

## LaRouche: Decisive election issue will be George Bush

by EIR Staff

In a tour of Texas and Louisiana Sept. 5-9, Lyndon H. LaRouche, Jr. called for a national mobilization to break the power of "CIA knuckle-dragger" George Bush, whose role as a kingpin in the Contras' crack cocaine-trafficking operation was exposed in *EIR* last week.

"George Bush and his operation with drugs will become the dominant issue of the Presidential and Congressional election campaigns in many parts of the country, during the coming 60 days and less before the elections," LaRouche said in a radio interview to "EIR Talks" on Sept. 11. "This will be a decisive factor, not only in bringing a Democratic majority into control of the House of Representatives, but also in taking the Senate, which otherwise the Democrats would have a tough time taking. George Bush is *the* issue (even though he's out of office) of the Presidential and Congressional campaigns."

As we go to press, *EIR* is rushing to print a *Special Report*, titled "Would a President Bob Dole Prosecute Drug Super-Kingpin George Bush?" It will be available soon from this news service.

On Sept. 5, speaking in Austin before political activists and supporters from central Texas, LaRouche challenged them to change the course of history in the next 60 days. What is needed, he said, is to use the method of French military strategist Lazare Carnot: Attack the enemy on the flanks, hitting a few selected targets. "You can defeat a superior force with Carnot's method, as Alexander the Great did, as Hannibal did, as General Sherman did." LaRouche pointed to his still-ongoing campaign to impeach Gov. Tom Ridge of Pennsylvania as an example of this, and showed how the drive to oust President Clinton's "Rasputin" Dick Morris and Democratic National Committee National Chairman Don Fowler had worked in the same way (Morris resigned in disgrace

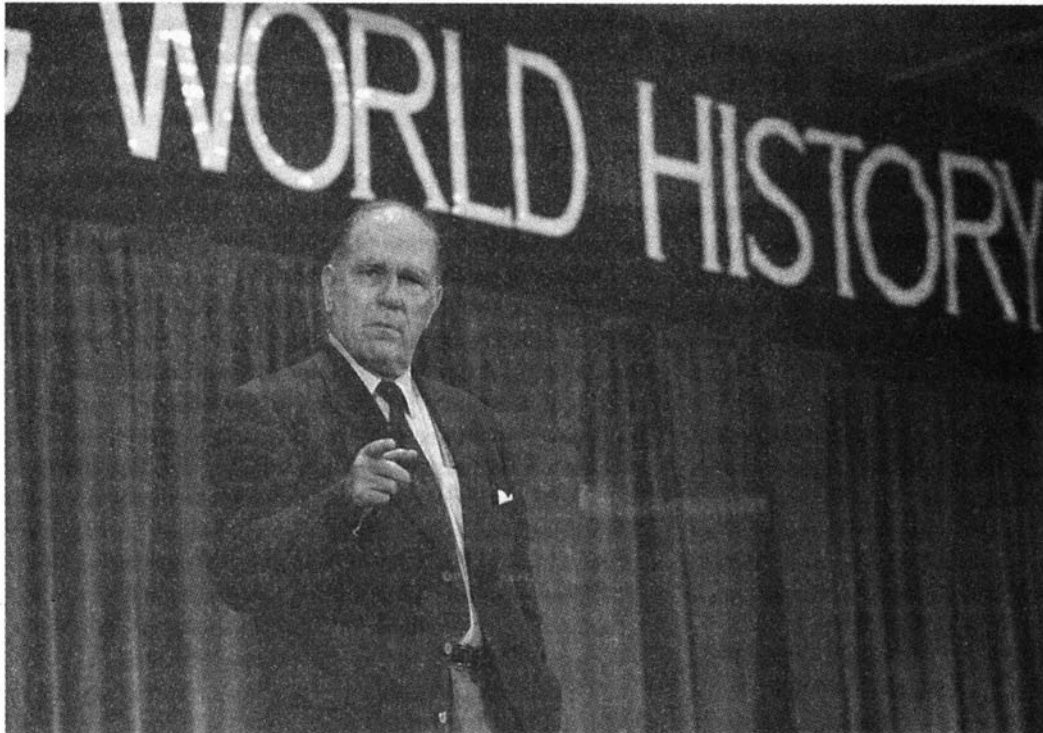
on Aug. 29, while Fowler has announced that he will resign in January).

