

## **EIR**Feature

# Foreign policy to defeat the British Empire

by Lyndon H. LaRouche

*Lyndon LaRouche, a candidate for the Democratic Presidential nomination, gave the following campaign address on the essence of U.S. foreign policy, to a Los Angeles audience on March 16. The California primary was held on March 26.*

Tonight, what I'm going to do, is to do what I usually do—is cause trouble. We're trying to do it on a national scale.

As you know, I've been travelling up and down the country, parts of it, at least, making trouble. And, I've dealt with three particular themes, which I intended to deal with as national prime-time television broadcasts, knowing that we would have an initial opportunity for three prime time network broadcasts. And, I've decided to devote one theme to each of these. And, since these were the right themes, I've been using those as the topics of events which I've had in various parts of the country.

So, tonight, I shall turn to the same theme which I addressed in Chicago—different than I did in Chicago, because you always vary, don't you?—but the same essential content. That is: U.S. foreign policy, presented as it *should* have been presented. But, you never heard it this way before: from the standpoint of a crisis.

Now, the first thing we have to address, in dealing with the American people, which is what we're dealing with in an election campaign, [is that] we're not dealing with the politicians; we're dealing with the population. We're not dealing with the politicians; we're dealing with the *American people*.

That's what the problem is, you see. Everybody gets things backwards. They think it's the people who have to deal with the politicians. No; the politicians have to deal with the people. Some fail; most of them do: because they don't change the people.

But, what are the American people? We represent, as adults, today, three principal generations.

First, there are those of my generation, which is essentially the generation of



*Lyndon LaRouche, campaigning in California on March 17, receives a warm welcome at the Los Angeles First Presbyterian Church, including the performance in Korean of Beethoven's "Ode to Joy," by full chorus and orchestra.*

World War II veterans and their families. Some a tad older than I am; but that's us. We lived through the experience of the 1920s. We compare that, in our recollections today, with our experience of the United States of the 1930s, of the Great Depression. We experienced the mobilization for World War II. We saw this national economy transformed from a depressed junkheap, within about three years' time, into the greatest industrial power the world had ever seen, under conditions in which we had up to 17 million people in uniform, in military services.

We saw the postwar period, which was a let-down. We also experienced a revival—a brief revival of our optimism—during the Kennedy administration, which was a return, for many of us, to the quality of leadership that we remembered from Franklin Delano Roosevelt, in the period between 1936 and 1945. About the beginning of 1945.

Then, in the middle of the sixties, there was a change. The change was symbolized, beginning 1962, by the Cuban Missile Crisis, a great psychological shock which all of us of our generation *recall clearly* as a change. The assassination of a President, John F. Kennedy, and the *cover-up* of that assassination, as so perceived by a majority of American citizens at that time. We lived through the assassination of Malcolm X, and the more profound impact, in March of 1968 [April 4, 1968—ed.], of the assassination of Martin Luther King. In June, less than three months—or, approximately three months after the assassination of Martin, the assassination here in Los Angeles, of Bobby Kennedy. All of these

cases: cover-ups.

We were demoralized, in large degree. I wasn't particularly demoralized, because it made me angry.

But then comes along another generation, the generation of the *children* of our generation of World War II veterans. These were children who largely graduated from secondary school to university, somewhere between '64 and 1970. These are the "baby-boomers."

Then, there's a third generation, the children of the baby-boomers, most of whom were born after 1966: Generation X. These are the three adult generations in the United States today. These are the people who vote. The power in our country has generally passed from people of our generation—my generation—into the hands of the baby-boomer generation, as epitomized by the incumbent President, President Clinton.

We can see, those of us of my generation, see a very significant difference in world-outlook between our outlook, and that of President Clinton's generation. And, those of us who are wise, do not criticize Clinton for what *he* does as Clinton, but criticize him, as we do Al Gore and others, as being of the wrong generation, our children's generation.

And, when we see somebody in Generation X showing up for hockey practice wearing skis, and insisting the other children are unfair, we recognize that that, too, is a problem. We have people who believe that everyone has a right to their own opinion, especially if they don't know what they're talking about. That's modern education, isn't it, right?

So, that's the general problem we have to deal with.

Now, we have another problem to deal with, which also can only be addressed when we think in terms of these three generations of today's adults. And that is, that we face the most fearful global, as well as national, crisis in the Twentieth Century.

Now, the reaction of people generally, when faced with a crisis, is *to run*; to hide; or to exercise the privilege of psychological denial. To say, "No, it can't be true. That could never happen. They won't let it happen," etc., etc. Therefore, unless people have optimism, they are not capable generally of facing difficult problems. They will have a mid-life crisis instead.

A mid-life crisis is a man who's getting weak in the legs, and can't chase girls any more. That's his crisis. We never had one in my generation. The baby-boomer generation invented this thing, the mid-life crisis. Or their psychiatrists invented it.

Therefore, we of my generation have a twofold responsibility here.

First of all, we can supply the optimism, which will give the other generations the courage to face the problem before us. Remember the words of Franklin Roosevelt, in reference to the last crisis: "We have nothing to fear so much as fear itself." If a commander of military forces cannot overcome the *fear* in his own troops, he'll probably fail. If the leaders of a nation cannot overcome the *fears* in their own population—not to eliminate them. You cannot eliminate fear, and

