, in May 1995, the Central Committee of the Communist Party of China put forward a strategy of "invigorating the country through science and education." This gave outstanding importance to promoting agriculture, through use of science and technology, and taking a series of concrete measures. These measures included increasing the funds for scientific research for agriculture, organizing the key scientific and technological tasks, emphasizing applied basic research, research on seed selection for new crops, comprehensive use of mid- to low-yield farmland, high-output and high-efficiency planning and breeding techniques, intensive production techniques, agricultural resource development and utilization, environmental coordination of development techniques, and so on. The Ministry of Agriculture has put forward and is planning to spread widely, application of ten advanced techniques, to increase agricultural output considerably in the near future.

In the central government's plan, by the end of this century, China's grain yield needs to increase by 50 million tons, and both meat and aquatic products by 10 million tons, which can basically meet the demand of 1.3 billion people. In the next century, with strengthened comprehensive national power, China will be strong enough to build agriculture production, tap further agricultural potential, and produce enough grain and other food to meet the demands of 1.6-1.7 people.

Jiang Zemin, the President of China, has repeatedly emphasized that a great country with a large population like China, must be self-sufficient in grain; the balance between supply and demand must be well maintained. This indicates that China is not only determined to, but is able to, solve the problem of feeding its population. It may be predicted that China will be able to solve the problem of feeding its population, and will not make the world hungry in the future.

Proposal submitted to Congress for national, world economic recovery

The following proposed legislation, entitled "Initiative to Reactivate the National Economy, and for Mexico's Participation in a World Economic Recovery," was introduced to the Standing Committee of Mexico's Congress on Aug. 23. The draft bill, based on Lyndon LaRouche's proposals for economic reorganization using "American System" methods, was an initiative of the 185 delegates from 11 Mexican states that participated in the second "There Is Life After the Death of the IMF" national forum that was held in Mexico City on Aug. 18-19.

Among the organizations backing this initiative for the bankruptcy reorganization of the Mexican and the world's economies, are the Ibero-American Solidarity Movement (MSIA), the National Association of Bank Users (Conaubac), the Mexican Association of Micro-Entrepreneurs, the Cajeme Agricultural Union, the Permanent Forum of Rural Producers, and the National Confederation of Micro and Small Industries (Conamipi).

These and other organizations in the "national forum movement," organized the "100 Cities" mobilization, in which thousands of people from 132 cities and towns all across Mexico, took to the streets on Sept. 13-14 in support of the proposed legislation. For example, in Tuxtla Gutiérrez, Chiapas, 6,000 people took part in the rally held there on Sept. 14.

These organizations also convened the third "There Is Life After the Death of the IMF [International Monetary Fund]" national forum on Oct. 6-7 in Monterrey, in which 150 delegates from a half-dozen states met to plan further actions to advance the "LaRouche plan" to save the economy.

Dennis Small, *EIR*'s Ibero-American intelligence director, was the guest speaker at the Monterrey meeting, on the topic "The inevitability of the world's financial disintegration. Will the governments react in time?"

Small explained that when he spoke about governments, he also meant "you, personally." Using examples from Classical tragedies such as *Don Quixote* and *Hamlet*, Small said: "People don't act because they fear the unknown. They prefer to live with the evil that they know, even if it kills them. We need to leap for the unknown, and replace the entire IMF system."

Marivilia Carrasco, president of the Mexican MSIA, spoke on "Novak, Friedman, and von Hayek, fascists of the New Age." Alberto Vizcarra, also of the MSIA, spoke on "a third way, neither liberal nor Marxist; the LaRouche plan to reactivate the physical economy." Other participants included Jesús Tapia, leader of the 1.3 million-member National Association of Bank Users, and Armando Elizondo, president of the National Association of Micro-Businessmen.

The previous day, Small had spoken to some 200 students and faculty at the economics department of the State-run Autonomous University of Nuevo León, in Monterrey, and to 70 economics students and teachers at the elite University of Monterrey. Small and the Mexican leaders also appeared on TV and gave several radio and newspaper interviews, in which which they explained the "LaRouche plan."

Draft emergency legislation

Here is the full text of the "Initiative to Reactivate the National Economy, and for Mexico's Participation in a World Economic Recovery."

WHEREAS

Today, each and all of the nations on this planet are under the domination of a single world financial and monetary system, that of the International Monetary Fund (IMF);

That this system is in the process of disintegrating, and the definitive disintegration of the IMF system could occur within weeks or could be postponed, at most, in an unlikely case, until the beginning of 1997; nothing of the current financial and monetary system can be saved, and no solution whatsoever exists within this system for any nation;

That within 48 to 72 hours following the onset of definitive disintegration, classical measures of bankruptcy reorganization should be put into effect for the totality of the world financial and monetary system and, therefore, our nation should resort to the same type of reorganization; and

That the political, economic, and social forces of our nation need to participate, beginning now, in shaping the intellectual and programmatic preconditions which will per-

mit the adoption of the relevant measures of economic, financial, and monetary reorganization.

THEREFORE

We offer the following draft law to reactivate the national economy and for Mexico's participation in a world economic recovery.

I. Participation of the national government in the reactivation of the world's economy

1) The Congress of the Union instructs and authorizes the Executive branch to, as quickly as possible, enter into negotiations with the government of the United States and other nations which desire to participate, to:

a) convene a World Monetary Conference to develop a new monetary order to replace the International Monetary Fund;

b) establish a new set of trade, tariff, and economic accords that reflect the vital common interest of the sovereign nations committed to this general recovery effort.

2) All agreements and understandings with the International Monetary Fund and other foreign institutions, private and otherwise, are hereby declared to be null and void. This means that our country declares an immediate debt moratorium on payment of the entire foreign debt and certain categories of domestic debt. This moratorium will be maintained until such time as the functioning of the world's new monetary, financial, and economic order is determined.

3) The government shall appoint an independent body of experts to make a determination on the legality of the original debt, eliminating from our foreign obligations all those categories of the nominal debt which were incurred through illegitimate, unjust, and usurious practices.

4) The government affirms its commitment to honor all legitimate debt obligations, in a manner consistent with the principle of equity as well as the vital interests of the nation. It is recognized that in many cases, repayments can be undertaken in 20 or 30 years, as the case may be.

5) By mutual agreement, debtor and creditor will determine an immediate target date, after which no further interest will accumulate on the debt. On the established date, the nation will hand the creditor banks bonds with a value equivalent to the legitimate debt. These bonds will have the following characteristics:

a) They will pay an interest rate of approximately 2% per annum.

b) The principal of the debt will come due considerably after the date established by the voided contracts. In some cases, there will be grace periods before payments begin.

c) The maturity of the debt will be fixed to the dates of maturity of the different series of bonds that are issued.

6) To complement the above measures, the National Executive is authorized to immediately decree strict currency controls in order to curb speculation and capital flight and defend the integrity of the national currency.



Thousands of people from 132 cities throughout Mexico rallied in mid-September in support of draft legislation submitted to the Mexican Congress for a national and world economic recovery. Here, a scene from the rally in Tuxtla Gutiérrez, Chiapas, of over 6,000 people on Sept. 14.

II. Domestic monetary reform

7) A strong national currency is essential as an instrument of the national sovereignty of the government in its own economic affairs, as well as to promote the creation of real wealth through the appropriate credit mechanisms. To support a robust national currency and assist in orderly and just trade relations domestically and with other nations, the national monetary system is reorganized on the basis of gold reserves and the value of the currency is fixed to a "basket" of goods, which will be defined by a subsequent decree. The Executive shall draw up, and enact into law, a Plan for Currency Reform, according to which, within a specified period, the existing currency will be withdrawn from circulation and replaced by new currency notes in accordance with an orderly procedure. Said procedure shall include a provision under which holdings larger than a specified per capita amount, will be exchanged for new currency notes only upon documentation of their lawful origin. These measures will determine and eliminate those portions of the existing currency which stem from unlawful activities, such as drug trafficking or other illegal acts.

III. A new National Bank

8) A nation's bank cannot be "autonomous." Undoubtedly, an institution which is assigned sovereign tasks cannot operate outside of the control of the nation itself, for which reason the Banco de México [the central bank] is restructured as a new National Bank under the following criteria:

9) The new National Bank is the property of the State and will function under the orders of the Federal Executive, in conjunction with the Congress of the Union.

10) The new National Bank will immediately implement a plan to reorganize the domestic debt and the debt of national companies and individuals with the national banking system, under the same criteria established for dealing with the nation's foreign debt.

11) The new National Bank will follow a general policy of encouraging the increase of the productive capacities of the national labor force through scientific and technological progress; the promotion of independent family farming, the formation and development of small and medium-sized industrial enterprises, and general capital improvements for industry and mining; and providing credit for urgent improvements in housing, physical infrastructure, and facilities for education and health.

12) The National Bank shall be empowered to generate credit for specific categories of productive investment. This shall occur through the circulation of new issues of currency notes in the form of credit granted by the National Bank directly and through participation in loans by private institutions.

13) The secretary of the treasury shall be empowered, upon approval by Congress, to issue specified additional

amounts of new currency notes, to be deposited in the National Bank and employed solely for the purpose of extending credit to productive activities in the economy. The new currency notes shall be placed into circulation through the credit-issuing activities of the National Bank only as follows:

a) credit granted by the National Bank for state investments;

b) credit granted by the National Bank to private enterprises;

c) participation of the National Bank in loans by private banks;

d) National Bank discounting of notes, drafts, and bills of exchange arising from the production of tangible wealth and capital improvements.

14) In each case, the issuance and use of such credit shall be strictly confined to the following categories: purchase of raw and intermediate materials and capital goods, construction of facilities, and employment of labor to produce or transport manufactured goods, agricultural commodities, and construction materials, and to work mines; to build manufacturing, transportation, and mining facilities or dwellings; to produce and deliver energy in all forms; and to provide public utilities for communications.

Save for individually approved exceptions, credits shall not be paid out to the borrower directly; instead, loans will be deposited into special accounts, from which checks will be issued and cleared only for the categories of purchases of goods, labor, and services specified above. In this way, National Bank credit is regulated and restricted to the intended forms of use. Furthermore, new currency notes come into circulation only in connection with the creation of tangible wealth.

15) New currency issues shall not be used to pay operating costs of the national government, nor of state and local governments.

16) Private banking and credit institutions shall be audited to determine to what extent they have engaged in the illegal practice of self-lending, investing deposits in their own stock transactions, and other such fraudulent activities. Following this clean-up, such institutions will be permitted to lend only on the basis of deposits. The sole additional margin of loan-issuing activity of such institutions shall be by participation of the National Bank in approved categories of loans, as specified above.

17) Interest and discount rates for credits granted by the National Bank shall not exceed 4% per annum. Private institutions shall negotiate the borrowing-charges for the total loan, provided that the effective interest rate on the total loan not exceed approved limits established by the National Bank.

18) All issuance of credit by domestic and foreign institutions and persons within the national territory, shall be sub-

ject to laws prohibiting usury. Such activities are furthermore subject to reserve requirements and other regulations governing banking and credit, contained in existing and forthcoming legislation.

IV. A new Mexico for the 21st century

19) Basic physical infrastructure, which includes transportation, energy, and the supply and management of water and communications, is greatly deteriorated. Therefore, the government will immediately establish a National Infrastructure Commission, which will have general responsibility for the planning and speedy execution of a National Infrastructure Plan.

Large-scale investments in the improvement of the nations' infrastructure are the most efficient way of increasing the productivity of the economy, sustaining a high level of productive employment, and creating conditions favorable for the rapid development of private industry and agriculture.

20) The commission shall submit to the government, within 60 days of enactment of this law, an initial report including:

a) a survey of the most necessary improvements in basic economic infrastructure, with emphasis on modernization of rail, road, and inland waterway transport, and on increases in the supply of water and useful energy, per capita and per square kilometer;

b) estimates of mobilizable manpower and productive capacity for infrastructure improvements;

c) estimates of the volumes of additional credit generation required in a specified initial period to finance comprehensive infrastructure development, including estimated percentages to be allotted to:

(i) direct State investments, and

(ii) credits to private enterprises involved in construction and supply of materials and equipment for infrastructure improvements.

21) On the basis of the commission's recommendations, the secretary of the treasury shall request from Congress authorization to issue specified amounts of new currency notes, to be lent out by the National Bank in the form of expanded credits for activities linked to the improvement of basic infrastructure in accordance with the national program. These credits shall consist, mainly, of:

a) credits to State-owned companies and companies with special concessions from the State, for construction and modernization of facilities and equipment for rail, road, water, and air transport; for power generation and distribution; for water control, treatment, and distribution, including irrigation facilities; for communications, with emphasis on the postal and telephone systems; and

b) credits for the creation, expansion, and technological improvement of private-sector enterprises engaged in pro-

jects of the National Infrastructure Plan, and in the supply of materials and equipment for the same.

These companies will work solely in the construction and modernization of facilities and equipment for rail, road, water, and air transport; for power generation and distribution; for water control, treatment, and distribution, including irrigation facilities; and for communications.

V. Trade and tariffs

22) Government intervention into the free exchange of goods and services will be oriented to what is necessary to maintain good order, to prevent gross excesses in the form of speculation, exploitation, and usury, and to ensure an overall productive orientation of the economy. Hoarding and withdrawal of goods from the market, for the purpose of obtaining exorbitant prices for their sale, or to gain power over persons and events, represents a gross form of speculation which shall be severely penalized.

The trade of essential goods, such as food, raw materials, and basic equipment at prices below their cost of production, causes grave economic damage that cannot be tolerated in our international and domestic trade relations.

The government will thus establish a new system of parity prices for national producers, which will be determined as follows: The average costs of production of the given commodity shall be estimated from a survey of enterprises producing that commodity, leaving aside both the most backward 30%, and the upper, most productive 30% of the enterprises. The calculation shall be based upon a fair and decent wage level, corresponding to levels of household and other consumption consistent with the requirements of a progressive increase in skill levels and productivity of the workforce, regardless of whether such wages are actually paid at the time of the survey. The parity price shall be calculated by adding to the cost of production, so determined, a margin for capital improvements in production, consistent with a minimum rate of increase of productivity for the given sector, as judged in terms of the needs of the economy as a whole.

23) Tariffs for imported commodities in the category of basic goods, shall be set no higher than necessary to ensure a parity price to competing domestic producers of acceptable quality. Tariffs for imported commodities with a high content of domestically produced raw materials, shall be set no higher than necessary to encourage the use of said materials. Imported commodities that seek to compete with domestic goods, shall be subject to a suitably high tariff.

24) Within the new world financial, monetary, and economic order, it will be determined to eliminate the World Trade Organization (WTO), whose predecessor, the General Agreement on Tariffs and Trade (GATT), led international trade relations to an intolerable situation, destroying entire sectors of national production and impoverishing the great majority of the peoples who fell under its dictates, such as our

country. Thus, the North American Free Trade Agreement (NAFTA), between the government of Mexico and those of the United States and Canada, must be reformed to conform with the above, otherwise our nation will unilaterally renounce it.

25) The government is instructed to take action, in concert with other governments, to create a new trade and cooperation framework. The government shall immediately enter into negotiations with all interested nations, to expand the number and scale of mutually beneficial barter agreements on a systematic basis. In the case of Ibero-America, it is both desirable and possible to establish regional common market-type relations, which can rapidly lead to an effective economic integration of the continent.

VI. Tax policy

26) The proper function of a tax system is not only to generate the revenues needed for the functioning of the government, but also to encourage those categories of activity that benefit the general welfare of the nation, at the same time that those that are provably harmful are discouraged.

The most effective method for increasing tax revenues is to foster the increase of capital-intensive, technologically progressive employment of the workforce, which augments the net physical output produced per capita, generating grow-

ing rates of real income of the population and of enterprises from which tax revenues are derived.

Tax advantages shall be granted for income and profits which are reinvested in the indicated, productive manner; while relatively high taxes shall be imposed on speculative and purely parasitical forms of incomes, such as those gained from mere resale of nominal assets (paper holdings) without physical improvements.

The government shall conduct a review of tax laws and procedures with a view toward bringing them into efficient agreement with the principles summarized above.

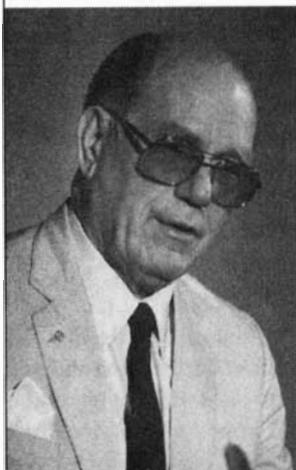
Final considerations

These are the means available to the government to achieve sufficiency and progress in our nation's manufactures and agriculture. Our goal is to save, at all costs, national production from the sure suicide which threatens it through the application of IMF policies. Our movement is committed to awakening the community of interests of all Mexicans, which are those which produce national vitality.

We do not want sterile protests, nor revolts, nor insurrections.

The people of Mexico, by divine law, by natural law, and by the law of nations, have the right to free themselves from usury.

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Caracas	1800	Rio de Janeiro	1900
Casablanca	2200	Rome	2300
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Copenhagen	2300	San Francisco	1400
Denver	1500	Santiago	1800
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Dublin	2200	Seattle	1400
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Havana	1700	Singapore	0530*
Heisinki	2400	Stockholm	2300
Ho Chi Minh City	0600*	Sydney	0800*
Honolulu	1200	Tehran	0130*
Hong Kong	0600*	Tel Aviv	2400
Houston	1600	Tokyo	0700*
Istanbul	2400	Toronto	1700
Jakarta	0500*	Vancouver	1400
Jerusalem	2400	Vladivostok	0800*
Johannesburg	2400	Venice	2300
Karachi	0300*	Warsaw	2300
Kennebunkport	1700	Washington	1700
Kiev	2400	Wellington	1000*
Khartoum	2400	Wiesbaden	2300
Lagos	2300	Winnipeg	1700
Lima	1700	Yokohama	0700*
Lincoln	1600	Yorktown	1700
Lisbon	2300		* Mondays

A ruinous debt-collecting mania

Germans are paying a high price for the government's rejection of a moratorium on "old debt."

The German government has been successful, in the five years after reunification, in suppressing any open revolt against paying the so-called "inherited old debt" of the former East German State. But that may change.

Bonn has come under heavy pressure to change its view that this "debt," which is based on doubtful, if not fraudulent calculations in the former East German regime's bookkeeping, is real. Bonn insists that the "debt" be paid—irrespective of the fact that those firms, municipalities, and farms in the East that are to pay, have no money. The government had been able to avoid any fundamental decision on this delicate issue until the end of 1994, because service on the "old debt" was frozen until January 1995. Bonn kept telling the "debtors" that cutting their budgets would make them "lean" enough to pay in the future. Many have tried this medicine, indeed, with disastrous results.

But on Jan. 1, 1995, the entire "debt" of eastern Germany was formally assigned to the federal budget, and the government reserved 20% of the FY 1996 budget for debt service. This has led to a warning by the Federal Accounting Office, that such a high debt service—which will increase further after 1996—will undermine the budgetary sovereignty of the State. But the government is turning a deaf ear to this criticism, and rigidly insists that the "due" payments by the eastern "debtors" be collected.

However, the government and the banks that are collaborating to collect the "old debt," suffered their first de-

feat: On Sept. 21, the Magdeburg district court ruled that the post-1990 banking formula for collection of the "old" agricultural sector debt of East Germany was "illegitimate."

The court found that the original documents on the formation of the GGB, the bank that bundled all claims on the old agricultural sector "debt" of East Germany, in September 1990, were never signed by the respective authorities of the State Bank and Finance Ministry of the East German State, and this State was legally still intact before reunification on Oct. 3, 1990. The deal that created the GGB and then sold it to the West German DG Bank, with all its claims on the "old debt," was therefore illegal. This means that claims which the DG Bank has on DM 3 billion (about \$1.8 billion) of interest that has accumulated on the original principal of DM 4 billion that was on the books in September 1990, are null and void.

The court did not rule on the legitimacy of the principal as such, but its ruling on the GGB opens the door to an investigation of the legitimacy of the entire "old debt." The push for an investigation, which Bonn has always tried to prevent, is being fueled by two developments: first, the refusal by the 1,400 eastern municipalities to recognize any of the "old debt" that has, since 1990, accumulated to DM 7.8 billion; second, a clause in the reunification treaty declares the government financially responsible for all payments that originate with unification but cannot be paid by the original "debtors."

Before January 1995, the Berlin Treuhand agency (responsible for the disposition of the East German State-owned firms), was in charge of these financial guarantees. The Treuhand obligations were taken over in January by Bonn, so that the DG Bank and other "creditors" can now demand that if eastern "debtors" fail to pay, the government has to step in. Estimates are that in the farm sector alone, DM 4 billion of "debt" is immediately due, and another DM 1.4 billion will become due by the end of this year.

Should Bonn pay the DG Bank, it would set a precedent for all "debt" categories (industry, municipal, housing, etc.) that cannot be paid by the original eastern "debtors." Bonn would be put into a precarious situation, with debt service absorbing even more than the 20% of the budget so allocated in FY 1996.

Temporary restraining orders to stop Bonn from assuming these obligations can be expected—from the Federal Accounting Office, the parliamentary opposition, or taxpayers' lobbies. The DG Bank case would be taken before the Supreme Court, which, like the Magdeburg district court, could declare all payments null and void as long as the legitimacy of the original "old debt" and what has become of it in the last five years, remains unclear; or, it could rule that the entire "old debt" is illegitimate.

Ironically, the government itself might wish for such a Supreme Court ruling, if the DG Bank sued to force Bonn to compensate it.

The government may prompt such action on the municipal front, if it sticks to its plans to use court orders to collect the "old debt" due this October. The eastern municipalities are committed to then take the issue before the Supreme Court, which they are confident will back their cause against Bonn.

Business Briefs

Telecommunications

Don't rely on 'market forces,' says Mandela

South African President Nelson Mandela urged industry leaders to accept the fact that the development of telecommunications could not be left to purely market forces. He made the appeal at the opening of the seventh World Telecom Exhibition "Telecom 95" in Geneva on Oct. 3, Reuters reported.

"Given the fundamental impact of telecommunications on society and the immense historical imbalances, telecommunications must become part of the general public debate on development policies," Mandela declared. "Many developing countries face difficulties in raising capital for their existing operators. There is consequently pressure on governments to throw open their doors to international competition. This calls for great care, to avoid jeopardizing local services unable to compete with powerful international operators."

Mandela said eliminating the gulf between the "information-rich and the information-poor countries . . . is also critical to eliminating economic and other inequalities between North and South, and to improving the life of all humanity."

Petroleum

Kazakhstan looks toward Mediterranean outlet

Kazakhstan needs an oil pipeline to the Mediterranean, Foreign Minister Kassymjomart Tokayev told a press conference on Oct. 4. "For Kazakhstan, it makes no difference where the pipeline will go to the Mediterranean Sea. . . . The most important thing is to build the pipeline," he said.

However, several of the possible routes for the pipeline are considered unfeasible because of political instabilities. The most feasible route, he said, is Kazakhstan, Azerbaijan, Georgia, and Turkey, which would also include access to the seaports of Georgia. The

other factors affecting the decision, he said, are the settlement of political issues (because of the involvement of other countries) and "attracting potential investors."

Tokayev, who visited Washington in early October for a meeting of the U.S.-Kazakhstan Council, expressed optimism over U.S.-Kazakhstan relations. He said that Vice President Al Gore told him on Oct. 3, "The United States considers Kazakhstan to be a valuable partner in Central Asia, and the United States would like to see Kazakhstan as a developed, prosperous democratic country, as a cornerstone of stability in Central Asia." With respect to the pipeline projects, Tokayev said, "I believe that the point of view of the American side, of the American administration, will be very helpful for us when taking the final decision about the feasibility of the . . . pipeline, which will go to the Mediterranean Sea."

China

Plan to narrow inland, coastal development gap

China's Ninth Five Year Plan (1996-2000) is intended to narrow the gap in economic development between coastal and inland areas, *China Daily* reported on Sept. 22. Combined with the Social and Economic Development Program to 2010, China will "try to shift the focus of capital investment, distribution of key construction projects, and policy preferences to the central and western areas," the daily said. Policy-oriented banks will gradually increase the amount of preferential loans to these regions.

"To bridge the gap is one of the toughest challenges for China in its drive to realize modernization and the common prosperity of all people. It is also one of the harshest tasks the Chinese government faces," Chinese Academy of Science member Hu Angang was quoted saying.

The article quoted Deng Xiaoping on his policy of allowing some regions to get rich first, but added that Deng had stressed that the goal is to gradually realize common prosperity for the entire nation.

The government has allocated \$3.6 billion

over recent years to upgrade infrastructure in the north and northwest, including for railways and energy, and has shifted the focus of World Bank- and Asian Development Bank-funded projects to these regions.