LaRouche cited the *San Jose Mercury News's* exposé of how the Nicaraguan Contras brought crack cocaine onto the streets of Los Angeles, to gangs such as the Bloods and the Crips. This was done while George Bush was vice president of the United States, overseeing the entire operation, along with his henchman, Oliver North. As a result of what they did, we now have 100,000 to 200,000 people in America's prisons on drug charges—and they're doing George Bush's time!

The Bush Leaguers *can* be defeated, said LaRouche, if we get a Congress in a stampede mood. There are 60 to 70 Congressmen who are just no good. We may not be able to get 50% or more of the vote, but we can take 5 to 10% away from them, enough to defeat them. "That will change the correlation of forces in Congress. If we get Congress into a stampede mood . . . and a President willing to go along with it, you can get something done. You can change the country—you can get rid of the Bush League."

### Building a 'third force'

On Sept. 6, LaRouche spoke before the annual meeting of the Texas Conference of Black Mayors in Austin, to an audience which included eight mayors, city officials, and representatives of the National Conference of Black Mayors. "What I'm concentrating on," he told them, "is to build a coalition of forces to change politics in the United States. This coalition especially includes members of the civil rights movement, who have been involved with me. We can take enough votes away from people in Congress who don't want to make the changes which must be made, to get those in who can and will act."



*Lyndon LaRouche addresses the 1996 Labor Day conference of the Schiller Institute and International Caucus of Labor Committees in Reston, Virginia. He told the audience, "We are going to do to George Bush and what he represents, and to the Confederacy and its tradition, what must be done to get the soul of this nation back."*

LaRouche explained that he had the credentials—"the scalps on my belt"—to get the job done. He pointed to the defeat by his associates of Oliver North in the U.S. Senate race in Virginia in 1994, and the current campaigns against Ridge, Fowler, and Morris.

"Concentrate on the right target," urged LaRouche. "Take enough votes away from the worst Congressmen, knock them out of office. Show, that if you don't like something, if it is evil, you will change it. And that will change the country."

The major problem facing city officials today, said LaRouche, is the collapse of the tax revenue base. "In terms of what a tax dollar will buy today," he said, "the tax revenue base is collapsing, it has done so over the last 25 years.

"The reason is that the economy, as measured in physical terms, is collapsing. Jobs that pay decent wages are gone, the infrastructure is no longer there, water systems in major cities are 80 to 100 years old, as in Washington, D.C. We are faced now with power shortages. We can't afford the medical care we could in the past." He explained that the only competent way to measure this collapse is the way he does, by looking at the market basket, per capita, per family, per square kilometer, which shows that 60% of the American population is sliding into destitution.

"People are desperate. We have to have a turnaround, now," he said.

The collapse of U.S. cities, LaRouche pointed out, is part of a global collapse. The financial and banking systems of every major nation are collapsing, he said. "Mexico is going to blow up, it may not make it until December 1. Argentina is

disintegrating, Brazil is about to blow up, Colombia is in deep trouble, Peru, all of Central America. . . . This is not only happening below our southern border. The French banking system is gone, Italy, gone, Germany is gone, the conditions for people in Russia and eastern Europe are catastrophic."

LaRouche said that he was hopeful that the tide could be turned away from the "Contract on America."

### **'The enemy is not invincible'**

On Sept. 9, LaRouche met in Monroe, Louisiana, with supporters and plaintiffs in his lawsuit against DNC Chairman Fowler. On Aug. 2, LaRouche and co-plaintiffs from Arizona, Louisiana, Texas, Virginia, and Washington, D.C. had filed suit against Fowler and several Democratic Party state officials, charging them with violating the 1965 Voting Rights Act, for their refusal to admit elected delegates pledged to LaRouche's Presidential campaign to the Democratic National Convention. Fowler instructed state party officials that LaRouche was not a "bona fide" candidate—an absurdity, particularly in view of the fact that LaRouche won the support of over 600,000 Democratic voters in his campaign for the Democratic Presidential nomination. In a hearing on Aug. 15, Judge Thomas Penfield Jackson, of the U.S. District Court in Washington, D.C., ruled in Fowler's favor, on the basis of "Jim Crow" precedents from the period of the civil rights movement's battle against segregation—thereby effectively overturning the Voting Rights Act. LaRouche's legal fight is still continuing.

