

powers want to force leaders on us whom we do not want. They want to forget about the crimes that were committed by those leaders, namely Museveni, Kagame, Kabila, and, we could add, the head of Burundi, Pierre Buyoya. With these four people, we have created a situation in Africa that will continue to remain explosive.

I would hope that Mr. LaRouche, the Schiller Institute, and the organizers of this seminar will be able to make the international community aware of this. The solution belongs, of course, to the Africans, if we are allowed to find an African-style solution. But there are so many interests in that region today, that we can do nothing until we change the attitude of the international community. If that does not change, then we are condemning people to die of hunger, and opening a period of unending war.

Linda de Hoyos

Can we stop the chain reaction of catastrophe?

Mrs. de Hoyos, who spoke on April 26, is the Africa desk editor for EIR. Some of the maps used in her presentation are not included here; the information conveyed in those maps is discussed in the text.

The presentations we have just heard have given us once again the picture that we have seen unfolding in Rwanda and eastern Zaire over the last three years, and while most of the international community has been silent about this, for those of us who *are* concerned, the levels of human suffering that we have seen are absolutely incomprehensible and have never been witnessed in the history of humanity. I do not know that any population that I have ever heard about or read about has been forced to undergo the kind of constant death marches that the Rwandan refugees have been forced to undergo in eastern Zaire in these last six months.

The question confronting the people who have come here is, "How can we reverse this catastrophe? How can we create a victory out of this terrible crisis?" The question is even if this is a possible task for us at all? I think that the answer is that it is possible, but that this can be accomplished only if we adhere to certain principles at all costs, and at all costs no matter how chaotic or violent the seas around us might become.

The first advantage that we have in this fight, is that we

do have a good picture of who the enemy is. As far as I can see, the British and their allies, who have conspired and carried out what we have seen happening in eastern Africa in the last three years, have overextended themselves, have overplayed their hand. They are no longer in the background. They are very much up front. Their companies are very much up front. While it is true that there have not been protests against what has been happening, the story is coming out more and more, particularly in Europe—of *who is making money out of all this blood*. This is coming more to the fore.

We also know, since *EIR* did an investigation that confirmed allegations that were coming from people in Uganda and Rwanda, that President Museveni was completely involved in what was happening in Rwanda. We confirmed that this was done on orders, and in complete cooperation with the British Privy Council, through Baroness Lynda Chalker, who is deployed directly by the Privy Council. She is a member of the Privy Council; the Privy Council relies upon her to carry out policy. The Privy Council is the deliberating arm of the British monarch; it has nothing to do with the British people; it has nothing to do with the British government per se.

We know that in 1990, approximately one-fifth of the Ugandan army invaded Rwanda. We know that in October 1993, after the election in Burundi, there was an attempted coup, and that the elected President of Burundi was brutally murdered. We know that there was a conspiracy that was carried out successfully to kill the President of Rwanda in April 1994. These *two* events—not one of them—but both of these events, are what triggered the terrible bloodletting that occurred in Rwanda in 1994. It would be completely ridiculous, as the press does, to ignore the Burundi situation as not being a major factor in what happened in Rwanda. However, in the United States, there was only one small article in the U.S. press in October 1993 on the attempted coup in Burundi. This event was completely buried from consciousness by the Western press.

We also know that the murderers of these Presidents walk free in Kampala today. We have their names. You can go find them; anyone can go find them.

Now we see the next round of this onslaught, which is October 1996, the war against eastern Zaire. We know that Kabila was not even involved in the opening of this war, until a month afterwards, when he was flown in to be placed as the titular head of this operation in November.

EIR has documented that the driving force for this operation is Barrick Gold, Anglo American Corp., which is the "grandmother" of all these mining companies which are moving in. The British geopolitical goal here is the annihilation of nation-states in Africa, and the total monopoly control of Africa's vast mineral and agricultural wealth.

However, were it not for British *methods* of cultural warfare and social control, this goal would not be so close within their reach. It is the power of British methods of cultural warfare that has to be addressed. I would further like to pro-

pose also that they must be absolutely eradicated and defeated, if the lives of all those who have died in the last three years are to have any meaning.

