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**Whose God does  
Pat Robertson serve?**



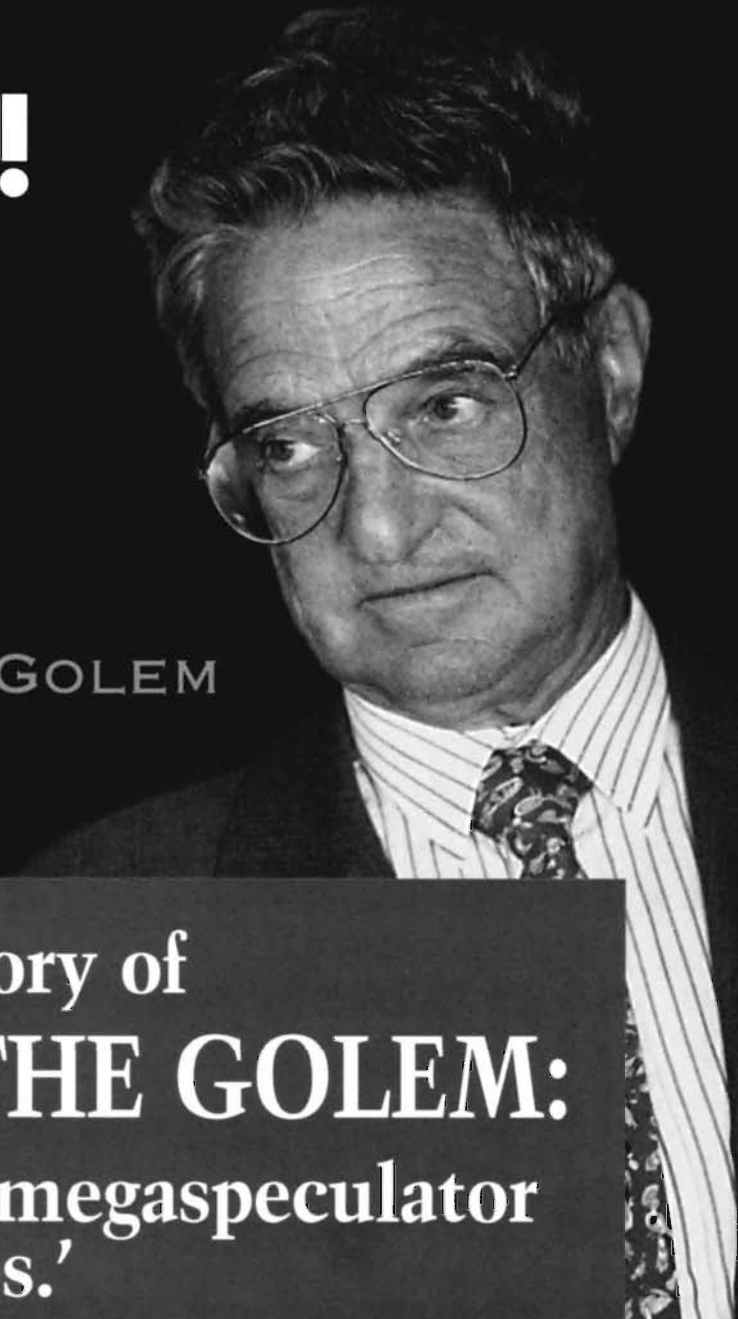
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## From the Associate Editor

We lead our magazine this week, with a report from *EIR*'s Bonn conference, "For a New Bretton Woods System." In his keynote address, LaRouche underlined that it would be a great mistake, perhaps a fatal mistake, to base policymaking today on the erroneous assumption that the present crisis is in any way a repetition of the Depression of the 1930s. That Depression was the result of a *cyclical* crisis, whereas today we face a *general breakdown crisis*, which will lead to the doom of civilization, unless we act soon.

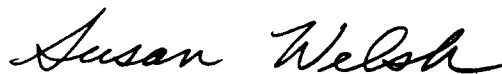
With every passing day, LaRouche's authority grows, as the man who forecast these developments, and showed the direction in which we must move, to find a solution.

More than 20 years ago, on April 24, 1975, LaRouche gave another history-making speech in Bonn. This was a press conference calling for an International Development Bank, in which the industrialized capitalist sector and the socialist countries would collaborate to develop the so-called Third World. The feasibility of such a program, he stressed at that time, "demands understanding of certain often neglected ABC's of Political Economy. Without understanding those principles, we should all be hopelessly caught in the worst disaster in human history." Indeed, it is such a disaster that is now upon us, because those ABC's have not been grasped.

Then, on Oct. 12, 1988, in a press conference in West Berlin, LaRouche forecast the reunification of Germany, and called for the U.S.A. and Germany to forge agreements with Moscow, to rebuild the ravaged economy of Poland. A little over a year later, the Berlin Wall came down; but the actions LaRouche demanded were not taken.

Today, the responsibility for leading the world out of the crisis lies, more than ever, with the United States. In LaRouche's *Strategic Studies* document in this issue, he analyzes the "rampant foolishness" that stands in the way of America playing that necessary historic role: specifically, the spread of certain religious cults among large sections of the population.

Next week, we will feature the full texts of some of the speeches at the Bonn conference, as well as a report on ecological terrorism in the United States, and important new leads concerning the assassination of Princess Diana.



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**Correction:** In our coverage of the China summit last week, "Clinton, Jiang Broaden U.S.-China Ties" (p. 23), the Chinese leader who visited the United States in 1985 was not Deng Xiaoping, but the late President of China, Li Xiannian.

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## LaRouche in Bonn calls for new monetary system

by Muriel Mirak-Weissbach

Over 150 people gathered in Bonn, Germany, on Nov. 5, to attend a symposium organized by *EIR* and titled “For a New Bretton Woods System.” The speakers and guests, many of them from the diplomatic corps, came from many nations across the Eurasian continent, and a significant number of African countries were also represented. The one-day symposium, which was extremely concentrated, succeeded in putting the issue of the day on the agenda—even for the political elites of Germany, who have been living in virtual reality.

For Lyndon LaRouche, who was the keynote speaker of the opening session, this appearance in Bonn had a special significance. It was in April 1975, that he first spoke to a gathering of German political figures, bankers, and businessmen, on the need for sweeping changes in the monetary and financial structures of the world. At that time, LaRouche presented his proposal for an International Development Bank, as a vehicle for promoting infrastructure development particularly in the nations of the “Third World.”

Coming back to Bonn, LaRouche laid out the reality of the world crisis in stark terms, identifying the causes of the worldwide financial/economic collapse, and the approach required to find a solution. The central point he made, was to prove, drawing on the scientific tradition of Kepler, Leibniz, Gauss, and Riemann, that the current crisis is no “cyclical crisis,” no passing phenomenon, as the inhabitants of virtual reality would like to believe, but systemic in nature. “It is not like a planetary orbit,” he said, “but like a comet heading directly into the Sun.” Thus, there is no way precedents can be used, to find answers to this breakdown.

The causes of the crisis, he explained, are “not economic, but ideological and political.” He traced the unfolding of the process from the 1960s cultural paradigm shift, away from a commitment to technological progress, to the idea of a post-industrial society, and the concomitant monetary and financial policy shift, dubbed “controlled disintegration,” which led to a decoupling of finance from reality.

During the same 30-year period, the radicalized students of the 1960s, imbued with the post-industrial ideology, conducted their “march through the institutions,” and now occupy positions of responsibility in the corporate, banking, and political world. That poses the problem of leadership, which LaRouche addressed throughout the discussion process.

### International reports

Just how devastating are the effects of this policy shift, was detailed in several contributions to the symposium, dealing with different national economies.

In a paper by Dr. Sergei Glazyev, a former minister of the Russian Federation, and head of the Information and Analytics Department of the Council of Federation Staff in Moscow, which was read to the symposium, the shocking state of the Russian economy and population was presented: Through the “shock therapy” policies imposed by the International Monetary System since the end of the Soviet Union, the costs of rent and heating for citizens doubled; industry and the energy sector were handed over to foreign interests; the external debt service skyrocketed; living standards plummeted.

As Dr. Glazyev stressed, the most precious asset of the country, its scientific potential, has been wrecked.

A similar picture emerged from the report given by Hrant Khachatryan, of the Union of Constitutional Rights Party in Armenia, a former Member of Parliament, who chronicled the process by which Armenia has become a “hostage to the IMF.” And, according to a report submitted by Natalya Vitrenko, a member of the Ukrainian Parliament and co-initiator of the Urgent Appeal to President Clinton To Convoke a New Bretton Woods Conference, Ukraine is no less a victim of the “reforms.” Not only the debt and unemployment figures, but the raw data on basic demographic parameters—population, birthrates and death rates, child mortality, diseases and life expectancy—show a “national catastrophe” for the period 1991-96.

In the words of K.R. Ganesh, a former union minister of finance and a senior political figure in India, who sent a paper to be read at the symposium, the “free market” liberal policies which have also been thrust upon the developing sector, have “made the [old] Bretton Woods system a threat to all nations, and the International Monetary Fund (IMF) the most dreaded words among the poor.”

But even more dramatic were the dimensions of the crisis as experienced in Germany, the country which should be leading Europe in contributing to rebuilding the world economy. Helga Zepp LaRouche drew on studies of the physical state of the German economy to document the de-industrialization process, which has drastically reduced the productive capacities in plant and, most important, qualified labor power. Of the 18 million officially unemployed in European Union countries, she noted, 4.3 million are in Germany.

Of these, 2.5 million industrial jobs have been destroyed since 1990 in western Germany alone. In eastern Germany, the situation is worse—only one of five industrial workers has managed to keep his job. Again, the technology-drivers of the economy, from the machine-tool-design sector, to the nuclear energy and space sector, have been dismantled, and the number of students entering university studies in these areas has dwindled to a trickle. Further presentations echoed the point for Italy. And French parliamentarian Jean Royer, who has held ministerial posts in national government, addressed comparable problems in France.

What such case studies brought home, is the point that not only are such policies failures, but they express the ultimate in immorality. Zepp LaRouche, referring to the abject poverty she had recently seen during a trip to India, drove the point home, that to be indifferent to such suffering is not human. To be human, she said, is to “have a noble desire to be a part of the solution” to these problems affecting most of humanity.

The solution, as LaRouche put it, is “to define a new frontier of economic development.” Given that the center of world population is in Asia, Southeast Asia, and India, the center of economic development for world recovery must be focussed there. Zepp LaRouche filled out the picture, by presenting the Eurasian Land-Bridge program and its 1990

precursor, LaRouche’s “Productive Triangle.”

To implement these great infrastructure programs, which provide the motor for world development, she explained, it will be necessary to launch a crash program to rebuild the productive capabilities which have been gutted; followed by a phase of infrastructure construction and expansion of industrial capacities (1998-2003); and then, by a third phase of the Eurasian Land-Bridge, entailing the complete industrialization of the Eurasian continent, to begin in 2003.

What this means, said all the speakers in different ways, is a return to the methods of national economy. It means shifting back to investment in the source of social wealth, human beings. Dr. Oskar Weggel, of the Hamburg Institute on Asian Studies, presented the manner in which this approach is reflected in the Asian economic models which are based on Confucian philosophy: The state, to express “good governance,” must intervene to direct the economy, forging a partnership of labor and capital, to invest especially in education of the labor force, and in necessary social structures.

Jean Royer of France introduced a complementary approach, proposing that capital be matched with labor to produce real wealth, as opposed to chasing after monetary profits through speculation. He spoke of his efforts to get the French National Assembly to pass legislation creating a FF500 billion Fund for Economic and Social Development, to tackle the crisis of the estimated 7 million unemployed in France. “I have never believed in the stock market or in derivatives,” he said. “You cannot have development with that. I do not believe in the game of speculation, as Mr. Soros does. My fund would extend credit at zero interest to small and mid-sized firms for 40-50-year loans, and to big firms at very low rates, for the grand projects like TGV trains, or military projects. The problem in the French economy today, is that we lack investment at the top and at the level of small firms. We must stop this unemployment and requalify human beings to become economically productive again.

“Today, France has no investment policy to provide for the future generations. With FF939 billion in state debt, French savings are no longer to go for investment in needed hospitals, roads, infrastructure, but to protect against monetary disintegration. The French Planning Commission [of the de Gaulle era] no longer has control of money. Cities have high debt. My proposal is to issue money via the Bank of France for all these needs, and that all the European Union countries work in parallel for such programs. Most important, the funnelling of credit to create new workplaces and industry would transform the spirit and the mind of human beings back into society. As de Gaulle said, the wealth of the human mind is more important than the wealth we have now, without hope. I am in significant agreement with what Mr. LaRouche said here today, especially the idea of humans in the image of their Creator.”

Italian parliamentarian Publio Fiori, in a paper presented

for him, discussed the tradition of Enrico Mattei, who built Italy's energy sector. Fiori reported that he has embraced the initiative for a "New Bretton Woods" conference, "with enthusiasm and conviction," and that he himself has promoted "a parliamentary initiative, which aims at pushing the Italian government to adopt serious measures of defense and prevention, against the plague of massive speculation, nourished by financial derivatives." He has asked the government "to apply a special tax to transactions of derivatives, to act in coordination with the United States government to promote a "New Bretton Woods," and to adopt extremely severe measures and penal sanctions against the great predators of derivatives trading, like George Soros."

### The issue of leadership

But how to effect the necessary fundamental shift in values, and therefore policies? LaRouche hammered away at the point that it is a question of leadership. What is required, he said, is the same quality of leadership which Franklin Delano Roosevelt displayed, in mobilizing the American population after Pearl Harbor. Today, too, it must be the U.S. President who assumes such responsibility.

In this context, LaRouche stressed the extreme importance of the summit talks between President Clinton and Chi-

nese President Jiang Zemin, who has demonstrated the quality of leadership of a de Gaulle or an Adenauer. Professor Qian Jing, a member of the Chinese Academy for Social Sciences and adviser to Chinese enterprises, from Beijing, told the conference that at that summit, "international financial problems" had been on the agenda. If the strategic partnership forged at that summit is maintained, LaRouche said, there is reason to be optimistic.

The most obvious expression of the kind of leadership required, was that displayed at the symposium by the LaRouches. Indeed, the turnout of institutional representatives from Germany, as well as members of the diplomatic corps, testified to the growing recognition of LaRouche's conceptual and political leadership at this juncture. As Prof. Qian Jing related in his speech, the influence of LaRouche's ideas has been significant in China. In closing, Qian Jing expressed his confidence that the "era of the Land-Bridge economy" has come.

He added, "There is no doubt, that there are many new difficulties along the path ahead. However, as an ancient Chinese philosopher told us, a long journey starts by taking the first step." He concluded: "Mr. Lyndon LaRouche has already taken the first step by his great efforts. I believe more and more people are following him."

## Conference program

*International Symposium "For a New Bretton Woods System," Nov. 5, Bonn-Bad Godesberg, Germany.*

### I. The Fundamental Reorganization of the Global Financial and Monetary System

Keynote: **Lyndon H. LaRouche, Jr.**, founder and contributing editor, *Executive Intelligence Review*, candidate for the Presidential nomination of the Democratic Party, U.S.A.

**Jean Royer**, former French minister of commerce, former minister of post and telecommunications, long-term member of the French National Assembly, Tours.

**Dr. Sergei Glazyev**, former minister of the Russian Federation, head of the Information and Analytics Department of the Council of Federation Staff, Moscow. (A summary of Dr. Glazyev's theses was read by Dr. Jonathan Tennenbaum.)

**Hrant Khachatryan**, president of the Union for Constitutional Rights in Armenia, former member of the Armenian Parliament, Yerevan.

**Publio Fiori**, former Italian minister of transportation, coordinator of the Alleanza Nazionale, member of the Ital-

ian Parliament, Rome. (A summary of his theses was read by Paolo Raimondi.)

**Natalya Vitrenko**, member of the Ukrainian Parliament, co-initiator of the "Urgent Appeal to President Clinton to Convoke a New Bretton Woods Conference," Kiev. (A summary of her theses was read by Dr. Tennenbaum.)

### II. The Development of the Eurasian Land-Bridge as the Motor for Economic Reconstruction

Keynote: **Helga Zepp LaRouche**, chairman of the international advisory board, Schiller Institute.

**Prof. Qian Jing**, member of the Chinese Academy for Social Sciences and adviser to Chinese enterprises, Beijing.

**Dr. Oskar Weggel**, author, scientific referent at the Hamburg Institute for Asian Studies.

**K.R. Ganesh**, former Indian union minister of finances, and **Pranab Mukherjee**, former finance minister of India, New Delhi. (A summary of his theses was read by Hartmut Cramer.)

**Dr. Jozef Miklosko**, former deputy prime minister of Czechoslovakia, vice-rector of Trnava University, Trnava.

**Benito Li Vigni**, author, former collaborator of Enrico Mattei (founder of the Italian Energy group ENI), Rome/Palermo. (Read by Paolo Raimondi.)



# G-15 forges common cause vs. speculators

by Gail G. Billington

On Nov. 3-5, heads of state and ministers of developing nations in Ibero-America, Africa, and Southeast Asia met in Malaysia for the Seventh Heads of State Summit of the Group of 15 nations. The meeting focussed on so-called "free trade" liberalization and the role of speculation in targetting national currencies and financial markets, which has wiped out 25-40% of currency and market values in Southeast Asia in little more than four months.

By the end of the three-day meeting, a unanimous consensus was reached. As Malaysian Prime Minister Dr. Mahathir bin Mohamad said at the end of the summit, the currency crisis has inadvertently given the G-15 a "new lease on life," because it served as a stark reminder that no nation dare think it is immune to attack. But the text of the joint statement makes clear that the consensus still accepts the legitimacy of "globalization" and "liberalization," and the authority of the "globalizing" institutions themselves—the International Monetary Fund (IMF), the World Bank, the World Trade Organization (WTO), and the United Nations—to enforce and create a more "level playing field" in world finance and trade.

The final statement called on the IMF and World Bank to study developments in the currency markets with a view to improving regulation and transparency, called on the WTO to study the impact of currency swings on trade, and to create a more "supportive, fair, and non-discriminating international economic environment." The G-15 committed itself to develop South-South cooperation; its economic ministers will meet prior to the December WTO meeting in Geneva to craft a common stand.

The driving force moving the conference forward was Prime Minister Mahathir, who has aggressively challenged the role of speculation, and has admitted the error of believing in the invincibility of the Southeast Asian "Tiger" model. Without doubt, he is responsible for the activist approach that emerged from the summit, including convening a meeting of G-15 finance ministers and central bank governors in Kuala Lumpur on Dec. 1-2, to meet concurrently with the Association of Southeast Asian Nations finance ministers meeting. The G-15 heads of state have directed their finance ministers to meet, under Malaysia's chairmanship, to make specific recommendations on trading and currencies, including perhaps registration of currency traders and greater transparency

as to the source of funds. These recommendations will then be circulated to the heads of state and passed on to the IMF and World Bank. The G-15 also decided to accelerate its own meetings, moving up the next summit to May 1998, in Cairo, because of "the urgency of matters and the rapidity in changes in the world trading system," Dr. Mahathir said. He conceded that drawing up rules on currency trading will *not* stop speculation.

## South-South cooperation

The G-15 was founded in 1989 to promote trade and investment among some of the most important "emerging markets" on three continents: Algeria, Argentina, Brazil, Chile, Egypt, India, Indonesia, Jamaica, Malaysia, Mexico, Nigeria, Peru, Senegal, Venezuela, and Zimbabwe. Kenya was admitted at this year's summit as the group's 16th member. Six heads of state attended the Kuala Lumpur meeting: Algerian President Liamine Zeroual, Egyptian President Hosni Mubarak, Indonesian President Suharto, Zimbabwean President Robert Mugabe, Peruvian President Alberto Fujimori, and host, Prime Minister Mahathir of Malaysia. The remaining countries were represented by ministers.

Following the one-day trade and economics ministers' meeting on Oct. 31, there was evident reluctance, particularly among the Ibero-American delegations, to adopt tougher reforms on currency speculation, as Malaysia has suggested. The draft that emerged from the meeting made no specific suggestions, but asked the IMF and World Bank to study developments in currency markets with a view to increased regulation and greater transparency.

Argentina's Vice Foreign Minister Julio Alberto Cáceres told reporters the meeting discussed only the need to study volatility "without any qualifications." Mexico's Deputy Trade Minister for International Negotiations Jaime Zabudovsky said what was discussed was "nothing special." He added, "We are opposed to currency controls," a notion Dr. Mahathir is erroneously accused of promoting. Only President Alberto Fujimori of Peru, among the Ibero-Americans, supported Mahathir's concern over the problem of speculation run wild.

Dr. Mahathir would not be deterred. Returning to Malaysia on Oct. 29, following the British Commonwealth Heads of State Meeting in Edinburgh, Scotland, Mahathir told reporters what he thought of the IMF's offer of financial assistance to Southeast Asian countries: "We're quite disappointed that they see this as an opportunity to impose additional conditions. . . . We can overcome the problems if the people support the government and are prepared to be more disciplined. . . . If we are willing to do this, we will not become slaves to anyone. . . . If not, we will be colonized again." Asked about the G-15 draft to the WTO, Dr. Mahathir, "Malaysia will send a similar message . . . there will be no globalization, no deregulatory trend unless new rules are imposed on all countries. . . . We've been asked to open up our

market, welcome all foreign investments, but they've abused the freedom that we've accorded them."

In the week between the Commonwealth meeting and the G-15 summit, Malaysia was aggressively engaged—along with Singapore and Japan, in particular, in line with the informal alliance taking shape around the Asian Monetary Fund—in putting together emergency bilateral funding to help Indonesia blunt the impact of an anticipated IMF stabilization package. At the close of the G-15 summit, Dr. Mahathir told press he believes the AMF should be *independent* of the IMF.

On Nov. 1, Mahathir took charge, advising the G-15 ministers to be "more circumspect" in implementing trade liberalization. He warned, "We have already seen how a liberal policy toward currency and share trading has resulted in abuses which undermine years of painstaking efforts to develop the countries of Southeast Asia. . . . While the majority of those who take advantage of our openness are genuine and serious, we must not forget that there are many who only see opportunities for enriching themselves at our expense. Impoverishing us in order to enrich themselves is not something that they will hesitate to do."

### **A new, more debilitating imperialism**

In his keynote address on Nov. 4, Dr. Mahathir left little room for confusion on the effect of speculation. "Without clear definition as to what is meant by globalization, we may find ourselves disadvantaged and helpless, as it is quite often impossible to make corrections after the facts have been created," he said.

"A world trading system cannot rely entirely on market forces. It is time that we draw up fair rules for the market place. If we don't, then the fight for independence will have to begin all over again, for the present market rules will surely result in a new imperialism more noxious and debilitating than the old.

"The international institutions in which we had placed our trust claim that they are powerless to act against these traders.

"This deliberate devaluation of the currency of a country by currency traders, purely for profit, is a serious denial of the rights of independent nations."

Dr. Mahathir turned to disturbing trends in the WTO, where "we face the threat of unilateral action, the denial of developing status, and virtually little liberalization on trade in textiles, garments, and commodities. Systems of trading conceived before the WTO have now become entrenched and little sympathy is shown to complaints that they are detrimental to the economic well-being of developing nations." Developing countries, he continued, have failed to distinguish long-term investments from short-term "hot-money" speculative investments.

### **Leaders rally in support**

Following the keynote, India's Vice President Krishan Kant spoke on behalf of Asian members, Peru's President

Fujimori for Ibero-America, and Zimbabwe's President Mugabe for Africa. India's Krishan Kant and Indonesia's President Suharto gave the strongest endorsement to drafting specific reforms in currency trading. Suharto described the "bitter experience of . . . hard work, diligence, and sacrifices over decades . . . wiped out overnight," and called on the members to "immediately find the most efficient means to dampen the adverse impact of sharp currency fluctuations on our development." But, he added that Indonesia believes the UN is "the only international organization with the universal mandate and democratic orientation to assume the task of ensuring justice and equity in the economic relations among nations." Krishan Kant said market volatility "calls for a new approach to regional and international cooperation" and "highlights the need for some insulation of developing countries from the whims of 'market sentiment.'"

Zimbabwe's President Mugabe warned that Africa, with 33 of the world's 48 least developed nations, runs the risk of being sidelined in the current global economic environment. He said, "For most of the developing countries, the gains of globalization and liberalization are yet to be felt." Nigerian Planning Minister Chief Ayu Ogunlade described currency traders as viruses: "if their actions had affected Southeast Asia and Latin America, it will soon reach Africa."

Egypt's President Mubarak, whom Dr. Mahathir described as one of those leaders most concerned with the risk of the speculative contagion engulfing his country, called for the G-15 central bank governors and financial market authorities to "meet to deal with the rapid flow of capital and gradual liberalization in financial services and investments," and said all nations must work to establish a fair world order. Mubarak, as did others, referred to the Uruguay Round of the General Agreement on Tariffs and Trade as proof of the developing countries cooperation in obtaining liberalization.

Peru President Fujimori's remarks at the end of the meeting are the best example of how the momentum of the debate can cause an uncharacteristic shift in perception. In language not often heard from Fujimori, he referenced the recent collapse of the Asian markets, and said: "The countries which are on the path of development, to become emerging nations, and later, developed nations, can see their aspirations ruined by some sudden intervention of financial intermediaries, financial speculators. . . . This motivates our justified concern and solidarity." Some are hesitant to take this on, he admitted, adding that in the end, the G-15 "came to the conclusion that it could not take a position, nor make recommendations on it, but did decide to make the request to the World Bank and IMF."

But, he admitted, "We must be aware that no country can remain isolated from the repercussions of these kind of turbulences," and singled out Malaysia for praise: for reviving the G-15, with a focus on "economic-financial matters of international interest."

# Cardoso leads Brazil into hell

by Lorenzo Carrasco Bazúa

The dramatic collapse of Brazil's stock markets at the end of October and early November, matching the panic in stock markets worldwide, showed just how much of a fraud the Fernando Henrique Cardoso government's much-touted "monetary stability" really is. Brazil is now on the chopping block of the international speculators, slated for final slaughter unless it complies, and fast, with every last demand of the financial vultures.

Over the course of the immediate crisis, the São Paulo stock market dropped by 30%. On Oct. 27, following three days of continuous decline in the markets, foreign speculators decided to pull *part* of their money out of Brazil, provoking the collapse of the São Paulo market. Speculation and capital flight were so enormous, that on Oct. 28, the Central Bank was forced to sell about \$10 billion in dollars, of which about \$5-6 billion left the country the same day. Capital flight throughout the week is estimated to have been close to \$9-10 billion, leaving foreign reserves at \$50 billion, down from \$60 billion.

Panic first took hold of the government, starting with the President himself, followed by Finance Minister Pedro Malan, and then Central Bank President Gustavo Franco. At the beginning of the week, the petulant Franco dismissed the gravity of the crisis, actually claiming that Asian volatility would benefit Brazil, because capital fleeing that part of the world would come to Brazil. But by Oct. 31, he had come down from the clouds, and admitted that "we're in the middle of a storm, and it's harder to fly the plane under these conditions. I don't understand this crisis, because there's no logic to it. We don't know what's going to happen tomorrow."

Also fueling the panic is the fragility of Brazil's foreign reserves, because two-thirds (about \$40 billion) consists of short-term, volatile capital, which can disappear overnight. Strictly speaking, they are hardly reserves at all; in fact, they are just accounting entries, for which Brazil pays dearly, as if they were renting their services on a monthly basis, while guaranteeing their right to withdraw on a moment's notice.

The truth is that the Brazilian crisis has only just begun, and even if international markets are able to reduce volatility, at least in the short term, Brazil is headed toward huge domestic financial turbulence. This, in turn, can feed the world financial crisis, both because Brazil is the Third World's largest debtor, with over \$200 billion in official foreign debt, and

because Brazil's collapse would pull all the rest of the Ibero-American markets down with it. Despite assurances that they are okay, Mexico and Argentina are panicked that they are next in line, and that a Brazilian firestorm would instantly engulf their equally exposed economies.

## A repeat of Mexico . . . but bigger

The bitter irony in all of this, is that Brazil's crisis today is a virtual repeat of Mexico's crisis of 1994-95, although in a much more volatile international environment: Brazil has a vast trade deficit as a result of trade policies, which it has papered over with derivatives and speculative capital flows that built up a huge, cancerous financial bubble. Even worse, so far, Brazil is imitating, measure for measure, the disastrous policy responses taken by Mexican President Carlos Salinas de Gortari and his successor, Ernesto Zedillo.

In the face of this crisis, and trapped by his own monetarist schemes, President Cardoso had two principal options to try to halt the capital flight. The first would have been to accept a 10 to 30% devaluation of Brazil's currency, the real, which would have had an immediate, devastating effect. It would have provoked monetary chaos, putting an end to Cardoso's reelection aspirations, and instantly engulfing neighboring Argentina, whose economy depends totally on Brazil as its major export market, in an unsustainable situation.

In the middle of this crisis, Argentine President Carlos Menem phoned his Brazilian counterpart several times, begging for guarantees that the real would not be devalued. According to Menem's own report, Cardoso replied, "If we devalue, who knows where we'll end up." The Argentine President told local media, "I spoke with the Brazilian President, who, in these very words, said, 'Carlos, there is no doubt of this: If we devalue, then you'll have to devalue, and who knows where we'll end up.'"

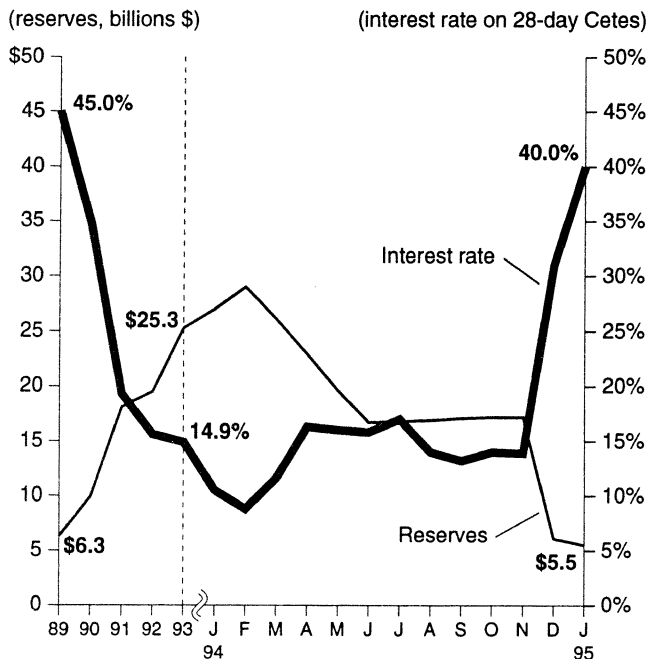
Rejecting that option, Cardoso opted for the only other course acceptable to the speculator vultures: a brutal increase in primary interest rates, doubling them from a monthly level of 1.58%, to 3.05%. For basic bank interest rates, this means an increase from 1.76%, to 3.23%, or an annual rate of 43.4%, by which the government hopes to keep speculative capital inside the country.

To stop the flight of "motel capital"—that which comes in at night and leaves in the morning, without producing anything—the government's economics team, with the President at its head, is acting like the manager of a brothel. When his clientele declines, he lowers the price of his services, offering, as São Paulo Mayor Paulo Maluf put it, pornographic interest rates. Maluf is a potential rival of Cardoso's in the next Presidential elections.

This is pretty much what Mexico did at the end of 1994. In a matter of weeks, the country spent \$11 billion of its \$17 billion in reserves, and tripled its interest rates from 13% to 40% annually. Despite these measures, the peso was devalued by more than 40% (see **Figure 1**).

FIGURE 1

## Reserves and interest rates in Mexico



Sources: Banco de México, IMF.

### The President's bets

Before this crisis exploded, and with the aid of \$500 million annually in official propaganda, President Cardoso had cultivated the image that the only alternative to his program of "monetary stability" was chaos; and that the capital flows which fed the growing balance-of-payments deficit, would last long enough for him to be reelected at the end of next year. In statements published in *Jornal do Brasil* on Oct. 20, the Central Bank's director of foreign affairs, Demostenes Madureira de Pinho, predicted that foreign capital flows would last more than 10 years. But, they didn't even last a week.

The President explained his gambling operation in statements to the editor-in-chief of the daily *Gazeta Mercantil*, published on June 19 of this year. Here, he confessed that he was pushing the country into the casino of the international financial system, betting that the system would collapse over the next three to four years. He admitted, "We're making a bet that this risk [of a world financial crisis] is temporary. You know that in politics, as in economics, you always have to take some chances, because politics is the domain of the unforeseeable. . . . What do we bet? That we are in a phase of changing the structural pattern of our productive system. . . . So this is our bet, and we hope that this will go on for three or four years. And, in this period, although there will be deficits . . . the conditions exist for a climate of development and political stability, as well as the ability to attract capital to

finance the deficits."

Even as he placed his bets, the President was fully aware of the risk of a systemic crisis in international finances, as he himself revealed in his answer to the first question of that interview: "What is the thing you most fear at this moment . . . from every point of view?" Cardoso responded: "What could have negative consequences here, would be a breakdown of the world financial system. I do not foresee this occurring, but it is something that would affect us, because we do not have the means to control the situation." His second fear, he explained, is the possibility of a generalized social convulsion.

It is clear that President Fernando Henrique Cardoso lost both his bets, because a deep institutional crisis now looms as the result of the imminent bankruptcy of the Brazilian economy. The same thing happened to the bets placed by Mexican President Carlos Salinas de Gortari, whose loss meant Mexico's bankruptcy in 1994.

### The outline of the crisis

The outlook would be simple, if the situation were limited to a mere stock market or institutional crisis, no matter how grave they might be. But the reality is, that the fall in the Brazilian markets reveals multiple, interwoven crises.

First, the leveraging of the financial system which led to the excessive over-valuation of assets, especially in the São Paulo stock market, on the assumption that the massive privatizations of the state companies would attract a continuous flow of foreign capital, has entered a phase of reverse leverage which threatens to provoke a chain-reaction bankruptcy of the national financial system as a whole.

This means that the massive outflow of foreign capital cannot be viewed linearly as similar to past crises, since, because of the leverage, the financial system carries a retarded potential of much greater destructive capacity than the simple loss of foreign reserves. That is why the Central Bank, from the onset of the crisis, made large amounts of liquidity available to the banks, to head off a crisis of generalized insolvency, at the same time that it brutally raised the prime interest rate.

This measure to brake the outflow of foreign capital, will have disastrous consequences for the real economy of Brazil. Initially, it delivers a blow to the financial system itself, which already faced such high rates of arrears on its loans, that various banks closed in the last year. Second, the rise in interest rates, which translates into annual interest rates of up to 50% for many clients, will violently affect agricultural and industrial economic activities, provoking a drastic collapse of employment and industrial activity. And this will obviously worsen the broad social unrest in the country. As the vice president of the São Paulo Industrial Federation (Ciespo), Mario Bernadini, remarked, the government is prepared to defend the value of the currency "down to the last industrial job and the last industry." Already, in September, before this phase of the crisis hit, unemployment had reached record levels of 16.3% in Greater São Paulo, with an accumulated

FIGURE 2

**Brazil: balance of trade versus debt service**

(billions \$)

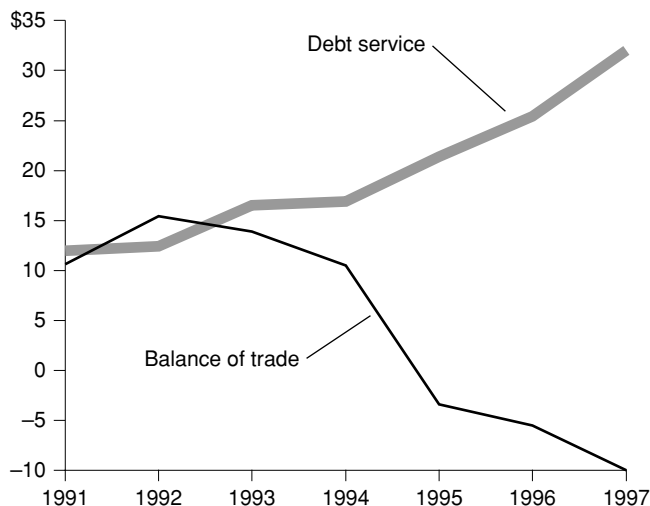
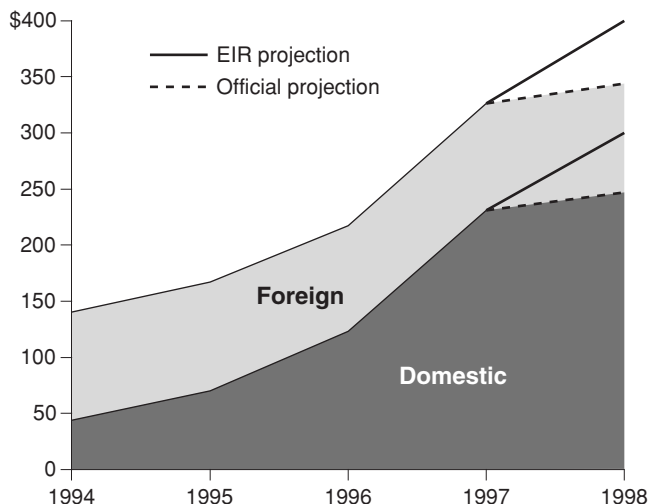


FIGURE 3

**Brazil: total government debt**

(billions \$)



Source: National Treasury Secretariat. Brazil.

250,000 layoffs from the industrial sector since the inauguration of the Cardoso government.

**Domestic debt**

Another time-bomb is the effect of the interest rate hike on the federal public debt: The government will have to pay an additional \$2 billion in interest payments *per month*. To get a clear idea of just how insane this is, consider how the rate of expenditures on debt service (interest and amortizations)—public and private—had already been accelerating. Last year, debt service payments totalled a bit less than \$25 billion. Before the latest hike in interest rates, the Central Bank itself projected that debt service would jump to \$32 billion in 1997, a figure which now looks to rise to over \$35 billion. If these interest rates are maintained, payments on debt service in 1998, initially calculated at \$34.4 billion, could jump to nearly \$50 billion!

Under the perverse algebraic logic of the Brazilian government, this means that it will have to make it even easier for hot international capital flows to enter Brazil, because it will need some \$60-70 billion to balance its books in 1998. As the government has decided to maintain the value of the real no matter what, over the coming year, this means that it will continue incurring growing trade and balance of payments deficits. This year, the trade deficit will be more than \$10 billion, and the balance of payments deficit, close to \$34 billion. For next year, an even greater balance of payments deficit is projected, possibly on the order of \$40 billion (see **Figure 2**).

This devastating reality is seen also in the growth of the federal government debt (domestic and foreign), especially after 1995, when Cardoso came to power (see **Figure 3**).