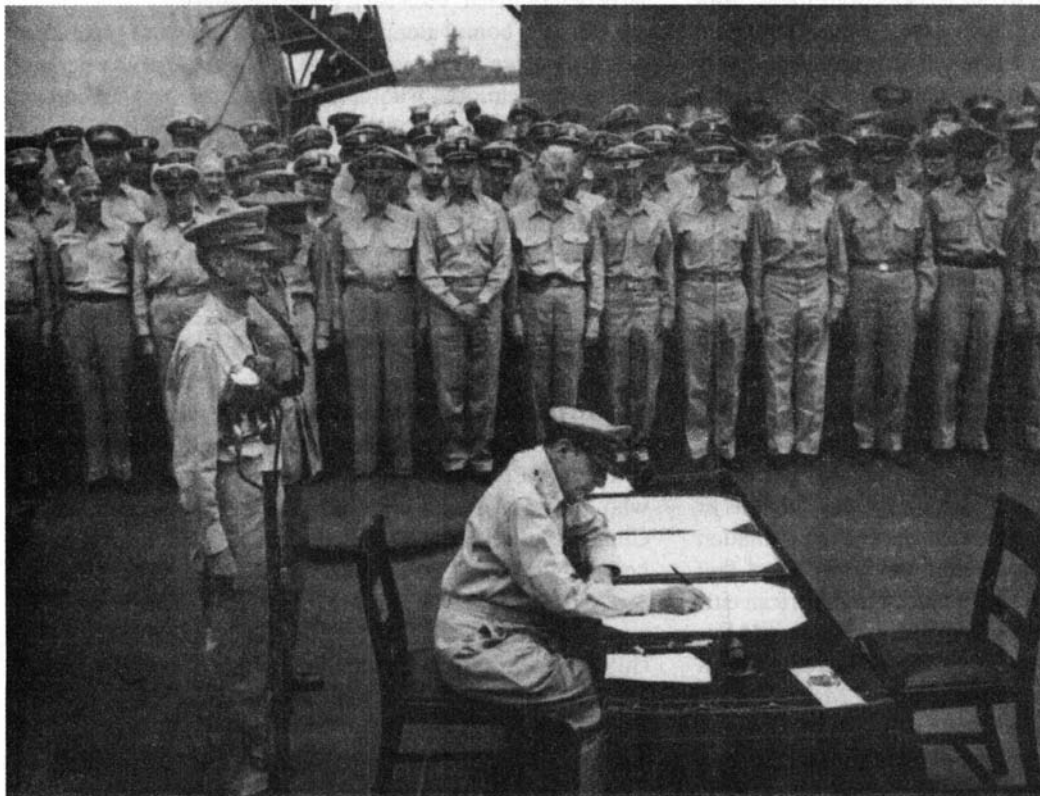
you shouldn't eliminate fear when it's justified; but, you, rather, mobilize people to deal with fear realistically. Not to let it control them; but to use fear like pain, as a symptom that something is wrong. So, fear is useful if it tells you that something is wrong, and you'd better fix it. It's bad when it deprives you of the capacity for action. And, *the best way to avoid fear, is to act*. You don't have to run from it then. You move against it. Move against that which frightens you, and it doesn't frighten you much any more.

So therefore, optimism is necessary. Because you can't have *false* optimism (you can't have wishful thinking; that won't solve anything), you must have *well-founded optimism*. It must be truthful.

### Lessons from the Roosevelt era

Now, you say, "Where in the United States can we find people who can tell other people, not to be afraid, in the sense that Roosevelt said (President Roosevelt), 'we have nothing so much to fear, as fear itself'?"

Well, that's *my* generation. *We* have that knowledge. We went through an ugly depression. We went through a war. We transformed an economic junkheap over the period from 1939-40 into 1943, into the greatest industrial power machine on this planet. We were broken down. We had lost skills. We were poor. Many of us were crippled. You should have seen what I saw when I was in the training cadre down in Texas, with the recruits coming into these platoons that I was sup-



*Supreme Allied Commander Gen. Douglas MacArthur signs the document of Japan's surrender, Sept. 2, 1945. "People of President Clinton's generation," says LaRouche, "do not understand the experience of the United States in this century. Because, they did not live through, as children and adults, the 1920s, 1930s, 1940s, and 1950s. We understand, if we reflect upon our experience. We have reason for optimism."*

posed to be involved in training. From all parts of the country: We had people who were largely broken people, broken by the depression and by other conditions that existed in the country. And, whether in military service or in the economy, *this half-broken people got up off the ground, under leadership, and built a mighty nation* which had the power to shape, or to misshape the postwar world.

And, the ingredient was—what? Leadership, and understanding ourselves and our tradition.

So, people who came into adulthood from about 1966 on, don't understand this. They didn't have this experience. Maybe a few here and there can, but you know, talking about the generation at large, *they don't understand it. People of President Clinton's generation do not understand the experience of the United States in this century.* Because, they did not live through, as children and adults, the 1920s, 1930s, 1940s, and 1950s. *We understand, if we reflect upon our experience. We have reason for optimism.*

We have, also, a *negative* reason for optimism. When I was serving overseas, I saw what the British do to people in colonies. It's even worse than what we do to African-Americans in the United States. And, we *hated* it; I hated it. And, I perceived what I knew then, but I didn't know the President was saying the same thing, or thinking the same thing.

As we were coming to the end of a war, we had to be sure that we didn't have another problem of the same type in the future. We couldn't just walk away from winning a war, and

forget the world. We could be hit again. We had to think about the world; and, as long as the kind of conditions existed in the world, which the British Empire imposed upon Indians and others, the world wasn't safe. It could explode again.

Now, most of the people with whom I served overseas in that area, had a similar opinion—until *after* they got back, out of uniform. I didn't know the President had that opinion; he did. The President told Winston Churchill repeatedly: "The United States is not going to fight another war to save the British Empire. British Eighteenth-Century economic methods are gone, you're going to move out of the way, and the people of the so-called colonial countries are going to have the right to make use of *American* economic methods, as opposed to British economic methods."

Two things happened. First of all, Roosevelt died, and that worried me; because, I had a perception of Truman as a little man who couldn't handle the job; and he would be a plaything of other people. And he was. Harry Truman was a plaything of Winston Churchill and his friends, through his controllers, which was largely Harriman.

Harry Truman imposed upon the United States a return to an approximation of the 1930s depression, totally unnecessarily, under British guidance and orders. Harry Truman did *not* free the colonies of Britain, France, and the Netherlands. They were turned back to their colonial masters. We did *nothing* to help the developing countries, generally.

Roosevelt's program for South and Central America was



Victory celebrations in Norfolk, Virginia.. "We had people who were largely broken people, broken by the depression and by other conditions that existed in the country. And, whether in military service or in the economy, *this half-broken people got up off the ground, under leadership, and built a mighty nation* which had the power to shape, or to misshape the postwar world."



An early 1970s demonstration against the Vietnam War, by the Youth Against War and Fascism, one of the many radical, anti-war sectlets created for the baby-boomers, by think-tanks such as McGeorge Bundy's Ford Foundation.

abrogated. We went back to being a partner and a patsy of the British Empire. Americans returning, who had no competent national leadership, as they'd had under Roosevelt, who had not shown cowardice in warfare, showed cowardice in face of the threat of a new depression. And, the people with whom I'd served overseas, during the war, when I returned: "Don't say anything or associate with anyone who will get you into trouble, or jeopardize your economic security."

So, my generation, in large part, trained their children to cowardice. And typical was the capitulation to a phenomenon which became known as McCarthyism. We trained our children not to stand up and say what they believed. We taught them to lie.

Now, Americans have lied for a long time, you know. You learned that as a child. I learned it when I was five years old: that your parents lied most of the time. Your siblings, and your friends at school lied most of the time.

You don't believe it? Remember what happened? You're talking about things in the family. Then, company comes. Everybody lies.

So we extended the principle of lying—called "company manners"—into our general life. We internalized it. We became cowards, and we trained our children to be cowards.

### The 'baby boomer's' era

Then, our children were hit, as the baby-boomer generation, with what we faced in the middle of the 1960s: the missile crisis. Just think of the *terror*, those moments of that week or so of terror, of sheer terror that infested every household in America. "*It might actually happen!* The missiles are ready!

They're about to be launched, the fingers are on the proverbial button."