However, due to the great gap between coast and interior, changing the situation is a long-term problem, several economists said. The income gap will continue to grow for the coming years, although at a slower pace, and will only begin to close after 2000. The interior provinces will only begin to catch up after 2010, they predicted.

Russia

Union magazine covers EIR, attacks Sachs, IMF

Profsoyuz i Ekonomika, a magazine published by the largest trade union federation in Russia, carried in its October-November issue an article by Prof. Taras Muranivsky which attacks the International Monetary Fund (IMF) and Harvard Prof. Jeffrey Sachs, and advises Russian leaders to study the results of Sachs's reforms in Latin America before they decide to implement them in Russia. Entitled "Latino-Americanization of Russia: Sachs's Lesson," the article is based heavily on the work of *EIR*'s Dennis Small, who is cited as a Schiller Institute researcher, who has documented the destruction brought by Sachs's program to that continent.

Muranivsky mentions how investments into goods production, which was growing until 1985, by 1990 constituted only 50% of what it was five years before. What has grown instead, is the narco-business. Thanks to Sachs's therapy, production of coca increased during 1985-90 by 125%.

Sachs curbed inflation by demanding layoffs of 77% of employees in a Bolivian State-owned company, and 45% in a big oil company, while private mining companies lost 20,000 workers. Many of those who lost their jobs were forced to resort to drug production, Muranivsky says.

In Mexico, according to Small's analysis, the growth of production was visible in the 1970s, during the Presidency of José López

Portillo; but after 1981, when Mexico started to collaborate with the IMF, one can see a constant decline, Muranivsky says. Every year, he writes, the Latin American nations pay more for their imports and get less for exports, which are constantly growing, but most income is then used for debt service.

On Chile, Muranivsky contrasts Small's view with that of H. Valensuela of Notre Dame University. Small stresses that the 1982-83 crisis in Chile was a result of free trade, and a recovery started when that policy was rejected. However, one should not overestimate this recovery, Muranivsky says, because a high level of savings is a result of speculation with social security funds on international markets, which may blow out any day.

Muranivsky also presents "bankers' arithmetic," i.e., where a State will repay an amount equal to the principal due but, because of usurious interest rates, its debt will continue to grow. In the case of the Latin American foreign debt, he warns, with such methods, the IMF will soon manage to turn the continent into Third World countries.

Russia is on its way to falling into the same trap as Latin American nations; it plans to use the first installment of its IMF loan to service foreign debt, which is now 120 billion rubles.

Banking

Last Australian state bank sold to Brits

The state bank of Western Australia, known as BankWest, has been sold to the Bank of Scotland, the Australian *Herald-Sun* reported on Sept. 21. It was the last wholly government-owned bank in Australia.

Under the deal, the 300-year-old Bank of Scotland will pay \$675 million to the Western Australian state government to own the bank outright, but will then reduce its share to 51% through a public float in February. Part of the deal is that western Australians must be given the option to invest.

The Bank of Scotland already has substantial holdings in the South Pacific with its ownership of the Countrywide Banking Corp. in New Zealand; acquiring BankWest will help

it situate itself for even more inroads into the area's economy. Sir Bruce Patullo, governor of the Bank of Scotland, said, "We want to be able to play some tunes together which neither of us can play alone." One of the "tunes," he said, was in management buy-outs; he hopes his bank's expertise in this area could be used in Australia.

This deal has been in the cards for some time, with the Bank of Scotland holding preliminary discussions with BankWest, or the Rural and Industries Bank, as it was then known, back in 1989. BankWest is the last casualty in a process in which, throughout the 1980s, all the state banks in Australia, one by one, fell victim to privatization and deregulation policies which saw them taken over and destroyed.

Economic Policy

Japan industrialist hits high-yen policy

Hiroshi Okuda, president of Toyota, Japan's largest carmaker, sharply attacked the Japanese government for a "deliberate high-yen policy," in an interview with the London *Financial Times* on Oct. 4. He accused the Japanese government "from the outset of the economic downturn four years ago, until this August, of deliberately allowing the yen to rise."

Okuda insisted, "The government felt that if you drove up the yen high enough to destroy the car and electronics industries, it would be better for the economy, because it would encourage the growth of new industries." But the rise of official unemployment to 3.2% and three bank failures alarmed the government into abandoning austerity. Now that the government has shifted to reflation, Okuda said that he expects some economic improvement, but the damage has already been done. He projects that, as a result, unemployment will rise in the near future to 8%, a level unheard of in Japan.

The *Financial Times* pointed out that Okuda's view that government policy is responsible for the high yen is widely held in Japan, but "until yesterday few senior businessmen dared to express it openly."

● **MOZAMBIQUE** Trade Union Federation General Secretary Soares Nhaca blamed his nation's poverty on the reforms overseen by the International Monetary Fund, at a seminar at Mondlane University on Oct. 1. "The fact that two-thirds of the population is living in absolute poverty gives one a clear idea of the impact of the structural adjustment," which has cost more than 35,000 jobs in two years, he said.

● **AEROSPACE** experts expect that China will put a man into orbit by the year 2000, in a spacecraft possibly made by Chinese, according to China News Service on Oct. 3. In Beijing, 20 young men are reportedly in training for future missions.

● **THE DUTCH** banking group ING is strengthening the Anglo-Dutch oligarchy's stranglehold over Australia's financial system. It plans to retain Barings Bank's former holdings in Australia: 20% of McIntosh Securities, the only publicly listed stockbroker in Australia, the Oct. 3 *Australian Financial Review* reported.

● **CHINA** is prepared to cooperate with Morocco in the field of nuclear power for peaceful purposes, Foreign Ministry spokesman Shen Guofang said on Oct. 4.

● **'SOMETIME** over the next month and a half, we will witness a stock market crash comparable to the legendary disaster that shattered Wall Street 66 Octobers ago," Joseph Granville warned in *Barron's* magazine in early October.

● **THE ARIZONA** Corporate Commission made public on Oct. 1, an administrative complaint charging that Lloyd's of London defrauded Arizona investors by failing to disclose the risk involved in joining its underwriting syndicates, the Oct. 2 *Republic and Gazette* reported. It seeks to halt solicitations by Lloyd's agents, stop Lloyd's efforts to collect from investors, and impose fines and restitution for violation of state securities laws.

The pope's historic intervention in America

by Helga Zepp-LaRouche

The great keynote speech of principles which Pope John Paul II delivered to the 50th General Assembly of the United Nations, as well as his other appeals to the best ideals of the American nation, represent a first-class intervention into the world strategic situation. The passionate love for the idea of an understanding among peoples, which inspired the pope's speeches and sermons, had a profound, uplifting effect on the American population, even, astonishingly, affecting the liberal media, which celebrated him enthusiastically.

The five-day visit of the pontiff in America, which ended on Oct. 8, strengthened the already-existing collaboration between His Holiness and President Clinton in such a way that the whole world could see it—a collaboration which has grown out of their mutual concern for the profound historical crisis confronting mankind today. One further expression of this was reflected in the praise which the Holy Father found for the role played by First Lady Hillary Clinton at the United Nations conference on women recently held in Beijing.

But, especially, his emphatic admonitions to care for the poor and the sick, as well as immigrants, could only be understood as a powerful attack on the policies promoted by the enthusiasts of the Conservative Revolution, who in recent weeks have been spreading hysteria and fear among the socially weak layers of the population, through their draconian austerity programs. The pope's reminder of the attitude of solidarity, which is self-evident to all Christians, contrasted all the more starkly with the moral hypocrisy with which the Republican-supporting "Religious Right" likes to adorn itself—a "morality" which does not prevent them from throwing unmarried mothers and their children and other poor people to the wolves.

The spirit of the great Nicolaus of Cusa was alive in the U.N. hall, when Pope John Paul II unfurled his magnificent vision of a global order of world peace before the United Nations General Assembly, addressing it, as it were, to the "entire family of nations" of the globe.

The pope identified the recently intensified search for freedom as one of the great moving forces in the history of mankind, a force whose moral strength has



Pope John Paul II travels through Baltimore on Oct. 8, to Camden Yards Stadium, where he celebrated an open-air Mass. In his speeches on American soil, the pope appealed to America's better self: "Is present-day America becoming less sensitive, less caring toward the poor, the weak, the stranger, the needy? It must not! Your power of example carries with it heavy responsibilities. Use it well, America!"

just been demonstrated afresh in the peaceful revolutions of 1989, and which has taught us a lesson whose implications extend far beyond the geographical borders of any particular region.

The fact that the pope made this desire for freedom his point of departure for his elaborations is all the more significant, because it is, of course, painfully clear to this Polish-born head of the Catholic Church, that the communist structures that were eliminated in 1989 are now on the comeback trail in eastern and central Europe, and that under the ongoing conditions of economic collapse, we are seeing a potentially very dangerous increase of national and ethnic tensions—and those tensions are being manipulated from the outside by “unscrupulous persons,” as the pope pointed out.

It is all the more important, therefore, that the pope, who denounced political and economic utilitarianism (in his encyclicals, he has often spoken of “unrestrained liberal capitalism”) as being responsible for the suppression of nations, has nevertheless taken the visibly global character of today’s worldwide movement for freedom, as proof that there are indeed universal human rights, based on human nature and reflected in a universal moral law.

This law, based on natural law, which is “written in the heart of every human being,” said the pope, is a kind of grammar, which man needs in order to begin a discussion about his own future, because it represents the basis for communication among individuals and among nations.

The Holy Father not only reaffirmed that there can be no peace among the nations without the acceptance of natural

law—a most noteworthy concept in a world in which 53 wars are raging at this moment—but he also made transparent, in a truly Cusanus-like way, that the resolution of conflicts is only possible on the highest level.

The importance of the nation

Only because there exists, above all the particulars, a higher unity of universality among nations, which consists of the fact that all human beings are members of a single great family, can there be legitimate grounds to hope that a “just world order” can be realized. Nations—which, as the pope said, are not identical to the State, and which, owing to their specific historical conditions, can sometimes have other than sovereign forms of government—are the necessary mediators between the individual and mankind as a whole.

It is impossible to overestimate the significance of the fact that the pope chose the forum of the U.N., and American soil, to redefine anew the concept of the nation based on natural law, and to formulate anew the rights of nations as a special expression of human rights; and the fact that he appealed for an international agreement on the rights of nations, in keeping with the International Declaration of Human Rights of 1948.

The pope also disavowed the right of international organizations such as the U.N., to deny nations the right to exist—an obvious criticism of the behavior of the United Nations in the case of Bosnia-Herzegovina. But at the same time, he made it clear that the rights of nations never can be directed against the interests of mankind as a whole.

If, on the other hand, nations commit themselves to improving the “social progress” of all, and to “better living conditions in greater freedom” for the entirety of humankind, as it is actually written as a demand in U.N. Charter, so John Paul II reminded the world, only then can the “best human and economic energies of the population” be set free.

Only if each nation declares the best possible development of other nations to be its own most fundamental self-interest, and if there occurs a fruitful exchange of gifts and talents—only then can the unity of the entire human family be strengthened. This is the Cusan idea of an understanding among peoples: Concordance in the macrocosm is only possible if there is the maximum development of all microcosms! Only if all nations can realize their human right to development, can world peace be secured!

It is of no less importance that the pope countered the oligarchical concept of the suppression of the poor and the weak, and any form of exploitation based on utilitarian motives, with a passionate call for solidarity. We are called upon, he declared, to be conscious again of our Christian solidarity, which allows others “to unfold that creativity which is uniquely a characteristic of the human person, and which is the source of the wealth of nations in the world today.”

A clear rebuttal of monetarism

Human rights, therefore, are not only the right to life, health care, education, housing, etc., but the right to develop our own creativity, because it is this which is the source of wealth! A clearer rebuttal against monetarism and liberal economic models the pontiff could not have made.

Pope John Paul II’s new definition of the principles upon which the U.N. must be built, can only be characterized as brilliant, and a fruit of divine inspiration. On the one hand, it is true, as the pope noted, that the ideas expressed in the U.N. Charter were formulated under the shadow of the horrible crimes and violations of human rights during the Second World War, and were already established on a very high level.

Nevertheless, regarding its underlying principles, from the very beginning the United Nations Charter has lacked a clear anchoring within natural law. And exactly here, we find, perhaps, the most crucial reason why the practice of the United Nations, over its 50 years of existence, has often degenerated into the opposite of what it should be; namely, it has become an instrument of the arrogance of power, as the U.N.’s behavior in the case of the Persian Gulf war and the war in former Yugoslavia has so painfully demonstrated.

The U.N. has been a miserable failure; and yet, the idea of an understanding among peoples is more necessary than ever. Thus, it was a magnificent idea when the pope, in a sense, gave the U.N. a “homework” assignment to move itself out of its “cold status as merely an administrative organization,” and “to become a moral center, in which all nations of the world feel at home, and develop a common conscious-

ness that they are a family of nations.”

Alter the U.N. model

The pope proposed an “alteration of the current model of the United Nations,” which must be concretely thought about now. Above all, the idea of the “family” as a community based on mutual trust, mutual support, and respect, the idea of an “existence for others,” is in fact the concept of a “message of better well-being for all.”

The vision of cultural optimism that the Holy Father painted with his “Civilization of Love,” and the idea that all the sufferings of this century have prepared the ground for a new springtime for humanity in the next century, has established a basic standard of measure for all future discussions, and will serve as a guiding light on the international level for conquering all of today’s existing problems.

For the United States, the pope defined, in the same loving way, the role it must play by virtue of its relative prosperity and power. Because of this, America has a special responsibility to the poor and the weak, and thus, now, a special responsibility to climb into the political arena, and to fight for the ideas that the pope set forth throughout his trip, as he emphasized in Baltimore.

In a clear critique of the fascist concepts of the politicians of the “Contract with America,” the pope stated that Americans have no right to tolerate that the rights which are enshrined in the Constitution and Bill of Rights, be sacrificed—even if a majority would have it so. And America shall also not loot the poor, even if a majority should vote for such a policy.

In the same way that the pope drew upon the highest principles of the international community, he also reawakened the best ideals of the American nation, citing from perhaps the most poetic document in American history, President Abraham Lincoln’s Gettysburg Address, that all men are created with the same inalienable rights, and from the Emancipation Proclamation, that no nation can survive “half-slave” and “half-free.” And how true his words were, when he stated that this question, in the present, has lost none of its relevance. If America today turns its back on the poor, it is in danger of losing what makes it America.

“Is present-day America becoming less sensitive, less caring toward the poor, the weak, the stranger, the needy? It must not!” the pontiff appealed emphatically to America’s better identity. “Your power of example carries with it heavy responsibilities. Use it well, America! Be an example of justice and civic virtue, freedom fulfilled in goodness, at home and abroad!”

The fact that the Pope John Paul II had such a profound effect on America’s conscience, gives grounds for hope that his “new springtime of the human spirit” is not far off. Not just Catholics, but the whole international community has now been called upon to bring human society into harmony with all Creation.

Documentation

Pope John Paul II addresses United Nations

The following is the text of Pope John Paul II's address to the U.N. General Assembly on Oct. 5, provided by Catholic News Service.

Mr. President, ladies and gentlemen,

1. It is an honor for me to have the opportunity to address this international assembly and to join the men and women of every country, race, language, and culture in celebrating the 50th anniversary of the founding of the United Nations Organization. In coming before this distinguished assembly, I am vividly aware that through you I am in some way addressing the whole family of peoples living on the face of the earth. My words are meant as a sign of the interest and esteem of the Apostolic See and of the Catholic Church for this institution. They echo the voices of all those who see in the United Nations the hope of a better future for human society.

I wish to express my heartfelt gratitude in the first place to the secretary-general, Dr. Boutros Boutros-Ghali, for having warmly encouraged this visit. And I thank you, Mr. President, for your cordial welcome. I greet all of you, the members of this General Assembly: I am grateful for your presence and for your kind attention.

I come before you today with the desire to be able to contribute to that thoughtful meditation on the history and role of this organization which should accompany and give substance to the anniversary celebrations. The Holy See, in virtue of its specifically spiritual mission, which makes it concerned for the integral good of every human being, has supported the ideals and goals of the United Nations Organization from the very beginning. Although their respective purposes and operative approaches are obviously different, the church and the United Nations constantly find wide areas of cooperation on the basis of their common concern for the human family. It is this awareness which inspires my thoughts today; they will not dwell on any particular social, political, or economic question; rather, I would like to reflect with you on what the extraordinary changes of the last few years imply, not simply for the present, but for the future of the whole human family.

A common human patrimony

2. Ladies and gentlemen! On the threshold of a new millennium we are witnessing an extraordinary global acceleration of that quest for freedom which is one of the great dynamics of human history. This phenomenon is not limited

to any one part of the world; nor is it the expression of any single culture. Men and women throughout the world, even when threatened by violence, have taken the risk of freedom, asking to be given a place in social, political, and economic life which is commensurate with their dignity as free human beings. This universal longing for freedom is truly one of the distinguishing marks of our time.

During my previous visit to the United Nations on Oct. 2, 1979, I noted that the quest for freedom in our time has its basis in those universal rights which human beings enjoy by the very fact of their humanity. It was precisely outrages against human dignity which led the United Nations Organization to formulate, barely three years after its establishment, that Universal Declaration of Human Rights which remains one of the highest expressions of the human conscience of our time. In Asia and Africa, in the Americas, in Oceania and Europe, men and women of conviction and courage have appealed to this declaration in support of their claims for a fuller share in the life of society.

3. It is important for us to grasp what might be called the inner structure of this worldwide movement. It is precisely its global character which offers us its first and fundamental "key" and confirms that there are indeed universal human rights, rooted in the nature of the person, rights which reflect the objective and inviolable demands of a universal moral law. These are not abstract points; rather, these rights tell us something important about the actual life of every individual and of every social group. They also remind us that we do not live in an irrational or meaningless world. On the contrary, there is a moral logic which is built into human life and which makes possible dialogue between individuals and peoples. If we want a century of violent coercion to be succeeded by a century of persuasion, we must find a way to discuss the human future intelligibly. The universal moral law written on the human heart is precisely that kind of "grammar" which is needed if the world is to engage this discussion of its future.

In this sense, it is a matter for serious concern that some people today deny the universality of human rights, just as they deny that there is a human nature shared by everyone. To be sure, there is no single model for organizing the politics and economics of human freedom; different cultures and different historical experiences give rise to different institutional forms of public life in a free and responsible society. But it is one thing to affirm a legitimate pluralism of "forms of freedom," and another to deny any universality or intelligibility to the nature of man or to the human experience. The latter makes the international politics of persuasion extremely difficult, if not impossible.

Taking the risk of freedom

4. The moral dynamics of this universal quest for freedom clearly appeared in Central and Eastern Europe during the nonviolent revolutions of 1989. Unfolding in specific times

and places, those historical events nonetheless taught a lesson which goes far beyond a specific geographical location. For the nonviolent revolutions of 1989 demonstrated that the quest for freedom cannot be suppressed. It arises from a recognition of the inestimable dignity and value of the human person, and it cannot fail to be accompanied by a commitment on behalf of the human person. Modern totalitarianism has been, first and foremost, an assault on the dignity of the person, an assault which has gone even to the point of denying the inalienable value of the individual's life. The revolu-

The Universal Declaration of Human Rights, adopted in 1948, spoke eloquently of the rights of persons; but no similar international agreement has yet adequately addressed the rights of nations.

tions of 1989 were made possible by the commitment of brave men and women inspired by a different, and ultimately more profound and powerful, vision: the vision of man as a creature of intelligence and free will, immersed in a mystery which transcends his own being and endowed with the ability to reflect and the ability to choose—and thus capable of wisdom and virtue. A decisive factor in the success of those nonviolent revolutions was the experience of social solidarity: in the face of regimes backed by the power of propaganda and terror, that solidarity was the moral core of the “power of the powerless,” a beacon of hope and an enduring reminder that it is possible for man's historical journey to follow a path which is true to the finest aspirations of the human spirit.

Viewing those events from this privileged international forum, one cannot fail to grasp the connection between the values which inspired those people's liberation movements and many of the moral commitments inscribed in the United Nations Charter: I am thinking, for example, of the commitment to “reaffirm faith in fundamental human rights [and] in the dignity and worth of the human person”; and also the commitment “to promote social progress and better standards of life in larger freedom” (Preamble). The 51 States which founded this organization in 1945 truly lit a lamp whose light can scatter the darkness caused by tyranny—a light which can show the way to freedom, peace, and solidarity.

The rights of nations

5. The quest for freedom in the second half of the twentieth century has engaged not only individuals, but nations as

well. Fifty years after the end of the Second World War, it is important to remember that war was fought because of violations of the rights of nations. Many of those nations suffered grievously for no other reason than that they were deemed “other.” Terrible crimes were committed in the name of lethal doctrines which taught the “inferiority” of some nations and cultures. In a certain sense, the United Nations Organization was born from a conviction that such doctrines were antithetical to peace; and the Charter's commitment to “save future generations from the scourge of war” (Preamble) surely implied a moral commitment to defend every nation and culture from unjust and violent aggression.

Unfortunately, even after the end of the Second World War, the rights of nations continued to be violated. To take but one set of examples, the Baltic States and extensive territories in Ukraine and Belarus were absorbed into the Soviet Union, as had already happened to Armenia, Azerbaijan, and Georgia in the Caucasus. At the same time the so-called “people's democracies” of Central and Eastern Europe effectively lost their sovereignty and were required to submit to the will dominating the entire bloc. The result of this artificial division of Europe was the “Cold War,” a situation of international tension in which the threat of a nuclear holocaust hung over humanity. It was only when freedom was restored to the nations of Central and Eastern Europe that the promise of the peace which should have come with the end of the war began to be realized for many of the victims of that conflict.

6. The Universal Declaration of Human Rights, adopted in 1948, spoke eloquently of the rights of persons; but no similar international agreement has yet adequately addressed the rights of nations. This situation must be carefully pondered, for it raises urgent questions about justice and freedom in the world today.

In reality, the problem of the full recognition of the rights of peoples and nations has presented itself repeatedly to the conscience of humanity, and has also given rise to considerable ethical and juridical reflection. I am reminded of the debate which took place at the Council of Constance in the fifteenth century, when the representatives of the Academy of Krakow, headed by Pawel Wodkowic, courageously defended the right of certain European peoples to existence and independence. Still better known is the discussion which went on in that same period at the University of Salamanca with regard to the peoples of the New World. And in our own century, how can I fail to mention the prophetic words of my predecessor, Pope Benedict XV, who in the midst of the First World War reminded everyone that “nations do not die,” and invited them “to ponder with serene conscience the rights and the just aspirations of peoples” (“To the Peoples at War and Their Leaders,” July 28, 1915)?

7. Today the problem of nationalities forms part of a new world horizon marked by a great “mobility” which has blurred the ethnic and cultural frontiers of the different peoples, as a result of a variety of processes such as migrations,

mass media, and the globalization of the economy. And yet, precisely against this horizon of universality we see the powerful re-emergence of a certain ethnic and cultural consciousness, as it were an explosive need for identity and survival, a sort of counterweight to the tendency toward uniformity. This is a phenomenon which must not be underestimated or regarded as a simple leftover of the past. It demands serious interpretation, and a closer examination on the levels of anthropology, ethics, and law.

This tension between the particular and the universal can be considered immanent in human beings. By virtue of sharing in the same human nature, people automatically feel that they are members of one great family, as is in fact the case. But as a result of the concrete historical conditioning of this same nature, they are necessarily bound in a more intense way to particular human groups, beginning with the family and going on to the various groups to which they belong and up to the whole of their ethnic and cultural group, which is called, not by accident, a "nation," from the Latin word *nasci*: "to be born." This term, enriched with another one, *patria* (fatherland/motherland), evokes the reality of the family. The human condition thus finds itself between these two poles—universality and particularity—with a vital tension between them; an inevitable tension, but singularly fruitful if they are lived in a calm and balanced way.

8. Upon this anthropological foundation there also rest the "rights of nations," which are nothing but "human rights" fostered at the specific level of community life. A study of these rights is certainly not easy, if we consider the difficulty of defining the very concept of "nation," which cannot be identified "a priori" and necessarily with the State. Such a study must nonetheless be made, if we wish to avoid the errors of the past and ensure a just world order.

A presupposition of a nation's rights is certainly its right to exist: Therefore no one—neither a State nor another nation, nor an international organization—is ever justified in asserting that an individual nation is not worthy of existence. This fundamental right to existence does not necessarily call for sovereignty as a State, since various forms of juridical aggregation between different nations are possible, as for example occurs in federal States, in confederations, or in States characterized by broad regional autonomies. There can be historical circumstances in which aggregations different from single State sovereignty can even prove advisable, but only on condition that this takes place in a climate of true freedom, guaranteed by the exercise of the self-determination of the peoples concerned. Its right to exist naturally implies that every nation also enjoys the right to its own language and culture, through which a people expresses and promotes that which I would call its fundamental spiritual "sovereignty." History shows that in extreme circumstances (such as those which occurred in the land where I was born) it is precisely its culture that enables a nation to survive the loss of political and economic independence. Every nation therefore

has also the right to shape its life according to its own traditions, excluding, of course, every abuse of basic human rights and in particular the oppression of minorities. Every nation has the right to build its future by providing an appropriate education for the younger generation.

