

his fundamental breakthrough in economic science. As LaRouche recounts in his autobiography, *The Power of Reason*, after he had read a book called *Cybernetics*, by Norbert Wiener, in 1948, on “information theory,” he recognized it as utterly wrong, and fraudulent. LaRouche refuted Wiener’s ideas, “from the standpoint of the economic effect of the discovery of new physical principles,” and, in so doing, came to articulate precisely what constitutes the difference between a computer, and the human mind: What is cognition, creative thinking? As LaRouche was to demonstrate, it is this unique capacity of the human mind, the capacity for cognition, which sets man apart from and above the beasts. It is also this capacity, which is ultimately the source of all wealth in society: for, through the application of man’s creative breakthroughs in science, new, universal principles are discovered; and new technologies are brought into being, which revolutionize the economy, leading to negentropic economic development. This, LaRouche has demonstrated, can be measured rigorously, in terms of the relative potential population density of a given society.

LaRouche recounts in his autobiography, that at the same time he made this breakthrough, refuting the theories of Wiener et al., he was deeply immersed in the music of Beethoven, and in poetry, exploring the way in which poetry communicates ideas, through metaphor. Among others, LaRouche delved into the writings of the English poet — and revolutionary — Percy Bysshe Shelley. In his essay, “A Defence of Poetry,” Shelley developed the concept, that poetry in the broadest sense — poetry, music, art, and drama — is the driving force behind every progressive process in history; from the times of the Greek epic poet Homer, to the epoch of drama in Athens, as later, with the Italian national poet Dante Alighieri, and the Italian Renaissance, it was poetry which led the way.

Stimulated by Shelley’s happy insight into the effect of poetry on the moral improvement of man, LaRouche dedicated years to working through the way in which poetry, and great art, accomplish this. How does the poet communicate profound ideas? How does the creative process work, in the poet? How is this process of artistic discovery, in the poet, or the composer, coherent with the process of scientific discovery, of the scientist? How is it that “Classical artistic principles” are “complementary to the discovery of validated universal physical principles”? LaRouche recognized, through his intense work with poetry, music, and Riemann’s physics, that “the relations between man and nature are conditioned not only by discoveries of universal physical principles, but also by the Classical form of artistic principles.”

These are the profound questions which we choose to deal with in this conference, and we are fully confident that at this critical juncture in history, your minds are stimulated to thrashing out great, necessary ideas. As Shelley wrote, referring to revolutionary times such as ours, “The most un-failing herald, companion, and follower of the awakening of a great people to work a beneficial change in opinion or

institution is poetry. At such periods there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature.”

And, Shelley concluded, “Poets are the unacknowledged legislators of the world.” I would like to introduce now, one such legislator, Mrs. Amelia Boynton Robinson, a revolutionary, and a poetess.

Amelia Boynton Robinson

U.S. Civil Rights: The Fight Goes On

Mrs. Robinson, the vice-chairman of the Schiller Institute in the United States, is a life-long fighter for civil rights, and was a close associate of Dr. Martin Luther King, Jr., who invited Dr. King to her home in Selma, Alabama for the mobilization for voting rights for African-Americans. In 1990, she was awarded the Martin Luther King, Jr. Foundation Medal of Freedom for “courage, conviction, and outstanding services to state and nation during the turbulent decade of the 1960s.”

The following are two speeches that she gave to the Schiller Institute-ICLC conference, introducing each of the keynote speakers, Lyndon LaRouche (May 26) and Helga Zepp-LaRouche (May 27). The keynote speeches were published in the last two issues of EIR. Together, Mrs. Robinson’s two presentations give an eloquent picture of the battle for civil rights in the United States—historically, and at the present time. Subheads and footnotes have been added.

Introducing Lyndon H. LaRouche, Jr.