The night that President Kennedy made the speech—remember the speech? Some of you who are old enough to remember that speech that Kennedy made, the Cuban Missile Crisis speech? Remember the meltdown that occurred as the Soviet vessels were steaming toward Cuba? Remember the photographs, or the camera shots of the vessels turning around and going back from Cuba? Remember that week?

Then remember, approximately a year later—just over a year later, the President was shot. There was a cover-up. And most Americans *understood* it was a cover-up. They believe it to this day; and they're right.

Then, other things happened. Kennedy had promised that we were not going to become engaged in a colonial war in Southeast Asia, and gave an order to that effect with a Presidential Directive. Robert "Very Strange" McNamara—his middle name is "Strange," by the way; sometimes nature works in mysterious ways, to tell us something—stood up, and announced that U.S. troops would be withdrawn from the Indochina Theater by the middle of the decade.

Then, Kennedy's shot. What happened? Well, within a year, we all understood clearly, that the McGeorge Bundy who had set the actual cover-up of the Kennedy assassination into motion from inside the White House, that Bundy had induced Johnson to reverse the Kennedy decision, and to put his full force into the war in Indochina; which wasn't really a war, it was a bloody, diplomatic game. That happened to us. It happened to our children.

Then, our baby-boomer children were told they were go-



ing to be drafted to go into this war. And they got nightly showings on the television screen of the gory horror show of people being blown to pieces, in Indochina.

They said, "I'm next."

Then, McGeorge Bundy, having succeeded in getting Johnson into the war, left the service of the government, and went over to head the Ford Foundation, from which, to my personal knowledge, he funded the organization of the anti-war movement.

That happened to the baby-boomer generation. LSD was planted, 10 million doses, here on university campuses in California and elsewhere, by David Rockefeller's friends, working together with organized crime and the Mellon family. And, our leading figures, the most influential people in the teaching of sociology in our American universities, and anthropology, were behind that operation, the planning of it and directing of it. And, so forth and so on.

Then, Martin Luther King was shot; and that was covered up. And Bobby Kennedy was shot; and that was covered up. *And I was there; some of you were there. I saw what happened to the minds of my generation's children, in the middle of the 1960s.*

Our educational system began to be destroyed, everything began to be destroyed, as we went from a nation whose success had been based on that of modern European civilization, of universal education, designed not to produce qualified technocrats who work, but citizens; people who knew history. People who, as citizens, could judge the processes of government, who could vote intelligently, who could participate intelligently in political processes. They took that away: What do you get; do you get history in schools today? *No.* You get "Current Events" and Ritalin. That was destroyed.

No longer were we a nation committed to investing in improvement of the conditions of life through scientific and technological progress. We went into a post-industrial, utopian ideology. You couldn't get much money, but you could get sex free on any sidewalk—the rock-drug-sex counterculture. If you don't enjoy it, take a little dope, and you will.

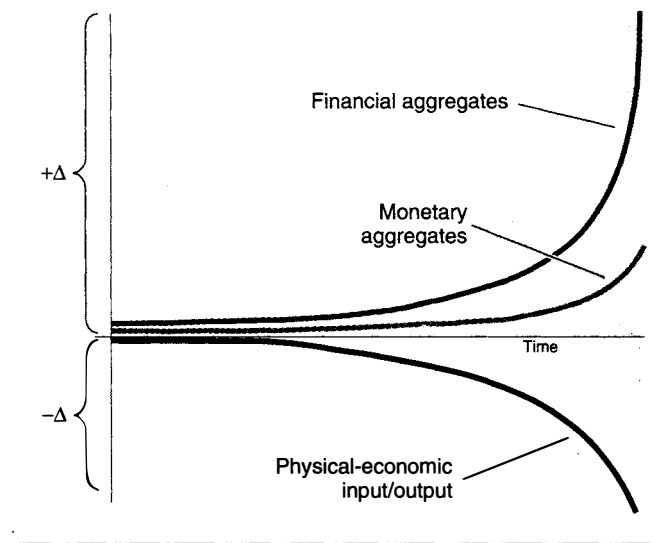
Then, in the beginning of the 1970s, we destroyed the monetary system on which stability in world trade depended. So we've gone down, down, and down. Now, 30 years, approximately, after 1966, we now face the worst crisis globally, as well as in the United States, of the Twentieth Century. It is not something that is "about to happen"; it is something that is *already happening*.

For example, take the Triple-Curve function [Figure 1], as I've described it. Three considerations to bear in mind, about the nature of the general monetary and economic situation, in the world today. Start with the United States. Let's look at the physical side of the economy first.

Now, between 1956 and 1966, ten years for which we have good data (because data collection was improved in that period): Of the total foreign-exchange turnover each year in the United States, approximately 75%, more or less consis-

FIGURE 1

### A typical collapse function



tently, from year to year, was involved in merchandise trade. That is, imports and exports of merchandise.

After the change in policy of the middle of the 1960s, by 1976, that percentile had fallen to 23%. This meant that the emission of money, the circulation of money in the economy, was being *disconnected* from the process of investment in production and trade. We saw it happen.

By 1982, after Carter and Volcker, that percentile had dropped to 5%: From 75%, to 5%, in 16 years. By 1992, it had fallen to 2% ; today, it's approximately *one-half of 1%*.

Now, that's foreign exchange.

Look, then, at domestic figures. You get similar results. Different figures, but similar results. At the end of the war, 65% of the labor force in the United States, was employed in producing useful physical goods. Today, it's about 20%. You're paying for the difference—it's called inflation, physical inflation.

If we look at the market basket of consumption—take consumption in several categories.

Take consumption as economic infrastructure, transportation. Transportation means the *efficient and economical movement of freight, in terms of ton-miles*. What happened to our rail system? The lowest non-water-borne method of mass transportation and the most efficient, if properly maintained, for long distances. What happened to it? Trains are crashing because they're being looted, by the Frank Lorenzos of the railroad business. The safety provisions are being destroyed.

What happened to our inland waterway system? The cheapest and most efficient way of moving low-cost bulk freight in the internal economy? What about your water supplies? What about the sewage systems? What about the water security of the state of California and the adjoining states?

That's part of your market basket.

What about power? How much power have you got? How many blackouts do you get in the summertime? How many brownouts? What would happen if you tried to put more industries in, to put more people back to work? We don't have the power.

What about the educational system? Look at your children. Look at your grandchildren. Look at their children.

What about the public health system? What about collapsing hospitals? What about turning physicians from human beings into instruments of a computer? The physician puts something into a computer which it calls "symptoms." The computer tells the physician what the physician may diagnose, and tells him exactly how much he may spend, what he can do and what he *can't* do. And, then, after that's over, throws the patient on the street. And he might go to jail if he violates any of these rules. We're in a culture of death.

Now think of other things besides this infrastructure. Think of household consumption; not in terms of the so-called "intangibles," but in terms of tangibles. Think of the physical objects which are required to sustain life. Housing is such, clothing, food, and so forth. Let's look at the market basket that the average American had in the last half of the 1960s, and let's compare it with that of today. Let's compare that with what we produce, of these objects.