But while the "rights of the nation" express the vital requirements of "particularity," it is no less important to emphasize the requirements of universality, expressed through a clear awareness of the duties which nations have vis-à-vis other nations and humanity as a whole. Foremost among these duties is certainly that of living in a spirit of peace, respect, and solidarity with other nations. Thus the exercise of the rights of nations, balanced by the acknowledgment and the practice of duties, promotes a fruitful "exchange of gifts," which strengthens the unity of all mankind.

Respect for differences

9. During my pastoral pilgrimages to the communities of the Catholic Church over the past 17 years, I have been able to enter into dialogue with the rich diversity of nations and cultures in every part of the world. Unhappily, the world has yet to learn how to live with diversity, as recent events in the Balkans and Central Africa have painfully reminded us. The fact of "difference," and the reality of "the other," can sometimes be felt as a burden, or even as a threat. Amplified by historic grievances and exacerbated by the manipulations of the unscrupulous, the fear of "difference" can lead to a denial of the very humanity of "the other," with the result that people fall into a cycle of violence in which no one is spared, not even the children. We are all very familiar today with such situations; at this moment my heart and my prayers turn in a special way to the sufferings of the sorely tried peoples of Bosnia-Herzegovina.

From bitter experience, then, we know that the fear of "difference," especially when it expresses itself in a narrow and exclusive nationalism which denies any rights to "the other," can lead to a true nightmare of violence and terror. And yet if we make the effort to look at matters objectively, we can see that, transcending all the differences which distinguish individuals and peoples, there is a fundamental commonality. For different cultures are but different ways of facing the question of the meaning of personal existence. And it is precisely here that we find one source of the respect which is due to every culture and every nation: Every culture is an effort to ponder the mystery of the world and in particular of the human person: It is a way of giving expression to the transcendent dimension of human life. The heart of every culture is its approach to the greatest of all mysteries: the mystery of God.

10. Our respect for the culture of others is therefore rooted in our respect for each community's attempt to answer the question of human life. And here we can see how important it is to safeguard the fundamental right to freedom of religion and freedom of conscience, as the cornerstones of the struc-

ture of human rights and the foundation of every truly free society. No one is permitted to suppress those rights by using coercive power to impose an answer to the mystery of man.

To cut oneself off from the reality of difference—or, worse, to attempt to stamp out that difference—is to cut oneself off from the possibility of sounding the depths of the mystery of human life. The truth about man is the unchangeable standard by which all cultures are judged; but every culture has something to teach us about one or other dimension of that complex truth. Thus the “difference” which some find so threatening can, through respectful dialogue, become the source of a deeper understanding of the mystery of human existence.

11. In this context, we need to clarify the essential difference between an unhealthy form of nationalism, which teaches contempt for other nations or cultures, and patriotism, which is a proper love of one’s country. True patriotism never seeks to advance the well-being of one’s own nation at the expense of others. For in the end this would harm one’s own nation as well: Doing wrong damages both aggressor and victim. Nationalism, particularly in its most radical forms, is thus the antithesis of true patriotism, and today we must ensure that extreme nationalism does not continue to give rise to new forms of the aberrations of totalitarianism. This is a commitment which also holds true, obviously, in

cases where religion itself is made the basis of nationalism, as unfortunately happens in certain manifestations of so-called “fundamentalism.”

Freedom and moral truth

12. Ladies and gentlemen! Freedom is the measure of man’s dignity and greatness. Living the freedom sought by individuals and peoples is a great challenge to man’s spiritual growth and to the moral vitality of nations. The basic question which we must all face today is the responsible use of freedom, in both its personal and social dimensions. Our reflection must turn then to the question of the moral structure of freedom, which is the inner architecture of the culture of freedom.

Freedom is not simply the absence of tyranny or oppression. Nor is freedom a license to do whatever we like. Freedom has an inner “logic” which distinguishes it and ennobles it: Freedom is ordered to the truth, and is fulfilled in man’s quest for truth and in man’s living in the truth. Detached from the truth about the human person, freedom deteriorates into license in the lives of individuals, and, in political life, it becomes the caprice of the most powerful and the arrogance of power. Far from being a limitation upon freedom or a threat to it, reference to the truth about the human person—a truth universally knowable through the moral law written

On America’s heritage

From Pope John Paul II’s speech on arrival in the United States on Oct. 4 at Newark Airport:

Especially since the events of 1989, the role of the United States in the world has taken on a new prominence. Your widespread influence is at once political, economic, military and, due to your communications media, cultural. It is vital for the human family that in continuing to seek advancement in many different fields—science, business, education, and art, and wherever else your creativity leads you—America keeps compassion, generosity, and concern for others at the very heart of its efforts. . . .

From its beginning until now, the United States has been a haven for generation after generation of new arrivals. . . . It is my prayerful hope that America will persevere in its own best traditions of openness and opportunity. It would indeed be sad if the United States were to turn away from that enterprising spirit which has always sought the most practical and responsible ways of continuing to share with others the blessings God has richly bestowed here.

From Pope John Paul II’s homily given at the Oct. 8 Mass in Baltimore’s Camden Yards:

One hundred and thirty years ago, President Abraham Lincoln asked whether a nation “conceived in liberty and dedicated to the proposition that all men are created equal” could “long endure.” President Lincoln’s question is no less a question for the present generation of Americans. Democracy cannot be sustained without a shared commitment to certain moral truths about the human person and human community. The basic question before a democratic society is: “How ought we to live together?” In seeking an answer to this question, can society exclude moral truth and moral reasoning? Can the Biblical wisdom which played such a formative part in the very founding of your country be excluded from that debate? Would not doing so mean that America’s founding documents no longer have any defining content, but are only the formal dressing of changing opinion? Would not doing so mean that tens of millions of Americans could no longer offer the contribution of their deepest convictions to the formation of public policy? Surely it is important for America that the moral truths which make freedom possible should be passed on to each new generation. Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought.

on the hearts of all—is, in fact, the guarantor of freedom's future.

13. In the light of what has been said we understand how utilitarianism, the doctrine which defines morality not in terms of what is good, but of what is advantageous, threatens the freedom of individuals and nations and obstructs the building of a true culture of freedom. Utilitarianism often has devastating political consequences, because it inspires an aggressive nationalism on the basis of which the subjugation, for example, of a smaller or weaker nation is claimed to be a good thing solely because it corresponds to the national interest. No less grave are the results of economic utilitarianism, which drives more powerful countries to manipulate and exploit weaker ones.

Nationalistic and economic utilitarianism are sometimes combined, a phenomenon which has too often characterized relations between the "North" and the "South." For the emerging countries, the achievement of political independence has too frequently been accompanied by a situation of de facto economic dependence on other countries; indeed, in some cases, the developing world has suffered a regression, such that some countries lack the means of satisfying the essential needs of their people. Such situations offend the conscience of humanity and pose a formidable moral challenge to the human family. Meeting this challenge will obviously require changes in both developing and developed countries. If developing countries are able to offer sure guarantees of the proper management of resources and of assistance received, as well as respect for human rights, by replacing where necessary unjust, corrupt, or authoritarian forms of government with participatory and democratic ones, will they not in this way unleash the best civil and economic energies of their people? And must not the developed countries, for their part, come to renounce strictly utilitarian approaches and develop new approaches inspired by greater justice and solidarity?

Yes, distinguished ladies and gentlemen! The international economic scene needs an ethic of solidarity, if participation, economic growth, and a just distribution of goods are to characterize the future of humanity. The international cooperation called for by the Charter of the United Nations for "solving international problems of an economic, social, cultural, or humanitarian character" (Art. 1.3) cannot be conceived exclusively in terms of help and assistance, or even by considering the eventual returns on the resources provided. When millions of people are suffering from a poverty which means hunger, malnutrition, sickness, illiteracy, and degradation, we must not only remind ourselves that no one has a right to exploit another for his own advantage, but also and above all we must recommit ourselves to that solidarity which enables others to live out, in the actual circumstances of their economic and political lives, the creativity which is a distinguishing mark of the human person and the true source of the wealth of nations in today's world.

The United Nations and the future of freedom

14. As we face these enormous challenges, how can we fail to acknowledge the role of the United Nations Organization? Fifty years after its founding, the need for such an organization is even more obvious, but we also have a better understanding, on the basis of experience, that the effectiveness of this great instrument for harmonizing and coordinating international life depends on the international culture and ethic which it supports and expresses. The United Nations Organization needs to rise more and more above the cold

*We must not be afraid of the future.
We must not be afraid of man. It is no
accident that we are here. Each and
every human person has been
created in the "image and likeness"
of the one who is the origin of all that
is. We have within us the capacities
for wisdom and virtue.*

status of an administrative institution and to become a moral center where all the nations of the world feel at home and develop a shared awareness of being, as it were, a "family of nations." The idea of "family" immediately evokes something more than simple functional relations or a mere convergence of interests. The family is by nature a community based on mutual trust, mutual support, and sincere respect. In an authentic family, the strong do not dominate; instead, the weaker members, because of their very weakness, are all the more welcomed and served.

Raised to the level of the "family of nations," these sentiments ought to be, even before law itself, the very fabric of relations between peoples. The United Nations has the historic, even momentous, task of promoting this qualitative leap in international life, not only by serving as a center of effective mediation for the resolution of conflicts, but also by fostering values, attitudes, and concrete initiatives of solidarity which prove capable of raising the level of relations between nations from the "organizational" to a more "organic" level, from simple "existence with" others to "existence for" others, in a fruitful exchange of gifts, primarily for the good of the weaker nations but even so, a clear harbinger of greater good for everyone.

15. Only on this condition shall we attain an end not only to "wars of combat" but also to "cold wars." It will ensure not only the legal equality of all peoples but also their active participation in the building of a better future, and not only

LaRouche's 'Christian Economy' hailed in Italy

The Italian-language edition of American economist Lyndon LaRouche's *The Science of Christian Economy*, published in October 1994, was reviewed in mid-February by ARI, a Catholic news agency. The book has met with much interest among Catholic economists and people who have contributed to the "social doctrine of the church," which was the basis for the industrial reconstruction in Italy after World War II.

"There is no book in the world which does not give insight into its author; the book we are reviewing reveals him immediately, in his full intellectual scope of an enlightened economist, standardbearer of freedom and justice, a man of unbreakable faith, who was not reduced by the dramatic events he had to undergo. He reveals this with the clarity and sharpness of his thoughts, which he had to dictate by phone from the jail in Minnesota in which he was kept prisoner, although innocent, for five years,"

the review read, referring to LaRouche's unjust imprisonment.

"The theses which he develops, in order to demonstrate that social and economic policies must be inspired by principles of the Good, are mainly scientific. . . . They are also philosophical, historical, sociological, and literary, because they involve man: the sacredness of his life, his spiritual activity, his modes of behavior in history.

"Humanity, he writes, has to free itself from the evil which enslaved it, from all-consuming usury which, even if it changed colors, as the encyclical letter *Rerum Novarum* expressed in the nineteenth century, is still being practiced. . . .

"LaRouche's book is . . . an illuminating book, which analyzes and criticizes the most important social and economic realities in the world; a book which is able to give the reader new certainties and to inspire in him an extraordinary strength, which can make him react and free himself. It is also a compassionate, disquieting book, since it supplies evidence of the many wrongdoings and crimes perpetrated in the name of gain and power in all parts of the world, by evil gangsters who hide behind masks."

respect for individual cultural identities, but full esteem for them as a common treasure belonging to the cultural patrimony of mankind. Is this not the ideal held up by the Charter of the United Nations when it sets as the basis of the organization "the principle of the sovereign equality of all its members" (Art. 2.1), or when it commits it to "develop friendly relations between nations based on respect for the principle of equal rights and of self-determination" (Art. 1.2)? This is the high road which must be followed to the end, even if this involves, when necessary, appropriate modifications in the operating model of the United Nations, so as to take into account everything that has happened in this half century, with so many new peoples experiencing freedom and legitimately aspiring to "be" and to "count for" more.

None of this should appear an unattainable utopia. Now is the time for new hope, which calls us to expel the paralyzing burden of cynicism from the future of politics and of human life. The anniversary which we are celebrating invites us to do this by reminding us of the idea of "united nations," an idea which bespeaks mutual trust, security, and solidarity. Inspired by the example of all those who have taken the risk of freedom, can we not recommit ourselves also to taking the risk of solidarity—and thus the risk of peace?

Beyond fear: the civilization of love

16. It is one of the great paradoxes of our time that man, who began the period we call "modernity" with a self-confident assertion of his "coming of age" and "autonomy," ap-

proaches the end of the twentieth century fearful of himself, fearful of what he might be capable of, fearful for the future. Indeed, the second half of the twentieth century has seen the unprecedented phenomenon of a humanity uncertain about the very likelihood of a future, given the threat of nuclear war. That danger, mercifully, appears to have receded—and everything that might make it return needs to be rejected firmly and universally; all the same, fear for the future and of the future remains.

In order to ensure that the new millennium now approaching will witness a new flourishing of the human spirit, mediated through an authentic culture of freedom, men and women must learn to conquer fear. We must learn not to be afraid, we must rediscover a spirit of hope and a spirit of trust. Hope is not empty optimism springing from a naive confidence that the future will necessarily be better than the past. Hope and trust are the premise of responsible activity and are nurtured in that inner sanctuary of conscience where "man is alone with God" ("*Gaudium et Spes*," No. 16) and thus perceives that he is not alone amid the enigmas of existence, for he is surrounded by the love of the Creator!

Hope and trust: These may seem matters beyond the purview of the United Nations. But they are not. The politics of nations, with which your organization is principally concerned, can never ignore the transcendent, spiritual dimension of the human experience, and could never ignore it without harming the cause of man and the cause of human freedom. Whatever diminishes man—whatever shortens the

horizon of man's aspiration to goodness—harms the cause of freedom. In order to recover our hope and our trust at the end of this century of sorrows, we must regain sight of that transcendent horizon of possibility to which the soul of man aspires.

17. As a Christian, my hope and trust are centered on Jesus Christ, the 2,000th anniversary of whose birth will be celebrated at the coming of the new millennium. We Christians believe that in his death and resurrection were fully revealed God's love and his care for all creation. Jesus Christ is for us God made man, and made a part of the history of humanity. Precisely for this reason, Christian hope for the world and its future extends to every human person. Because of the radiant humanity of Christ, nothing genuinely human fails to touch the hearts of Christians. Faith in Christ does not impel us to intolerance. On the contrary, it obliges us to engage others in a respectful dialogue. Love of Christ does not distract us from interest in others, but rather invites us to responsibility for them, to the exclusion of no one and indeed, if anything, with a special concern for the weakest and the suffering. Thus, as we approach the 2,000th anniversary of the birth of Christ, the church asks only to be able to propose respectfully this message of salvation, and to be able to promote, in charity and service, the solidarity of the entire human family.

Ladies and gentlemen! I come before you, as did my predecessor Pope Paul VI exactly 30 years ago, not as one who exercises temporal power—these are his words—nor as a religious leader seeking special privileges for his community. I come before you as a witness: a witness to human dignity, a witness to hope, a witness to the conviction that the destiny of all nations lies in the hands of a merciful providence.

18. We must overcome our fear of the future. But we will not be able to overcome it completely unless we do so together. The "answer" to that fear is neither coercion nor repression, nor the imposition of one social "model" on the entire world. The answer to the fear which darkens human existence at the end of the twentieth century is the common effort to build the civilization of love, founded on the universal values of peace, solidarity, justice and liberty. And the "soul" of the civilization of love is the culture of freedom: the freedom of individuals and the freedom of nations, lived in self-giving solidarity and responsibility.

We must not be afraid of the future. We must not be afraid of man. It is no accident that we are here. Each and every human person has been created in the "image and likeness" of the one who is the origin of all that is. We have within us the capacities for wisdom and virtue. With these gifts, and with the help of God's grace, we can build in the next century and the next millennium a civilization worthy of the human person, a true culture of freedom. We can and must do so! And in doing so, we shall see that the tears of this century have prepared the ground for a new springtime of the human spirit.

John Paul to an Africa 'left by the roadside'

by Linda de Hoyos

Less than a month before his visit to the United States, Pope John Paul II took a six-day trip to three African countries—South Africa, Cameroon, and Kenya—on Sept. 14-20. The occasion of the pope's visit was the release of his Apostolic Exhortation *Ecclesia in Africa* ("The Church in Africa"), based on the 150-page document which grew out of last year's Synod of African Bishops in Rome.

The visits to Africa and America are conceptually united as one evangelizing intervention into the world crisis today. In all his speeches in Africa, the Holy Father called upon world leaders to take responsibility to remedy the calamities that have befallen the African continent. "It is the world's moral duty to ease the suffering of Africans," the pontiff said in his first stop, in Yaounde, Cameroon.

In *Ecclesia in Africa*, made public on Sept. 15 in Yaounde, the pope quoted from the African bishops' synod to place before the church, and also the world, humanity's mission for Africa: "For many synod fathers contemporary Africa can be compared to the man who went down from Jerusalem to Jericho; he fell among robbers who stripped him, beat him, and departed, leaving him half-dead. Africa is a continent where countless human beings—men and women, children and young people—are lying, as it were, on the edge of the road, sick, injured, disabled, marginalized and abandoned. They are in dire need of good Samaritans who will come to their aid."

In 1969, Pope Paul VI became the first modern-day pope to go to Africa. This latest visit is Pope John Paul II's eleventh visit to the continent. His *Ecclesia in Africa* puts forward the evangelizing mission of the church in Africa. But, as the pope says, the church must take responsibility for the "whole person," the more secular themes struck by the pope serve to function as a direct counter to the aims of British intelligence and its allies in Africa—the depopulation of the continent through wars, epidemics, and famine; and the disintegration of the African nation-states into fratricidal tribal and ethnic wars.

Echoing the themes also struck in his 1987 encyclical *Sollicitudo Rei Socialis* ("On Social Concern"), the pope attacked "the crushing burden of debt, unjust trading conditions, the dumping of harmful wastes, and the overly de-

manding conditions imposed by structural adjustment programs,” referring to International Monetary Fund conditionalities.

Despite the terrible afflictions now being suffered by African people, the pope sounded the message of hope throughout his trip; in South Africa, the pope used his first visit to the country to hail the reconciliation process that has been under way since the ending of apartheid. (The pope had refused to visit South Africa until apartheid was abolished.) There, John Paul II said Mass before 100,000 people, and met privately with President Nelson Mandela, who told reporters afterwards that he had reviewed the situation in South Africa with the pope, “especially the task of nation-building and the role that is played by all the religious faiths in our country.”

As enunciated by John Paul II and the Synod of Bishops, the church in Africa is committed to aiding in the development of nations. As the pope quoted the bishops’ synod in his *Ecclesia in Africa*, “We also announce a message of hope. At this time when so much fratricidal hate inspired by political interests is tearing our peoples apart, when the burden of the international debt and currency devaluation is crushing them, we, the bishops of Africa . . . want to say a word of hope and encouragement. . . . Despite the mainly negative picture which today characterizes numerous parts

of Africa and despite the sad situations being experienced in many countries, the church has the duty to affirm vigorously that these difficulties can be overcome. She must strengthen in all Africans, hope of genuine liberation.”

The excerpts from John Paul II’s *Ecclesia in Africa* below have been chosen particularly for their enunciation in the broader crisis facing Africa, and other developing nations.

‘Ecclesia in Africa’

The following are excerpts from Pope John Paul II’s Apostolic Exhortation Ecclesia in Africa. All quotations in the text represent the pope’s quoting of the final message of the Special Assembly for Africa of the Synod of Bishops, held in May 1994. Subheads have been added.

On the church’s mission in Africa’s crisis

For my part, I express the hope that the church will continue patiently and tirelessly in its work as a good Samaritan. Indeed, for a long period certain regimes, which have now come to an end, were a great trial for Africans and weakened their ability to respond to situations: An injured person has to rediscover all the resources of his own humanity. The sons and daughters of Africa need an understanding presence and pastoral concern. They need to be helped to recoup their energies so as to put them at the service of the common good.

“Practices hostile to life are imposed on them by means of economic systems which serve the selfishness of the rich.” . . .

The synod fathers were thus faced with the sad fact that “the developing nations, instead of becoming autonomous nations concerned with their own progress toward a just sharing in the good and services meant for all, become parts of a machine, cogs on a gigantic wheel. This is often true also in the field of social communications, which, being run by centers mostly in the Northern Hemisphere, do not always give due consideration to the priorities and problems of such countries or respect their cultural makeup. They frequently impose a distorted vision of life and of man, and thus fail to respond to the demands of true development.” . . .

To proclaim Jesus Christ is therefore to reveal to people their inalienable dignity, received from God through the incarnation of his only Son. “Since it has been entrusted to the church to reveal the mystery of God, who is the ultimate goal of man,” continues the Second Vatican Council, “she opens up to man at the same time the meaning of his own existence, that is, the innermost truth about himself.”

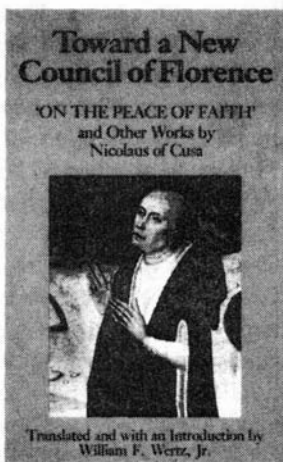
Endowed with this extraordinary dignity, people should not live in subhuman social, economic, cultural, and political conditions. This is the theological foundation of the struggle for the defense of personal dignity, for justice and social

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peace, for the promotion, liberation and integral human development of all people and of every individual. It is also for this reason that the development of peoples—within each nation and among nations—must be achieved in solidarity, as my predecessor Pope Paul VI so well observed. Precisely for this reason he could affirm, “The new name for peace is development.” It can thus rightly be stated that “integral development implies respect for human dignity and this can only be achieved in justice and peace.”

“The church,” they declared, “must continue to exercise her prophetic role and be the voice of the voiceless,” so that everywhere the human dignity of every individual will be acknowledged and that people will always be at the center of all government programs. The synod “challenges the consciences of heads of State and those responsible for the public domain to guarantee ever more the liberation and development of their peoples.” Only at this price is peace established between nations.

On the ‘crushing burden of debt’

The question of the indebtedness of poor nations toward rich ones is a matter of great concern for the church, as expressed in many official documents and interventions of the Holy See.

Taking up the words of the synod fathers, I particularly feel it is my duty to urge “the heads of State and their governments in Africa not to crush their peoples with internal and external debts.” I also make a pressing appeal to the “International Monetary Fund and the World Bank and all foreign creditors to alleviate the crushing debts of the African nations.” Finally, I earnestly ask “the episcopal conferences of the industrialized countries to present this issue consistently to their governments and to the organizations concerned.” The situation of many African countries is so serious as to leave no room for attitudes of indifference and complacency.

On the church’s mission of reconciliation

[As the synod fathers said:] “Tribal oppositions at times endanger if not peace, at least the pursuit of the common good of the society. They also create difficulties for the life of the churches and the acceptance of pastors from other ethnic groups.” This is why the church in Africa feels challenged by the specific responsibility of healing these divisions. . . .

“Commitment to dialogue must also embrace all Muslims of good will. Christians cannot forget that many Muslims try to imitate the faith of Abraham and to live the demands of the Decalogue. In this regard the message of the synod emphasizes that the living God, creator of heaven and earth and the Lord of history, is the Father of the one great human family to which we all belong. As such, He wants us to bear witness to Him through our respect for the values and

religious traditions of each person, working together for human progress and development at all levels.”. . .

Particular care will therefore be taken so that Islamic-Christian dialogue respects on both sides the principle of religious freedom, with all that this involves, also including external and public manifestations of faith. Christians and Muslims are called to commit themselves to promoting a dialogue free from the risks of false irenicism or militant fundamentalism, and to raising their voices against unfair policies and practices as well as against the lack of reciprocity in matters of religious freedom. . . .

I particularly feel it is my duty to urge “the heads of State and their governments in Africa not to crush their peoples with internal and external debts.” I also make a pressing appeal to the “International Monetary Fund and the World Bank and all foreign creditors to alleviate the crushing debts of the African nations.”

The foundation of good government must be established on the sound basis of laws which protect the rights and define the obligations of citizens. I must note with great sadness that many African nations still labor under authoritarian and oppressive regimes which deny their subjects personal freedom and fundamental human rights, especially the freedom of association and of political expression as well as the right to choose their government by free and honest elections. Such political injustices provoke tensions which often degenerate into armed conflicts and internal wars, bringing with them serious consequences such as famine, epidemics, and destruction, not to mention massacres and the scandal and tragedy of refugees. . . .