To discuss these methods of British control, I would like to turn to Martin Luther King, who is a man who led the civil rights movement in the United States, along with others. By organizing that movement around the fight for *principles*, as opposed to the fight for *power* of any particular group or constituency, Martin Luther King absolutely defied British methods of control. In his paper on “Ethical Demands for Integration,” he went to the core of the problem. He said:

“The Judeo-Christian tradition refers to this inherent dignity of man in the Biblical term *the image of God*. This innate worth referred to in the phrase the image of God is universally shared in equal portions by all men. There is no graded scale of essential worth; there is no divine right of one race which differs from the divine right of another. Every human being has etched in his personality the indelible stamp of the Creator.

“This idea of the dignity and worth of human personality is expressed eloquently and unequivocally in the Declaration of Independence. ‘All men,’ it says, ‘are created equal. They are endowed by their Creator with certain inalienable rights, among these are life, liberty and the pursuit of happiness.’ Never has a sociopolitical document proclaimed more profoundly and eloquently the sacredness of human personality.”

This, I think, must be the primary strategic principle of the battle that we have to wage against the British and their methods. First of all, adherence in practice greatly reduces the power of the British oligarchy, because it forces the British oligarchy and its allies to resort to brute force, as opposed to social manipulation. Brute force *has* strict limitations, beyond which it ceases to work at all.

Conversely, those who have lost sight of this principle in their battles—even for a *just* cause—have found that at the point of victory, the British were able to turn that victory into *bitter defeat*.

Look at India. For 50 years, the Congress Party and others waged a *just* fight for the independence of India from what Mahatma Gandhi rightly called “the Satanic colonial system of Great Britain” which had destroyed India and killed *millions* of people in it. However, right at the point of independence, what did the Indian patriots find? That their country had been divided into two, and that at the point of independence, the most awful bloodletting had been unleashed across the entire continent, which created such *chaos* that the first prime minister of India, Jawaharlal Nehru, had to invite Lord Mountbatten *back into India* to regain control.

How is that possible? How is that possible? That is because in the 1930s, the leadership of the Congress Party, with the exception of Gandhi, agreed to the British idea that a Muslim could only be represented by a Muslim, and a Hindu could only be represented by a Hindu. They accepted this, when they agreed that it is not a question of the policy the person represents, but only if he is a member of my group. If

that is the case, then why not have two countries?

The Indians also had a bitter defeat, because in 1946, as Mr. LaRouche can personally tell you, at the point that the Indian patriots could have seized independence from Britain, they waited until it was given to them, and in that intervening year, the British caused this communal chaos. But basically, the Indian Congress Party had lost sight of the principle of man in the image of God, and that principle as the basis of political judgment.

Take the United States itself, where the Declaration of Independence was written. Because the Founding Fathers, for whatever reasons, were unable to extend those rights to *all* inhabitants of the United States, this failure caused the strategic vulnerability of the Southern slavocracy, which permitted the British to come in and organize the Confederacy, and we nearly lost the United States, were it not for President Abraham Lincoln and those around him.

This is the principle of man in the living image of God—of his ability to create, of his ability to use creative reason to create a nation, to create a better future for his children—this is the principle that if we lose sight of, as *the* criterion of what we have to do, we do this at great peril to ourselves, and we are likely to be defeated.

How the British operate

From this standpoint, I would like to discuss British methods. The Spanish painter Francisco Goya did this portrait of a British aristocrat right at the moment he was trying to bolster his self-confidence by going back over the genealogy of his illustrious family and going through his bloodlines (see picture next page). This *is* the identity of the British oligarchy. This is their idea of what a human being is. Actually, they do not have an idea of what a human being is; this is their idea of what *they* are.

They see humanity not as people, but as a collection of dog breeds, where each culture and each whatever the nuances and differences of the culture might be, represent a different breed, a different type of species. This species is doomed to repeat the same species-quality of its forefathers and those before them and before them. They are locked into this.

The British recognize certain qualities of the breeds. For example, there are certain breeds that, the British say, constitute the “martial races.” These are the Kakwas of northern Uganda and Sudan, the Ghurkhas of Nepal, the Pathans of Afghanistan, the Tutsis of Africa—and so they are used for this. Everything the British have done in managing Africa, in managing the *mass murder* of Africa, flows from their rejection of the principle of man in image of God, which is an idea they not only reject, but fear.

Since the British look at human beings as different breeds of animals, it is understandable that their concept of management tends in the direction of fences. Since, what do you do with animals? You pen them up—to control them.