We find, that the average American, today, has an income per capita, which is about *half* of that of 25 years ago. How do we survive? Well, instead of having one bread-winner in a family, one good provider, it takes about two and a half to do the same job; and not as well. To have the standard of income of, say, a 40-year-old typical industrial worker, construction worker—whatever, back in the late 1960s. You'd have to have an income today of about \$75,000-80,000 a year, just to buy the same things, to have the same security.

So, we've gone down, continuously down, and it's getting worse. Watch the industry. It's collapsed. There was one there—what happened to it? What happened to the airline? What happened to this business? What happened to this employer? I travel up and down the country and I find ghost towns where there used to be thriving communities. I find agricultural area communities. They used to have farmers? Well, the farmers, you know, they're a dying breed. You used to find the small industry, or a branch of some factory was there, it would employ some of the people from that area. You had the implement dealer who sold to the farmer. The tractor dealer, the automobile dealer. All of these things were there. You had a tax base from agriculture and from manufacturing, in these towns. They weren't over-wealthy, but people survived. They enjoyed living their life there. What happened to that? These are ghost towns, or almost, around the country.

Whole industrial areas are virtually ghost towns; whole tracts of cities where people used to be employed, are now warehouses, wastelands, or fancy Wheaties boxes with Hollywood exteriors and nothing inside. They'll blow down in a

30-mile wind. Junk. That's what's happened to us.

Then, look at our industries. We've lost them! We no longer have national economic security in the things we require to sustain us. What did we do? We shut down our industries on the basis that we were going to get cheaper goods from other countries, because of cheaper labor. *With what* are we going to earn the money to buy those goods? This happened to us; and so forth and so on.

Tax-revenue base has collapsed, on the federal, state, and local level. And somebody says we have a budget crisis; we don't. We have a mental crisis, of failing to see that *the changes we made in policy philosophy, were wrong.*

## The present crisis

All right, what have we got?

What we have, is that even though the physical product is collapsing, per capita, the money in circulation has been increasing, as I indicated, in foreign exchange areas: up! Now when money in circulation increases, and the goods produced go down, per capita, what happens? It's called inflation. How is the inflation reflected? It's reflected in debt: government debt, private corporate debt, discounted corporate debt, and so forth. So, we have a high rate of debt growing relative to a shrinking amount of production.

But the debt must be paid for, the debt service must be paid, out of the proceeds, ultimately, of real goods, real production, real services. So therefore, we have a crisis.

But that's not all. Through the benefit of that great genius, George Bush, whom mad dogs abhor as insane—"Keep that guy away from me, he's nuts," says one mad dog to the other—George, in 1982, after Volcker had bankrupted the savings and loan industry and much of the savings bank industry as well, put up a procedure through the Senate, in his capacity as Vice President of the United States, called the Garn-St Germain bill. And, new lines of business were opened up to savings and loan associations, which were already, in fact, bankrupt as an industry. Because the cost of their acquiring money, *far exceeded* the income they got from loans.

So, therefore, to maintain their capital, they had to go bankrupt. So they were put into bankruptcy by Jimmy Carter and Paul Volcker. But, that wasn't good enough for George Bush; he really had to rub it in, with the Garn-St Germain bill. We had junk bonds, we had hostile acquisitions, etc., etc. By 1987-1988, the savings and loan industry had been wiped out, courtesy of George Bush and his friends.

We no longer had the mechanisms by which local savings were steered into local investments to help build up communities, which were what the savings and loan and savings bank industry was. This was the vehicle by which local communities would generate some internal capital to match with outside capital and build up the community. Some of you had the experience of dealing with that, and remember it.

Well, 1987, we had the Great October Crash: 500 points in one day on the New York Stock Exchange. So, the junk

bond business was about ended; because the savings and loan industry had been ruined. Other sources had been looted. So they went to a new kind of speculation, called derivatives. The RJ Reynolds/Nabisco acquisition was the end of the junk bond growth. It scraped the bottom of the barrel on junk bond capacity.

Now, derivatives: Derivatives are—what? Derivatives are side bets. They're not even good Las Vegas bets. They're side bets. You bet on an index: "I bet that guy's gonna shoot craps seven times in a row. I'll bet on that." That's what they are. Options, futures, all the same thing. They're side bets. Now, the turnover of side bets on the international markets, is about \$3.5 trillion a day. More; but that's what's reported. Most of that, about half of that, is done through London. So therefore, you've got, now, financial obligations being generated at a turnover rate of about *one quadrillion dollars a year internationally*.

These are charges against monetary circulation, which is being pumped up to maintain the growth of this bubble in derivatives. Increased monetary circulation generates increased debt, which means the federal government, to try to pay its share into sustaining the bubble, now comes back and says, "We have to cut pensions and other things," in the name of balancing the budget." When the only factor un-balancing the budget, is the size of the debt.

Now, obviously, this system cannot continue. Any system which is based on a hyperbolic bubble growth of financial obligations, which is sucking, like Dracula by night, on monetary circulation, which is sucking all day long on people, on real income, the real economy, which must pay for everything in the final analysis: Obviously, the entire system is bankrupt, including the world system. And, the United States component of the world system.

That is to say, that *the international monetary and financial system is bankrupt!* Hopelessly bankrupt. Nothing can be done or should be done to try to save it. It's gone. What you should do, as in any hopelessly bankrupt firm, is you should have the relevant governments put it into bankruptcy, into receivership and bankruptcy reorganization, to prevent social chaos; to ensure stability.

That means that the Federal Reserve System and its attached financial institutions *must be put into financial receivership. Now.* Because if we *don't* do that, what can happen? This thing will go. It's a bomb, which somebody's kicking around in the kitchen. We don't know which kick is going to set it off, but we know the thing is ready to go off. So therefore, we've got to get rid of the bomb as soon as possible.

*How* is it going to go off? Why is it a bomb? Because when you pop a bubble, like popping an overstretched balloon, what happens? It doesn't gradually deflate, does it? It tears itself apart. An international financial bubble, pricked by what is called reverse leverage, will explode in a chain-reaction, which is like an explosion, except it explodes inwards. It's an *im-plosion*.

The result of such a thing is, you don't have firms going into bankruptcy. You have them simply going altogether out of business. You had a bank, you had some savings over there. Well that bank doesn't exist any more. It's not bankrupt, it's *gone!* It's gone. Zero cents on the dollar; it's gone! Its paper is no longer negotiable.

You have a nation and a central bank which issues a currency. Nobody knows what the value of that currency is, because no one knows what's going to be traded in it, tomorrow. You're sitting there with paper, with assets, countries, governments, as well as individuals. Nothing functions. Chaos. And if you *don't* correct that chaos, then physical chaos—Hell on earth—will emerge.