According to the figures of the secretary of the national treasury itself, published in *Gazeta Mercantil* on Oct. 14, the government calculated that from December 1996 to December 1997, total public debt grew by 54%, from 231 billion reals (\$210 billion) to 356 billion reals (\$320 billion), basically as a result of the increase in the government’s domestic debt, since the government’s foreign debt component remained more or less constant in this period.

The government had intended to stabilize its debt at around \$378 billion, for the end of 1998. But that was before the current crisis. *EIR* estimates that in reality, the public debt will probably be greater than \$400 billion by the end of 1998. Along with this picture of public indebtedness, one has to also consider the private foreign debt, which in 1996 (the latest figures available) was around \$100 billion; by the end of 1997, it will probably be closer to \$150 billion.

The picture is no less dramatic for states and municipalities, whose public debts are around \$50 billion.

**Camdessus’s kiss of death**

The rapidity with which International Monetary Fund (IMF) Managing Director Michel Camdessus moved to support the increase in interest rates adopted by President Cardoso, and demand the new level of economic looting required by the international financial oligarchy, was revealing. Camdessus called the decision of the Central Bank, “the first strong indication, in the monetary field, of the effort which the government intends to display in other fields.” Those “other fields” are economic and fiscal reforms which the government has sent to Congress, to impose a greater level of austerity.

This also means a greater opening of the national banking system to foreign groups, especially the British, which, as in the case of Mexico, will end up owning virtually the entirety of the country's banking system.

The government also intends to immediately proceed with its program of privatizations, especially in the areas of electricity and telecommunications, despite the fact that the fall in the stock markets depreciated the value of the companies being offered for sale, which means that the government will receive less money for them. The government had expected to raise \$80-100 billion from the privatization of these two sectors (in addition to the \$32 billion which it has received from privatizations so far); but now, it will receive much less.

The process of denationalization and deindustrialization will also accelerate, as part of a deliberate policy of what Central Bank President Franco called "creative destruction," citing Austrian economist Joseph Schumpeter, last year.

As we see, everything is a house of cards collapsing before our eyes. We conclude by quoting what we wrote in these pages in August 1995: "Like trained dogs, the economic collaborators of President Cardoso are dancing to the tune of international financial capital flows. . . . The bubble will burst, and the circus put on by the pet dogs will end in the generalized bankruptcy of the country."

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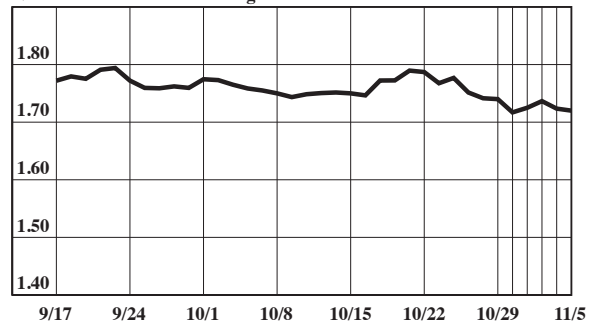
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## Currency Rates

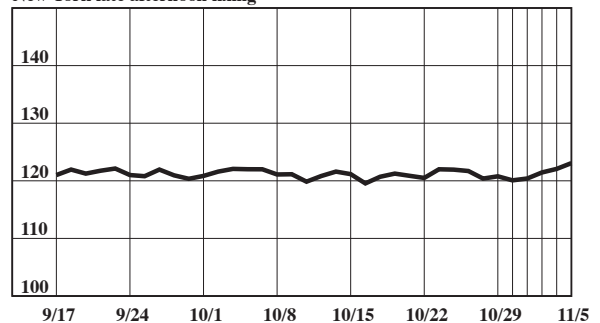
### The dollar in deutschemarks

New York late afternoon fixing



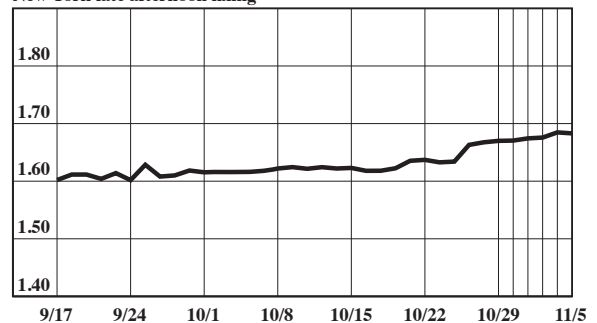
### The dollar in yen

New York late afternoon fixing



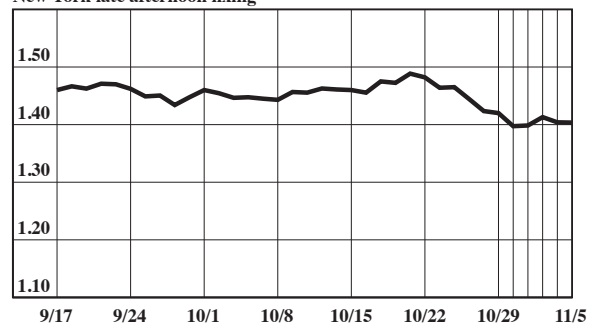
### The British pound in dollars

New York late afternoon fixing



### The dollar in Swiss francs

New York late afternoon fixing



# India's Gujral faces crisis of confidence

by Ramtanu Maitra

On Nov. 3, a leading daily, the *Hindu*, reported on an economic performance balance sheet of the present government, drawn up by Prime Minister Inder Gujral. Its ostensible purpose, is to lead people to believe that India's economic fundamentals are sound and that the United Front government's economic policy, now completely in the hands of the Harvard-trained free-market guru, Finance Minister P. Chidambaram, is on the right track.

The prime minister, who avoided attending the G-15 meeting in Kuala Lumpur, where, under the tutelage of Malaysian Prime Minister Dr. Mahathir Mohamad, foreign hot-money investors came under heavy attack, is reportedly busy meeting with his bureaucrats to prepare a smiling mask for the Indian economy. It is necessary to do so, because the economic situation is getting worse, and domestic investors are fast losing confidence in the government's economic policy. According to the *Hindu*, the government is planning to present a set of numbers which would suggest that the economy is doing nicely.

The deception is obvious. For instance, take power generation. Everyone, particularly those involved in manufacturing, knows that the acute power shortage has helped slow industrial expansion significantly. They also know that if this shortcoming, along with others, such as poor rail transport, grossly inadequate port facilities, and the lack of a modern highway system, are not attended to immediately, the Indian economy will go to pot sooner than later. In addition, the dilapidated infrastructure, nurtured with care by the Finance Ministry in order to satisfy the International Monetary Fund (IMF) demands to cut development budgets and thus reduce the fiscal deficit, is steadily criminalizing the Indian economy. If the present trend continues, only thieves, robbers, money lenders, land speculators, and drug runners will flourish.

The *Hindu* says that the government is ready to claim that "many factors delaying private investment in the power sector have been eliminated, and private projects with a capacity of 4,000 megawatts have already been commissioned or are in an advanced stage." And, that "some 30 power projects with a capacity of nearly 17,000 MW have obtained all linkages and received the techno-economic approval of the Central Electricity Authority." Such statements are wholly untrue.

The reality is that less than 500 MW have been commissioned; the other 3,500 MW may take years to be commissioned. Similarly, 30 power projects cleared, means that the

17,000 MW may get commissioned some time in the 21st century. The Gujral government knows (because industrialists have been shouting it from the rooftops for years) that India needs at least 50,000 MW of additional capacity now. Cooking up numbers and covering them with half-truths will do little to convince people.

The document has yet another gem. India's 11 major ports together can handle some 215 million tons of freight annually. By comparison, Singapore's freight-handling capacity annually is some 270 million tons, and Rotterdam's is 285 million tons. Naturally, our ports are a mess, and foreign direct investors and exporters-importers have said so in no uncertain terms.

According to the *Hindu*, the document says that "action has also been taken to decongest the ports, and the waiting time for containers has been reduced to 24 hours, and for other vessels it has been reduced from an average of 21 days to five days." With the government's credibility gap growing by the hour, it would have been wise for the Gujral government to explain what this magical "action" was and how it was achieved. Even if we were to believe this incredulous statement, we still would like to know how India can ever be a major trading nation where waiting time for vessels is five days.

## Bowing to the IMF

The truth behind this public relations exercise, is that the government is endorsing its cutting down on spending for development, and thus sabotaging all infrastructure development plans. The Gujral government is doing this to please the IMF, and treading this dangerous route to reduce the fiscal deficit.

Finance Minister Chidambaram spends his time trying to impress upon the media, and foreign institutions, that the Indian economy is doing better than ever. He also spews out growth figures which are not only absurd in the present context, but disputed as well by all and sundry.

Then, why this game of smoke and mirrors? In order to find an answer to that, one must dip into the IMF annual report of 1997. The report said that the directors of the IMF have urged the Indian government to undertake a more ambitious public enterprise reform program and deeper cuts in public financing, among other unsavory demands. Chidambaram, whose single-item agenda as finance minister has long been to implement standard IMF policies in the guise of economic and financial reform, has little understanding of the role of a sound infrastructure in the process of nation-building. There are many in India, however, who know better.

While the stock and consumer markets in Asia continue to shrink, the Gujral government continues to pledge its faith in the decrepit monetary system. The question, is whether Chidambaram and his co-thinkers in the Finance Ministry will be allowed to do further harm to this poverty-stricken economy, or the people will demand a change in the government's present economic policy.

# Business Briefs

## Labor

### Ontario teachers shut down schools

The Ontario, Canada Teachers Federation, representing 126,000 teachers at primary and secondary schools, shut down the province's schools on Oct. 27, forcing nearly 2.1 million students out of their classrooms. The action is supported by both opposition parties, but Premier Mike Harris, a conservative revolutionary, vowed he would seek a court injunction within a week to shut down the strike. The teachers argue that the walkout is a political protest, not a strike, against Bill 160, which would give control over many aspects of the province's schools to the provincial government, headed by the Tory, Progressive Conservative party.

In an interview with EIRNS, a union spokeswoman said that the Harris government wants to replace teachers with uncertified aides, fire about 10,000 teachers, and cut billions of dollars from the education budget, in a system where classes are already at 35-40 students per classroom.

The teachers union and five affiliated unions held demonstrations across the province. It is the largest teachers action in Canada's history.

## Industry

### Nigeria's aluminum smelter begins operation

Nigeria's much-delayed Ikot Abasi aluminum smelter began operation on Oct. 15 and will steadily build up production to 193,000 tons per year, the Aluminium Smelter Company of Nigeria (Alscon) told Reuters on Oct. 30. Officials from Alscon, in which the military government has a 70% stake, said they were not permitted to provide more details on when full capacity might be reached at the natural gas-powered plant. The smelter was originally intended to export over 80% of its production. Local aluminum products companies say they have not yet reached agreement on how much they will pay for Alscon aluminum, or how much they can take.

Conceived in 1988 at a projected cost of \$2 billion, the project was criticized by the World Bank and other lenders as too expensive and ill-conceived, because it was to be located in a remote corner of south-eastern Akwa Ibom state lacking decent infrastructure. Initially slated to open in October 1996, the smelter was delayed by a lack of working capital and raw materials.

But, for Nigeria, it was a chance to promote self-reliance in producing aluminum ingots and billets for local industry and for export, and to make use of natural gas associated with oil production that was simply being burned off. Geological surveys had also inspired Nigeria's economic planners to believe it could become a producer of bauxite. That dream never materialized, and bauxite for the smelter is currently secured from Friguia in Guinea, an ally of Nigeria's current military ruler, Gen. Sani Abacha.

Compared to Nigeria's Ajaokuta steel project, on which over \$5 billion was spent on Soviet technology without producing a single billet, Alscon has been a shining success among several large projects intended to make Africa's most populous nation less reliant on oil exports. Nigeria's technical partners, Germany's Ferrostaal and U.S.-based aluminum giant Reynolds International, have a 30% share in Alscon.

## Middle East

### Lebanon wants to join Eurasian Land-Bridge

In the course of his four-day visit to Teheran, Iran, Lebanese Prime Minister Rafic Hariri "called for establishment of trilateral ground transportation among Iran, Lebanon, and the Central Asian states, as well as launching an air transportation link between Iran and Lebanon," according to reports in the Iranian press. Hariri stated that his government is seeking "access to the Central Asia markets."

Hariri was in Iran with several ministers, including the minister of transportation, who signed an agreement for cooperation in trade and surface transport with Iran.

If Lebanon were to be hooked up to the Eurasian rail network, through Iran, the line

would also go through Syria and Turkey, until a more direct route were constructed, through Iraq.

## Infrastructure

### Kazakhstan proposes rail cooperation

Kazakhstan's Transport Minister Erkin Kaliyev suggested on Oct. 29, that tripartite cooperation should be forged with Iran and China, in the field of transportation. This arrangement would be aimed, he said, at reactivating the China-Kazakhstan-Iran railway.

Kaliyev told the Iranian ambassador in Almaty, Hassan Qashqavi, that Kazakhstan was eager to consolidate cooperation. He reported that China had already voiced its readiness to take part in such an arrangement. According to Iranian press accounts, Kaliyev "further stressed that all the required infrastructure facilities were available in Iran for the transport of goods from Kazakhstan and other Central Asian Republics, to East Asia, Europe, and the Persian Gulf, and vice versa."

In their meeting, Kaliyev and Qashqavi agreed to convene a session of the Kazakh-Iranian joint transportation commission, in Almaty in December. The Iranian ambassador also called for the resumption of Kazakh Air flights on the Almaty-Mashhad route, which have been suspended for economic reasons.

## Brazil

### Government must act to protect public health

*O Estado*, one of Brazil's leading newspapers which usually promotes free-trade ideology, on Oct. 14 editorially called for government action, in the face of a growing health crisis. "The control of 'old diseases' depends largely on elementary structures of basic sanitation, and campaigns of vaccination and education—the first, the responsibility of state and municipal governments; the second, of authorities of all three levels:



federal, state and municipal. In the medium to long term, such actions cost less than paying the treatment costs of hospital patients. The majority of public health problems could be solved before they get to the hospitals," the paper said.

The editorial outlined the disease threat: "Tuberculosis, leprosy, cholera, dengue, measles, yellow fever, and malaria are some of the diseases which are once again being recorded in the medical registries of the most advanced and urbanized areas of the country. . . . Cholera and dengue are diseases typically associated with a lack of basic sanitation. In the last 12 months, the number of deaths from cholera rose by 20%. In the same period, the number of cases of dengue increased by 8%." Some 10,000 people died of AIDS in the last three years in Brazil, but another 18,000 died of "so-called old diseases."

The paper singled out the increase in tuberculosis as cause for concern. AIDS accounts for only 10% of the TB cases; the rest can be laid at the door of "precarious sanitary conditions." With 15-35% of patients leaving treatment before they are cured, the danger of antibiotic-resistant strains is rising. Already, the morbidity rate for TB has risen alarmingly in Brazil (3 per 1,000 cases), and nearly 6,000 people die each year from this disease.

## China

### Flood control under way on Yellow River

The Yellow River was successfully dammed on Oct. 28, in the first phase of construction of the Xiaolangdi Multi-Purpose Water Conservation Project. This huge project, second in importance only to the Three Gorges Project on the Yangtze River, will be able to control catastrophic floods and provide a foundation for flood control on the lower reaches of the river, water-soil conservation on the Loess Plateau, and economic development on the middle and lower reaches, Xinhua quoted Chinese Premier Li Peng.

"Controlling Yellow River floods and developing its water resources have remained a top priority of the Party Central Committee and the State Council," Li Peng

said. Historical records show the flow of the Yellow River (Huang He) once exceeded 30,000 cubic meters per second, and the river had breached its banks more than 1,500 times in the past 2,500 years, causing catastrophic flooding.

When completed, the project will help stop the 10-centimeter annual rise of the bed in the lower reaches of the Yellow River, by controlling 93% of its 649,000 km<sup>2</sup> drainage area. The dam has other functions as well: ice-run prevention, silt reduction, irrigation, and water supply. It is the largest World Bank-financed project in China, and the project that employs the largest number of foreign technicians and experts. John Anderson, head consultant of the project, told Xinhua, "The Xiaolangdi Project shows that China needs the world and the world needs China."

## Science

### China, Indonesia sign cooperation agreement

On Oct. 27, in Beijing, Indonesia and China signed a science and technology cooperation agreement. The accord is a follow-on from a memorandum of understanding signed in Jakarta in June 1994, covering short-term cooperation in the fields of forestry plantation technology, remote sensing, computer software development for digital image processors, designing telecommunications digital switching systems, building a generator factory in Indonesia, and rural electrification construction technology.

Indonesian State Minister for Research and Technology B.J. Habibie witnessed the signing. He was joined by Chinese State Science and Technology Minister Dr. Song Jian and the latter's deputy, Deng Nan, daughter of the late Deng Xiaoping.

Earlier, Habibie met with Chinese Minister for International Trade and Economic Cooperation Wu Yi, and Deputy Foreign Minister Tang Juanxuan. Habibie raised trade possibilities involving Indonesia's aircraft producer, and possible delivery of natural gas supplies from the Natuna fields. Indonesia has lately been promoting counter-trade deals with its trading partners.

**GERMAN** former Labor Minister Heiner Geissler called for a capital gains tax, in an interview with Info Radio Berlin on Oct. 29. Immense sums are invested in monetary operations, decoupled from real economic activity, he said. Markets are in a "dance around the golden calf."

**A CHOLERA** epidemic has broken out in Kenya, Tanzania, and Uganda, the *Daily Nation* in Nairobi reported on Oct. 28. More than 1,000 people have died. The epidemic began in Tanzania, said John Sparrow, of the International Federation of the Red Cross, due to poor sanitation and water quality.

**PUERTO RICO** witnessed an estimated 200,000-person demonstration on Oct. 1, against privatization of the telephone company and the "Chileanization" of government workers' pensions. Two leaders of the protest, Rep. José Varela and Labor Federation President José Torres, warn that Puerto Rico is being turned into a "fascist" state, in an interview in the Nov. 10 *New Federalist* newspaper.

**THE HONGKONG** government will spend over \$18 billion on infrastructure projects over the next five years, Secretary for Transport Nicholas Ng said on Oct. 29. Plans include three rail projects: the West Rail, the Tseung Kwan O extension, and the Ma On Shan to Tai Wai extension.

**STOCKS** of U.S. banks are falling, in reaction to the worldwide financial crisis, the Oct. 31 *New York Times* reported. Investors are worried about the banks' exposure to potential catastrophes in Asia, Ibero-America, and Russia. The losses make the banks' large holdings of derivatives all the more dangerous.

**TRADE UNION** officials estimated that up to 200,000 residents in Primorskii Krai, Russia, took part in protest actions on Oct. 30, over wage arrears and worsening living conditions. Protesters demanded the resignations of President Boris Yeltsin and the federal government.

## Whose God does Pat Robertson serve?

by Lyndon H. LaRouche, Jr.

October 26, 1997

*Then Paul stood in the midst of Mars' hill, and said: "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription: 'To The Unknown God.' Whom ye therefore ignorantly worship, him I declare unto you."*

—Acts 17:22-23

*The British monarchy is currently engaged in a massive effort, both to disrupt the relations between the governments of the U.S.A. and China, and to drive Japan, Hong Kong, and others, into throwing the U.S.A. into financial and political chaos by impelling Asia institutions into dumping hundreds of billions of dollars of U.S. Treasuries on the market.*

Only recently, has any significantly measurable ration of the population of the U.S.A. begun to sense the awesomeness of what is occurring during the weeks and months now in progress. Some, mostly in higher places, have, at last, begun to sense that the world as nearly everyone has taken it for granted until now, will no longer exist, in that form, by about the approaching end of this present century.

What we are presently experiencing is no mere echo of the mythological 1929-1931 international financial collapse. Something much more profound is in progress, an ongoing systemic breakdown crisis of the existing financial and monetary institutions of present-day, "globalized," post-industrial utopia.

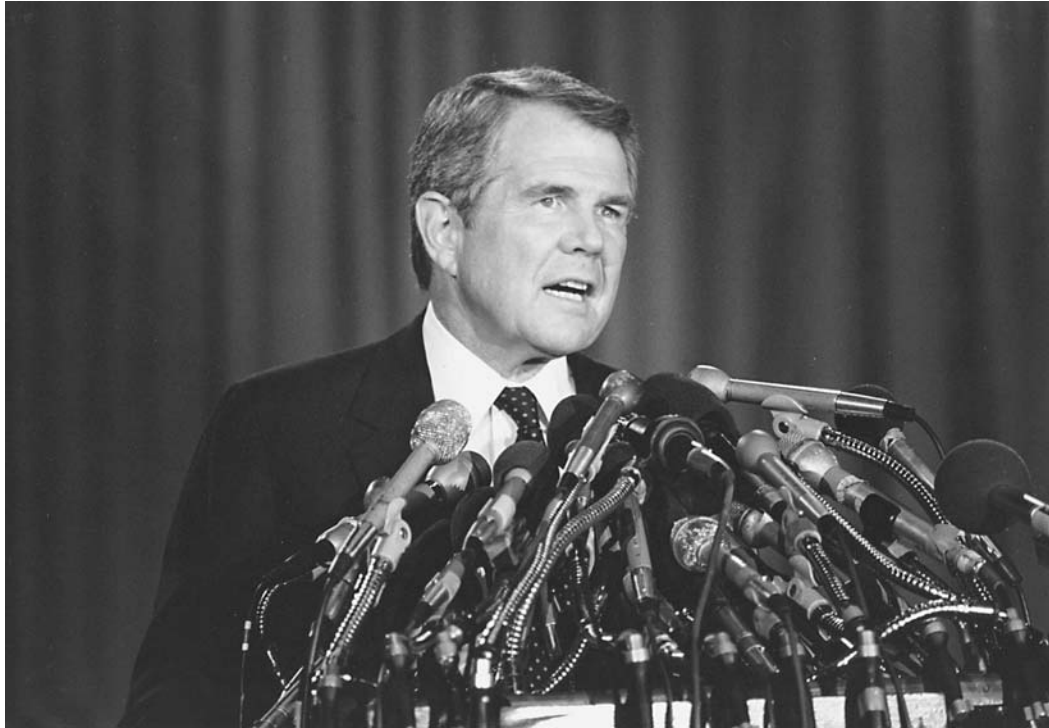
By the end of this century, give a year or two, plus or minus, the international financial system, as it has been known

during the recent thirty years, will have ceased to exist. It will have vanished, either because it simply self-disintegrated, as it is now threatening to do, or because civilization will have survived by taking radical measures to put the present world financial system into government receivership in bankruptcy, and established a new system to replace it.

Those who care about humanity will insist that the governments act soon, to put the bankrupt, present system into receivership, and create a new system in its place. Unless that is done, the system will self-vaporize within the time-frame indicated, and, the world as a whole will implode into economic and related conditions echoing the so-called "New Dark Age" of Europe's mid-Fourteenth Century. In that latter, dismal alternative, it were utopian to imagine that the United States itself would still exist a few decades ahead, and wildly optimistic to imagine the world's population would not collapse to a level of a few hundred millions individuals within about two generations.

It is not inevitable that the United States disintegrate, nor the planet plunge into a New Dark Age. Rather, what occurs will reflect the executive qualities of the leadership we choose for the perilous years now afoot. The U.S. could not make the global changes needed, without the help of allies, which would, at the present instant, tend to be found outside Prime Minister Tony Blair's western Europe. However, no group of nations could halt the plunge into a New Dark Age without the participating, leading role of the U.S. Executive Branch.

Thus, the greatest danger to humanity, and to the United States itself, comes from the rampant foolishness which has spread, during the recent three decades, among the ordinary citizens of the U.S.A. For that reason, we turn attention to the strategic danger to the United States represented by the spread of certain religious and related cults among large rations of



*To understand "Diamond Pat" Robertson properly, writes LaRouche, "one should adopt as the bench-mark of one's survey the fact that the origin of Adam Smith's and the Mont Pelerin Society's 'free trade' dogma of political-economy is, quite literally satanic."*

the U.S. population.

That said, we now turn to that latter, particular subject of this strategic study. By the close of this report, the most relevant connections should be recognized by the reader.

The recent, right-wing political ruckuses stirred up by TV's Reverend "Diamond Pat" Robertson, and by those "Elmer Gantrys" harvesting the highly lucrative rallies of the "Promise Keepers," are not merely a key part of the "soft money," sleaze-ball operations which President Clinton's enemies are presently deploying for the 1997-2000 elections. Such predatory cults typify a dangerous abuse of the name of religion. Investigation has shown, that not only are these cults a fraud upon their principal victims, their supporters, who have been misled into believing that these are Christian organizations. Investigation has shown, beyond any reasonable doubt, that the most prominent among these cults serve a foreign power, a power which is, today, once again, the leading strategic threat to the U.S.A.

This case presents us with problems, both of conception and action, some of which I am uniquely qualified, personally, to address. Since this is a matter of great and immediate urgency for our nation, and also to those individuals who may have been misled into one of these pseudo-Christian cults, it is morally obligatory that I address this strategic issue as I now do here.

Our nation's present, mortal adversary, that foreign power, is the veritable "Addams family" of international politics, nasty Queen Elizabeth II's British monarchy. That monarchy is once again, as in the time of Presidents Washington,

Lincoln,<sup>1</sup> and Harding,<sup>2</sup> openly threatening the continued sov-

1. The southern slaveholders' Confederacy (CSA) was a creation of Lord Palmerston's British Foreign Service. The creation of the forces which established the Confederacy, was conducted through, chiefly, a U.S. ("Young America") branch of the same Benthamite, left-wing, Giuseppe Mazziniled "Young Europe" organization which gave us Karl Marx, bomb-thrower Bakunin, Bakunin's personal terrorist, bomb-throwing accomplice of 1848-49, composer Richard Wagner, and that 1848-49 revolution which, among other things, brought Palmerston's puppet, Napoleon III, to power in France. The creation of the Confederacy was greatly assisted by Palmerston agent Judah Benjamin, who became the Secretary of State of the Confederacy, and, later, the immediate director from London, of the assassination of President Lincoln. Another Palmerston agent, August Belmont, a New York banker who occupied the position of Democratic Party "king-maker" at that time, greatly assisted the military campaigns of Robert E. Lee et al., through such included means as his political connections to General George B. McClellan. McClellan was willing to defend Washington, D.C. against Lee's invading army, but not willing to destroy Lee's army when he had the means and circumstances to do so. Following his discharge, for cause, by President Lincoln, McClellan ran as Belmont's 1864 Democratic candidate for President, on the program of Belmont: to seek "peace" through London-designed peace-treaty agreements, carving the U.S.A. up into several perpetually squabbling baronies. Palmerston and Napoleon III would have deployed the combined British, French, and Spanish fleets in support of the Confederacy, had Czar Alexander II of Russia not threatened to make war throughout Europe if they did so.

2. The major escalation of U.S. official war-plans "Red" and "Orange," occurred in the context of the post-World War I "détente" efforts, the naval parity negotiations, during which Britain worked to consolidate an alliance with Japan, against the U.S. As U.S. Army General William "Billy" Mitchell leaked, during his court-martial proceedings, the December 1941 preemptive naval assault on Pearl Harbor was anticipated in those U.S. war plans of the early 1920s. At that earlier time, Japan's attack upon Pearl Harbor had been



*Vice-President George Bush's key drug-trafficker of the 1983-1986 interval, Lt.-Col. Oliver North (ret.), is a thug closely associated with the more eccentric side of "Diamond Pat" Robertson's cultish persuasions.*

foreign existence of the U.S.A.<sup>3</sup>

These cults, typified by the case of Robertson and the mercenaries controlling "Promise Keepers," are run, from behind the curtain, as subversive operations of the highest administrative agency of the British state, the Privy Council. They are part of an international intelligence operation directed by the highest-ranking department of that Privy Council, the Church of England. These operations are conducted, most notably, under the cover of the international apparatus of the Church of England, known as the Anglican Communion, which operates through such covers as the paganist, "one-worldist," World Council of Churches.<sup>4</sup>

foreseen as the Pacific arm of a joint Japan-Britain attack on the U.S.A. The replacement of Harding by rabid Anglophile Calvin Coolidge, calmed matters down a bit; after that, the relevant U.S. war plans were gradually downgraded, to paper planning options, and eventually shelved, during the latter 1930s. Echoes of the early 1920s conflicts with Britain reverberated in U.S. patriotic circles, once again, during World War II and its immediate aftermath; Churchill's cronies in the influential circles of Averell Harriman successfully lured Churchill-maven Harry Truman into directions which they preferred.

3. This time, the British strategic threat to the U.S.A. comes chiefly by way of schemes, including so-called "environmentalist" schemes, to put the United States under the self-enforcing social (e.g., population), economic, and "ecological" statutes of supranational regulatory agencies, such as the United Nations Organization and its IMF. Thus, at the recent Denver G-7/8 "summit," where Britain's Prime Minister Tony Blair displayed his government as a recasting for the film *Clockwork Orange*, Blair disrupted the conference with his and his anti-U.S.A. European allies' banshee demands for savage cut-backs in the U.S. economy, all in the name of "Global Warming."

4. Paganism is typified by the view of Christianity presented in William James' widely employed *The Varieties of Religious Experience*. On the

This efflorescence of wildly irrationalist varieties of highly politicized, nominally Protestant, "right wing" sects,<sup>5</sup> is complemented by overtly gnostic cults spread among nominal U.S. Catholics, that typified by the satanic rhythms of "rock masses" and by the proliferation of neo-Manicheans such as U.S. Associate Supreme Court Justice Antonin Scalia, and Michael Novak. As these cases, of Scalia and Novak, illustrate the fact, the nominally Catholic varieties of gnostic cults, are run, in significant part, through British intelligence's Mont Pelerin Society operations, including such U.S. subsidiaries of the late Friedrich von Hayek's Mont Pelerin Society, as the London-directed, Washington-based Heritage Foundation.<sup>6</sup>

role of the World Council of Churches, see Anton Chaitkin, "Who Is Wagging Your Neighbor's Tongue? The Militias and Pentecostalism," *EIR*, Aug. 22, 1997, pp. 31-41; Anton Chaitkin, *Treason in America* (New York: New Benjamin Franklin House, second edition, 1985), Chapter 19.

5. Vice-President George Bush's key drug-trafficker of the 1983-1986 interval, Lt.-Col. (ret.) Oliver North, is a thug closely associated with the more eccentric side of "Diamond Pat" Robertson's cultish persuasions. A related, relevant example of such connections, is U.S. Representative Frank Wolf (R-Va.), a key asset of Britain's Baroness Caroline Cox. Cox is the Deputy Speaker of the House of Lords, and the motherly "Morticia Addams" of Christian Solidarity International, the latter a front organization of British foreign intelligence. She is Frank Wolf's British intelligence handler on such areas of the world as Africa and China. Not only are these right-wing cults deployed for action in the November 1997, 1998, and 2000 election-campaigns, they are crucial for former Vice-President George "Iran/Contra" Bush's efforts to have his son, the present Governor of Texas, elected millennial U.S. President in November 2000.

6. The Mont Pelerin Society was founded as an arm of British operations against what Britain's Winston Churchill hated bitterly, the legacy of U.S.

In nominally Protestant and Catholic varieties of such gnostic, “free trade”-oriented, politically neo-conservative cults, there is, often, also a strong influence from the tutti-frutti “New Religions” projects of a U.S. organization, the highly-secretive, behind-the-curtains, “family jewels” association known as the American Family Foundation. Among nominally Protestant varieties of these cults, as rooted in the early development of what emerged as the Promise Keepers, there are highly indicative bits and pieces of the degrading sex myths of Carl Jung<sup>7</sup> and Wilhelm Reich<sup>8</sup> thrown in. Sinclair Lewis’s “Elmer Gantry” would have understood the nature of the latter interest.

The historian, witnessing this sordid politico-religious putrescence, is reminded of the circumstances in which kindred mass-insanities, such as the Flagellant cults, pervaded the European landscape, during Europe’s Fourteenth-Century “New Dark Age.” What is overtaking European culture as a whole, today, is a calamitous spectacle echoing what is depicted in the relevant paintings of Pieter Brueghel the Younger, or of Hieronymous Bosch, or, in literature, Johann Goethe’s Faustian vision of *Walpurgis night*. It is a spectacle of the type which, in known history, comes to the surface of a culture, only when that society, like Biblical Belshazzar’s Babylon, has lost, or nearly lost, its moral fitness to survive.

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President Franklin Roosevelt. From the beginning, the Mont Pelerin Society was led by Churchill’s preference, radical right-winger Friedrich von Hayek. Hayek was, to the end, a devotee of the avowed satanist Bernard Mandeville (e.g., *Fable of the Bees*, 1714). During the 1978-1980 interval, the Mont Pelerin Society of von Hayek, charlatan Milton Friedman, et al., moved to take over top-down ideological control of the Republican Party. Through operations conducted through Hong Kong, and through the foreign-intelligence arms of the Church of England, my then-avowed personal adversaries in London took over control of the Washington, D.C.-based Heritage Foundation, and placed a British agent, Ed Feulner, in charge as a local commissionaire. Attacks against this writer, launched simultaneously, publicly, beginning May 1978, by the Heritage Foundation, the Anti-Defamation League, and the Rockford Institute, show that the present writer was one of the earliest principal targets of that Mont Pelerin Society attempt to establish top-down control over U.S. policy-shaping. One such libel, planted in then-Presidential pre-candidate Ronald Reagan’s *Citizens for the Republic* newsletter, was traced, with the help of Michael Deaver, to a Mont Pelerin Society Hong Kong meeting.

7. Robert Hicks, *The Masculine Journey* (Colorado Springs: NavPress, 1993) played a key part in the indoctrination of recruits to the Promise Keepers. See, Anton Chaitkin, *op. cit.*, *EIR*, Aug. 22, 1997.

8. During the period preceding the Averell Harriman-backed Nazi coup d’état in Germany, a scurrilous clone of Sigmund Freud, Wilhelm Reich, was the key intellectual figure of an exceptionally influential Berlin Communist Party commune. Reich typified those, such as existentialists Theodor Adorno and Hannah Arendt of the so-called “Frankfurt School,” who during the 1920s, and later, came to represent the nihilist dogma of Georg Lukacs, he the former cultural minister of the 1919 Bela Kun dictatorship in Hungary. During the 1930s and early 1940s, Reich’s Communist credentials gained him a proportionately large constituency among left-wing New York City and other centers. Later, Reich’s lunatic sex dogma shifted its political constituency somewhat, into the neighborhood of the religious far right, just as the kindred homosexual pornography of Nazi-leaning Carl Jung played a key role in the origins of the “Promise Keepers” cult.

Since this is a political-intelligence matter, in this location I shall sharply limit our attention to Biblical text, chiefly to a few unavoidable references, such as *Genesis* 1:26-30 and the authority of the Apostles John and Paul. That is in keeping with the subject of this present report: the hostile use of religious covers by a foreign power. The issue here, is that power’s openly stated intent to subvert, and perhaps to destroy our sovereign constitutional republic, that by aid of a wicked abuse of religious belief.

### ‘The American exception’

The direct line of connections between the ministry of Jesus Christ and the exceptional historical mission of our United States, is summed up as follows.

Relevant historical studies specify, that Jesus Christ was crucified in the year A.D. 33, during the reign of the Roman Emperor and Mithra-cultist Tiberius, then residing at Capri. Official archives support the report supplied by the *Gospel of Matthew*, that that murder was the result of a “Scalia-like” order of Procurator Pontius Pilate,<sup>9</sup> who, in fact, had acquired that official appointment as a consequence of his marriage to Mithra-cultist Tiberius’s ward.

On account of Tiberius’ role in the crucifixion of Christ, the memory of Tiberius, he and the site of his residence on the Island of Capri, are both objects of pagan adulation for Twentieth-Century satanists in the following of theosophist Aleister Crowley and of Alex Muenthe.<sup>10</sup>

Christianity became widespread throughout the Roman Empire, especially among Greek-speaking populations, and

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9. Cf. *Matthew* 27:11-31. Despite Pontius Pilate’s statement, a moment earlier, that he believed Jesus Christ to be innocent of the charges, he condemned him to be executed by the Roman state, on the grounds that perceived local popular opinion demanded this. Thus, Pontius Pilate practiced law as U.S. Associate Supreme Court Justice Antonin Scalia has done in cases of condemned persons whom evidence proclaims innocent. Scalia walked in the footsteps of that Pontius Pilate, when he placed procedure in opposition to, and above the principle of truthfulness. Notable, are the avowed political darlings of such neo-conservative types of “born-again Christian” cultists as certain Republican officials of the Commonwealth of Virginia. These political figures include incumbent Governor Allen, gubernatorial candidate Gilmore, and Caroline Cox’s pawn, U.S. Representative Frank Wolf; the observed practice of these darlings of the “Christian Right,” shows that they have no difference of principle with Scalia, or Pontius Pilate on the relevant point of morality and law.

10. Although banned from the city of Rome, the Middle East cult of Mithra is key to Octavian Caesar’s victory over his rivals, in the course of becoming the Emperor Augustus Caesar. Octavian’s negotiations with the priests of the Mithra cult, on the island of Capri, established the agreement under which Near East forces of the Mithra-worshippers backed Octavian’s claim against the competing alliance of Mark Antony with Egypt’s Queen Cleopatra. In consequence of that, that cult became a legalized religion of the Roman legions, the island of Capri became sacred to it, and, that island soon became nominally the personal property of the incumbent Roman Caesar for the following five centuries, until approximately A.D. 500. Tiberius spent most of his term as emperor on that island, where he maintained a palace-residence. The archive materials from relevant secular sources, indicate that it was Tiberius who personally ordered the execution of Jesus Christ.

widely persecuted in Judea, and in Rome, during the thirty-odd years between the crucifixion of Christ and the executions of Peter and Paul by the Emperor Nero. To historians, it is relevant, that the Apostle John is documented as living until A.D. 100. On these and related accounts, there is nothing mythological, or historically mysterious, respecting Jesus Christ or Christianity's origins, or its early role under the tyranny of that evil Rome which Jewish scholars, and Christians, including the *Apocalypse* of the Apostle John, referred to, variously, as "Babylon," or as "The Whore of Babylon."<sup>11</sup>

The crucial *political* effect of Christ's ministry, is that, for the first time, all men and women were defined *efficiently*, as "made in the image of God," thus beginning the approximately 1,400-year process in western European civilization, the which unleashed the Fifteenth-Century Golden Renaissance. That Renaissance, in turn, unleashed the revolutionary establishment of the first sovereign form of modern nation-state, the 1461-1483 reconstitution of France under King Louis XI.

