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Jan Lopuszanski

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## For solidarity among nations and humanity

*Lopuszanski is a member of the Polish lower house, the Sejm, from the National Christian Party. Here are excerpts from his speech. Emphasis is in the original.*

Poland is offered the creation of a liberal economy. When we remember our sad experience with a centrally planned economy, we appreciate the role of the *free* market, but we do not think that the *free* market, with uninhibited competition, can solve all the problems connected with production and the distribution of goods. In particular, we believe that the criterion of profit must not be allowed to be the only criterion of economic development. We see this as a sure way toward an economics of death. . . . We believe that it is the duty of a state to compensate for the injustices which might, and usually do, appear as the result of market forces. . . .

Our problems with liberalism, then, turn out to be a discussion, not simply about economy and the style of government policy. It is also a very basic question of ethics.

It seems that this debate reaches its highest temperature when it comes to the question of a financial system. . . . What we observe is the drama of indebtedness on a global scale, and a tendency for economic development to be slowed, because access to financial means and modern technologies is blocked. National economies fall prey to financial speculations, robbing individuals of the benefits of their work, and forcing them to face destructive political dictates. Absurd belief systems are being built to justify destruction of whole nations—among others, the myth of Mother Earth being poisoned by too many people, a myth which goes against the natural order of creation.

It seems, then, that we are dealing with the use of money and finances, not as an agent of development, but as a weapon. This makes it a serious threat to the realization of human rights, a serious threat to the rights of nations, and a serious threat to world peace.

Programs based upon globalism, upon a single global state, are not the right answer to these threats, because, instead of serving nations and their peoples, they serve the narrow elites which steer the processes of financing and distributing modern technologies. The proper solution to these problems can be found by working out cooperation among the governments of sovereign states in controlling the movements of capital, particularly if this cooperation can be based on the principle of the solidarity among nations.

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## Book Review

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### ‘The man you can trust’ discusses Britain’s conflict with America

by Claudio Celani

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#### **L’Uomo di Fiducia**

by Ettore Bernabei with Giorgio Dell’Arti  
Milan: Mondadori, 1999  
311 pages, hardbound, 33,000 liras

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Ettore Bernabei is one of the many prominent Italians who endorsed the call of the Rome *EIR* conference for a New Bretton Woods, but he was unable to participate in the conference because of ill health. Nevertheless, he contributed indirectly to the discussions through his book, which appeared on March 8, and which had created an uproar in the media even before hitting the book stands.

*L’Uomo di Fiducia* (“The Man You Can Trust”) is in the format of an autobiographical interview with journalist Giorgio Dell’Arti, which covers 50 years of national and international politics, as seen through the eyes of a “man you can trust,” like Bernabei. During those years, he was first in the nerve-racking post of director of national state television and later served as general manager of Italy’s largest general contractor for infrastructural works.

If you run the monopoly of radio-television communications, you are at the center of information power. You bear tremendous responsibility and must withstand great political pressure. You know the difference between what appears in public and the inside truth behind it. As a devout Catholic, Bernabei took his job as a mission in the service of truth which, translated into politics, means acting in the national interest. For the interest of the country you must act above party lines, and sometimes against your direct factional interests. Thus, he became “the man you can trust,” for his Christian Democratic (DC) party, his government, the Vatican, foreign governments, and even for a few of his adversaries. That is why he often found himself at the center of delicate diplomatic initiatives, some of which he recounts in the book.

Bernabei sees postwar history, from the Cuban missile

crisis to the fall of the Berlin Wall, from the defeat of fascism to the Balkan war, as a conflict between two tendencies: the Anglo-Dutch oligarchy (with its allies in the United States) and Christian and/or compatible forces. Contemporary politics is the recent unfolding of that struggle, which goes back to the Renaissance. Globalization is the effort of the Anglo-Dutch interests to prevail over nation-states. His book falls short of openly challenging one aspect of globalization, the current European Monetary Union. A careful and informed reader, however, can draw easily the right conclusions.