On the political front, the arduous process of building national unity encounters particular problems in the continent where most of the States are relatively young political entities. To reconcile profound differences, overcome longstanding ethnic animosities, and become integrated into international life demands a high degree of competence in the art of governing. That is why the synod prayed fervently to the Lord that there would arise in Africa holy politicians—both men and women—and that there would be saintly heads of State who profoundly love their own people and wish to serve rather than be served. . . .

Ibero-American church calls for debt forgiveness, continental integration

by Valerie Rush

Pope John Paul II will be visiting four countries in Ibero-America—Venezuela, Guatemala, Nicaragua, and El Salvador—next February, and a huge brawl is already under way between forces allied to the Vatican's integration and development perspective for the continent, and those who would plunge Ibero-America into a maelstrom of ethnic and civil wars. This is more than a war of words.

In Nicaragua, 15 Catholic churches have been fire-bombed and otherwise attacked, since May of this year, and Cardinal Obando y Bravo has received numerous death threats.

In Venezuela, there is a live plot to topple the government of President Rafael Caldera before the pope's arrival, largely because of the Venezuelan President's adherence to the social doctrine of the church on economic policy matters. Caldera has been under constant siege for his "old-fashioned" resistance to the global dictates of the international banks, and for his dedication to the economic integration of the region. His May 1995 visit to the Vatican, where he and the pope saw eye to eye on these matters, triggered the current offensive to overthrow his government.

In addition to such economic issues, there is a second, philosophical and political side to the ongoing battle involving the Catholic Church in Ibero-America. The gnostic "theology of liberation" forces, represented by the likes of Zapatista commander Samuel Ruiz, bishop of San Cristóbal de las Casas, in Chiapas, Mexico, are out to shatter the institution of the church, and thus, one of the key obstacles to the international financial oligarchy's intended re-colonization of the Ibero-American continent under the rubric of "free trade."

'Forgive us our debts'

The failure of Ibero-America's political leaders to cry "Enough!" to the murderous dictates of the international banking elites has brought the continent to the brink of social and economic disintegration. One nation after another struggles to stave off bankruptcy by auctioning off its sovereign assets and digging itself deeper into debt. Among those few voices which have denounced this process is that of the Roman Catholic Church. For months, courageous church lead-

ers from across the continent have warned that the free trade, or "neo-liberal" economic system is driving populations into ever greater misery, a new form of enslavement which can only lead to violence and destruction.

Pope John Paul II has given his followers within the church a focus for intervention, as exemplified by his dramatic call during his just-concluded visit to the United States, for a "new ethic" in economic policy which can protect the divine spark of human creativity, and for a Jubilee for the Year 2000.

The Jubilee is an ancient Judeo-Christian practice of dedicating a special period of time to renewing one's relationship to God. During this time, generally a year in length, slaves are freed, debts are pardoned, and injustice and inequality are redressed. In his 1994 apostolic letter, "On the Threshold of the Third Millennium," John Paul II proposed to the church, and to the world, that the preparations for a Jubilee in the Year 2000 should include "a significant reduction, if not total forgiveness, of the international debt, which weighs heavily upon the future of so many nations."

During the 25th annual assembly of the Latin American Bishops Conference (CELAM), held last May in Mexico, this proposal was taken up. The final document issued by that assembly, entitled "Latin America: Rise and Walk!" declared: "We want to say out loud: We cannot remain indifferent to the signs of death everywhere: extreme poverty, growing unemployment, uncontained violence, and so many forms of corruption and impunity which sink millions of families in anguish and pain.

"The origin of these evils is, doubtless, in the heart of man, and in the unjust systems which erupt from sin. We denounce, as one of the main causes of such inequality . . . the reification of market forces and of the power of money, forgetting that the economy should be at the service of man, and not the reverse."

A victim of usury

The election of a new CELAM president at the assembly was a battle in itself, and the choice of Tegucigalpa Archbishop Oscar Rodríguez Maradiaga for the post guaranteed an approach to the economic and political crises consonant with

the pope's. Addressing a late-July meeting in Bogotá, Colombia, Monsignor Rodríguez Maradiaga directly called for forgiveness of the continent's foreign debt, which he called a "product of usury [which] commits offense against the very lives of millions of people." He specified that "uncontrolled interest rates are the principal cause of that debt," and offered the following as an example: "The amount of [Latin America's] loans was \$86 billion, but Latin America has paid the banks \$418 billion," and yet still owes another \$533 billion!

Rodríguez Maradiaga's arguments were seconded by clerics in numerous other countries. For example, in August of this year, the Argentine Catholic Church convoked a three-day seminar of priests in the austerity-ravaged province of Córdoba, to analyze the free-trade economic policies adopted by the Carlos Menem government. The concluding statement of the gathering denounced "the free-trade model as inevitably savage and inhumane because it prevents the majority of the population from earning their bread through the fruits of their labor."

Msgr. Italo Di Stefano, president of the pastoral commission of the Argentine Catholic Church, warned that free-trade policies were leading to the "progressive disintegration of the culture, of the family, and of our people." The assembly concluded that "the asphyxiation of the regional economies requires a rescheduling of the foreign debt."

Perhaps the most striking intervention to date has been a new document issued by CELAM in September of this year, which took direct aim at the free-trade economic model:

"In Latin America, globalization and [economic] opening have brought us a new dictator: the market. In our countries, we face a growing poverty because 20% of the rich nations possess more than 82% of the income, control more than 81% of the trade, and assume nearly 95% of the loans." This, says the CELAM document, presents us with the permanent threat of "the subversion of our nations by poverty."

The CELAM document asserts that if poverty is not addressed, "the spiral of violence will escalate. . . . We must stop posing as modern: Modernity and misery are a contradiction; modernity and marginalization are a contradiction; modernity and social discrimination are a contradiction. Our political institutions must adapt to social demands, and not merely to technocratic rationality. The States of Latin America and of the Caribbean are challenged to fulfill the expectations of our revolutions: to achieve economic development together with democracy and social justice."

And in its boldest language yet, CELAM insists: "We must recognize that today, more than ever, we must join forces, because if we don't fight together we run the risk of being hung separately."

The gnostic serpent

The pope's views find powerful enemies within the Catholic Church, from the gnostic "Theology of Liberation" cir-

cles. Their viewpoint is best summed up by a key ideologue of the "theo-lib" forces, Swiss fascist existentialist Hans Küng, who told the 15th Congress of Theology held recently in Madrid that the pope's "fundamental error" was "to identify himself with the truth. John Paul II is a product of Polish messianism from the last century. . . . The pope has always been anti-democratic; [he follows] the traditional Roman Catholic model, which is authoritarian and totalitarian."

The supposed "totalitarian" nature of the Vatican and of the State is also constantly attacked by Bishop Samuel Ruiz, commander of the narco-terrorist Zapatista National Liberation Army (EZLN) in Chiapas. Ruiz has been for years a leading spokesman for the creation of an "autochthonous indigenous church," which would employ the Indian populations of Ibero-America as a battering-ram against both the Catholic Church itself and, as can be seen in Chiapas, as a separatist insurgency against the nation-state. On both counts, Ruiz and his mentors are in the service of British intelligence services, and their geopolitical goals.

"Commander" Ruiz's role as the organizer of a narco-terrorist insurgency has been at the center of a fierce battle inside Mexico, with both the Catholic Church and the Mexican government split over how to deal with him. Repeated attempts by Vatican-allied forces to oust Ruiz from his bishopric in Chiapas have been thwarted, as much by his supporters within the government and the Catholic Church as by pro-terrorist non-governmental organizations such as Amnesty International and Americas Watch. Theology of Liberation networks in Ibero-America, the United States, and Europe have been especially active in campaigning for Ruiz to be granted the 1995 Nobel Peace Prize, which Ruiz bragged would serve as his "bullet-proof vest" against the Vatican and others. However, this was not to be. Ruiz was not awarded the Nobel Peace Prize, which will leave him less able to thwart Vatican interests.

In mid-August, the Vatican succeeded in "clipping the wings" of this terrorist bishop, by appointing Monsignor Raúl Vera López, from the anti-Theology of Liberation faction, as coadjutor bishop in San Cristóbal, with full intervention and succession rights. At the same time, Ruiz's right-hand man, Gonzalo Ituarte, was ordered to leave the Chiapas diocese and take up a new post in Spain.

However welcome such a move, it has not solved the problem, in Chiapas or elsewhere on the continent. The rampaging Landless Movement in Brazil, allegedly a response to the government's failure to enact a serious agrarian reform, is in fact closely tied to the powerful Theology of Liberation forces within that country's Catholic Church. And the bombing campaign against Catholic churches and schools in Nicaragua, as well as repeated death threats against Nicaraguan Cardinal Obando y Bravo, are believed to be linked to the pope's upcoming visit to that country in February.

Russian power struggle escalates to new phase

by Konstantin George

The power struggle in Russia has escalated in the wake of a mid-September assassination attempt against the secretary of the Security Council, Oleg Lobov. It has, as Lyndon LaRouche forecast in his "EIR Talks" interviews of Sept. 13 and Sept. 20, "come to bullets." Electioneering before the Dec. 17 State Duma (parliament) vote, and terror in the streets, are both reflections of an underlying power game.

Political and military figures such as Gen. Aleksandr Lebed, lead candidate of the "Congress of Russian Communities" party, are defining themselves as a sort of "national party," or "party for the interests of the State," as against the financial speculators and energy-raw materials barons of the Russian elite, grouped around Prime Minister Viktor Chernomyrdin, who are ideologically in line with British and International Monetary Fund (IMF) policies toward Russia. The "national party" tendency cuts across party lines, and one of the salient features of recent months has been the alignment—at first covert, but now increasingly visible—of key members of President Boris Yeltsin's entourage, with opposition moves against Chernomyrdin. When the candidate of Chernomyrdin's "Our Home Is Russia" party was trounced in local elections in Yekaterinburg in August (see *EIR*, Sept. 1, p. 27), it was widely rumored that Yeltsin's security forces had helped cut the floor from under "Our Home" in the President's former home city.

Lobov is one of those Executive branch figures, inclined to defend the interests of Russia and its remaining industrial might.

The latest "wetworks" incident in the power struggle was an Oct. 6 car-bombing in the Chechen capital of Grozny, which gravely wounded Gen. Anatoli Romanov, commander of Russian forces in Chechnya. As of Oct. 10, Romanov was in critical condition, in a coma in a Moscow hospital. The

real target of the attack was Russian Interior Minister Gen. Anatoli Kulikov, who has been spearheading an anti-corruption drive implicating prominent members of the Chernomyrdin government. The professionally executed attack blew up Kulikov's car. He escaped only because he had broken his schedule and ended his visit to Grozny a few hours earlier.

The occurrence of two terrorist attacks against such high-ranking persons within less than a month demonstrates the intensity of the power struggle, even if they were executed on Chechen territory, to make it appear that Chechens were to blame. What is the political context behind such incidents?

The 'war' over foreign takeovers

The "war" is over the cardinal issue of stopping foreign takeovers of strategic Russian assets through the rampant sell-off privatization schemes of the government. The new round of political warfare marks the end of a tense, phony truce among the top-level factions, which set in after the October 1993 storming of the Parliament in Moscow, an operation conducted by both the Yeltsin and Chernomyrdin forces.

With the October 1993 events, the "democratic" phase, such as it was, of the post-communist Russia power struggles came to an end. Since then, a transitional, semi-authoritarian regime has existed in Russia. The hallmark of the 1993-95 interregnum has been the co-existence of the increasingly nationalistic group around Yeltsin and the rival, energy- and raw materials-based grouping around Prime Minister Chernomyrdin. The policy of the Chernomyrdin group envisions Russia's future as based on the production and export of energy and raw materials, and accommodation to the IMF's conditionalities policies. This policy, which would doom Russia's existence as a Great Power, is bitterly resisted not

only by broad layers of the opposition (mainstream nationalists and patriots, as well as communists and radical chauvinists), but also by the "national party" in the current power structure, grouped around the Yeltsin entourage.

The groundwork is under way for what could be the next "coup" by the forces operating behind and through the figure of Yeltsin. The key indicator in this regard was an Oct. 5 Yeltsin decree removing the right to gather petition signatures and hold referenda as the means to reverse any Executive decision cancelling Duma and/or Presidential elections. The possibility of the Dec. 17 Duma elections never being held, or a dissolution of the Duma sometime thereafter, cannot be excluded.

Chernomyrdin group is under fire

Soon after the near miss on Lobov, forces tied to Yeltsin began an assault against figures tied to Chernomyrdin. The high-point to date in this assault occurred on Sept. 22 with the arrest of Pyotr Yanchev, director of the Balkar Trading Company, for illegalities in the sale of 9.43 million tons of crude oil, for a price of about \$2.5 billion. Chernomyrdin himself signed the export license granted to Balkar in April 1995. A hurried attempt by Chernomyrdin to meet with Yeltsin at his Sochi vacation spot on Sept. 23 was brusquely rejected.

Yeltsin did have time, shortly earlier, to hold lengthy talks with General Kulikov, whom he had appointed interior minister in July (and now, the near-miss victim of an assassination attempt), on past and pending corruption cases. These included, besides Yanchev, the arrest earlier this year of Valentina Solovyova, founder of Vlastilina, a pyramid-scheme financial company, modelled along the lines of the notorious MMM. Earlier in September, Solovyova had met with Kulikov, whom she informed that ministers and other leading figures of the Chernomyrdin cabinet were involved in the Vlastilina fraud/corruption case.

Spearheading the drive against the foreign-connected raw materials interest groups, are, besides Kulikov, two very close associates of Yeltsin: Gen. Mikhail Barsukov, head since July of the FSB, the KGB successor organization for domestic security, and Gen. Aleksandr Korzhakov, head of Presidential Security, with its 30,000-man Moscow garrison elite units. Yeltsin, while continuing to refuse to meet with Chernomyrdin, extended his Sochi "working vacation" till at least Oct. 5. Already by the end of September, rumors were sweeping Moscow that Yeltsin, upon his return and before mid-October, would make a major address on the Russian internal situation, which would signal a major reshuffle in the Russian government as well as significant accompanying policy changes.

Will Chernomyrdin be dumped?

As Yeltsin's Sochi vacation was approaching its end, the Moscow rumors that big changes are coming leaped onto



Prime Minister Viktor Chernomyrdin. Political figures allied to Chernomyrdin are coming under assault from the Yeltsin grouping, as rumors spread in Moscow that the prime minister may soon be replaced.

the front pages of leading Russian dailies. On Oct. 3, both *Izvestia* and *Nezavisimaya Gazeta* reported that Yeltsin may soon move to dump Prime Minister Chernomyrdin and replace him with Yuri Skokov, the former secretary of the Security Council. In the autumn of 1992, *Izvestia* recalled on Sept. 16, Skokov nearly edged out Chernomyrdin to become prime minister; among candidates on a list offered by Yeltsin, he received the most votes from deputies at the VII Congress of People's Deputies of Russia, but Yeltsin preferred Chernomyrdin at that time. Skokov broke with Yeltsin over the latter's amassing of power by decree, and left the Security Council in March 1993.

Today, Skokov heads the Russian Congress of Communities, whose other lead candidates for the Duma elections are the popular General Lebed and Sergei Glazyev, a leading economist and chairman of the Duma Economic Policy Committee. Glazyev is the only Russian economist to have drafted a program for the reconstruction of the "reform"-shattered Russian physical economy and infrastructure.

The weekly *Ogonyok*, a slick magazine catering to the Russian *nouveaux riches*, alleged that the scenario for Chernomyrdin's replacement by Skokov originated on a computer diskette leaked from Yeltsin's offices in the Kremlin in September.

Nezavisimaya Gazeta ran the headline: "Will Yeltsin Remove Chernomyrdin?" It said that as a result of discussions by Yeltsin in Sochi, it's possible that Skokov might consent to become prime minister, a process which could begin with

the Duma's vote of confidence regarding the government, which was scheduled for Oct. 10 or 11. The paper further speculates that, as part of a broad reshuffle with the fall of Chernomyrdin, Presidential economics adviser Aleksandr Livshits could replace Anatoli Chubais as a first deputy prime minister, and Glazyev could become the next economics minister.

Izvestia's coverage was similar, though with a different slant. It declared: "The possibility of the government resigning will threaten the future of President Yeltsin," a ridiculous assertion, because the only chance Yeltsin has for a political future, is to get rid of this British-asset government and its ruinous, treasonous policies. *Izvestia* added that if Yeltsin were to invite Skokov in as prime minister, nothing would change in the near future, except that it would have a "bad influence on the Presidential elections."

Sources in Moscow believe that the press coverage, especially in *Izvestia*, may be an attempt to preempt an early dumping of Chernomyrdin, or, to set up a situation where Skokov and Glazyev could be blamed for the nation's miserable state of affairs. Whatever Yeltsin does, the reality that Chernomyrdin and his crowd are in extremely deep trouble will grow in intensity. Yeltsin has been cited saying that the Chernomyrdin party will receive no more than 8% of the vote in December.

In the short-term, there is another important policy front where eruptions could occur. This is the "privatization" sell-off policies of the government. The next major wave of privatizations, including from among Russia's leading oil companies, such as Lukoil, has been set for late October and November. On Oct. 5, the same day as his anti-referenda decree, Yeltsin issued another decree, giving himself veto power over any State enterprise privatization. The decree stipulated that any privatization sell-off must first be presented to Yeltsin for approval, before it can proceed. This decree was not exactly to the liking of the Chernomyrdin camp.

Opening back channels to the U.S.

Not only leading Russian figures see the "handwriting on the wall" for the "comprador" groups around Chernomyrdin. As the potential for dramatic changes in policy orientation grow daily, as American statesman and economist Lyndon LaRouche has been emphasizing throughout the second half of this year, a new back channel has been established between elements of the U.S. strategic establishment and the Lebed-Skokov-Glazyev political bloc. Skokov, who commands the support of wide sections of the Russian military, the military-industrial complex, and industry, made two reported trips to the United States during September. The most recent trip was sponsored by Dmitri Simes of the Nixon Center in Washington. Skokov met with the State Department's Strobe Talbott, who operates as special plenipotentiary for President Clinton on Russian affairs, Senate Majority Leader Robert Dole (R-Kan.), Sen. John McCain (R-Ariz.), and Sen. Joseph Lieber-

man (D-Conn.). He also had a private session with 20 influential personalities at the New York Council on Foreign Relations, to discuss the sensitive question of NATO expansion.

In his one public appearance, on Sept. 22, Skokov spoke to the Carnegie Endowment for International Peace in Washington. He warned that the Russian population has been hit through the IMF "reforms" by an intolerable combination of physical economic breakdown and demographic catastrophe. "Our people have been put on the brink of starvation," he said. He reported that during the three and a half years of "reforms," Russia had suffered 1.5 million deaths above what would have been normal in previous years. Birth rates are collapsing, child mortality is rising, and the percentage of children born healthy decreases each year.

On the question of NATO expansion to the East, there are no "factions" to speak of in the Russian elite. Across the board, this NATO policy is emphatically opposed as constituting a future direct threat to Russia's security. The Russian government, for example, went on record in early September that Russia would respond to the Baltic States joining NATO with not only economic and political measures, but military ones as well, implying an invasion.

At the end of September, the daily *Komsomolskaya Pravda* leaked a Russian General Staff report containing "counter-proposals" to a threatened NATO extension. The document called for Russia to: strengthen its conventional and tactical nuclear forces in the North Caucasus and Leningrad Military Districts, and that tactical nuclear missiles be deployed in Belarus, the Russian enclave of Kaliningrad, and on warships of the Russian Baltic and Black Sea Fleets. The document further called for a new Russian-led military alliance among the members of the Community of Independent States, beginning with Belarus. Should the Baltic States join NATO, the General Staff demands the immediate moving of Russian military forces into Estonia, Latvia, and Lithuania—indicating that Russia is more than willing to risk a nuclear confrontation with NATO over the Baltic.

According to *Komsomolskaya Pravda*, this General Staff document has been "tentatively approved" by Defense Minister Pavel Grachov and First Deputy Defense Minister Andrei Kokoshin.

The General Staff document confirms once again the repeated warnings given by LaRouche that NATO expansion, especially under conditions of current western economic conditionality policies toward Russia, which have effected economic and social ruin, is a dangerous policy.

It is crucial that the United States exploit the opportunity provided by the late October Yeltsin-Clinton summit meeting, when Yeltsin comes to speak to the U.N. General Assembly in New York, to chart out new policies attuned to the national interests of the United States and Russia, beginning with the two superpowers acting in concert for the economic and social development of Russia and all the other sovereign nations of Eurasia.

Peace in slavery cannot be true peace

Msgr. Dr. Zelimir Puljic is the Bishop of Dubrovnik, Croatia. The questions were submitted in writing by Elke Fimmen on Sept. 12, and answered on Oct. 5. Translation from the Croatian was provided by Steven Corkovic.

EIR: How do you see the situation in Bosnia-Herzegovina after the NATO air strikes?

Monsignor Puljic: The situation in Bosnia-Herzegovina had been difficult before the air strikes, as it was after the air strikes. Of course, certain things changed after the air strikes, on the political scene as well as strategically. But, the changes did not occur only because NATO forces carried out air strikes against Serbian positions. These changes occurred, in the first place, because Croatian forces had liberated western Slavonia and the so-called Krajina. After the agreement between Croatia and Bosnia-Herzegovina in Split, territories held by Bosnian Serbs in Bosnia began to be liberated.

I would not want to belittle the role of the air strikes around Sarajevo carried out by NATO; in any case, that action came too late. If something like this had happened in 1991, when Vukovar was dying under Serbian Army aggression, hundreds of thousands of victims would have been spared in Croatia and in Bosnia-Herzegovina. If NATO had shown any kind of readiness and "audacity" to get involved in protecting the people and the culture, especially when Dubrovnik moaned under the siege and when Serbian and Montenegrin armies and paramilitary troops were destroying the cultural monuments, there would have been no destruction of these monuments, no "culture-cide." The political leadership of European countries failed completely at that time. They were clearly indicating, in two ways, that they do not wish to get involved in protecting the "weaker and endangered peoples":

- On a daily basis, leading European politicians declared that Europe would not intervene, i.e., would not disturb the Serbs in their genocide.

- The victims of Serbian aggression would not receive weapons from Europe to defend themselves. In this way, Europe grants the most comfortable conditions to those murderers of children and defilers of women.

If European governments had shown a little more courage in the very beginning of the aggression, in defending the

oppressed and expelled people, if they had wanted to arrest "the hand that kills"—and they had the capability—everything would have turned out differently. That is why one can justifiably say today that Europe is dying in Bosnia (in Banja Luka and Sarajevo), in the same way as yesterday it was dying in Croatia (in Dubrovnik and Vukovar). I am afraid that European governments, in exhibiting their coldness toward innocent victims of terror, as well as their tacit support of violence, chose the "law of the jungle," chose Darwin's survival of the strongest.

A few years back, European politicians fell for rumors (or maybe they themselves spread them) of "a strong Serbian Army," which is capable with its missiles of endangering peace in Europe. That was the reason for taking a "non-involvement" stance in the face of the war in Croatia and Bosnia-Herzegovina. Today European politicians are trying hard to spread the "second European truth": that peace can only be achieved through negotiations and there must not be "the victors and the vanquished."

Is this true peace, if one accepts the principle of the right of the stronger; if one equates the aggressor with the victim; if one recognizes the conquests of the aggressor and denies defense to the victim? Peace in slavery, cannot be true peace.



Dubrovnik before the war. If NATO had acted decisively when Dubrovnik first came under Serbian assault, says Monsignor Puljic, much of the suffering that has occurred since then could have been prevented.

Peace which is built on the right of the stronger, cannot be true peace. Peace of injustice, cannot be true peace. One has to fight for just peace, and this peace includes in it all the values: freedom, security, a dignified life, and human rights for every human being, every nation, and for the minorities of the nation. In the world of today, one talks a lot about peace and about human rights. Unfortunately, there is no peace in many parts of the world, and human rights have been trampled upon to such an extent, that the weak ones are left to the mercy of the strong ones without real protection.

EIR: What does the situation look like in Dubrovnik?

Monsignor Puljic: This summer again it was dangerous in Dubrovnik, because of Serbian mortars from eastern Hercegovina [in Bosnia-Hercegovina]. A large tract of forest around Dubrovnik has been burned down. There was material damage and human victims. Since the NATO forces' air strikes on certain Serbian positions around Sarajevo, mortar attacks on Dubrovnik have stopped. That just goes to confirm my argument, that the "hand that kills" could have and must have been arrested. I hope it were not too late to do it now.

EIR: Which steps would be necessary to ensure a unified Bosnia-Hercegovina in its internationally recognized borders?

Monsignor Puljic: As far as the territorial integrity of Bosnia-Hercegovina is concerned, the fundamental principles of human rights, peace, justice, of everything that European governments and parliaments have affirmed and signed with great ceremony in Helsinki (1975) and Paris (1990): There should be no case of signing one thing, saying another, and doing something else. With less hypocrisy in the speeches, actions, and behavior of European politicians, there will be more chances for Bosnia-Hercegovina to survive as a sovereign, undivided, and internationally recognized State. Its uncertainty and "division" is a reflection of the division of the European political spirit and lack of principles.