Let’s take the apartheid system of South Africa. The apart-



Francisco Goya's portrait of a British aristocrat in a proud moment.

heid system, the laws of segregation, were created not in 1948, but far earlier in the first two decades of the Twentieth Century. The reason for these laws was that the British had two problems with their vast mining operations in South Africa. One, was that there was competition among the mining companies, which was used by the workers to keep wages relatively high. This problem was solved in a short period of time by the cartelization of mining under Anglo American Corp.

The second problem they had, was that Africans couldn't see any reason why they should work in these mines, in the conditions that existed. There was a chronic labor shortage. The first thing the British did to solve this problem was to use prison labor in the mines. Anyone arrested for a crime had to work in the mines as punishment. That was not enough.

In 1895, the first "pass law" was passed. This meant that if you were an African, you could only seek work in certain districts. You were restricted to apply for work as a domestic or in some type of service capacity, or as a miner. You had to have an employer's pass to get into these areas. This enabled the miners' association to lower wages by 35% in the mines.

As Consolidated Goldfields wrote at the time: "With good government there should be an abundance of labor, and with

an abundance of labor, there will be no difficulty in cutting down wages."

In 1902, they tried to cut wages again, with the result that 56% of the miners just left their jobs, period.

In 1904, the British tried to bolster the workforce by importing Chinese workers, but this also was not adequate.

Then in 1913, an entire package was put forward, by which the apartheid system was consolidated. The Administration of Persons to the Union Regulation Act classified 47% of South Africa's mine labor force as "foreign" workers, even though they were not, enabling them to deny black Africans any citizen rights. The 1913 Native Lands Act then legally confined Africans in South Africa to 8.8% of the land—this is the bantustan policy. Africans were rounded up, given 8.8% of the land, given absolutely nothing with which to work even this amount of land. What were Africans' choices then? They could either do nothing, and die, or they could work in the mines.

This is how the apartheid system was actually created in South Africa. Even so, in 1922, when white skilled workers led a strike in the mines for better wages and working conditions, the British mining companies responded by firing every white worker—and from that time, there were no white workers allowed in the mines, except in managerial positions.

As we see in **Figure 1**, another fencing policy was done in the post-independence period, which was the fencing of large portions of land of African countries, into so-called national wildlife parks, for the preservation of wildlife. In Tanzania, for example, this policy resulted in turning 40% of the country into a park! This is the real basis of the *ujama* [communal agriculture] policy of Julius Nyerere, which was written in Sweden, not in China, and which took the most fertile land in Tanzania, and put it in this park. Many hundreds of thousands of Tanzanians died as a result of this forced relocation.