No wonder that, violating every tenet of “political correctness,” Bernabei’s book created an uproar even before it came out. Covered by all major newspapers, the book was the subject of the popular TV talk show “Pinocchio,” where former Fiat manager Cesare Romiti and politician Giorgio LaMalfa were confronted with Bernabei’s “conspiracy theory.” At one point, the host pulled down a giant picture of Queen Elizabeth’s yacht *Britannia*, and asked his guests if they were also on board the *Britannia* in 1992, when, anchored off the Italian coast, a private meeting of British and Italian oligarchs and bankers decided on the “denationalization” of Italy. This is the story that made *EIR* famous in Italy, after it broke the story in 1993. An embarrassed Romiti responded: “I was invited, but I preferred to go play golf.”

*EIR* readers are familiar with the episode with which Bernabei concludes his book. The impact of the media reviews, which reached millions of Italians, cannot be exaggerated. This author had the experience of speaking with political observers from the extreme left to the far right, all of them eager to read the book.

### Neither Marx nor Adam Smith

Born in Florence in 1921, Ettore Bernabei was a student during the intellectual ferment that gave birth to the Christian Democratic party. The group called the *professorini*, or “young teachers,”—including Italian influentials Fanfani, Dossetti, Vanoni, La Pira, and Boldrini—“would periodically meet in Camaldoli, a hermitage in the Tuscan Appennines, where they elaborated a ‘code,’ today we would say a ‘document,’ of economic and social policy . . . the Code of Camaldoli.

“The problem was to reject the economic free market, where only profit is important and you don’t care whether people are unemployed or die from workplace accidents, but, at the same time, to fight the ideas of collectivist Marxism.” They arrived at the solution of having the state take an active role, not in suppressing, but rather in challenging private enterprise to work for the public good. Thus, Italy, which under Mussolini’s autarchy had fallen into desperation comparable to Romania today, could in a matter of a few years become fully modernized and reconstruct its industry, thanks to, among other factors, cheap steel and energy provided by the state enterprises IRI and ENI. Moreover, he says, “In Italy,

the cost of labor quickly reached European levels and that was good for everybody, because it forced industrial firms to improve technologies, to modernize plants, to get more solid financial structures, in other words, to face international competition by rationalizing production and not by cutting wages.”

The fight for modernization was not easy. Although emerging as the strongest political party, the Christian Democracy had to make a strategic compromise from the beginning, with political parties representing opposite interests. This was necessary after the outbreak of the Cold War, when the Italian Communist Party, the second largest, and the DC’s natural ally on many issues, suddenly became an enemy. Thus, Alcide De Gasperi, Bernabei reports, made a deal with Raffaele Mattioli, the “unchallenged head of Italian financial circles,” according to which “Catholics would get involved with politics, that is, they would run the government and Parliament, whereas the ‘seculars’ would have taken care of their interests in finance, industry, newspapers.”

It soon emerged that Catholics had to outflank their “partners” in order to get things done. Bernabei’s history is an example of that continuous fight.

### The permanent bureaucracy

After serving with the U.S. Army in the Liberation war against nazi-fascism, Bernabei started a journalism career and soon became editor of the Christian Democratic newspaper, *Il Popolo*. In 1961, he was appointed director general of Radiotelevisione Italiana (RAI), the state television network. From the first day, Bernabei realized that the radio and television monopoly was in the hands of people who had been there under the entirety of Mussolini’s regime, and even before Mussolini. Bernabei describes this “permanent bureaucracy” as centered around Turin’s Whist Club.

“Families who counted in Italy and in the world, influential circles, of the utmost importance and discretion, I mean you would never read their names in the press; they were very discreet, silent, almost secretive, secret and powerful, secretly connected to other international circles, British, Dutch circles. An establishment, a real power class, a shadow government. They were able to speak to the historical Right and to the historical Left, depending on the moment and the need, they could stay with Giolitti and with Mussolini, provided that Giolitti and Mussolini took due account of the Whist Club, its good manners and its unassailable demands, manners and demands that had been shaped through the centuries.”