This process, leading from the great ecumenical Council of Florence, through Louis XI's France, culminated in the establishment of the U.S. Federal constitutional republic. Our Federal republic was the first sovereign nation-state which adopted that Christian principle, explicitly, as its fundamental law: *that men and women are equally made in the image of God, and that the state's mission is not to serve the interests of some landed- or financier-oligarchical class, but, rather, to meet the obligations to all persons, and all nations, implicit in that same Christian principle which is centered in our Declaration of Independence and the Preamble of our 1789 Federal Constitution.*

From the historian's vantage-point, this feature of Christianity, as embodied in our *Declaration of Independence* and Preamble of our *Constitution*, first appeared as an axiomatic departure, by certain devout Jews (Christ and his Apostles), from the implicitly racist misconception of what we call today the *Old Testament*, as a special contract between the Hebrews and God, to the detriment of other peoples as *peoples*. The latter, Babylonian view of such a covenant, which is still espoused today by racialsists such as British-Israelites and extreme right-wing factions among Zionists, was, and is

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11. The Jewish and Christian theologians' reference to Rome as "Babylon" was not hyperbolic, or otherwise symbolic. The Roman Empire was an explicit continuation of what had been known to Classical Greeks of the time of Socrates, Plato, and of Plato's adversary and Aristotle's controller, the Rhetorician Isocrates, as the "Persian model" or "oligarchical model." This model was a direct continuation of the social-political model of society which the Achaemenid ("Persian") dynasty had inherited from the Babylon of Biblical Belshazzar. For those who then knew the preceding centuries' history of the Mediterranean littoral, the sensible Jewish and Greek scholars of that period, the continuity, from Babylon through Rome, of this specific form of moral degradation of mankind was clearly recognized. The British Monarchy of 1714-1997, is, similarly, a continuation of the oligarchical models of Babylon and Tyre to the present day.

plainly contrary to the Mosaic principle of *Genesis* 1:26-30.<sup>12</sup> However, such racist views had become intrinsic to much of Hebrew tradition, since no later than the changes in Hebrew sacred writings introduced under the tyranny of the first Babylonian captivity.

Before Christ, and until those western European developments, of the Fifteenth through Eighteenth Centuries, which led into the 1789 establishment of the U.S. Federal republic, virtually no society functioned on the basis of a generally accepted body of law, or custom of civil society, which was not alien to Christian principle. All societies, until the establishment of our Federal republic, were based upon axiomatically "two-tier" (or, "multi-tier") cultures, some men on top, with as much as ninety percent, or even more, degraded to a bestialized status, alien to the principle of *Genesis* 1:26-30. Those on the lower tier were degraded into the status of half-men, as slaves, serfs, or even worse.<sup>13</sup> The reigning form of multi-tier society in Europe and the Middle East, from the

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12. For example, the case of those racist, heathen swine, such as apologists for the treasonous establishment of the British client-state, the Confederate States of America (CSA). It was commonly argued by such degraded persons, that the *Old Testament* account of Noah and his children gave Biblical authority to the imposition of chattel slavery upon "the descendants of Ham." The proponents of that sophistry represented the specific type of "low church" mind-set associated with the British-Israelite cult-tradition represented by "Diamond Pat" Robertson today. However, as the Venice faction's persisting struggle against Spanish Queen Isabella's ban on slavery illustrates this point, the British-Israelite cults merely copied the precedent of Venice's pro-usury faction operating as a subversive force inside the Sixteenth-Century Catholic Church.

13. President Abraham Lincoln was correct respecting the original intent of our Federal Constitution; on that account, the XIVth Amendment is the only Amendment which has a substantial, pervasive quality of constitutional weight; the others, even when morally sound, or otherwise necessary, have the relatively inferior lawful quality of merely positive law. The latter are fairly associated with widespread use, in other nations, of the term "basic law," the latter the morally inferior notion commonly employed as a substitute for constitutional law in the creation and reading of virtually all state constitutions but that of the U.S.A. The distinction to be made, is between the articulated expression of some principle of nature which it would be folly to evade, and a mere preference expressed by law enacted in considerably less haste than the customary follies proclaimed as statute, or the half-witted caprices which are often solemnized as judicial precedent. The Preamble of our Constitution, as it reflects upon the principles adduced by Leibniz, as set forth in the Declaration of Independence, is the fundamental, natural law of the U.S.A. Federal republic. The original body of the Constitution is the integral design of relations among Executive, Legislature, Judiciary, and the body of citizens, deemed necessary for meeting the overriding requirements set forth in the Preamble. For contrast, read Jonathan Swift's fictionalized account of a visit to England under George I: Lemuel Gulliver's voyage to the land of the Houyhnhnms, where one might view aristocratic horses's posteriors lording it over their body-slaves, the illiterate, rutting, lower classes of the United Kingdom, called "yahoos." A return to that state of affairs, according to "Third Wave" devotee Lord William Rees-Mogg, is the utopian design to be reestablished by "information society," a condition in which libertarian constraints upon government expenditure, ensure that ninety-five percent of the population of every nation shall be left uneducated, illiterate yahoos, assigned to the subhuman standard euphemistically termed "services employment."

time of Babylon to the middle of the Nineteenth Century, is what is described in Classical literature as the “oligarchical (social) model.”

The “Babylonian” form of this oligarchical model, is the form of this degeneracy which predominates within European civilization today, from Babylon and Hiram’s Tyre, through Rome, through Byzantium, and through the European feudalism derived from the debased heritages of Rome and Byzantium. In other parts of the world, different forms of oligarchical rule are found, such as the debased Aztec, heart-rending tyrants of what is called Mexico today, or the abominable form of slave-society practiced deep into the present century, by the hesychastic monasteries of Tibet.

The development of the modern nation-state, within Europe, as a replacement for the intrinsically evil institutions of feudalism, was a relative boon to all humanity. However, betrayal of the League of Cambrai, first by the cupidity of Pope Julius II, and, soon after, the morally criminal support of Venice, against the League, by Spain, saved a virtually satanic Venice from well-deserved destruction of its power, and prevented the necessary full defeat of the feudalist cause. Thus, from that point, until the calamitous introduction of the “rock-drug-sex, youth counter-culture,” and matching cults of “post-industrial” utopianism, during the middle to late 1960s, European society progressed, if unevenly; but, it developed only as a mixed form of society, partly national economy, but under the corrupting domination of the kind of Venetian-style financier-oligarchical overlordship, which came to be centered in that maritime financier oligarchy gathered, like covens of foul oligarchical vultures, around the Anglo-Dutch monarchies.

*Thus, under those unwholesome circumstances prevailing within Europe during most of the Sixteenth through Nineteenth Centuries, the emergence of the U.S. constitutional republic of 1789, came as a globally historic exception to the moral corruption which dominated the fundamental law and statecraft of other nations during that time.*

Within the focus so circumscribed, lies the special importance of the United States’ Federal constitutional republic to all mankind: in 1789, under President Lincoln, and today. On the shoulders of our nation, still, rests a crucial responsibility of leadership, upon which all mankind depends, now desperately, to avoid the threatened “New Dark Age” which now looms immediately before us. Our republic can not, and, therefore, will not do this good thing by itself; but, it must provide an element of leadership among nations, without which the combined best efforts of all other nations would fail.

This is the crux of the political issue posed by the present proliferation of virtually treasonous gnostic cults, such as that of Reverend “Diamond Pat” Robertson, in the U.S. today. This does not mean that we should not aid would-be Christians to free themselves from the seductions of such virtual-reality cults as Robertson’s TV side-shows. It means, that that concern must be situated within, and subsumed by, the task

of saving humanity from the horrors of the presently looming threat of immediate plunge into a generations-long, global “new dark age.”

During the history of our Federal Republic, from a time before President George Washington’s “Farewell Address,” until the aftermath of the Crimean War aggression against Russia, by Britain and her toady, France, the United States had no friends among governments anywhere in the world. Britain, and the dynasties of Clement Prince Metternich’s “Holy Alliance,” like Metternich’s admirer, misbeknighted Sir Henry A. Kissinger of today, were devout adherents of the “oligarchical social model,” each and all committed to the destruction of our republic.<sup>14</sup> Under these hostile conditions, the enemies from without fostered the prosperous growth of our enemies from within: New England partners of the British East India Company’s drug-trafficking, southern slave-holders, and New York bankers in that treasonous tradition whose benchmarks include Aaron Burr’s Bank of Manhattan and August Belmont. Our political and social systems were mightily corrupted, as shown, later, by the wicked influence of Belmont, Morgan, and such spawn of the slave-owners’ Confederacy as Presidents Grover Cleveland, Theodore Roosevelt, and Ku Klux Klan-booster Woodrow Wilson.<sup>15</sup>

The potential of the U.S.A. was freshly unleashed by the initiatives of President Lincoln, which, over the 1861-1876 interval, made the U.S.A. the world’s leading, and most technologically advanced nation-state economy of the world. This role of the U.S. created the post-1865 industrial revolution in continental Europe and Japan, and we threatened, thus, to reduce the enemies of our nation’s principle to that enduring

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14. See Henry A. Kissinger’s May 10, 1982 public address to a London Chatham House audience: “All accounts of the Anglo-American alliance during the Second World War and in the early postwar period draw attention to the significant differences in philosophy between Franklin Roosevelt and Winston Churchill. . . . Many American leaders condemned Churchill as needlessly obsessed with power politics, too rigidly anti-Soviet, too colonialist in his attitude to what is now called the Third World, and too little interested in building the fundamentally new international order towards which American idealism has always tended. The British undoubtedly saw the Americans as naive, moralistic, and evading responsibility for helping secure the global equilibrium. The dispute was resolved according to American preferences — in my view, to the detriment of postwar security.” On that occasion, Kissinger not only bragged publicly, that he had been an agent of the British Foreign Service during his tenures as U.S. National Security Adviser and Secretary of State, under Presidents Nixon and Ford. The thematic feature of that Chatham House address echoed Kissinger’s *A World Restored*, in which Kissinger avowed himself a follower of the leading enemies of the U.S.A. during the early Nineteenth Century, such as the Holy Alliance’s Clement Prince Metternich and Metternich’s ally, London’s Lord Castlereagh. In the May 10, 1982 Chatham House address, Kissinger emphasized that his service to London while a U.S. official, expressed Hobbesian Kissinger’s faithful adherence to the anti-American policies of Prime Minister Winston Churchill, and hostility to the “intellectual,” anti-colonialist heritage of the U.S. *Declaration of Independence* and *Federal Constitution*.

15. Cf. Anton Chaitkin, *Treason in America*, 2nd ed. (New York: New Benjamin Franklin House, 1985).



*The British-Israelite cult was based upon the presumption that the British population represented the “Ten Lost Tribes of Israel.” This tradition continues to be the root of Ku Klux Klan-style, populist anti-Semitism of a racist form among low-church types in the U.S.A. today.*

relative weakness they so lavishly deserved.<sup>16</sup> With the accession of Confederacy-spawn Theodore Roosevelt to the Presidency, we failed to reach fully the necessary precondition of durable national security.

Yet, in times of crisis, as on December 7, 1941, the old heritage of Benjamin Franklin and Abraham Lincoln may erupt anew from among us, as the name of Lincoln and the patriotic tradition popularly associated with that name, led the United States to victory in World War II. Although rabid Anglophiles have worked long and hard, since the close of that war, to uproot the Lincoln tradition, that heritage lies waiting, like fallow rich farm-land, ready to be quickened again, at a time we need it most.

### **The origins of Christian statecraft**

To return to the well-springs of our republic’s historical position, early Christianity itself: modern European civilization was the wonderfully inspired work of some Jews, they

16. On the Carey-Lincoln 1861-1876 industrial revolution, and its spread into Japan, Germany, Russia, and China, see Anton Chaitkin, “The ‘Land-Bridge’: Henry Carey’s Global Development Program,” *EIR*, May 2, 1997, pp. 30-53.

as much faithful followers of Jesus Christ as mortal men might be. Among those Apostles were John and Paul, who understood the hidden genius of that Greek culture which had come to dominate the Hellenistic eastern Mediterranean since the time of Alexander the Great’s successive victories over Tyre and the Babylonian empire of the Achaemenid emperors. It is relevant, to recall, that existentialist Friedrich Nietzsche and his pagan Romantic followers, such as the theosophists, Alex Muenthe, and Adolf Hitler’s Nazis, have never, down to the present day, forgiven virtually any Jew for what Christ and his Apostles did, in taking over the legacy of Classical Greek culture, to build the Christian church, all to the included political, social effect, of spoiling the continuation of oligarchy’s evil game of reducing the majority among men and women made in the image of God, into the status of yahoo-like “human cattle.”<sup>17</sup>

17. It is notable, that the British-Israelite cult, dating from England’s Seventeenth Century, was based upon the presumption that the British population represented the “Ten Lost Tribes of Israel.” That cult long regarded the Jews as upstart “fake Hebrews,” who must not be permitted to share the British people’s racist, imperial claim to the original “Chosen People” contract (“covenant”) with the Almighty. This British-Israelite tradition continues to



It is important to stress a certain point, for the benefit of the reader, at this juncture. For reasons which will become clearer in the course of this report, there is a reciprocal relationship, and coherence, between a person's *implicit* ideas about God and religions, on the one side, and that person's beliefs and practice in economic matters, on the other side. This is the point I have stressed, in setting forth the principles of a science of Christian economy.<sup>18</sup>

In reality, as opposed to the popularized nonsense generally accepted in today's university classrooms, on the Whore of Babylon's current City of London and Wall Street residences, such as most of our daily news media, economics is the human species' efficient relationship to the universe as a whole. Just so, the proof that self-proclaimed Catholic Michael Novak is a gnostic, rather than a Christian, is conclusively demonstrated by his heathen misconceptions respecting political-economy. No one could share Novak's gnostic views and practice on the subject of political economy, and also be a Christian: one's belief and practice respecting economic matters, not only determines the fate of nations and humanity at large, but also implicitly defines one's ideas about both "human nature" and the composition of the universe. For such reasons, what people say and do in economic matters, reveals which god they serve, with far more accuracy than all of their most impassioned and other utterances respecting their religious beliefs as such.

With that consideration in view, to understand the issues of Christian religion today, one must proceed from a focus upon the implications of the apostolic evangelists' building the Christian church during the lifetimes of Philo of Alexandria, and the Apostles Peter, John, and Paul, chiefly through their missionary work among the Greek-speaking culture of the Mediterranean littoral. It is that connection of Christianity to the culture produced by Classical Greece, which defines the characteristic issues of the global history of European civilization, from its beginnings in the emergence of Classical Greece, to the present day.

There are certain relevant peculiarities in the evolutionary development of the Classical Greek culture, from the Homeric epics, through both the Classical tragedies, and the subsequent work of Plato, for which there is no approximation in the earlier history of Europe, the Middle East, and Africa.

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be the root of Ku Klux Klan-style, populist anti-Semitism of a racialist form among low-church types in the U.S.A. today. There was a deep-rooted anti-Semitism, therefore, among the English people and those Protestant "low church" sects which, like Robertson's cult, are U.S.-based offshoots of the British-Israelites within the United Kingdom itself. Since the time Edward VII was still acting as Prince of Wales for his dotty, widowed mother in the attic, there has been modification of British-Israelite cultists' attitudes toward Britain's use of Jewish assets, whether the latter were willing assets, or not. Thus, the largest faction of right-wing Zionist fanatics inside the U.S.A. today are not Jewish, but, rather, members of low-church sects which are U.S. offshoots of the United Kingdom's and South Africa's British-Israelite cults.

18. Lyndon H. LaRouche, Jr., *The Science of Christian Economy* (Washington, D.C.: The Schiller Institute, 1991).

The desired downfall of the oligarchy of pagan gods, which implicitly pervades the Homeric epics in their totality, erupts in the poem of Solon, is summed up by Aeschylus' *Prometheus Bound*, and embodied in the dialogues of Plato. This artistic and scientific legacy, of the emergence and development of Classical-Greek culture, from Homer through Plato, was the ploughed fertile ground, into which the work of Christ's Apostles planted the seeds of the Christian church's rapid growth into a moral force tantamount to a world power.

During the lifetimes of the Apostles Peter, Paul, and John, the Apostles' evangelization of the Greek-speaking population of the Mediterranean, first established the Christian Church as a leading force. The understanding of the way in which this evangelism among Greek-speakers accomplished this, is crucial for understanding Christianity historically, and in respect to demonstrating the crucial features of its specific content. It is the *process of change*, by means of which the apostolic evangelist prompts the persons addressed to transform themselves into Christians, which reveals, within *that process of change itself*, the living essence of Christianity. What did the evangelist Apostle find in the Greek mind, in that principal pathway of such *change*, among other, parallel pathways also used, to building the initial Christian church?

That, my proposed approach here, is not an egregiously novel one. Since the evangelical ministries of the Apostles John and Paul, valid Christian theology has always expressed itself in terms of that notion of *Reason* provided uniquely by the method of Plato.

The crux of the issue, is the conflict which arises between Christianity and societies which define large parts of their populations as, in effect, less than fully human. In other words, the following. The quality of each individual person which defines the human species as "made in the image of God," is, otherwise, the quality of the human species which sets it absolutely apart from, and superior to all animal species. The exact, experimentally demonstrable nature of that distinction, as we shall redevelop that conception here, is the cognizable essence of Christian theology, and implicitly, thus, the essential distinction of Christianity from all preceding forms of religion.

As this bears upon the political and social characteristics of particular societies, there arises immediately the question, whether those political and social forms are suited for a society of persons made in the image of God. Is the individual's development, as made in the image of God, fostered, ignored, or even repressed by the custom of that society? Is any class of persons, regarded as belonging to a "lower" social tier, and treated as if the distinction, "made in the image of God," were substantially, if not entirely denied to that class of persons? This pertains not only to the development of that personality's potential, but also to the mode of life which society makes available to the developed personality of each and all members of society.

On this account, it is obvious, that any society which tolerates the institution of slavery, or serfdom, or simply the popu-

lar types of Hollywood “yahoos,” can not be a Christian society.

There is another aspect to this. If man is made in the image of God, then man’s conception of man will affect his conception of God accordingly. If the subjects of a society are compelled to define their social identity in ways which conflict with the notion of persons made in the image of God, the acceptance of the authority of the ruling institutions and customs of that society, must foster habits of thought, of relations among persons, and of self-conception which are corrosively antagonistic to Christian principle. The conception of God among empiricists, for example, can not be the Christian God, but, rather, of a wicked tyrant such as a pagan Shakti, Ishtar, Gaea, Zeus, Lucifer, Isis, Baal, Moloch, or Mithra.

This view of the matter, is key to an understanding of the characteristic problems of Christian associations over the recent two millennia; it is from this standpoint, that we are able to adduce the U.S. national-security implications of those kinds of epidemic pathologies which foster the influence of pseudo-Christian cults such as those of Robertson, the Promise Keepers, or the perverted sort of nominal Catholic typified by Scalia and Michael Novak.

To comprehend such matters, we must address an essential question: How can one know that one’s conceptions of God, and man in the image of God, are true? How can one *know* this in the same sense one *knows* an experimentally proven discovery of a principle of nature? How does the case of Classical Greek culture help us to answer these latter two questions?

That is the area of inquiry on which our attention is to be focussed here. For the Christian, we may know Christ, as God made man, only once we establish that we know God because we know man as made in the image of God. We may then understand the origins of the kinds of psycho-pathological falsehoods which the cases of pseudo-Christian gnostics, such as Robertson et al. merely typify.

Consider the problems of legalized and other Christianity from this vantage-point. Begin with the corruption which inherently accompanied the legalization of Christianity under the Byzantine Emperor Constantine.

The legalization of Christianity under the Emperor Diocletian’s heir, Constantine, created a crisis for Christianity. That arrangement placed the Christian Church in the position of being, under Roman law, just one more legalized cult within the pagan pantheon of Pontifex Maximus Constantine, and subject to the anti-human policies of Constantine’s empire, the notorious Code of Diocletian. This led to the crisis which was the occasion for the famed Council of Nicaea, which enunciated a doctrine—the Nicene Creed—but which did not resolve the underlying problem, that of Christian church versus pagan state.

At this moment, since many credulous dupes of gnostic cults, such as those of Robertson or the Promise Keepers, suffer a politically populist, often even racist misconception of human nature, it will be painful for them to recognize,

not only the fact that they have been duped; more painful is the evidence of that moral defect in their own personal character which allowed them to be duped.

I restate this important point. They will be reluctant to recognize those mechanisms of sophistry, by means of which they have been taken in. They will resist these facts, because recognizing the fact of the sophistry employed to dupe them, confronts them with that flaw in their own personality which makes them susceptible to being swindled in such a manner. As some would state the point: they consider being obliged to face the truth about themselves, a “violation” of their privacy. Therefore, we must “violate them” all the more exhaustively. The populist must be forewarned of the following consideration.

It has turned out to be the most unfortunate consequence of the illiterate populist’s misreading of the *King James Authorized Version* of the *Gospel of John*, that the term “Word” was supplied for “In the beginning was the Word.” To the illiterates and pseudo-literates since, it has become the common practice to read that term “Word” in the sense of written text. It is useful, on this account, to consider the equally bad, extreme opposite, as Johann Goethe puts this view into the mouth of his Mephistopheles. There, in *Faust*, Mephistopheles offers his dupe, the Romantic Faust, the seductive, blasphemous expostulation, “In the beginning was the deed!” The meaning of the Apostle John’s utterance, is to be read in the sense which Plato’s *Timaeus* dialogue has supplied to Christian theology: in the beginning is the *Idea*.

Our qualification encounters the practical difficulty, that most contemporary Americans, for example, have no conception of what the word “idea” signifies. The problem of such functional illiterates, especially populist ones, is not that they have failed to learn the appropriate dictionary-style definition of the term. The problem is, that the idea of “idea” does not exist in their conscious mental life. “That is only a theory,” they are wont to say; “I believe” (like Mephistopheles) “only in facts.” They are saying, in such assertions: “I am an animal, whose knowledge is limited to my instinctive use of the art of seeing, hearing, touching, and smelling. Who needs a mind, when I have my good, unwashed ‘common sense,’ as forged in my personal experience, to guide me?”

In that sense, since ideas do not presently exist in the mental dictionaries of such heathen persons, it does no good merely to supply them with the canonical name for which their sense of smell knows no corresponding object.

In consequence, either, because they are empiricists or materialists, they reject the Gospel out of their organic preference for the religion of Goethe’s Mephistopheles; or, as amiable, mystically inclined, but pathetic illiterates, they “deconstruct” the *New Testament* as a whole, as “God whispering into my mind’s ear.” They impute to it the character of a personal message from a God Who intended the literal symbolic meaning of that passage to be accurately understood as a direct, personal communication to the individual, functionally illiterate populist.

Such are the populist gulls who are the natural prey of a fictional “Elmer Gantry,” or a real-life political asset, “Diamond Pat” Robertson, of the 1980s former U.S. President in charge of Vice, George Bush.

To read the *Gospel of John*, for example, we must understand “idea” in its Platonic sense: a provable principle of the universe, which is fully efficient, but which does not appear in the form of that kind of nameable object of sense-perception preferred among the Yahoos.<sup>19</sup> Let the reader be assured, that we shall provide the demonstration of that point in the course of developing our present report. First, we must locate the ultimate source of the infection with that mental and moral disease whose effects are illustrated by the pseudo-Christian paganism of Robertson’s cult today.

The problem created by the Byzantine legalization of Christianity, was the axiomatic root of the persisting infusions of Delphic<sup>20</sup> gnosticism to which Christianity became susceptible through its status of being a state church within the Pontifex Maximus’s official, Olympus-mimicking, pagan pantheon. It was not the state’s toleration of Christianity which caused this problem, but, rather, Christianity’s succumbing to toleration of the theology implicit in the law and social relations of the evil form of society and custom which Byzantium represented. Hence, what recent Papal encyclicals have termed the influence of “the structures of sin.”

There lies the cause which became the historically crucial importance of the conversion of Augustine of Hippo: the issue of establishing a church free of the kind of pro-paganist state control exerted then by the internally degenerating Byzantine Empire. The impact of that state control, was expressed as the state’s use of sundry forms of gnosticism, such as Arianism, Manicheanism, and hesychasm generally, as methods for neutralizing Christian influence to effects which the state considered undesirable. By utilizing the state-church relations of a legalized Christianity, to protect paganist infusions into the practices of the church and its communicants, the church was corrupted to the effect desired by the pagan state and ruling oligarchy.

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19. History itself usually displays a wonderful sense of irony, as it has done in making the shout, “Yahoo!” the virtual mating-call of the Confederacy tradition.

20. “Delphic”: signifying the method of the priests of Apollo, as practiced at the cult-site of Delphi, Greece. The site was originally the place reserved for worship of the satanic earth- and sex-goddess Gaea and her consort-son Python, he otherwise known as Dionysos. The Gaea-Python cult is an expression of the same pagan root as the Shakti-Siva, Ishtar, Athtar, Astarte, Cybele-Dionysos, and Isis-Isiris offshoots of the same general doctrine found in other locations. The cult of Gaea-Python-Dionysos was taken over and maintained by the priests of Apollo. The priests of Apollo were also the leading “loan sharks” of Classical Greece, and later of the Mediterranean of Hellenistic times. This cult was the founder of the rise of Rome to power in central Italy, first, over other Latins, then over the Etruscans, the Italians, the Greeks, et al. The Apollo cult was therefore the proximate origin of the methods of sophistry employed both by ancient pagan Rome and Byzantium, as more recently echoed by the devotees of William James’ *The Varieties of Religious Experience*.

That problem was not only a product of Byzantine manipulation of legalized Christianity. The Roman-Byzantine pantheonic model, has been a recurring means of induced corruption through the institutions of established state churches, such as the Church of England’s supervision, on behalf of Pontifex Maximus Elizabeth II (today), of the legalized forms of religious belief under the British Empire, and wherever else today’s gnostic World Council of Churches might reach, from the Seventeenth Century, to the present.

We have indicated the genesis of imported U.S. cults, derived from the Church of England’s British-Israelite “fundamentalism,” as typified by Protestant cults such as Robertson’s and the Promise Keepers, on the one side, and the Anglophile gnosticism of nominally Catholic gnostics, such as Scalia and Michael Novak. The most extreme expression of this type of corruption, is the presently ongoing effort to place the internal social policies of practice of sovereign nation-states under the rule of self-enforcing law dictated by supranational institutions such as the United Nations Organization (UNO).

The 1994 Cairo conference on population control, and the impending, December Kyoto conference on the “Global Warming” hoax, typify the latter type of currently escalating political assault upon religious freedom.

The contrast in conception of man, between the Greek converts of the Apostle Paul, and the low-church cults, such as that of Robertson, which the U.S.A. has acquired as imported, corrupting, “free trade” and related influences from the British-Israelite cults of Britain, exemplifies this problem.

The most common characteristic among the gnostic, pseudo-Christian cults, such as Robertson’s, or the founders of the Promise Keepers, is the satanic method otherwise common to Francis Bacon, Thomas Hobbes, John Locke, to the satanic Bernard Mandeville, to David Hume, Adam Smith, Jeremy Bentham, William James’ *The Varieties of Religious Experience*, Sigmund Freud, Wilhelm Reich, and the so-called “god-child” of John Stuart Mill, the thoroughly Mephistophelean Bertrand Russell. The evolution of the Promise Keepers out of programs of indoctrination featuring Lt.-Col. Robert Hicks’ sexually perverse *The Masculine Journey*, is an example of this.

Thomas Hobbes’ — and, also, John Locke’s — implicitly satanic, Hobbesian definition of “human nature,” as expressed by the Physiocrat’s neo-feudalist dogma, *laissez-faire*, or the British empiricist translation from the French, “free trade,” is the common key to the economic content of the theology of “Diamond Pat” Robertson and Michael Novak, and the Jungian sexual perversion of Hicks’ *The Masculine Journey*. Both perversions, “free trade” and the Jungian homosexual pornography of Hicks’ doctrine, are understood most efficiently from the opposing standpoint of Christianity’s intersection with the Classical Greek legacy, as this intersection is most efficiently exemplified by the *Gospel of John* and the Epistles of Paul.

Turn attention, once more, to the Apostle Paul standing

on Mars' hill in Athens. Capture the moment, as through the eyes and ears of the Athenians gathered about the Apostle at that moment: "Whom ye therefore ignorantly worship, him I declare unto you." In that utterance, the entirety of Christian theology is implicitly summarized.

Imagine yourself in Paul's sandals; how would you explain to pagans of Athens, the meaning and implications of *Genesis* 1:26-30? How would you enable members of that audience to know that what you say is true? To know, not merely to learn, as some sophist of a preacher might interpret a bit of Biblical text, as mere words to be learned, perhaps with a certain impassioned attachment to those words. As Paul's *I Corinthians* 13 stresses, neither "works" nor "blind faith" will do. How can individual members of that Athenian audience, know, with the scientific certainty of Reason, that what is communicated by Paul—or, by you—is true? The notion of *Reason*, which had been developed as a communicable, and validatable idea, through Plato's dialogues, supplies the answer. All Christianity is premised upon these considerations.

In that lies the unbridgeable gulf of separation of Christianity, from the mercenary sophistries of predatory gnostics such as "Diamond Pat" Robertson, Michael Novak, et al. Such are the Classical Greek origins of the Christian statecraft which must inform the practice of the United States' government today.

### Science, Classical art, and Christianity

If one wished to present the subject, the essence of Christianity, in the form of homily, the preferred selections of references from *New Testament* text would be Paul's *I Corinthians* 13, or a cohering passage from the *Gospel of John*. The kernel of the homily's subject-matter would be the Christian Apostles' use of that specialized meaning which had been supplied by Plato, earlier, to the Greek term *agapē*.

This term, *agapē*, has been somewhat stripped of its essential significance in the course of its translation into the Latin *caritas*, the essential meaning of *caritas* almost trivialized by Aristotelean commentary. Matters become much worse, in the putative significance which *caritas* has acquired in its usage as the King James Version's *charity*. In Plato's usage of *agapē*, it signifies a compelling passion for justice, a compelling passion for truthfulness. It is a quality of emotion, as the term "passion" signifies even among artistically semi-literate persons; as an emotion, *agapē* is that quality of "sacred love" which we should associate with Classical art-forms, as counterposed to the *eros* which signifies the quality of "profane love" we should associate with the Romantics, "Country Music," "rock," and other relative degeneracies in art-forms. However, in Plato, as in the argument of the Apostle Paul, or the *Gospel of John*, it signifies something else, as well.

The significance of Plato's and Paul's usage of *agapē*, is supplied by reference to Plato's Socratic method itself. In its

most essential applications, that method pertains to the power of the individual mind to solve the seemingly impossible contradictions in belief which are supplied in the case in which mutually contradictory conclusions are equally well supported by equal authority of evidence. The Socratic method is employed typically, to present such contradictions, to the purpose of forcing the generation of a valid discovery of new principle, through which that contradiction is resolved, through the discovery of the underlying reasons for that contradiction's occurrence. Typical of this, is the validated discovery of a new physical principle.

The ability of the individual human mind, to conceptualize those forms of ontological paradox for which there exists no valid solution, but the discovery of a valid new principle of physical science or of the human mind itself, expresses the type of distinction which sets the individual member of the human species absolutely apart from, and above all species of animals.

This ability expresses most directly that quality of members of the human species which identifies each such individual as "man in the image of God . . . to have dominion . . . over every living thing. . . ." The quality of emotion which accompanies and energizes that peculiar quality of efficient concentration, by means of which the individual human mind generates a validatable solution to an ontological paradox, is *agapē*; it is the compelling passion for higher truthfulness, a compelling horror of customary, false, or simply petty, "mainstream" beliefs, which, as *I Corinthians* 13 expresses this, defines the essential quality of the Christian. This quality of *agapē* sets the human individual apart from, and above all other species; this quality defines the person as "made in the image of God." The notion that "God is love," signifies nothing other than that principle of *agapē* which marks the person as "made in the image of God."

Must we say that animals are capable of *learning*? Are monkeys and apes, for example, capable of learning, and transmitting learning to their young? Yes, of course they are. Are they capable of effecting the validatable new discovery of a principle of nature? Absolutely not. Then, why do present-day educational policies usually emphasize the importance of learning, as so-called "information theory" does, rather than reliving the mental experience of reenacting a valid discovery of a principle of nature? Why do we permit the followers of William James and Dewey, or, worse, the positivists and existentialists, to transform our educational institutions to places where the emphasis of various branches of "support groups" is upon attempting to make monkeys of our children?

Are human beings capable of increasing the ecological potential of our species as a whole, or a branch of human culture in particular, through changing the behavior of the society to bring it into conformity with validated, newly discovered principles of nature, as through adoption of scientific and technological progress? Of course. No lower species has

ever done so.

Thus, we should make a distinction between the significance we attach to use of the term “learning,” and the use of the term “knowledge” to identify the human quality which we associate with the power of the individual human mind to reenact the original discovery of some validated principle of the physical universe, or of the human mind itself. Animals and empiricists are capable of mere *learning*; but, only human beings could *know*.

The Socratic method of valid discovery of principle, can be illustrated by treating it as composed, in each successful instance, of four distinguishable stages of progress. The important thing to be emphasized, in this illustration, is the distinction between those aspects of the process of discovery which are, or are not, directly representable, as processes, to persons observing the individual effecting this discovery. The purpose of this tactic of illustration, is to make clearer certain crucially relevant implications of the phrase “made in the image of God.”

For our immediate purposes, consider the following description of the four-step process as typical of a validated discovery of new physical principle in physical science. However, bear in mind, that this is the same principle which accounts for the generation of *ideas* in Classical forms of art.

#### **Step 1: Posing an ontological paradox (metaphor)**

Given, for example, an established mathematical physics. Some newly considered array of physical evidence is shown to exist, but which should not exist if the established mathematical physics did not contain some crucial falsehood. Since, in the normative case, both the established old mathematical physics and that newly considered evidence which refutes the old physics, are equally well premised in the faculties by which we determine empirical evidence, the contradiction between the old physics and newly considered evidence represents what we term an *ontological paradox*.

In the domain of Classical art-forms, the same quality of paradox is identified as a Classical *metaphor*.

*This first step of the process is representable to relevant onlookers.*

#### **Step 2: The discovery of a validatable solution**

Through intense concentration, the mind of some individual who has been confronted with the ontological paradox, generates a newly discovered idea of a principle of nature, together with an ensuing preview of the means by which this newly discovered principle might be validated.

This second step of the process occurs behind those opaque screens which hide the cognitive processes of the individual from the sense-perceptions of onlookers. *The efficient action within this step of the process is not directly representable to the onlookers.*

#### **Step 3: The argument for the principle**

On the basis of completing Step 2, the individual who has discovered a validatable quality of new principle identifies that principle in terms of both the ontological paradox refer-

enced, and the proposed tests by means of which the notion of the principle might be validated or needed corrections indicated.

*This third step is representable.*

#### **Step 4: The design of the validating experiment**

Step 3 leads toward the process of successive designs, as if recursively, of experiments, or equivalent forms of observation, by means of which: (a) the proposed new principle is demonstrated to be an efficient one in the universe, and (b) additional characteristics of the new principle's relations to other principles may be adduced, and, hopefully measured to the desired degree of refinement.

*This Step 4 is representable.*

This same four-step method, is the proper approach to providing students with knowledge of the leading achievements of human culture up to their present time. The student should be educated in such a way, that the student is prepared to undertake the reenactment of the original act of discovery of each principle considered, *rather than merely learning that principle*. Thus, education becomes predominantly a process by means of which the young relive many among the most crucial discoveries of principle in all of the preceding known generations of mankind.

That said, focus upon Step 2. The mental act located within this step, is the act of cognition which distinguishes a human individual from a beast. This is the act upon which actual knowledge, as opposed to mere learning, depends. This act is the location in which the passion of *agapē* is expressed, in which *agapē* is the passion on which we rely for the “energy” required to achieve the needed result. Here, in this Step 2, the quality of truthfulness, and the corresponding sense of true justice, are located within the individual personality.

Nonetheless, although the action characteristic of the successful mustering of Step 2, is not directly representable to the sense-perceptions of an onlooker, the action can be known, and with great precision, by any other person who has replicated the same action. This, for example, is what students in a well-ordered curriculum do, in reenacting the original great discoveries of thinkers from the past. These replicatable notions which we can acquire only by replicating the Step-2 phase of a discovery of principle, within ourselves, are Platonic *ideas*.

Every valid principle of physical science, for example, exists for knowledge only as a Platonic idea. However, as validated physical principles develop, it is through these ideas, and only these kinds of *ideas*, that mankind increases its power over nature. Therefore, the fact that Step 2 is not representable to the mere sense-perceptions of onlookers, does not signify that it is in any way a mere phantom (except in the worthless opinion, of empiricists, Ku Klux Klanners, and other illiterate and superstitious savages).

These are the same kinds of *ideas* which are characteristic of successful compositions in Classical art-forms. Classical art is based on a notion of certain kinds of double meanings,

akin in nature to the ontological paradoxes of experimental physical science's four-step procedures. In Classical art, these are termed *metaphor*. It is the *ideas* associated with the composers' and audiences' cognitive (Step 2-like) solutions to metaphor, which define the ideas of a Classical artistic composition, whether in plastic or non-plastic arts. I have given numerous illustrations of this, respecting poetry, tragedy, music, and some examples from famous paintings, in earlier locations; here, I believe, one will suffice, the case of the sculptors Scopas and Praxiteles.

These two Greek sculptors have been often cited, in classrooms, and elsewhere, as typifying the distinction between the so-called "Archaic" sculpture of both Egypt and Greece, and the Classical. The essential distinction of the Classical sculpture, as these cases illustrate, is the liveliness of the Classical, the tension of a fixed image sculpted as if in mid-motion, to see a fixed object as impressing upon the mind the sense that this fixed object is the image of change as such, like the ambiguous smile of Leonardo's "Mona Lisa."<sup>21</sup> Classical art is distinct from other art, inasmuch as it deals with ideas, as we have defined ideas here: in other words, Classical art is *agapic*, rather than *erotic*.

In the case of Classical art, taking the subject-matter in the small, the apparent practical subject of this art, is relations within and among individual human minds, relations as defined in terms of actions locatable within Step 2 of the process outlined above. Standing back a bit, to view this matter in a wider perspective, a most important consideration comes into view.

As physicist Bernhard Riemann summed the matter up, as in his epoch-making, revolutionary, 1854 habilitation dissertation,<sup>22</sup> the addition of newly-discovered physical principles to the repertoire of our knowledge of the physical universe, creates an entirely new physical geometry, a new geometry which defines an implicitly qualitative increase,

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21. There is a precise analogue in mathematics for this difference between the Archaic and Classical: the difference between the notion that curvature in the infinitesimally small is intrinsically non-linear (the equivalent of the Classical notion in plastic art), that of Kepler, Leibniz, Gauss, Riemann, et al., and the notion associated with the anti-Leibniz Augustin Cauchy, who falsified the Leibniz calculus, by his introduction of the implicitly Archaic, so-called "limit theorem" which assumes, arbitrarily, the universality that action in the infinitesimal converges upon linearity. In the modular functions which real-life physics requires, curvature in the very small has a relationship of a type called self-similarity with the curvature of the entire process in the large: the principle employed by Carl Gauss to be the first to define the orbit of the newly-discovered asteroid, Ceres. To capture the curvature of action in the large, in the representation of that action in the small, so as to convey a sense of a living process in representation of a still life, is the essential of Classical plastic art. The difference between the Archaic and Classical: the former expresses the philosophy of tombstones, the latter the joy of perceiving life.

