

Amelia Boynton Robinson Brings Fight For the 'Real, True America' to Europe

Immediately after a tour of the West Coast of the United States, which began in mid-November, the 94-year-old Schiller Institute vice president, Mrs. Amelia Boynton Robinson, launched a high-profile tour in Italy and Germany. The honored U.S. Civil Rights Movement veteran, who began organizing African-Americans to vote in Alabama, in the face of what most people thought were insurmountable obstacles, 30 years before Dr. Martin Luther King came to the state, focussed on two major subjects during her tour.

The first was the creation and role of a youth movement for social change, specifically the LaRouche Youth Movement (LYM), which organized a substantial number of her events. Her descriptions of her fight for voting rights, and against discrimination, are invariably inspiring to young people, and she addressed a considerable number of young audiences, including secondary school youth.

The second subject was what she calls "the real America," the majority of American citizens who reject the policies of torture and war represented by the Cheney-Bush Administration. To her European audiences, Mrs. Robinson provided a fresh look at the movement which is being built under the leadership of Lyndon LaRouche, in order to restore the policies of Franklin Delano Roosevelt.

First Stop: Italy

Mrs. Robinson made an official visit to Rome from Nov. 28 to Dec. 4. She was received by the vice president of the Italian Chamber of Deputies, Hon. Alfredo Biondi, together with a delegation of women parliamentarians from the Democrats of the Left Party. The leader of this delegation, Hon. Silvana Pisa, told Biondi that Mrs. Robinson "represents the true America." Mrs. Robinson had numerous other political meetings, including with the former mayor of Rome, Francesco Rutelli, with other officials and the media, as well as high school students. Her autobiography, *Bridge Across Jordan*, was officially presented at the City Hall of Rome.

Throughout her visit, she pointed out that she represented the majority of Americans, and emphasized the necessity of getting rid of Vice President Cheney: "We want to take the country back" (see *EIR*, Dec. 16, 2005).

Tour of Germany

On Dec. 5, Mrs. Robinson made presentations in Dresden, in eastern Germany, and in Berlin, at Humboldt University. She addressed the John F. Kennedy Institute of the Berlin Free University, on Dec. 8.

On Dec. 9, she had her highest-level meeting in Germany, with an hour-long meeting with the vice president of the Bundestag (parliament), Katrin Göring-Eckardt. Göring-Eckardt was especially interested in the work of the LYM, as well as the social and economic areas of U.S. politics.

She addressed large meetings in Magdeburg, Hanover, Düsseldorf, Munich, and the Frankfurt region.

She brought greetings from "the real United States," and when asked why Bush was elected, she pointed out that he was "selected, not elected," and said that "America's society is corrupt, especially at the top."

Despite the problems in the world and the United States, she was optimistic, because of the role of the youth. Pointing out that African-Americans had to fight for 100 years after the Emancipation Proclamation, to get civil rights, she cited individual contributions by Martin Luther King, but pointed out that without the courage of Rosa Parks (whom Mrs. Robinson had known for years and visited two weeks before Parks died), and many others, the spotlight would not have been turned on discrimination in the South. King's work would not have been recognized, and he would have been only a church pastor. The world needs leadership, she emphasized, stating that she was happy to work with the LYM and with LaRouche. Like LaRouche, King had also been vilified, shunned, and called names, she said.

One student responded: "Now I know things can change for the better. And as the example of Rosa Parks tells us, what we do can make a difference for the nation."

We Must Fight To Overcome Obstacles

The following is the speech given by Mrs. Robinson at a Dec. 7 political meeting in Berlin, Germany, sponsored by the Civil Rights Movement Solidarity, the political party headed by Helga Zepp-LaRouche. She was introduced by Mrs. LaRouche.

I bring you greetings from the *real* America, the Americans who believe in the "land of the free and the home of the brave." It is very understandable, that what is going on now in the United States of America is not because of the fact the



EIRNS/Brendon Barnett

Civil Rights heroine Amelia Boynton Robinson emphasized the importance of the LaRouche Youth Movement as a movement for social change, in her tours of the West Coast and Europe. Here, she is at a meeting in Los Angeles.

real Americans are happy, or are part of it. When they woke up and found what was going on, after the Twin Towers were bombed, we all said, “I believe this is an inside-job.” And to think that the man who sits in the Presidency, who has been *selected*, not really elected, was the man who decided at the beginning, that he would finish the job that his father started, in going into Iraq and destroying it!

We have to realize how we struggled. Because, the United States is a melting pot. Nobody can say, no race can say, that “we’ve made America what it is.” And because of the fact that people have come into the United States, from the beginning in 1492, they came to build a country where there would be freedom, where there would be justice, where there would be understanding.