Those attending the meeting in Monroe included two of

his co-plaintiffs and a number of LaRouche supporters from northeast Louisiana, and from the 6th Congressional District, where LaRouche won 16% of the vote, as well as a prominent civil rights activist and his wife, from Mississippi.

LaRouche was introduced by Rev. Richard Boone of Montgomery, Alabama, a veteran of the civil rights movement, who emphasized that the movement is not dead, that it lived on through LaRouche, and that he was convinced that now is the time to move forward.

LaRouche again underlined the collapse of the global financial and monetary system. "The IMF is committing mass murder," he said. "In the United States, we have growing destitution. We have increasing numbers of homeless in the cities, people who cannot afford a place to live, who are cut off from medical support. . . . We have a dangerous social crisis looming in the United States."

He continued, "We have to show people the enemy is not invincible. We don't have money, but we have the scalps to prove it. And we're going to get another one, a bigger one—George Bush."

To those who say that it is too dangerous to go after Bush, LaRouche said that the key is leadership: "We have to give people courage. Leadership sometimes means you have to put yourself forward, to take the first shot yourself—I know, because I have done it—to show that victory is possible. Once you show that Bush is vulnerable, you can bring him down. What dooms people is their fear. . . . We have a people in the U.S. who can be redeemed, but they have to have some courage, some leadership, and a few eccentrics like me."

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## LaRouche in Louisiana

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# The U.S. Constitution and the American System

*Lyndon LaRouche addressed the annual Constitutional banquet of the Monroe, Louisiana chapter of the Sons of the American Revolution on Sept. 9. He was introduced by local Schiller Institute representative Fred Huenefeld as the founder of the EIR, co-founder of the Schiller Institute with his wife, and a leading economist who has met with leaders around the world. The following are substantial excerpts from LaRouche's speech.*

I'll start back a bit, because the point I want to address, to put this into focus, is the fact that we're facing the worst disaster globally we've known in some centuries, right now; not down the line, but right in the coming period. We have, for example, an ongoing disintegration of the international banking system.

The French banking system, the German banking system, the British banking system, Italian banking system, Japanese banking system; Mexico probably is going to blow up before Dec. 1, and so on. And the U.S. banking system is already bankrupt, as a whole.

In terms of our economy, if you measure things, as you can see in the state of Louisiana, in physical terms of the economy, plus education, plus health care—you take the market basket of these things required not only for households, for infrastructure, such as water systems, rail systems, power systems, investment in agriculture, that is, the capital improvement of land in physical terms, manufacturing, the percentile of the labor force which is productively employed, you come up with a calculation of a market basket which says that the average person who is working today, is receiving a household market basket about half that a person in the same occupation would have received 25 years ago. There's more money, but in terms of real purchasing power, we're about half what we were. The same thing is true generally of infrastructure. We're dealing with old, rotten infrastructure, water systems, rail systems, transport systems in general.

For example, take the airline industry, what deregulation has done. Take the ValuJet crash, which is a sign of the times. Take what's happened to the railroad system, what happened to interstate trucking, these kinds of things. Gone! Manufacturing: We've lost manufacturing, we've lost a lot of agriculture, we're no longer food self-sufficient as a nation. We may grow some grain for exports, but we actually depend upon import of leafy vegetables from some of the hungry nations of the world, such as Mexico, because we don't grow in the United States what we used to grow.

So, we're poor. We're facing a crisis. Right now, in terms of income, the people in the lower 60% of the income brackets are sliding into destitution. People in the top 10%, most of whom are not earning anything, but they are getting a lot, from speculation on Wall Street by a bunch of yuppies, who are selling people's pension funds down the road to finance international speculation—they're getting large incomes, they're not suffering. But the lower 80%, in terms of income are suffering. It takes two to three jobs in the family to maintain a household with the same standard of living as it did 25 years ago.

So the household income has not dropped as much as the per-capita employee income, because families are being broken up. We see the effects in many aspects of social life. We have Baby Boomers who were fairly well educated in terms of opportunities, but they didn't work out too well, sometimes, as we see in managing the economy these days.