As soon as he set foot in the RAI offices, Bernabei realized that the Whist Club controlled everything. The deputy director, Mr. Bernardi, was a member of the Club, ran the show, and had more power than Bernabei. It was clear to Bernabei that the situation had to change, and Bernabei started his fight. With full backing from the government,

Bernabei undertook an internal revolution that, in a few years, changed the programming, the personnel, and the budget.

Although mass television includes everything from information to entertainment, Bernabei's idea was that television must be an educational tool, especially when there is only one network. At the time, a portion of the Italian population was still illiterate. Bernabei started an elementary school broadcast, "It Is Never Too Late," that aired every evening shortly before dinner, through which millions of Italians learned how to write and read.

With respect to entertainment, Bernabei also had a clear idea of what he wanted. In his interview, he is very polemical regarding the private "free television networks," and in particular the big American networks: "See, you and many others believe that America is freer because their public television (PBS) is small and the market is dominated by the big private networks. These networks do not demand a fee, which brings many to believe that the system is freer. Whoever thinks that is a fool." The private system is comprised of two elements, Bernabei explains: fiction based on a low level of attention, and concentrated, hard-hitting advertising spots. The system is so conceived that the viewer has to sustain a low level of attention for a long time—enough to stay awake, but without reaching a peak. He must be ready to receive the advertising message, which is the only thing he can remember after a soap opera. To keep such a low level of attention, sex and violence are the best means. Under this regime, he says, "we are so plagued, that we don't realize it. It is the worst dictatorship ever seen on the face of the earth! In comparison, Hitler was an illiterate in tyranny!"

"What would a peak mean?" asks Bernabei. "It would represent a deep, spiritual and intellectual satisfaction, something that, at one point, would prompt us to switch off and rest. You cannot watch Hamlet and afterwards listen to Beethoven's Fifth Symphony." By contrast with the tyranny of "free TV," under Bernabei, the RAI broadcast programs based on Classical or similar great works: Homer's *Odyssey*, Manzoni's "I Promessi Sposi," the Bible, Tolstoy's *War and Peace*, Pinocchio, etc.

Of course, news programs were very sensitive. During the Cold War, there were unspoken rules to follow. Italy was a member of NATO and had the largest Communist Party in the West. But when it came to the Vietnam War, for instance, RAI reporters were told not to take sides. This led to their being accused of supporting the Vietcong, but Bernabei did not care. The Cold War also meant traps had to be avoided: On the day Kennedy was assassinated, the news flashed in Italy only a few minutes before the evening news program. The program head called Bernabei and the two read an Associated Press dispatch saying that Lee Harvey Oswald, the alleged killer, "had stayed in Moscow for



*The Schiller Institute protested in October 1994 when Queen Elizabeth's royal yacht Britannia made a port of call in Copenhagen, briefing fellow Danes on the 1992 "Britannia plot" against Italy.*

a time in 1956." As the news program was going on the air, Bernabei decided to censor the AP wire. Reading that dispatch, he explained, would have given the impression that the Soviet Union pulled the strings behind Kennedy's assassination. "This would have set loose unpredictable reactions. Remember, in Italy, one out of four listeners was a Communist." Instead, Bernabei and his director called the RAI Washington correspondent, who told them that the State Department had issued a statement denying any international connection in the Kennedy killing. Only then, did the two decide to quote the AP dispatch, and follow it with the State Department denial.

### **The Cuban missile crisis**

Bernabei was not a passive viewer of events, but an active participant in shaping them, even at the highest international

level. The story of his involvement in helping resolve the Cuban missile crisis reveals a spectacular sequence of back-channel diplomacy, exemplary of the effort to overcome the Cold War confrontation and promote a climate of East-West understanding.

During the Cuban missile crisis in October 1962, Bernabei was in the United States, to attend a meeting of the just-founded association of satellite broadcasters. The meeting was cancelled and the participants were informed about the breaking crisis. They were shown the satellite photos of Soviet missile sites being built up on Cuba. The next day, they were shown new pictures, of Soviet ships bringing more missiles to Cuba. Not a word had yet been printed in the media. Italian Prime Minister Amintore Fanfani reached Bernabei by phone, and ordered him not to leave Washington. The next day, the Italian ambassador informed Bernabei of a mediation effort being conducted by the Italian government and the Vatican.