And people have fought for this. Then, we have Abraham Lincoln, who believed that he wanted the Union to stay together, that the slaves who were brought there would not be slaves any longer. And they fought for it, the Emancipation! But the system was so rotten with discrimination and segregation, that they began to realize—that is, in the South particularly—they began to realize that they did not have to work, because those who owned the property, owned thousands of acres, and the people from Africa as chattel.

Some people from Africa paid for their freedom. Some went to the United States free. Some of them, from the beginning, wanted to free the other people, and we had such people before the Emancipation, who fought for it, asked for it, and finally we got it, but it was not gotten just because of the fact they wanted it. By blood, sweat, and tears, we received Emancipation.

Because of the ignorance of the plantation owners, they

held themselves down to keep others down. As Booker T. Washington said, you cannot rise by holding somebody down, because you have to stay down there with them.

I’ll give you an example of the way it was, when I woke up and found out there was such a thing as segregation. I didn’t find that out when I grew up. I grew up in Savannah, Georgia, where I’m sure there was segregation, but my mother, who was very much outstanding in the stamping out of discrimination, never told us that there was a difference. But we fought. We didn’t fight by ourselves: We had people from all over the world who came to help us. And this fight started with Abraham Lincoln and Frederick Douglass, who begged, who wrote letters to Congress and the Senate, asking that there be no discrimination and no difference because of the person’s race.

But one of the first things that happened, that kind of cracked the ice, was when Franklin Delano Roosevelt became President—and he did not become President because everybody wanted him. He had to fight. And he was a man of faith, and a man of determination, and a man who had a program. And of course, his program paid off. If you could compare what happened before Roosevelt came in, and what Roosevelt did, you wonder: What is wrong with America, that they have destroyed the programs that really made America a great, great country?

What Roosevelt Did

Before Roosevelt came in, I was working, and I knew, I worked with people, and I saw people who were jumping out of windows—in fact, I heard of those who were jumping out of windows because they lost their money. I had the opportu-



EIRNS/Kasia Kruczkowski

Mrs. Robinson met for an hour in Berlin on Dec. 9 with the vice president of the Bundestag, Katrin Göring-Eckardt, who was especially interested in the work of the LaRouche Youth Movement in the United States, and asked to meet them the next time she was in Washington. She was also interested in current social and economic aspects of U.S. politics.

nity to put money in the bank, and like millions of other people, they lost it. People were on the street, they had nothing to eat, and nowhere to go; so they just lived on the street, and lived on whatever they could find, even in the garbage can.

Just think of some of the programs which caused the United States of America to be lifted up, and be a shining light for all other countries.

One of the first things he did, knowing that people had nowhere to go, they were sick, they were dying and nobody cared; so, these are some of the programs that he brought to fruition and put into effect, when he became the President: The Hill-Burton program, which opened and operated hospitals all over the country, that people would be able to have a hospital that they could go to. Today, hospitals have been closed, and people don't have hospitals within sometimes 75 miles. The Medicare program, where people put money into a fund, where, after they reach 65 years of age, they're able to go to the hospital, and go to doctors and get their medicine. The Medicaid program was for those who could not work, and they were elderly people, yet they got the same medicine and the same care that anyone else did. The welfare program was for those who were sick and had nobody to take care of them.

The Works Project Administration (WPA) program, the PWA program where *everybody* could find a job, and if you weren't prepared, then there were different places that they could go—and they were helped if they didn't have the money—where, whatever their potentials were, whatever they *wanted* to be, there was a place where they could go, and where their potentials were awakened, and they were able to prepare themselves and go out into the world and make a

decent living. There were finance programs, Reconstruction Finance Corporation (RFC) programs, peace programs, Good Neighbor policy programs, REA programs—and these are just a few of what Roosevelt put in operation—and the Bretton Woods program.

Two of the most outstanding programs were the reconstruction programs, where homes that were falling down, were able to be reconstructed. Then, the infrastructure program. One of the biggest programs that we had, was the program where they built dams. Water was overflowing, rivers were running wild, people had no electricity in the rural districts, and no clean water. So FDR had the reconstruction programs, the ones where they built the dams, many dams all over the United States, and one dam would cause more than 10,000 people to have jobs.