And Generation X, the people under 35, are very poorly educated relative to what, in my generation, public school education, or university education represented. They're suffering, they don't know what's going on. Then you have Generation Y coming up after them, which may be Generation Yahoo, unless we change this.

Russia is about to explode. It can not continue in this way, you will get chaos and bloody civil war, or you'll get a new kind of dictatorship probably, the way things are going now. China is in fairly stable condition. Africa is dying, Central and South America are dying.

Europe is disintegrating, Italy is no longer an organized integrated nation, it's being dismembered, Spain is being dismembered and destroyed. France is going through a great social crisis this year, and we come back to the United States. We have this social crisis, a disparity between the income of those who are rich, and the lower 60%; we can have social explosions in this country.

I've been talking to Fred [Huenefeld] about the people who come through his trade shows. These are people with all kinds of backgrounds, who are travelling around the country going from place to place to sell, to keep body and soul together. We have people who are migratory workers, who often sleep under bridges at night, to get some shelter, who travel from one part of the country to another, with a pack on their back, with no permanent residence. We have the increase in the number of homeless in our cities, which is not people who are absolutely destitute, but whose incomes are so low they can not afford to find a place to live, and have no place to go. These are often people who are pensioners, people who are dying.

We have a terrible social crisis, throughout the world.

And this is all going to come to a big crisis very rapidly, which a lot of people don't want to talk about.

There's only one nation in the world, which might be able to reverse this, with its leadership. And that nation is the United States. We are broken, we are shattered, we are a junkheap compared to what we were at the end of World War II, or 30 years ago, but we still have something imbedded in us which gives us, in addition to the margin of power we represent, something imbedded in our national character which, if we can bring it forth, can be the means of not only saving ourselves but, in doing so, can prevent our world from going into some sort of Dark Age.

## Building a Commonwealth in the United States

It is very important, therefore, at this time, that we not only celebrate the Constitution, but we look into its significance from this standpoint. So, we take a brief excursion in modern history, to situate the United States and what we represent, and what the principle is involved, and look at this from the standpoint of physical economy, that is, real economy, not money economy, not credit economy, not finance economy, not debt economy, but real economy.

Up until the middle of the 15th century in Europe, there were no nation-states on this planet. There had been a few city-states in Ionia and Greece, but there were no nations.

The world, from ancient China into the 15th century, was dominated by empires, and nobody owned anything. Even a feudal lord did not own the land which he possessed. Everything, including the land and its people, was controlled by something like an emperor. The emperor owned everything,

## Simon the Bungler, the Texas angel

*The following is the opening of Lyndon LaRouche's Sept. 5 speech in Austin, Texas.*

By way of introducing the topic that I'll bring to your attention, I'll tell you a story. I don't know if you ever heard of it. Have you ever heard of an angel who was called "Simon the Bungler?" Well, you should know about it, because, this fellow is the angel who was downgraded for allowing Truman to drop the nuclear bombs on Japan in 1945, in August 1945. And so, to punish him, they sent him down to be the guardian angel of Texas.

After that experience, Simon was rather cautious; he didn't want to report upstairs, he wanted to keep away from the head office as much as possible for a while, because of the mess he'd made. But, as luck would have it, you know, these Houston millionaires were sending up big prayers, and so, he, very reluctantly, went up to the head office and

he talked to his old swordsmanship teacher, the Archangel Michael. And he said, "I hate to bother you, but, I'm getting strong prayers, with a lot of money behind them, from Houston. And, they're upset about this Sequoia Forest in California. They want us to give them a sequoia forest, larger than that in California, next to Houston."

And so the Archangel looked at Simon, and said, "They get a couple of Bushes."

Then time passed, and, Simon didn't go up there very often, you know—bad experience, bad relations, with these Houston people, as a result of the last time he went upstairs. But then, he had to go up again. He said, "Look, uh, Archangel, I hate to bring this up, but, remember those Bushes?" Archangel Michael said nothing, just looked at him, said, "Well, one became the President of the United States!" The Archangel didn't say anything. "The other became the governor of Texas!" The Archangel didn't say anything. Well, he said, "The people in Texas think, it would be a fine thing, if we arrange to have some national sport named after the Bush family."

The Archangel said, "Granted—golf!" Simon was happy. "What are we going to call it?" "Goofball."

he owned the land and he owned the people. There were constraints on emperors, such as local custom, but there was no nation.