So, that's the challenge facing the President of the United States: the task on which everything else depends, without which everything else is a complete waste of talk. The central issue facing the President of the United States, is to put the Federal Reserve System into bankruptcy reorganization, and to do so *promptly*, as a preemptive move—because, it's already bankrupt, before the explosion comes. And, at the same time, to revert to the Constitution, to create a new issue of currency as credit, to get the U.S. economy going, and create a national banking system to deliver that credit through banks which we may actually, artificially, sustain. Functioning to get the economy moving, through large-scale public works projects which are needed—not make-work, but needed projects.

Like the water systems, the rail systems, things like that. Power systems. Put people to work. Get private contractors stimulated by doing their jobs, making their bids for these projects. Get some credit out for other things that are needed. Supply cheap credit at between 1 and 2% to states and municipalities, to fix up the things they should fix up, whatever's worthwhile. The way we did back between 1939 and 1943, to get this economy moving under conditions of warfare. We can do it again.

And, this brings us to foreign policy. That's the easy part. The President of the United States has the emergency powers needed for him to, on any bright day, put the Federal Reserve System into receivership. These powers were granted to the President under emergency powers acts put through the Congress, legislated during the 1970s. There are other implicit powers and responsibilities the President has.

The President, on the same day, simply has to send an order down to the Congress, telling the Congress to get out of each other's beds, or whatever, get down to the Senate, get down to the House, and pass some legislation, legislation—authorizing legislation for issue of a new denomination of currency, U.S. currency notes of the type that were issued by Lincoln, for example, during the 1860s. These notes are used for credit. They are a medium of exchange, used to stimulate the U.S. economy.

They're not inflationary, because they will be loaned *only for things which are useful*, which create increased physical



value, or are necessary. So they're not going to cause inflation.

The trick in managing money, is to make sure that your production is going faster than your monetary circulation. So as long as you keep the two things tied together, you're all right. Then, to create a national banking facility, a national banking act, based on the model of what Alexander Hamilton did under George Washington's administration, to create the U.S. Bank of the United States; what was done to create the Second Bank of the United States; what was done by Lincoln, to get this nation through the 1860s. Do it again! That's what our Constitution provides, that's the precedent; do it!

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*The United Kingdom is not a nation, it's a plantation, occupied by about 5,000 people, three to five thousand people, who are among the wealthiest, and dirtiest, and meanest people on this planet, who form an oligarchy, who have a couple of horse-faced relics there called a monarchy, who act as the "capo di capi" for that mob of gangsters, the British Empire.*

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Or, get the Congress—or have the Congress do something else. But don't let 'em get out of there, until they get those two acts out of there. We need them. That will solve our problem, or will find the basic feasible solution for our problem.

### Foreign policy today

But, what about the world? And that is the issue of foreign policy: What are we going to do about the world? We can't ignore it. Pat Buchanan can ignore it, but the world won't ignore him. You've got to deal with the world; which means the President of the United States, must call together representatives of a number of powers, to enact, in various parts of the world, similar measures to those he's enacting in the United States. He must scrap existing trade agreements and tariff agreements, and set up a new series of agreements which are based on protectionism for both the U.S. recovery, and allowing other nations to do the same thing.

So, therefore, we bring back regulation of airlines, public transportation, things like that. You won't have to go to a gambling casino to find out what the price of an airline ticket is between here and Pasadena, or something—which is pretty much the way it is now. Get back to a regulated system of public transportation, things of that sort. Put up protective

tariffs; not exorbitant tariffs, but protective tariffs, which allow our farmers and our manufacturers to engage successfully in investing in businesses. That simple.

Other countries should have the same right. We should agree with them on tariff and trade agreements which serve that purpose to our mutual advantage, our mutual national economic security. That's the basic issue. They have to do the same thing with their central banks that we have to do with the Federal Reserve System. We have to enter into agreements with them on trade and tariffs, and on re-establishing a system of relatively fixed parities of currency, so we can foster long-term international trade and investment. Get the world economy moving again.

This involves the key problem. We are now at foreign policy. That's emergency action, foreign policy. We're going to have a problem in getting this done.

Let's go through the primary and secondary tiers of powers on this planet. First, the United States. We are the most powerful nation on the planet, the most powerful nation-state. Therefore, we have to take leadership once again, on behalf of the world as a whole, in our own fundamental interest.

You don't want to live in a neighborhood where everybody's shooting each other, do you? Therefore, we as a nation do not wish to live in a world where everybody's shooting at everybody. It'll come here. Therefore, we have a responsibility for seeing to it that the members of the neighborhood can get together and get this mess straightened out.

What are the powers we deal with? Well, first of all, the largest power we have to deal with, is called the British Empire.

Don't let anybody tell you it's the United Kingdom. The United Kingdom is not a nation, it's a plantation, occupied by about 5,000 people, three to five thousand people, who are among the wealthiest, and dirtiest, and meanest people on this planet, who form an oligarchy, who have a couple of horse-faced relics there called a monarchy, who act as the *capo di capi*, or whatever, you know, for that bunch of—that mob of gangsters, the British Empire.

That's your Rio Tinto Zinc, or Royal Dutch Shell; British Petroleum, etc., etc. These interests. The Anglo-Dutch world oligarchy.

Now, this—the British side of this oligarchy alone—and there's a paper produced by Chatham House, the Chatham House which is the British foreign policy think-tank, where policy is formulated; this paper describes accurately the fact that the British Commonwealth was always an empire. The British Empire was never dissolved. It was simply—they called it a "commonwealth" for a while. And now they're saying they're going to have it back—the empire.

Now that empire, which the British effectively control, except for a few dissident nations that don't like it, that empire represents about one-fifth of the world's land area; it represents about 30% of the world's population. It controls 48-50% of the world's financial turnover, including the \$3.5 trillion a

day derivatives turnover. It controls the majority of the world's international trade in what are called strategic metals, such as the metals that are required for most industry. It controls the majority of the international trade in petroleum.

It controls, through its ownership of Cargill—U.S. firms such as Cargill, Archer Daniels Midland (that's the firm that owns Bob Dole; the principal stockholder in Bob Dole, is Archer Daniels Midland. And that is a problem that Bob Dole is going to have to face in his election campaign. If somebody brings up how much did he pay for that condominium that he got a piece of in Florida, provided at bonus prices by Archer Daniels Midland). And, the Iowa Beef Packers: Armand Hammer, the man who owned Al Gore's father, and had a piece of Al Gore.

These interests, British interests, the Anglo-Dutch-Swiss, Cargill et al., complex, control the majority of the international food trade, in a time of grave food crisis worldwide. Famine conditions. So this is no—tough shakes.