22. Bernhard Riemann, *Über die Hypothesen, welcher der Geometrie zu Grunde liegen* ("On The Hypotheses Which Underlie Geometry"), *Bernhard Riemanns gesammelte mathematische Werke*, H. Weber ed. (New York: Dover Publications reprint, 1953).

as expressed in terms of Gaussian notions of curvature, in mankind's practical power over the universe.

To emphasize the practical implications of what I have just said, consider the fact that mankind has reached the point of scientific progress, that our species is nearing the point we can make extensive changes in the direction of certain large-scale processes within the universe. In practice, this defines a new quality of relationship between mankind and the universe. In principle, this has always been mankind's implicit relationship to the universe.

The characteristic of human existence, is *ideas*, as we have identified the definition of *ideas* here. The nature of this activity is, as Riemann's dissertation implies, a continuing action by human minds to introduce socializable changes in human practice, changes which are derived as validatable discoveries of new principle, principles expressed in a form suited for those kinds of changes in general social practice which increase mankind's power in the universe. In other words: *we are changing the universe*.

Why do we do so? Because we are made, each, in the image of God.

Our awareness of this power, and this corresponding responsibility for our actions (and acts of omission, too), becomes a prescience of the nature of mankind, and of the God in whose image man and woman are manifestly made.

What, then, is mankind's relationship to the universe, and what is the relationship of the existence of the mortal individual person to this relationship between the universe and mankind? Change the form of the question slightly: what is the characteristic form of the specific action which governs those changes, which, in turn, define mankind's efficient relationship to the universe as a whole?

As we have already indicated here, the unit of action underlying the change which is the relationship between mankind and the universe, is the Leibnizian *monad*, as located as resident within Step 2 of the four-step cognitive process of creative discovery outlined above. This "infinitesimal," virtually dimensionless *monad* is the active principle of the person as made in the image of God.<sup>23</sup>

### The package you would rather not open

The set of relations, between the individual cognitive processes — the *monad*, and the universe at large, locates the existence of the human individual in a well-defined way. Think of individual existence as a personality on a mission to mortality. Think of that mission as in the image of the Good Samaritan; we are sent, to be here, to take up the task which may lie beside the road. However, this is not merely a matter of simple

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23. The mathematician-reader should think in terms of both (a) the kind of modular functions which correspond to a Riemannian universe whose unit of action is so defined, and, (b) the Gaussian curvature internal to the Leibniz *monad* of this case. (In theological Latin, what we have outlined as the function of the *monad*, is Nicolaus of Cusa's notion of *capax dei*.)

deed, but, rather, something better suited to the capacities of the *monad* within us.

If we were to view our republic as the Preamble implies a governing constitutional principle, then, each of us, as a citizen, has a responsibility for the nation as a whole, and through that responsibility, a related accountability respecting the condition of mankind as a whole. Which part of mankind? Accountability for the preservation of the good bequeathed from past generations, accountability for the well-being of the living, and for the world which the living bequeath to the future. That is the mission of the true citizen, the moral obligation of all true citizens.

What we, as individuals, might do, on such accounts, is ordinarily modest. However, to use a sense of modesty on that account to evade that sense of responsibility in all matters, including great ones, is a disgusting thing to do. While we are each on our mission to mortality, we are well advised to strike the balance between deed and duty to such effect, that we never abandon the passion for the whole, but, rather, let the passion for the nation as a whole, for mankind as a whole, be the motive which shapes the deeds which lie within our reach to do.

Contrast that with the gnostic cult of the “rapture.” Take the case of the poor fellow, probably an anti-Semite by populist impulse, who is a fanatical supporter of the plot to rebuild the Temple of Solomon on a sacred Islamic site, strictly because he believes that this will bring on certain consequences which he believes are matters of Biblical prophecy. One must not overlook the element of Hobbesian cupidity in this obsession with what the poor fellow mistakes for Biblical prophecy. If he were to be raptured next Tuesday, he need not worry about the bills come due next Wednesday, nor that worrying appointment at the hospital scheduled a couple weeks hence.

For such and related kinds of cases, there is no sense of personal responsibility for mankind, nothing of the Good Samaritan. According to Paul’s *I Corinthians* 13, there is no Christianity in such people. There is no *agapē*, but only mean-spirited selfishness, pathetic vanity.

Did you ever receive a package, which you were loathe to open, because, for one reason or another, you suspected the content of that package might turn out to be disgusting? Can you imagine that the idea of peering into the mind of such low-church fundamentalists might evoke a similar prescience of disgust? Steel yourself: for at least, this one time, look at what is inside that package.

We have three points to make on the subject of the gnostic perversions these types of dupes have been swindled into joining. First, the essential hypocrisy of such pseudo-Christian cults. Second, the Hobbesian immorality of that hypocrisy. Third, the kind of political mass behavior these kinds of cults engender against the security of our republic and the welfare of humanity in general.

### **1. The great hypocrisy swindle**

The cults do not practice belief in the existence of the

world in which they live. Rather, they treat mortal existence as a kind of rite-of-passage, a nightmarish maze which conceals the tortuous pathway leading to a next-world utopia. The obsession with “Biblical prophecy” typifies the character of these denominations as “poor-man’s speculative-freemasonic cults.”

There is no rational method to the theologies of such cults, but, rather, a great fuss about do’s and don’ts, all stewed in the spice of sophistry, and a great amount of morbid, pornographic obsession with the subject of sinfulness. It is fair to refer to those famous tent-meetings, the famous revivals during which “more souls were created than saved.”

This is typical of the kinds of witchcraft and other cults which are fostered, for the edification of the lower classes, by the pantheon of a multi-tier oligarchical society. Under the kind of pantheon run by the Church of England’s imperial Anglican Communion, low-church cults of this type have been sedulously cultivated, to encourage the lower classes to cultivate a desired state of submissiveness. The essence of the matter may be summed up fairly: “You get your reward in the next world, but, while you are waiting for that, a little magic might be offered, just to soothe the difficult moments of passage with a bit of health, wealth, and sexual entertainments.”

As William James understood, these low-church and related kinds of “church-from-below” cults, were fostered by oligarchies to allow the lower classes of the subjugated tiers of the population to make their own religious fantasies to suit their sensed emotional needs. James’ *The Varieties of Religious Experience* is to be read with this intent of his kept in view.

### **2. The “free market”: how to worship Satan without really trying**

To understand both “Diamond Pat” Robertson and Michael Novak properly, one should adopt as the bench-mark of one’s survey the fact that the origin of Adam Smith’s and the Mont Pelerin Society’s “free trade” dogma of political-economy is, quite literally satanic. Friedrich von Hayek, the recently deceased ideologue of the Mont Pelerin Society, emphasized that the Society’s libertarian enthusiasm for “free trade” should be traced to the outrightly satanic argument of Bernard de Mandeville’s 1714 *The Fable of the Bees*. Mandeville’s frankness respecting the satanic quality of his argument was so plain, and so prolifically stated in his relevant writings, that this could not have been overlooked by a devotee so perfervid as von Hayek.

The openness with which Mandeville promoted satanic doctrines must be seen as a bit of license coinciding with the circumstances under which overtly satanic societies such as the Hell-Fire Clubs proliferated liberally among the dissolute gentry of King George I’s United Kingdom. Putting to one side Mandeville’s more brazen admissions in the matter, the essentials of Mandeville’s dogma had already been popularized as the hedonistic doctrines of Thomas Hobbes and John Locke. We must emphasize the extensiveness of these con-

nections of the “free trade” cult to Hobbes here; since these connections are integral to the proof of the perverted conception of man inherent in any nominally Christian association which adopts the “free trade” dogma as the political doctrine virtually integral to its “religious belief.”

The following additional elements of historical background are crucial for indicating the horror with which honest men and women ought to regard this political-economic feature of the putative religious outlooks of Robertson, Novak, et al. Not only do they shed the light of understanding on the brutishly anti-Christian misconception of human nature represented by Robertson, et al.; they aid the reader in recognizing the feudal mentality behind the sponsorship of such cults.

When the success of its Fourth Crusade, established the Venetian client-state, the Latin Kingdom, as occupier of looted Constantinople, the financier-oligarchical maritime power of Venice emerged as the dominant imperial force of the Mediterranean and most of Europe besides. Although the Fifteenth-Century Renaissance was a threat to all feudal forms of oligarchical power, both the landed and financier oligarchies, Venice was the principal and most dangerous foe of modern civilization. The heritage of that Venice, as represented by the Anglo-Dutch “Venetian model” of financier-oligarchy, remains the principal enemy of civilization to the present day.<sup>24</sup>

Venice used the advantage it had gained through the treachery of Pope Julius II and the Spanish monarchy, to launch counteroperations aimed at setting its former enemies, the former members of the League of Cambrai, against one another’s throats. Venice’s manipulation of England’s King Henry VIII, as part of setting the former allies, France, Spain, and England, against one another’s throats, was part of this, as was Venice’s organizing the Protestant faction in Europe, in order to divide Europe into two warring religious parties, and Venice’s organizing the 1618-1648 Thirty Years War, to the same purpose, later.

Inside the Catholic Church, Venice’s initial thrust was to eliminate the Platonic influence which had revived the Papacy through the key sessions of the great ecumenical Council of Florence (1439-1440), by introducing the influence of Averroes’ Aristotle by way of Padua’s Pietro Pomponazzi and his student Gasparo Contarini. During the second half of the Sixteenth Century, Venice completed the formal division of Europe through the 1582 victory of Paolo Sarpi in securing majority support within Venice.

Two things about Sarpi’s policy are crucial for understanding Robertson et al. today.

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24. During the late Seventeenth and Eighteenth Centuries, the factions associated with William of Orange, the Duke of Marlborough, Venice’s Paris-based Abbe Antonio Conti, and George I of England, were known throughout western Europe as “the Venetian Party.” This included those political factions known, from approximately 1763 on, as the “American Tory” faction of the Lowells, and Jonathan Edwards’ following.

Philosophically, and in theology, Sarpi went to a more radically nominalist version of Aristoteleanism, that of William of Ockham, thus creating what is known today, variously, as empiricism and philosophical liberalism. Galileo Galilei was Sarpi’s personal lackey, and the principal spokesman for Sarpi’s doctrines on the subjects of mathematics and physics. The Cecil family’s Francis Bacon, and Galileo’s mathematics pupil Thomas Hobbes, were the original English spokesmen for Sarpi’s doctrines of empiricism and philosophical liberalism.

Politically, strategically, the stated commitment of Sarpi and his faction, was to impose a Venice-dominated “balance of power,” through dividing Europe between southern, pro-Catholic Europe, and a northern, pro-Protestant Europe. One faction of Venice would be assigned to work, as agents of Venice, within the Catholic party, and the other faction to work as agents of Venice within the Protestant party. In addition, it was Sarpi’s stated policy to build up the maritime power around the Netherlands and London as a clone of Venice and extension of Venice’s financier-oligarchy into northern Europe.

In both physics and mathematics, Sarpi and his agents, such as Galileo, Bacon, and Hobbes, insisted upon expelling the notion of efficient reason from physics, and replacing it with the notion of percussive, mechanistic “causality.” This appears as the principle of causality underlying the entirety of Hobbes’ *Leviathan*. Read carefully, and therefore clinically, *Leviathan* contains more than as much evil, both explicit and implicit, as the world might desire. The essential feature of the work, apart from its pervasive reliance upon the mechanistic-percussive and hedonistic model of interactions within and between man and nature, is to deny the existence of individual human reason (i.e., Step 2 of our summary above), and also to outlaw metaphor and the subjunctive mood.

Hobbes, like Locke, Mandeville, François Quesnay, Voltaire, Adam Smith, and Jeremy Bentham after him, insisted that only evil, hedonistic motives were efficient in the real world in which man acted both against man and against nature. Their argument was, that man could not behave otherwise, that all that was flesh, or otherwise part of the material world, belonged to the kingdom of “the Fallen Angel.” In other words, in all of the systematic features of their doctrine, they copied the essential features of those satanic cults known as the Manicheans and Bogomils.

Their argument was, that Good comes out of the spontaneous, libertarian interactions of evil deeds done out of evil motives. Thus, they argue, that whatever comes out of the interplay within society, among competitive activities, and competing opinions, is what was necessary, was God’s Will. Whoever prevails, must have been the beneficiary of God’s Will, and is therefore better than those whose success is relatively inferior. In effect: “It is God’s Will that the slave obey his owner.”

From the time of Benjamin Franklin’s mid-1760s journey



to Britain, until the assassination of a President which brought spawn of the Confederacy Teddy Roosevelt into the Presidency, the principal political division of the world was between the forces associated with what became known as U.S. Treasury Secretary Alexander Hamilton's "American System of political-economy," versus the forces supporting the British East India Company's satanic dogma of "free trade." This was never a purely ideological issue, but essentially a practical one.

From the 1461-1483 reconstruction of King Louis XI's France, as the first modern nation-state, the superiority of Louis' dirigist policies over all alternatives was never factually in doubt. During Louis XI's reign, the national income of France approximately doubled. Until reversals of this policy introduced during the middle to late 1960s: As a result of the impact of the revolutionary change introduced in Europe as the dirigist model of modern nation-state economy, the rate of increase of the potential relative population-density of the entire planet has progressed, and the standard of living has improved at higher rates than in all earlier known human existence.

The crucial elements of this success were, first, the increase of the rate of education of the young of all strata of the population. This educational development was begun in Louis XI's France, using the model of secondary education provided by the Brothers of the Common Life. Second, the first of the modern forms of public hospital was established in Beaune, in France, during the same period. Third, the rate of improvement in public infrastructural works generally, fostered increased rates of growth of productivity and production. Fourth, Louis XI set the pace with a protectionist policy of fostering the trade, agriculture, and urban manufactures of France. These were characteristic of all successful periods of development of all modern nation-states since.

Such success in political-economy is the natural consequence of fostering such benefits as scientific and technological progress. The essence of this matter, as was set forth earlier here, is the fact, that those discoveries of principle which are the source of the increase of the productive powers of labor, are products of the Step 2 phase of the four-step process outlined above. In other words, the advancement of a society depends upon the degree to which the "curvature" expressed by the *monad* of individual cognitive developments accounts for such progress. Crush, or inhibit the development and expression of that *monad*, and the entire society must suffer accordingly.

In the United States, this policy was expressed in a celebrated way by Massachusetts' Cotton Mather, with his influential campaign for a policy of the commitment to do good. The basis for successful government and economy, is this principle: Do good. Prefer those activities, public or private, which are beneficial to the society: Do good. Withdraw support from less useful practices, to those which better do good. The government must favor that which does good. The people

must favor the policies and government which do good. Opposite to the satanic inclinations of Mather's foes, good comes not from giving license of evil, but good comes from the will to do good.

Educate the illiterate, because they are illiterate. Help the poor to prosper, because they are poor. House the homeless, because they are homeless. Be Christian; express *agapē*.

About a decade-and-a-half ago, a celebrated British figure was the dinner guest of my wife and me. The first thing he said to me, as he took his seat, was: "You are wrong. There is no 'divine spark of reason.'" The gentleman in question, was, and still is, a man whose political and related connections lean chiefly to the British-Israelite side.

There is no *monad*, no actual soul, there is no compulsion to do good, in the kinds of cults which are spun out of the empiricist notions of "human nature." These, such as Robertson, the Promise Keepers, and Michael Novak, are modern Manicheans, modern Bogomils. They are the modern Flagellant cults of the late Twentieth Century, potentially a security threat today, as the Flagellants and kindred wild sects were during the New Dark Age of the Fourteenth Century.

### 3. The corrosive force of irrationalism

The case of the neo-Manichean cults addressed here, expresses a social phenomenon more broadly represented by the neo-conservative and radical-ecologist political cults in national policy-shaping. The characteristic common to each and all of these currents, is their hatred of reason. In each case, this hatred is expressed in the form of some argument which asserts, that since reason tends to obstruct the realization of some obsessive ideological goal of theirs, that reason must be pushed aside for the sake of the constituency which shares the particular obsession at issue.

The same general problem, is encountered in what are nominally apolitical issues of "cultural preferences," which, in general, are as irrationalist in character as the neo-conservative's or radical-ecologists' pet peeves.

We have entered now, into a period of crisis, in which the most sudden, most sweeping, and most radical changes must be established as the functioning alternative to a self-disintegrating economic order which had emerged during the past thirty-odd years. The necessary consent to support such needed initiatives by our nation's executive, can not be obtained, unless the irrationalism identified here is effectively neutralized, and that soon, at least to a large degree.

Thus, even without considering the fact, that the cults examined in this study have demonstrated their proneness to unthinking obedience to orders from powers which are our republic's dedicated adversaries, the sheer corrosiveness of these cults' irrationalism is already a national-security threat in its own right—at least, under present circumstances. The obvious need, is to appeal to reason, to draw as many victims of these cults as possible, back into the domain of reason, where their services, as once-again rational citizens of this republic, are very much needed now.

# The Promise Keepers cult and homoerotic brainwashing

by Anton Chaitkin

These days, when an army of men stands in a football stadium, or on the Washington mall, chanting Jesus slogans, weeping, each man hugging the next man and purging his sins in front of a giant video altar, they are in general unaware of who it is that has amassed this army and brought them there.

The Promise Keepers cult is an American-based project of “utopian” military and related religious and political operatives, associated with British imperial strategy and the George Bush machine. We will detail here some of the key personnel, and the New Age sexual brainwashing they used to manufacture the movement.

This exposure is essential, because the project has been consistently boosted by the “mainstream” media, with no investigative journalism to find out what was really going on. ABC News anointed Promise Keepers founder/front-man Bill McCartney, a former University of Colorado football coach, as their “Person of the Week” in February 1996. The Eastern Establishment press lavishly promoted the October 1997 rally in Washington, D.C., ending with a cover story in *Time* magazine. Press coverage of criticism from feminists, lesbians, and atheists only served to promote the project.

The Promise Keepers experiment was begun on 70 Colorado men in 1990. About 4,000 turned out to rallies in 1991. As attendance grew to 22,000 in 1992, the project leaders arranged for the writing of a bizarre book, intended to mold the emotions and self-conception of their now-growing mass following. *Masculine Journey* was written for the Promise Keepers by Lt. Col. Robert Hicks, a military expert in religious terrorism. It was published in 1993 under the supervision of Hicks’s Air Force colleague, Gen. Jerry White, a specialist in military mobilization, military police, and electronic security. General White is the longtime chairman of a military-ministry group, “The Navigators,” whose NavPress published the book, and a companion study guide for Promise Keepers (PK) psychological trainers.

Hicks’s book was distributed to every one of the 50,000 men who assembled for the first PK mass rally, held at the University of Colorado’s Folsom Field. This free distribution was unique, since PK usually charges its men high prices for group clothing items, worship accessories, and commercial aids to male bonding.

Promise Keepers then mass-marketed *Masculine Journey*, and its study guide, through 1994, when about 275,000

people came to PK rallies, and 1995, when attendance hit 725,000.

By 1995, the Hicks book had come under increasing criticism. Promise Keepers stopped publicly selling the book; but they continued to endorse it for their inductees, who buy it from NavPress.

## Masculine journey to Sodom

Under a veneer of Bible chapter and verse citations, *Masculine Journey* is pagan psychological manipulation, akin to the New Age pornographic training that shaped the lesbian and Wicca upsurges of the 1960s. Its techniques are congruent with those developed by the British military and intelligence services through the Tavistock psychiatric institute, a pivotal agency in introducing the drug-rock-sex counterculture to the U.S.A. The author, Lt. Col. Robert Hicks, is an intelligence-community professional in the field of post-traumatic shock. The Tavistock Institute, pioneer in this field, viewed public shocks such as the Vietnam War and the 1960s’ multiple assassinations, as the opportunity to radically alter the philosophy of the American population. The current societal breakdown, with the stimulus of PK Nuremberg-style rallies, gives this mindbending a fair chance to succeed.

Hicks teaches “Religious Terrorism” to officers at the Air War University (Maxwell Air Force Base, Alabama). In that military course, he explains the mental path that Christian Identity and other varieties of British-Israelite race cultists are induced to travel, and, similarly, with Jewish fanatics (Kach, Kahane Chai), Islamic suicide bombers, and Japanese armageddonist terrorists.

His *Masculine Journey* complements and competes with radical feminism, making the genitals the center of the Promise Keeper’s psyche. The book explains:

“Possessing a penis places unique requirements upon men before God. . . . We are called to worship God as phallic kinds of guys, not as some sort of androgynous, neutered nonmales, or the feminized males so popular in many feminist-enlightened churches. We are told by God to worship Him in accordance with what we are, phallic men.”

If you think pornography is an organized-crime racket, you probably haven’t considered it as a phase of worship. Writes Hicks:

“I remember staring at . . . [an] ancient Hawaiian . . . statue

[when my wife] questioned, ‘Why is it so large?’ Her question was . . . related to . . . the size of the protruding phallus. . . . To me there was very little difference between this Hawaiian idol/image and the artifacts that are sold regularly in ‘adult’ book-stores. I’m sure some day future archeologists will dig up the adult toys from our current society and view them as elements of our religious worship. They will be right, because that’s precisely what they are and always have been. The phallus has always been the symbol of religious devotion and dedication. Professor George Elder notes, ‘Phallus, like all great religious symbols, points to a divine reality that cannot be apprehended otherwise. . . . It is not as a flaccid member that this symbol is important to religion, but as an erect organ.’ ”

On the naked Jew:

“Every Israelite, when looking at himself naked, was reminded of how different [circumcized] he was from the gentiles and for what purpose. In this sense, his sexuality took on spiritual significance. Every time he used his penis, he was making a spritual statement about who he was and who he worshipped and why.”

On the “playful pleasure” of homosexuality:

“God . . . obviously knew men would be put into situations where this would be a very real temptation. Whether it be men at sea for months at a time, or men in prisons, or adolescent boys playfully experimenting with each other, situations can create the temptation. The pleasure experienced in those playful moments, or the bonding that occurs through the first experience—subsequently repeated—does not change the reality of the creational order.

“I have often counseled gay men on my observation that even in their sexual relations with each other, they must find a substitute opening for their penis. . . . For a man to have satisfactory sex he must find an opening for his penis. In rejecting the God-given opening of the woman, the homosexual merely affirms what he thinks he is denying whenever he finds an alternate opening.”

And if men are going to “bond,” PK style, they’ll need to visualize Jesus—nude:

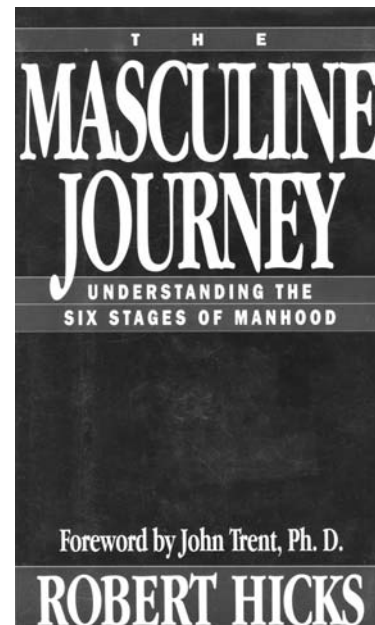
“Jesus was also very much *zakar*, phallic. . . . Jesus was very much masculine, and masculine means being male, and being male means having a penis. There’s no way around it. Some in church history could not tolerate the exposure of the Son of God’s genitalia. Therefore, you will never find a portrait of the crucifixion of Jesus with penis exposed, even though it was a common Roman custom to crucify criminals naked. Even the Gospel writers tell us that Jesus’ outward garment was torn into four pieces, leaving the inner tunic, which was then gambled for intact. . . . That left nothing. No underpants. Nothing.”

Promise Keepers are told that homosexuality is an “inherent passion,” even in Christ:

“I believe Jesus was phallic with all the inherent phallic passions we experience as men. But it was never recorded that Jesus had sexual relations with a woman. He may have thought about it as the movie ‘The Last Temptation of Christ’



*A military expert in “religious terrorism” wrote this homoerotic pagan travesty, which shaped the Promise Keepers movement.*



portrays. . . . If temptation means anything, it means Christ was tempted in *every* way as we are. That would mean not only heterosexual but also homosexual temptation! I have found this insight to be very helpful for gay men struggling with their sexuality” (emphasis in the original).

Based on the archetypes of the Satanic/occult psychiatrist Carl Jung, the PK book calls for today’s Christians to re-create pagan-modelled phallic initiation rites to celebrate personal milestones. In an appendix summarizing the book’s argument, Hicks lists some of these personal spiritual breakthroughs: the first time for “wet dreams”; appearance of “pubic hair”; “masturbation”; and “intercourse.” Hicks intersperses this poison with homilies about staying faithful to your wife.

Promise Keepers spokesman Pete Richardson defended *Masculine Journey* in an April 7, 1995 letter replying to questions from Al Dager of *Media Spotlight*:

Question: “Dr. Hicks has been quoted as saying that men should worship Jesus with their phallus. Isn’t this a blasphemous statement? Why should someone associate Jesus with sexuality?”

Answer: “This raises two issues. First, the nature of worship, and second, the issue of associating Jesus with sexuality. The idea of worshipping Jesus with one’s sexuality grows out of Dr. Hicks’ understanding of the nature of the book of Leviticus. . . .”

Richardson elsewhere describes the book as a “biblically-centered, frank, and honest account of a man’s journey with God.”

### Origins of the Promise Keepers

Whose project is this? The operatives who make up the PK leadership were developed in several phases. The first was in the post-World War II years, when British-allied banker

Averell Harriman directed the U.S. military and intelligence reorganization, along with John Foster Dulles, globalist religious leader and secretary of state, and his brother Allen Dulles, Director of Central Intelligence. The last preparatory phase involved the military/mercenary covert operations under George Bush as Vice President and President. (George's father, Prescott Bush, was a partner of Harriman; the Dulles brothers were their lawyers.)

David du Plessis, an agent for the Anglo-Dutch monarch-

ies and for their turncoat American intelligence allies, supervised Pentecostalism's "charismatic renewal," with agencies such as the Full Gospel Businessmen's Fellowship and the Far East Broadcasting Co. The same intelligence apparatus spun out Bill Bright's Campus Crusade for Christ in 1951, and Pat Robertson's Christian Broadcasting Network in the 1960s (see *EIR*, Aug. 22, 1997). Bill Bright, heavily funded by billionaire misanthrope Nelson Bunker Hunt, and commanding 13,000 paid staff and 100,000 global volunteers for

## 'Diamond' Pat's mining scam

Two pilots who flew more than 100 "charity" missions in Zaire for Pat Robertson, said that the televangelist used most of the flights to run a diamond-hunting scheme. In interviews on May 7, 1997 with this reporter, pilots Robert Hinkle and Tahir Brohi described their flights in Caribou cargo aircraft, a fleet purchased with funds donated to Robertson's "Operation Blessing." Contributors to that tax-exempt charity were told they were paying for the evangelization and medical relief of suffering Africans.

During 1994 and 1995, Operation Blessing cargo planes carried equipment and supplies for the river-dredging of diamonds, on behalf of the African Development Company. Robertson, the sole owner, had chartered that company in 1992. It suspended operations in October 1995. Before then, chief pilot Hinkle had quit in disgust at Robertson's fraud and deception.

Hinkle told *EIR* that he flew about 40 missions for the Robertson organization, headquartered in Goma, Zaire. Hinkle set up the cargo-flying operation and hired others, including pilot Tahir Brohi. Hinkle told of his flights from N'jili airport near Kinshasa, and from N'dolo, around 15 miles away, to Tshikapa, some 200 miles into the interior.

Hinkle observed Robertson's attempts to pick diamonds out of fast-flowing river currents; when he failed to get much more than industrial-grade diamonds, Robertson launched legal action against the U.S. company that had supplied the dredging equipment. The diamond hunting was near the Zaire-Angola border. Hinkle said he had heard Robertson's aides discussing buying diamonds from smugglers operating between Angola and Zaire.

In one instance, Hinkle recalled, he flew Robertson into a landing in Angola. On that trip, he told *EIR*, Robertson discussed with Angolans Robertson's project to rebuild a railroad from mineral-rich Shaba province, Zaire, through to the Atlantic Ocean port in Lobito, Angola. The *Wall Street Journal* reported on April 30 that Max Boule, boss of the Canadian-based American Mineral Fields min-

ing company — which is plundering Zaire on behalf of the British Empire's Anglo American Corp. — has asked Robertson to go back into action with the Shaba-Lobito rail link project. The *Journal* reported that Boule believes that "anyone able to win a concession to rehabilitate and run the railroad could make a fortune if Zaire's copper and cobalt industries are revived." The *Journal* quoted a Robertson spokesman: "Mr. Robertson's main concern is for the spiritual needs of the Zairean people."

Tahir Brohi, who flew for Robertson from November 1994 through September 1995, told *EIR* that he made "one or two flights a week." The majority of these, he said, were related to the diamond dredging. One of Brohi's flight bases was the Zaire port city of Matadi on the Congo River.

Writing in the Richmond, Virginia *Times-Dispatch* on Feb. 1, Robertson explained that his Zaire operation was undertaken on President George Bush's request: "Before a visit to Zaire, I met with George Bush in the White House and asked his advice." Bush told him he should go into business in Zaire, allegedly, according to Robertson's story, in order to save Zaire's government. "I brought with me," Robertson wrote, "a former undersecretary of state from the Bush administration for the purpose of advising [Zaire's President] Mobutu [Sese Seko] on fiscal and monetary issues. . . . I personally met with the Cabinet of Zaire and warned them that if they continued printing money there would be runaway inflation with rioting and looting in the streets."

Robertson "evangelized" with advice to lay off workers and to give away the national patrimony to foreign looters. "I . . . analyzed the . . . Gecamine copper mines, where I discovered 16,000 surplus workers . . . [and] the government-owned Kilomoto gold mines, where 3,300 workers produced a pitiful [quantity] . . . of gold . . . and the government-owned industrial diamond facility in Mbuji-Mayi, where I discovered production limping along at 50% of peak capacity."

After Mobutu was overthrown, and the mass-murderer Laurent Kabila took over to give away all resources to the London mining cartel, Pat Robertson invited Kabila to come to the United States as Robertson's guest.

—Anton Chaitkin

his Campus Crusade, now sponsors Promise Keepers. Pat Robertson fervently pushes PK on his 700 Club television show.

Coach Bill McCartney launched Promise Keepers after being recruited into the Vineyard Christian Fellowship, a depraved “Third Wave Pentecostal” venture. Vineyard’s leader, former rock musician John Wimber, is one of the operatives produced by the old du Plessis-Dulles machine, through Fuller Theological Seminary in Pasadena, California. Vineyard set up churches notorious for their barking, shrieking, and wrenching worshippers at Toronto Airport and in Pensacola, Florida.

Steven Strang, publisher of the Promise Keepers’ glossy magazine, *New Man*, also puts out *Charisma*, organ of the Third Wave and herald of every British intelligence project even faintly related to religion, “Christian” environmentalism, etc.

### Penetration of the military

Let us now observe the efforts of this gang to penetrate the U.S. military, aided by the Bush machine, already in place.

In February 1996, a Promise Keepers’ gathering of thousands of clergymen in Atlanta, Georgia featured a special meeting for recruiting military chaplains. Air Force Gen. Richard Abel (ret.), who manages Bill Bright’s military penetration ministry, addressed this meeting, as did Lt. Col. Chuck Stecker (ret.), a 23-year Army Special Forces veteran who now manages the Promise Keepers organization in Alabama, Arkansas, Kentucky, Louisiana, Mississippi, Missouri, and Tennessee.

Following the chaplains’ meeting, a Promise Keepers rally was held for hundreds of soldiers on the Fort Bragg, North Carolina, Army base, home of the Special Forces units. That rally was led by Col. Jim Pack (ret.), a psychological warfare specialist who now manages the Promise Keepers’ operations in Texas.

Colonel Pack spent 25 years in Army Special Forces. This is the U.S. service force deeply infected with British imperial philosophy, in the tradition of T.E. Lawrence (“of Arabia”), Orde Wingate, and Denis Sefton Delmer, the fascist British intelligence black arts practitioner who lectured at Fort Bragg in 1962. Special Forces veterans, and Air Force kooks of the Robert Hicks variety, are heavily represented among the leaders and *agents provocateurs* in the militia and separatist movements. Homoerotic specialist Hicks, we note, also trains military chaplains at Maxwell Air Force Base.

In a 1995 interview (quoted in June 1995 in *The Heritage*, a Protestant newsletter) Colonel Pack defended the Promise Keepers’ privacy-stripping psychological techniques derived from Hicks’ book, and explained, “There are probably men out there that probably need almost an electrical jump start to get their engines going before they’re willing to confront anything.” Colonel Pack referred to the “People Bingo” quiz specified in the study guide to *Masculine Journey*. The small group leader asks each man to reveal which of the following

apply to him: “Is wearing boxer shorts *or* bikini briefs”; “Has been arrested at least once”; “Has made most of his funeral arrangements”; “Is going through a mid-life crisis”; “Has had circumcision, vasectomy, *or* prostate operation”; “Was neglected or abused by father.”

In the build-up to the 1997 Promise Keepers Washington rally, inquiring journalists interacted with national capital region PK manager Mike McDaniel. He could be counted on to prevent embarrassment to the project. McDaniel was formerly executive director of the American Defense Institute, a right-wing military lobbying group close to the Heritage Foundation. ADI was founded by McDaniel’s father, Eugene “Red” McDaniel, the Navy and Marines liaison to Congress. The McDaniels are decent, but limited individuals, who are being used by the cultists.

### African-Americans targeted

Preparing for the big Washington event, Promise Keepers stepped up its outreach to African-Americans, using a growing pool of proto-fascists and military specialists. Joining the PK board in 1996 was Lt. Gen. Alonzo E. Short, Jr. (ret.), an African-American Pentecostal, who was Commanding General of the U.S. Army Information Systems Command, an intelligence-gathering service. During 1990, General Short was commander of Fort Huachuca, Arizona, the training center for U.S. military intelligence officers.

Wellington Boone is an African-American Promise Keepers cult guide, frequent PK speaker, and editorial board member of *New Man*. He wrote in *Charisma*, this brainwashers’ credo: “We are called to be ‘worms.’ . . . A worm never protests. . . . Can you say, for Christ, ‘I am a worm and am no man’? . . . If we allow God . . . to work into us the idea of ‘worm-training,’ it would be revolutionary. We would gain a worm’s-eye view of what God wants. . . . When we really meet Jesus and allow ourselves to be crushed as we model [sic] His example, the impact will rock this world.”

Lawrence Reed, PK regional manager for all the states from West Virginia to Maine, was formerly the financial manager for “Worm” Boone’s personal ministries enterprise.

Boone is also a leader of the Coalition on Revival, a Christian Reconstructionist grouping calling for abolition of public schools, capital punishment for violations of the Bible, and an outright theocracy. Frequent PK African-American speakers Joseph Garlington of Pittsburgh (an ally of Richard Mellon Scaife), and John Perkins of Pasadena, California (a board member of *New Man*), are both core leaders of the fascist Coalition on Revival.

\* \* \*

Let the foregoing facts, then, give warning:

Before your husband, brother, or son is herded into a mass “religious” rally, or submits to personal questioning by a PK trainer, you and he must go beyond “sincerity of feelings,” and beyond blind disappointment over the collapse of our society — lest you foolishly contribute to that collapse.

# British Israelites and Empire

by Scott Thompson and Michael Minnicino

One of the most glaring examples of British intelligence-sponsored psychological warfare against the United States, is the bizarre cult ideology called, variously, “British Israelism” or “Christian Identity.” Victims of this foreign-sponsored ideological virus can be found to hold key positions in the “militia” and other movements committed to the destruction of the American republic; they are believed to be crucial accomplices to the terrorist bombing of the Murrah Federal Building in Oklahoma City in 1995. More broadly, a significant portion of what today claims to be “Christianity” in American society is—consciously or unconsciously—based on religious cult belief structures designed by the British Colonial Office to undermine Christianity in general, and the American republican form of government in specific.

British Israelism is a syncretic cult which, in its simplest variant, claims that the Anglo-Saxon-Celtic race is the true “Ten Lost Tribes of Israel,” that the British sovereign is descended from King David, and, that as such, an all-encompassing British Empire is biblically prophesied to rule the world in the few, final days before Jesus Christ touches down on the Mount of Olives and ends human history. There are many variations on this theme: Some versions say that the horrors described in the Book of Revelations have begun, and others believe that the Tribulations are yet to come; almost all, even the militant anti-Semites, look to the Mideast, to Jerusalem, and yearn for the final rebuilding of Solomon’s Temple, which will be the incontrovertible sign that the end of the world is nigh.

The roots of British Israelism are obscure, but some trace it to the late Elizabethan period in England, a time which coincided with the consolidation of the Church of England, and the beginnings of Britain’s maritime empire, as well as the creation of a full-time secret intelligence service. One person who is reputed to have contributed to the early development of the British Israel ideology is John Dee, a Fellow of Trinity College and adviser to Queen Elizabeth, who openly practiced black magic and prophesy, and was among the first to talk of England as an empire. Also, Sir Francis Drake, Elizabeth’s favorite pirate, was notoriously partial to describing the fledgling empire of England as “Israel” and the “New Jerusalem.”

## ‘Secret knowledge’

The beginning of the 17th century saw the rise of hundreds of cults across Europe. The majority of these—including what

would later be known as British Israelism—can be traced to the efforts of Venice’s top psychological warfare officer, Paolo Sarpi. Venetian strategic interests demanded that Europe be kept controlled and divided, and that the scientific breakthroughs of the Renaissance—and the implication of those breakthroughs for the growth of human mental freedom—had to be destroyed.

Venice had long learned that manipulation of religion is one of the most potent methods to control societies. Venetian agents had a direct hand in the English King Henry VIII’s break with Rome and in the creation of the theocratic Church of England. Venice was crucial to the transformation of Martin Luther’s ill-formed movement into a Europe-wide Protestant schism; and Venice was equally pivotal in shaping the Vatican’s countermeasures—thus ensuring decades of religious warfare.

Within this Venetian onslaught, Paolo Sarpi’s particular speciality was science. One of the greatest dangers to the oligarchical world outlook had arisen in the mid-15th century, when Nicolaus of Cusa in effect founded modern science and threatened to sweep away the mental straitjacket of Aristotelianism. Sarpi’s job was to repackage Aristotle’s discredited method in seductive new ways. Sarpi’s primary tool was what we today call empiricism, the insistence that science is not based on creativity, but is merely the discovery of the rules of nature which we deduce from the “facts” which impinge upon our senses.

