

cratic republic. Hence, his "containment" policy, implicitly and to some extent explicitly, "contained" nothing in the way of a positive notion of what Western culture should be. "Britain's pre-Reform Parliament was closer to his ideal of enlightened government than the U.S. Congress of the 1950s," write Thomas and Isaacson. "A self-described 'natural-born antiquarian,' Kennan harbored nostalgia for England's eighteenth-century ruling aristocracy. . . ."

And there's worse. In pages 171-178, the authors present an extraordinary insight into Kennan's political worldview. After recounting an anecdote in which he reportedly made columnist Joseph Alsop "nearly sick" with the contention, "The trouble with this country is that we are a democracy and instead should be ruled by aristocrats," Thomas and Isaacson continue:

"The Founding Fathers, Kennan believed, had not meant to establish a true democracy. In a note to a friend as early as 1930, he had posed the question: 'If they disapproved of democracy for a population predominantly white, Protestant and British, faced with relatively simple problems, would they not turn over in their graves at the mere thought of the democratic principle being applied to a population containing over ten million Negroes and many more millions of southern Europeans to whom the democratic principle is completely strange?'"

"While in Austria recuperating from an intestinal illness in 1935, Kennan had been impressed at the way the 'distinctively authoritarian' regime in Vienna handled social problems. 'There was no demagoguery, no public wrangling and debate by laymen, no appeal to the emotions and greed of the public,' he wrote in a private journal he completed in 1939. 'Benevolent despotism,' he concluded, 'had greater possibilities for good' than did democracy. 'During the years to come—the uneasy years from 1936 to 1939, when our country rang with shrill debate about the issue of dictatorship vs. democracy—I was never able to forget these impressions. I could not get excited by this fancied issue. I could not follow the fanatical separating of the authoritarian goats from the democratic sheep.'"

The careful reader of *The Wise Men* will note the astounding biases of Harriman, McCloy, Kennan et al. Without stressing the point more than is due, what we are seeing here is the "White Anglo-Saxon Protestant" patrician mentality in the extreme. In a book of 750 pages, one finds not one reference to the Vatican in the index; it is not a force of any recognized importance in the *Weltanschauung* being described, except perhaps as implied antagonist. Also, most extraordinary for a book on "The Architects of the American Century," there is *not one* mention of countries such as Brazil, Mexico, Argentina, etc. "South America" is a category which comes up, in passing, where a patrician-diplomat goes on vacation, carries out a not-very-important mission that distracts him from the main theater, or worries about in passing moments as the "Western Hemisphere" in the spheres-of-influence globalist deal with the Soviets.

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## Interview: S.C. Birla

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# 'There is need for the American legal

*Subhash Chandra Birla is an advocate at the Supreme Court of India, and Secretary General of the All-India Bar Federation. The following interview was conducted in Washington, D.C. on April 9, 1987, by Dr. K.D. Sharma, director of the Economic Research Institute in New Delhi, currently in residence in Virginia. Both men are members of the Commission to Investigate Human Rights Violations in the United States.*

*The Commission was founded after nearly 400 federal and state police agents descended on the business offices of associates of Lyndon H. LaRouche, Jr. in Leesburg, Virginia, in what one observer described as resembling "a barbarian raid on a Christian village," on Oct. 6-7, 1986. Since then, numbers of LaRouche's political supporters are fighting court battles against trumped-up charges by enemies of LaRouche's policies (cf. the "Year of the Constitution" series in EIR).*

*Mr. Birla spent one week in the United States, on a fact-finding mission for the Commission, to acquaint himself with aspects of the legal assault against LaRouche and associates, and to meet with American political, legal and religious figures.*

**Sharma:** What brings you here to Washington?

**Birla:** I was invited by the host of the Schiller Institute Conference in Lima, Peru, on [the papal encyclical] *Populorum Progressio*. I attended this two-day conference [April 3-4], and during my stay, I met with a number of individuals in several organizations, which are striving for the independence of Ibero-American economies. In the two-day conference, I spoke about the importance of the Ibero-American concept. I spoke about the occasion which is bringing the people and the countries of Asia and Africa together, for the cause of Ibero-American countries.