Here is Bernabei's account: "The Russians . . . could withdraw, but they needed a *quid pro quo*. They could not lose face. The U.S. should therefore give something in exchange for the withdrawal from Cuba, and this something perhaps was in Italy, because the Americans had missiles in Apulia and such missiles were aimed at the U.S.S.R. . . . They could hit southern Georgia.

"There was a public call for peace by the Pope. Thereafter, Fanfani, referring to this call, proposed the Apulia solution to the Soviet and American ambassadors. At that point, Fanfani told me to get ready. . . . For two days, I stayed in my hotel room and a State Department diplomat, whose name was Lister, came, and an exchange of proposals and counterproposals began. . . .

"At the same time, in Moscow, journalist Norman Cousins was the go-between between the Soviet government and Monsignor Cardinale at the Vatican. . . . All this planetary talk went on for some days. On a Saturday morning, the U.S. diplomat told me: 'You must come to the White House because Mr. Arthur Schlesinger needs to talk to you.' He escorted me to the White House, where I entered through a back door, and led me into a room, telling me: 'There is the room where the Security Council is meeting with President Kennedy.' At one point Schlesinger came out. . . . He came immediately to the point: 'You can say that that proposal is definitely approved. Withdrawal from both sides, Apulia and Cuba.' The next day, Sunday afternoon, Kennedy gave the news over television that the Soviet ships had turned around and were no longer heading to Cuba."

### **The British-American conflict**

As a Christian, Bernabei believes in man in the image of God, and he views history as the conflict between the forces who believe in that idea and the forces who oppose it. During his political struggles in Italy, he has met the personification

of the anti-Christian forces in the Whist Club circles. That club is, however, only a national element of an international oligarchy, whose manipulations are the background for conflict among nations (such as the Cuban missile crisis), actual wars, and political assassinations. The center of this oligarchy is London, and the United States is split down the middle by the conflict.

Here is how Bernabei describes the overthrow of the Shah of Iran and the rise of Khomeini. He begins with Enrico Mattei, the founder of Italy's national oil company ENI, who "was killed" in 1962.

Who killed him? asks the interviewer.

"Mattei had taught all oil-producing countries, such as Iran, not to be defrauded by the big oil companies. They give you 10, 12, or 15%? You must claim 50%! Mattei made a fifty-fifty agreement with the Shah, and the big oil companies launched a coup against the Shah."

At the time of these events, Bernabei was no longer at RAI. In 1974, he had become manager of Italstat, Italy's largest general contractor for infrastructural works. "We were very well informed about the plots being run in the area," he says, "because we were building the Bandar Abbas port" in Iran.

Bandar Abbas, a project launched under the Shah, was a strategic threat to the London-centered oligarchy. Being a commercial port, it could readily become a military base from which the Iranian fleet would control all traffic in the Persian Gulf. Therefore Iran must be destabilized and the project cancelled. The Bandar Abbas port was interrupted after the revolution and the Italians were never paid, Bernabei said.

Are you saying that in Iran, a war between Great Britain and the United States was fought? asks the interviewer.

"It is the old split in the capitalist system, which runs even through the bloc of the Seven Sisters [oil multinationals]. On one side is American capitalism, where Jewish financiers live together with Yankee financiers, they talk, they make agreements, and they do not shoot at each other. On another side is Anglo-Dutch capitalism, which is headed by the royal families of England and Holland, and ends up coinciding with the freemasonic establishment of those two countries."

The Falklands War was another episode in this conflict, says Bernabei. The issue was the Strategic Defense Initiative. "Reagan wanted to build an SDI system over the North Pole," he says, which the British did not like.

Well, is the U.S.-British conflict still going on? asks the interviewer.