As a skilled intelligence operator, Sarpi did not simply create one ideological package, but several; then, whichever one took hold could be further sponsored. Some cult variants were designed to appeal to scientists, and had little to say about religion; others were openly religious, some flavored for Catholics, some for Protestants, and yet others were meant to draw in people who were confused about religion in general.

Sarpi relied heavily on the ideas originally developed by Gnosticism, a cult of obscure Eastern origin which held that the universe—including the Diety itself—was absolutely divided into Spirit and the filthy degeneration of Spirit called Matter. A key belief of the Gnostics was that transcendence from the world of Matter was dependent on secret knowledge (*gnosis* means “knowledge”) which was attainable only by an elite of the sect who had achieved purity, and had become born again out of the evil flesh. In the 11th and 12th centuries, Europe had seen large-scale Gnostic

heresies—notably the Cathari (or “pure ones”)—and their violent suppression.

This Gnostic “secret knowledge” ideology is what Sarpi and his two famous collaborators, Galileo and Francis Bacon, used to create a neo-Aristotelean “scientific method,” in opposition to the creative one pioneered by Cusa and his followers like Leonardo da Vinci and Johannes Kepler. Under the Gnostic methodology, science explicitly becomes the same as alchemy, prophesy, or magic—which are all just a matter of hitting upon the right combination of chemicals, the right incantation, the plausible interpretation. This took many forms, including a few which contributed directly to British Israelism.

Francis Bacon—whom many classify as the founder of modern scientific method—explicitly saw science as nothing more than forcibly wresting from nature the secrets that God (a Gnostic Deity containing good as well as evil) has maliciously refused to reveal. Bacon’s text *New Atlantis*, which suggested that England could become the site of the new King Solomon’s Temple, became the founding document of the British scientific espionage operation known as the Royal Society. It was here that Bacon coined the ominous phrase: “Knowledge is power.” This original Royal Society held alchemy and ghost-hunting on the same scientific level as astronomy and chemistry.

Another cult spun out of the Sarpi network which contributes to many forms of British Israel, as well as to Freemasonry and Theosophy, is Rosicrucianism. Here again, the earliest origins are obscure, and include unverifiable references to the crusading Knights Templar (officially, “The Poor Knights of the Temple of Solomon”) and to various Satanic cults. According to Masonic legend, a small group of Knights Templar escaped the Inquisition for the Order’s practice of the Eastern Baphomet cult (whose initiation rite involved spitting on the visage of Christ) to fight with King David Bruce at the Battle of Bannockburn in 1314, thereby engendering the origins of British Freemasonry and of Rosicrucianism. Within higher order Freemasonry, the degree of Rose Croix is known as the “Degree of Revenge” against the Pope and the French King. Thus, the Jacobinites of the Duc d’Orleans (“Philip Egalité”) during the French Revolution were known to be followers of neo-Templarism.

Notwithstanding their primordial roots, the Rosicrucians’ strict adherence to a system of esoteric “secret knowledge” made them grist for Sarpi’s Gnostic mill. One of the few solid pieces of evidence we have about Rosicrucianism is that it was popularized in the early 17th century by a book by German theologian Johann Valentin Andrea, titled *Fama Fraternalitatis*. Andrea’s book described the fictional activities of one Christian Rosenkruz, who, after studying the magical theories of the East, returned to found a new Society. Andrea’s book was used as an organizing document by several of Bacon’s more occult-oriented contemporaries, including Robert Fludd and Sir Elias Ashmole (later the founder of speculative

Freemasonry, with its first lodge in London in 1717). The introduction to *Fama Fraternalitatis* is a reprint from the works of Trajano Boccalini, a Venetian theologian and a close friend of Sarpi, and who also wrote *La Bilancia Politica*, the first book in history to describe the need for a “balance of power” to rule Europe.

At the same time, Sarpi’s operations also encompassed several strictly religious ideologies. Venice had previously encouraged the most extreme Protestant forms, like Calvinism and its English variant Puritanism, while simultaneously working to harden and militarize Catholicism against them. In the early 17th century, Sarpi’s collaborators (like the oligarchical Sandys brothers in England, and the legal theorist Hugo Grotius in Holland) began calling for yet a new religion, which would supposedly chart “a third way” between the extremes of Calvin’s theocracy and the Vatican’s Jesuits. Typically, this new form would be based on Gnostic-style secret knowledge: the discovery of the original form—the “*prisca theologica*,” as they called it—of Christianity, before, as they claim, it was deformed by the early Church (including St. Paul!) and lost to man. The writer Edwin Sandys even stated that this new religion should be an amalgamation of the Church of England, plus the kind of Catholicism then practiced in places like Venice.

Much of the religious history of 17th-century England can be characterized as various factions’ attempts to decipher the secrets of the Bible and revive the “old-time religion.” Indeed, much of the original theology of such modern groups as the Quakers, the Pietists, and the Unitarians, derives from these debates. This is a major reason why the Cromwellian revolution of the mid-century saw intense public debates over Biblical texts that might be used to proclaim that English law was in conformity with the laws of the Israelites, and allow the Roundheads to claim that London was the New Jerusalem. Oliver Cromwell’s offer to let the Jews return to England after centuries of exile was not humanitarian, but was made in the hope that the Jews could somehow reveal their Biblical secrets; John Milton’s intense study of the Cabala and other Jewish esoteric texts was to the same end.

Even after the monarchy was restored in 1660, the debate merely intensified. Typical is Sir Isaac Newton, who was devoted to the search for “*prisca theologica*.” A Freemason in the tradition of Sir Elias Ashmole, Newton studied alchemy, and corresponded with John Locke on the subject. Like Archbishop James Ussher at the beginning of the century, Newton claimed to have divined the secret chronology of the Bible; in his book *The Chronology of Ancient Kingdoms*, Newton presented a scheme for the rebuilding of Solomon’s Temple. Many of Newton’s last years were spent writing notes for a book of prophesy based on the Revelation of St. John, in which he described the ultimate destruction of the “Anti-Christ,” by which he meant the Roman Pope.

By Newton’s time, England had not only taken over the oligarchy’s imperial mantle from Venice, it had also become

the cult center of the world. And, just as Sarpi had planned, the corruption of religious belief was vital to the corruption of scientific understanding. A very large reason why Newton's empiricist theories became so widespread, was that they conformed to the new, corrupt theologies; indeed, the English clergy and their colleagues became Newton's greatest popularizers. The one person who fully understood this was the greatest scientist of his day, Gottfried Leibniz. When the Royal Society realized that they must use Newton to destroy Leibniz's influence and began an international defamation campaign, Leibniz responded in a famous series of letters to Newton's friend Dr. Samuel Clarke. It is telling that Leibniz opened what was to be one of the great works of science with the line: "Natural religion itself seems to be declining in England."

### British Israel proper

Although the preconditions for British Israelism were rampant in England, the first formal statement of the ideology did not occur until the 1790s, when Richard Brothers, a Royal Navy officer who had fought against America in the Revolutionary War, began to write that England was not just theoretically the New Jerusalem, but that the English

people themselves were descended from the Lost Tribes of Israel, and that they must restore the Temple in Palestine. The time for such theory was not ripe, and Brothers was suspected of being a radical and was ultimately confined to an insane asylum.

Around 1840, however, a decision was made somewhere at the Colonial Office or the East India Company headquarters, to revive Sarpi's old method of religious manipulation, and the next few years would see the rise of two, interrelated cults which would become a major weapon in British foreign policy. First, Irish clergyman John Nelson Darby started publishing texts which, he claimed, decoded the secrets of the Bible and prophetically laid out the fast-approaching Apocalypse. Darby's theories—which we today call "premillennial dispensationism"—had several striking components: 1) the millennial Kingdom of Christ will sweep away all civilization, and the only people saved will be a tiny group of elect who will be raptured physically into the new kingdom; 2) the evil power in the world is "Gog," as identified in Ezekiel, who will sweep down on Israel and begin the end days—Darby confidently identified Gog as Russia; and 3) the End will come only when the Scripture is fulfilled and the Jews return to Israel and rebuild the Temple.

## Ye shall know them by their fruits

There are millions of Americans who are now involved in Pentecostal, Charismatic, and Millennialist religious activity—including some who may be reading this right now. Having "good feelings" about those activities is not enough—that can be pure salesmanship. Simply knowing that your group is involved in "good works" is not enough—the New Testament warns against that kind of thinking. There are a lot of wolves in sheep's clothing. These days demand that you look beneath the surface, and find out what are the core beliefs of your congregation. You may be shocked to find that your co-religionists have ideas which make it impossible for them to understand Lyndon LaRouche's article in this issue. Ask your minister, or your priest, or your friends, and find out. Start a fight.

The single-most important test, is what your congregation believes about man being in the image of God. This point is often taken for granted, because the Scripture tells us that God made man and woman in his image, and therefore, if you believe Scripture, you believe that. Not so. Many Protestant denominations believe that Adam and Eve were made in the image of God, but that this image was hopelessly tarnished after their Fall. Therefore, some

say, only the "saved" are truly in the image of God, and the rest of humanity are second-class souls. This kind of thinking often afflicts the person who is loudly opposed to anything that would take a life before birth (theoretically saving an elected soul), but who cannot muster much care for those "lazy" souls that God has apparently abandoned to their fate.

Another important clue to what your congregation really believes, can be found in their understanding of the role of reason in the worship of God. For instance, many people who call themselves Fundamentalists become quite agitated at the mention of Philo, the Jewish philosopher of Alexandria, or the Church Father Augustine. The best-selling Apocalyptics Hal Lindsey and John Walvoord have both written tracts against Philo, because the Platonic philosopher proved that any attempt at Scriptural prophesy was a narcissistic and impious attempt to make God conform to man's schedule. Scripture, said Philo, was a metaphor, subject to a deepening interpretation as man grows in understanding. Augustine usually gets a blast for subscribing to Philo on this and related points.

But, what really perturbs the Apocalyptics is Philo's and Augustine's absolute insistence that worship can never be irrational. As Philo beautifully puts it, God insists that his worshippers offer him only "the first fruits"—and for man, says Philo, that first fruits to be offered must be our creative reason.—*Michael Minnicino*



Almost simultaneously, one John Wilson picked up the theories of Richard Brothers and published *Lectures on Our Israelitish Origin* in 1840, claiming — also on the evidence of Biblical secret knowledge — that the Ten Tribes migrated to Europe after the destruction of the second Temple, primarily turning into Christian Englishmen and Germans; the racially inferior tribes of Judah, said Wilson, remained in Palestine and became the modern Jews.

Both these bizarre theories were sponsored by the British oligarchy, because they exactly fit the Crown's policy requirements. Darby's identification of Russia would be crucial to drumming up support for the war against that country which the British would shortly provoke in the Crimea. Wilson's Biblically sanctioned friendship with the Germans was also British policy. The fraud of the whole thing is exposed when, slightly later, British foreign policy turned against the Germans; immediately, Wilson's organization was factionalized, and it was discovered by the winning faction that the Germans were actually the racial heirs of the Assyrians, the ancient enemy of Israel, and therefore the enemy of British Israel.

And both Darbyites and the British Israelites provided invaluable assistance in firmly turning the attention of the British population to Palestine, and the need for the rebuilding of the Temple. The timing was crucial: In 1840 British Foreign Secretary Lord Palmerston had unofficially committed the British Empire to Zionism, and the creation of a British-controlled entity in Palestine. On one hand, Britain needed to ensure that the increasing chaos in the Ottoman Empire did not invite other Great Powers from developing influence there; on the other, it needed to protect the land routes to India and its growing colonial empire. This became official policy in 1845, with a Colonial Office report proposing "the establishment of a Jewish nation in Palestine, as a protected state under the guardianship of Great Britain"; such a state, the report concluded, "would place us in a commanding position in the Levant from whence to check the process of encroachment, to overawe our enemies, and, if necessary, repel their advance."

The Crown's "case officer" for this project was Anthony Ashley Cooper, the Seventh Earl Shaftesbury, a "pious" oligarch who combined aspects of both the Darbyites and the British Israelites, cleaned them up for general consumption, and became the leading spokesman for a plan to resettle Jews back in Israel. Shaftesbury's "High Church" version of British Israelism, as well as the various "Low Church" versions, grew through the 19th century. Queen Victoria's daughter, Princess Alice, became a patroness of the movement. In 1862, the Prince of Wales and future King Edward VII made a tour of the Holy Land, the first English Royal to set foot there since 1270. In 1865, Shaftesbury's efforts came to fruition with the founding of the Palestine Exploration Fund (PEF). Under the official patronage of the Queen, the PEF brought together funding from the Rothschilds and the United Grand Lodge of Freemasons; membership ranged

from oligarchs to apocalyptic crazies.

Again, religion made a brilliant cover for espionage and colonial manipulation. Nominally charged with surveying the Mideast, so that "the country could be restored by the Jews to its ancient prosperity," the PEF spent its time subverting the Ottoman governor, and making the maps that the British Army would use in the area in World War I.

One of PEF's leading explorers in Palestine from 1867-70 was Gen. Sir Charles Warren. According to British author Stephen Knight, Warren, who had been commissioner of London's Metropolitan Police, oversaw the cover-up of the Jack the Ripper murders, protecting both the United Grand Lodge of Freemasons and the fact that the Prince of Wales had had an illegitimate heir by a prostitute. The Chief of Criminal Investigations on the case for Scotland Yard was Sir Robert Anderson, who was a follower of John Nelson Darby.

Warren is credited by Masonic sources with virtually rediscovering the project of rebuilding Solomon's Temple. He founded the Quatuor Coronati Lodge 2076, which, under the guise of being the "research lodge" within the United Grand Lodge of England, has been active to this day, collaborating with Zionists in attempts to create Holy War in the Middle East by blowing up the Muslim shrine Haram al-Sharif on the Temple Mount in Jerusalem, in order to rebuild Solomon's Temple.

Ironically, when the Quatuor Coronati Lodge succeeded in taking over Theosophy, it spun off the Hermetic Order of the Golden Dawn, run by the Satanic SIS officer, Aleister Crowley, who was a major influence upon the Thule Society that gave birth to Adolf Hitler's movement and much of the inner cult belief structure of the Allegemeine SS.

### **British Israel World Federation**

In 1919, the 40-odd British Israelite organizations were consolidated into the British Israel World Federation (BIWF), which, today, spans the British Empire and permeates the United States. The first patrons of the BIWF were the Marchioness of Headfort and Adm. Sir Richard Peirse.

This consolidation followed two developments that were the work of British leaders who had been influenced by British Israelism. The first was the 1917 conquest of Palestine and entry into Jerusalem by Field Marshal Lord Allenby, which was intended to achieve a Palestinian Mandate for the British Empire at the Versailles Peace Conference. The second, which sought to give an "imaginative" purpose to a British mandate, was the Balfour Declaration, backing "the establishment in Palestine of a national home for the Jewish people."

The Balfour Declaration was nowhere more joyously celebrated than in the Darbyite and British Israelite congregations in England and America. But, the joy had little to do with the Jewish people; indeed, many of the celebrants were anti-Semites who would soon join the revived Ku Klux Klan. The issue was the final fulfillment of the Biblical prophesy, and, then, the end of the world.

## British Israelism in America

Both British Israelism and Darby's prophetic apocalypticism were, surprisingly, welcome in America. Since both contained a Gnostic core belief, they were not altogether foreign to the theological ideas of many transplanted Puritans. Large factions of the American Puritans could easily be classed as Gnostics. Some early Puritan settlers even came up with a version of Israelism, and believed that native Americans were among the Lost Tribes of Israel. This idea was sufficiently widespread that it had to be attacked by Cotton Mather, the Puritan humanist.

The continued effect of Puritan forms of Gnosticism, and its use by Britain, can be seen in the work of Jonathan Edwards, who started the first big wave of revivalism in the first half of the 18th century. After studying Locke's psychological doctrines, Edwards came up with his own theory of "religious affections," the realization that rhetorically conjuring up horrific images of hellfire might have a dramatic effect on susceptible minds. His famous sermon, "Sinners in the Hands of an Angry God," with images of the sinner's soul as a tiny spider held by a thread over a pit of everlasting torture, created a preaching format still used today. Edwards's "Great Awakening" succeeded in creating mass hysteria in large parts of the Northeast, coming into direct conflict with American leaders like Benjamin Franklin and other followers of Cotton Mather, who wanted to fire up the population to build a nation. Edwards's son-in-law was Aaron Burr, the murderer of Alexander Hamilton, who presided over the American chapter of the British Hellfire Club, the secret society devoted to the philosophy of Bernard de Mandeville, who argued against any interference by the state in "Private Vices," no matter how Satanic. It was Burr who saw that Edwards was made president of the House of Orange's Princeton University.

Neither Darbyism nor Israelism were very popular in themselves in America through the 19th century, although the British attempted unsuccessfully to capitalize on Biblical prophecies about Russia (the evil "Gog") to undermine Abraham Lincoln's Civil War alliance with Russia. At the turn of the 20th century—coinciding with the British efforts to bring America into a strategic alliance—both premillennial dispensationism and British Israelism began to expand. Britain supplied a constant stream of preachers for U.S. "prophecy conferences," whose message was that the secrets of the Scripture were being decoded and were coming to pass; that "wars and rumors of wars" portended the Jewish return, the Tribulation, and the Rapture. The Darbyite theories were assembled in a series of pamphlets (several edited in England) called "The Fundamentals: A Testimony of Truth." These pamphlets—which included the statement that, although man was originally made in the image of God, he had lost that honor by Adams's sin—circulated in the millions in the United States. Indeed, the reason why many Protestant evangelicals and apocalyptics are called "Fundamentalists,"

is that they adhered to the "Fundamentals" described in these pamphlets.

Meanwhile, British Israelism grew.

The first American organization based on the writings of Edward Hines, the reigning British Israelite, was the 1879 Lost Israel Identification Society of Brooklyn, created by Joseph Wild, the pastor of Brooklyn's Union Congregationalist Church. In 1883, C.A.L. Totten, who was a U.S. Army officer, wrote *Palestine Regained, or the Relation of Our Race to the Race of Israel: The Means Toward the End*. That writing was based on the work of Hine, who toured the Northeast for four years, starting in 1884.

There were two American delegates to the 1919 founding of the BIWF in London, namely J.H. Allen and Portland, Oregon pastor Reuben Sawyer. The latter was a Darbyite who came to incorporate British Israel into his views. Sawyer was replaced as the U.S. representative to the BIWF by Howard Rand, a lawyer who ran for Attorney General of Massachusetts on the Prohibition Party ticket. In 1930, Rand founded the BIWF-affiliated Anglo-Saxon Federation of America, which soon had chapters across the United States.

There has been an intermingling of British Israelism with major Protestant Evangelical denominations ever since this time.

For example, Garner Ted Armstrong, the founder of the Worldwide Church for Christ, preached that the Anglo-Saxon-Celtic race was the true Israelites and that the British Sovereign was descended from King David. Upon his death, his church split between adherents of British Israelism and those who believed in "the Rapture." Likewise, Billy Graham, who founded the Evangelistic Association, got his first training from a British Israelite named Mordechai Hamm. Graham rose to prominence after his revival meetings in Britain, where he became associated with such British Israelite-influenced notables as Lord Home of the Hirsell. Graham's writings were published by the leading BIWF geopolitician, Kenneth Hugh de Courcy (see below), in his publication, *Religious Review*. Although Graham seeks to keep it hidden, some of his closest advisers practice cabalistic Biblical "prophecy" from "the signs of the time."

Another offshoot of British Israelism that has permeated the United States, posing a significant national security problem, is the Identity Church. It agrees that the Anglo-Saxon-Celtic race is the true Israelites, but differs from the BIWF by proclaiming the Jews to be descended from Eve's mating with the serpent in the Garden of Eden. Identity has significant influence within a number of paramilitary groups and in the militias, which overlap factions within the U.S. intelligence community and military units such as the Special Forces.

This influence of British Israel upon paramilitary and militia forces in the United States is longstanding. William Pelley, who founded the Silver Shirts, in imitation of the Nazi Sturmabteilung (SA), in the 1930s, was one such case. Others include Rev. Gerald L.K. Smith, who created the American

Destiny Foundation and then formed the paramilitary California Anti-Communist League; Rev. Wesley Smith, who founded two paramilitary groups, the California Rangers and the Christian Defense League; Lt. Col. William Potter Gale (ret.), who first worked with Swift's Defense League, then broke off to found the Posse Comitatus; and so forth.

### **Kenneth Hugh de Courcy**

Kenneth Hugh de Courcy, the leading geopolitician of the low churches' BIWF, was chosen by the House of Windsor-affiliated Club of the Isles, to be an intermediary in the 1989 railroad of Lyndon LaRouche, Jr. and six other defendants in an Alexandria, Virginia Federal court. In a meeting with LaRouche several years earlier, de Courcy had insisted that LaRouche must give up his belief in a "divine spark of reason." At the end of 1988, de Courcy spoke with LaRouche associates in Europe, outlining the terms of a possible deal, under which LaRouche would not be sent to prison.

In LaRouche's allocution to the court, prior to sentencing, he described the "deal" outlined by de Courcy:

"I wish to deal briefly with a matter which bears directly on the business before us. During the middle of the preceding trial I received a communication from a senior, well-known, high-level member of the British intelligence establishment. This gentleman is known as Kenneth de Courcy, he is otherwise known as the Duc de Grantsmenil. He is a figure whose history in British intelligence prior to and during the last war is a matter of record in the Hoover Institution. He is well known to be a powerfully connected and influential person in Britain, by members of the U.S. establishment. . . .

"He communicated to me that he had been in contact with people who claimed to be responsible in the American liberal establishment for bringing of the prosecution and this trial. He also represented to me that he believed that persons with whom he had been discussing were interested in presenting to me political conditions to which, if I would submit (they didn't specify the conditions), but if I would submit to them, they would use their influence to shape the outcome of this proceeding trial and sentence. I responded to this by stating to them, and to Mr. de Courcy, that I was perfectly willing to discuss any political matter on its merits, but I was not going to engage in bargaining for influence on the outcome of the trial in the United States. . . .

"Mr. de Courcy subsequently informed me through intermediaries, that my refusal to accept the offer, at high levels of the British establishment, had meant I was consigned in effect to hell. . . ."

De Courcy, a protégé of British SIS chief Sir Stewart Menzies was born Nov. 6, 1909. He was the son of the claimant to the title of the Eighth Duc de Grantsmenil, which is a dubious title of Anglo-Norman origin, nonetheless given credence as an "honorary" by *DeBrett's Peerage*.

De Courcy has had numerous high-level associates within the Club of the Isles, and he is one of the leading apologists

for the House of Windsor's involvement in the drive to impose Adolf Hitler upon a prostrate Germany for a "drive to the east," against Russia. Among his Club of the Isles friends who were involved in the project were HRH George Duke of Kent, who was also a leader of the United Grand Lodge of England, and King Edward VIII, who was forced to abdicate because of his pro-Nazi views, when, by 1936, a faction of the Club of the Isles had come to see Hitler as a dangerous Frankenstein monster. De Courcy remained faithful to the Duke of Windsor even after the Duke was known to have entered into negotiations with Hitler to be restored to the throne of England by the Wehrmacht. De Courcy was very close to the Evangelical Lord Home of the Hirsell, who was with Prime Minister Neville Chamberlain at Munich.

However, the egotist Kenneth Hugh de Courcy made the mistake of placing some of his records on file at the Hoover Institution's archives, including a document he claims he wrote in Wormwood Scrubs Prison, while serving a sentence there for financial fraud. This document concerns his own role in the escape of convicted Soviet spy, and suspected British "triple agent" George Blake, in October 1966. Some U.S. intelligence sources believe that Blake did more damage to U.S. interests than British "triple agent," H.A.R. "Kim" Philby.

In his latest "prophecy" appearing in the pages of Courcy's *Intelligence Digest* and *Special Office*, he is once again claiming that there will be a renewed Middle East war by 1998, that will escalate into World War III. According to de Courcy, Russia is assisting Iran and Syria to prepare for such a war, through the transfer of nuclear technology. In order to save Israel, the British will have to rely upon the United States' arsenal to obliterate the Russian-Syrian-Iranian alliance. Should President Bill Clinton, who, de Courcy states, hates Israel's Prime Minister Benjamin Netanyahu, balk at this escalation, then the British will destroy Clinton, by playing their trump card: 60 million Evangelicals in the United States. The situation is such, that Netanyahu may himself launch a pre-emptive nuclear strike.

Otherwise, de Courcy said that China was doing everything it could, to maneuver Russia into an alliance with Iran for the forthcoming Middle East war. The reason is that Russia is extremely weak militarily. It has only its strategic missile capability left, after having decimated its other military units. If there is a new Middle East war, then, he foresees, China might move to take eastern Russia, which he claims has been a long-term goal. It would be impossible, given China's vast population and territorial depth, for it to be conquered by Russia.

De Courcy's latest "prophecy" is a reliable expression of the viewpoint of a powerful faction within the Club of the Isles. As a leader of BIWF in London pointed out, King George VI had had his genealogical chart traced back to King David, and he educated his daughters in British Israelism, including his heir, HM Queen Elizabeth II.

## U.S. sanctions against Sudan further British aims

by Muriel Mirak-Weissbach

The announcement on Nov. 4, that the United States government would impose “sweeping new economic sanctions” against the government of Sudan, is one more glaring example of the problem with Washington’s foreign policy. In Lyndon LaRouche’s in-depth analysis of the phenomenon (see *EIR*, Oct. 24, 1997, “Where Is U.S. Foreign Policy Going!”), he laid it out in black and white: “Any person who claims, that the United States government has a specific policy toward any part of the world . . . doesn’t know what he is talking about. In most leading areas of foreign policy, for example, the Clinton administration has at least two, mutually contradictory policies at the same time.” Further on, he explained: “The Clinton administration’s impulse for negotiating compromises with two or more mutually irreconcilable policies, simultaneously, has locked the U.S.A., for the moment, into a ‘yes . . . but’ policy toward almost every corner of the globe.”

The case of Sudan could provide the proverbial textbook example. For while Secretary of State Madeleine Albright was informing the press of the Executive Order to this effect, moves initiated earlier, to reestablish a normal diplomatic presence for the U.S. Embassy in Khartoum, which had moved out in January 1996, were reportedly continuing.

The devastating contradictions in the policy/no-policy toward Sudan, were evident in the State Department briefing held by James Rubin, where Albright made the announcement. The secretary of state announced that the new sanctions were in response to Sudan’s alleged “continued sponsorship of international terror, its effort to destabilize neighboring countries, and its abysmal record on human rights, including religious persecution.” The Executive Order, she said, would block Sudanese government assets in the United States, prohibit U.S. trade with Sudan, as well as most financial transactions between the two countries. Albright reiterated that the steps had been taken “because the government of Sudan has

failed to respond to repeated expressions of concern or to the imposition of lesser sanctions. Instead, it has earned international condemnation by persisting in its objectionable policies, causing us to conclude that more dramatic action is required.” She concluded with assurances that the measures would not harm civilians, as “humanitarian assistance to the victims of Sudan’s civil war” would continue. Finally, she said, “The purpose of the sanctions is to deprive the regime in Khartoum of the financial and material benefits of U.S. trade and investment, including investment in Sudan’s petroleum sector. To ensure flexibility, the administration will consider issuing licenses on a case-by-case basis for activities that are in the U.S. interest.”

### Pressure from Congress

As it emerged in the question-and-answer portion of the briefing, the main impetus behind the Executive Order seems to have been the pressure exerted by the U.S. Congress, rather than by any of the actions attributed to Sudan. In response to a question, as to whether this measure would render Congressional action superfluous, Rubin answered that consultations with Congress had taken place just prior to the decision. Furthermore, he said, “We tend not to, as a matter of practice, support sanctions put in place by Capitol Hill because of the fact that they normally lack flexibility.” He said he hoped that Congress would not find further sanctions necessary.

And, in the discussion on the response of U.S. allies in the region, as well as within the United Nations, Rubin admitted, “Obviously, we have not achieved the kind of unanimous and widespread support in the United Nations for a toughened stance against Sudan.” He added, “We haven’t received as much support as we would like.” The U.S. unilateral decision, he said, he hoped would be a “harbinger of additional action by other countries.”

In short, since the UN was split on further sanctions, and the U.S. Congress was about to pass vicious sanctions, it was decided to strike a compromise: "Sanctions? Yes . . . but."

The actual effect of the sanctions announced, will be very limited. As Rubin himself acknowledged, the total volume of trade between the two, is only \$70 million, of which \$50 million is U.S. exports. The U.S. imports from Sudan are mainly gum arabic. There are 63 American companies which import over one-fourth of Sudan's gum arabic production, of which it is nearly the exclusive producer. Sudan exports up to 90% of the world's gum arabic, which is used in the production of soft drinks, candy, some inks, and pharmaceuticals products. Now, these companies, which in fact had raised loud protests against proposed Congressional action, will be forced to purchase their product through middlemen, paying, obviously, a higher price. Or, as Rubin indicated, this would be one area in which "flexibility" would be shown, and "in certain specific commodities," precisely these firms would be licensed to continue trade.

From the Sudanese side, the ban on U.S. investments will not be of consequence, particularly in the oil sector which was singled out as a target by Albright. In fact, there are Malaysian, Chinese, Russian, Canadian, and French companies which have already contracted for developing the sector, including the construction of a pipeline. As for U.S. economic assistance, that was terminated in 1983, so there will be no change. Finally, the Sudanese assets in the United States which will now be frozen, do not amount to anything near the billions of dollars in assets seized from Iran and Iraq. It has been reported that, following the issuance of the Executive Order, U.S. government authorities entered a Brooklyn travel agency and seized its account with Sudan Airways, which amounted to \$15,000.

### The British hand

So, what is really going on?

It is no secret in London elite circles, that British intelligence has been working on a very precise timetable, to bring down the current Sudanese government. Baroness Caroline Cox, the deputy speaker of the House of Lords, and key asset of British intelligence in its war against Sudan, has been overheard muttering in the corridors of power, that "the NIF [National Islamic Front] regime must be out by the end of the year."

It is for this reason that Cox accelerated her drive, begun several years ago, to set up the overthrow of the government of Gen. Omar al Bashir. Cox has spearheaded the international campaign to impose sanctions against Sudan, with her Christian Solidarity International (CSI), a branch of British intelligence. Her allegations, that the "Muslim northern government" practices slavery against the "Christian south," and of other grave human rights violations, have been propped up by fabricated reports she has issued, during trips to areas in Sudan controlled by rebel forces of the Sudanese People's Liberation Army (SPLA) group.

The rationale behind the CSI's campaign for sanctions was quite explicitly of a military-strategic nature: If Sudan

could be cut off from vital imports, and from foreign exchange revenue for exports, this would weaken the government military defense effort. If, at the same time, foreign forces, such as those of Ugandan dictator Yoweri Museveni, Rwandan strongman Paul Kagame, Congo dictator Laurent Kabila, as well as those of Eritrea and Ethiopia, could be mobilized to open new fronts against Sudan, from the south and the east, there would be more chances of military gains. "Humanitarian aid" could be shipped in to the insurgent forces, to provide a further margin of logistical and military support. If, at the same time, a political puppet force were put together, in the form of the two religious sectarian parties, the DUP of Othman al Mirghani and the Umma of Sadiq al Mahdi, it could be glued to the military forces of John Garang's SPLA, and stand poised to take power as a civilian government.

This, in short, is what British intelligence has plotted and achieved over the past two years, through the good graces of Baroness Cox (see *EIR*, Jan. 24, 1997, pp. 22-45; Jan. 31, pp. 12-41; March 14, pp. 34-45; April 18, pp. 53; June 20, pp. 40-53; Sept. 26, pp. 54-60).

A monkey wrench was thrown into the operation in April 1996, when the Sudanese government succeeded in drawing up a charter of principles, for a peace treaty with the rebel forces, which peace treaty was signed one year later in April 1997. All rebel forces *except* Garang's British-backed group, have signed on to a peace agreement with the government, which, since April, has been translated into an institutional

## U.S. shoots self in foot on Sudan

London's continuing war against its former colony, Sudan, is a crucial flank of the geopolitical war against the U.S. by President Clinton's personal enemies in Britain and Canada. If Sudan were to fall, the U.S.A. would be forced to retreat from all of Africa, its tail tucked shamefully between its legs. Thus, while Clinton reacted to heavy pressure on the Sudan issue, organized by enemy (i.e., British) agents in the U.S. Congress, his tactic was gravely mistaken. One thing which the President must soon learn, is that it is never smart politics to abandon the cause of truth and justice. The steady increase of citizens out of the ranks of voters, as we see in the recent, devastating defeat the President's party suffered in the Virginia elections, reflects the disgust an aggrieved population experiences when its government—i.e., its President—lacks the strength to stand up for the principles of truth and justice. It is very tough to win any kind of war, if your troops are not confident of your principles.—*Lyndon H. LaRouche, Jr.*

power-sharing process.

It was to sabotage this peace process, that Cox revved up her anti-slavery campaign in the spring and summer of this year. Knowing that far-reaching economic sanctions were the precondition for reversing the military situation, Cox concentrated on the U.S. Congress. Her staunch allies in the effort have been U.S. Reps. Donald Payne (D-N.J.), Chris Smith (R-N.J.), and Frank Wolf (R-Va.), the latter two being members of her intelligence front, the CSI. Hearings in the summer were followed by hearings in September, when Cox testified in person. Also in September, the U.S. Institute for Peace hosted a two-day seminar on Sudan, whose sole purpose was to thwart ongoing peace talks and generate support in Congress for sanctions. At that meeting, National Security Council director John Prendergast lyingly presented as "U.S. government policy," the British line as articulated by Cox. He also announced a program for supplying not only "humanitarian aid," but also "development assistance" to insurgent forces in areas under their control, as per Cox's instructions.

As a result of these moves, the CSI agents in the Congress were preparing to put through legislation which would have satisfied Cox's demands for a full embargo. Her demand has been, consistently, that an oil and arms embargo be imposed, and that the country be totally isolated. Thus, Clinton's Executive Order. With it, the administration seems to be snipping the fingers of the CSI operatives in Congress, instead of going for the head of the beast, in London.

### **The priority of peace**

If the White House has thus snatched this foreign policy initiative out of the meddling hands of British agents in Congress, this does not mean it has elaborated an alternative, positive policy for Sudan.

On the contrary. The sanctions decision, although cosmetic, is sending precisely the wrong kinds of signals to undercut those precious few forces in the region, who are struggling to achieve peace and stability. On Oct. 28, talks were scheduled to begin in Nairobi, between representatives of the Sudanese government and of the SPLA of Garang. The talks, sponsored by the Inter-Governmental Authority on Development (IGAD), represent the first time that Garang (who has categorically rejected the peace treaty signed by the other rebel factions) has consented to come to the negotiating table with government representatives.

The talks began one day later, on Oct. 29, ostensibly because the Kenyan foreign minister had not yet returned from the Commonwealth meeting in Edinburgh. But in fact, the postponement may have been due to a meeting which took place in Cairo, between Egyptian and Sudanese government officials. In an extraordinary development, Egyptian President Hosni Mubarak (the same who, according to the official line on Sudan, had been the target of Sudanese assassins two years ago) cordially received a high-level delegation from Khartoum. The Sudanese delegation was composed of Minister of State for Foreign Affairs Mustafa Osman Ismail, and

First Vice President Lt. Gen. al-Zubeir Mohammad Saleh. The meeting dealt with general as well as specific issues in bilateral relations, and led to the formation of committees to resolve outstanding problems. As Mustafa Osman Ismail told the weekly newspaper *Akhbar al-Youm*, the idea for the committees was born during the Cairo meeting. They talked "on the resolution of most issues discussed, and left the details to specialized quarters in both countries to implement. While I wouldn't say the problems between the two countries have been resolved, the trip of General Saleh to Egypt is an important step to the return of ties between the two countries to their natural state," Ismail said. He stressed the "eternal" nature of the bilateral relations, referring to cultural and geographical factors, and said, "if there are problems in the relationship, there is no way out but through dialogue."

For his part, Mubarak's adviser Osama el-Baz said after the Cairo talks: "We hope that this meeting will be a new endeavor to strengthen relations, because we look at Sudanese-Egyptian relations as special. . . . We hope the coming period will witness tangible progress in this respect."

President Mubarak reportedly placed emphasis in the meeting, on stability in the region. Referring to Mubarak's view, Mustafa Ismail issued a statement with rather extraordinary formulations; he said, "We have listened to the instructions and guidelines and advice of President Mubarak and found that he comprehends the problems of Sudan. We will go back to Khartoum and explain his instructions and advice to the Sudanese leadership. . . . We hope that relations will return to their natural conditions, for mutual benefit."

This is the first meeting at such a high level between the two governments since before the June 26, 1995 assassination attempt against Mubarak in Ethiopia, which was blamed on the Sudanese. Stability in the region depends very much on stability of relations between these two major nations. Because Egypt is not a member of IGAD and would not, therefore, be a participant in the peace talks, it was crucial for Mubarak to conduct such consultations to put forward his views. It is known, that, regardless of political conflict between the two governments, which was exacerbated by the British assassination plot, and despite contacts which the Cairo government has had with part of the political opposition of Sudan, Mubarak knows only too well, that a breakup of Sudan would immediately threaten the territorial integrity and independence of Egypt. Most explicitly, any secessionist moves on the part of John Garang in the south of Sudan, would threaten the free flow of the Nile waters into Egypt.

According to Sudanese sources, the visit to Egypt was supposed to be kept discreet, as per prior arrangements. However, when the delegation landed at the airport, it was greeted by press, which indicates the Egyptians wanted to make it public.

Following this refreshing development, the peace talks began in Nairobi. The Sudanese government delegation includes Minister of Foreign Affairs Ali Osman Mohammed Taha; Minister for Federal Rule Ali al-Haj Mohamad; the

head of the Council for Peace, Mohamed al Khalifa; National Security Adviser Dr. Obed Mahdi, and others. The delegation also includes two former rebel leaders who have signed the peace treaty with the government, and are now functioning as leaders in the political structures in the south: Arok Thon Arok, and Dr. Riak Machar. There are representatives of all the IGAD states, and the United States was also expected to attend with the status of an observer.

The SPLA is represented by a six-man team, which does not include any members of the "political opposition" parties of Cox's National Democratic Alliance, much to their chagrin.

Although no reports are expected to be released until the talks conclude, Ali al-Haj Mohamad expressed optimism in talking to reporters. "Sudan wants to negotiate peace," he said. "We do not want to fight, but if we are compelled to, we are going to fight." He stressed the importance of this meeting, as different from others years ago with the SPLA, because the government has in the meantime signed a peace treaty with other rebel factions, whose clauses should satisfy the demands of Garang. "This is important because this is the first time in the history of the conflict between North and South, and the first time in the history of the Sudan, that there is a concrete agreement," he said. "I know it [the peace treaty] didn't include the SPLA," he went on. "That's why we are going to Nairobi. But I know that agreement has actually addressed all the issues which were raised by the SPLA and which we are going to discuss. . . . If they want a united Sudan, that is fine; if they want a separation, there is a referendum; if they want

self-determination, it is there in the agreement. So, we are asking this question — what do they want?"

