

American populism preys on desperate farmers

American populism is spreading with particular virulence among enraged American farmers, preying on the belief that fate (often mislabeled "God") will take care of everything, and that local actions, not organizing to change national policy, are what is needed to defeat their political oppressors. Contrary to a well-cultivated mythology, it is not a grass-roots phenomenon, but is remote-controlled by social engineers trained in British psychological warfare methods of manipulation.

Recently, 150 citizens of North Dakota were interviewed by teams from the Stanford Research Institute, the California-based arm of Anglo-American efforts to propagate a New Age "let it be" paradigm shift. The result was a profile of the American farmer, showing that farmers believe the economy is in crisis, but that solutions are beyond their control. The Stanford brainwashers then set about developing strategies to make farmers believe that something was being done for them at the local level, and prepare them to be led like lambs to the slaughter.

One leading carrier of the populist virus is traveling con artist Roy Schwasinger, who duped Jerry and Betty Herdon, William Bivens, and at least seven other Texas farmers into filing do-it-yourself lawsuits and liens against assorted bankers, lawyers, Farm Credit System officials, and judges. As a result of falling for Schwasinger's populist pitch, on July 28, all 10 farmers and Schwasinger himself were indicted on 13 counts of obstruction of justice by an Amarillo, Texas grand jury. If convicted, they face up to 10 years in prison.

The middle-aged, portly, crew-cut Schwasinger sings

his siren song to those who rightly believe that the United States should return to constitutional government, but who ignorantly swallow the line that this means a return to pre-Revolutionary America. According to the bill of goods sold by the populist slicksters, the farmer was a free man back in the days when he didn't have government to "oppress" him. (The illogic of a return to constitutional rule modeled on the state of affairs before the Constitution does not faze the populists, nor, sadly, their victims.)

A variant of this line is that federal entities such as the Farm Credit System have no legal authority to operate in individual states, and that instead of being citizens of the United States, we are citizens of the "republic" of Nebraska or Iowa. This dovetails, not accidentally, with the arguments of the Confederate rebellion during 1861-65, when the British oligarchy ran its third war against the United States through the breakaway slaveholders, many of whom believed they were defending "states' rights."

Step right up with your \$300

In the 1992 presidential campaign, Schwasinger was boosted by a strange network known as Cosmos, which offered weekly conference calls spewing wildly improbable political scenarios. Since then, Schwasinger and his associates have been meeting with hundreds of farmers throughout the Midwest. They promote participation for \$300 per person in a class-action lawsuit, which has been filed in Colorado against the Farm Credit System and various other entities. For the \$300, farmers get to add their name to the suit. Schwasinger lies that the government has already made a decision to compensate the victims of farm foreclosures.

The lawsuit is an appeal of a bankruptcy dismissal by a farmer named William Baskerville, to which Schwasinger has added numerous other plaintiffs and defendants. The lawsuit was dismissed in June, however, and the judge

this would be better for his health. Dark-red and full of rage, he explodes: "Either I get something to eat in a proper way, or I'll throw away all governorship. Because a responsible position that does not get enough to eat properly is not worth a damn."

This story, which ends with both men becoming self-conscious, is an illustration of what it means to be self-governing: namely, what it means to have reason govern your greed and fantasies, and to become self-conscious.

Gottfried Wilhelm Leibniz

But there is another dimension given by G.W. Leibniz to the debate about justice. In commenting on the Thrasymachos argument, which we went through earlier, Leibniz

said in his essay "On Justice": If Thrasymachos' thesis were true, that power and not natural law determines what is just, then all powers would be just and all court sentences would be just. This thesis of Thrasymachos is like the one of Hobbes who created *Leviathan*. It conceives a God Who is almighty, without wisdom and love. But there can be no justice, neither in man nor in God, if power is not based on wisdom and goodness.

Justice in Leibniz's sense derives from a God, Who in His infinite goodness, love, and wisdom created out of all infinitely possible worlds, "the best of all possible worlds." Yet, in this best of all possible worlds, there is evil. But Leibniz shows: "God is not the origin of evil, but He allowed evil as the potential to contradict the best of all worlds, as the

has given leave for any of the defendants to sue for costs incurred in removing their names from the case. Nevertheless, Schwasinger continues to make extravagant claims about the power of the suit.