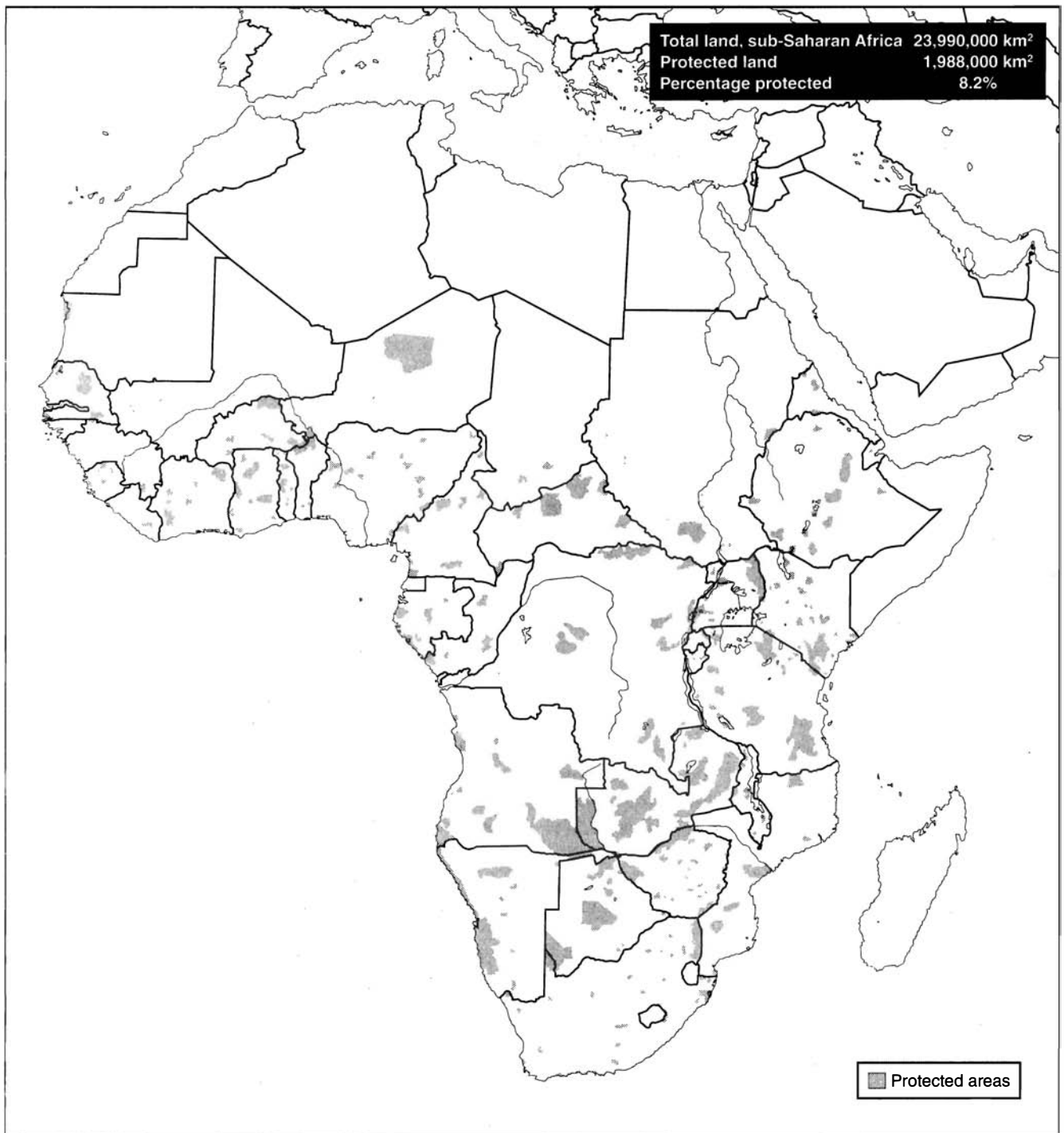
In the case of Rwanda, it was a precondition to independence from Belgium, that Rwanda had to place 7% of its land area into national parks.

In **Figure 2**, this is Sudan, where another large fencing operation took place in the 1920s and 1930s, because the British were afraid that the Muslim Sudanese would come into more and more contact with the southern Sudanese, and the British feared the northern Sudanese, because they had not shown the proper levels of obeisance to the British: They had killed "Chinese" Gordon; they had challenged the British; and they had a universal culture which makes it very difficult to convince a leader or patriot of northern Sudan that his identity should be defined by the color of his skin—I think they think that is a ridiculous proposition.

No matter what color you are, if you are a Muslim in Sudan, the British call you an *Arab*. This is to ensure that there is a separate so-called African identity, which was created for the people in the south of Sudan. There was a total apartheid system imposed on Sudan in the 1920s. The people in the south were told that they were *Africans*, not these *Arabs*,

FIGURE 1

Protected (that is, fenced) areas of Africa



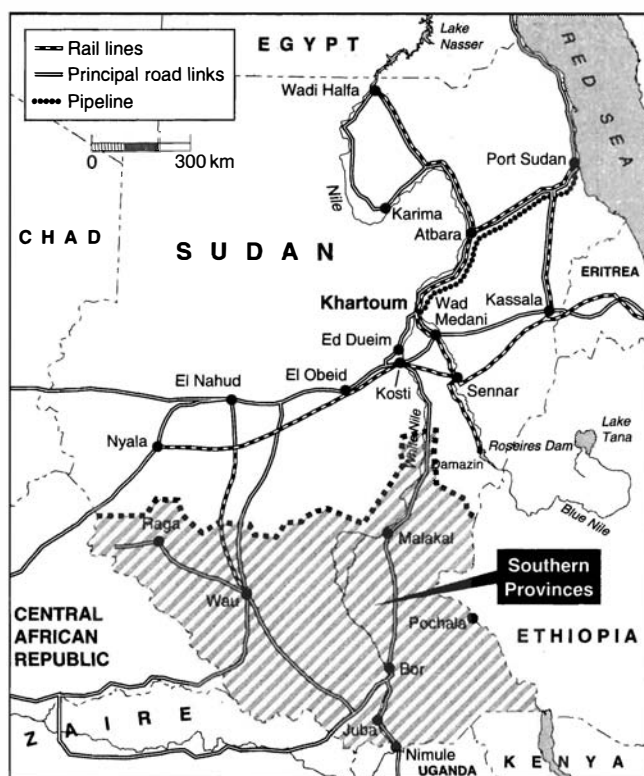
whatever that means, and that meant that they could be very proud to have no development, no education, no inputs whatsoever, and no opportunities.