For all of human history, until the 15th century in Europe, 95% of mankind lived as slaves, as serfs, or worse. With the 15th century in Europe, western Europe in particular, there began the birth of the modern nation-state. The first such nation-state was established in France in 1461, under King Louis XI. It was the first nation in which people were citizens, that they were not chattel, that they were not owned. It was the first nation in which the first step toward general public education was provided by the state.

What had happened, what led to this development, was that various religious orders, including in the 14th century, the Brotherhood of the Common Life, would take boys, to a large degree orphans, or boys from poor families, and give them a secondary education which was very good, a Classical education. They would make their own textbooks: They were given a manuscript, and they would copy the old manuscript in their own handwriting. They would reenact, in the writing of the manuscript, under the direction of their teacher, the act of discovery, the act of creating knowledge which that document represented.

And this produced a number of geniuses who were recruited from the ranks of the poor, people who had been slaves, or serfs, or a low condition of life, as well as some others. This produced in Europe an intelligentsia, a product of this tendency toward what we now call universal education, where, instead of man being treated as a beast, just doing what his father and grandfather and great-grandfather did before him, without learning anything new, without any change, we had a nation in which an intelligentsia became, under Louis XI, the leadership of a nation.

From that period on, this spread throughout Europe.

But then a Dark Age came, a setback. The power which was opposed to the nation-state made a comeback, and people began to look in new directions. They began to look, even in the 15th century, toward establishing a civilization on the other side of the Atlantic.

Columbus made a voyage, under the sponsorship of Isabella, to these shores, which started the process of colonization. In the course of the 15th century, people from England and elsewhere, as well as Spain and Portugal, began to think of creating new societies on this side of the Atlantic. As things grew worse in England toward the end of the 16th century, more and more people thought of moving to these shores.

These were not vagabonds, these were not castoffs of society, these were citizens, representing some of the most educated communities of Europe. Whole communities moved here, with ideas, ideas about the just society, ideas about building a nation-state; and the common term for that in those days was Commonwealth in the English language.

And they built in this area of the world, societies in colonies based on charters, from the king. These colonies had no

obligations to the British Parliament, though they did have a charter from the monarchy. And they set up semi-self-governing societies here, in what became the United States.

Then, toward the end of the 17th century, a great war was going on inside England, in which Britain was taken over totally from the top in 1714, by the wrong side. A great number of people in the British Isles, and on the continent of Europe, decided that they had lost the cause in Britain, and they concentrated on trying to do something here, in North America, to build up a form of Commonwealth which, by increasing in strength, would become a bastion, and a springboard, for retaking Europe, for the cause of the nation-state.

So our forefathers were not dumb frontiersmen, hacking out of the wilderness, and living like marginal frontiersmen. Our forefathers, for example, in 1790, had achieved in this country a per-capita productivity of labor twice that of England. The literacy among the English in the British Isles was about 40%, while in the U.S. it was about 90 to 95% literacy. The American farmer in the late 18th century was referred to in Europe as the Latin farmer, because many of the farmers had some degree of Classical education and knew some Latin from the Classical education.

It was our ingenuity, the education of our people, which enabled us to do things, to solve problems and to achieve high degrees of productivity and improvement.

## **The power of the U.S. to do good**

In the course of this, our leaders in the 18th century began to realize that we were going to have a war with the British monarchy, and we began to prepare. We relied increasingly on our allies in Europe. For example, people like Cotton Mather, up in the Massachusetts Bay Colony, was one of these people; Jonathan Logan in Pennsylvania, who is now celebrated in the Logan Library at the University of Pennsylvania, was one of these leaders; Benjamin Franklin was a protégé of both Cotton Mather and of Jonathan Logan.

There was a man who came over from Scotland, who was an enemy of the Duke of Marlborough, who became the lieutenant governor of the Commonwealth of Virginia, who was a fellow who set up a postal system in the United States, and Benjamin Franklin got the postal system from him. So our people were always in contact with the leading thought in Europe.

Our country was divided into two groups. One group, which was very closely tied to and had affection for the British monarchy and British ways, followed a philosopher called John Locke, who taught "life, liberty, and property," that is, that the individual was motivated to seek property, motivated by greed, that slavery was perfectly right, that a man could be another man's property. Locke was the philosopher who put forward the argument in defense of slavery in the United States.