Schwasinger's tactics are not new. Rick Elliot and other advocates of *pro se* legal defenses against unjust foreclosures have sold these tactics to farmers since the farm crisis began in the early 1980s. Why should farmers believe they can succeed on the same track where so many before have failed? Schwasinger tells farmers, whose appeals have been exhausted and who are desperately trying to save their farms, that he has secret information that these claims will be successful, because he is supported by the Joint Chiefs of Staff and other powerful people behind the scenes.

Schwasinger keeps up interest in his actions by spreading lurid rumors through the "patriots" network. One week, the rumor was that Federal Reserve Board chairman Alan Greenspan was dead. Another week, Schwasinger lied that the city of Ft. Collins, Colorado, the location of his office, was under martial law.

Another rumor spread by the network is that a bank holiday will be declared on Dec. 2. At a meeting in Limon, Colorado on June 22, one Joe Mentlick from Colby, Kansas, speaking on behalf of Schwasinger, said, "The government body is going to [appoint] two receivers. They are set up to process 100,000 claims per day. Fourteen hundred people have been trained. You must sign an affidavit. Money [your compensation] will be available July 1." Hundreds of people have shown up at meetings across Iowa, Nebraska, Minnesota, South Dakota, Colorado, and Texas to hear Schwasinger's promises and to hear his rendition of American history: "The United States went bankrupt in 1933. We have two governments — the constitutional government of the 50 sovereign states, and the Legislative Democracy. The Trilateral Commission con-

trols all the banks. The World Bank, International Monetary Fund, Federal Reserve, [and other] banks are all fraudulent."

Schwasinger tells people to fire their lawyers and file their own claims in court, that the proceedings which have been brought against them by their creditors are fraudulent. He is under investigation in Minnesota and Iowa, and has been arrested in Colorado for advising farmers to file liens against the judges, lawyers, and farm credit officials who have victimized them. Such liens are illegal in many states, because they destroy the credit of the affected party. This tactic led to the indictments of farmers in Texas.

Seeking revenge, not justice

Schwasinger's confidence game appeals to a state of mind which seeks revenge rather than justice, and leads the afflicted individual to "withdraw from the system." (It is worth noting with regard to this anti-Christian ideology, although space does not permit developing the point here, that Schwasinger adheres to the beliefs of the British Israelite cult, and has stated during meetings, "I am the heir to the blood of the Jerusalem priesthood.") Ultimately, the outcome is vigilantism. One famous case is that of family farmer Arthur Kirk of Nebraska, who was assassinated in 1983 by a state police SWAT team because he was accused of vigilantism after he had been induced to file false liens against local bankers and politicians.

But the real tragedy is even greater. While Schwasinger and his friends say they are not political, their efforts to lure farmers into suicidal populist actions drain energy away from effective political action, such as the movement to regain sovereign control over all national economic policy and turn the depression around, exemplified by Lyndon LaRouche and the publications associated with him. — *Suzanne Rose*

potential to violate the laws of creation." This seems to pose a fundamental paradox. What is the source of evil, then? Well, Leibniz says that we must think the way Augustine does: The source of evil, if we define it as metaphysical, moral, and physical evil, is 1) determined by the inherent boundedness, the finite nature of man; and 2) it is man's free will according to which he decides whether to commit good or evil. Furthermore, man should not project onto God an anthropomorphic image, which conceives God from the standpoint of man, and, since man never will be able to fully understand the totality of the universe and God's will, this best of all possible worlds is created in such a way that, even if evil does occur, it will lead to a greater Good.

This idea is picked up by Schiller, who demonstrated in

his tragedies that only when confronted with tragedies, with destiny — death, destruction, war, treason, cowardice, with evil which threatens the very essence of man — can he look for resources inside of himself and create a strength which makes him intervene positively into the course of history. How is evil, backwardness, stupidity turned into Good? By *bona opera* (good works) Leibniz says. It means building up a true science of Christian economy.

Economics, i.e., *bona opera*, Leibniz says in his paper, must start from the metaphysical principle that it is God "Who creates man for no other reason but that he should serve as His mirror, in which His infinite harmony would be infinitely multiplied. Where God concentrates His infinite beauty in a small point in our souls." Without passion, with-