"We have got a model now for power-sharing," he said. "The federal system is a formula for power-sharing, and we have got our own suggestions for that." He said, if the other side rejected these suggestions, "they should tell us their suggestions."

Less than a week after the talks had gotten off the ground, the news was released in Washington, that sanctions would be imposed. At about the same time, Garang's delegation in Nairobi made known that it wanted to change the agenda of the talks. The demands put forward by them, according to unconfirmed reports in the Arabic press, were that a two-state confederation and a multi-party democracy, with the participation of Cox's sectarian parties, should be set up. The transition period to a referendum in the south, would be cut down to two years. And most important, the SPLA delegates called for redrawing the map of the south, enlarging it considerably, by including in it, the Nuba Mountains and the Blue Nile province. Posing such demands, is tantamount to exploding the peace talks. Furthermore, the demand to include the Blue Nile province, means claiming control over the Nile — precisely what would destabilize Egypt immediately.

How this turnabout occurred is not yet known. But what is clear, is that the ambiguity in Washington's position, as perceived by the interlocutors in the peace talks, can only complicate the process, and encourage Garang's forces to balk at peace.

## Cox, the CSI, and British intelligence vs. Sudan

It is no coincidence that, just days prior to the convening of peace talks between the Sudanese government and the SPLA rebel faction of John Garang, in Nairobi, British intelligence operative Baroness Caroline Cox would mobilize her Christian Solidarity International (CSI) for a strategy session.

The conference took place in Westminster Chapel, on Oct. 25. Representatives of CSI from the U.K., Pakistan, Mexico, Romania, and other international offices were present at the conference, which had "Christian Human Rights" as its theme. In her keynote address, Cox recycled material she has presented orally and in written form over the last years. Three-fourths of her remarks dealt with Sudan, which she damned for alleged support of terrorism, slavery, ethnic cleansing, and so on. Regarding slavery, she said that the CSI had "two strategies": one was to pay ransom, to buy slaves back out of bondage; as for the

second strategy, she did not specify. What was meant, was the CSI's continuing strategy to overthrow the government of Khartoum. Baroness Cox showed slides of some of her 20 illegal visits to Sudan, among them pictures of herself in the company of Abdul Aziz Khaled, the commander of the British-backed "rebel" forces of the SPLA and Eritrea, in the east.

Among the participants at the CSI conference, were the following: Rev. Stuart Windsor; Dr. Mircea Ciumara, deputy prime minister of Romania and head of CSI in Romania; David Atkinson, Conservative MP, vice president for life, CSI-UK; Paul Diamont, barrister; "Mamma Lobita," Isabella Torres, Mexico; Bishop Richard Hara; Richard O'Connor; Mervin Thomas, chairman of CSI-UK; and Dr. R.T. Kendall from the U.S., now of the U.K.

Among those who had been invited, but sent messages expressing their regret that they could not attend, were MPs: Julian Brazier, Win Griffith, Dr. Liam Fox, Maria Fyfe, Roger Gale, Lord Avebury, Lord Ashbourne, Simon Hughes, Gary Street, Don Toughie, Sir Teddy Taylor, Lord Hayhoe, and Lord Gilbert; and Members of the European Parliament: Anita Pollack, Stan Newans, Tessa Jowell, David Hallam; and the Bishop of Ely.

# Uganda churches lead 'Prayer for Peace' march in Kampala

by Linda de Hoyos

In an event without precedent in Uganda, more than 10,000 people joined a Prayer for Peace walk and rally in the Constitution Square of Kampala on Nov. 2. The march was led by Roman Catholic Cardinal Emmanuel Wamala, and was joined by church leaders of all Christian denominations in Uganda's capital city, with solidarity from Muslim religious leaders who also attended. The march gathered Kampala's Christians from their churches, and then headed for the main city square, where Cardinal Wamala and Rt. Rev. Macleod Baker Ochola, of the Anglican Church of Uganda, led the Prayer for Peace rally.

The theme of the Prayer for Peace, said Cardinal Wamala, is peace, forgiveness, and reconciliation.

Although the Cardinal never directly addressed the government, his speech called upon all Ugandans to carry out the mandate of the Ugandan Constitution for the establishment of peace throughout the country (see speech excerpts below).

Cardinal Wamala also indirectly countered the British intelligence methods of divide-and-rule that have kept Uganda in a state of perpetual violent turmoil for more than 30 years, by citing the common heritage of all Ugandans: "The God we believe in, the Creator of us all, is the God of Peace, Forgiveness, and Reconciliation. We are all created in His image: male and female He created us. We share the same human nature, same equality before Him and inhabit the same earth. . . ."

An attempt to hold a Prayer for Peace earlier in March had been thwarted by the government, when it refused to grant a license for the rally. This time, the march took place without incident, although march organizers were threatened by state agencies, according to sources. No government official attended the rally.

The Prayer for Peace was prompted by the dire situation afflicting northern Uganda, where a full half of the population is living in so-called protected villages, where they are dying from lack of food, sanitation, medicine, and clean water (see accompanying interview with Bishop Ochola of Kitgum). The protected villages are the government's answer to the threat increasingly posed to the people of the two northern districts of Kitgum and Gulu by the war between the government of Yoweri Museveni and the Lord's Resistance Army of Joseph Kony, a conflict which has persisted for more than 11 years.

President Museveni is coming under increasing pressure, from church leaders, from opposition leaders such as Cecilia

Ogwal of the Ugandan Peoples Congress and Paul Ssemogerere of the Democratic Party, and even within his own military, to end the war through negotiations. Museveni has stated that he will accept only the military defeat of the LRA. In 1994, an LRA bid for peace negotiations was rebuffed by Museveni.

Many well-informed Ugandans believe that the British warlord has contrived to keep the war going as his excuse for continuation of his one-party system, as a cover for military operations in support of the Sudanese People's Liberation Army (SPLA) war against southern Sudan from northern Uganda, and as a justification for the disbursement of government monies for military hardware imports, which are then often diverted to other military adventures, such as in Rwanda or eastern Congo.

The initiation of peace negotiations is made all the more urgent by the push for a total war to "bring down the National Islamic Front government in Khartoum" coming from the British Privy Council, speaking through Deputy Speaker of the House of Lords Caroline Cox, and in Washington, through Roger Winter, U.S. Committee for Refugees; John Prendergast, of the U.S. National Security Council; and Susan Rice, assistant secretary of state for Africa.

## **Military build-up is proceeding**

The military build-up for this war is proceeding within Uganda, even as the Sudan government and the SPLA are engaged in ongoing negotiations for peace in Nairobi, Kenya (see article this issue). But such a war, which Winter declared on Sept. 17 would cause a "humanitarian catastrophe," will bring death and destruction not only to Sudan, but also to Uganda.

Within Uganda itself, the policies of Museveni since he came to power in January 1986 with the backing of Winter, the British Crown's Lonrho Corp., and the British Broadcasting Corp., have sacrificed the well-being of the citizens of Uganda, to the opening up of the country to external looting and to a policy of regional militarism sponsored by the British Privy Council. This has created conditions of despair for insurgencies not only in the north, but now also gravely affecting western Uganda, eastern Uganda, and the Kampala area itself.

To bring an end to the British-sponsored culture of violence in Uganda, the Prayer for Peace made clear, requires that Ugandans learn to reconcile their bitter differences, but



also requires that the government act to bring about an environment of peace in which true economic development can take place. Instead, the government, Ugandan sources report, is using the cover of counterinsurgency to physically eliminate any potential civilian and constitutional opponents. Rather than protecting populations caught in war zones, the Ugandan military has been deployed to gun down opponents under the guise that they are “supporting the rebels.”

The Prayer for Peace, as Cardinal Wamala and Bishop Ochola have made clear is their intent, raises a voice not heard from in Uganda for many years—that of the people, whose inalienable rights to life and liberty are being trampled on daily in Uganda.

## A call for peace and reconciliation

by Emmanuel Cardinal Wamala

*Here are excerpts of the keynote speech of His Eminence, Emmanuel Cardinal Wamala, archbishop of Kampala and chairman, Uganda Joint Christian Council, to the Prayer for Peace rally in Kampala, on Nov. 2:*

Distinguished leaders from the civil, religious, cultural and diplomatic sectors here present, and all of you dear brothers and sisters in God our Father, I greet you with the words of God’s peace: Peace be with you; *Salamalekum; Amani iwe nanyi; Emirembe gibe namwe; Obusingye bube naimwe*. . . .

The Peace-March we have made to this Constitution Square has a deep symbolic meaning. It has shown the unity and solidarity of the people of God in search for lasting peace throughout our country. . . .

### 1. Peace

We all need peace and therefore we all have a religious and human duty to be *peace-makers, peace-keepers, and peace-promoters*. This duty cannot be left to the state alone, and its security organs. It is a duty in which each person, family, community, religious organization, and each part of Uganda has an important role to play.

I appeal to everyone here present and to all Ugandans to take up this challenge seriously: to do all we can to keep peace, preserve peace, and promote peace where it exists, to restore peace, to reject armed conflicts and seek peaceful resolution of conflicts where they exist, and always to be God’s instruments of peace wherever we are. “*Blessed are the peace-makers, they shall be called the children of God.*” (Matthew 5:9)

### 2. Forgiveness

*We all need God’s power to forgive and God’s grace to be forgiven.* If God were to remember all our sins and faults,

where would we be? But with God there is mercy and forgiveness. If there were no forgiveness in our inter-personal relations, in the families and communities, where would we be? We would be at each other’s throat every day.

Forgiveness is a religious and human *must* for everyone, every leader and every community. Forgiveness restores harmony, love, and trust. It restores unity and togetherness. It is not always easy to forgive, that is why we need God to touch our hearts in order to learn to forgive, discover the power of forgiveness, and become committed agents of spreading forgiveness. We have, as a people and as a nation, to learn to love our enemies and in doing so, turn them into friends. This is the message Jesus Christ gives us:

*“You have heard that it was said: You shall love your neighbor, and you shall hate your enemies. I say to you: Love your enemies, and pray for those who persecute you, that you may become children of your Father Who is in heaven, because He makes His sun to rise upon the evil and the good, and sends rain upon the righteous and the unrighteous.”* (Matthew 5)

### 3. Reconciliation

Reconciliation is a fundamental requirement for our human solidarity, religious unity in God, and nation-building.

The moment we allow divisions among us to sharpen and deepen, we undermine ourselves. We need negotiations and negotiators to heal divisions among us. We need people always committed to preventing such divisions from developing into hatred, prejudice, and disunity.

My appeal to you is to be ambassadors of reconciliation wherever and whenever there are dangerous divisions among us. *Where there is hatred, let us sow love. Where there is injury, sow pardon. Where there is discord, sow unity*. . . .

### 5. Our common human and religious heritage

Although coming from different religious, ethnic, and regional backgrounds, we do share some common and fundamental beliefs and values which should unite us in the work of promoting peace, forgiveness, and reconciliation.

- The God we believe in, the Creator of us all, is the God of peace, forgiveness, and reconciliation.
- We are all created in His image: male and female He created us.
- We share the same human nature, same equality before Him, and inhabit the same earth.
- To each one of us God has given a conscience, His inner voice in us, which tells us to distinguish the good from the evil, the right from the wrong, the just from the unjust, the peaceful from the violent.
- We share the same beautiful nation, one constitution, and one government.
- We share our joys and aspirations, and our sufferings and our problems, jointly.
- We have a common past, a common present and shall have a common future. . . .

7. Our National Constitution challenges us to peace and reconciliation

## Binaisa endorses Prayer for Peace

*Godfrey Binaisa, former President of Uganda and chairman of the African Civil Rights Movement, endorsed the Prayer for Peace walk called for Nov. 2 by Emmanuel Cardinal Wamala, with this statement issued from New York on Oct. 31:*

I salute Your Eminence Cardinal Wamala, head of the Uganda Catholic Church, for your leadership of the peace march. I also salute the leaders of the Episcopal Churches and other Christian denominations, the Muslim leaders, and leaders of African Traditional Religions who have joined in this glorious march for peace. I wish I was with you all in Kampala to march with you. You are walking the last mile to the freedom of our country. You are marching in peace, dignity, respect for the rule of law, and a yearning for true democracy that has now reached its peak by your march.

You intend to hurt nobody, but merely to pass on the message for peace, that the time has come to supplement our long march for matters spiritual, which in our history produced martyrs among Christians and Muslims, with a great concern for matters temporal, and thus confirm that

all men were created equal in the image of God, and are entitled to liberty and the pursuit of happiness. These words from the American Declaration of Independence prove that the human species has no lower forms of men, who should be treated as if they were cows. By your action, you have rejected ethnic origin, caste, religion, sex, and political opinion, as a basis for opportunities in education, business, or office. This means that everybody's human rights have to be protected. Democracy is for all. Full participation in the economic development of the country is a birthright of everyone, but not a right enjoyed as a divine right by those in power, to be handed out to foreign interests, particularly the interests of our former colonial masters in their aim to control our natural resources.

Finally, military adventurism, which has now lasted 20 years, 1978-1997, must be brought to a quick end. It has been proved over and over again throughout the history of many nations, that militarism in the long run creates more problems than it purports to solve. Your peace march is the only lasting solution for a happy and prosperous Uganda.

Remember the words of a great African-American freedom fighter, Frederick Douglass, "You are the ones to put a limit to how much you can endure."

We all pray that this time the Uganda government will enter into negotiations with the rebel groups seriously, and fully committed to abide by the decisions reached by all parties to the conflict.

Dear brothers and sisters in God, we should reflect on the challenges contained in our National Constitution which relate to our commitment to peace and reconciliation. This reflection will enable us to visualize the aspirations of the people of Uganda in this respect.

Both the Preamble and the National Objectives pay much attention to peace and nation-building among all people.

"We the people of Uganda

"Recalling our history which has been characterized by political and constitutional instability,

"Recognizing our struggles against the forces of tyranny, oppression, and exploitation,

"Committed to building a better future by establishing a socio-economic and political order through a popular and durable national Constitution based on the principles of unity, peace, equality, democracy, freedom, social justice, and progress. . . ."

These paragraphs recover the sense of bitter history we have lived and offer the vision and hope for the future. Our aspirations are to change from a history of instability to stability, from a reality of war to a reality of peace, unity, and social justice. . . .

8. National Objectives paragraph III. National unity and stability

This paragraph is at the center of the theme of our prayer service today. I strongly urge every Ugandan to read, study, and reflect on it in order to find the challenges it gives to all of us:

- "All organs of State and people of Uganda shall work towards the promotion of national unity, peace, and stability.

- "Every effort shall be made to integrate all the people of Uganda while at the same time recognizing the existence of their ethnic, religious, ideological, political, and cultural diversity.

- "Everything shall be done to promote a culture of cooperation, understanding, appreciation, tolerance, and respect for each other's customs, traditions, and beliefs.

- "There shall be established and nurtured institutions and procedures for the resolution of conflicts fairly and peacefully.

- "The State shall provide a peaceful, secure, and stable political environment which is necessary for economic development."

. . . My prayer is that all of us, and each one of us should take up this constitutional challenge most seriously in order to have peace in all parts of the country, peace which can only be achieved with forgiveness and reconciliation. . . .

### 13. Call to action

... Let us be committed to peace in our whole nation, search for solutions to end war and insecurity, then we shall live together joyfully as a nation and fully embrace genuine development. (Isaiah 2:3) "Let us hammer our 'swords' into ploughshares, 'our spears into sickles.'"

The greatest treasure we can leave to the next generation is the culture of peace. It is the precious gift with which we should plan to enter into the new millennium.

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## Interview: Macleord Baker Ochola

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# Ugandan bishop: Time is running out

*The Right Reverend Macleord Baker Ochola of the Kitgum Diocese of the Anglican Church of Uganda, was interviewed by Linda de Hoyos, via telephone, on Nov. 5:*

**EIR:** Could you tell us why the Prayer for Peace in Kampala on Nov. 2 was called, and what your aims are?

**Bishop Ochola:** The Prayer for Peace was mainly to sensitize the people of Uganda, to be aware about peace. The aims of the Prayer for Peace are:

1. To make all participants and all Ugandans fully aware and convinced that God Almighty is the God of peace, forgiveness, and reconciliation. God wishes all his children to live in peace and harmony.

2. To proclaim to all that all religions in Uganda share the common and fundamental belief in peace, forgiveness, and reconciliation. Religious leaders and all their members should always be united in peacemaking, peacekeeping, and peace promotion.

3. To implore God to empower us and the entire nation in finding peaceful means and initiatives to end the war in the northern and southwestern parts of Uganda, so that all parts of the country can enjoy peace, happiness, and development.

4. To make a united religious cry and appeal to all those who are behind these conflicts to heed the voice of God and of the people, to stop acts of violence, and seek ways of peace and reconciliation.

5. To make an appeal in the name of God to all those groups which have abducted Ugandan children and citizens, and those who are keeping them prisoners or are abusing them in any way, to be moved by the sufferings of the parents and relatives and the entire people of Uganda, and release them unconditionally. Anyone who has information regarding

these abducted Ugandans and children has a moral and religious and human duty to reveal that information which can lead to the freedom of these people.

6. On this day, when the Christian churches are focussed on All Souls, we want to remember all Ugandans who have met violent deaths in the current insecurity in parts of our nation. May they rest in peace. We want to pray for all their parents and relatives to have God's courage and consolation.

The expected results:

1. To have continued, strengthened, and more committed collaborations among all religious leaders and their members to peacemaking and peacekeeping and promotion through joint action and strategies.

2. To be committed to promotion of peacemaking, the religious and ethical values of the non-violent method, and peaceful resolutions of conflicts and strategies for prevention of conflict.

3. To begin a joint religious effort for peace, forgiveness, and reconciliation from the grass roots for purposes of regular reflection, prayer, information-gathering, and education.

4. To continue to sustain the hope that peace is possible throughout Uganda if only Uganda became a peace lover, peace maker, and peace keeper.

So, in brief, we are actually trying to help the people of Uganda to become aware of the cry of the people who have been crying for peace, especially in northern Uganda, for more than 11 years now.

We are also appealing to the international community, which has been so much aloof for more than a decade now, when the children of Uganda were being abducted, being killed, and people's properties were being looted and destroyed. The international community kept quiet all this time. So, we are appealing to the international community to become aware of our situation, so that altogether we can join hands to bring about peace in Uganda.

**EIR:** If there were peace inside Uganda, do you think this would result in a decrease in the external deployments of the Ugandan forces that we have seen in Rwanda, eastern Zaire, and other places?

**Bishop Ochola:** Yes, I think the global dimensions of the war in the Great Lakes region are there, simply because there are some people who are not for peace, and there are others who would like to promote their own interests. But, we are saying that God has created people to live in peace. People have been created in the image of God; that is why we have community. We live in community. Living in community means peace. So, we are discouraging our government and other governments in the region from pursuing these violent attitudes that will destroy the peace of others in the region. That is what we are trying to do as a church, and also to discourage the international dimension of it. We are aware that it is not just something that is done within the Great Lakes region, without the great powers from outside Africa.

**EIR:** What toll has this war in northern Uganda taken on the economy and the population?

**Bishop Ochola:** The total population of Kitgum is 357,184. The total population of Gulu is 337,172. Now, out of this, in Kitgum, we have more than 100,000 people living in camps. Because of the insecurity in Kitgum from January to July, they ran, left their homes, and came to live in camps. They have been forced by insecurity to live in camps. The total of those displaced people was 64,000 people from one county of Lamoia in Kitgum district. Then, of late, in Aruu County, people have been forced by the military to go into the camps. The military is saying that this was necessary because the military does not want the rebels to abduct or kill people in the villages. A total of 44,000 people are now in the camps in Aruu County. These are what we now call protected villages. They were forced to go there, according to the government, because of insecurity.

**EIR:** What are these camps composed of?

**Bishop Ochola:** These camps are just an area where you are driven without any assistance whatsoever, no food, no nothing, not anything; no provision for food, no sanitation, no health facilities for you. You are just forced to go there. If you have food, well and good. If you don't have food, too bad for you. This is what it means.

**EIR:** There is no assistance to the people in these camps?

**Bishop Ochola:** They were just told to go, and that's all. There was no arrangement whatsoever.

**EIR:** There is a news report that people have starved to death in these camps in the recent period.

**Bishop Ochola:** Yes, people are dying. It is true. People have been dying, especially the children, of measles, pneumonia, malaria, diarrhea, and many other related health problems.

**EIR:** There is no international press that has gone up there?

**Bishop Ochola:** The government has to show the good will to declare the area a disaster area, so that the government can appeal to the international community, like the non-governmental organizations, and governments like the U.S.A. and others, to come and help. But this has not been done officially by the government, so people feel that they cannot interfere in Ugandan internal affairs.

**EIR:** Is this food problem compounded by the drought?

**Bishop Ochola:** There have been droughts for the last two years consecutively. In 1996, we had a long drought and very poor yields at the end. Now, we have drought again, from May up through October of this year. So, we have lost all our crops in the first planting season. Even in the second season, in July, we could not plant. Now rain has come, but we have no seeds. We have no food. People are dying. So we are in a very bad situation.

**EIR:** Does the government give a reason for not declaring a disaster?

**Bishop Ochola:** Not yet. As far as I know, there are no reasons given. We are just wondering why it is not being done, in spite of the fact that people are dying. There is real need.

**EIR:** These populations are what they call "at risk"?

**Bishop Ochola:** Yes, they are at risk—very high risk. In Gulu, it is even worse, because already almost two-thirds of the people are in the camps. In Kitgum, it is only 109,000 people in the camps. But in Gulu, over 200,000 people are in the camps. So, you can see the situation. That means they don't have access to their land, they cannot produce food, and therefore they have to depend entirely on relief food. For how long, is what we don't know. Who is going to give food that will go forever?

**EIR:** When was this policy of protected villages begun?

**Bishop Ochola:** In Gulu, it started last year. We objected to it, but the government went ahead and put in those protected villages. In Kitgum, it started at the beginning of this year. Because of insecurity, people just ran from their homes and found themselves in those camps, and then, in September, people were forced by the military to go to the camps in Aruu County.

**EIR:** Do you see any modalities for the war in the north to end? Museveni said on Oct. 29 that he would grant amnesty, against his will, to the rebels.

**Bishop Ochola:** I think that was a positive statement, but it has to be followed by talks. You can't just say things like that and have it remain like that. If the war is to end, the government and rebels must talk to each other, so they can end the war. Right now, we don't know; there is war and insurgency in the north, there is war and insurgency in the west, so the government has to show that good will, and talk to all these people and end the war.

**EIR:** Since the government has been unable to end this war in 11 years, has its military option failed?

**Bishop Ochola:** What I want to say, is that if the government has the political will to end the war, it can be done. But the war has been going on for more than 11 years, simply because the government did not have the will to end the war. Yes.

**EIR:** Is the Sudan People's Liberation Army [SPLA] active in this area also?

**Bishop Ochola:** They are there at the border, and they also come to Uganda. They don't operate from Ugandan soil, but they have access to Ugandan soil, really.

**EIR:** Does that compound the problem, or is it irrelevant?

**Bishop Ochola:** It is a big problem. That is why Sudan is supporting [Joseph] Kony's rebels [of the Lord's Resistance

Army], because Sudan is claiming the Ugandan government is supporting the SPLA.

**EIR:** There are peace talks between Sudan and SPLA leaders in Nairobi now, and the Kenyan foreign minister has indicated they are going well. Would it help the situation in Uganda if there were peace in southern Sudan?

**Bishop Ochola:** If both of them are serious, it would be very helpful. If the SPLA stops the war, and if the government stops the war, then Uganda will be at peace. Because we don't have any quarrel with the people of the Sudan. Because the people of Sudan have all along lived with the people of Uganda peacefully, for a long, long time. This is purely a war between Garang and the government of Sudan, not with the people of Uganda.

**EIR:** Do you see any role for the United States to play?

**Bishop Ochola:** Yes, the United States should really not fuel the conflict in other people's countries, like Uganda, like Sudan, or in Zaire, or in other parts of the world. If anything, the United States should be very careful not to interfere with these ethnic conflicts in Africa.

**EIR:** Do you see any positive role for the United States?

**Bishop Ochola:** The positive role of the United States should be in development, to help rehabilitate the countries like Uganda, which have really become impoverished because of this war. This war has destroyed a lot of things in northern Uganda, and probably now in western Uganda, especially the infrastructure—like schools, hospitals, and so on. All the infrastructure is gone. So, we need the help of a country like the United States of America, to come openly and help in development.

**EIR:** Roads, clean water, sanitation, all these types of infrastructure are lacking?

**Bishop Ochola:** In those camps, there are no drugs, no latrines, no safe water resources, no health facilities. At least 50% of all the children in the camps are suffering from malnutrition. Adults are underfed. Sometimes they have food, sometimes they have no food for months. People are really suffering terribly.

**EIR:** Is there anything else you want our readers to know?

**Bishop Ochola:** What I want to say, is that because of this war, which has been there for more than 11 years, the people in those areas have lost their dear ones, who have been killed in ambushes, who have been killed in cross fire, and abducted; people are dying because of diseases related to this kind of situation; the problem of confinement in the camps—all this has made our people not only impoverished, but everybody, all of us, are traumatized. The trauma is just overwhelming. Yes.

Remember, the people have lost their livestock through

cattle rustling carried out by the Karamajong. The people, because they are now in the camps, they have lost their agriculture. These are the two means of livelihood of our people—agriculture and livestock. People cannot survive without these. At least, they might survive without their livestock, but without agriculture, if they are kept in the camps, eventually everybody will die. Because you cannot feed people in the camps for too long. Something must be done. And that is why we are really appealing to the government for a peaceful means to solve the war in Uganda, to bring about peace in Uganda.

**EIR:** Then, time is beginning to run out?

**Bishop Ochola:** Yes. Of course, it has been running out for the last 11 years. Every time you delay, people are dying, people are being killed, and the problem is not solved, the suffering of the people is increasing day by day.

**EIR:** It looks like more than a third of the population is in these camps. Time is running out for their lives.

**Bishop Ochola:** Yes. Also, this war has created a large-scale disparity in the geographical distributions of resources and development and distributions of incomes among the social groups in Uganda. Household incomes in the north are generally very low compared to the household incomes in the south, and the gap is widening very badly. Education attendance is very low, and illiteracy is still very high in the north. For the last ten years, many of our schools were destroyed, many of our schools were closed, apart from those in the towns like Kitgum and Gulu. You can imagine that the rural children did not have the opportunity to come to Gulu or Kitgum to go to school. Recently, I visited some schools in my diocese, and I was so surprised that in some secondary schools, where the number was 240, it has now dropped to 140. This is because parents can no longer afford to educate their children in schools. So, our children will not have education.

Another problem that we have is that 16% of all the children in the north, are orphans. Either their parents have been killed in the war, or they died of AIDS. So you see, we have people who have no parents to look after them, and even the foster parents, if they cannot afford to look after their own children, they cannot afford to look after their brothers' children who are orphans.

I would like to end this interview on a very sad note. I lost my wife in a land-mine explosion in May. She died in a land mine that was actually planted by the rebels of Joseph Kony, just within Kitgum town. She died. There are many people who have become the victims of this war, like myself, simply because the government is not listening to the cry of the people: Stop this war, stop this killing, stop this unnecessary killing of innocent people. If Kony has been doing this for the last 11 years, he should not be allowed to continue to do this. The moment we say, we are continuing the war, then many people will continue to die a senseless death, like my wife.

## Truckers strike paralyzes country

*Overshadowing the cutthroat competition that led to the third strike in four years, is the deregulation under Maastricht.*

**T**he truckers strike which has paralyzed France since Nov. 3, blocking most of the oil and food distribution throughout the country as well as the main factories, illustrates the acute problems provoked by the deregulation of markets linked to the Maastricht process. Competition in the transportation sector has been so ferocious in recent years, that French truckers work an average of 240-250 hours per month for an average pay of \$1,400, far below the minimum wage.

Are the employers keeping all the money for themselves? No. The cutthroat competition has left trucking companies settling for profit margins of barely 1-2%. Who has anything to gain from this brutal business jungle? Who is calling the shots on both employers and drivers? In this case, it is the clients, transporting goods, who have been playing one company against the other, forcing transportation prices down by 30% in a matter of a few years.

Even though the French trucking industry had many structural problems going back to the early post-war years (mainly many tiny one-man companies and very little unionization), it is the deregulation started under President François Mitterrand which has led to today's acute problems. In 1985, Mitterrand abolished the Oligatory Highway Tariff (TRO), which had regulated trucking since the end of the war, by fixing a price per kilometer of transportation and enabling the state to set the framework for regulating the profession.

The result was a huge growth in the number of trucking companies, some

1,000 additional companies each year over 1986-96. Today, 22,600 companies employing 247,600 workers are competing for a market that is dwindling because of the economic crisis. Now, competition has sparked a dramatic drop in transportation prices and, hence, profit margins.

Three major conflicts have occurred since then, in 1993, 1996, and the present one, to try to correct this situation. Each time, the truckers won some gains from the companies and the state, but most never became reality. Rage over broken promises—notably the refusal by employers to pay a 3,000 francs bonus which they agreed to after last year's conflict—has added to the terrible working conditions. At the core of this year's strike is the demand that wages be raised to a minimum \$2,000 per month for a maximum of 200 hours work by the year 2000. Drivers are also demanding that the 3,000 francs bonus be paid.

The demand is far from unreasonable. The problem, however, is that the employers are also squeezed by the deregulation imposed by the Maastricht Treaty. How can they increase wages by 30%, when profits are at historic lows, and when, in 1998, the European Union will deregulate all transport, allowing drivers and companies from any EU country to operate directly in France? Industry competition in France will become even worse, since French social laws are generally stronger than in other European countries, keeping prices higher. Under the circumstances, the common interest of truckers and companies becomes clear: to fight deregulation and the

Maastricht system.

The government, however, is in a tough bind. The Socialist government of Prime Minister Lionel Jospin immediately sided with the drivers, who have strong popular support, and intervened to find a rapid solution for this potentially tremendously costly conflict.

The strike gave Jospin the opportunity to strike back at the national employers association, the CNPF, which last month decided to boycott the government's 35-hour work week legislation aimed at fighting unemployment. This conflict between the government and the CNPF, had repercussions in the trucking conflict. The UFT, the CNPF affiliate representing 80% of the trucking companies, played hard-ball from the very start, boycotting much of the negotiations. The Jospin government responded by sending Communist Transport Minister Jean Claude Gayssot, to fraternize with the strikers at the blockade points. But, the government has also proposed a series of tax reductions for the trucking companies, on condition that they use those reductions to increase wages. The government will also introduce a bill into the National Assembly to tighten controls and sanctions against companies that violate the legislation on wages and on working hours.

However, as full deregulation hits the European market in 1998, the effect of these rearguard measures will rapidly disappear as Maastricht-driven competition leads to more bankruptcies and more unemployment. The left-wing "realist" Jospin will have to realize then, that, unless he takes on the financial markets and the neo-liberal Maastricht Treaty, his government will be reduced to being the Lady Do Rightly in a brutal order run by the global financial oligarchy to loot the world's populations.

## Police under attack, as crime soars

*Budget cuts and orchestrated scandals have given free rein to drug trafficking and pedophilia.*

Amidst a deafening media drum-beat about record numbers of young people dying from heroin overdoses, Prime Minister John Howard in early June announced a three-year "national campaign against crime." Howard's "war" is to be funded at a paltry total of \$13 million. Like the pious hand-wringing of the media, it is a complete fraud.

Australia's first line of defense against crime, particularly the burgeoning drug trafficking and organized pedophilia, is the Australian Federal Police (AFP), supplemented by the National Crime Authority (NCA), and both backed up by state police forces. But, the AFP and NCA are being savaged by budget cuts, while police "reforms" and media-run scandals are aimed at crippling the two largest state police forces, of New South Wales and Victoria.

The AFP has been cut by some 500 officers over the last five years, leaving a force at pre-1983 levels of only 2,027 agents, while funding has been slashed by an estimated \$26 million per year. In early September, Australian Federal Police Association (AFPA) National Secretary Luke Cornelius said that "overseas travel by Federal agents has virtually come to a standstill," making the fight against drugs and pedophilia, in particular, impossible to carry out.

In an Oct. 17 interview with the *New Citizen*, the newspaper of the Citizens Electoral Council, Lyndon LaRouche's co-thinkers in Australia, Cornelius charged that, although the government talks about fighting pedophilia, it has provided *zero funding* to do so, and that the AFP's anti-pedophile "Project Mandrake," which had

received 1,400 allegations of child-sex-tourism offenses, of which it considered at least 330 worthy of further investigation, was staffed by "one Federal agent with no investigative capacity." And, although the government in October signed a much-bally-hooded document with the Philippines against pedophiles bringing Filipino children into Australia, the agreement merely tightens immigration procedures, so that Filipino child visitor-immigrants must be accompanied by an adult who has the written consent of their parents.

"Now, of course this is laughable," said Cornelius, who noted that a Department of Immigration officer "has absolutely no way of confirming the veracity of this written consent," without the funding necessary "to take up these investigations overseas." Similarly, he noted that whereas "the economic activity generated by illicit drug trafficking amounts to some \$7 billion, the AFP would be lucky to be able to commit \$15 million of its budget specifically to drug law enforcement . . . nothing more than a token effort."

Meanwhile, the NCA, the second major national law enforcement body, will be slashed by \$35 million (17% of its total budget) over the next three years. As the Brisbane *Courier Mail* of June 11 editorialized, "So, at a time when every state and territory in the nation is increasing its spending on law and order, the Federal government is doing the opposite. That is bizarre." It is particularly destructive because Federal law enforcement provides the bulk of drug-related intelligence to state law enforcement bodies.

For their part, the police are will-

ing to fight the war, as an Aug. 25 AFPA communiqué to its members made clear: "Contrary to populist dogma, the war on drugs is not lost. As a nation we just haven't been serious enough about it. . . . Properly resourced and enabled, AFP federal agents can stop most serious drug importations before they reach Australia. . . . The so-called war on drugs *can* be won, with national commitment, community sensitivity, and by resisting weak, soft-option surrender."

While Federal funds are being slashed, New South Wales found \$100 million to fund a three-year Royal Commission investigation into "police corruption" and pedophilia, run by Justice James Wood. Wood has worked in tandem with a British cop, Peter Ryan, who was recently appointed head of the N.S.W. force, to eviscerate that 13,000-man force, the largest in the nation, as Wood's final actions made clear: He dismantled the force's anti-drug squad, which he acknowledged had been "highly effective"; he recommended dropping the sexual "age of consent" from 18 to 16, thus facilitating pedophilia; and he recommended that legalized heroin shooting galleries be established. Meanwhile, his rabidly pro-heroin legalization buddy, Ryan, fired many of the force's top officers, and implemented other "reforms" which, as even he admitted, caused chaos and a soaring crime rate in N.S.W.

In Victoria, the state police's highly effective Police Support Intelligence Group has come under attack by the Melbourne *Age*, which has devoted article after article to alleged PSIG "illegal spying" on community groups. The purpose of the attacks is to dismantle the Victorian police's intelligence monitoring of such British intelligence terrorist-support capabilities as Greenpeace and the International Socialist Organization.

# International Intelligence

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## **British smear Dodi Fayed's family**

A new element in the cover-up of the Aug. 30-31 murder of Princess Diana is now afoot, through increasing propaganda attacks against the family of her late companion Dodi Fayed. According to Rupert Murdoch's *New York Post* on Oct. 27, the "British establishment" is going all-out to smear Mohamed al-Fayed, Dodi's father. *Post* columnist Neal Travis reported: "I almost feel sorry for Fayed," reports a friend who is an old and trusted member of that establishment. "He is about to learn that the British only give lip service to the idea of what is and isn't cricket." . . . As Page Six [the *Post's* gossip page] reported yesterday, he has just been accused of illegally rifling and photocopying the contents of a safe-deposit box owned by his bitter rival 'Tiny' Rowland. . . .

"This alleged offense actually took place more than two years ago, and it seems odd that it is only now resurfacing. . . .

"The lawyers are circling too. As I have predicted from Day One of this tragedy, various parties—including injured bodyguard Trevor Rees-Jones and perhaps Diana's family, are prepared to sue Fayed as the employer of a drunken driver who should never have been behind the wheel that or any other night.

"The establishment is now seizing on this terrible incident to drive Mohamed al-Fayed out of Britain," says my well-connected friend. "It's not about Diana at all. It's just a blood sport—the kind the Brits play very well."

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## **Russia's Primakov meets with Middle East leaders**

According to reports from the Middle East, Russian Foreign Minister Yevgeni Primakov told Palestinian Authority (PA) leaders during his visit in late October, that Russia would be the first to recognize a Palestinian state, once it were established. Primakov met with leaders in Syria, Israel, Jordan, and the Palestinian Authority.

On his return to Moscow, he stopped

over again in Damascus, presumably to report back on the reactions to the Syrian proposals which he mediated to the Israelis. The Syrian proposal is to restart talks with Israel, at the point they were interrupted in February 1996, i.e., under the former Labor Party government. The Russians would like to host the talks in Moscow, it is reported. Primakov would not say anything on the specifics of his three-hour discussion with Syrian President Hafez al-Assad.

Primakov met with Israel's Foreign Minister David Levy, Defense Minister Yitzhak Mordechai, Infrastructure Minister Ariel Sharon, as well as Prime Minister Benjamin Netanyahu. While shaking Levy's hand, he said, he understood the gesture to mean that Levy agreed with his "land-for-peace" approach. Levy was visibly embarrassed. Nonetheless, Netanyahu repeated his stance during a heated debate in Israel's parliament, the Knesset, that he would "never, never, never" accept the existence of a Palestinian state.

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## **Netanyahu spreads war to Britain's African targets**

*EIR* sources have emphasized that one of the main assignments of the Israeli regime of Benjamin Netanyahu regime is to spread the Arab-Israeli conflict into Africa. Israeli military involvement in operations against Sudan, as well as in Somalia (a member of the Arab League), are rapidly increasing, well-placed sources in the Horn emphasize. Most dangerous is Israel's developing relationship with Eritrea and Ethiopia. Both states have become, in effect, Israeli puppet states, deployed in coordination with the Uganda of British marcher-lord Yoweri Museveni.

Currently, Israel has three military bases in Eritrea (the former Ethiopian Red Sea coast): In Northern Eritrea, at least 50 Israeli Army officers oversee a missile base targeting the strategic Port Sudan-Khartoum road, with the capability of also targeting Saudi Arabia and the Red Sea sea lanes. On the Dahlak Islands, a covert Israeli naval base has been built to potentially police the southern Red Sea. The islands were originally cased by the African Wildlife Leader-

ship Federation of Virginia aristocrat Nicky Arundel during Eritrea's independence war with Ethiopia, and which the war-torn, starving new country dutifully turned into a preserve in 1991. An Israeli missile battery under construction at Asseb, a southern port city bordering Djibouti, overlooks the entrance to the Red Sea.