Many of these people who did not have jobs, professional people, and all of them, could get jobs in some form. To build one dam, we had to have surveyors, realtors, blueprint readers, artists; areas had to be prepared, timber had to be cleared, lumber companies would have to employ more people; machine tools were needed; steel mills had to be opened; bulldozers that could do the heavy-duty work had to be built; special trucks, excavations of the places where the dams would be; transportation for all of these places, bringing whatever was needed to build these great dams. Special roads would have to be built, or were built, for heavy-duty work; housing for displaced people, realtors had to get up and go to work, and find places for these folk and even build other houses; schools had to be opened in areas where the children were. There was more gas to be used; plastic had to be made, according to the specifications; sand and gravel had to be gotten and that meant great sand and gravel pits and quarries had to be found; cement had to be made. Steel, of course, had to be made, and a number of other things.

But more than 10,000 people on each dam could go to work, and there were many dams. And if people had no particular qualifications for these jobs, their skills were improved so they could get these jobs. If they had no potential whatsoever, but they had an idea what they wanted to be, under Franklin Delano Roosevelt, *everybody could work*, regardless of color, creed, denomination, or condition of birth.

Faith and Determination

But Roosevelt didn't just walk into the Presidency. He had quite a few obstacles, but he had faith. He had determination, that he would be able to have his program become a reality. And I don't know whether you realize it or not, but faith is a very strong thing: Faith is something that will carry us on, and if we don't have it, we will not be able to accomplish whatever we want to accomplish.

I'll give you one example: My husband and I decided that we were going with a lady to an island, an island 15 miles away from Savannah, Georgia. The boat that the man got for us, he said that the owner of the boat went up and down that



Mrs. Robinson with President Lyndon Baines Johnson in 1965, after he signed the Voting Rights Act in the White House Rose Garden.

Courtesy of Amelia Boynton Robinson

river all of the time. The river was just off of the ocean, where the big ships would come from New York, Boston, and places like that. And there was what we called a “pass,” where those big ships would come into this Wright River, which was the name of it, and into Savannah, where they would dock.

Just as we had gone a few feet beyond the pass, then a big boat, not recognizing the small craft, plowed through the water. The first wake almost filled the boat with water; the second one filled it. The next wake, or wave (whichever you call it), turned the boat over. When it turned it over, we were washed away from the boat—there were six of us in this group. I looked around and I saw the owner of the boat with his head down, and he had a life jacket on, but we had no life jackets, and I could not swim. The water was 42 degrees. The shallowest part of that river was 65 feet, and here, I could not swim; the others could not swim, having no life jacket on. I kept on saying to God, that “I can’t afford to drown. *I just cannot afford to drown! I’ve got too much to do!*”

Now, I had nothing to do! My husband and I—this husband and I had been married only four years, and everything was behind us. I kept on telling God—I didn’t have time to ask Him, but I just told Him, that I could not afford to drown: “I have too much to do.” Behind us, we had gotten the Civil Rights bill, we had gotten the Civil Rights Act, and I had been beaten, and had recovered. So, I just figured that now was the time for me to rest on my laurels. Instead of that, it was a different thing, because I kept on saying to God that I could not afford to drown. And, it seems as though He sent his angels, and they lifted me up out of that water, when around us, these six people, only two of us lived—the rest drowned. And that other person lived for a while and then died from trauma. Later on, they took us to the hospital, and we found

out that one person who had a little life in her had passed while she was in the hospital.

Meeting the LaRouche Movement

And then, I decided I would just go on with life. Having married again a man who wanted to go to New York, and who liked to travel, we went to New York to the Shriners’ meeting. And he was not a Shriner, and he didn’t think he could get in. We spent our time going around, looking at the displays that the different companies had. Then, somebody came to me, and said, “We have a blueprint to put water across the Sahara Desert.” And I listened for the first time. Then, he said, we have a program to drive drugs out of a section or community in New York. We’re going to invite you to come on and be at this meeting we’re having. I accepted the invitation, with the encouragement of my late husband, and this young man invited me to come to Virginia to a meeting.

I went to that meeting, though I knew nothing about this man by the name of Lyndon LaRouche—I hadn’t even *heard* about anything that would give me any foundation. But, because of the fact of knowing, that when people don’t want you to enjoy something, or to get the real essence of what that person is, they’ll never say anything good about you. They didn’t say anything good about Reverend Smith (I don’t know whether you know him or not); they didn’t say anything good about Martin Luther King; they didn’t say anything good about anybody who would release the trouble and the discrimination, and cause people to be free. So, when I heard of this man, I decided that I would go to this meeting and find out who Lyndon LaRouche is.

I found a man, who—when I look back at the *30 years* that my husband and I worked to free people on the farms,

having them get a place of their own, teaching them how to fill out the applications to vote—I found that those 30 years were wrapped up in what Lyndon LaRouche was saying. I found what we did under Martin Luther King and the Southern Christian Leadership Conference, the beatings we got, the going to jail that the young people as well as the old people got, even the killings of both blacks and whites, because we were disturbing their “way of life” in the South: All of that was enfolded in what Lyndon LaRouche’s program was.