"It seems so," comes the response. "When we say 'the British,' we mean, above all, the City, that is, the financial world. From this world, comes the push towards so-called 'financial globalization': you aim only to generate profits out of pure financial speculation, you don't care at all about

development, and it does not matter if the result is a doubling or tripling of world unemployment. The United States, by contrast, I would say, aims for a more human globalization, which does not neglect industrial and productive development.”

### The Anglo-Dutch globalizers

Bernabei sees globalization as the final battle in this conflict, which will decide whether the world will be free or enslaved for a longer period ahead. In several places in the book-length interview, Bernabei expresses this idea, as the quotes below present a coherent picture, even though they are taken from several different places in the book.

“Globalization is this: to disrupt nation-states by creating chopped-up blocks of rich and poor areas, to be set one against the other, as it was done in Yugoslavia, and as they would want to do now in Italy, between the rich Po Valley and the South, the latter to become like Africa. . . .

“There are only two ideologies left: on one side that kind of liberalism and capitalism—so-called ‘lib-lab’—that subjects man exclusively to profit; on the other side, religions (Catholics and all others who believe in God), which put man first. . . .

“I see a fight ongoing . . . this word, which is now fashionable, ‘globalization,’ what does it mean? It means to conquer the whole globe through the homologation of a logic. What logic? Profit. Do you believe that those who play such a game are afraid of arming a faction of bloody fundamentalists? . . . The centers which organized and financed terrorism [in Italy in the 1970s] had Anglo-Dutch minds and executive arms in Eastern and Western secret services. . . .

“Anglo-Dutch capitalism always had a preference for the Socialist International. . . . Big world finance, the so-called Gnomes from the City of London or from Amsterdam, have always had a large interest in the European ‘filet,’ that is, the Rhone Valley, the Po Valley, Croatia, Slovenia, Bavaria. . . . Our secret services have always coordinated their policy within NATO. . . . The American allies did trust the Italian Christian Democracy, but our northern European allies did not, to such an extent that they did not let the DC run the secret service. The Italian secret services therefore took directions for their moves directly from within NATO. . . . Look, France left NATO exactly for this: They could no longer tolerate British or Dutch permanent secretaries who tended to manipulate secret services.”

### The ‘Britannia’ plot

At the end of the book, Bernabei says that if you want to know who is destroying the Italian nation, look at the *Britannia* plot. He hands the interviewer a newspaper clipping. “Here it is, *Corriere della Sera*, Oct. 29, 1996: ‘This is not a spy story. It was June 2, 1992 and the Queen’s yacht [the

*Britannia*] was anchored at the Civitavecchia docks. One hundred people, both Italian politicians and public managers, go aboard. The invitations had been issued by a curious organization promoting the export of British services, the “British Invisibles.” They set course toward Argentario Island, with a seminar on privatizations. The British present their experiences with denationalization. There was the Warburg bank, Barclays, the City legal firms. Most of the Italians listened. Mario Draghi was among the first to speak. Newspaper articles, Parliamentary interrogations, charges of having sold Italy out to Anglo-Saxon finance. A conspiracy theory is even built up, about a plot by the City and Wall Street bankers, allied with [Lega Nord leader Umberto] Bossi, to bring Italy to its knees and buy it up for a dime.’ What do you say about this? . . . Here is another clipping, *La Repubblica*, Jan. 3, 1998. Under the headline ‘London Spied on Europe,’ you can read that the BBC reports how ‘Her Majesty’s 007s are particularly active in member-nations of the European Union.’ Former Foreign Office head Callaghan, they report, admitted that ‘such intelligence made his negotiating position stronger.’ That is globalization.”

Judging from the numerous and different reactions, the book has contributed to the advancement of truth and has struck a nerve in the enemy.

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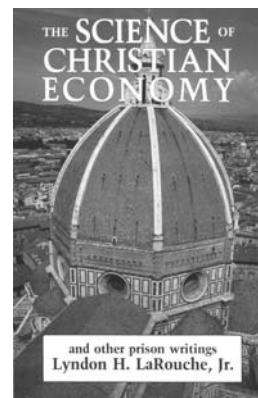
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