If you are familiar with the ideology of Yoweri Museveni

and his friend John Garang, you know that this so-called African identity, created out of a literal fencing operation in southern Sudan, is key to their ability to maintain southern Sudan in constant warfare.

FIGURE 2

The line of British-created apartheid in Sudan



Fences in the mind: the case of Uganda

The physical fencing systems the British have imposed in Africa go hand in hand with fences constructed in the minds of people. One of the places that this has been played to the hilt, by constantly creating divisions among people who would otherwise live in relative harmony, is Uganda.

I want to take the case of Uganda, because, as people here know, Uganda is the point where the current operation in East Africa is originating. Why is that?

This is because of Uganda's strategic position within Britain's geopolitical gameboard (Figure 3). There is Uganda; you can see that it is well-situated, right in the middle of eastern Africa.

If you look at the population densities of sub-Saharan Africa, you find that Rwanda and Burundi have the highest population density; Uganda is right next to them, with a significant population density, but not as high as Rwanda or Burundi. But if you were to move in to drastically reduce the population density of this region, you would do it from Uganda.

Uganda also sits right at the headwaters of the River Nile basin, and is at a crucial point for controlling the waters flowing into Sudan and Egypt. If the Jonglei Canal were ever to be built in southern Sudan, this region would become such a breadbasket that it could feed all of Africa. The control of

Uganda is therefore crucial for the British to ensure that nothing *positive is done* with these Nile waters.

Also of great interest to the British are the rock formations of Africa, especially the crystallines, where the strategic minerals are—gold, diamonds, gems, and so forth. Uganda is right in the middle of the crystalline region.

For these reasons, the British have taken care to maintain a very careful control over Uganda. From the days of colonialism onward, the British wove a web of tribal, or group, economic, religious, divisions—any type of division you could think of. This was made easier by the fact that in Uganda there is no majority group. The largest group, which is Buganda, is only 16% of the population. It was very easy for the British to play all kinds of games with alliances, counter-alliances with all the different groups, and for the British to insert themselves in the middle of this. Politics in Uganda has largely become a scramble of each group against all—which is also fed by outside money. The outside money comes in, criminalizes various groupings or cliques, and then violence becomes the way in which this is played out in the country. This has been going on since 1966. The idea is to keep the pot boiling in Uganda at all times, so it is the *scum* that come to the surface.

And there he is (see photo). This is Yoweri Museveni, the President of Uganda today. Museveni is being put forward as *the leader of the "new Africa."* He is the cat's meow of African leaders, in contrast to the corrupt leaders like Mobutu or Kenya's Moi, the old corrupt leaders who operated on the basis of a patronage system. Museveni doesn't have a patronage system, because he simply has a hired mercenary force, and the rest of the population is dying. He has no need of patronage.

I want to look at Museveni as a case in point of how the British oligarchy thinks Africans should think and behave. He *is* a model, he is a model of a creation of the British oligarchy.

I will use Museveni's own recently published autobiography, *Sowing the Mustard Seed*, for this purpose, and let's assume that this book is not a vile slander.¹ Let's assume that Museveni considers his own autobiography to be praiseworthy.

The first thing to understand about Museveni—it is hard to imagine, but he *is* a human being—is that his primary problem is that he is a member of the Hima group of the Ankole region of southwestern Uganda. The first problem of this group is that they are nomadic cattlemen, and Museveni does regard his cow not as a possession of his, but as a member of his family.

To wit, the subhead of page 3 of the autobiography is the "Importance of Cows," and I quote: "Cows were and still are central to Banyankore culture. Our cows, with their long, large horns, are remarkably gentle, and even the bulls are placid. This is because of the way we treat them. We do not

1. Yoweri Kaguta Museveni, *Sowing the Mustard Seed: The Struggle for Freedom and Democracy in Uganda* (London, U.K.: Macmillan Publishers, 1997).

FIGURE 3
Uganda in Africa



regard them as existing only for commercial gain. They are like members of our families and we treat them very intimately. . . . I have a great personal feeling for my cows; they are like cousins and sisters to me.”