But most of the people in leadership, including the Founding Fathers, in particular, were not followers of Locke, they

despised Locke. They were followers of Leibniz. For example, when you read the phrase, "Life, liberty, and the pursuit of happiness" in the Declaration of Independence, that's Leibniz, that is the formulation used precisely in opposition to Locke.

The Preamble of our Constitution, which is the essential law of our country, our Constitutional law, comes from Leibniz. The rest of it, the articles which define the structures of government, the rights of the institution of citizenship, the branches of government, how laws shall be made, how things should be ordered, and also implicitly in economic policy, this is strictly the secondary law.

The primary law is located right in the Preamble of our Constitution, which is pure Leibniz.

What is the issue here? The issue is: What is the nature of man? What is the kind of society which agrees with the *true* human nature?

So two concepts of human nature, that of Hobbes and Locke on one side, and that of Leibniz on the other, define the issues of the U.S. Constitution. Now, Leibniz, and I, among others, and the Founding Fathers, believe that man being made in the image of God, is the basis for defining human nature.

What is it that makes us in the image of God? What sets us apart from, and above, the beasts that we raise and breed and slaughter? We have the power to create. If we were a beast, there would never have been on this planet more than 3 million people, under conditions which we know to have existed on this planet during the past 2 million years. If man were what Prince Philip says he is, a higher ape, we would never have had more than several million individuals on this planet, and they would have behaved pretty much as rock fans behave. Their life expectancy would have been very low, less than 20 years, the infant mortality rate would be high, as you would expect.

But, man is not in that condition. Already by the 15th century, the human population had reached the level of 300-odd million; today it's over 5 billion. How did we do that? How did we increase the power of man over nature? We did it through the power we have, that no animal has, the power to change our behavior in ways which increase our power over nature. We have a power which is typified by fundamental scientific discovery, discovery of principles, an amplification of those discoveries, by which we understand the laws of the universe better, and by using those laws and that understanding, we are able to control more and more of the universe. We are able to get more sustenance for more people out of the same area of land. By development of manufactures and other forms of industry, we are able to increase the yield of a land area.

We have this power, the power which we used to be proud of, in the United States, the power to use scientific and technological progress, the power to go to a bank and get some credit to make an improvement, knowing with confidence that with that improvement, you can increase productivity and pay back the loan out of the proceeds from that gain in productivity.

You can make things better. Wealth comes not from buying and selling, wealth comes from increasing the productive powers of labor, which improve the standard of living.

And, that was our nature. Hamilton expressed this perfectly in his three famous reports to the Congress on the subjects of credit, the national bank, and manufactures. You could find the economic history of U.S. progress almost prophetically written by Hamilton, as he describes it in the *Report on the Subject of Manufactures*. There's nothing remarkable in that document if you look at the Constitution.

If you read the correspondence of the Founding Fathers,

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including the *Federalist Papers*, you see the same mentality.

Therefore, what we achieved in this country, because we had no nobility, we had no monarchs, we had no aristocracy (though we tend to get one now or then, at least people who think they are aristocracy), we got a country which was designed to agree with that which is in the true nature of man.

What is our nature? In addition to this power, we are born, and we die. And death is very important for us, for death reminds us of what life must be. Every time you go to a funeral of a friend, or a relative, you are reminded of what life must be. You are reminded that fooling around for greed and all these petty things doesn't mean anything, because once you are laid in the ground, it's what you did with your talent, as you passed through life, and how you increased that talent, and did something for mankind, so you can say to yourself on dying, "My life has been necessary. Mankind has benefitted from the fact that I passed by here, and did my mission, and I didn't shrink and shirk from my mission, and I have done well."

The idea of a society is one which utilizes that creative talent, that fosters it, creates institutions which protect it, creates the opportunity for people who live in that way, and then protects the good they contribute for the benefit of society as a whole into the future.

And that's why we have, implicitly in our Constitution, in the history which is imbedded in the Preamble of the Constitution, and in the practice as we can see it in our best Presi-

dents and our best leaders from earlier times, we have something which most of us can recognize if we discuss it and remind ourselves of it. We have, in our history, something that is exceptional.