It controls the majority of the Republican Party leadership in the United States. George Bush—this mad dog George Bush—is a property of the Harriman family. The Harriman family has been, since the late Nineteenth Century, significant in the United States, because E.H. Harriman, the father of Averell Harriman, served as a nominee for the Union Pacific stockholding interests of the Prince of Wales, later King Edward VII of England. So, the Harriman family is actually a *front* for the British monarchy, its financial interests.

George Bush's father, Prescott, the man who signed the check that put Hitler into power in Germany in 1933, was the chief executive officer for Harriman. The British gave the orders to put Hitler into power. The reason they wanted Hitler into power, was because they wanted to have a war between Russia and Germany, which would obliterate most of Europe. That was their policy. Therefore, they needed something in Germany to make that war happen. Hitler was put into power, like you put a bomb under a neighbor's house. Not to survive, but to blow up the neighbor's house. And Hitler was put in, and supported by the British, and by certain Americans, through 1938, until they had built him up to the point that he was ready to be used to launch war. Then, they turned against him—ha, ha, ha.

Now, not only were these guys acting on orders from Britain, in putting Hitler into power—Prescott Bush and Harriman—but, they were *active supporters* of the racial purification policies of Adolf Hitler. They were members of the International Eugenics Association—which is the ideological organization behind the Nazi race doctrines, which is continued by the Harriman family to the present day. They were practicing these racist doctrines and genetic doctrines in the United States. The center for that in the United States today, is Harvard University education Department: *The Bell Curve*. So, they control that.

Now, the Harrimans not only control George Bush, they also control Bob Strauss, on the Democratic Party side. So,

you have Gingrich Democrats and Bush Democrats, as well as Harriman Republicans. They're the same thing. That's the reason that the Democratic National Committee *threw—deliberately, intentionally threw*—the 1994 Congressional elections.

In France, outside of Britain: The present ruling circle, Paris-centered ruling circle, the so-called political elite of France, as distinct from the people in the provinces, are totally corrupt, and they're totally British-controlled. That's the secret of Bosnia. The British and the French, Mitterrand in particular, President Mitterrand, organized the war in Bosnia, through their Serbian assets. They were the controllers of the United Nations, together with George Bush and the British, who kept the war going, who kept the genocide going; who directed the United Nations role in *causing* the genocide, orchestrating the genocide, protecting it.

In Germany, about half the elected officials and key officials of each party, each leading party, is British-controlled. Italy, Spain; Spain—the two parties, the Conservative Party, which just won a partial victory in Spain, and Felipe González's Socialist Party, are *both* British-controlled.

So, the British Empire, with its influence in Mexico, in Venezuela, in Colombia—the drug-pushers are British-backed in there. The Canadians, of course, are part of the British Empire. The Queen runs that place; she's the head of State. The Parliament is a relative joke, compared to the State apparatus of Canada. Don't talk about elections to the Canadian Parliament, that's a minor issue. The real thing is who controls the State apparatus, which the Parliament does not control. The Queen of England controls the Canadian State.

Argentina: British-controlled today. Half of the forces in Brazil: British-controlled. Chile: predominantly British-controlled.

*So the British Empire is a very serious proposition.*

Now, there are some other powers on this planet. There are the Russians. Now, the Russians have never had a nation-state. *Never*. They went directly from empire—from Tatar domination as satrapies, to an empire, to communism, without passing "Go" or collecting \$200. They have now been put into bankruptcy, because the British, supported by George Bush, in 1989, said, "Well, the Russians are down on the ground. Now we're going to make sure that none of the nations of the former Soviet empire *ever rise again*. We are going to *destroy* them, by reform." A mass-murderous reform. And that's happening in every country.

The communists are coming back to power in each of these countries of eastern Europe, because of these reform policies. People who supported the United States, or were friends of the United States, in each of these countries, are now suffering, because of the policies of the United States. And are being discredited, in all of these countries, because they supported free trade and so-called democracy, which is not democracy. The right to blabber on the street corner is not real democracy, if you can't do anything about it. If you elect

people to parliament, and somebody comes along with artillery and breaks up the parliament, what kind of democracy do you have?!

If every parliament, or the so-called Duma in Russia, lives under the threat of another artillery barrage like that that happened in October 1993, what kind of government, self-government do you have? It's a dictatorship, buddy! Just a different form. Though many Russians would like to have something different.

It's a dictatorship directed largely from London, with support from the British-loving crowd in power in the United States; and Chernomyrdin and Yeltsin are top representatives of this power, of foreign power. *They are compradors*, just like the agents of colonialism in any country in Africa formerly.

So Russia has never had nation-state status. But they represent the *potential* of a nation-state, which more and more people in the place would like to have, and they represent power; despite their broken condition. So you have to deal with them as a *primary-tier world-power*.

Mainland China is also a world-power, a first-tier world power. And there are no other first-tier world powers on the surface of this planet. The United States, the British Empire, Russia, and China. *There are no other major powers on this planet.*

You have secondary powers. India, which is much less of a power than China. Second-tier, because it's part of the British Empire, and the British have choke-holds all over the internal processes of India, including the Pakistan arrangement, the Kashmir issue, all kinds of issue. The British have a choke-hold on India—even though many people in India would like to have a country. But they have never really achieved the status of nation-state, because it's a two-tier society.

China has that problem, it's a two-tier society. Twenty percent of the population on top, 80% in the peasant caste underneath. You have two nations: the top nation and the bottom nation. The bottom nation is 80%. It's a problem.

In India, you have a similar mentality, an Oriental mentality, which keeps people, a lot of the people, the poorest people, in the lower category, as distinct from the people in the upper and middle categories. That's a problem. And that's one of the things the British use to try to control India.

You have countries—Western Europe as a group. Western continental Europe, as a group, has potentiality. They no longer have the potentiality of first-tier, independent nation-states. They've lost that. They've thrown it away, deliberately. The Brussels agreement, Maastricht, all these things. They've *thrown away* their national sovereignty. They're now, collectively, a second-rate power.

Africa: Africa's a third-rate country. They've been almost totally destroyed. They're in genocide—directed by the British Empire, with supporters in this country, who support some of these measures, against Nigeria, against Sudan. Supporting Museveni, the Butcher of Rwanda, from Uganda, who's a British agent.

Central and South America: Well, that's an area of secondary power, potentially, with United States support.

That's the world. So the United States has to take *this* international situation, of first- and second-tier powers, and put together, as a leader in the process, put together an agreement on establishing a new monetary system, a new trade system, a new international credit system, in order to make us safe.

Now, this requires some understanding, doesn't it? It's not so easy to do. You're not going to talk about fairy-story soap-opera operations, about how you get these funny people together, and you have a negotiating session, a therapy group or T-group, or sensitivity group, and they all come to an insight into each other's marital problems, and they sign this international political monetary agreement. It's not going to happen.

You have to understand something about humanity, and that's why virtually all diplomats and all people who discuss foreign policy, are idiots, in the sense, that, as long as—

They ought to be allowed to say the silly things they want to say, and to say them as pompously as they please; but, they *shouldn't* be allowed to *do anything* about this stuff. Because, they're only going to make the world a mess.