To this great audience of dedicated people, dedicated people of many countries, my friends, my extended family, the Schiller Institute, and certainly my daughter and my son, who are my own, and that is Helga and Lyndon LaRouche: Nothing can be any greater than to stand before you on this European soil, and say, “I am happy to be here.” Happy, because my mission has been like putting a dent in a very, very hard piece of steel. Why? Because of the fact that there are problems, great problems, problems that have muddied the water, and problems that all of us have, and there have been problems for many years. No country can say, that “we are free,” and squeaky clean, because all of us have fallen short in the glory

of God. And we are all guilty of some discrimination, separation, and/or segregation. Countries are all guilty. Those who are not guilty of that, have stood by the wayside, and have seen the destruction of many other countries. They have stood by the wayside, yet they are not helpless. They have noticed that there are diseases, poverty, unemployment, lack of education, lack of proper medical conditions, lack of material for the progress of a country, lack of infrastructure; they have seen slavery conditions, drugs, or what have you, and they have stood on the sideline and said and done nothing. That is why God gives us leaders.

In the United States, God gave us Abraham Lincoln, Franklin Delano Roosevelt, John and Bob Kennedy, Lyndon LaRouche, Lyndon Baines Johnson—and one who is now with us, as you know.

The Voting Rights Act, of course, came about because of the fact that Martin Luther King gave his life, and presently, the man whose name I called, Lyndon H. LaRouche, is a man now that is taking the place of a combination of all of these people whose name I called. These men, of course, were ordained by God to be leaders. They accepted the challenge, and they have gone on before us. We are going to accept the challenge that we have now with Lyndon LaRouche. He is our world leader, not only of the United States of America, not only of the South, but of the entire world. He will stand on his ground. One beautiful thing about him: He cannot be bought by any means, and will not stand by and see the economic destruction of the whole world.

Yes, we need your help in everything. In the United States it's almost like saying, come into Macedonia and help us. We need the economic program that Lyndon LaRouche has. We need you, because of the fact that we are far from being perfect, and what has happened to the United States Voting Rights Act has shown that we are far from being perfect.

The Disenfranchisement of African-Americans

I'd like to give you a few reasons why we are fighting, and why we are not being respected as American citizens. The struggle has gone on for many, many years. The example that I would like to give you is what happened, and why the oligarchies and the sinful folk of the United States of America have gotten together, in order that they may not be disturbed—you know the corrupt do not like to be disturbed, because they are satisfied in feathering their own nests.

During the time of slavery, African-Americans—or Africans, as they were called in those days—were not permitted to read, nor to write. It was a sin, it was a crime, and they were severely punished. When Emancipation was declared, though they kept them from reading and writing, many of them learned themselves, behind closed doors; they came out, and they knew that they had the opportunity to run for office. Consequently, there were governors, lieutenant governors, there were people who were in every segment of the political life, including mayors, people who were running the country,

people who were in the Senate, people who were in Congress, and for years, they held these political positions, because they had to run for election, and they held them until the oligarchies and the people who did not like to see African-Americans be on their same level, decided, “We’re going to stop this.” And by 1910, they disenfranchised these people.

They decided, “We are going to do something about this voting business,” so they said, “We know what to do. We will have stuffed ballot boxes.” And I talked with a statistician who told me, “I’ll tell you how we did it. We had the slot, and it was paper ballot at that time, and in the slot, the Negroes would come and they would vote for whom they wanted, because many of their people held positions, locally as well as nationally, and after they voted, we exchanged the ballots, and put what we had put in the other box, which was a stuffed ballot box. And we just switched the box, and the stuffed ballot box came out with the people who we wanted to be officials, or to hold positions. Consequently, your people lost.”

That was before 1910. From that time on, they decided that they would not give African-Americans the opportunity to become registered voters.

The Voter Registration Drive

In 1930, when I went to Alabama, to work for the United States Department of Agriculture as a home demonstration agent, we found these people, many of them living in the same house that they’d lived in, from the time they were born, that their forefathers had lived in, houses that were just like they were, when they first brought them from Africa as a slave. They only knew what went on in that community, or that plantation. So, we decided, these people are living in slavery. The first thing we need to do, is to get them off the place, and get them a place of their own, and let them realize that they are not a first-class citizen, until they cast a vote, for or against, whomever they would like to. So, this was the job: to teach the people how to read, how to write, how to fill out the applications, and how to go down to the courthouse, and demand that they become a registered voter. And that is where they [the white supremacists] got up in arms and said, “We will not allow it.”