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## **Vatican takes point vs. Christian anti-Semitism**

From Oct. 30-Nov. 1, the Vatican sponsored a meeting of some 40 Catholic, Protestant, and Orthodox scholars on "The Roots of Anti-Judaism in Christian Circles." According to the official Vatican release, the meeting concluded that: "Anti-Judaism offends God and the Church." Greeting the participants at the meeting, Pope John Paul II said that anti-Jewish prejudices in the Christian community had prevented Christian resistance against Nazism from being "what humanity had the right to expect from Christ's disciples."

Not everyone was pleased: In an interview with the Nov. 2 *Corriere della Sera*, Sergio Romano (who has elsewhere proclaimed "Britain is the new Venice") charged: "On one end, the Church wants to settle accounts with the past, through travels, statements, and rehabilitations. You go from Galileo to Giordano Bruno, passing through Judaism. But at the same time . . . it practices de facto an aggressive and missionary ecclesiastic policy, which could be summarized as follows: ask for pardon in order to conquer. . . . All this seems to me in reality to be religious expansionism. I would even define it Imperialism of Faith."

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## **World Bank AIDS project ensures high death rate**

A new study by the World Bank, released at a Washington press conference on Nov. 3, was put together for the purpose of "helping countries set their priorities." In the report, the World Bank tries to prove that condoms and free needle programs are the affordable solution for poor countries.

To show how "concerned" the Bank is



**A BRITISH** parliamentary group is threatening to launch a boycott of the 2000 Olympic Games in Sydney, Australia, if Prime Minister John Howard changes the Aboriginal native title laws, respecting pastoral leases. Present law forces farmers (pastoral leaseholders) to negotiate any improvements, such as fences or dams, with all Aboriginal groups having claims of prior ownership.

**BUKAVU'S CATHOLIC** Archbishop Muziriwa was killed in late October, although the identity of the assailants is not clear. Bukavu, on the Congo-Zaire border with Rwanda, is currently held by the coalition fighting the Rwandan-Ugandan occupation of Congo, and is under siege by the Rwandan army. The coalition includes Mai-Mai fighters of Congo, the Forces for the Defense of Democracy of Burundi, and others.

**PRINCE CHARLES** may not become head of the British Commonwealth, according to the Oct. 29-Nov. 4 issue of *International Express*. Sir Humphrey Maud, deputy to Commonwealth Secretary General Emeka Anyoku, "confirmed that Commonwealth members would decide who should be head when the Queen dies. Prince Charles seemed happy. . . . Asked if he expected to take over the role, he said: 'I have no idea. It depends on the people.'"

**RUSSIAN CITIZENS** in Ardatov, Nizhnii Novgorod Oblast, have signed a petition protesting plans to establish a special prison colony for HIV-infected convicts. With nearly 500 registered cases, Nizhnii Novgorod has the third-highest incidence of HIV among Russia's 89 regions, after Kaliningrad Oblast and Krasnodar Krai.

**ZAMBIA'S** President Frederick Chiluba survived a military coup attempt in October, by a group calling itself the National Redemption Council. The attempt followed the government's decision to sell off its copper fields to a South African-British consortium.

about AIDS, chief economist Joseph Stiglitz hastened to say that the Bank's main concern was how its money was being used. "This study differs from many other studies of AIDS. . . . It focusses on the question of how best to allocate scarce government resources in order to identify responses to the epidemic that are fair and cost effective," Stiglitz said. Britain's Richard Feachem, CBE, director for the Bank's Health, Nutrition, and Population section, clarified: "Advances in using drug therapy have been good, but it is very expensive and those countries can't afford it."

Curing AIDS is not on the Bank's "concern" list. Martha Ainsworth, a senior economist with the Bank's Development Research Group, told the media, "There are cheap treatments for AIDS in terms of reducing people's suffering, and [these] sometimes prolong their life." In response to a question about how much money was going toward finding a cure, Feachem said that \$800 million was going into AIDS prevention programs, and that \$3.5 million (less than one-half of 1%) goes into research. That money goes to the UN's new UNAIDS program, whose research is devoted to prevention, and to the International AIDS Vaccine Initiative, "which is a new body set up to accelerate the pace of progress toward an HIV vaccine."

## *Central banking guru Coombes dies in Australia*

Dr. H.C. "Nugget" Coombes, the "father" of Australia's ruinous central banking system, died last month at the age of 91. Coombes was educated at the London School of Economics during 1931-33, where he wrote his doctoral thesis on central banking. Back in Australia, in 1948, he was appointed head of the Commonwealth Bank, Australia's great national bank. He was responsible for turning the Commonwealth into a central bank, called the Reserve Bank, and became its first chairman.

In his autobiography, Coombes wrote: "Those who practice [central banking] often feel themselves to be members of an international Freemasonry, a kind of mystery in the medieval sense of a group who possess some

exclusive knowledge or skill. . . . This mystery was intensified, perhaps deliberately, by the personality of Montagu Norman, who for 21 years was governor of the Bank of England. . . . It was Norman who created the international Freemasonry of central bankers." Norman, of course, and his close friend Dr. Hjalmar Schacht, sponsored Hitler, who later made Schacht the first Nazi economics minister.

Later in life, Coombes earned himself the title of the "father of Aboriginal land rights." As *EIR* exposed in 1995, Coombes was working closely with transplanted Canadian Peter Jull, who had pioneered "Aboriginal land-rights" in 1993, using Canada's Inuits to carve a "Nunavut" nation out of 20% of Canada—all sponsored by Prince Philip's Inuit Circumpolar Conference.

## *Russia's Yeltsin visits China, confers with Jiang*

Shortly after China's President Jiang Zemin returned from his trip to the United States, he received a visit from Russian President Boris Yeltsin over Nov. 9-11. According to an Oct. 28 release from the Russian news agency Itar-Tass, the two heads of state were to sum up experience and achievements in bilateral relations, and discuss key international issues and development of a Sino-Russian strategic partnership. China's Deputy Foreign Minister Zhang Deguang said that "a breakthrough in the study of the eastern sector of the Sino-Russian border will be announced," during Yeltsin's visit. Simultaneously, the Sino-Russian committee for friendship, peace, and development in the 21st century planned to hold its first meeting during the Beijing summit, following recent talks in Moscow between its co-chairmen.

Russian Presidential Press Secretary Sergei Yastrzhembsky said on Oct. 28 that Russia expects that Jiang and Yeltsin will consolidate the political tendencies that have appeared in the Russo-Chinese relations, likely referring to the agreement on strategic partnership between Russia and China in the 21st century, signed when Jiang Zemin visited Moscow earlier this year.

## Virginians buy fascism for a ‘mess of pottage’

by Nancy Spannaus

In the last two weeks of the gubernatorial campaign in Virginia, Democratic candidate and current Lieutenant-Governor Donald Beyer lit into the “no car tax” campaign of his opponent, Jim Gilmore, and accused voters who fell for this single-issue goody, of following the Biblical Esau in selling their birthright for a “mess of pottage.” Beyer was right—although he and his campaign neither explained how, nor themselves addressed what had to be done to reverse the economic decline for the majority of Virginians. But it was too little, too late.

On election day, a majority of Virginians literally boycotted the polls. It was the lowest voter turnout in at least 30 years, and reflected precisely the same distrust of current pollster-driven politics that was expressed in the 1996 Presidential elections, in which less than 50% of the registered voters went to the polls. In Virginia’s Tidewater area, for example, the turnout this year is reported to have been 43%—and as low as 32-24% in some predominantly African-American precincts.

Under these circumstances, the overwhelming majority of Virginians who went to vote, were dupes of Gilmore’s “no car tax” come-on, or members of the George Bush-Pat Robertson fascist machine in the Commonwealth. The anti-American Republicans swept the top three positions in state government, for the first time in this century. They now control the Virginia Senate, by holding the tie-breaking lieutenant governor’s seat. And they are within a couple seats (including one where a recount is going on), of taking control of the House of Delegates.

As I reported in the Oct. 31 *EIR* (see p. 72), and put out in a leaflet widely circulated within the week before the election,

this outcome is not just a matter of concern to Virginians, but to the United States as a whole. The Gilmore ticket, organized as it is around the implementation of a *fascist* economic and social policy, does not actually have a mandate; but, unless it is stopped by a citizenry aroused from its lethargy, and shocked out of its rageful insistence on “me-first,” this Bush-Robertson-North machine will consolidate a fascist stronghold, with open animosity to the government of the United States, right next to the seat of that government.

### Absence of truth

As Lyndon LaRouche has been pointing out, the most dangerous element of the current political situation in the United States is the increasing abstention of Americans from political participation. These disaffected citizens are enraged, or discouraged, about the fact that neither political party addresses the worsening realities of their lives, and are so obviously driven by concern for popularity and funds. It is these disaffected citizens who become cannon fodder for groups such as the militia movement, or other kinds of gangs that can be directed against the government of the United States.

*There is no excuse* for such abstention among U.S. citizens; the reality is, that their abstention is often responsible for the evils to which they object.

But, that having been said, there’s no avoiding the fact that the major candidates contributed to the cynicism, by literally lying about the political and economic situation.

The worst example was the economy. Gilmore and Beyer both claimed—and top Democrats are doing so to this day—that the Gov. George Allen administration had brought prosperity to Virginia, and people were generally doing well. Gil-

more used this lie to justify his assertion that there would be plenty of money to cut taxes, without cutting services. Beyer bought into this party line, apparently in order to avoid contradicting the common consensus, and being forced to offer an apparently expensive, and desperately needed, program of infrastructure construction.

But, most Virginians, as well as other Americans, know that they are living worse off than before, both in terms of the amounts of time, or number of jobs, they have to work; how much debt they have to go into, to survive; and what the state of the infrastructure around them is. Ignoring that reality is perilous, as the Democrats have now found out. On the other side, the fact that Virginians would buy into a fascist program of prison slave-labor, and welfare cuts, on the basis of a promise of the quick tax cut that will quite possibly never occur, shows a significant lack of sense, as well as morality.

The second major area where the Virginia Democrats and Republicans de facto agreed to cover up the truth, was on the question of corrections policy. Both Gilmore and Beyer “took credit” for the no-parole policy, as if this were a policy which had anything to do with justice. They both ignored the gross violations of basic rights in the Virginia system—all the way from the incarceration of the LaRouche political prisoners, to the medical murder of prisoners for cost-cutting reasons, to executions of individuals with claims to innocence, to the policy of replacing free labor with cheap prison slave labor.

Obviously, political pollsters nowadays will insist that advocacy for prisoners is a “loser.” But within large sections of the black and labor communities, it is well-known that the so-called wheels of justice are grinding people to death, and promise to do worse in the future. If a political leader had the guts to tell the truth, and confront the shallow prejudices of the electorate, while championing the economic and political rights of all, people would be shocked—and could be changed.

### The Gilmore pitch

It should be emphasized that the Republican, Gilmore pitch to the voters had absolutely nothing to do with the Republican tradition of Abraham Lincoln. Gilmore’s campaign was a tool of the national and statewide Republican machines. He received at least \$2 million of his total \$10 million campaign chest from the national Republican campaign committees, and hefty support from national, as well as local, Republican celebrities. He was given a limited pitch to convey to the electorate: “no car tax” and “4,000 more teachers.” And, he avoided all occasions where he might be distracted into other matters.

Most indicative of the level of Gilmore’s appeal to the voters was one of his last television ads. It featured a series of Virginia couples, chosen to look like the average working family. One after another, they said their piece: “I hate that car tax!” This is politics? Sure, it’s the politics of reaction and hate.

On top of that, the Republicans bragged of their resistance to the Federal government, and their policy of filling up the prisons. And, while pledging to support education, Gilmore left no doubt that *reducing taxes*, i.e., services, came first.

### The Democratic failure

Given the fact that the Democratic Party had a decent, thinking human being as a candidate, the campaign it waged was a tragedy. Beyer had chosen “education” as his campaign theme, and had chaired a commission on the physical breakdown of schools, which concluded that over \$8 billion in investment was required to keep the roofs from leaking, so to speak. Beyer had also participated in a commission on transportation, which developed plans for rails as well as highways. The Northern Virginia auto dealer felt compelled to emphasize that he was a businessman, not a lawyer, but he clearly was thinking about “rebuilding” Virginia for all.

But, from the start, he was advised not to present any economic perspective by which such rebuilding could occur. In addition to his pollsters and advisers, the *Washington Post* knocked him for a loop, accusing him of advocating a tax increase when he discussed investments in the state. Immediately, Beyer committed himself to a “no-tax” pledge.

This tied his hands. He should have been talking about taxing speculation, investing in schools and rails and power plants, increasing wages in this pitifully low-wage state, and rebuilding water infrastructure. Instead, he talked about limited tax cuts, including his own version of reducing the car tax, and cheaper improvements, like raising teachers’ salaries.

As the campaign went on, his “brain trust” advised him to concentrate more and more on the suburban vote, even the upper-class white women’s vote! This led to a concentration on both the environmentalist issues, and, more disastrously, the issue of abortion rights. Beyer does not support the feminist, “gay-rights” agenda, but he found himself surrounded by those trappings, even when he was quite appropriately attacking Pat Robertson for his attempts to destroy public education.

Meanwhile, the traditional Democratic Party constituencies found themselves without effective ammunition against the Gilmore crew, and saw their ranks eroded by support for the one economic issue on the agenda, the elimination of the car tax. Many ultimately chose to vote their pocketbook—because the Democratic Party had never informed them of the fascist nature of Gilmore’s program, and because the Democratic ticket never offered a sound alternative.

In the wake of the disaster, some Democratic Party leaders are being quoted as saying that they will go along with Gilmore’s anti-tax program, to “regain popularity.” This is equally disastrous, coming as it does within the context of the global financial explosion that entered a new phase in October, and of Gilmore’s program for vastly expanding prison labor and service cuts. The solution lies in the decision to *tell the truth*, on the economy and the justice system.



# The United States could end the blockade of Iraq today

*Thomas J. Gumbleton is the Roman Catholic Auxiliary Bishop of Detroit, Michigan. He discussed his ten-day fact-finding mission to Iraq in an interview with Nina Ogden on Oct. 13.*

**EIR:** You recently travelled to Iraq with the seventh “Voices in the Wilderness” delegation.

**Bishop Gumbleton:** Yes, we left the U.S. on Sept. 1, arrived in Amman, Jordan on Sept. 2, and in Iraq on Sept. 3, and returned on Sept. 12. We saw the effects of the UN blockade, which are very, very harsh. The result of the blockade has been to cut down on food supplies dramatically, and medical supplies even more dramatically. And, of course, with the blockade in place, it’s been impossible for the country to rebuild itself: So, even if the food and medicine were getting in—which they are not—people would continue to become ill, unnecessarily, because of being unable to get good drinking water. Remember that the blockade has been in since before the war even started. So, by the time the war was over, their infrastructure was totally destroyed, and they did not have the resources to hardly begin to do anything.

**EIR:** In 1991, the Schiller Institute’s Committee to Save the Iraqi Children sent a fact-finding delegation to Iraq. The destruction to life and health was devastating then, and the delegation called for an end to the blockade. Imagine, six years later—

**Bishop Gumbleton:** You see children dying, especially. In the short time between delegations, just a couple of months, kids you had visited are now dead, when you go back the next time. And not only kids, but adults, too. That’s because there is not the medicine to treat illnesses that are treatable.

**EIR:** There was supposed to be a slight relaxation of the embargo to allow Iraq to sell a small amount of oil.

**Bishop Gumbleton:** That’s UN Resolution 986, which was passed by the United Nations in April 1996. It allows for Iraq to sell \$2 billion worth of oil every six months. However, that has done next to no good. Some food has gotten in because of it, but you have to understand that Iraq only receives 53% of the money that is earned with the sale of this oil. They have

to give the first 30% for the rebuilding of Kuwait. Iraq has been assessed \$60 billion of reparations. To me, that’s incredible. Kuwait was not damaged to that extent by the war, and if Kuwait needs \$60 billion, then Iraq needs hundreds of billions of dollars. But at any rate, they get only 53% of what they sell.

And we also discovered, because we were investigating what we were told by the doctors, that they weren’t getting medical or surgical supplies. So, we went to the UN to find what’s holding it up; it’s been a year and a half since that embargo was supposedly lightened, since the restrictions were lessened. And the UN tells us that the procedures are so complex that it’s impossible to get contracts approved—and all the food or any medicine that they buy has to be done by contract with importers, and they can’t get them approved.

In the time that we were there, there were fifty-something contracts that were turned down, and in this case it was the U.S. that was turning them down. There’s what they call the “661 Committee,” a UN committee based on Resolution 661, which is the one that imposed the embargo. That committee is made up of representatives of the 15 governments on the Security Council, and it has to approve every single contract for the purchase of any food or medicine, according to the UN. And so, it takes a terrible amount of time to approve all these contracts, and many of them don’t get approved for one reason or another; and the United States, at any time, has a veto.

**EIR:** What you brought up, about this embargo being in place since the war, is important to remember.

**Bishop Gumbleton:** It started four days after the war. It was Aug. 6, 1990, when the embargo went into place. The war started on Aug. 2. It’s been [in effect] since that time. Now let me say, when I say the war, I mean the invasion of Kuwait. The U.S.—I mean, the UN, did not go to war against Iraq until January 1991. So, the embargo has been in place since six months before that.

**EIR:** I thought we should review for our readers what did happen at that time, because of all the propaganda, all the demonizing of Saddam Hussein. People may not remember what was going on at that time—how the strategy was an oil-

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*We have to end that blockade. It's unjust. It's war against the population, against the people of Iraq; and there's no way that could ever be morally justified—even if you believe in war. The war against the population is immoral, and that's what's going on.*

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shock war, and how much that has affected, not only Iraq, but also many developing nations, given the manipulation of the price of oil.

**Bishop Gumbleton:** I also think the U.S. government, at that time, wanted to provoke the war so it could deploy troops on a permanent basis in the Middle East. We hadn't had that before. We had what we called a rapid deployment force, where we could transport troops and military [equipment].

**EIR:** But this brought about the out-of-area deployments.

**Bishop Gumbleton:** Right. We didn't have any place in Saudi Arabia where we could keep troops on a permanent basis. But with the war, Saudi Arabia was persuaded to allow us to establish bases there, and airfields and so on. And so now, we have military presence where we did not have it before. And, we couldn't get that without the threat of a war.

*Before the war started, Iraq and Kuwait were in dispute over oil problems. For several years previous to that time, Kuwait was overproducing, and that was lowering the price of oil. That was hurting the Iraqi economy tremendously. Kuwait was doing what they call slant drilling, and actually extracting oil from Iraqi fields. Saddam Hussein was trying to stop this through negotiations, and Kuwait refused to negotiate. They were at a stalemate; and that's when, in July 1990, in the visit of April Glaspie, our ambassador, with President Hussein, he brought up this problem and indicated that he was getting nowhere, and that it might lead to war. And that's when she said that the U.S. has no position on Arab-Arab border disputes. That was like saying, "If you have to go to war, just go to war."*

**EIR:** Here's the exact quote; I saw it this morning as I was preparing for our discussion: "We have no opinion on Arab-Arab conflicts like your border dispute with Kuwait."

**Bishop Gumbleton:** That's right. And she denied it at the time, or rather in March of the following year, when she was testifying. But then, the exact memo was published. She did say it. And so it was clearly a provocation, sort of like a green light.

**EIR:** She also said, "Not only do I want to say that President Bush wants better relations with Iraq, but that he also wants an Iraqi contribution to peace and prosperity in the Middle

East. President Bush is an intelligent man and he is not going to declare an economic war against Iraq."

**Bishop Gumbleton:** Oh, right.

**EIR:** I was just reminded that in the course of organizing for our conference to stop the genocide in the Great Lakes region of Africa, a few months ago, we called the State Department and asked to speak to the person heading up the East Africa desk. It was April Glaspie!

**Bishop Gumbleton:** Oh, no!

**EIR:** We reached the East Africa desk, and April Glaspie called us back as the head of that department. April Glaspie—we were more worried about the threat of war in Africa than ever.

**Bishop Gumbleton:** Oh, God!

**EIR:** Remember: First we saw George Bush's madness in Panama, and then the madness of Desert Storm. Thatcher was trying to stop the potential for development after the fall of the Berlin Wall—the kind of "prosper thy neighbor" policy discussed by Malaysia's Prime Minister Mahathir bin Mohamad, in his speech at the IMF meeting in Hongkong. Iraqi officials met recently with Malaysian and Indonesian officials to discuss plans for development. Also, China and Iraq have finalized oil contracts. This is very important, when put in the context of building a New Silk Road. What other reason for the continuing torture of the people of Iraq can there be, but the geopolitical manipulations which would stop real development in the region?

**Bishop Gumbleton:** Absolutely. That's very clear. To me it is, anyway. People are used, like Bush used the "Contras." In Africa, one side is armed against the other side. People suffer, as a result of this, in devastating ways. I find that very evil.

**EIR:** What plans to you have for alleviating the situation in Iraq?

**Bishop Gumbleton:** Voices in the Wilderness will continue to try to raise money to get medicine and food over there. We'll keep doing the best we can. Although the money we can raise doesn't make a lot of difference, it does at least show support for the people there, and they're very grateful for it.

But then, we're trying to take every step we can, to make the public more aware of what's going on, which is a way of ending the blockade—that is the ultimate goal. We have to end that blockade. It's unjust. It's war against the population, against the people of Iraq; and there's no way that could ever be morally justified—even if you believe in war. The war against the population is immoral, and that's what's going on. So, we're trying to stop this war.

**EIR:** I understand that you are presenting a resolution to the Bishops Conference meeting in November.

**Bishop Gumbleton:** Well, I'm hoping to. I've asked them to consider it. Now, whether they'll put it on the agenda or not, I don't know. It emphasizes that the Catholic Bishops, speaking as moral teachers of the Catholic Church, would ask for an end to the blockade, based on our moral teaching: that it is totally unjustified—and could never be justified. There are times, within what is called “just war theory,” when you can use war in order to try to bring peace. I believe the only way you can try to overcome injustice is through nonviolent efforts; but, within the Catholic theology of just war, there are definitely limits on how you may wage that war.

One of those limits is, that it can never be counter-population warfare, and to me this is clearly counter-population warfare. When the UN reports that over 4,500 children are dying every month, that's war against the people! And over a million people have died since the military struggle has ended—and again: That is counter-population warfare.

You may remember that Pope John Paul II spoke out quite strongly to try to stop the war from occurring. He pleaded for negotiations to get at the root problems. But that's never been done.

**EIR:** When you were in Iraq, what kind of institutions did you visit?

**Bishop Gumbleton:** Mainly hospitals. We went to Catholic hospitals, and also state-run hospitals. We visited churches. We also visited the orphanage of the Missionaries of Charity, Mother Teresa's sisters. We went there and saw the work they're doing with the kids that have been abandoned—many with very serious physical defects: without arms or legs and so on, deformed physically. We talked with as many of the people in the streets and the neighborhoods that we could, and visited the shelter that had been bombed during the war; we saw the effects of that bombing. I spoke to a number of the Catholic Church leaders there.

I think it's important to point out to people that Christian churches *are allowed* to function very publicly in Iraq, contrary to what happens in some other Middle Eastern countries. In Iraq, the Christian churches and Catholic churches are opened and functioning in a very public way. I met with many Catholic leaders, and discussed with them the situation, and all of them expressed the same plea: to end the embargo, to stop this blockade. They can't recover as a people without

being able to have international commerce again. And so, they are pleading to end this. And that was the plea from everyone. The doctors in the hospitals were just outraged that they had to do surgery without anesthesia. It's very distressing to see people so hindered who are trying to do good work.

**EIR:** The people must have admirable morale to keep functioning under these circumstances.

**Bishop Gumbleton:** That's right. It takes a lot of courage. But they're suffering terribly, and becoming poorer and poorer. Parents will sell anything they have, even their houses, in order to try to get medicine for their children. But, they buy the medicine that has been left over from before, or perhaps has been smuggled in through some kind of black market—but then the doctors say, “We have no idea whether this medicine has been stored properly, whether it's going to work or not. It may be useless.” And yet, the people pay everything they have to purchase medicine, not even knowing if it's any good.

**EIR:** And this is a country that is not monarchical, and that stresses education for its people. Especially compared to Kuwait.

**Bishop Gumbleton:** Correct. It was simply much more open, as far as, for example, rights of women, and women being able to enter into professions and become—well, like the head of the oncology department at one of the hospitals we visited was a woman doctor. There, it's very ordinary for women to be in all the professions; and again, there's freedom for churches to function, and that's not typical for other countries in the Middle East. So, it's certainly much more of an open society, in that sense. And the educational system was rather good throughout the country, as well as public health.

Kuwait, by comparison, was alright for the Kuwaitis. But, for the majority of people who live in that country, who are not allowed to become citizens, the situation was very, very poor: They have no rights whatsoever. They could be deported at any moment, and many of them were, as soon as the war started.

**EIR:** What would you like our readers to do?

**Bishop Gumbleton:** I would like them to become angry about the situation. I would like them to express their outrage to President Clinton, to Secretary [of State Madeleine] Albright, and to their Representatives in the House and the Senate. If the United States said it was willing to back away from the blockade, the UN Security Council, I'm sure, would remove it.

**EIR:** It looked like there would be progress last year in that direction.

**Bishop Gumbleton:** The United Kingdom and the U.S. uphold the blockade, so we have to get to our government. We could end it today, if our government decided to.



# Catholic activist discusses fight vs. capital punishment

*Sister Helen Prejean, C.S.J., the internationally acclaimed author of Dead Man Walking, spoke with Nina Ogden and Marianna Wertz on Oct. 30. The interview was held in northern Virginia, where the Louisiana-based Catholic nun spoke at George Mason University that evening on the death penalty. Sister Helen had just returned from speaking tours in Northern Ireland, Italy, and Japan.*

*We publish excerpts of that interview here; additional excerpts were published in the Nov. 10 New Federalist newspaper. The interview began with a discussion of her speaking tours. In Northern Ireland, she was invited by Don Mullen, a Catholic leader, to talk about her life and missionary work with the social gospels in the context of the hundredth anniversary of the death of St. Thérèse of Lisieux, known as the Little Flower, a saint whose life is dear to Sister Helen, whose middle name is Teresa, after the Little Flower. (St. Thérèse's first test of the efficacy of prayer, as recounted in her autobiography, Story of a Soul, was for a man sentenced to death.) In Italy, Sister Helen was invited by Tom Cahill, author of How the Irish Saved Civilization, to speak to the Community of St. Egidio, of which he is a member. In Japan, where the death penalty is still law, she was invited by Amnesty International and the Jesuits, to speak about human rights and the path of forgiveness and reconciliation that stems from Christ's teachings.*

**EIR:** There is the notion of the seamless garment, that the right to life extends from conception to death. The issue of capital punishment has to be seen as a passionate commitment to the right to life, as does economic justice, as do all of these questions.

**Sister Helen:** In my letter to the Pope [see *Documentation*]*—I don't know if you read the article in The Tablet, where I talked about the Latin version of the Catechism and the change that came out in dialogue with the Pope around Joseph O'Dell [the Virginia death-row inmate who was executed in July of this year and whose execution became a cause célèbre in Italy]. The Pope, as you know, got very interested in Joseph O'Dell. Joseph O'Dell's wife, Lori, visited Italy in January [before he was executed], and she brought a letter to the Pope from me. I'd been wanting to write a letter to the*

Pope about the death penalty, to share these experiences. I was waiting, and this was the moment.

She brought the letter and he read the letter. She gave it to Monsignor Gabriel Caccia, who is under the Secretary of State at the Vatican. When Lori went to the Vatican, she went into his office and he said, I understand you have a letter for me. The Italian newspapers had picked up on that, because they know me through *Dead Man Walking*, and they knew that she was bringing the letter. So it got advanced heralding. Anyway, he asked her for the letter as soon as she walked in, and he gave it to the Pope to read.

The Pope, in *Evangelium Vitae (The Gospel of Life)*, still had the words, even though he was pushing the death penalty to the edge, still had the words, "the death penalty should be rare if not non-existent," and can only be used in "cases of absolute necessity." He kept that in there. Then, in the 1992 version of the Catechism, in Section 2266, that deals with the death penalty, it had the statement that, "in cases of extreme gravity," the death penalty can be used. I was able, in this letter, to quote the district attorney of New Orleans, who was actually using the Pope's words to confirm what he was doing. He said he's for the death penalty, and he said he can't get enough death penalties. They're rare, if not non-existent. He didn't give the reason, but the main reason he can't get enough of them is, that over 50% of the people of New Orleans are black, and if you get too many black people on the jury, you can't get a death penalty. He didn't go into that. He quotes this Catholic paper supporting it. Up to this point, Catholics have been able to stand in this tradition.

**EIR:** Supreme Court Justice Antonin Scalia, who supports the death penalty, is a Catholic.

**Sister Helen:** And Clarence Thomas. Both of them. And they both attend eucharist regularly. So I was able to show him, and I said, your words are being used in a culture of death. As long as those words are kept in the teaching, they will be quoted.

The letter was delivered on Jan. 22. On Jan. 29, I heard that Cardinal [Josef] Ratzinger made a statement that in the teaching on the death penalty, there'd been a substantive development. Of course, I don't know what that means. I also

don't know what it's connected to. Somebody sent me an Italian article, but I couldn't translate the Italian. So, I'm waiting. Then, in April, Cardinal Pio Laghi, in Toronto, speaking to the educators, prepared them for this change that was coming. He said, in Section 2266, the words are going to be removed about "in cases of extreme gravity." Then, I knew.

Then, the Pope, in announcing the Latin version on Sept. 8, said there has been a lot of interest of people in the Catechism. There's been a lot of dialogue.

The impact of this is already beginning to be felt. The Red Mass here [in Washington], for the Supreme Court justices, whoever presided at the Mass spoke out against the death penalty for the first time. All the Supreme Court justices and [Attorney General] Janet Reno were sitting there.

Then he also said, just because there's popular support for the death penalty, that does not make it good. That's a first. That's because of the church. It cut off the faucet. Scalia and those people can say they're for the death penalty, they can quote their interpretation of the Constitution, but they can't stand on their faith anymore. That's a very significant development.

**EIR:** That's very important, because Scalia had been at a meeting in Rome and said that what is right doesn't matter, all that matters is majority opinion. Even on things that I am against, he said, like abortion, if it's majority opinion, I have to go with majority opinion. A member of the audience jumped up, who was from Germany, and said that's the argu-

## Why the use of the death penalty should be ended

*Extracts from Sister Helen's letter to Pope John Paul II.*

Dear Holy Father,

... I have already accompanied three men to their deaths in Louisiana's electric chair and I have "seen with my eyes and touched with my hands" the suffering face of Christ in these "least of these" as they went to their deaths. I have seen the death penalty close up and have no doubt that it is the practice of torture. What all of the men I have accompanied have said when at last they died was: "I am so tired." Conscious human beings anticipate death and die a thousand times before they die, no matter what the "humane" method of death may be, even lethal injection, which is supposed to just "put you to sleep." . . .

The death penalty is very much a poor person's issue (99% of the 3,200 souls on death row in the United States are poor), and I have found that, as a general rule, those involved with justice for poor people readily oppose the death penalty, whereas those separated from poor people and their struggles readily support it. They are more prone to see poor people as the "enemy" and to be willing to inflict harsh punishments to "control" them. . . .

Your words on the death penalty in *Evangelium Vitae* have come as a fresh breeze. Your strong words on behalf of life, even of violent offenders, encourage church leaders to be more courageous in voicing gospel values in opposition to the death penalty, and hopefully these words will make their way into classrooms and pulpits. . . .

As Amnesty International has amply documented,

whenever governments around the world punish criminals by killing them, they claim to act out of "absolute necessity." By way of contrast, one of the first acts of the constitutional court of South Africa was unconditionally to forbid state executions. The leaders of South Africa understand all too well that, when governments are given the right to execute their citizens, invariably the deepest prejudices of the society exert full sway in the punishment of those considered the "dangerous criminal element." . . .

How can any government, vulnerable to undue influence of the rich and powerful and subject to every kind of prejudice, have the purity and integrity to select certain of its citizens for punishment by death? Even in a so-called developed country such as the United States, for example, we are discovering how much the status of the victim plays a part in the decision to seek death as a punishment.

The vast majority of people on death row in the United States—85%—are chosen for death because they killed white people; whereas, when people of color are killed (fully 50% of all homicides), not only is the death penalty seldom sought, but often there is not even vigorous prosecution of such cases. A society and its government would have to care equally about the life of all of its members to be entrusted with the death penalty, and we know that on this earth no society can make that claim. . . .

"I just pray that God holds up my legs," each of the condemned said to me as they were about to walk to their deaths, and from the depths of my soul, from Christ burning within me, I found myself saying to them: "Look at me. Look at my face. I will be the face of Christ for you." In such an instance, the gospel of Jesus is very distilled: life, not death; mercy and compassion, not vengeance. Surely, Holy Father, it is not the will of Christ for us ever to sanction governments to torture and kill in such a fashion even those guilty of terrible crimes.



ment that was used to justify Hitler. We've really made a point of going after Scalia on this. In fact, you can say, it was his vote that sent Joseph O'Dell to his execution.

**Sister Helen:** Oh, absolutely.

**EIR:** And that's why Mother Teresa had us deliver this tape to Scalia.<sup>1</sup> Then, it was a couple of months later that the change in the Catechism was made.

On another subject, the Texas bishops last week issued a statement, I'll quote to you from it: "As religious leaders, we are deeply concerned that the State of Texas is usurping the sovereign dominion of God over human life by employing capital punishment for heinous crimes." I believe this is the most forthright statement which the bishops have made on the issue.

**Sister Helen:** Could be. I'd have to look at their other words.

**EIR:** It was in response to the record number of executions in the state.

**Sister Helen:** Let me tell you where I think the ways need to be plowed. It is significant now that in the official teaching of the Church, people can't quote it. That's an important step. Now, this is what changes hearts on the death penalty. Because a change in Catechism won't change anything. What's going to change hearts is the preaching of the Gospel and coming to people about the death penalty.

Do you know about the conference that's going to happen, the 14th to 16th of November, the gathering of all religious leaders of the United States in Washington, D.C., envisioning a world without violence? It's to take the death penalty and to bring it to people in the pews.

What the bishops have not done, they've made statements, but they haven't taken any initiative, the priests haven't preached about this. So, they gathered together all the diocesan leaders yesterday in one of these meetings [on Long Island]. Priests were there, diocesan people for Justice and Peace, sisters, all kinds of folks. I was saying that for the Church, as we approach this, there are two arms to the cross. The death-row inmate and abolition of the death penalty; and the real need for the Church to also reach out to victims of violent crime.

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1. Sister Helen first met the Schiller Institute in July of this year, when the Institute was involved in opposing the pending execution of Joseph O'Dell. Mother Teresa, shortly before her death, had made a tape-recorded statement, appealing to Gov. George Allen of Virginia and Justice Scalia to spare the life of Joseph O'Dell, which she gave to Nina Ogden for delivery to Scalia and Allen. In the statement, Mother Teresa said, "Let us not take away his life. Let us bring hope into his life, and into all our lives. Jesus, who loves each one of us, tenderly, with mercy and compassion, works miracles of forgiveness. To you, dear Joseph, I say, trust in God's tender love for you, and accept whatever God gives, and give whatever God takes with a big smile." Following O'Dell's execution, the Schiller Institute organized a prayer vigil at Norfolk airport, as Sister Helen and Lori O'Dell boarded a plane for Italy, to accompany Joseph O'Dell's body to its final resting place in Palermo.

I gave them as a model what they do in the diocese of Lafayette, Louisiana. It's being copied by other dioceses. It's a simple way to begin. Once a year in Advent, the bishop in Lafayette says a Mass for all victims of violence. The community gathers around them, praying for healing. Then afterwards, there's a reception, and out of that support groups begin to be formed.

What if, in every diocese, that happened? And then, in every parish, once a year? The parish community could gather its people together, the victims of violence. Many, many people suffer violence. After this talk last night at Holy Cross Parish, on Long Island, people who come up to get their book signed, it's almost like confession; they tell me things about their life, and at least four people in that congregation had had somebody murdered. A lot of times it's domestic violence, ex-husbands.

So, what this conference is about, is to take the death penalty, take the statements, then move it, start moving it to the pews. Special attention needs to be given to priests first. They really need to be briefed, informed, so that they can be leaders in this whole thing. Because to preach from the pulpit in this death penalty issue, is a very scary thing. In the sense that people say, what about the murder victims? Then the collection goes down.

**EIR:** And the majority is for the death penalty.

**Sister Helen:** So, what this conference is coming out with, is that people will go out into the grass roots, and they will have as their goal to have 50 groups, and to use as the tools showing the movie first, *Dead Man Walking*, which can bring people into a visceral experience. Then, a reading of the book, and then guided discussion through it, with people coming out on the other end with one decision: "I am for the abolition of the death penalty"—at which time, they sign the petition for the moratorium of the death penalty worldwide; "I still need to think about this issue"; or, "I'm definitely for the death penalty." But, it brings people to decision; it brings them to commitment.

**EIR:** Did you see the book being used for that when you wrote it?

**Sister Helen:** I didn't think another book needed to be written! But a book is a cloister. It's a private place. You're not in debate. You don't have to defend your position. And you can go back and read page 48 three times if you want to, go at your own pace. It has a great capacity to change people, because they get information, and they identify with the people they're reading about. They're using their own imaginations. It's not like TV, which doesn't make you apply it. This involves you. People cry. People change. Hardly anybody has seen the movie or read the book and come out unscathed. So, that's what this conference is about. To unleash in the grass roots religious humanity.

# William Faulkner: the ‘Great American Novelist,’ with pure British aroma

by Stanley Ezrol

This fall, many media outlets commemorated the hundredth anniversary of the birth of Nobel Prize- and two-time Pulitzer Prize-winning novelist William Faulkner. Although not many people read Faulkner’s output, 25 Hollywood movies have been made, based on his novels, stories, or screenplays, and more has been written about him, and his writing, than about any English-language author other than William Shakespeare. He has been promoted globally as a representative of American culture by a CIA front organization, the Congress for Cultural Freedom<sup>1</sup>, and by the U.S. State Department. People who aren’t literary professionals, who’ve read his work, may be shocked by this. His novels, to the non-professional, seem, on the surface, to be the rambling record of the impressions—both sensual and cognitive—of a stumbling drunk. Take this example from his 1931 novel, *The Hamlet*. This is from Book I, titled, “Flem”:

“All right,” Ratliff said. “So they went up the road, leaving Miz Snopes and the widow wrestling at the cookstove and them two gals standing there now holding a wire rat-trap and a chamber pot, and went up to Major de Spain’s and walked up the private road where that pile of fresh horse manure was and the nigger Ab stepped in it on deliberate purpose. . . .”