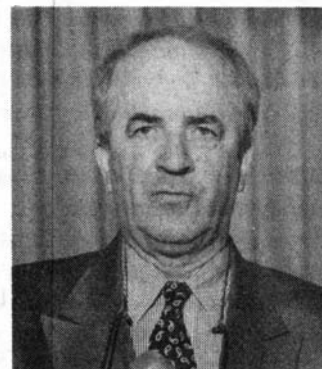
The very existence of Europe is in danger because it is divided. The Berlin Wall was a visible sign of its "disunity," a sign sticking out until recently as a "tombstone of Europe deceased." Its demolition, which came "suddenly," brought a confusion among the "weavers of human destiny" on the old continent. I am not discounting the possibility that the planners of Greater Serbia found this confusion a convenient moment to start their march of conquest on Slovenia, Croatia, and Bosnia and Hercegovina. It appears that certain forces find the reunification of Germany, the economically and politically strong Central Europe, as not in their best interest; the same goes for the creation of the "United Europe" from Portugal to the Urals. There is this conflict of interests, and the weakest and defenseless suffer because of it. Bosnia-Hercegovina is a classic example. That's why I am convinced that Bosnia and Hercegovina will survive if the idea of the creation of the "United Europe" survives.

Obituary: Safet Hidic

Bosnian leader fought for peace and justice

by Elke Fimmen

Parliamentarian Safet Hidic passed away in September, the victim of a heart attack. He died at age 62, leaving his wife and two daughters. Hidic represented the region around Bihac, which was besieged by Serbian Chetnik forces for over three years, for the ruling SDA party in the Parliament of the Republic and of



the Federation of the Republic of Bosnia-Hercegovina. He was also a member of the Constitutional Commission, and the Counsellor for Economic Questions at the embassy of his country in Croatia. He was among the first Bosnian parliamentarians to support the exoneration of Lyndon LaRouche.

Hidic visited the United States, together with his fellow parliamentarian Mrs. Razema Mehadzic-Cero (Banja Luka), on the invitation of the Schiller Institute, in July 1995, right after the horrible sellout of Srebrenica. He impressed on those with whom he met, the reality of the war in a very personal way. He made many of them, if not all, ashamed of the inaction of the "West," by telling them that he can look them straight in the eye, while they will have difficulty doing the same to him, if they do not act decisively. Even some "hard-nosed" politicians had tears in their eyes, when told the true stories of the suffering of the people of Bosnia-Hercegovina.

Only two weeks after his visit to the United States, the fight for the liberation of the Croatian Krajina, and with it, the Bosnian border city of Bihac, started, and was completed in a short time. Hidic was finally able to visit his people again, those whom he had represented during the whole time of troubles. He himself had participated in building up the defense of Bihac, together with his friend, the murdered foreign minister of Bosnia-Hercegovina, Dr. Irfan Ljubljankic. For Hidic, it was unthinkable that this city would ever surrender, and he was firmly convinced of the ultimate liberation of his country. Those who met him will grieve the death of a very courageous man, who, having seen a great deal of evil, did not lose his sense of humor or his belief in "the impossible": the victory of the Good.

Book Reviews

British author promotes cannibalism, murder, as good for 'ecology'

by Mark Burdman

Dark Nature

by Lyall Watson

Hodder & Stoughton, London, 1995

283 pages, hardbound, £16.99

I am seriously suggesting that headhunting, the practice of ritual killing, is not necessarily evil. If it serves to promote ecological equilibrium, population stability, and social cohesion—as it does in Asmat—it is well worth considering as a valid choice of lifestyle. Perhaps murder and even cannibalism are not bad in themselves. There are good arguments in their favor, as there are for abortion and the death penalty in our societies. Everything depends, as usual, on context.

—*Dark Nature*, p. 138

Lyall Watson's book could be classified either as an ecological *Mein Kampf*, or as a text submitted by a prospective speechwriter for Newt Gingrich—or both. *Dark Nature* uniquely combines a sensitive feel for justifying policies of mass extermination, with the kind of rambling psycho-babble that has, justifiably, made the U.S. Speaker of the House notorious.

The above quote is taken from a section in the book in which Watson lauds the Asmat tribe of the delta area of Irian in Indonesian New Guinea, which has perfected cannibalism into a ritualistic component of daily life. One has the temptation, on reading it, to simply close the book, and call the Homicide Squad. Alternatively, one might simply assume that self-described naturalist Watson produced such verbiage at a moment when he was feeling very hungry. Unfortunately, he can't be let off the hook so easily; there is a bigger conspiracy of interests involved. *Dark Nature* has been pub-

lished by one of Britain's "respectable" publishing houses, which has put out an aggressively worded promo, extolling Watson's genius. Worse, the chapter where the above quote appeared, was excerpted for one and a half pages by the City of London's leading mouthpiece, the *Financial Times*, on July 15, under the heading, "The Case for Cannibalism: Headhunting Can Be Seen as Good Ecology." Whether out of caution, or duplicity, the paper omitted the above quote.

Watson's book is a marker, for a trend now spreading in Europe. Cannibalism, infanticide, and related themes seem to be in vogue these days, in various of the European press and policy institutes and foundations. Recent conferences on these themes have been held in various German cities, sponsored and patronized by leading institutions. "Cannibalism and European Civilization" was the theme of one recently held in Bad Homburg, funded by the Reimers Foundation. It was covered, *in extenso*, in the daily *Süddeutsche Zeitung* on Sept. 15, under the heading, "Europe's Cannibalistic Order." On Sept. 18, the daily *Frankfurter Rundschau* devoted a full page to the presentation made by Hubert Markl, a zoologist from Konstanz, Germany, at a foundation in Frankfurt. Markl, like Watson, argues that during 99% of its existence, mankind has proven its capability to limit the size of its population, over a period of many ten-thousands of generations in which "hunting and gathering" was the mode of existence. Throughout this vast period, mankind demonstrated the "cultural development of methods for self-controlling habits of reproduction." Among such "methods," Markl cited "infanticide."

With Jonathan Swift's famous *A Modest Proposal* in mind, one might cherish the hope that this is all a grand satire, a parody, being cooked up by some witty souls, to attack the Malthusian lunatics of our time. It isn't. The revival of cannibalism and other forms of ritualized, or institutionalized murder, has become increasingly "thinkable," and commendable, in the minds of an oligarchy that has decided that the brute force imposition of a new Dark Age, is the only

“solution” it has, to maintaining power, as the entire financial system on which it has based its power, collapses.

As grotesque as it may sound, cannibalism is, after all, a neat solution to the rigged era of food shortages and zooming food prices. Are you hungry? Eat your neighbor! And, like the Asmat, walk around town with his skull around your neck.

Watson’s promotion of ecologism, hunter-and-gatherer societies in which only a few million people could be sustained on the planet, and related ideas, is one expression of the ideologies being created and spread by Prince Philip’s World Wide Fund for Nature (WWF) and its various offshoots around the world.

From Aristotle to Asmat . . .

Like Gingrich, Watson pours out observations on a wide array of themes, rambling incoherently as he discourses on the universe. We read about everything from the homosexual practices of “parasitical worms” and salamanders (although no mention of newts), to the comparative size of testicles of chimpanzees and human males (the chimpanzee’s is bigger, so he has more sex), to the rape practices of various birds, and on to psychedelic observations on painting, the “left” and “right” parts of the brain, and more.

As the Hodder and Stoughton promotional for him exults,



LaRouche Campaign Is On the Internet!

Lyndon LaRouche’s Democratic presidential primary campaign has established a World Wide Web site on the Internet. The “home page” brings you recent policy statements by the candidate as well as a brief biographical resumé.

TO REACH the LaRouche page on the Internet:

<http://www.clark.net/larouche/welcome.html>

TO REACH the campaign by electronic mail:

larouche@clark.net

Paid for by Committee to Reverse the Accelerating Global Economic and Strategic Crisis: A LaRouche Exploratory Committee.

his last claim to fame was a book entitled *Supernature*, “a watershed book on the occult sciences which took a reasoned scientific approach and a positive view on everything from paranormal, to astrology, to ESP.”

The ramblings in *Dark Nature* are woven into a conceptual design of sorts, to demonstrate that evil is “part of nature,” part of the “genetic order,” and must be seen as part of the “scheme of things,” more or less along the lines of the theories of the pagan-gnostic psychologist C.G. Jung, a figure whom Watson greatly admires. The substance of the argument, as per the endorsement of Asmat cannibalism, is that what must be determining in our judgment, is whether an action fits into the overall “ecological balance.” In essence, as Lyndon LaRouche stressed on being apprised of Watson’s advocacy of cannibalism when the *Financial Times* piece appeared, this is the argument of the 18th-century Dutch-British writer Bernard Mandeville, whose *Fable of the Bees* codified the idea of “private vices, public virtues”: Individual acts of “evil” add up to an overall “good.”

Watson is truly in the tradition of oligarchical philosophy, but, as he demonstrates, his roots go back much further than the 18th century. He claims that the inspiration for his so-called ideas comes from Aristotle. Aristotle’s *Nicomachean Ethics* is his bible: “The text shines with the sort of down-to-earth, outdoor common sense one would expect from a thoughtful naturalist. . . . What strikes me most forcibly is Aristotle’s feeling for ecology. . . . Aristotelean ethics is the ethics of ‘just enough.’ Neither too much, nor too little. Enough is enough, even of a good thing. Any more or less falls outside what he called the ‘golden mean,’ and fails to contribute to the whole good, the *totum bonum*. . . . Looked at in this way, good and evil are not a matter of taste or fashion, like or dislike. They are ideas rooted in our tissues. . . . Reading between his lines, it looks less like ‘survival of the fittest’ and far more like ‘the fitting of as many as possible to survive.’ . . . If ‘good’ can be defined as that which encourages the integrity of the whole, then ‘evil’ becomes anything which disturbs or disrupts such completeness. Anything unruly or over the top. Anything, in short, that is bad for the ecology.”

Aristotle, indeed, is the “mother” of all sorts of philosophical perversions in the western world. He was, himself, launched as an oligarchical project, to counter and eradicate the influence of Plato, in the world in and around Athens-centered classical Greece. It is no accident, that the late Lord Bertrand Russell, conceptual author of many of the leading programs for Malthusianism and genocide in this century, was, for years, head of the Aristotelian Society in Britain.

What is, clearly, “bad for the ecology,” are human beings, for Watson. He makes no bones (to use a perhaps unfortunate colloquialism, in this context) about the fact that he regards human beings as, fundamentally, intruders. Better, in his belief, that humans had remained, as they once were, hunters and gatherers. “Farming introduced a new fac-

tor into a society of happy-go-lucky foragers . . . separating us from the symmetries and satisfactions of the hunting-gathering way of life," he muses.

It is one small step, from Aristotle to Asmat: The Asmat "encourage acts which are good for the ecology, and discourage acts which are bad. . . . At a biological level, the difference between good and evil is relatively straightforward. It is not so much a matter of taste and fashion, as something deeply rooted in our tissues. Evil in nature, in short, is anything that is bad for the ecology. And it is by no means clear, that eating one another falls into that category." The Asmat, he exults, have "turned population dynamics into an intricate and strangely beautiful game. They eat each other, happily. . . . [Their practice of head-hunting] has nothing to do with war. It is the formal and ritual expression of a need to keep things in balance . . . a radical but realistic solution to the problem of overpopulation. Whatever you may feel about it taking place, you have to admit that it works. . . . This is not war so much as the necessary and carefully controlled adjustment of local equilibrium. . . . There is hope in this, but only if we follow the Asmat example, and learn how to bend, in favor of that which best allows equilibrium to be established. . . . Perhaps the Asmat really do know best."

. . . and on to Kissinger

Watson's argumentation is the logical conclusion of various forms of pseudo-science that have come to increasingly dominate our times. His self-professed specialty is what he calls "evolutionary biology," which a hodgepodge of genetics, anthropology, ethology, Darwinian evolutionism, Freudianism, and the "game theory" of John von Neumann and Oskar Morgenstern, all in one seemingly never-ending breath. Only the Unabomber seems to have been forgotten. But never one to be forgotten in such ill-begotten circles is Henry Kissinger, who receives positive mention for his belief that "power is a great aphrodisiac." In terms of the number of countries he destroyed, Kissinger would, certainly, have to be considered one of the more accomplished serial murderers of this century. Be on your guard, if you are invited by Kissinger for dinner!

Watson seems to have procured a "LaRouche enemies" list, of people whom he sees as his mentors and guides. For example, he waxes exultant, about the notion put forward by Oxford Darwinian/genetics kook Richard Dawkins, that belief in religion is tantamount to the passage of a virus from one person to the next. It was that very notion, that LaRouche singled out for his attack, in his "On the Subject of God" work (published in *Fidelio*, Spring 1993, pp. 17-48). (Perhaps fearful of a visit from the Homicide Squad, Dawkins himself has recently been telling interlocutors that he has nothing whatsoever to do with Watson, whom he regards as nuts. Indeed, no honor among thieves.)

One of Watson's positive citations, is the anthropological

works, in Africa, of the late E.E. Evans-Pritchard, whose son, Ambrose, is a key orchestrator of British operations in the United States to destroy the American Presidency.

'As old as ants and apes'

Dark Nature is "relevant," for yet another reason. As Watson ceaselessly points out, we live in a world where untold horrors and evils are committed, right before our eyes, from the genocide and butchery in Rwanda and former Yugoslavia, to serial murders and savage killings committed by youths as young as ten, and in which the world is increasingly moving, as he puts it, toward "chaos and political disintegration." It is not surprising, that there would be a sudden spate of books by "experts" trying to "explain" to us, why this is happening. Among these, are creatures like Watson, who feel compelled to prove that good and evil are just "in our nature," part of the "cosmic," or "genetic" order, to be explained in "evolutionary biological" terms.

Watson begins, explicitly, from the axiomatic premise from which evil proceeds: the denial that man is made in the image of God (*imago Dei*), and above the other creatures on this planet. This further establishes Watson as the "child of Aristotle." For him, as he repeats incessantly, man is "the naked ape." He did his basic training at the London Zoo, under Desmond Morris, author of the widely hyped book with that title. It is only a wonder that Watson was ever let out of his cage.

One of Watson's attacks on the idea of mankind being superior to the beasts, comes in the form of a protest against a statement made by a group of international scholars in Seville, Spain in 1986, who declared: "*It is scientifically incorrect* to say that we have inherited a tendency to make war from our animal ancestors; or that war or any other violent behavior is genetically programmed into our human nature; or that in the course of human evolution there has been a selection for aggressive behavior; or that humans have a 'violent brain'; or that war is caused by 'instinct' or any single motivation" (emphasis in original). To this, Watson responds: "War-waging and peacemaking are as old as ants and apes. There is no point in downplaying the reality of genetic inheritance, or trying to mask the extent of continuity between ourselves and other animals. . . ." Not surprisingly, Watson denounces the Augustinian Christian humanist concept of "just war" as irrelevant.

More generally, he opposes the philosophy of St. Augustine, by name. He dismisses this philosophy as the "standard Christian answer to the existence of evil in a universe designed and presided over by a good God."

To argue against the notion of *imago Dei*, and against the truth that mankind stands above the animal kingdom as the "crown of creation," is to axiomatically deny "the good," and to begin from the standpoint of evil. To put it another way: Asking Watson to discuss evil, is like asking the plague bacillus to give a dissertation on public health.

International Intelligence

Dalai Lama network runs 'ethnicity'-based groups

A correspondent of *EIR* in Europe has been told by a leading "ethnicity/indigenous" activist, that the key center of coordination of such movements internationally, is the Unrepresented Nations and Peoples Organization (UNPO) in The Hague, Netherlands. It comprises some 50 such "peoples" around the world, with tentacles out to many hundreds more. The "members list" includes the Chechen Republic Ichkeria, East Timor, East Turkestan, Iraqi Turkoman, Kurdistan (Iraq), Nagaland (India/Burma), Ogoni (Nigeria), Taiwan, Tibet, and others. The cited activist says the group refers to itself as "the alternative United Nations."

A puff piece for this outfit, which is sent out as a promotional by UNPO, appeared in *Time* magazine on Feb. 1, 1993, reporting on a conference of UNPO that had occurred that January. That article reported that the secretary general of UNPO is one Michael van Walt, "the son of Dutch diplomats, who had become a Washington lawyer and general counsel to the Dalai Lama." He had represented Tibet's case before the U.N. Human Rights Commission, and had been "besieged with requests for help from members of other nationalities."

UNPO itself was created on the basis of an initiative by Lodi Gyari, "foreign minister of the Tibetan exile government."

GIA officially claims all the Paris bombings

In a statement addressed to Reuters in Cairo, the French embassy in Algiers, and to *Al Hayat* in London, and signed by Armed Islamic Group (GIA) leader Djamel Zitouni, the GIA has, for the first time, officially claimed responsibility for all of the Paris bombings, the French media reported on Oct. 9. The GIA communiqué was published just one day after the Oct. 6 bombing at the Avenue d'Italie, which wounded 13 bystanders. The text accuses France of supporting the Algerian government and announces the continuation of the jihad against

the "very heart of France."

The Zitouni group, sometimes called "Eucalyptus group" because several of its members come from the Eucalyptus district in Algiers, and sometimes called the "Death Phalanges," is the most violent of the armed groups. They are suspected of having committed the majority of the attacks against French citizens in Algeria, including hijacking the Air France Airbus in December 1994. *EIR's* Oct. 13 *Special Report* included a profile of the GIA, which shows how it was organized out of lumpenized layers and ex-FIS members, by terrorists of the "afghansi" in Algeria, and has been infiltrated and manipulated by the hard-line, confrontationist wing of Algerian military security, the "Eradicators."

Top Burmese trafficker turns to amphetamines

Burmese drug trafficker Khun Sa is switching from heroin to production and distribution of amphetamines for sale on the Thai black market, narcotics police Lt. Gen. Somchai Milinthanrangun told the *Bangkok Post* Sept. 24. Somchai reported the arrest of one Thai chemist who had been paid 200,000 baht each time he traveled to teach Khun Sa's people how to produce amphetamines.

The switch follows intensified regional collaboration among Thailand, Malaysia, Burma, Laos, and China to crack down on heroin production, with strong pressure and assistance from the U.S. Office of Drug Policy in recent tours of the Golden Triangle area. Cambodia and Vietnam are expected to join these efforts following Drug Enforcement Administration-assisted drug suppression training. Somchai says amphetamines are easier to smuggle, and that arrests are occurring daily in central and northern Thailand.

Police Lt. Gen. Wirasak Minawanit reports that aside from Khun Sa's Shan Army, other Burmese minority groups, including the Haw Chinese and Red Wa, are also switching to amphetamine production and sales in Thailand. According to Wirasak, Taiwanese and Hongkong traffickers and chemists produce a concentrated form of the

drug on the outskirts of Bangkok and then hand this to Thai producers to make the amphetamines, which know-how the producers then sell to the Burmese. The result is the evolution of two forms of the drug: smokable and injectable.

Wirasak further reports that amphetamine use has spread from laborers and truck drivers to the general public.

In a related development, Cambodian Foreign Minister Ung Huot told Reuters wire service Oct. 5 that the Khmer Rouge is financing its guerrilla war against the Phnom Penh coalition government by smuggling heroin and marijuana into Thailand. Ung Huot told Reuters that the Khmer Rouge has opened a new route along the 512-mile Thai-Cambodian jungle border to traffic in opium from Burma.

Attack on Gligorov serves British ends

Macedonia's President Kiro Gligorov, who had praised Lyndon LaRouche's "Productive Triangle" proposal and suggested Macedonia join it in an interview with *EIR* in February 1992, was the victim of an attempted assassination in Skopje, the capital, on Oct. 3.

According to the Bosnian news agency TWRA, the President was seriously wounded, his driver was killed, and several citizens were also hurt when an old parked car exploded in the center of the city as the President's car was passing by. He had returned from Belgrade, Serbia on Oct. 2, where he had talks with Serbian President Slobodan Milosevic in an attempt to normalize relations, and announced that next month, the mutual recognition of Macedonia and the so-called Federal Republic of Yugoslavia (Serbia and Montenegro) will take place.

Mr. LaRouche, asked to comment on the crime in a radio interview on Oct. 4, said that the attempted assassination of any head of State or government in the Balkans implies a destabilization of the entire region, and is "part of a pattern which comes from London," which is reacting to Franco-American efforts "to bring the situation in the Balkans under control."

Thatcher Foundation probed for tax evasion?

In an item entitled, "Smoking out the Iron Lady," Francis Wheen reported in the Oct. 11 London *Guardian*, that the Philip Morris tobacco giant is bankrolling Lady Thatcher's 70th birthday extravaganza in Washington Oct. 23, and that this dinner has already netted some \$2 million for the Washington branch of the Thatcher Foundation.

The D.C. office's administrative director, Katherine Carraway, provided Wheen a brochure of the foundation's objectives in Europe, which include strengthening "the democracies in the East and the Soviet Union"; helping those in sub-Saharan Africa who "seek genuine plural democracy"; working in the Pacific Rim to "extend democracy"; and, in the Middle East, promoting "studies of the long-term problems and challenges facing the countries of the region."

Wheen reported that the brochure boasts that \$127,500 was given away in 1993, but neglects to add that the foundation's revenue, that year, was over \$1.3 million. "What happened to the rest of the loot?" he asks. Itemizing the stated figures for fundraising costs, staff salaries, travel expenses, and "administration," he notes that only a "mere 10% of the income" is spent on "educational" projects. Since the American Margaret Thatcher Foundation is registered as a "non-profit educational organization," contributions are tax-deductible, and "the Internal Revenue Service is now trying to discover" why so little was spent on "educational" projects.

Extremes gain greatly in Latvian elections

The moderate Latvian Way party, which in the last elections had 30% of the national vote and formed the backbone of the first freely elected government, dropped to 14.6%, German press were reporting on Oct. 3. The leftist Democratic Party Samnieks, which was founded this last spring, took 15.3% of the vote. The Socialists gained 5.6%, and

the pro-Russian Unity party, 7.2%.

The radical anti-Russian Fatherland and Freedom party gained 11.4% of the vote, and the newly founded radical anti-Russian For Latvia party gained 15.05%. The chairman of the latter party is Joachim Siegerist, an "ugly conservative" German with a provocative posture. This works to the benefit of Russian propaganda against Latvia and of the pro-Russian parties in this country which has a sizeable Russian minority.

Siegerist, who is a typical agent provocateur and may have, like others in this category, a British-based intelligence background, was also known as an operative against the LaRouche movement in Germany, during the 1980s. He was sentenced to 18 months in jail in Germany for financial fraud, and was expelled from the Latvian national parliament for misconduct.

Gelli oozes into Moscow, to present 'poems'

Licio Gelli, former grand master of the now "dissolved" P-2 secret masonic lodge in Italy, arrived in Moscow on Oct. 8, according to the Italian daily *La Repubblica*, to officially present a book of his poems. Gelli, who has been under house arrest, was the nominal chief of a secret masonic lodge discovered in 1981, which listed as members, hundreds of institutional and political leaders, including all heads of Italy's military, secret services, and police. Gelli in reality has acted on behalf of the Anglo-Dutch oligarchy, under British agents Henry Kissinger and Alexander Haig. The P-2 has played a role, under an "anti-communist" ideology, in destabilizing Italy from the early 1970s on, for instance in the kidnap-murder of Aldo Moro.

Observers insist that the P-2, although formally disbanded, has never ceased its activity. Many elements of Gelli's "Plan for Democratic Renewal," such as the destruction of traditional political parties, have been implemented in the Conservative Revolution that occurred in Italy after 1989. Gelli's presence in Moscow means that the P-2 network, which has massively infiltrated eastern Europe, is trying to influence the ongoing policy shift.

● **BRAZILIAN** President Cardoso has named one of his closest advisers, Francisco Grazziano, to head up the INCRA (National Colonization and Agrarian Reform Institute), in an effort to deal with rural violence and accelerate agrarian reform programs. Cardoso is said to be concerned about his government's human rights image, and publicity from land invasions provoked by the terrorist Landless Movement (MST) and alleged police massacres of its members.

● **AUSTRALIAN** diplomats accused a few months ago in federal Parliament by prominent Liberal (opposition) lawmaker Mr. Ken Alford, of running a pedophile network in the Department of Foreign Affairs and Trade, will soon be charged formally by the Australian Federal Police, reported the *Herald Sun* on Oct. 2. (See *EIR*, June 30, 1995.)

● **BRITISH** sources on Bosnia stink, the Vienna *Kurier* daily wrote on its front page Oct. 4 in an unusually frank comment on the *Sunday Times* black propaganda—based on statements by British U.N. experts—that the Sarajevo market place massacre was allegedly caused by the Bosnians themselves and not by the Serbs.