The corrupt system lasted for a short while, but we are breaking it down. The destruction of the right to vote, which we got in 1965, from 1930 to 1965, I fought. I was beaten, I was left for dead on the bridge when we tried to march from Selma to Montgomery in 1965. But, in spite of that, it gave me more courage to stand up for what I thought was right. And the fight, and the struggle that we had, brought forth the Voting Rights Act, which was signed by Lyndon Johnson. So, you see the importance of fighting and not stopping.

The inception of the Voting Rights Act was one that we knew freed many people. But the oligarchy, and the corrupt system decided that they were going underground, to fight this voting bill. “We can not attack it at the top. So we will



Amelia Boynton Robinson, heroine of the civil rights movement. “The Schiller Institute, Lyn and Helga, are in the forefront of fighting against evil,” she told the conference. “And they can’t fight by themselves, however; they need my help, they need your help, they need the help of everybody who is a human being, to fight evil and to foster in people’s minds and hearts, love and understanding and care for each other.”

burn the midnight oil, and we will attack it.” The venom of a dead man, George C. Wallace, the former Governor of Alabama, who was a man that hated people of color—the venom that he left when he died, has gone throughout the country. Like a vein, it has gone out into every segment of our historic department that runs the country. Yes, they were corrupt. Because this man stood in the door of the University of Alabama, and declared, “Segregation now, segregation yesterday, and segregation forever!” That was the evil that is now perpetrated throughout the United States. This two-edged sword, that the corrupt people, the corrupt system is using, has been dipped into the venom of George Wallace, including the hate, and is being used against the Voting Rights Act, and it’s being used against Lyndon LaRouche. And we are not going to stand by, and let them succeed by destroying Lyndon LaRouche’s program, destroying him, because of the fact that Lyndon LaRouche is embedded in the will of God. He has love for humanity. He has a charge to feed God’s children.

Maybe you have heard, I’m sure you have, of the passage in the Bible, where Christ said to Peter, “Peter, do you love me?” He said, “Yes, Lord, I love you.” “Feed My lambs.” He said again, “Peter, do you love me?” “Yes, Lord, I love you.” “Feed My sheep.” That was a charge that Christ gave to Peter. That’s the charge that God has given to Lyndon LaRouche. “Feed My people.” Give them the knowledge, give them the understanding. Don’t back down, regardless of what comes, but feed My people the knowledge that they need. And this is what we are doing. With the cooperation of the dissatisfied, and with my extended family, the Schiller Institute, friends of the people, friends of the nation, the nation of all creeds, all colors, all denominations, we will conquer the evil.

And we are going to conquer the evil, because we are

going to work together. And because we have it in many forms: the destruction of the world, the destruction of children, the destruction of community, the corruption of the evil programs that we are having now. Pollution, wars, low incomes, the destruction of schools, and the system of drugs, of unemployment, the lack of transportation in some countries, health infrastructure, sanitation, and the wheeling and dealing of the International Monetary Fund and the World Bank. These are the things that Lyndon LaRouche is pinpointing. These are the things that he is trying to deal with, to lift up every county and put them on the same keel. That they may be able to carry on, according to their constitution.

Who would not support a leader like that? I introduce to you, and present to others, the man who has the ability. An economist, a scientist, a musician, an educator, and more than all that, a Christian gentleman, who loves people, and will stand by them, regardless of what you do: Lyndon H. LaRouche.

Introducing Helga Zepp-LaRouche

I am very happy to be here with you again, and I hope you can draw within your mind a picture of what is happening in my state, the United States of America. Naturally, I have been there all of my life and I love America. When she is right, I fight for her; when she is wrong, I will fight against the wrong that she is doing.

