
Closing Remarks: Nancy Spannaus

Humanity's survival is a subjective question

Now that you have an in-depth view of the crisis, and face once again the fact that Mr. LaRouche is the only economist who has not only forecasted the depth of this crisis, but has put solutions on the table, the question cannot be avoided of what to do, of what you in this room must do.

This is not a matter of a particular program, as Mr. LaRouche said in his greetings to us [see last week's *EIR*, p. 6]. Those of us who have been working with him for about 30 years now, have left many beautiful blueprints for economic development, and financial reorganization and progress for mankind, on the tables of very many important, intelligent people. And they've moldered into dust.

There are three elements that I want to put on the table for your consideration, and then we'll open up for discussion here.

First, look at the principles behind the New Bretton Woods program, not the particulars. As recently elaborated again by Mr. LaRouche in the *EIR* and other places, what you have to look at, is the anti-imperialist principles that FDR stood for, and that he had adopted in the plans that he had for postwar recovery. These were in direct contradiction to the British Empire. They were, as you saw briefly in the speech on the New Bretton Woods that was shown in the video, a commitment to giving the right to economic progress and economic development to every nation of this world. There is no "First World," "Second World," "Third World," "Fourth World." There's one world of economic development, and of turning the United States and other nations—western Europe, Japan, and others—into massive exporters of technology, science, and machine tools to permit that progress to occur.

To do this, requires sovereign national governments, with control over their own credit, and a commitment to the improvement of their populations.

Now, when America did not follow this anti-imperialist concept of FDR, and went instead into the British-led East-West geopolitical fight, another institution actually came on the world scene, in order to fight for those American ideas. And this was the Non-Aligned Movement. It was founded in 1955.

This movement was discussed a lot by one of our early collaborators for a new, just economic order back in the middle of the 1970s, by the name of Frederick Wills. He was Guyanese. He was a Foreign Minister and Justice Minister of

the nation of Guyana. And he was around during this period, and he said that the concept of founding the Non-Aligned Movement among the developing countries, was actually very much the Revolutionary United States, the idea of doing what America had done at its founding in the Revolution of 1776 through 1789 against imperialism, and winning those exact same rights.

The leaders of the Non-Aligned Movement—Nehru, Nasser, Sukarno, I believe—were nation-builders, building great nations, and in fact, the Non-Aligned Movement was founded in Indonesia, in the city of Bandung. There's an anti-imperialist tradition there, in the tradition of the anti-British American Revolution.

What the Non-Aligned Movement attempted to do, was what we in the LaRouche movement have fought for, for over 30 years, and are still fighting for, which is to revive the principles of the American fight for development in this way, not only for the United States, but for the whole world. And that's the concept that we have to very much have in mind, and educate and agitate for, as we're fighting for this New Bretton Woods. And Mrs. LaRouche has put it on the table, in an even more direct way, in the idea of our allies in the developing sector coming together around this concept [see Helga Zepp-LaRouche, "What China Can Expect From Clinton's Visit," *EIR*, June 19, 1998].

The substance of morality

The second idea to have in mind is something which Mr. LaRouche has personally put on the table once again. In the next issue of *Executive Intelligence Review*, there will be an extensive article by Mr. LaRouche, just written in the last few weeks, entitled "The Substance of Morality." And, in his article, what he puts on the table, is the same question that we've mentioned numbers of times here today, which is that mankind has very specific physical requirements, in order to survive and progress and develop. But there is nothing *objective* about making sure that those requirements are carried out. It's a subjective question, it's a cultural question. And that you can have, and have had, a history of mankind, where mankind and civilizations, and countries, have failed, because of their subjective problems, to be able to save their civilizations.

One of the most dramatic contrasts in modern history, is the contrast between the American Revolution and the French Revolution. If you looked just at the slogans of these revolutions, you might think they were both for equality and democracy, and the rights of man, and so forth. But, if you looked at the cultural difference and depth between the ideas behind the American Revolution—the concept of creating a state which would provide every individual with the right to education, to development, and to progress—and the concept behind the French Revolution, which was effectively freedom to do your own thing *against* an oligarchy, but not *for* the development of the individual made in the image of God, this made all the difference in the world as to whether

you had a blood-letting, or you had a productive revolution.