As if this cow problem were not enough, the Bahimas in this area of Uganda have maintained a very strict feudal system, in which the Bahimas are the feudal overlords, and any-

one else, or the Bairu, are the *serfs*. Bairu really means “Bahutu,” which really means anyone who is not a Hima, and the Bahimas are a group of the Tutsis. They are linked, caste-wise, with the Tutsis. The feudal system in Ankole that the Himas presided over was one of the strictest in all of Africa. The Bahimas prohibited any kind of inter-marriage among castes.



Uganda's Yoweri Museveni, tool of the British oligarchy. "Museveni doesn't have a patronage system," says de Hoyos, "because he simply has a hired mercenary force, and the rest of the population is dying. He has no need of patronage."

This problem of the Bahimas was exacerbated in the 1960s. After independence and the economic achievements of the first Milton Obote government, there was upward mobility in Uganda. The Bairu began to acquire cattle, which previously they had been prohibited from doing. By the late 1960s, the Bairu had more cattle than the Bahimas, which were only about 5% of the population in the region.

Then, the U.S. Agency for International Development (AID), which, from the evidence gathered so far, works very closely with Lynda Chalker's Overseas Development Ministry, came in to rescue the Bahimas. Under the guise of a tsetse fly eradication program, what did they do? They constructed fences! They carried out an enclosure system, in the Ankole region. This meant that the communal pastoral lands, which were shared by everyone's cattle, were fenced in. They created large ranches, and they handed the large ranches over to the Bahimas. The most powerful Bahima rancher has his ranch in the national park. So, the AID came to the rescue of this feudal society.

As you will see, this operation had grave repercussions later. Even at the time they carried out the program, the AID people warned: "The ranching scheme may be expected to have a dramatic effect on the economic development of Ankole. It also has a great potential to exacerbate or modify social tensions which exist there."

Underneath Museveni's sense of caste superiority, lies a deep sense of intellectual inferiority. This is clear in the book. The only point at which Museveni breaks with his otherwise

monotone style, is when he describes when, as a young boy, he went to school and was given "E's"—failure marks, because he did not write with a pen. The reason he did not write with a pen, was because his bookbag had holes in it, and his pens would fall out and he would have to write with a pencil and his teacher would flunk him. Then he would get in trouble with his parents, and his teachers. He writes, "that as a consequence of this harassment, I no longer enjoyed going to school."

I think this is a significant episode in the life of this person. Museveni does show an absolute disregard, up to and including his 10-point program for Uganda, where he does not mention the word "education" once, for the power of knowledge. In secondary school, he describes how he had to learn English and history, and read Shakespeare. He writes that although this was of some interest, "this kind of education was *irrelevant* to our situation."

As he grew up into late adolescence, he became a born-again Christian, and then a "died-Christian," and he became political. He and his friends decided to go to Dar Es Salaam University. This was a point of absolute political commitment for Museveni. He writes: "I have come to understand that lack of knowledge is a major factor in many of the mistakes that have occurred in Africa since the 1960s, so it is fortunate that at that time we began to turn our minds to university. We deliberately chose not to go to Makerere University" in Uganda, which was also one of the finest universities in all of Africa. "Because of our group's involvement in politics, we all put down Dar Es Salaam as first choice for university. In

this we were influenced by Julius Nyerere's distinctly more positive and progressive leadership. We thought, and rightly, that there was more political information in Dar Es Salaam, especially since all the African liberation movements were based there. I, for one, decided that if I could not get into Dar Es Salaam University, I would go away and do other things rather than go to Makerere."

Museveni did get into Dar Es Salaam, and on top of this Bahima problem and his problem with having no sense of the power of his own intellect, is now overlaid the problem that he was processed by a university that was designed to create *enragé* Jacobins.

Museveni came out of Dar Es Salaam, he claims (although he is not), a committed "anti-tribalist." And here is how he dealt with the problem of tribalism within his own movement: He writes that most of his group operating in guerrilla warfare against Idi Amin at this time, were Bahimas, but most of the leadership was another group that spoke a different language. One of the Bahima youth protested that the leaders were not Bahima. Museveni writes: "The way we treated him may be instructive. I arrested him immediately and put him in an *endaki*, an underground tunnel, half-naked. It can be very cold at night. He decided to go on a hunger strike. We told him that we did not mind him dying, because, after all, he had been trying to murder our organization by fragmenting it into tribal factions. After a little while, I decided to intimidate him. I told him that since he had decided to go on hunger strike, we were going to shoot him in order to expedite his death. He immediately fell on his knees, quaking and begging for mercy as he had many young children to look after, and so on. Of course, we did not intend to shoot him, but the firm way I dealt with that kind of opportunism contained tribalism in Fronasa [his group] and the young recruits started looking at each other as members of Fronasa rather than as individuals."