I am deeply disturbed—however, I am not discouraged at all, having lived and worked for many years with people of color—when the real ballot boxes were replaced by stuffed ballot boxes. This happened during the time that Afro-Ameri-

cans were working to be able to get political positions, throughout the United States of America. One of the ways that they discouraged African-Americans — with the expectation of taking away their votes — was to have them work on the road. They had to work three days on the road to pay the poll taxes. However, they were still not registered voters. They also were told, that you will have to know and recite the Constitution of the United States, in order to be allowed to vote. And you will have to have two whites vouch for you, vouch for your character.

I escaped all of these, but white supremacy still had a symbol. When you would go to the polls to vote, they would give you your ballot, but they would have on it a large, beautiful rooster, and the rooster had a piece of ribbon right across its chest, and on that ribbon was written “white supremacy.” So, I had to vote under white supremacy.

And because of that, I felt that it was very important that we do something about it, do something about these people who could not vote, although they were taxpayers. So, in 1940, my husband and I decided that we would go to Washington and we would see our Congressman and ask him to take out of the hopper the Voting Rights Bill. And this is something that had been happening for many, many years, before we got the Voting Rights Act. And he said to me: “What can you do for me? If I were to take the bill out of the hopper and put it on the floor for voting, what could you do for me? You can’t do anything for me, because of the fact that your people are not registered voters.”

And there was nothing that I could say, because this was not only true about Alabama, it was true about the entire South and perhaps some people of the North and the Native Americans, who are known as Indians. None of them had any right to vote.

When Lyndon B. Johnson signed the Voting Rights Act, the pen that he used had in it the blood of those people who died, both black and white, in order that we would struggle, march, demonstrate to get the right to vote. The pen, the paper, that the Voting Rights Act was signed with, represented the bones that were broken, of people who were marching and demonstrating, and they were attacked by the state troopers, and I might say that I wear one those scars to this day, and that is when my vocal chords had been seared by the pumping of gas, when we were going across the [Edmund Pettus]

bridge. I will take it to my grave.

Not only that, but many people were arrested and many of them still wear scars or have broken bones, as I have. During that time, the people who were haters, the people who were against the Constitution of the United States, decided, because of the fact that there was now a Voting Rights Act, that they would start working and burning the midnight oil, to see how they could circumvent the Voting Rights Act.

Civil Rights Today: The LaRouche Case

When Lyndon LaRouche came into the picture, they said, “Aha! We can have a two-edged sword, and we can cut him down *and* cut out the Voting Rights Act.” And that was a man by the name of Keeney, who was a lawyer for the national Democratic Party. We took it to court. And there was Keeney, whose father fought against the civil rights bill, and he said that the Voting Rights Act is now invalid.¹ And of course, we took it further than that; we took it to the United States Supreme Court, which is the highest court in the land, and we were told that the Voting Rights Act is unconstitutional! And you know, it is hard to think, that we have such discrimination, that the court does not care anything for the masses of people, the 80% of the people in the United States.

Now, we are in another millennium, and we still have to fight and struggle. In the year 2000, the campaign is now for the new millennium, and Al Gore, Bill Bradley, and Lyndon LaRouche all have been qualified as Democratic candidates for the Presidency of the United States. This was done at the beginning of the year.

I was an observer in the elections in three of the states. In Detroit, Michigan, the primary was ignored, because Lyndon LaRouche won 12,000 votes, and so they decided, “We are going to just disregard the primary and we are going to have what are known as caucuses,” where each district has to go down and vote again. The Democratic National Committee, they had rules and regulations, and one of them was: Observers may watch the election.