Let's look at this conflict between the United States and the British Empire, which—as anyone who was educated in my generation knew, there were a couple of wars we had with the British, over this issue.

We didn't have a war with the British because of this reason or that reason. We had wars with the British, as for independence, because we had a fundamental, philosophical difference with the British on the moral question: the British Empire, the British monarchy.

We believed—we were followers, as our Declaration of Independence says, as our Constitution says—we believed in a nation-state based on citizens. We believed in natural law, we believed in fostering what Leibniz defined as “the happiness of the people.” We believed in providing security for the general welfare, freedom for our people and our posterity—those who come after us.

We were a future-oriented society, who believed in the *betterment* of the condition of mankind, and we judged our self-interest to be *that which was in the best interest of our posterity*, those who come after us, the yet-unborn. That's our difference with the British. We went to war against the British to secure that kind of self-government.

When we were overseas during World War II, that was the aspiration of most nations of this planet: to have for themselves what we in the United States, had won for *ourselves*. Nothing different. They wanted American methods, they wanted machine-tools, they wanted economy, they wanted development. They wanted to improve. They wished universal education, the rights of self-government—these things which we considered normal. And at that time, they looked to us as their friend, because they believed the United States was an *anti-imperial*, *anti-colonialist* power, and a great

power, which could intervene *on their side*, to tilt the balance to their advantage. We were the most loved and admired nation on this planet; and also envied.

### The fundamental issues involved

What's the quarrel? Let's go back to empires. What is the British Empire now, and how does it compare with empires of the past? What's the issue here? What's the policy question?

The British Empire consists, like the Roman Empire or the Persian Empire before the Roman Empire, or the Babylonian Empire before it became known as the Persian Empire, of a small oligarchy gathered around some kind of an imperial monarchy, ruling over a number of subject peoples. Among the subject peoples, one of the people was chosen as the chosen people, the dominant nationality. This changed from time to time, even though the empires continued.

For example, as I said, just to indicate it, the Babylonian Empire was replaced by the Achaemenid Empire, called—known to us properly as the Persian Empire. The Persian Empire was a continuation of the Babylonian Empire, not a break with it. What happened is the priesthood, the magi, who controlled the Babylonian Empire from the inside, decided that Nebuchadnezzar and so forth were no good. They had to be fired, like the House of Windsor today. So they searched around to find a replacement part for the non-functioning Babylonians. They tried the Medes, that didn't work. So they brought in the Achaemenids, a group from Persia, whom they'd cultivated and trained. And the Achaemenids took over and expanded the Persian Empire, which is an expansion, a continuation of the Babylonian Empire. The principles were the same, the principles of government and society were the same: a master race dominating a collection of various kinds of dependencies, some called satrapies, the large ones, and other dependencies.

That was the model for the Roman Empire. That was the model for the Byzantine Empire. That was the model for the Russian Empire, for the Austro-Hungarian Empire, the Ottoman Empire, the British Empire, the Spanish Empire: groups of subject peoples living in satrapies, colonies, and so forth, under the domination of a leading power, all of which was controlled by a ruling oligarchy of, either, a feudal land-owning or a financial-aristocratic type, with a bureaucracy running the whole show, and a monarchy—a replaceable monarchy—used at the top as sort of the chief gangster, to keep the other gangsters in line. Just like the British monarchy.

The Ottoman dynasty was a continuation of the Byzantine dynasty. When the Byzantine Empire collapsed, the people inside the Byzantine Empire, brought the Osman dynasty to power, and the Byzantine Empire, which had never been completely Christian anyway, became predominantly Islamic. It was a change in dynasty; nothing else had changed.

The British Empire is a continuation of that, not so much as a feudal form of aristocracy, a feudal form of oligarchy, but, rather, as a financier aristocracy form of government. But

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it's still an oligarchy.

Now the difference is this. The difference is *knowing the nature of man*.

What is a human being? Is a human being a zoo animal, with certain instincts and impulses which must be allowed to continue these peculiarities, or is a human being, what the Genesis 1, especially 26-30, describes him: as a creature unique, in the respect that it's made in the image of God, and given dominion over the universe, in that interest.

Is every human being that? Well, he is, of course. We can prove it. It's not a matter of theology, it's not a matter of arbitrary doctrine. It's a matter of *fact*. Because, if man were a beast—as Prince Philip insists he is. Prince Philip insists that man is a higher form of ape, and nothing different. As a matter of fact, a commission in Britain just said that human beings are higher apes. It's official now. You all—your opportunities have been monkeyed around with in that respect.)

Now, if man were a higher ape, at no time in the past 2 million years did the conditions exist on this planet, for more than 3 million individuals of such a population, even the most gifted. Well, we had—by the middle of the Fourteenth Century, we had over 300,000,000 on this planet. We have today over 5.2 billion people. We're only supposed to have three million; average adult life, oh, probably 18-20 years at best. Infant mortality: enormous. That's what we're supposed to have. We're supposed to be scratching around like that, pick-

ing up nuts, grabbing things that float on the beach, eating carrion, whatever. That's what we're supposed to be.

No! We're something different. How? Because we are capable of doing something which is typified by fundamental scientific and technological progress. We're capable of making axiomatic or revolutionary discoveries of principle, which can be transmitted as acts of discovery from one person to the next, from one generation to the next. These changes, these discoveries of principle, *increase* the human race's power over nature. As a result of that, our potential population in-

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*It is the right of every person to die with a smile on their face, saying that "I have lived, and, as the New Testament prescribes, this life, this life which is embodied with creative reason, to assimilate the knowledge from the past by re-enacting it, to transmit it to the future, is a talent. The beginning and end of my life, my mortal life, is a talent which I must return, enriched, above what was given to me.*

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creases; our life-expectancy increases. Our health increases, health conditions. Demographic characteristics of population increase. You have time for more *development* of human beings.

For example, if the life expectancy is, modally, 35 to 45 years, who can be educated for 20, 25 years? What child? Who's going to support the child in that kind of education? Only if you have a demography which has a life expectancy of 80 or so years, can you have a population which can *enjoy* modern civilization. Because, without universal education, which takes someone up through the age of university level today, you *don't* have parity in knowledge. You don't have the adequate development of the human individual. You need to produce enough. You need to have that kind of life expectancy, that kind of population density, to have what we have achieved in the best condition today. That's man.

And every human being on this planet, when born, you can look into their eyes and you can see that potentiality for great discovery, either as original discovery, or to re-enact, in their own mental processes, as students or otherwise, the original act of discovery. People who don't learn, but who *know*.