If you look around the world, you look below our borders, you look into Africa, you look into Europe, you look into Russia today, other parts of Asia, you can see that we have something in our tradition which others want. Therefore, if we are true to ourselves, we evoke from within ourselves a power to do good. Not a power *to be a power*, but a power to do good as a nation, in which we can become proud of our nation, such that our patriotism, expressed as strengthening our nation in that respect, becomes part of the talent we leave behind, when we surrender the talent at the end of life. That's a power.

### Rebuilding a broken nation

We're coming into a time of trouble. We have lived through the greedy generation, the "me generation," and the generation which says "I want to be stupid." We lived through these mistakes. We've turned our country, which up until the middle of the 1960s was still dedicated to scientific and technological progress, to the betterment of the condition of the community and the nation and the world—we were proud of our contributions to the world, we cheered when man landed on the Moon for the first time in 1969, we were happy with this. We have changed. The post-Depression veterans who returned with me from the war . . . betrayed what many of them believed, together with me, when we were coming back on the boats, they betrayed that, out of fear, and economic insecurity, and greed.

They gave up thinking for themselves, to worry about what the neighbors were thinking about them. They lost confidence in the power to make their own decisions. They became people who would believe what they read in, say, for example, *U.S.A. Today* or something like that, let that make up their opinion, or television news—they gave up thinking for themselves.

Now, we've come to a point where what we are told from Washington, from leadership of major parties, is bunk. We are told the country is more prosperous . . . the bankruptcy rate in the U.S. just hit 1 million this past year, the highest rate in U.S. history. You know it here, you've seen it. The suffering here in this state, in these communities, which wasn't here before, is a reflection of this.

So, we as a nation have done wrong. We have come to the time when we are going to have to redeem ourselves. We are going to have to recognize what we've done which is wrong; we are going to have to correct it. Not only are we going to have to correct it for ourselves, but we're living in a very dangerous world.

We now have major terrorism loose in the United States, which we never had before 1993, which reminds us of how dangerous the world is. The speculation around TWA flight

800 reminds us of how dangerous the world is. What if there are powers using covert capabilities, which take weapons which are a little more sophisticated than a Stinger, to shoot down commercial aircraft? That's what we're worried about in Washington. That's the nightmare. That's the kind of world we live in. The people that George Bush used, together with the British, to run the Afghanistan war, the so-called Islamic mujahideen, are now the major international terrorist operation, they are killers for hire. . . .

There are desperate people in this country, who feel that government does not respond to the reality of what's happened to this country and to themselves. They are angry. They're blinded often by anger and rage. These are people who used to be our honest citizens. They still are, in large degree, redeemable. But, if we redeem them, and say, "We have done wrong, we have made mistakes in our policy, we have been wrong, we are going to correct the mistakes, come home," they *will* come home, still. Not much longer—they'll go mad with desperation.

We have to fix the world, too. Not by telling the world what to do. But, we have something precious, which has been given to us historically, in our Constitutional tradition, which comes not from some accident of North America, but because some courageous people came here, in times of trouble in Europe, trying to set up the kind of society which they thought they could not succeed at that time in setting up in Europe. They kept in touch with Europe, they were an extension of the best of Europe, they brought the best of Europe here.

And the best of our leaders in the past have given us that, it's imbedded in our tradition, if we know how to recall it.

We can build an economy which meets our needs. We got out of the Depression for wartime; in 1939 to 1943, we achieved what the world considered miracles in growth in that period. We took people whose faces were grey, whose skills had eroded, we took about 14 to 16 million of them and put them in uniform. I was in Texas, training recruits from all over the U.S., and each time a new batch came through and I had a new platoon to train, I would say it's hopeless, we've scraped the bottom of the barrel. But, somehow, it worked. We rebuilt a broken nation.

We now again have a broken nation. We can rebuild it. If we can simply recapture an understanding—maybe the fear, maybe the shock, of realizing that we have been living a fantasy life.

What I want to emphasize to you, is that we do have something, which is not often referenced, behind the Constitution: *the reality which gives true meaning to the words in the Preamble*. And, if we can recognize that something has been transmitted to us through our national experience, we can recall that, not as words, but as something we know, that we understand, then this nation can pull itself together, and fulfill what I think is its mission, to save the world from chaos.

And the world will welcome our leadership in this time of crisis.