Learning about the man who wrote these fantasias, strengthens the first impression. By all accounts, Faulkner was a drunken, philandering lout. In the last years of his life, he decided he was a horsey gentleman, and, on three occasions in his last three years, was seriously injured upon falling off his horse, while riding in fox hunts under the influence of bourbon. Earlier, he had sustained severe burns during a literary meeting at New York’s Algonquin Hotel, because he was so drunk, he didn’t realize he was leaning against a hot radiator.

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1. Allen Tate and Donald Davidson, *The Literary Correspondence of Donald Davidson and Allen Tate* (Athens: University of Georgia Press, 1974), pp. 363-364. Michael Warner, “Origins of the Congress of Cultural Freedom, 1949-50,” in *CIA: Studies in Intelligence*, Vol. 38, No. 5 (available from the CIA’s World Wide Web Page, [www.odci.gov](http://www.odci.gov)).

Professionals are, of course, aware of Faulkner’s degeneracy, but this doesn’t seem to cool their enthusiasm. After all, didn’t William James, the founder of Harvard’s Psychology Department, agree with German philosopher Friedrich Nietzsche, that drunken irrationalism is the source of all creativity? Doesn’t the fact that so many 19th- and 20th-century authors—Baudelaire, F. Scott Fitzgerald, Ernest Hemingway, Robert Penn Warren, Allen Tate, Jean Genet, Dylan Thomas, Gertrude Stein, Ezra Pound, Aldous Huxley, not to mention the beatnik and hippie crop—were drunks or drug fiends, prove the point?

In fact, great writers were not always drunks. William Shakespeare, Jonathan Swift, Friedrich Schiller, and James Fenimore Cooper, for instance, have no record of drunkenness. A case was made against Edgar Allan Poe on this issue, but has been proven false. Even if drunkenness were a requirement for great literary talent, why would the United States government officially parade such achievement around the world, as part of its Cold War against communism?

## Britain’s Ku Klux Klan revival

If we put aside, for the moment, the question of Faulkner’s literary talent, and investigate, instead, the development of his literary career and reputation, the mystery disappears immediately, and another one emerges. Faulkner was merely one of the more prominent lumps in the Nazi-Communist counterculture of the 1920s and ’30s, which included him and the other 20th-century drunks and dope fiends mentioned. His career was closely tied to a circle of Anglophile, pro-Ku Klux Klan, environmentalist “poets” known as the Fugitives, after their 1920s poetry magazine, or the Agrarians, after the political movement they launched in 1930 with the publication of their manifesto, *I’ll Take My Stand*, for a “Southern way of life against what may be called the American . . . way . . . Agrarian versus Industrial.”<sup>2</sup>

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2. John Crowe Ransom, et al., *I’ll Take My Stand* (Baton Rouge and London: Louisiana State University Press, 1983), p. xxxvii. See Stanley Ezrol, “Vanderbilt University and the Night Writers of the Ku Klux Klan,” *The New Federalist*, Oct. 7, 1996, p. 7, for more on the Agrarians. For details on Faulkner’s life, see Joseph Leo Blotner, *Faulkner: A Biography* (New York: Random House, 1974).



William Faulkner, whose career was closely tied to a circle of Anglophile, pro-Ku Klux Klan, environmentalist “poets” known as the Fugitives, and later as the Agrarians. This movement was created by the British Empire to destroy the United States as a nation-state republic.

Faulkner’s first publishing contract, with Horace Livright, was obtained through the intervention of another native of Oxford, Mississippi, Agrarian Stark Young. Young introduced Faulkner to bookseller Elizabeth Prall, sister of Young’s paramour, David, and later wife of Nietzschean author Sherwood Anderson. Anderson, a supporter of 1932 Communist Presidential candidate William Z. Foster, and Young, a pro-slavery, pro-Confederacy reactionary, who was given the equivalent of a knighthood by Benito Mussolini in 1931<sup>3</sup>, were close literary friends and associates. In later years, Faulkner’s editor at Random House was Albert Erskine, whose career had been launched by the Agrarians, when he served as the editorial assistant for two of the most prominent figures of the group: Robert Penn Warren and Cleanth Brooks, on their *Southern Review* magazine at Louisiana State University. Faulkner’s 1952 tour for the Congress of Cultural Freedom included Agrarian Allen Tate, and would have included Robert Penn Warren, had his employer, Yale University, permitted him to go. Brooks later became one of the leading cataloguers and promoters of Faulkner’s product.<sup>4</sup>

3. Stark Young, *A Life in the Arts, Letters 1900-1962* (Baton Rouge and London: Louisiana State University Press, 1975), pp. 352-360 on Italian Knighthood and 1931 “mission” as a paid agent of Mussolini’s government; p. 1,155 on launching Faulkner’s career; see index for Sherwood Anderson.

4. Mark Royden Winchell, *Cleanth Brooks and the Rise of Modern Criticism* (Charlottesville and London: University Press of Virginia, 1996), p. 310.

The Agrarians who promoted Faulkner were created, directed, and controlled by the British Empire, to undermine the Promethean tradition of the United States, as the nation founded to bring the blessings of liberty and of the fruits of creative discovery to the entire world, and replace it with a hodge-podge of irrational regional and ethnic movements. In this, the Agrarians were one phase of the history of British cultural warfare against the United States, which included the pre-Civil War Transcendentalists of Ralph Waldo Emerson, Emerson’s protégés, including William James and William Dean Howells, and their “star” author, Mark Twain.<sup>5</sup>

Of the handful at the core of the Fugitive/Agrarian group, John Crowe Ransom, William Yandell Elliott, Bill Frierson, Robert Penn Warren, and Cleanth Brooks were Rhodes Scholars; Andrew Nelson Lytle studied at Oxford; Stark Young was a lifelong intimate of top British cultural warrior Julian Huxley, and a leader of British spymaster H.G. Wells’s *New Republic* group; Allen Tate became an intimate of the gang of 20th-century American authors—including T.S. Eliot, Ezra Pound, Ernest Hemingway, F. Scott Fitzgerald, all patronized by the British literary establishment, and William James’s student, Gertrude Stein—who renounced America to live abroad, and, in the case of Ezra Pound, to work as an anti-American propagandist for Mussolini during the Second World War. William Yandell Elliott, Young, and Tate developed contacts for the Fugitives with the British literary establishment. Elliott, of course, went on to an illustrious career as head of Harvard University’s Government Department, became a member of Dwight Eisenhower’s National Security Council, and launched the foreign policy careers of Sir Henry Kissinger and McGeorge Bundy. Faulkner had his own Anglophile credentials. During the First World War, though an American citizen, he travelled to Canada and enlisted in the British Royal Air Force.

How did it happen that British favor was so concentrated upon this small circle of Nashville-based associates? It turns out that they were the second- and third-generation descendants of the circles who founded the Ku Klux Klan, to continue Britain’s “Civil War” against the United States through irregular means, after the military defeat of the Confederacy. Ransom was the greatnephew of James R. Crowe, a leader of Scottish Rite Freemasonry in Tennessee, and one of the inner circle of Masons, along with Sovereign Grand Commander Albert Pike and Nathan Bedford Forrest, who founded the Ku Klux Klan in 1867. Ransom’s mother, Ella, had fond memories of evenings spent by the fireside with the other Crowe women, sewing sheets together for Klan rallies. Stark Young’s father and Cleanth Brooks’

Brooks’s *William Faulkner: The Yoknapatawpha Country* literally sorted out and catalogued the contents of Faulkner’s vomit, which contained a chaotic mess of the “history” of said region.

5. Stephanie and Stanley Ezrol, “Was Mark Twain a Satanic Pedophile?” *The New Federalist*, Jan. 12, 1990.

## British mold infests U.S. official culture

One indication of how successfully the British have rotted American creative capacities over the last two generations, is the extent to which the Fugitives/Agrarians have been promoted as the official exemplars of “American” culture by the U.S. government:

- During the Second World War, Allen Tate was poetry consultant to the Library of Congress. From this position, he arranged Mellon family financing of the Bollingen Prize in Poetry, to be awarded by the library. He and the Agrarians successfully agitated to rescind the treason charges that had been brought against Mussolini propagandist Ezra Pound, and, rather, maintain him in a suite of rooms—which became an active literary salon and Ku Klux Klan organizing center—in the director’s mansion

of St. Elizabeth’s insane asylum. In 1949, Tate and Warren were amongst the Library of Congress panel that awarded the first Bollingen Prize to this traitor, Ezra Pound. In the 1950s, the same circle agitated to have Pound released from St. Elizabeth’s, so he could retire to his beloved Venice.

Later, John Crowe Ransom and Robert Penn Warren served in the same Library of Congress post. When Warren was given the position, it was embellished, for the first time, with the title, “Poet Laureate of the United States.”

- Tate, Faulkner, and others of their circle were repeatedly sent on international tours, either by State Department programs, or fronts like the Congress for Cultural Freedom.

- Tate was considered for an appointment as cultural attaché to Paris—presumably he qualified through his experience with Gertrude Stein’s dope and alcohol salon there in the 1920s and ’30s.

- Cleanth Brooks served a term as cultural attaché at the U.S. embassy in London in the 1960s.

grandfather fought in Forrest’s “Crittter Company,” during the Civil War. One of William Yandell Elliott’s forebears was an ostensibly anti-slavery Republican, who nonetheless belonged to the same Masonic Lodge in Murfreesboro, Tennessee as James D. Richardson, who, as a Congressman in 1898, caused Federal land in the nation’s capital to be set aside, for a monument to Klan founder Pike. Walter L. Fleming, the dean of Vanderbilt University from 1917 to 1930, to whom *I’ll Take My Stand* was dedicated, was the author of the 1905 classic, *The Ku Klux Klan: Its Origin, Growth, and Disbandment*, which, along with Thomas Dixon’s *The Klansmen* and the Hollywood movie *Birth of a Nation* based on it, promoted the re-founding and growth of the Klan in the 20th century. One of Fleming’s key sources was Ransom’s great-uncle, James R. Crowe. Young, Lytle, Frank Lawrence Owsley, and Ransom all claimed connections to the McGehee family—one of the wealthiest and largest slave-holding families in the South, which claimed descent from the British Stuart royalty. Robert Penn Warren’s father worked as a clerk for the McGehee retail chain in Kentucky.

### Cultural warfare against Platonism and the United States

To understand why this British cultural warfare unit would contract for Faulkner’s writing—a drunken man’s description of his impressions of his own vomit—it is sufficient to examine Agrarian leader John Crowe Ransom’s description of the purpose of literature and religion, both of which

he viewed as “myth making” to manipulate culture on behalf of his cause. In 1930, at the same time he was coordinating the release of *I’ll Take My Stand*, he published *God Without Thunder: An Unorthodox Defense of Orthodoxy*, which serves as a non-publicized guidebook for today’s “religious right.” The book is an attack on Platonic Christianity, which he rightly understood as the foundation of Western Civilization. In it he wrote, “Perhaps the most critical moment in our history . . . was . . . *the moment when the Roman Church sanctioned the doctrine of Filioque*. In that moment Occidentalism emerged as a definitive historical polity which was to glorify the rational principle and deny the irrational principle”<sup>6</sup> (emphasis in original). He explains that he understands the *Filioque*—the idea that the Holy Spirit proceeds from the Son, as well as from the Father—to be the Christian continuation of Plato’s “*Logos*,” the understanding that creativity is the dominant feature of the Universe, and is what man shares with God. Throughout, he refers to Platonic Ideas—concepts of things not perceived by the senses, such as scientific principles—as “fictions.” In *I’ll Take My Stand*, he makes it clear that the main political target of his ire is the United States, accusing it of “wag[ing] an unrelenting war on nature.”<sup>7</sup> The book is a call to turn all religions to fundamentalism in order to crush civilization. In a letter to his friend, the Agrarian Allen Tate, he was more blunt than in his published work:

6. John Crowe Ransom, *God Without Thunder* (Hamden, Conn: Archon Books, 1965, reproduction of Harcourt Brace 1930 edition), p. 305.

7. Ransom, *op. cit.*, p. 7.

The New Testament has been a failure and a backset as a religious myth . . . it's hurt us. . . . So many myth-systems . . . have contained myths . . . of Giants, or earth-born super-men (in Nietzsche's myth), who were not Gods but only demi-Gods, yet [thought] they were Gods. . . . Prometheus, for example. . . . Satan is the Hebrew Prometheus and so conceived is Milton's *Paradise Lost*. . . . He is Lucifer the Spirit of the Renaissance. . . . But then Jesus is Lucifer again. . . .<sup>8</sup>

In Ransom's "literary" criticism, he held the same view as in his religious appeal: Literature should remove "reason" from man, and return him to the state of "innocence"—pure sensuality, which he shares with animals. In *The World's Body*, he appealed to man to "recant" the belief in Platonic ideas. This is how he put it:

The aesthetic moment appears as a curious moment of suspension: between the Platonism in us, which is militant, always sciencing and devouring, and a starved

8. Thomas Daniel Young, *Gentleman in a Dustcoat: A Biography of John Crowe Ransom* (Baton Rouge: Louisiana State University Press, 1976), pp. 190-191.

inhibited aspiration toward innocence which, if it could only be free, would like to respect and know the object as it might of its own accord reveal itself.

*Science gratifies a rational practical impulse and exhibits the minimum of perception. Art gratifies a perceptual impulse and exhibits the minimum of reason.*<sup>9</sup>

Isn't this what Faulkner's fiction does? You may set out to read, to exercise the higher capabilities of your intellect, but, instead, you are immersed in Faulkner's puke. You "respect and know the object as it might of its own accord reveal itself." Just as Crowe Ransom specified, the mind is used against itself, to return itself to the level of a sensuous beast. This, of course, is exactly the state of mind that Britain requires of Americans: total absorption in the muck that surrounds them, including the muck produced in their own minds. The mystery that remains is: Why would any American find anything to like in this attack against the mission of the United States—the creative powers of themselves and their posterity?

9. *Ibid.*, pp. 175, 312.

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## Campaign finance reform debate scheduled

On Oct. 30, Senate Majority Leader Trent Lott (R-Miss.) announced an agreement with Senate Democrats in which the McCain-Feingold campaign finance reform bill will be brought up for debate again on March 6, 1998. Democrats, in turn, agreed to let the Senate proceed in regular order, ending the logjam that had held up several bills, including the Transportation reauthorization bill and the fast track trade legislation.

Meanwhile, House Democrats are also trying to force floor action on campaign finance reform. There are now 187 signatures, including six Republicans, on a discharge petition filed on Oct. 24 by Scott Baesler (D-Ky.). The petition would free up six bills for consideration that have been bottled up by the GOP. House Speaker Newt Gingrich (R-Ga.) indicated, on NBC's Meet the Press on Nov. 2, that there would probably be a vote in the House on campaign finance reform in March or April.

## Line-item vetoes overridden by Senate

On Oct. 30, the Senate voted 69-30 to override President Clinton's use of the line-item veto on 38 projects in the Military Construction Appropriations bill. The Line Item Veto Act requires that both Houses vote up disapproval bills that would go to the President, in this case presumably to be vetoed and then overridden in the regular way.

The disapproval bill was co-sponsored by Ted Stevens (R-Ak.) and Robert Byrd (R-W.V.), a staunch opponent of the line-item veto on Constitutional grounds. Stevens argued that Clinton's use of the line-item veto violated both the Line Item Veto Act and

the spirit of the Balanced Budget Act. He said that the projects Clinton vetoed did not meet the criteria for use of the line-item veto, that the projects were all supported by the Pentagon, and that construction could begin on all of them during fiscal year 1998.

Others who spoke in favor of the disapproval bill, including Dirk Kempthorne (R-Id.) and Pete Domenici (R-N.M.), defended specific projects cancelled in their states. Both Domenici and Kempthorne are supporters of the line-item veto.

Dale Bumpers (R-Ark.) got to the nub of the matter, saying, "A lot of people who got a lot of political benefit for their support of the line-item veto are now complaining." Those people aren't saying it was a mistake, but rather, "they say that the trouble is that the President has abused his authority." Bumpers said he "was not surprised" at their protests. "This is precisely what we told them they could expect if they passed the line-item veto. It is a bad idea and plainly unconstitutional in the way that it transfers the power of the purse [from Congress] to the President."

## Education bills get bogged down

On Oct. 31, the Senate fell four votes short of breaking a filibuster against a bill that would, in effect, create IRA-like education savings accounts. The bill, passed by the House on Oct. 23, is also facing a possible veto threat from the Clinton administration.

Paul Coverdell (R-Ga.), one of the bill's chief sponsors, claimed the accounts created by the bill would become "a tool that empowers parents to deal with particular or peculiar deficiencies of the child."

Opponents complained that sup-

porters were trying to ramrod the bill through with as little debate as possible. Carol Mosely-Braun (D-Ill.) pointed out that there haven't even been any committee hearings on the bill. "As far as I know," she said, "there is no precedent for bringing a House-passed tax bill to the Senate floor without any committee consideration whatsoever."

The House passed a procedural motion by a vote of 214-198 on the same day, to bring to the floor two more bills on education: One would establish a voucher system, and the other would expand the charter schools program. The GOP-controlled rule for debate on the voucher bill will not allow for any amendments, a provision the Democrats objected to strenuously.

## Harkin forces debate on Fed nominees

Tom Harkin (D-Iowa), perhaps the Senate's strongest critic of Federal Reserve Board Chairman Alan Greenspan, forced debate on two Fed nominations on Oct. 30. Harkin's purpose was not to contest the nominees (they were both approved by voice vote), but rather to expose the fact that "their economic philosophy and their positions on what the Fed ought to be doing are just too much in line with the present thinking at the Fed," a fact which is "going to cost us dearly in the years ahead."

Harkin repeated arguments he had made in June 1996, when he forced debate on the renomination of Greenspan as Fed chairman, especially his attack on non-accelerating inflationary rate of unemployment (NAIRU), a concept that argues that unemployment cannot go down below a certain percentage of the labor force without

triggering runaway inflation. Harkin called this an "arcane" notion that has resulted in "unduly high interest rates." He pointed out that only the top 20% of income earners benefit from high interest rates. "If you have money," he said, "you like high interest rates." But people in the low- to middle-income brackets suffer with higher rates, because costs of borrowing for a new car, a new home, or a college education have increased substantially under Greenspan's interest rate policy.

Harkin reported that on the day that the Dow Jones average lost 554 points, he was called by someone in the Clinton administration who complained that "the fact of my holding up these two nominees sent the wrong signals to the financial markets. I said what about the signals we are sending to working families? What about those people out there working hard with maybe two jobs, or maybe three jobs, with the husband and wife trying to make ends meet, trying to borrow money for a home or a car? We are not sending them any signals," except that they are going to pay more for credit.

## **T**hompson ends campaign finance hearings

In an implicit acknowledgment that the hearings into 1996 campaign financing have failed, Fred Thompson (R-Tenn.), the chairman of the Senate Governmental Affairs Committee, announced at a press conference on Oct. 31 that he is suspending his committee's public hearings, and admitted that he does not have the votes in the Senate to extend his probe beyond a Dec. 31 cutoff date. "We have recessed the hearings," he said. "We do not have the caliber of witnesses and information [which we would like].

... And I'm not going to have hearings just for the sake of having hearings."

Majority Leader Trent Lott (R-Miss.) and other GOP leaders have signalled their displeasure with the way the hearings have gone, which led Thompson to say: "I can count. The likelihood of getting 60 votes [to continue the investigation] is pretty remote." The Senate probe cost \$2.6 million, and the committee held 32 days of hearings.

Thompson justified his initial focus on alleged influence-buying by the Chinese government, even though his committee came up with little evidence to substantiate the charge. He read quotes from an Oct. 19 *Los Angeles Times* article, "Money Trail in Probe of China Funds Turns Cold," to explain how the committee was thwarted in its effort to prove that there was a Chinese government plot to influence the 1996 U.S. elections.

What Thompson danced around, is what most observers are saying about the hearings: that they backfired on the Republicans, because for every instance of alleged wrongdoing by Democrats, the Democrats on the committee were able to present evidence of the same activities having been conducted by Republicans.

## **D**'Amato targets Gazprom-Iran deals

Senate Banking Committee Chairman Al D'Amato (R-N.Y.), at a hearing on Oct. 30, demanded that the Clinton administration impose sanctions—under the Iran-Libya Sanctions Act passed in July 1996 shortly after TWA Flight 800 exploded off the coast of Long Island—against the Russian Gazprom natural gas company, the French Total oil company, and the Malaysian Petronas oil firm, because they signed a \$2 billion deal to develop the

South Pars oil field in Iran. D'Amato is targeting Export-Import Bank credits for Gazprom in particular.

In his opening statement, D'Amato claimed that if Gazprom receives ExIm Bank credits, "then we are contributing to a growing Iranian menace," because Iran's oil profits allegedly go to finance terrorism. Joining with D'Amato was Foreign Operations Appropriations Subcommittee Chairman Mitch McConnell (R-Ky.), whose subcommittee oversees ExIm Bank funding. McConnell said he viewed Russian-Iranian cooperation, in the oil business and on nuclear technology, as a threat to U.S. national security interests, and he is putting pressure the ExIm Bank to take these factors into consideration when considering which projects to support.

The witnesses from the Clinton administration, ExIm Bank President James Harmon, Director of the Treasury Department Office of Foreign Assets Control Richard Newcomb, and William Ramsay, Assistant Secretary of State for Energy Resources and Economic Sanctions, were noncommittal on what the oil deal means, but all assured the committee that they would adhere to the law after such a determination had been made. Harmon noted that the ExIm Bank cannot "take into consideration foreign policy goals of the government in making its decisions on what exports to support," because, by law, only the President and the secretary of state can make foreign policy decisions.

Harmon remained firm on that point under questioning from Sam Brownback (R-Kan.), an ally of D'Amato. Brownback said, "I hope the [ExIm Bank's] board [of directors] will review this as well, because it seems to me that on its face, as circumstances present this, that your own legal counsel would say this is an illegal transaction."

# National News

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## Soros legalized dope washes out in Washington

Washington State voters gave a resounding defeat to George Soros and his drug legalizing campaign on Nov. 4, voting down the medical marijuana initiative by a margin of 60-40%. Soros and his two partners who funded the Arizona and California initiatives last year, put more than \$1.5 million into Washington State's Initiative 685.

Although opponents had only \$100,000 to throw against Soros's billions, they mustered high-profile national, bipartisan opposition. A week before the election, on Oct. 28, Clinton drug policy adviser Gen. Barry McCaffrey (ret.) joined William Bennett, who had served in the drug policy post under George Bush, at a press conference denouncing the Soros operation. Polls at the time, showed the initiative with a 6% lead, as Soros and his friends flooded the airwaves with ads, depicting cancer patients as victims of drug laws.

McCaffrey said, "What we are looking at in this proposition is the quasi-legalization of Schedule I drugs—heroin, PCP, LSD, as well as marijuana—under the guise of medical compassion." Rep. Adam Smith (D-Wash.) said that the measure would "legalize drug abuse in our state." Republican Senator Slade Gorton attacked the out of state funding for the initiative, saying that "the state of Washington is being used as an experiment by millionaires and billionaires."

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## WWF flaunts blueprint to break up United States

Prince Philip's World Wide Fund for Nature (WWF) announced the release of its joint report on "North American Conservation Assessment," with the Environmental Protection Agency and NAFTA's Commission for Environmental Cooperation (CEC), at a Washington, D.C. press conference on Oct. 28. The report details carving up North America into 116 distinct "bio-regions," and is the basis for a \$10 million campaign being

launched to sequester five areas of the United States as "the most threatened eco-regions." The WWF press release boasts that the "new study divides U.S. and Canada into 116 regions cross state and national boundaries." The special \$10 million fund is aimed at the Florida Everglades, the Klamath Siskiyou forest of Oregon and Northern California, the Chihuahuan Desert covering parts of Texas, New Mexico, and Mexico, the Bering Sea, and Southeastern U.S. rivers and streams in Alabama, Georgia, and Tennessee.

Another report due around March 1998, will draw the WWF's new map for Mexico. A third volume, now being worked on, will be entirely devoted to North America's fresh water.

Very revealing were the remarks of Janine Ferreti of Canada, who is the director of the CEC, which was set up under the North American Free Trade Agreement. "CEC supported the work of the WWF and its [Mexican] partner Canabio, to do this assessment of terrestrial eco-regions of North America." Included in her vision is the establishment of a supranational "network . . . of protected areas which represent key eco-regions throughout North America," which would cross borders under the guise of needing "to protect the expanse of habitat required to support migratory species."

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## Unions protest hospital cuts in Philadelphia

Over 1,000 hospital workers organized by District Council 1199C of the American Federation of State, County and Municipal Employees demonstrated outside Philadelphia's Hahnemann Hospital on Oct. 28, to protest 1,200 layoffs announced by the hospital's new owner, the Pittsburgh-based conglomerate, Allegheny Health, Education and Research Foundation. Allegheny also shut down Mt. Sinai Hospital on Oct. 15, eliminating 500 jobs and 255 hospital beds there. Allegheny officials cited reductions in payments from health maintenance organizations and government care cutbacks as a major reason for its problems.

District 1199C President Henry Nicholas told protesters that greater Philadelphia

faces the likelihood of 40,000 more health-care layoffs, in the next few years, which he said would collapse the Philadelphia economy. He called on the state government to repeal Gov. Tom Ridge's Act 35, which cut over 200,000 people off from state medical assistance, and his "Health Choices" plan, which forces the remaining medical assistance recipients into HMOs.

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## Reviewers pan Gere's anti-China 'Red Corner'

While paying lip service to the anti-China "message" of Richard Gere's film "Red Corner," reviewers embarrassingly note that the film, which was timed to release as President Jiang Zemin arrived in the United States to meet with President Clinton, "does, in fact, indict a system of oppression that crushes the liberty and the spontaneity out of all it rules. Unfortunately, it isn't the Chinese political system, it's the American star system."

"The star is Richard Gere," said the Oct. 31 *Washington Post*. "Good intentions be damned. What fills the movie is the poison vapor of vanity." The review calls the movie "a trivialized melodrama which can never find room to accommodate both the heat of its anger toward China and the radiance of its star's self-regard." Moreover, the *Post* reveals, the early screenplay set the action in Russia—not China.

TV film critic Gene Siskel also gave "Red Corner" his "thumbs down," saying that the long, moralizing lectures that Gere's character delivers to the Chinese judge, would never be allowed in a U.S. courtroom, much less within the Hollywood's tinsel dictatorship.

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## Starr's new way to keep Susan McDougal in jail

Whitewater prosecutor Kenneth Starr has cooked up a new stratagem for keeping Susan McDougal in jail for contempt: On Oct. 31, Starr filed a motion seeking to extend the life of his Little Rock grand jury by an additional six months. The grand jury was



**NEW JERSEY** Gov. Christie Todd Whitman was blasted by her Democratic opponent on Oct. 29, for having gambled the \$2.8 billion state's pension funds in the stock market. "The governor has held the taxpayers of the state of New Jersey ransom to the market," said James McGreevey, who lost by a narrow margin on Nov. 4.

**THE FEDERAL JUDGE** presiding over Paula Jones's sexual harassment suit against President Clinton, issued a gag order on Oct. 31, preventing any public disclosure of proceedings in the case, as well as sealing all documents concerning pre-trial discovery. The order applies to Jones, Clinton, and state trooper Danny Ferguson, as well as their attorneys.

**MASSACHUSETTS'** House of Representatives on Nov. 5 defeated a bill to reintroduce the death penalty. The bill had earlier passed the House, but one legislator who had earlier voted for the bill, switched his vote, saying he couldn't live with the idea of killing an innocent person. The bill would have made Massachusetts, which last executed a man in 1947, the 39th state to have the death penalty. The bill was hyped by the parents of a 10-year-old boy, who was the victim of a rape-murder.

**AMERICAN JEWISH** organizations are heatedly debating cutting their contributions to Israel, after Prime Minister Benjamin Netanyahu launched an effort to make Israel's Orthodox Chief Rabbinate the sole interpreter of Jewish law in Israel. The Reform Movement of the U.S. met in Dallas (there are 1.5 million Reform Jews in this country) to discuss whether to end all fundraising for all Israeli causes. The issue could destroy what support Netanyahu has among U.S. Jewish organizations, facilitating his ouster.

**STROBE TALBOTT**, deputy secretary of state, left on Oct. 31 for a seven-nation tour of Asia. Between Nov. 2-13, he met with officials in New Zealand, Australia, Indonesia, Laos, China, Japan, and South Korea.

scheduled to expire on Nov. 7, and has already had one six-month extension beyond the normal 18 months.

The effect of extending the grand jury still further, would be to allow Starr to keep McDougal in jail another six months, in an effort to force her to testify. McDougal has said repeatedly that Starr wants her to lie to the grand jury, and that she refuses to cooperate with him in any way.

Starr's move is purely vindictive, since McDougal has already been convicted, but cannot serve her sentence until she is no longer being held for contempt. If Starr wanted further Whitewater indictments, he can always convene a new grand jury and have the old testimony read to it (most famously done in the LaRouche case in Boston in 1986). But disbanding the existing grand jury would mean that McDougal would have to be released, which is why Starr wants to keep it sitting as long as possible.

## Oregonians uphold Nazi euthanasia laws

On Nov. 4, Oregonians voted 60%-40% to retain the first law in the nation that makes the Nazi crime of euthanasia legal. Ballot Measure 51 called for repealing the 1994 voter referendum, which became the Oregon Death with Dignity Act, that allows doctors to prescribe lethal medications for terminally ill patients to allow them to commit suicide. A permanent injunction had stymied the law, but was lifted after the vote.

It is already reported that the Oregon health plan, which denies such basic items as hearing aids to the state's poor, and does not cover the medical needs of vulnerable, disabled patients, will cover so-called "assisted suicide" for them.

Although the suicide law specifically prohibits the use of lethal injections, it is now revealed that a new "interpretation" of the law may allow doctors to give "suicide drugs" through an existing intravenous line—the method used by unemployed pathologist Jack Kevorkian. There are suggestions that the law even may allow a lethal "inhalant"—again, a treatment favored by Kevorkian. Dr. Death's lawyer and accom-

plise, Geoffrey Fieger, rushed to Oregon on election day, to hold a press conference, where he demanded that patients should have the right to commit "suicide" at any point, rather than wait until they are declared to be "terminally ill," with only six months to live. (In fact, demonstrable pathology has never been a deterrent to Kevorkian's dispatching of some of his clients.)

The opposition to Measure 16 was extremely weak, rarely disputing euthanasia itself, much less the fact that the law allows physicians to do to patients, what the post-war Military Tribunal at Nuremberg declared to be a "crime against humanity," and for which it tried and hanged Nazi doctors. Only the LaRouche movement, in fact, has stressed how Americans are departing from this moral principle.

## Stink-tankers: 'U.S. should starve N. Koreans'

In an editorial page commentary for the Nov. 2 *Washington Post*, William Taylor, senior vice president for international security affairs at Georgetown University's Center for Strategic and International Studies, and Glen Baek, a CSIS researcher, propose that the United States refuse to ship food to North Korea—which is suffering a devastating famine after two years of flooding, and now drought—although they acknowledge that this will cause starvation. Taylor and Baek state, "The media have inundated the public . . . citing estimates that 5 million of North Korea's 24 million citizens are in danger of starvation."

What has been overlooked, the think-tankers say, is that in North Korea, there are "appalling human rights violations," and that "conventional 'negative' measures such as opposing loans from international financial institutions . . . are inapplicable." However, they say, "there is leverage in 'doing nothing' either to help or harm North Korea. For example, without further food aid, an unknown number of North Koreans would probably starve. But, with food aid, the dictatorship in Pyongyang survives longer."

Cutting off food, the authors say, is necessary "to promote human rights."

# Yes, let's outlaw George Soros

In an interview with the BBC on Nov. 1, megaspeculator George Soros was asked whether the world should be protected from people like himself. He replied that “the market,” while imperfect, in that it allows the wealth of entire nations to be wiped out overnight, is still essential, and so, therefore, is George Soros. “Outlawing me would do more damage than it would do good,” he leered.

Here is a man who is utterly without moral scruples, but who was praised, on ABC-TV’s “Nightline” on Nov. 5, as a “saint,” a “most generous philanthropist,” “the most important philanthropist since Andrew Carnegie.”

Here is a man who described himself, on that same “Nightline” broadcast, in the following revolting image: “Well, you might look at me as a kind of a gigantic digestive tract, taking money in one end and pushing it out the other.”

Here is a man who boasts that he got his start in “business” in Hungary, working for the Nazis to help them loot the assets of fellow Jews who were being sent to the gas ovens.

Here is a man who wiped out 30% of Malaysia’s national wealth, in exchange rate terms, in a matter of months, as Malaysia’s Prime Minister Dr. Mahathir Mohamad has charged.

And, what does Soros say about it? ABC’s Ted Koppel asked him, “If you could have profited by destroying Malaysia’s currency, would you have shrunk from that?”

Soros answered, “Not necessarily, because that would have been an unintended consequence of my action. And it’s not my job as a participant to calculate the consequences. This is what a market is. That’s the nature of a market. So I’m a participant in the market.”

“Apolitical, amoral?” asked Koppel.

“That’s exactly right,” Soros replied.

Soros is gaining increasing infamy—thanks, in large part, to the efforts of Lyndon LaRouche and *EIR* to expose his activities and British sponsorship. Few

tears were shed around the world, when Soros lost \$2 billion on Black Monday, Oct. 27, as 10% of the funds managed by his Quantum Fund investment group were wiped out, and five other hedge funds controlled by him lost a total of \$1 billion. In one day, the Soros funds lost almost half of the money they had made so far this year, according to one newspaper report.

Soros came under attack from an unexpected quarter, when Simone Weil, an Auschwitz survivor and former French government official, who was visiting in Argentina on Oct. 31, accused him of being responsible for the current financial earthquake, according to the newspaper *Ambito Financiero* on Nov. 3. Will she, like Malaysia’s Mahathir, be accused of being “anti-Semitic”? The president of Soros’s operations in Argentina felt compelled to retort that Weil’s statement “doesn’t correspond totally with reality,” and that his boss was “a man dedicated to philanthropic works.”

Yes, Soros is under attack, and is vulnerable. But from the standpoint of the British oligarchy that controls him, he is expendable. He is being used, as LaRouche has said, as a gravedigger, a guided missile, aimed against various parts of the world. His job is to wipe out sovereign nation-states, and to neutralize any potential opponents of Britain’s new empire. Once he has fulfilled his mission, the British will be happy to get rid of him.

Therefore, what must be done is to destroy not only Soros’s power, but also that of his backers. That means, supporting the current efforts of Malaysia and the Group of 15 to defend their nations and their currencies against speculative assault. It means adopting LaRouche’s program for saving the productive economy, while letting the fictitious assets of derivatives, stocks, and inflated real estate values go through the floor. It means convening a New Bretton Woods Conference, to reorganize the world financial and monetary system so as to promote high-technology development and infrastructure.

And, yes, it means outlawing George Soros.

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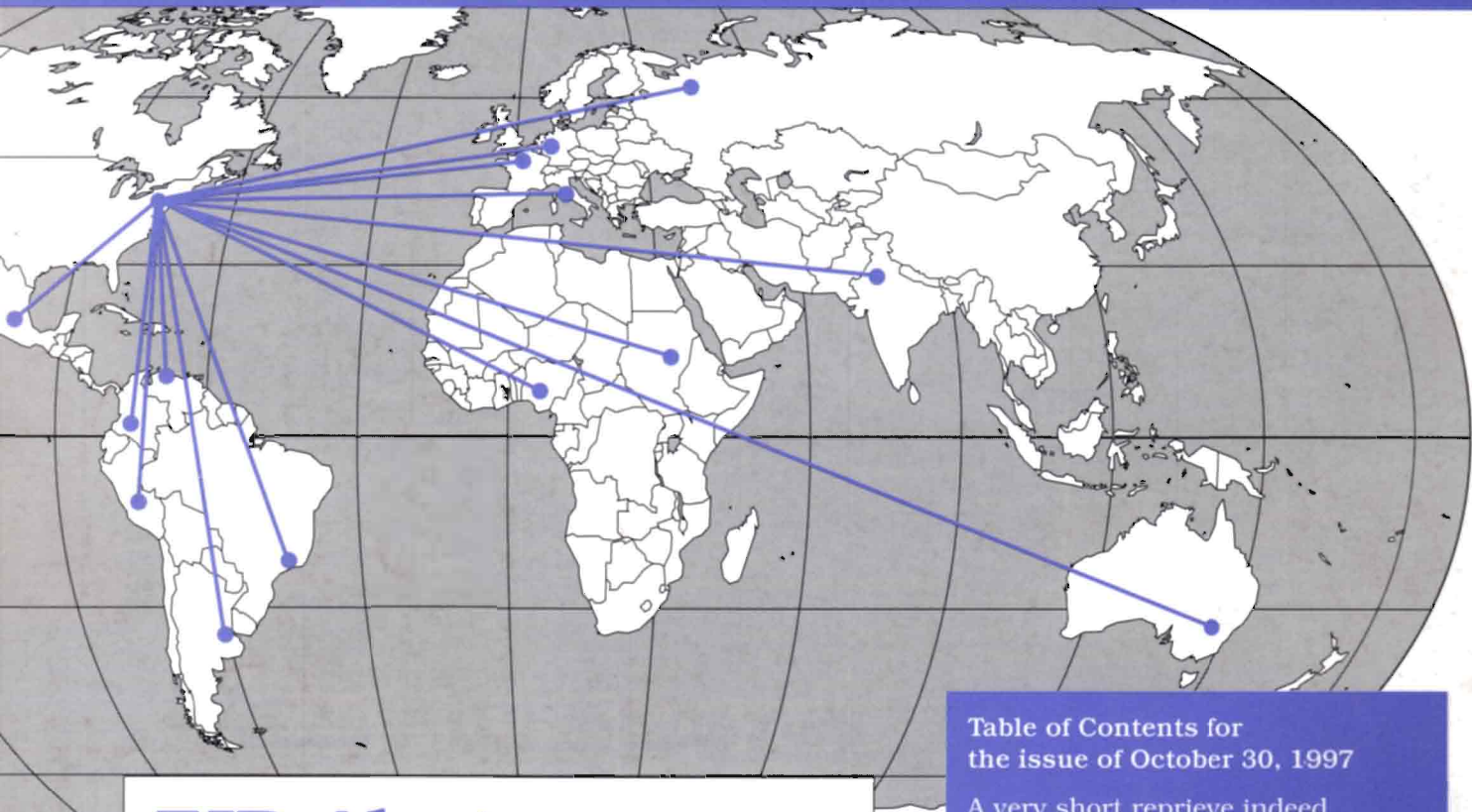
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