Because, when you have *discovered* something, you haven't learned it, you *know* it. When you haven't discovered it, and you're taking it on the basis of official gossip, you have

only learned it. When you're taught it by instruction, and by repetition, and reinforcement, you don't *know* anything. Like most of our poor Generation X people today: They don't know *anything*. They have been *instructed*. They have been told to memorize, to accept; to learn to accept under penalties of pain and pleasure. They don't know anything. They're told they *shouldn't* know anything. They're told that everybody should have their own opinion, especially on subjects of which they know nothing! Which is what you get most in the streets today.

So, the security of man is not a question of cutting a business deal. The security of the United States is not a question of cutting a business deal, or of setting up a "sensitivity group" among nations to come to some kind of crazy agreement like the Dayton Accord. *That's* not our purpose.

The basis of foreign policy is to recognize two things. First of all, that it is *impossible* to have modern society, except through the institution of the sovereign nation-state. It is the sovereign nation-state which enables us to do the things we've done, to raise the human population level from 300 million in the Fourteenth Century, to over 5 billion today.

With existing technology, or with technology which existed 25 years ago, we could sustain comfortably, on this planet, 25 billion people, each living at a standard of living comparable to what we enjoyed, in the latter part of the 1960s. And we could do much better than that. That's only the beginning. It's the nation-state that brings us to do it.

For example, the space project. The Kennedy space program, according to Chase Econometrics, returned to the United States \$14 for every dollar spent by the federal government on the space program. This was not done by private investment. This was not done by privateers. This was done by the government, which mobilized large-scale projects in the same way we mobilized for the war, or we mobilized to build great infrastructure and so forth, to get the economy moving. And, on the basis of that kind of stimulation, the entire private sector *flourished*. And that's the way you do it. Without the nation-state, you can't do that.

Now, without the nation-state, *you* cannot participate in government. You have no right to participate in government. If there's no government that you control, how can you participate in it? To participate, you must use the medium of language. To have important ideas, you must have a *literate* form of language. If you cannot communicate with a literate form of language, common language, how can you share the discussion of ideas with other citizens, or with the government itself? How can you have law, if you don't have comprehension?

Therefore, the nation-state, we have learned, as a sovereign entity, is the highest form of political organization which can be tolerated on this planet.

What's the problem there? Well, in the State Department, a leading number of people there (as does George Bush or Henry Kissinger), believes that with the fall of communism, and in the aftermath of "Desert Storm," led by Sir Colin Powell, a good British servant, that the United Nations is now

*the* world government.

Why is what is being done by the IMF and World Bank in the Middle East or in the Balkans—why is that tolerated? The argument is, in the foreign ministries of the world, including our own State Department, that *the* United Nations is *the* world government. That the United States is merely a satrapy of an empire called the United Nations Security Council world government, a world government which the British, through their empire, largely control.

Now, of course, any State Department official who believes that, must be considered either insane or treasonous. Because our Constitution prescribes that our government, our sovereign nation, our sovereign national personality, is the highest form of political institution to be tolerated on this planet; and that every other people have a right to the same kind of institution for themselves. And that relations among sovereign nation-states, must be the basis for relations among peoples on this planet, relations of law.

And what is the purpose of that? The purpose of the nation-state is to establish what is decreed by Genesis 1:26-30: that man, the individual person, is made in the image of God, to exert dominion over this planet. It is our concern, therefore, that a civilization fit for mankind, is one in which *every* individual is given the opportunity to realize that sacred potentiality. And, that the good that the individual does, as inventions, artistic discoveries, or otherwise, or merely transmit through their children and others as teachers or parents—that that good *shall be protected* to the benefit of present and future generations.

It is the right of every person to die with a smile on their face, saying that “I have lived, and, as the New Testament prescribes, this life, this life which is embodied with creative reason, to assimilate the knowledge from the past by re-enacting it, to transmit it to the future, is a *talent*. The beginning and end of my life, my mortal life, is a talent which I must return, enriched, above what was given to me. And, if I have enriched that talent, if I have given back to mankind at least as much as I received, in terms of this talent, and perhaps a bit more, then I can go to my grave with a smile on my face. Because *my life was necessary*; and, I have lived a life which satisfies the requirement of Genesis 1:26-30. I have walked, as a creative person, in the image of God. I have exerted dominion, and helped the human species in its assigned duty of exerting dominion over this planet.”

*That's* the purpose of foreign policy: to bring about a state on this planet of sovereign nation-states, in which such persons can become such individuals, such citizens of their nation-state; can participate in their government, their self-government, through the medium of a literate form of common language and common understanding. That we can have a system of law *based on reason*, not arbitrary authority. Where everything has to be proven; where truthfulness has to be determined. Not popular opinion, but *truth*, which is the only protection the individual has against the hazards of an adverse popular opinion. *Truth*. And, to bring about a condition on

this planet, where humanity is organized in such nation-states, and each nation-state is *protected* in its right to pursue this course and objective.

Now, what can we say, in summation of what I've said so far?

We are presented with a crisis in which all of humanity could sink rapidly into a new dark age, into barbarism. That is a likely prospect, if nothing is done in the direction which I've indicated.

The collapse of a monetary system without a replacement, in a world dominated by the United Nations as world government, in turn dominated by the Anglo-Dutch oligarchy, would mean that the human population, within 50 years, would collapse to about 300 million at most, from 5.2 billion; that life-expectancy would collapse to adult modalities of between 30 and 40 years at best; that most people on this planet would degenerate into Yahoos—illiterate, babbling people, with greater resemblance to the ape than to man—unless we do this.

This crisis *compels us* to question the assumptions which have prevented us from doing that before this time. We now have to do what we should have done in order to survive. We have to bring the world, through the responsibility placed in our hands, because we've been given power—We have to help to bring this world into that condition which is required.

Therefore, we must not look at this as simply a crisis or a calamity, but a calamity we've brought on ourselves, a calamity which *obliges us* to do what we should have done; a calamity which gives us the *opportunity*, at last, to do what we should have done long before.

And above all things that we must do, we must learn from this. We must learn that the opinion of Genesis 1:26-30, that man is made in the image of God, that *every person* is created in the image of God. And, the implications of that is not some arbitrary bit of religious scripture. *That is truth, demonstrable, provable truth*. The entire history and pre-history of the existence of mankind attests to that. That is truth. Anything contrary to that, is false.

Therefore, we must destroy in ourselves any axiomatic assumption, any belief that there exists any race among man except the human race. We must destroy any assumption that man is anything but this creature made in the image of God, which has this talent, which has this responsibility. And, we must create institutions and protect institutions which allow every newborn baby to have access to become that kind of person, and to live as that kind of person. A society which *protects* the good contributed by its dead, its former members, to the benefit of present and future generations.

*That's* what the game is all about. Politics as taught in the political science texts, and so forth, is nonsense! Real politics is this. Real politics is the struggle for truth, the struggle to find and preserve institutions of self-government of mankind, by which we may bring forth on this planet, a durable arrangement consistent with this nature of the human individual. *That's* real foreign policy.