This, evidently, is Museveni's concept of education.

This incident is perfectly coherent with what we now hear about Kabila setting up "re-education camps" in eastern Zaire, which is simply brainwashing based on terror.

The bottom line is that for Museveni, the issue is *power*. The issue is not policy, not even who—but power, as raw, physical power. His perception clearly is, that if you do not *have* power, it is because it is your fault. It is because you are weak, you are stupid, if you do not have power. This is how he arrives at his famous formulation which Mr. Binaisa already gave you:

"I have never blamed the whites for colonizing Africa. I have never blamed them for taking slaves. If you are stupid, you should be taken as a slave."

So, what do we have? The reality is, that the "new leader" of the "new Africa" is a *slavemaster*.

It is noteworthy that in his book, he castigates Milton Obote for attacking feudalism. He claims that Obote ignores how money and wealth was being drained out of Uganda by

imperialism (as if they were not going out at the fastest possible rate right now), and instead concentrated on attacking the feudal structures of Uganda. Whatever tactical errors Obote made, the fact is that it is through those feudal structures—the feudal structures Museveni is defending—that the British are running their genocidal operation right now against East Africa—in Rwanda, in Burundi, in Zaire, in Uganda itself. This is because the British have understood that if they can find those people who believe that human beings are not human beings, and who agree with the British, that they are just different forms of animals, then the British oligarchy can rule through *them*.

Museveni never could have come to power, despite his incredible capacities as a bush guerrilla leader, if he had not had help. In the 1980s, some forces of the second Obote government made a move to expel the Banyarwanda from southwestern Uganda. This was due to an objective land problem, competition over land, which had been worsened by what the AID had done to the region in 1968.

There was an attack on the Banyarwanda. It is at this point that the people we see today, on the ground, running Kabila, running Garang, running Museveni, running Kagame, come into the region.

First, who comes in is the United Nations High Commission on Refugees. The UNHCR's Tom Unwin comes into Uganda to busy himself with the refugee crisis created by the expulsion. He complained loudly against the Obote government. Also on hand, was Jason Clay, editor of *Cultural Survival*, which is the minority group-indigenous advocacy operation in the United States, and out of his experience, he wrote a book, *The Expulsion of the Banyarwanda*. He was working at the time with none other than Roger Winter, of the U.S. Committee of Refugees. Roger Winter is the person who said point-blank, as he was quoted in the *Washington Post*, that Rwandans who did not leave Zaire in December 1996 to go back to Rwanda, were "bad people" and "if they are in a bad position, they deserve it."

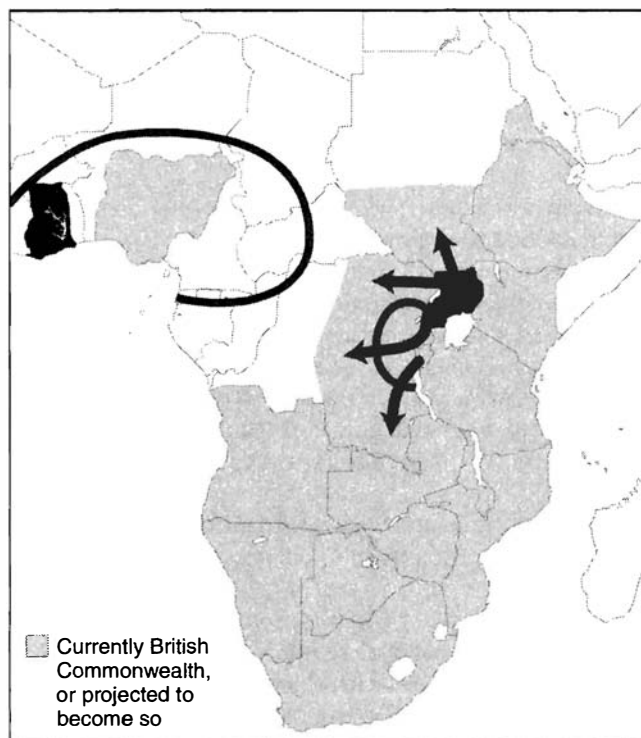
At this point, an event occurred in the north of Uganda which further propelled Museveni to power—and that was that the war in southern Sudan broke out again. John Garang organized the SPLA [Sudan People's Liberation Army], the war began, and everyone knew that Milton Obote was not going to lend himself or Uganda to a war against Sudan from the south. This refusal is a major reason he was pushed out the first time by Idi Amin, and it is a major reason that his second government was doomed.

