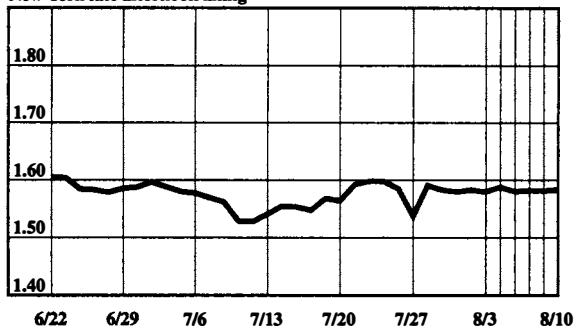


Currency Rates

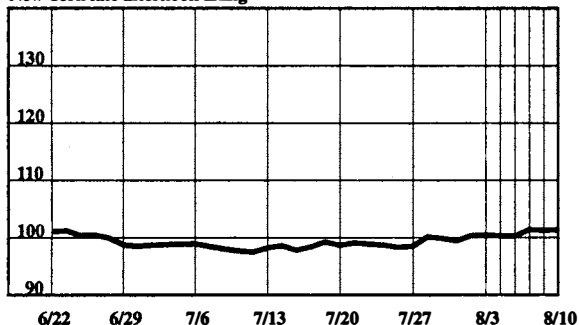
The dollar in deutschemarks

New York late afternoon fixing



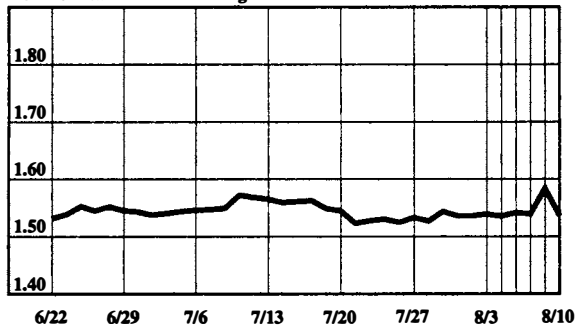
The dollar in yen

New York late afternoon fixing



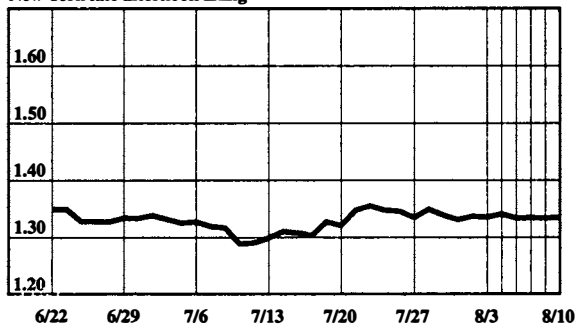
The British pound in dollars

New York late afternoon fixing



The dollar in Swiss francs

New York late afternoon fixing



lence, or agapic love (*jen*), righteousness (*i*) and wisdom (*chi*). Why are these left out? The authors are attempting to justify their distorted and perverted characterization of the "Chinese character": "Certain powerful tendencies in thought and practice traceable to Confucius and his disciples are widespread: the dominant Chinese tradition asserts that human identity is derived from the network of social relations in which one is inevitably enmeshed. . . . Human beings, according to this view, do not have innate characteristics; they are malleable."

This degraded concept of man has nothing to do with Confucianism, which views man as being born fundamentally good by reason of the inborn virtues of agapic love (*jen*), granted by Heaven, which subsumes wisdom, righteousness and propriety, and which distinguishes man from the beast. The notion of man as a malleable tool of the state is associated not with Confucianism, but with its opposite, Legalism, the ideology of the infamous Qin dynasty of the third century B.C., which enslaved much of the population, burned the Confucian Classics, and buried alive the Confucian scholars who resisted. Not surprisingly, the Qin Emperor was the idol of Mao Zedong, who advised his subjects to conceive of themselves as screws in a machine. Since the Trilateral Commission so clearly expresses its preference for a docile Chinese workforce, along the lines of the Legalists and Mao Zedong, it is to be expected that they would falsify Confucianism to make it appear to be Legalist, its opposite.

The authors are undoubtedly also aware that the Anglo-American establishment which they represent contributed significantly to the destruction of the Confucian tradition and the creation of the Communist Party. Beginning in the 1920s, radical positivists such as Bertrand Russell, John Dewey, and, later, Joseph Needham, both directly and through institutions such as the United Nations which they created, filled China with a distorted view of "western science," while denigrating the Confucian tradition in favor of the Taoist and Legalist ideologies.

The oligarchical families who created the Trilateral Commission are just as intent today to prevent any renewal of the Confucian tradition which, they fear, could facilitate collaboration with the pro-growth enemies of the Trilateral Commission in the West, based on a shared commitment to the massive development projects needed throughout the Eurasian landmass. The final chapter of the Trilateral report on China states in blunt colonialist terms:

"Both China and the Trilateral nations must work together to build sustainable, rather than astronomical growth in China. . . . But the Trilateral countries must also recognize that a cooperative approach may not elicit a constructive Chinese response. . . . Such classic considerations as balance of power, realism, and a keen sense of the Trilateral interests must also govern western and Japanese thinking about China."