During my stay, I met a few individuals in the government of Peru. In conversation with those people, I found that [Peruvian President] Alan García is very much striving to bring Peru together with other nations of the Ibero-American continent, on the track of IMF debt, as such borrowings in the past have brought about the destruction of the local econ-

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## debate in profession'



omy. I was very happy to know that many independent organizations, including religious organizations, are supporting Alan García; common people, poor people, the persons who suffered before García came into power, are all giving support to Alan García.

**Sharma:** In the United States, you have been meeting with people. Can you give some impressions of your meetings, and describe what you are doing here?

**Birla:** On my way back to India from Peru, I came to the United States to meet with people in the legal profession, retired judges, and people active in social-economic organizations. I found that the policies of the present Reagan government of the United States are causing much damage to the long heritage of the American System. I found a few issues, including the Iran arms deals, which have caused a massive loss of respect for the American government amongst the countries of the Southern Hemisphere, in Ibero-America, Asia, and Africa. This is my impression, which I gathered after meeting people who are very much concerned with the American System and the welfare of the United States in relation to other democratic countries.

We in India have borrowed many things from the legal system of the United States. We have borrowed basic principles and the fundamentals of the American Constitution. But I have found that the present practice in the United States, with respect to individual rights, is creating the situation where the person who is tried by the court has no confidence in the system.

I feel there's a need for debate in the American legal field, where the people should think over and should study the criminal legal system of other democratic countries like India, and other Asian countries.

**Sharma:** You have had some encounter with the people who have been victimized in their rights by the legal system of the United States, and who are actually followers of Mr. Lyndon LaRouche. What is your opinion in these cases and the way they have been conducted in the United States?

**Birla:** As a member of the Commission to Investigate Human Rights Violations in the United States, and after going through certain documents, I found that people are losing faith in the independence of the judiciary. At the same time, people feel that the Executive has gotten too strong—it should be balanced. I was very much shocked, and I expressed this to one of the officials of the Senate Judiciary Committee, when I met him two days ago.

**Sharma:** In what specific ways is the legal system of the United States different from the legal system in India?

**Birla:** From what I've understood on this trip, and from what I've read, the United States is a federal country, as we are, with a constitutional structure. In the United States, however, there are various state laws, and the legal system is not as unified, as it is in India.

In India, we also have a constitution, which specifies the legal system. At the same time, state governments do not have different legal systems. Certain powers are delegated to the state governments, but the system is very much specified, and it has to be conducted within the boundaries of the Indian Constitution.

The powers of the Indian Supreme Court and different high courts which function in different states of India, are specific, and there cannot be any divergence from those powers.

In India, the Executive is very much controlled, except for the period from 1975 to 1977, during the Emergency. Then there were certain violations in respect to the powers of the Supreme Court and different courts of the country. But that was corrected by the government, and the government which carried out the Emergency was not liked by the people of my country. I feel that the criminal justice which is administered in my country is in many ways better than in the United States.

**Sharma:** You are on your way to India. Can you tell us what you plan to do when you return?

**Birla:** This was a very good experience that I've had in the last few days, and that I will have in New York and the Federal Republic of Germany, which is also a democratic country. There, also, I will meet with attorneys.

As the secretary-general of the All-India Bar Federation, I intend to call a conference of the Federation, sometime in October or November. I will invite friends from the United States and other democratic countries, with similar legal systems. Our task will be to discuss improvements in fundamental rights in countries like the United States. I don't think the people of my country, or the attorneys of my country, will be wrong in discussing such improvements in fundamental rights. That will be my first task.

Secondly, as a member of the Commission, I would like to meet again in a short time with other Commission members, to present before this world the compilation of all legal violations done in different cases in the United States.