Starting in 1983-85, a propaganda machine was built up in the United States, saying that Milton Obote is a mass murderer. The myth that Obote is the mass murderer of the Luwero Triangle was created, especially by Winter himself. It is significant that Museveni never once *claims* in his autobiography that Obote killed the people in the Luwero Triangle, because Museveni is the one himself who carried out these atrocities.

At about this time, the money that was coming in to aid

FIGURE 4

London's gameplan



the Banyarwanda refugees began to be siphoned off to Museveni and his guerrilla forces. Just as the Sudanese government has recently caught the so-called Operation Lifeline in southern Sudan twice carrying weapons and troops to Garang, as part of their refugee operations in southern Sudan.

This map (Figure 4) gives an idea of the operations that Museveni was brought to power to carry out. He has moved forces into southern Sudan; he has moved forces into eastern Zaire, from the north, and through Rwanda and Burundi. There is a small arrow there targetting Kenya—since the *Times* of London on April 4 declared war on President Moi of Kenya, and we may expect something there, hopefully not. This shaded area is the land that the British seek to completely control. They want to split off southern Sudan and join it to Uganda. They control Eritrea; they control Ethiopia; they want Kenya; they virtually control Tanzania; they control eastern Zaire; through to Angola. Mozambique has joined the British Commonwealth. I have seen one projection that Kabila would even march all the way through to Cameroon. What we do know, is that Ghana is being built up as a forward military base of operations for the British. The British say this themselves. The pot is beginning to bubble in Nigeria, which is a major oil-producing nation, a major mineral-producing nation, and a major population center—it is obviously a major, major target of British intelligence for Africa. I think we

will see an extended war zone in the west, as the British attempt to consolidate their victories in the east.

It is for this purpose that Museveni came in; it is for this purpose that his regime exists. When Museveni came into Kampala in 1986, with very little resistance, since there were peace negotiations going on, he had only 10,000 men. Within a few years, the Ugandan army had swelled to 100,000 men, with many others under arms. The people who went into Rwanda in 1990, were from the Ugandan army. The head of the Rwandan section was the director of intelligence of the Ugandan army. As early as 1990, the idea was to move that force as rapidly as possible through Rwanda into eastern Zaire. Three top leaders of the Rwandan Patriotic Front (RPF) were mysteriously killed at the front, and reportedly they were murdered because they refused to go onward to Zaire. Paul Kagame was the first prepared to go all the way to Zaire. Today, Kagame speaks to the press as if he were the owner of the region around Goma, Zaire, already.

We have seen a chain reaction of catastrophe since the invasion of Rwanda in 1990. The question is: Can it stop? How can it stop? Can it *be* stopped? For instance, at lunch today, someone predicted that there will be an uprising against the Tutsis. Even if there is not an immediate uprising against the Tutsis in this region, what is to guarantee that three, four, five years down the line, the British don't go to the Hutus, and say, "Now's the time for your revenge. We've decided that this guy's no good. Now, you can get what you were denied. You can wreak vengeance for the deaths of your people"? Who is to guarantee that this cannot happen?

There is no guarantee that this will not happen, unless we *organize* and create a movement, an institution, that rejects this concept that we are nothing but different dog breeds, compliments of the British oligarchy, and that power is derived from them, as opposed to from our own creative powers of reason.

There is no guarantee, unless we organize a movement of that form. To the extent to which that is organized—and it must be done extremely quickly, in this moment of opportunity—then we go to the country where the Declaration of Independence was written, and say, "*These* are your friends in Africa." If we do not have an institutionalized force, to which the United States government can turn as an alternative, then it is far more difficult to change U.S. policy and to force the pivot of world history *against* the British empire, which is what we must do.

Therefore, while every person has legitimate concerns—and those concerns could not possibly be questioned—about their people and what has been done to them, we must recognize that what the British fear, is not people who are concerned, but people who are steeled to fight on the basis of the principle of man in the image of God. And I believe that is what the people who have perished in this terrible conflagration want us to do; I believe they are asking us to do it. And that is what we can do, and must do.