● **THE COMING** collapse of the capitalist economies and alternatives in the spirit of 1968 were discussed at a gathering of 80 German socialists and left-wing social democrats, many of them veterans of the former 1960s' SDS, at the Evangelical Academy in Loccum, Germany over the Sept. 30-Oct. 1 weekend.

● **HUGO CHÁVEZ**, the volatile would-be coupmaker in Venezuela, blustered in a full-page newspaper interview on Oct. 8, that a "right-wing" military coup is being planned, and that should it occur, he and his followers will take up arms. Colonel Chávez said the coup would either come from Andrés Caldera (the President's son) and allied generals, or from former President Carlos Andrés Pérez and his forces within the Venezuelan military.

Reviving the Classical ideal in Slovakia

by Elisabeth Hellenbroich

Only an hour's drive from the Slovakian capital Bratislava stands Dolna Krupa Castle, the former summer residence of the Brunswick family, which was influential in Ludwig van Beethoven's artistic efforts. There, on Sept. 20-22, something took place that will go down in the annals of the history of 20th-century music.

The first violinist of the legendary Amadeus Quartet, Prof. Norbert Brainin, had his first opportunity to hold master classes with two leading quartets, during which he "made visible" the fundamental principles of motivic thorough-composition (*Motivführung*) in Classical musical composition, especially in regard to the works of Ludwig van Beethoven. The three-day musical seminar, concluding with a concert given by Dr. Brainin and pianist Dr. Günther Ludwig in the Primatial Palace of Bratislava, was sponsored by the Schiller Institute, the Slovakian "Solupatricnost" Foundation, and the Slovakian Schiller Foundation for the Protection of Life and Human Rights. The inspiration for this musical seminar, however, as Schiller Foundation head Dr. Josef Miklosko emphasized in his greeting, came from Lyndon LaRouche, who one year earlier was the featured lecturer at a week-long student seminar with 150 young people from eastern and western Europe, who met in Smolenice, a town not far from Dolna Krupa. Miklosko said that it is LaRouche's hope that this project will develop into an institution of quartet master classes for young artists from East and West.

Anno Hellenbroich of the German Schiller Institute presented an overview of the purpose of the three-day musical seminar. Following the production of an initial documentary film of a master class held in 1993 by Norbert Brainin with

the German Henschel Quartet on the principle of motivic thorough-composition in Haydn and Mozart, the task now was to document this principle more extensively on film, using as examples Beethoven's String Quartet Op. 59, No. 2, and his late Quartet Op. 127 in E-flat major. This should provide an opportunity, especially for the young artists present, to come to grips with the crucial questions of the nature of a Classical work of art and its adequate interpretation—a kind of knowledge that we are in danger of losing altogether.

Beethoven scholar Dr. Ballova reported on the close connections between the Brunswick family and Beethoven (local legend has it, that Beethoven composed his "Moonlight" sonata in Dolna Krupa), and drew a compelling picture of Beethoven's influence on music-making in Slovakia. Such influences included Beethoven's close collaboration with Nikolas Zmeskall, and the important efforts of the Pressburg Liturgical Music Association in preparing a good reception for Beethoven's *Missa Solemnis*.

Making *Motivführung* visible

Professor Brainin then took the stage. "Actually, the reason why I am here, is to make *Motivführung* visible to you. This question has always been very close to my heart. For a long time I have been carrying it around inside me, and for a long time this idea found no echo with anyone else." The one person who did grasp the importance of the *Motivführung* of Haydn, Mozart, and Beethoven, Dr. Brainin continued, was Lyndon LaRouche. "That is what unites us and brought us together. . . . Lyndon has understood the importance of *Motivführung* in Haydn; Mozart understood it—but when we



Dr. Norbert Brainin (center) with the Auer Quartet from Hungary, during the music seminar in Dolna Krupa, Slovakia, Sept. 20-22. "The reason why I am here," he told the audience, "is to make *Motivführung* visible to you. This question has always been very close to my heart."

look at the output of present-day Haydn and Mozart scholars, we must conclude that they haven't the slightest understanding of the problem. Yes, they have written a lot about it, but they not are dealing with the question in an adequate way."

Motivführung, Brainin explained, is a watershed in the history of Classical composition. What is meant by this term, is that the work is oriented to *one single* idea, thereby lending unity to the composition as a whole. Haydn, in his Op. 20 "Sun" Quartets, had *Motivführung* preconsciously in mind; but this only first became fully conscious to him with his "Russian" Quartet Op. 33, No. 3. Mozart, who intensively studied Haydn's quartets, adopted this *Motivführung* method and developed it further. "Beethoven adopted the method from Mozart, and once said of himself: Before I knew this method [of *Motivführung*], I could not consider myself to be a fully developed composer." *Motivführung*, according to Brainin, "is a unique revolution. It has implications for science, poetry, political policy, and philosophy in general. Haydn, Mozart, and Beethoven comprehended it on the basis of their own inner creative knowledge. For, composers are indeed scientists—not scribes—and they are great philosophers."

Two works by Ludwig van Beethoven were the focus of the following master classes which, ending each evening with a concert, Brainin held with the leading Slovakian Moyzes Quartet (which has been together for 20 years), and

with the quite young, but extremely promising Hungarian Auer Quartet.

The master classes began with Beethoven's Op. 59, No. 2, impressively performed by the Moyzes Quartet. This is a product of the "middle" period of Beethoven's creative life, and, as Brainin remarked in an interview, for the first time reflects Beethoven's "conscious" work with the principles of *Motivführung* that he had adopted from Haydn and Mozart. At the same time, this work clearly points in the direction of Beethoven's late string quartets, all of which are built upon "a single foundation" and are connected to one another as a "motivic unity." In the Op. 59, No. 2, Brainin emphasized that everything can be derived from the very first measure—from the very first interval, a fourth. Whereas the second movement must be played correctly with an articulated *legato*, Brainin especially pointed to the third movement, with its "Russian theme," a theme which, as it were, met Beethoven's own idea half-way. Using passages from the Op. 59, No. 2, Brainin showed that *Motivführung* is derived from mutually related variants—"derivatives" of a single *Motivführung* idea that is heard in the initial measures and in the "Russian theme."

For the afternoon session, Brainin held a second master class, working with the Moyzes Quartet on Haydn's Op. 33, No. 3, and Schubert's "Death and the Maiden" Quartet (D minor, D. 810), and quite visibly demonstrated the prin-



Dr. Brainin (left) coaches the Istropolitan Trio of Slovak musicians (ages 15-17). What is meant by *Motivführung*, Brainin explained, "is that the work is oriented to one single idea, thereby lending unity to the composition as a whole." This is "a unique revolution. It has implications for science, poetry, political policy, and philosophy in general."

ciples of artistic interpretation. This is not simply a matter of playing nicely according to the rules; rather, one must, as he put it, be "free within certain bounds." One must play strictly in a certain sense, yet freely at the same time.

A young trio from the Bratislava College of Music, which in the evening performed works of the composers Suk and Martinu, played so impressively, that on the following day, Brainin held a master class with them, too.

On the second day, Brainin worked with the Auer Quartet on Beethoven's String Quartet Op. 127 in E-flat major, which, in the opening measures, marked *maestoso*, presents, as it were, the motivic exposition for the entire cycle of late quartets. Brainin, referring to the motivic kinship of the work's movements, let the Auer Quartet play the entire piece with little interruption, since the excellently educated young artists presented this exceedingly difficult piece in such an impressively artistic way.

To give unity to the course of thinking over the three days of seminars—the audience included guests from Slovakia, a leading musician from Austria, and guests of the Schiller Institute from Germany, France, and Italy—the renowned first violinist took out his beautiful Stradivarius and, using examples from the Op. 132, the Op. 130, and the "Grosse Fuge" Op. 133, delivered his own presentation of the principle of *Motivführung*, demonstrating practically all the instru-

mental voices on his own fiddle, and also singing in order to indicate crucial contrapuntal figures. "These compositions," Brainin said, "are all built on the same foundation, as a single house. If they had had separate foundations, the house would have been constructed illogically." Plunging into the Op. 132, Brainin showed how all motivic elements—i.e., the *Motivführung* of the entire work—are contained within the first 16 measures. He showed that, beginning with the first violin's line, which resolves upwards with a half-step, followed by a leap of a sixth (D-sharp–E–C–B), "derivative forms, and finally intervallic inversion of the motivic elements, are taken up in the working-through of the piece."

While the second theme was similarly worked through motivically, Brainin showed in the third movement, subtitled "A convalescent's holy song of praise to the God-head, in the Lydian mode," that this is transformed, in a contrapuntally altered form, into the key of D major—and so is subtitled "Feeling new strength." Beethoven is now working with the interval of the fifth. This is, as it were, "his poetic license to resort to inversions." In the *Andante con moto ma non troppo* ("Feeling new strength"), Beethoven wrote a *cantabile molto espressivo*, which is set contrapuntally only in the first violin; the movement ends with a *molto adagio*, played by all four voices and subtitled "With the most inwardly intense emo-

tion.” This is followed by the fourth movement, an *alla marcia assai vivace*, where it is particularly striking that the recitative played by the first violin contains echoes of the Ninth Symphony.

Brainin followed this up with a demonstration of the Op. 130. “You’ll notice where the similarities are,” Brainin said, and commented that the first movement, *adagio ma non troppo*, is often performed much too off-handedly. This is followed by the second movement *presto*, the third movement *adagio ma non troppo*, the fourth movement *danza tedesca*, and finally the fifth movement, the famous *Cavatina*. “Originally, the ‘Grosse Fuge’ was intended to be the final movement. But Beethoven made a separate Opus out of it,” Brainin explained. The *Cavatina*, Brainin said, has to be played as if “gripped with anguish” (*beklemmt*), and he demonstrated the bow technique required to execute this passage with a “flutey,” raspy tone quality. “The entire piece is delicately transparent.”

In conclusion, Brainin played sections of the “Grosse Fuge” Op. 133 on his Stradivarius, and, in order to give transparency to the monumental fugal work, he lent the appropriate weight to the critical passages by using his voice to clarify the underlying motivic elements. “Although its key-signature is B-flat, the ‘Grosse Fuge’ starts out in F, and then Beethoven modulates it downward to B-flat.” On every note, Brainin showed, there is a *sforzato*. He expressed his regret that the subsequent culminations of fugal development could not be represented on a single instrument, but were really the task of an entire quartet.

Schiller’s worldview

On the afternoon of the third day, Helga Zepp-LaRouche, president of the Schiller Institute in Germany, and Slovakian Schiller Foundation head Dr. Miklosko presented the work of the international Schiller institutes. Friedrich Schiller, in his “Aesthetic Letters,” stated that improvement in the political realm is only possible through the ennoblement of the individual human being. For Schiller, that meant that the person must be made into an aesthetic human being—which is especially important today, given the brutalization of our society. “There were two reasons for our organizing this music program right here in Dolna Krupa, a wonderful place, also in the spirit of Beethoven,” Mrs. Zepp-LaRouche said. “The first is the question of *Motivführung* as such. The second is the musical tradition of Slovakia, which especially distinguishes this country. This tradition has to be invigorated anew. The ‘Vienna Violin School’ originated not far from here, proceeding from Joseph Böhm, the friend of Beethoven, who developed a quite extraordinary violin technique. Norbert Brainin is one of the leading masters of this technique, and we wanted to contribute to communicating this method to young artists.”

The high-point of the seminar was a concert given by

Dolna Krupa: a historic site

Dolna Krupa Castle, surrounded by a lovely English-style park, is located outside the Slovakian city of Trnava, in the little town of the same name.

Back in the 17th century, the castle was owned by the Brunswick family; its special significance as one of the leading noble residences extended to Beethoven’s lifetime, through the efforts of its owner during those years, Joseph von Brunswick. He laid the foundation of a significant collection of paintings and an extensive library, had a little theater built, and had the walls of the Great Hall painted by an Italian artist with frescoes, which still exist today.

Joseph was the uncle of three friends of Beethoven—the siblings Franz, Therese, and Josephine von Brunswick—and also the uncle of Giulietta Guicciardi, to whom Beethoven dedicated his “Moonlight” Sonata. The names of Josephine, Theresa, and Giulietta come up, whenever the question of Beethoven’s “immortal beloved” is investigated.

Joseph von Brunswick’s nieces and nephews often spent their summers at Dolna Krupa Castle, and it has been presumed by many scholars that Beethoven also visited there. If he really did, then it is possible that he worked on his “Moonlight” Sonata there. While there may be no definitive proof of this, still many Slovaks maintain, with a wink, that there is also no proof that he did *not* visit there.

The fact is, that Beethoven was very much esteemed throughout the region, and many of his compositions were performed in Bratislava very soon after their completion.

Dolna Krupa Castle is today a conference center, particularly for musicians. In a small neighboring building, a very impressive Beethoven Memorial has been set up. As soon as the financing becomes available, a beautiful exhibition catalogue is scheduled to be printed.—*Ortrun Cramer*

Norbert Brainin together with pianist Günther Ludwig of the Cologne Music Conservatory, at the Primatial Palace of Bratislava, to more than 260 guests. The program consisted of works by Mozart, Brahms, and Beethoven. In their performance, the two artists succeeded in making the ideas of these three great composers transparent to the listeners’ minds, serving up the music with the greatest and “most inwardly intense emotion.”

Why we need a cultural renaissance

by Helga Zepp-LaRouche

Helga Zepp-LaRouche is the president of the Schiller Institute in Germany and chairwoman of the international advisory board of the Schiller Institutes around the world. She spoke at the music seminar at Dolna Krupa in Slovakia on Sept. 22. The speech was delivered in German and has been translated by EIR.

First of all, for all of you here who do not yet know the Schiller Institute, I would like to describe the goals of the Schiller Institute and to report to you a little bit about the ideas behind it.

Perhaps the most important reason for founding the Schiller Institute in 1984 in the United States and the Federal Republic of Germany, was the miserable state of affairs in foreign policy. Nations do not really relate to each other on a truly positive basis: Foreign policy consists, for the most part, in subversion; each asserts its own "interests," in the worst sense.

The Schiller Institute wants to bring about a completely different order among States, a collaboration of nations in the sense of an understanding among the community of mankind. Even back then, the fundamental idea of the LaRouche movement was that we require a just, new world economic order. The greatest task of the 20th century consists in putting an end to that injustice which cries out to heaven against the impoverishment and the horrible conditions under which the great majority of humankind lives.

That applies especially to the so-called Third World.

The goal was a new, just world economic order based on natural law. Nicolaus of Cusa, the great cardinal of the 15th century and the father of modern natural science, formulated the idea, that peace in the macrocosm were only possible if all of the microcosms develop themselves. That means that a peaceful order among mankind may never be based upon a subsidiary order, on a rotten compromise, nor on a simple community of interests, but, to the contrary, the complete development of all of the potentials of the microcosms must be guaranteed, in order for concordance to reign in the macrocosm. All nations of this planet must be able to develop to their maximally highest degree in order for there to be peace.

The very same conception is contained within Pope Paul IV's encyclical *Populorum Progressio*, "On the Progress of Peoples." Peace is only possible, provided all are able to progress; that emphatically includes the so-called Third World.

Just as peace can only prevail in a family if every family member relates to the best side of each of the other family members, so every nation must take its orientation toward each other nation from the best achievement, the best cultural contribution, the best scientific advance, that this nation has brought forth. Only in that way is peace possible.

Such an international order based upon community of mankind will be the future form in which nations live together, the only form conforming to the dignity of man, *if* mankind overcomes its "childhood disease," i.e., the oligarchical control that still exists today.

Economic development

In order to carry out these ideas, we worked out concrete development programs. Among them was an industrialization program for Africa, which provided for the development of infrastructure, construction of port facilities, and means of transport, such as highways, railroads, and communications. Infrastructure is the precondition for the development of the agriculture and industry of the African continent.

Later we developed programs for the economic integration of Ibero-America. With Indira Gandhi, we worked out a 40-year development program for India.

After this came a 50-year development program for the Pacific Ocean basin, that region of the world where the greatest portion of mankind lives, and where, as a consequence, the greatest development must therefore take place. These are necessary steps into the future.

After the 1989 opening of the borders between eastern and western Europe, Lyndon LaRouche developed a vision for the economic integration of western Europe, eastern Europe, the States of the former Soviet Union (Russia, Ukraine, etc.), China, Southeast Asia, and South Asia. We named it "The Development of the South Asian Land-Bridge," a task which will take a century to complete.

We not only elaborated these programs, but we also organized political support for them, convened conferences, and widely disseminated these ideas. In most countries of the world there are political forces which consider the program proposed by us for a global economic reconstruction, a just, new world economic order, to be a real alternative. To the extent that the economic crisis, and above all the financial crisis—the dollar crisis, the peso crisis, the Japanese banking crisis—penetrates the awareness of the population, and it becomes clearly understood, that this system is coming to an



Helga Zepp-LaRouche: Since the formation of the Schiller Institute in 1984, "we knew that economic reform alone would not suffice, but that it must be combined with a cultural renaissance."

end, then the alternative we have proposed, will be taken seriously.

Schiller's image of the artist

Right from the beginning, we knew that economic reform alone would not suffice, but that it must be combined with a cultural renaissance.

Friedrich Schiller, after whom we named our institute, realized the same thing when the French Revolution degenerated into the Jacobin Terror. Like Wilhelm von Humboldt, Schiller was convinced, that the improvement of the political state of affairs would only be possible through the ennoblement of the individual. The realm which rendered this ennobling of man possible, was that of art. Schiller, therefore, placed enormously high demands upon the artists. He said, that an artist should not attempt to move the audience until he has ennobled himself to the ideal of man. He must deal with subjects which are universally true, nothing which is arbitrary, extraneous, or meaningless. Only then can he have a calculable effect upon the public, and an artist who has no such knowable effect, should not call himself an artist; he can only be either a clown or a harebrained fool.

In Schiller's *Letters on the Aesthetical Education of Man*, he depicted the ideal of the aesthetical human being. By this he means a human being, in whom the full complement of potential capabilities with which he is endowed, is evenly and wholly developed. Schiller's and Humboldt's ideal was

the proliferation of a more beautiful and a gentler humanity.

The revolution of the Renaissance

If we consider the brutalization of society today, then precisely this approach is tremendously important.

Schiller's goal of educating the human character to become that "beautiful soul" for whom he wrote poetry and drama, is also our goal. Wilhelm von Humboldt cast this wonderful ideal of Schiller's into his model educational curriculum, so that it would be made accessible to the entire population. Humboldt demanded a universal education for every child. Every pupil had to relive the progress of the culture of the western nations in concentrated form and to completely re-experience in his own mind the great discoveries in science and art. In fact, the same idea also was championed earlier by Nicolaus of Cusa.

The 14th century was a time of social breakdown: superstition, witch burnings, the Black Death. It was a truly Dark Age. How is it that mankind was able to succeed in getting out of this hideous period, to arrive at the wonderful blossoming of the Renaissance within only one century? That is very important for the present day, because we are in a similar situation, we find ourselves in a new Dark Age.

That the Italian Renaissance was possible, was due to the Teaching Orders, and, above all, to the completely essential contributions made by the Brothers of the Common Life and by the Augustinians and the Franciscans. The Teaching

Orders took in children, above all boys from poor families and orphans, and taught them, by copying the manuscripts of original source texts, to relive the great ideas and discoveries of mankind.

Instead of rote learning of prefabricated answers out of textbooks, the commonplace practice nowadays, these children re-experienced the great discoveries of Plato and others. Thus the portion of educated people in the population increased, and this, in turn, made the industrial revolution possible, which led to the doubling of the general standard of living in France, for example, during the reign of King Louis XI.

That was a momentous turning point in history. Prior to the Renaissance, 95% of the population lived in servitude or slavery and never had access to education of any sort. The Renaissance broke through that.

The Italian Renaissance oriented itself quite consciously to Christianity, but also to the Greek Classical period, just as German Classicism later would similarly orient itself to the Greek Classical period and the Renaissance.

For these reasons, we believe that the way out of the present crisis lies in the study of great music and great art by the most widespread public possible.

‘Motivführung’

I would like to mention why we are holding this seminar here, and why we have chosen *Motivführung* [motivic thorough-composition] as the central theme. The concept of *Motivführung* touches upon the essence of human creativity. I would even go so far as to say, that anyone who does not think that way, does not think, in the fullest sense, humanly.

In the method of composition, especially as it was developed by Mozart and Beethoven, the musical and poetical idea is placed at the beginning. This idea is developed and brought to a necessary conclusion. Here the very same principle prevails as with Plato’s *Parmenides* dialogue on the One and the Many. In composition, the process as a whole is the One which holds the Many together. The composer and the performing artist must always have this unity in mind, and formulate the individual parts as proceeding from it. This conception of the poetical or musical idea, of the elaboration and the conclusion, is the fundamental principle of Classical composition. The Romantics and the Moderns have thrown this overboard; with them, it doesn’t make any difference at all when the piece comes to an end: Whether or not someone blithely continues to play a half-hour longer, or not, no one would notice any difference.

This rigorous criterion of Classical composition is fundamentally one of the most important ideas there is, far beyond the field of music.

We are attempting to introduce these ideas of Classical thought also to an audience, which normally has no relationship to them at all. In Europe many say: “But there *are* concerts, there *is* Classical music.” But, if one considers the

An intimate serenade by violin and piano

The conclusion of the master class at Dolna Krupa, so rich in high points, was an evening of sonatas which Norbert Brainin gave together with his longstanding pianist partner, Günter Ludwig. This took place on Sept. 23 in the jam-packed recital hall of the Primatial Palace in the Slovakian capital of Bratislava. This city, the old Hungarian coronation city of Pressburg, has always enjoyed an extraordinarily rich cultural life, which is evidenced among other things by the fact that all the celebrated artists of Vienna gave concerts here. It is known that Haydn gave concerts in the recital room of this palace, which today serves as the official residence of Slovakian President Kovac. Mozart and Beethoven also enjoyed giving concerts in the city.

Thus, it was only natural, that crowning the master class on the principle of *Motivführung* in Slovakia (only a stone’s throw from Haydn’s hometown of Rohrau and not far from Vienna), there should have been a concert where works by Mozart, Brahms, and Beethoven were played. And it is precisely such works, in which this compositional technique can be clearly shown. First to be heard was the Sonata for Piano and Violin in E-flat major (K. 481) by Wolfgang Amadeus Mozart, which he completed in December 1785, hence after he had completed both his Bach studies and his study of the *Motivführung* in Haydn’s

situation on a world scale and reflects upon how many human beings worldwide really have access to Classical art, then you will realize that it is only a minute fraction.

In the U.S.A., we investigated the work of Antonin Dvořák, who made it possible to appreciate the true foundations of the American Spiritual, the singing that came out of American slavery and the freeing of the slaves. He demonstrated, that there are musical principles in the Spiritual very similar to those of Classical music. By then composing a Classical Lied out of the music material to be found in the Spiritual, he deepened this unity to an ever greater degree.

In America, we have founded a musical “Conservatory Movement,” which aims at building a new conservatory of music, because there are many black singers, and also instrumentalists, from the civil rights movement, who studied Classical Lied or opera, but have never had the chance to earn their livelihood from this. There is no audience and no one who makes it possible for them to perform. We organize

Op. 33 string quartets, and had also already demonstrated this enormous intellectual breakthrough by putting it into practice in his compositional technique, as shown by his six "Haydn Quartets" written between the end of 1782 and the beginning of 1785, as well as, especially, his C minor Fantasia for piano, K. 475. The Sonata K. 481 performed by Brainin and Ludwig thus stands at the very beginning of Mozart's late works, although at this point in time he had not yet had his 26th birthday. That Brainin and Ludwig understand the compositional technique of *Motivführung* through and through, and can also make the conceptual closure of the work thus achieved transparent musically and intellectually, they showed this evening in an exemplary fashion.

With as much simplicity as genius, Mozart joined the three movements *Molto allegro*, *Adagio*, and the concluding *Allegretto* (a movement of variations on a folksong-like dance theme), into a unified whole, whereby the constantly varied use of the interval pairs thirds/sixths and fourths/fifths as well as the equally varied dotted rhythm are the major driving forces of the developmental process which embraces the three movements. Brainin and Ludwig made their instruments sing, but at the same time did not forget to bring out dynamically Mozart's so-typical "edges and corners."

Simultaneously powerful and singable, then, was the Violin Sonata No. 2 in A major, Op. 100, by Johannes Brahms, of around a century later, in which the composer also made abundant use of folksong material combined with the *Motivführung* method. In this sonata Brahms especially used the interval pairs of fourths/fifths and thirds/sixths, and in the second movement he adds the

seconds/sevenths pair, both in ascending and descending passages. The ensemble playing of the two artists was perfect, and the applause showed that such a "spiritual" interpretation comes across to the audience.