My mind reflected back to 20 minutes having been in that water, 42 degrees, asking God to please let me live, I’ve got too much to do. And when I got to know this organization, when I saw that young people, the people who are carrying the burden, when I hear each time the message which is a message you don’t get anywhere else, I say to myself, “This is what God had for me to do, when I said, ‘I have too much to do.’ ” And today, it is just a wonderful thing to work with this organization, to work with the young people, to help them—and they give me more than I give them, because they give me youth and the determination to keep on going. And I give them whatever I have dreamed, through the years that I have lived.

Faith, Not Fear

But there are many people who are afraid of this organization, because it fights against the rotten system. I don’t know if you have it in your country or not, but our country does not want to be disturbed. The few people who are controlling the country, do not want anybody to pull the cover from off of the corruption, and that is what Lyn [LaRouche], the young people, the Youth Movement, are doing.

Because, first, they do not fear. They realize how detrimental fear is. Fear kept African-Americans down for nearly 200 years. They were afraid because the system said, “I’ll kill you.” But they were not brave enough to say, “Well, I’ll take it.”

But fear is something that starts in our minds, and it starts when we are afraid of little things—bugs, afraid of the dark, or whatnot. But it grows! Unless we do something, it grows. And when we become adults, often, if we don’t do away with that fear, we become paranoid. We become sensitive, every little thing hurts our feelings. We doubt anything but what we want. And we become gossipers.

If we have known anybody that seems to be successful, we become jealous of that person. And that jealousy turns into hate. And the hate is like a beaver that dams up a river; it’s like a mole that’s going underground, but you can see the effects of it. And finally, it becomes a cancer, that nobody can cure but the individual and God—they sometimes live in Hell; they become a living Hell because they’re not happy. And when you find people trying to take advantage of other people, they hate what they are doing, you can’t get a good conversation out of them—they’re living in Hell.

If each and every one of us were to realize the importance of spreading good news, it will help us individually. And it

will not only just help us, it will give us faith in what we do, because faith is just the opposite of fear, just as good is the opposite of evil. We have to try to get faith deeply rooted in our minds. Often, one thinks that there is an idea, and that idea is born, and he plans to develop that idea. The idea becomes a reality. The reality becomes a success—all because he has faith in what he does.

Number 1, we have to love ourselves. Faith loves himself. Faith is strong. Faith is challenging—you just don’t expect something to come your way, it is challenging. Get up and challenge it! And faith will insist. It is adventurous, and faith will tackle any problem that it wants to tackle.

Faith grows courage. Faith believes. Faith will listen—you don’t have to take everything everybody says, but one of the greatest virtues in the world, is to be able to listen and accept or reject whatever it might be.

Faith loves people. In faith, there is strength. Faith—and you have heard this before, I’m sure—faith is the substance of things hoped for, and the evidence of things unseen.

If we want to overcome a problem, we will have to have faith that we can overcome that problem. Because, in doing so, we have to realize that we can’t be complacent, we can’t be powerless if we have faith. And if we have faith in ourselves, we’ll have to do that. We’ll have to realize, when somebody comes to us and says, “I don’t want my child to be in that organization,” let them know the importance of being a part of an organization that is growing. It’s not only a political organization: It’s an organization that exposes every one of the youth who is in this movement to astronomy, to all kinds of languages, to culture of all description, to be able to make comparison with the right and the wrong. And it’s something you don’t get in a classroom.

And it is so much better for these young people to come in and help. And the thing about it is, they will stoop down and pick up the fallen, and help them to be somebody, and to do something.

These young people will soon take the place of chancellors, or parliamentarians, of Presidents, and in every field—it won’t be long—they will be prepared then, and they will realize that they’re not doing this for themselves. And you will find that these young people are the key, that unlocks the doors of the hearts of hate, fear, and anger, and replaces it with love. They are the match to light the fire of war against injustices, and mistreatment; and politically doing things that ought not to be done; that others cannot get any information as they do in locking down many of the things that are going on and people really don’t know, because it is censored. They are the ones that will help, to not only light the fire, but to keep it ablaze. They are the wind that is like a gentle breeze, that is being inhaled as a breath of love. And as it is being inhaled, it is a medicine of love, and justice. For justice is *sure* to come, when these young people are making contact with others. These young people will teach us, that we are on the wrong road. And if we listen to them, we will be able to get a sunshine of warmth of love in our hearts.