And, this is the kind of question that Mr. LaRouche is putting on the table. And I want to urge you all to look to this, because there is no guarantee that we'll be successful, if we do not change the culture which we're in. We have a culture which, as John Hoefle said, doesn't seem to care that whole nations are disappearing in Southeast Asia, and which doesn't seem to care if poor people don't have health insurance and can't survive. And many sections of the population are just going to disappear.

So, we have to look to this. And Mr. LaRouche particularly points to the problems that we face, not just with the oligarchy we're confronting, which we've discussed a lot today, but the other great evil in our culture, which is a moral degeneracy, in which people have actually taken on the cattle-like qualities which the oligarchy would like to imbue in them. So that the practical, ordinary person may have a noble impulse, but under the conditions of practicality, day-to-day life, the stresses of what has to be done from day to day, they act brutish. They act less than human. And this evil in our neighbors, in the ordinary people, is the problem we have.

The great issue of culture, Mr. LaRouche says, is the "task of freeing the majority of the population from that moral and intellectual self-degradation which tradition imbues within prevailing popular opinion." And another way he puts it, quite directly, is: "The essence of freedom is the right to define oneself as a world-historical individual, rather than some self-debased libertarian fool."

The fight to exonerate LaRouche

The third issue is one that I'll deal with briefly, because it is something that is directly on the agenda politically in this month of June, which is the question of the exoneration of Mr. LaRouche, and dealing with the corrupt dictatorship that we have in the Department of Justice, and those who control the Department of Justice in this United States.

There is, at the present time, a phase-change in the American population on this question. When Mr. LaRouche, and Dennis Small, and my husband, and the others, first went to prison for political reasons in the late 1980s, it was hard to find someone around, in positions in Congress for sure, who would attack the FBI, attack the Department of Justice. They were all hiding under their desks.

But today, it is widely accepted that these are corrupt institutions. After all, we see the President of the United States being treated in precisely the way, almost point by point—I won't go through it—that the LaRouche movement was treated, over a matter of 15 to 20 years.

Publicly, you see prosecutors like Kenneth Starr, and many of his coterie, all of whom come from the Department of Justice—these guys are not independent practitioners, who happened to become evil. They were trained in the Department of Justice to do these kinds of things, to leak to the grand juries, to intimidate witnesses, and to carry out all the other

skullduggery that you've seen exposed day-to-day in the press.

So, at this point in history, we have an opportunity, because of the fact that this corrupt network for the oligarchy in the United States has gone so far, so public, to try to destroy the Presidency of the United States—to prevent it from acting on the ideas that we've put forward here for a worldwide change in the monetary system, a New Bretton Woods—that we can destroy this bureaucracy, and we can destroy it with the LaRouche case. In particular, we can destroy it by having

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hearings on Capitol Hill around a bill called the McDade-Murtha Bill, which is also evidence of this paradigm shift. It's called the Citizens Protection Act. Since when did you know that we needed protection from our prosecutors? Well, that's what this bill says. We don't need to protect citizens from crime, we need to protect them from one of the biggest criminals, the ones in the Criminal Division of the Justice Department.

So, at this point, we in the LaRouche movement—and we urge you to join us—have a full-scale mobilization to get this Citizens Protection Act passed, to get more than a majority of Congress signed on to it. Already there are almost 170 Congressmen from both sides of the aisle signed on to this: to have hearings on prosecutorial abuse, centered around the LaRouche case, and attacks on African-American politicians, and from the Office of Special Investigations of the Justice Department; and to use this to clean out, once and for all, the "enforcer network" for the oligarchy, which prevents people in positions of power, and prevents Mr. LaRouche, who's under the cloud of this illegal, false prosecution, from being able to take the actions and leadership necessary to implement the New Bretton Woods, to stop what is our rapid descent into a New Dark Age.

I urge you to join us. Speak to the people out at the literature table, and then we can take this particular opportunity of a mobilization for justice in the United States, as well as economic justice, to turn the corner historically.