That was especially true for the last number in the program, the Sonata for Piano and Violin in G major Op. 96 from the year 1812, which stands at the beginning of Beethoven's late works. With the most minimal material (trills, fourths/fifths, and thirds/sixths) which obviously derives from the Viennese "street ballad" theme of the last movement, Beethoven gives this work, through the full elaboration of possibilities of variations, a great internal completeness. The powerful closing example proved: Interpretation and concept had "arrived." As an encore the two artists played the *Adagio* from Brahms's Violin Sonata in D minor, Op. 108, which so "got under the skin" of some listeners that they furtively had to wipe a tear from their eyes.

The musical ideas and interpretation were clearly in the foreground in this recital, yet beyond that, the concert was a cultural-political demonstration of the first order. To this contributed not only the choice of setting and the many listeners (the recital hall of the Primatial Palace has a capacity of 200, but at least 250 music lovers crowded into the room), but also the composition of the audience. The most important musicians of Slovakia were in attendance; numerous university teachers also brought their students along, who naturally did not want to miss this unique concert. The concert was an extraordinary social event. The audience seemed to sense that, and said goodbye to the two artists after their performance with an ovation that continued for a long time.—*Hartmut Cramer*

concerts, but, with the help of these artists, we also go into the ghettos and teach children's choruses in *bel canto* singing. These are children who, otherwise, would wind up involved in street-gangs, violent crime, and murder and slaughter, and who have never come into contact with Classical art.

When these children notice, after a few lessons in *bel canto* method, that they are capable of producing beautiful tones with a certain training of their voices, it is often the crucial experience for them, which transforms their entire lives, because suddenly they experience their own creativity. The effect upon the parents is tremendous, for naturally they are proud that their children have completely changed opportunities. It is very exacting work, also risky, but also very beautiful work. It is borne out of the spirit of the civil rights movement, but it certainly documents anew the universality of mankind.

There were two reasons for our organizing this music program right here in Dolna Krupa, a wonderful place, also

in the spirit of Beethoven. The first is the question of *Motivführung* as such. The second is the musical tradition of Slovakia, which especially distinguishes this country. This tradition has to be invigorated anew. The "Vienna Violin School" originated not far from here, proceeding from Joseph Böhm, the friend of Beethoven, who developed a quite extraordinary violin technique. Norbert Brainin is one of the leading masters of this technique, and we wanted to contribute to communicating this method to young artists. That is also why we intend to make this form of the master classes into an institution. If these efforts are expanded and enlarged, then soon young artists from all over the world should be able to come here to take part in this treasure.

Since we think that Classical music is not only important for the development of the character, the spirit, the personality, but that it also represents the most beautiful recreation, we are very happy today, and we hope that these efforts will also be of use to Slovakia.

LaRouche warns of crash, scores DOJ at Idaho debate

by Mel Klenetsky

Presidential candidate Lyndon H. LaRouche warned about an impending global economic collapse and scored the Department of Justice's (DOJ) permanent bureaucracy for judicial abuse, political targeting, and overall malfeasance in a CityVote candidates debate in Moscow, Idaho on Sept. 29.

LaRouche, squaring off against Republican Tom Shellenberg and John Hagelin of the Natural Law Party, in the first Presidential debate of the 1995-96 campaign season, startled the small, but attentive audience of 30-plus students, businessmen, and elected officials, when he named Mark Richard and Jack Keeney, members of the DOJ permanent bureaucracy, as responsible for conducting a witchhunt against innocent citizens.

"The problem is not corruption," LaRouche said, "that is not the issue. The problem is with the civil service bureaucracy, for example, the Department of Justice death squads in the Criminal Division of the DOJ—people like Mark Richard and Jack Keeney. They are the ones who ran the Waco incident, and frameup of political leaders. So when our elected officials go to Washington, D.C., they are terrified. We have leadership that understands much of this, but they are frightened."

Moscow, Idaho is not far from Ruby Ridge, Idaho where the shootout by federal authorities at the Randy Weaver farm left Weaver's unarmed wife and son dead. LaRouche stressed that the Ruby Ridge case was not an isolated incident but part of a pattern of wrongdoing on the part of a politically corrupt permanent bureaucracy within the Department of Justice.

LaRouche demonstrated this pattern with several crucial examples, including how the Richard and Keeney crowd participated in judicial witchhunts against African-American elected officials, a policy nicknamed "*Frühmenschen*" ("early man") in the FBI; the persecution evident in the Demjanjuk

and Waldheim cases; and his own situation, where he was the target of a massive frameup by this same corrupt element in the DOJ. LaRouche said that he fears that this nation will not survive, unless "the political death squad" in the Justice Department's Criminal Division that frames up politicians who scare the establishment is cleaned out.

On Aug. 31 and Sept. 1, an independent tribunal meeting near Washington, D.C., headed by former Congressman Jim Mann (D-S.C.), a former member of the House Judiciary Committee, went beyond the Senate and House hearings on Waco and Ruby Ridge and reached similar conclusions to LaRouche, after reviewing his case, along with the cases of harassment of African-American elected officials, and the Waldheim and Demjanjuk cases (see *EIR*, Oct. 6).

The Moscow, Idaho debate was described by the *Moscow-Pullman Daily News* in a front-page article, entitled "Moscow Opens National CityVote Process," as a "three firsts" Presidential debate; the first Presidential debate for the 1995 race, the first debate of CityVote, and the first Presidential debate ever for the city. The intrigued audience listened for more than three hours, as the candidates were given ample time, unlike the sound-byte commercials and staged debates, televised and otherwise, to develop their arguments. CNN and PBS both taped the debate.

The financial crisis

LaRouche warnings of an impending financial collapse caught everyone's attention. LaRouche, in his opening remarks, said that the nation and the world are faced with the onset of the worst financial crisis of the 20th century, driven by a speculative bubble built up over two decades through means such as financial "derivatives."

"The system is bankrupt," LaRouche said, "and what

governments do or don't do about this is the most important issue facing the world today." He warned, "Bank deposits will be wiped out, jobs will be wiped out—this and more will face us unless the existing financial system is put through orderly bankruptcy reorganization." The government, he said, is the only agency that can protect the population in this crisis.

LaRouche's opponents were neither as forceful nor as detailed as LaRouche, in offering solutions to the series of crises that has befuddled our nation. Tom Shellenburg, a self-employed accountant and author of a book called *Balance the Budget Now and How: The Silver Lining*, indicated in his opening statements and throughout, that his obsession was to balance the budget, through massive cuts in government spending. The "deficit-hawk" Republican from Boulder, Colorado never wavered from this theme.

Natural Law Party candidate John Hagelin advocated a return to what he called "natural law" as the solution to the world's problems. However, Hagelin's definition of natural law bore no resemblance to the concept as defined by the western philosophical-theological tradition. What Hagelin, an advocate of the Transcendental Meditation cult, meant by "natural law," he said, was the use of "natural" foods, "natural" medicine, and a laundry list of New Age nostrums. To deal with crime, Hagelin called for "anxiety reduction counseling."

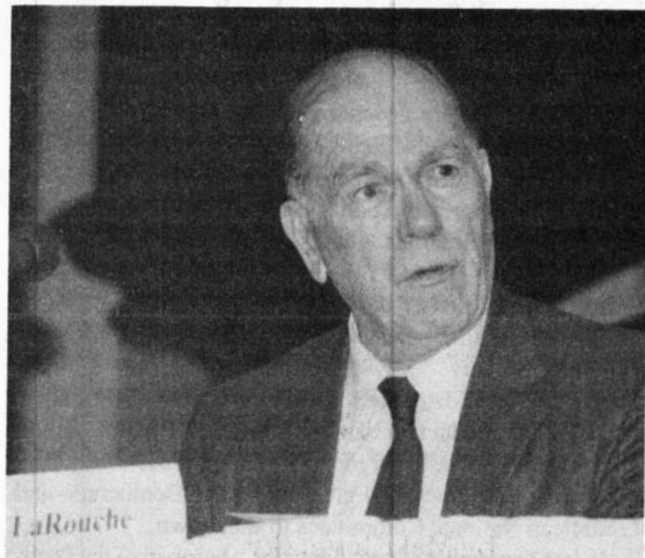
Physical economist LaRouche, in contrast, laid out a detailed plan for dealing with the oncoming global financial blowout. "We will rebuild the economy with this program better than that carried out by Franklin Roosevelt. The government must have the courage at the top and support from the Congress and the people."

The vehicle for doing this, according to LaRouche, would be the reestablishment of a national bank, as defined by the U.S. Constitution, which would occur by " 'federalizing' the Federal Reserve." LaRouche explained that loans, similar to war bonds, would be issued at 1% to 2%, for approved projects, to states, localities, and local banks. "We would, in this way, get projects going, which would create 6 million new jobs in the productive sector."

While Shellenberg responded by calling for spending cuts, LaRouche called for employing idle labor to increase the physical market basket of consumption, which has collapsed since the 1967-70 period. "Production and income in physical terms," LaRouche said, "is one-half that of 25 years ago. As a result our tax revenue base has collapsed. Cutting the budget is no solution."

Education, health, and entitlements

LaRouche continued to develop these themes of rebuilding the economy by going back to the scientific, technological, and industrial policies of the 1960s that preceded the post-industrial policies that set in after the assassination of President Kennedy. LaRouche emphasized that restoring



Lyndon LaRouche at the Sept. 29 CityVote debate of Presidential candidates in Moscow, Idaho.

Classical education, health care, and science are essential ingredients of representative government.

On education, LaRouche called for a broad cultural Renaissance strategy that would revive the principles of Classical education. LaRouche insisted that the purpose of education is not merely to create a labor force that produces, but to educate our children for citizenship.

LaRouche attacked the budget cutters, exemplified by Newt Gingrich and his band, for destroying what remains of the U.S. educational system. "The problem we have today is that these areas are not 'cost effective,' thus they are dropped when the budget is tight. The enemy of education is Newt Gingrich and the Contract with America," LaRouche charged. "Their policy will return 95% of the population to uneducated serfdom. This is dangerous."

On entitlements LaRouche was emphatic: Those who promote cuts as a solution and say every aspect of the budget must be cut, also say that Medicare, Medicaid, and Social Security must be cut. LaRouche said, "Let them then evaluate this from the standpoint of the insurance actuary in the effect of these cuts on the population. The question to ask is, what will be the measurable increase of mortality rates from these policies? There will be increased deaths from hypothermia, as the elderly can no longer afford to pay the heating bill. There will be increased deaths from prostate cancer, as tests for it are eliminated."

The purpose, in fact, LaRouche argued, is to kill Americans with the budget axe. "We cannot do this, morally," he said. "This is a 'useless eaters' policy for the elderly and those on social security. The United States will not accept this, and those who are attempting to get us to do so will lose."

"In the 1960s," LaRouche said, "when these entitlements

were enacted, we had the tax revenue base to pay for them. Now people have one-half the real income they had then.”

Sacrificing people is bad policy, which comes from the post-industrial policy enacted over the past 30 years. The government is not subsidizing anyone. The farmers are not being subsidized; they are subsidizing the government, because we have not had a parity price policy for agriculture. “We are not Adolf Hitler. That is not acceptable.”

What is CityVote?

CityVote is an experimental, urban straw poll, which will take place on Nov. 7, 1995 for the first time, in 18 cities. Twenty-one candidates are scheduled to appear on the ballot, as these cities conduct their normal elections. Party affiliation will be listed, but only for identification purposes. CityVote has come under enormous pressure by the Democratic and Republican National Committees to shut down.

In late September, Donald Fowler, chairman of the Democratic National Committee, wrote letters to all of the cities participating in the CityVote straw poll, asking them to change the rules so that Clinton’s name could be deleted from the poll. According to Carol Simon, CityVote spokesman, this was a direct effort by Fowler to undo the entire CityVote straw poll. The same 21 candidates have to appear on each of the ballots to ensure the integrity of the straw poll.

The net effect of this was disastrous for Fowler and the DNC. Of the original cities scheduled to participate in the straw poll, Pasadena, Boston, and Baltimore dropped out because of difficulties that cropped up prior to Fowler’s letter. Pasadena had a change of City Council, which did not authorize the funding to have the straw poll, which Pasadena would have needed because it did not have any other elections scheduled for Nov. 7. Boston and Baltimore were not able to get the enabling legislation from the state legislatures to hold the straw poll. All the remaining cities, however, have withstood pressures and even legal challenges, in the case of some of the Washington cities, led by the Washington State Democratic Party.

In St. Paul, Minnesota, Mayor Norm Coleman, a big supporter of CityVote originally, at the behest of the DNC, tried to get Clinton’s name deleted from the straw poll through a change of rule. He was defeated, 7-0. Sources at CityVote indicated that the New York Republican Party was concerned about the straw poll since they were backing Dole and didn’t want to look bad, should he not do well. In Washington State, only Spokane County ultimately withdrew, the only place to date that pulled back because of DNC pressure. Two additional cities have signed on, Lowell, Massachusetts, and Burlington, Vermont, since Fowler initiated his sabotage. Sources within CityVote indicated that Lowell officials say they have received pressure from the state, that federal funds could be withheld if they participate.

There are now 18 cities participating in CityVote. These include, Boulder, Colorado; Coeur d’Alene and Moscow,

Idaho; Fayette, Missouri; Greenburgh and Rochester, New York; Lacey, Olympia, Tacoma, Spokane, Tumwater, and Wenatchee, Washington; Tucson, Arizona; Newark, New Jersey; Lowell, Massachusetts; Burlington, Vermont; and St. Paul and Minneapolis, Minnesota. All of these cities decided to maintain the 21-candidate ballot as it was proposed by CityVote. Other points of pressure occurred on the debate level. On Oct. 6, KTCA-TV, a PBS affiliate, was scheduled to hold a debate, co-sponsored by CityVote in Minneapolis. On Oct. 2, the show’s producer, Bob Hanley, canceled it. The KTCA forum was to be nationally televised over PBS. Producer Bob Hanley said that the 12 PBS affiliates that lined up to broadcast the debate along with KTCA were expecting the so-called major candidates. Since Dole, Gramm, Clinton, et al. had not signed on, Hanley said he could not go forward with the event.

Six candidates, however, had committed to the debate. In addition to LaRouche, these included Jesse Jackson (Independent), Alan Keyes (Republican), Charles Collins (Republican), John Hagelin (Natural Law Party), and Harry Browne (Libertarian Party). In late September, Republican candidate Sen. Richard Lugar (Ind.) had agreed to the debate. A week later he withdrew, effectively canceling the debate. As of this writing, the remaining televised forum, in Spokane on Oct. 22, is scheduled to go forward.

The DNC opposition to the straw poll is even harder to understand, given the results of the September preliminary phone poll that CityVote conducted, which gave President Clinton a lead over his closest rivals by almost three to one. CityVote called up 1,100 people in 18 cities and asked them if they were very familiar, somewhat familiar, or unfamiliar with the 21 candidates. If the person surveyed answered that they were very familiar then they were asked to rate the candidate’s favorability from 1 to 5, with 5 being a negative rating and 1 being positive. Finally they were asked whom they would vote for should they vote today. Clinton won this poll with a plurality of 35.5% of those polled who were very familiar with the candidates. Dole came in closest to Clinton with 13.1%; Colin Powell had 12.2%; Gramm, 1.7%; Jesse Jackson came in with 2.2%; and Lyndon LaRouche received 0.2%. Jackson had a high disapproval rating of 32% giving him a 5, Pat Buchanan also had high negative of nearly 50%. Lyndon LaRouche had the highest negative rating of over 80%.

A LaRouche campaign spokesman attributed this poor showing to the stupidity and gullibility of the American voter, who has chosen to believe whatever the news media peddle. LaRouche is the most heavily slandered candidate in the Presidential race. Since this phone poll occurred before the Moscow, Idaho debate, how LaRouche fares in the cities where he is afforded non-sound-byte exposure will prove to be an interesting question. The Idaho debate, however, was just a drop in the bucket in terms of giving the citizenry more substance.

LaRouche denounces dirty trick by the Department of Justice

Lyndon LaRouche, candidate for the Democratic Party nomination for President, issued the following statement on Oct. 12:

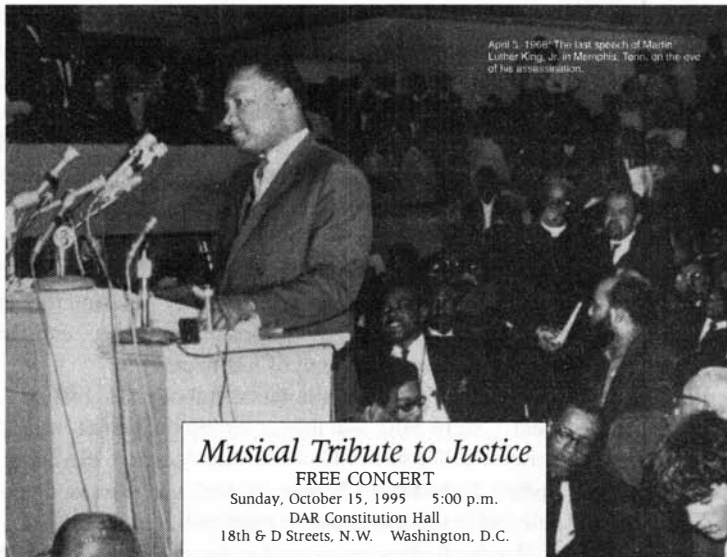
The corruption within the U.S. Department of Justice seems to be endless. Once again, a politically corrupt Department of Justice goes to bed with Katharine Graham's *Washington*

Post, to run political dirty tricks against Democratic Presidential candidate Lyndon LaRouche and his associates.

The latest incident to surface centers around a U.S. Department of Justice letter, dated Oct. 4, 1995, to Washington, D.C. Mayor Marion Barry, from the DOJ's Office of Legislative Affairs. The letter is signed Nicholas M. Gess, identified as Director for Public Liaison and Intergovernmental Affairs.

SCHILLER INSTITUTE PRESENTS

Let Justice Ring!



Musical Tribute to Justice
 FREE CONCERT
 Sunday, October 15, 1995 5:00 p.m.
 DAR Constitution Hall
 18th & D Streets, N.W. Washington, D.C.

Open the Files!

CORRUPTED ELEMENTS of law enforcement agencies, including the U.S. Department of Justice, have targeted and harassed American leaders, in order to silence their political ideas. The time has come to open the "secret" files on these cases:

- Martin Luther King, Jr. and the civil rights movement
- Malcolm X
- African-American elected officials targeted by the FBI's Operation "Fruehmenschen"
- Lyndon H. LaRouche, Jr. and associates
- Minister Louis Farrakhan
- and others

Leading classical artists and area choruses will come together for a concert of opera, spirituals, and freedom songs, in a Musical Tribute to Truth and Justice. Let us never forget that "Injustice anywhere is a threat to justice everywhere."

Admission is free, but seating is limited and tickets are required. Youth and community groups welcome. For additional information and to obtain free tickets, please contact:

Schiller Institute
 P.O. Box 20244 Washington, D.C. 20041-0244
 202-544-7018

The Schiller Institute's leaflet advertises a "Musical Tribute to Justice," a free concert of Classical music to be held in the context of the Oct. 16 Million Man March on Washington. The Department of Justice and the *Washington Post* put out the lie that employees of the District of Columbia had received the leaflet stuffed into the same envelope with their paychecks. That lie was compounded by the completely false claim, published in the *Post*, that such stuffing of envelopes would be a violation of the Hatch Act, which regulates political activities by government workers. In fact, the Justice Department has no jurisdiction over the Hatch Act. "There is a strong indication," writes LaRouche, "that the DOJ allegation is not merely a mistake, but a typical, politically motivated DOJ fraud upon the public."

The letter represents itself as complaining that “employees of the District of Columbia have received the attached flyer with their paychecks.” The flyer to which Director Gess refers proves to be one issued by friends of mine, announcing a musical concert to be given in the context of the “Million Man March.” The evidence gathered in investigation of that claim by Director Gess shows that, barring a single alleged instance of hearsay evidence, the statement is false; the evidence is, that no such stuffing of paycheck envelopes of employees actually occurred.

There is a strong indication that the DOJ allegation is not merely a mistake, but is a typical, politically motivated DOJ fraud upon the public. Most of the letter is devoted to Director Gess’s presenting a strong DOJ political motive for circulating such a false allegation against the authors of the flyer in question. As part of that argument, he lies outrightly. He states that “the allegations” of DOJ misconduct, “contained in the flyer are false.” That statement by the DOJ is a lie.

The matter of Director Gess’s expressed concern is a hearing held on Aug. 31 and Sept. 1, 1995, in which a panel of elected officials heard evidence on misconduct by the Department of Justice in four cases: 1) The Demjanjuk case, in which the Federal Sixth Circuit found, in 1993, that the Department of Justice had perpetrated fraud upon the court, over a period of more than 14 years; 2) the DOJ’s continued support for a racist targeting of elected African-American officials, a matter of official record; 3) the most massive case of fraud, the DOJ fraudulent prosecution of Lyndon H. LaRouche, Jr., et al. during a period of more than 20 years; and 4) the DOJ’s gross misconduct in the case of false charges placed against Austria’s President Kurt Waldheim. The facts referenced in the subject flyer are all true.

There is a crucial issue of policy in this matter.

After the 1992 revelations of the Sixth Circuit, on the massive fraud on the court by the DOJ, after it had been shown that the DOJ knew, since 1978, that John Demjanjuk was not the “Ivan the Terrible” the DOJ accused him of being, the DOJ still attempted to support its fraudulent case against Demjanjuk. Even when the Sixth Circuit ruled formally, in 1993, that the DOJ had perpetrated fraud on the court for more than 11 years, even fraudulently attempting to send Demjanjuk to his death on charges which the DOJ had known to be false at that time, the DOJ still attempted to appeal the Sixth Circuit’s freeing of Demjanjuk to the Supreme Court. The Court declined to consider the appeal; the Sixth Circuit decision stands, and Nicholas Gess’s letter is a lie.

The issue of policy so posed is this. The fact that the DOJ was caught red-handed in a massive fraud upon the court, in that case, should have compelled the DOJ to act at the highest level, to set a new standard of review for past and ongoing DOJ investigations and prosecutions, to purge the Department of those wicked past practices of the Criminal Division’s permanent civil-service bureaucracy. To the present date, the Justice Department continues to refuse to clean up its act. Its behavior would be called, in the language of the

Watergate era, “stonewalling,” or, one might prefer to say, “piling one coverup on top of another.”

The anatomy of a DOJ dirty trick

by Edward Spannaus

The pretext used by the U.S. Department of Justice to attempt to intimidate potential supporters and attendees at the Schiller Institute-sponsored “Musical Tribute to Justice” concert, was that support for the concert was political activity prohibited under the Hatch Act. This claim is completely false, and was simply a subterfuge to mask the Justice Department’s alarm over wide circulation of exposure of the corruption of significant elements of the Justice Department.

The Justice Department’s letter to District of Columbia Mayor Marion Barry, excerpted below, expressed the department’s alarm about the “false” allegations contained in the concert announcement, and warned Mayor Barry that the D.C. city government should do nothing to “lend official credence” to these allegations.

The Justice Department letter to Mayor Barry was straight political thuggery, and made no mention of the Hatch Act. However, when the *Washington Post* went public with the DOJ complaint, they framed it in terms of the Hatch Act, attributing to Justice Department spokesman Carl Stern the claim that “such a mailing could be a violation of the federal Hatch Act, which regulates political activities by government workers.”

Contacted by *EIR*, and asked why the concert leaflet could possibly fall under the Hatch Act, Stern said that political activity can come under the Hatch Act, and that the concert announcement “has a political message,” and that “it is not just an announcement of a concert.”

“These are false allegations about the Justice Department,” Stern said, and then, quoting the leaflet, he asked this writer: “Do you really think that ‘corrupt elements of the Justice Department have targeted and harassed American political leaders because of their political ideas’?”

Under further questioning, Stern disclosed that the Justice Department has no jurisdiction over the Hatch Act, which he said is administered by the Office of Personnel Management. And indeed, the letter to Mayor Marion Barry makes no mention of the Hatch Act. Stern also said in a later conversation that it was the *Washington Post* reporter who had brought up the issue of the Hatch Act, and he could not cite any legal or statutory basis for the Justice Department’s action—other than the fact that the leaflet criticized the department!

EIR contacted the U.S. Office of Special Counsel (OSC),

the federal agency which actually administers and oversees the Hatch Act. Michael Lawrence, the director of Congressional and Public Affairs for that office, told *EIR* that no referral has been made to OSC, either by the Justice Department or anyone else, claiming a Hatch Act violation. Lawrence further stated that the leaflet in question would not fall under the Hatch Act's definition of prohibited political activity—which he confirmed in a letter to *EIR* (see text below).

Lawrence also expressed surprise that the Justice Department would be making pronouncements about the Hatch Act without even knowing what it covers, or which agency administers it. The Office of Special Counsel has been administering the Hatch Act for many years.

Documentation

The *Washington Post* on Oct. 11 published an article by staff writer DeNeed L. Brown, headlined "Justice Dept. Asks Barry to Investigate Fliers." It reported that the Department of Justice had asked Washington, D.C. Mayor Marion Barry to investigate whether leaflets printed by the Schiller Institute were sent out with some D.C. government workers' paychecks.

The leaflet, Brown reported, "complains about harassment of political leaders and demands that Justice Department files on the Rev. Martin Luther King, Jr., Malcolm X, Nation of Islam leader Louis Farrakhan and LaRouche be opened."

Justice Department spokesman Carl Stern told the *Post* that a D.C. teacher gave the leaflet to a high-ranking department employee, saying she had received it with her paycheck. Stern reportedly said that such a mailing could be a violation of the federal Hatch Act, which regulates political activities by government workers.

The *Post* quoted Warren Graves, a spokesman for the mayor's office: "I have talked to everybody I can talk to—to personnel, payroll, the treasurer, the comptroller and disbursing. None of the people I talked to have any knowledge of a flier being included in any mailing or paycheck envelopes, and I didn't get it. I've never seen it."

Beverly Lofton, a spokeswoman for the D.C. schools, said she had not heard about the flier arriving with teachers' paychecks. Lofton said those checks are cut by the city twice a month. "I'm an employee," Lofton said. "There wasn't anything like that in my last paycheck."

Lynne Speed, a concert coordinator for the Schiller Institute, was quoted by the *Post* saying that she had not heard anything about the leaflets being included in paycheck envelopes. "We from the Schiller Institute, weren't involved in that," she said.

Gess's letter to Barry

The following is the text of the Oct. 4 letter sent from Nicholas M. Gess, director of Public Liaison and Intergov-

ernmental Affairs, Office of Legislative Affairs, U.S. Department of Justice, to District of Columbia Mayor Marion Barry:

Dear Mayor Barry,

We have been advised that employees of the District of Columbia have received the attached flyer with their paychecks in a recent official mailing of the District of Columbia government.

First, the allegations contained in the letter are false. Second, it is wholly inappropriate for the District government, or for that matter any governmental entity to lend official credence to such a document by enclosing it in an official mailing. Third, as you are aware, the Attorney General has been praised for the tough stand which she has taken in assuring that the Freedom of Information Act is used to make government documents available to the public rather than as an excuse to hide them.

We would appreciate it if you would assure that the circumstances which led to this mailing are thoroughly investigated and that appropriate action is taken.

Hatch Act is irrelevant

The following is the text of the letter dated Oct. 12, from Michael Lawrence of the U.S. Office of Special Counsel, to Edward Spannaus of EIR:

Dear Mr. Spannaus:

On October 11, 1995, in response to an article in the *Washington Post* titled "Justice Dept. Asks Barry to Investigate Fliers," you faxed a series of questions to our office concerning the Hatch Act. Your questions and our answers follow:

Question 1: Has any referral of this matter been made to your office, either by the Justice Department, or any other agency or person?

Answer: No.

Question 2: Would the leaflet that announced the "Musical Tribute to Justice" fall under the provisions of the Hatch Act? If so, why?

Answer: No, it does not violate the provisions of the Hatch Act. "Political Activity," as defined in the Office of Personnel Management (OPM) Interim Regulations, 59 Fed. Reg. 48765 (1994) (to be codified at 5 CFR Pt. 734), is "an activity directed toward the success or failure of a political party, candidate for partisan political office, or partisan political group." Promoting the "Musical Tribute" is not "political activity" under this definition.

Question 3: If the leaflet contained praise for the Justice Department, instead of criticism of the Department, would it fall under the provisions of the Hatch Act? Would this matter be treated any differently?

Answer: No. If the leaflet promoting the "Musical Tribute" praised the Department of Justice rather than criticizing it, it still would not be political activity as defined in the OPM regulations. Thus, in either event, it would not violate the provisions of the Hatch Act.

Farrakhan discomfits ABC-TV interviewers

by Katherine Nötley

With eight days to go before the Million Man March on Washington, the Nation of Islam's Hon. Minister Louis Farrakhan patiently explained on "This Week with David Brinkley" to ABC News correspondents Cokey Roberts and Sam Donaldson, and columnist George Will, why the march is called a "march for atonement." "America is dying spiritually, morally, politically, socially, and economically," he said. "And the black community is as well. And so, we feel that our atonement should be to reconcile our differences first with Almighty God, and then with one another. And that reconciliation with God will give us the power to redirect our lives and to change the reality under which we live."

"I cannot atone for what the press has said that I said that I didn't say, nor can I atone for your failure to accept my explanation of what the press said that I said," he told Roberts, after she baited him, with the question: "Will you be leading the atonement" because "a lot of people think that you personally have a great deal to atone for—that you have said things that are anti-Semitic, anti-white, anti-Catholic, anti-female?"

The march, which takes place on Oct. 16, is not to present a laundry list of complaints to the government, the minister explained, and is being held in Washington "because Washington is the capital of our oppression. . . . We're not coming to beg Washington. Our days of begging white folk to do for us what we could do for ourselves are over. We're coming to Washington to make a statement. Our plea is to Almighty God. Our atonement is to Almighty God. And it is He whom we are trying to reconcile our differences with."

'Anti-Semitic' slur rebuffed

The baiting was turned over to columnist George Will, who first insisted that Minister Farrakhan describe some oppression, and then cut him off when the minister began to detail the history of dirty operations, now exposed as Operation *Frühmenschen*, against "black leaders and black organizations" by the Federal Bureau of Investigation. "All we need to do is go back to the counterintelligence program of J. Edgar Hoover, which was paid for by our tax dollars—" he began. "Hoover's dead," snapped a decidedly uncomfortable Will. "Let's leave the past then," said Will, and proceeded to demand that Minister Farrakhan "prove" he's not anti-Semitic or anti-white by naming Jews or whites he admires.

Sam Donaldson, ABC's *enfant terrible*, chimed in by

quoting Minister Farrakhan that "little Jews died while big Jews made money in World War II. Little Jews were being turned into soap [in the concentration camps], while big Jews washed themselves in it." Rather than evince horror about the revelation expressed in the minister's harsh metaphor, Donaldson asked, "Do you understand how that sort of rhetoric makes people suspicious that you are anti-Semitic?" Farrakhan responded that he had read reports that "there were certain Jews that financed Hitler." He continued, "Now, if certain Jews financed Hitler, and Hitler slaughtered Jews, then some Jews profited from what Hitler did. . . . Now, that is horrible."

No points for Donaldson there. He turned the subject to a point that Minister Farrakhan had made connecting the 1913 establishment of the Federal Reserve, the IRS, the FBI, and the Anti-Defamation League of B'nai B'rith (ADL). Drawing on his earlier remark about the FBI, Farrakhan replied, "Well, if you look, the FBI and the ADL have worked very well together, and the Federal Reserve was set up in 1913, and then the IRS was set up. How else is the Federal Reserve going to be paid interest on money that America borrows, except through taxing the American people?" Is that anti-black? Donaldson, fishing for the "conspiracy," wanted to know. "It seems to me that it's anti-American. America is nearly \$5 trillion in debt," replied Farrakhan. "And America does not seem to be able to balance that debt, to pay it off. She's paying almost \$300 billion a year just to service the debt—not paying the principal on the debt. . . . So, the mismanagement of the wealth of America, and the human resources of America should not be scapegoated on the black and the poor."

The Nation of Islam leader corrected Cokey Roberts, who offered up the tired refrain that this is "a sexist march": "Women have been included in this march from the very inception. Women have helped to plan it, to organize it, and women back it," he said, and pointed out that Dorothy Height, president of the National Council of Negro Women, poet Maya Angelou, and civil rights veteran Rosa Parks would be addressing the marchers. "It's not a macho day," he stressed. "It is a day in honor and respect of our women, but it is a day that we are calling on black men to stand up and take the responsibility of freedom, the responsibility of their wives and their children, and the responsibility of building our communities."

Minister Farrakhan closed by responding to reports that President Clinton will be out of town that day, and White House staff will not be given the day off to attend the march: "I think the President will see that the march has great value and significance," he said. "After all, if we can organize black men to go back into our communities, pool our resources intellectually and financially, to create job opportunities for our people, to lessen the burden of crime and violence in our community, that would be a blessing to America. What intelligent person wouldn't want to embrace that kind of idea?"

Soros demands his right to loot

by William Jones

Multibillion-dollar speculator and rent-lord George Soros took some time from his busy schedule wrecking the credit of nations, for a blitz of meetings in Washington during the International Monetary Fund and World Bank conference there in the second week in October. Speaking at Georgetown University on Oct. 5, Soros made a pointed attack on the Croatian government of Franjo Tudjman, and an only somewhat less explicit attack on Germany, reflecting the “Fourth Reich” babble of such British intelligence operatives as Conor Cruise O’Brien and Margaret Thatcher.

Painting a bleak picture of the situation in eastern Europe, Soros claims that the world is now living in “an inter-war period.” When the Berlin Wall came down in 1989, Soros said, “the idea of Europe as an open society could have attracted the newly independent countries of eastern Europe.” Soros is a proponent of the “open society,” popularized by British philosopher Karl Popper and free-market ideologue Milton Friedman. For Soros, an “open society” is one that has eliminated restrictions on the free movement of speculative capital funds into or out of the country. The adoption of such an “open society” by many nations is the reason the Hungarian-born financier has been able to so successfully plunder their resources.

The “open society” rhetoric is, however, wearing thin in many nations, where the looting of financial pirates such as Soros has created conditions in which nations can no longer feed themselves. Soros himself is cynical about his operations, lamenting how “freely floating exchange rates knock against each other like continental plates, creating disturbances and allowing people like myself to make big profits.”

The ‘philanthropist’

But realizing that his victims may not look as kindly on his operations, Soros has attempted to portray himself as a “philanthropist,” utilizing some of the millions out of the billions of dollars he has made sucking the life-blood from nations’ economies, to set up “foundations” in the countries he is targeting. Through these foundations, Soros exerts his influence, to try to keep those countries “open” to his speculative operations.

Soros bemoans the “failure” of the European Union to develop a “common foreign policy” that would serve as a counterpole to the evil that he sees emerging—the dreaded “nation-state.” It was this failure, Soros argues, rather than

the systematic British sabotage of any determined stand to stop aggression by their Serbian surrogates, that was the reason for the bloodbath in Bosnia. “We are seeing the victory of the nation-state over the civic concept,” Soros claims. “Bosnia-Herzegovina represented the civic concept. It has been defeated. Croatia represents the ethnic nation-state concept. It has won.” He seems to have failed to notice that it was, in fact, a Bosnian-Croatian Federation that operated militarily so successfully against the Serb aggressors during the last couple of months. Whatever his reasons, Soros is now trying to foment further division—to encourage the ethnic rivalry he claims to fear. Of course, any show of unity against the financial encroachment of the gigantic Soros Quantum Fund, on the part of a nation or several nations acting together, would be for him a gross breach of his sacred “open society” and a clear sign of “authoritarianism.”

“There is now a tendency toward nationalist ideology, the basis for fascism and national socialism,” says Soros, speaking of Croatia. “And fascists must have an enemy. Therefore, there will be a lot of conflicts, a lot of wars.”

And yet, Soros’s “open society” may not be as open as he lets on. According to his own prescriptions, the only model of successful geopolitics was the British Empire during the 19th century. Elaborating on this point at Freedom House on Oct. 6, Soros harkened back to the “good old days” at the end of the 19th century, when there were “free capital movements” and “balance of power,” and when the might of the British Empire, the “main beneficiary” of the system, could, with its gunboats, “maintain peace and order”—and the right to loot.

But the real targets of Soros’s concern are the more powerful nations such as Germany and France. If these countries were to defend their own economies against the speculative attacks of these financial predators, their actions would have an effect on world financial markets.

Calling the “fascist” Croatia a client-state of Germany, Soros laments that in the Europe that is developing, “Germany is the strongest power.” He therefore applauds all attempts to create a “balance of power” against Germany. He also sees European unification, with a disproportionately strong British influence, as a brake on the ability of France and Germany to act in their national interests. But an expanded EU alone is not enough to preserve the Hungarian robber-baron’s right to plunder. “Lacking a ‘balance of power’ or an imperial power, you need a United Nations,” Soros says.

An “open society,” combined with a supranational institution usurping powers from the nation-states that comprise it—is there not here some inconsistency in Soros’s thinking? Not really. Because the only way he can maintain his predatory operations is by preventing nations from taking measures of self-defense. “Open markets” and a supranational “policeman” to keep those markets open is Soros’s prescription for the ills of the world—which, if implemented, would multiply those ills many times over.

National News

D'Amato to resume Whitewater hearings

Over the stated objections of Whitewater special prosecutor Kenneth Starr, the Senate special Whitewater committee will resume hearings later this month, covering areas previously excluded from the congressional inquiry, the *Washington Times* reported on Oct. 3.

Starr had identified a number of areas in which he feared that public hearings might jeopardize his criminal prosecutions, including matters regarding Madison Guaranty Savings and Loan, the Whitewater Development Corp., matters related to the Resolution Trust Corp., Capital Management Services, and the Perry County Bank (in connection with Bill Clinton's 1990 Arkansas gubernatorial campaign). Trials of Gov. Jim Guy Tucker and James and Susan McDougal were scheduled to commence on Oct. 10, although it was anticipated they would be postponed.

The resumption of the hearings was announced in a letter to Starr signed by Senators Alfonse D'Amato (R-N.Y.) and Paul Sarbanes (D-Md.). White House spokesman Mark Fabiani said that the administration was "anxious" for full hearings to begin, because "the facts will show the vague and ever-shifting Whitewater allegations have no merit at all."

California DAs seek to change law on juries

The California District Attorneys Association will begin gathering signatures at the end of October to place a measure on the ballot, to change the rules of criminal trials. If passed by the voters, the state constitution would be amended to allow a criminal conviction by only 10 jurors out of a 12-person jury. The CDAA is also pushing for passage of the amendment by the state legislature, along with other features of a proposed "Public Safety Protection Act of 1996." The proponents cite a 71% public approval rat-

ing for the measure in a recent Mervin Field poll.

The district attorneys, acting under the name "Citizens for a Safer California," state in a promotional brochure: "Current . . . law . . . allows one or two aberrant and/or biased jurors to 'hang' a jury and prevent clearly guilty criminals from being held accountable for their conduct. Hung juries exact a terrible toll on crime victims and their survivors."

The DAs cite England, and the states of Oregon and Louisiana, as the models for allowing non-unanimous criminal jury verdicts, and the approval of the U.S. Supreme Court for the measure's constitutionality.

Other measures proposed include greatly lengthening the time of supervised parole; terrorizing parolees with the threat of reimprisonment for up to eight years, even for "hanging around with the wrong people"; and the elimination of costly "in person" parole hearings—inmates could only watch their accusers on two-way television.

A spokesman for the district attorneys, asked by EIRNS why the United States has such a huge proportion of people in prison, said that over the past several decades, the prisons have been made so pleasant, that people simply do not mind going to jail. Citing the California prisons as "kinder and gentler," he said, "There are conjugal visits, cable TVs, weight-training."

An official of Mothers Against Drunk Driving, contacted at the MADD state headquarters, told EIRNS that she agreed with the district attorneys. "For people like you and me, it may not be so nice, but for people, you know, from other circumstances, it's three squares [three meals each day], and so on—not bad."

Rumors of a deal to free spy Pollard

The *Jerusalem Report* claims in its Oct. 19 cover story that during the recent Washington gathering to sign the Mideast peace accords, President Clinton hinted that he might be willing to grant clemency to convicted Israeli spy Jonathan Jay Pollard, if certain conditions are met.

The comment by the President came in response to the latest request from Israeli Prime Minister Yitzhak Rabin for Pollard's release, according to the magazine. Pollard comes up for possible parole for the first time on Nov. 21, the tenth anniversary of his arrest. Earlier requests by Rabin to Clinton for clemency were rejected, after the Department of Justice and the U.S. intelligence community voiced their unanimous opposition to Pollard's release. This time, however, Rabin linked the request to Israel's own plans to release a large number of Palestinians from jail. In that context, the magazine claims that the President might override objections.

According to the *Jerusalem Report*, one of the main things that would be required for President Clinton to act favorably on Pollard's clemency plea (following an anticipated rejection by the parole board of an early release) would be for Pollard to express remorse.

The magazine reports that Pollard's family is orchestrating a political effort aimed at getting Jewish organizations to pressure Clinton, in order to convince him that the Pollard case is an election issue; getting the Christian Coalition to pressure Republican lawmakers into backing the release, to minimize the partisan backlash against Clinton; and arranging an interview with Pollard by *New Yorker* magazine reporter David Remnick, in which the spy will "confess his contrition." Ralph Reed, the executive director of the Christian Coalition, has reportedly launched a petition drive among GOP lawmakers supporting Pollard's release.

Will NYC schools be put under state control?

New York State Speaker of the Assembly Sheldon Silver (D) on Oct. 2 declared that the New York City public school system is in such a state of crisis, that "for the first time" he would be willing to consider radical changes in structure for the city's school board. According to a report in the *New York Times* on Oct. 3, Silver warned that if a consensus were not reached between Mayor

Rudolph Giuliani and Board of Education President Carol Gresser, then the State Education Department might need to seize control of the city school system.

Silver announced that a meeting had been set up among top state, city, school board, and union officials to plot out the new structure. Mayor Giuliani was noncommittal about his invitation to the meeting, saying he had to find out more about it, while belittling Silver's "partisan" state takeover threat.

Among the proposals under consideration is one which would transfer power over the schools to the mayor. Mayor Giuliani asked the state legislature last February to give mayors of large cities "the right to appropriate money to individual schools and school programs." Democrats, who still control the Assembly, want schools insulated from New York City's main political structure.

Giuliani has made no secret of wanting control of the board, which currently includes only two mayoral appointees, with the other five members being borough presidents.

Exhibitions feature American art, history

The J.P. Morgan Library in New York City has opened a huge exhibition of American documents and works of art from the pre-Civil War era, entitled "From Jackson to Lincoln: Democracy and Dissent." The show, which runs from Sept. 14, 1995 until Jan. 7, 1996, is the largest on an American theme at the Morgan Library since the 1976 Bicentennial celebrations.

The exhibit presents the issues that faced the nation from the end of the first era of the Republic, when Andrew Jackson's Presidency overturned many of the intentions of the Founding Fathers, down through the crisis of slavery which erupted in the Civil War.

In addition, two major exhibitions dedicated to American art have opened at museums in New York and Washington, D.C. The foremost painter in colonial America is seen in an exhibition (Sept. 26, 1995-Jan.

7, 1996) at the Metropolitan Museum of Art in New York, "John Singleton Copley in America," which includes his famous images of patriots like John Hancock and Paul Revere, as well as other members of the merchant aristocracy of Boston and New York before the American Revolution. "John Singleton Copley in England" is appearing in Washington at the National Gallery of Art.

A very different sort of American artist is Winslow Homer, whose paintings and watercolors are the subject of a comprehensive exhibition also in Washington at the National Gallery (Oct. 15, 1995-Jan. 28, 1996). Homer's maturity as an artist began with the Civil War, and as the greatest American painter of the 19th century, he succeeded in fashioning a uniquely American idiom celebrating the values of freedom which the war was fought to defend.

Earth First! calls for Halloween terrorism

Earth First! Journal, the magazine of the terrorist group Earth First!, calls for animal rights activists and "revolutionaries" to join them in an international week of terrorist actions starting on All Hallows Eve (Halloween, Oct. 31). The call comes in the September-October issue, in the form of an announcement by the Earth Liberation Front. ELF was created by the British chapter of Earth First! three years ago, to carry out direct terrorist actions.

The article states: "The Earth Liberation Front (ELF) has again called for the annual Earth Night, this most *hallowed* of occasions, the time when all the *little people* come out. . . . We are putting out a call for unity, asking all those from the animal liberation, Earth liberation, anti-fascist, union/worker, feminist, and revolutionary groups to take the opportunity to act against those who are oppressing and destroying the Earth.

"No matter what the targets—vivisection labs, road building, bad company work practices, the nuclear industry, logging companies, race hate groups, biotechnology, etc.—let's use the week together and triple the damage."

Briefly

● **ONE-THIRD** of all African-American men in their 20s were in prison or otherwise supervised by the criminal justice system as of 1994, according to a study by the Sentencing Project, the Oct. 5 *Washington Post* reported. This proportion had risen from about one in four in 1989.

● **NATION OF ISLAM** spokesman Dr. Abdul Alim Muhammad announced on Oct. 3 that a breakthrough in AIDS treatment had been achieved at the Abundant Life Clinic in Washington, D.C., where he is medical director. An HIV-positive patient now repeatedly tests HIV-negative following therapy developed at the Kenyan Research Institute.

● **TEXAS** on Oct. 4 executed the 100th person since the death penalty was reinstated in 1982. Harold Joe Lane, 50, was killed by lethal injection. He had been convicted of killing a 17-year-old store cashier and robbing the store of \$3,300. Lane went to his death saying, "I have everlasting peace with my God."

● **CALIFORNIA** is debating a new anti-immigration resolution, according to the *Orange County Register* of Sept. 28. It was put forward by Ron Prince, the sponsor of Proposition 187, which was voted up last November and which denies key public services to illegal immigrants. Prince is campaigning for an amendment to the U.S. Constitution that would deny U.S. citizenship to illegal immigrants, and ban multilingual ballots and bilingual education.

● **PAT BUCHANAN**, a GOP Presidential candidate, wants to disallow candidates for the U.S. Senate or House of Representatives from receiving campaign contributions from anywhere but their home state or home district. The plan would sabotage the concept of members of Congress as federal office-holders, constitutionally required to represent the interests of the country as a whole.

Editorial

The jury is still out

One might well say with regard to the O.J. Simpson verdict, that the jury voted against a trial which was no trial, but a Roman imperial circus event, featuring O.J. Simpson as the Christian, Judge Lance Ito as the ringmaster, and Ted Turner's CNN as the contractor supplying the lions.

In the last days of the Roman Empire, huge numbers of spectators would gather to watch gladiators fight to the death—and worse yet, to enjoy the spectacle of Christians being ravaged by wild beasts. The United States population has, in the main, exhibited the same kind of blood-lust as the Romans.

Many people around the country are now screaming for the scalp of the victim, that is, O.J. Simpson. Because they believe, that after sitting so long in their seats at this Roman circus, waiting for the lions to begin to eat the Christian, they were cheated of the final orgy of the spectacle. Just like fans at a fistfight, or a professional boxing match, who scream for their money back, because the boxers didn't produce enough blood on the canvas. Things have gone so far that supermarket tabloids have screaming headlines inciting poor Mr. Goldman to violence against Simpson.

This is the same immoral climate which has permitted such miscarriages of justice as the refusal to stay executions because evidence to exonerate individuals wrongly convicted of murder, was only uncovered belatedly. Now there are even some who wish to televise executions.

This was no reason for the jurors to deliberate. They came to an honest verdict, which expressed their contempt for the prosecution attempt at yet another judicial railroad. What we have seen in the case of this trial, is a travesty in the system of justice, the trial itself. We have a travesty perpetrated by the news media which are out of control, the entertainment media which are out of control.

Ted Turner might sue for the fact that he's lost the income from a premature decision—after all, the jury might have deliberated for months, as some TV commentators predicted. We have the behavior

of many of the U.S. public, acting toward a *serious criminal trial* like the degenerate spectators in Emperor Nero's or Diocletian's Roman arena, or, worse yet, putting themselves in the role of the lions, by their bestial behavior.

We are presently facing the possibility of a social and economic crisis of catastrophic proportions, in which millions of Americans will not only lose their jobs, but will face hunger and homelessness. Already many Americans rightly fear for the future of their children under the ongoing economic collapse.

Under these circumstances, there are two possible alternatives—either enough people will listen to what Lyndon LaRouche has to say, and act on the recognition that he is right; or there will be social chaos. For those, such as Prince Philip and his flunkies in the International Monetary Fund and the World Bank, the choice is for fascism.

They intend to create a more brutal climate than that created by Nazi Storm Troopers in Germany. To do this, they intend to create a fascist mentality among large sections of the population. One means is to promote ethnic conflicts of all sorts, including racial conflicts, to turn the growing frustration of the population into rage, of one ethnic group against another.

As people become increasingly enraged—as they fear for their jobs, fear for their children's future, and fear for their own old age should they lose their pensions—they can either learn who their real enemy is, or lull themselves with the ugly soap opera treatment of the Simpson trial.

In reality, it was not O.J. Simpson who was on trial this past year, so much as the American people, and the U.S. Constitution. Are there enough Americans who are willing to turn off their TV sets and educate themselves, in order to take on the hard responsibility of defeating the forces of evil who threaten to destroy civilization as we know it?

The Simpson trial has not been about the guilt or innocence of O.J. Simpson. It is the American people who have been on trial, and the jury is still out.

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