But I went to one of the caucuses, and found that this was not true. We had international observers — from Austria, Africa, China, Germany, and, of course, the United States. But some observers were thrown out and were told, “You can not come in here.” We were told, in the place where I was,

1. Jack Keeney, Jr., attorney for the Democratic National Committee, defendants in a suit filed by LaRouche and some of his supporters, argued in Federal court on Aug. 16, 1999 that the Voting Rights Act should be thrown out as unconstitutional, rather than be applied to LaRouche. The lawsuit, filed in 1996, charged that Donald Fowler, then chairman of the DNC, violated the Voting Rights Act, when he ordered state Democratic parties to disregard votes for LaRouche in the 1996 Presidential primaries. The court ruled in favor of the DNC, and — as Keeney had anticipated — the ruling was upheld by the U.S. Supreme Court. Keeney’s father, Chief Deputy Assistant Attorney General Jack Keeney, is a longtime member of the Justice Department’s “permanent bureaucracy,” who played a major role in the political frame-up of LaRouche.

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Sheriff Jim Clark moves in to address African-Americans attempting to register to vote in Selma, Alabama during the 1960s. Amelia Boynton, with her husband S.W. Boynton, had led the fight for voter registration, and invited Dr. Martin Luther King to Selma.

that “we don’t need you.” And some of you might remember [ICLC National Committee member] Sheila Jones — we were together — and Sheila said, “We are supposed to be able to come in here; according to your own constitution, observers are supposed to come in here.” And in the course of the conversation she said, “And I am representing Lyndon LaRouche.” “There, you’ve done it now! Get out of here!” they said. And that was the way, that they treated American citizens.

And I said: “Why do we have to get out of here?” “Because you have to pay \$10, it takes \$10.” And immediately I began to open my pocketbook and give them the \$10. I said, “Well here is the \$10.” They said, “No, I will not take any \$10 from you.” I wanted them to take it, so that I could immediately take it to court, knowing that it was illegal.

And in going into the first room, Al Gore’s leaflets were plastered on the desk, on the chairs, and all around. But they would not permit us to have Lyndon LaRouche’s literature anywhere. They even tore one of the placards, that one of the fellows had, they tore it off him and they said, “This is for just Al Gore and Bill Bradley.” Bill Bradley had stepped down and decided that he was not going to run any longer, yet they included his name. And they said, “If anybody votes for Lyndon LaRouche, those votes will be thrown out.” Because on the ballot they listed only Bill Bradley and Al Gore. But they also had others. And who were the “others”? And they were not going to respect the votes of Lyndon LaRouche. They expected to throw them out. There were thousands of people who were registered voters in that district, yet less than

a hundred people came in to cast votes.

We tried to go into the place where the votes were cast, but they would not let us in. But I understand, that they told the folk: “If you don’t vote for Al Gore, we are not going to respect the votes that you do cast.”

We could not go into that section, but when they got ready to count the ballot, we demanded that we go in. And we told them, “If you don’t let us go in, we are going to sue you.” So they let us go in, and then we told them that we wanted to see the ballots when they take them out of the box. And I said, “When you take each ballot out of the box, give it to me after you call the name.” And then I handed it to Sheila, and that is the way we found out what happened. We didn’t want them to take the ballot and put the wrong name on it, or to say that it belonged to Al Gore, when it didn’t. We asked the question, “Why was it, that Lyndon LaRouche’s name was not on the ballot, and yet you have a person there who is out of the race?” And they said, “But he is not a bona fide Democrat.” “Well, he qualified just like everybody else who is running for office, why wasn’t he on the ballot?” They said, “Well, we don’t know, this came from the national office and we have to do according to what the national office says.”

The poll was open at 11. And the people came in and wanted to know, “Why do I have to come back and vote, when I already voted in the primary?” They didn’t know, they were disturbed. So, they went in, and, at 1, the polls closed.

Now, that reminded me very much of Selma, Alabama, or the state of Mississippi, Louisiana, Georgia, South Carolina, North Carolina, Virginia. But in the state of Alabama, in the

city and county of Dallas, Selma, Alabama, we found that there was only one place that you could go to vote, and that was at the county courthouse. And when you get to the county courthouse, you find one man, who is a registrar. The registration office was open on the second and fourth Tuesdays of each month. And the registrar would come in around 10 in the morning and would stay until about 12. He would go to lunch and come back about 2, and the office was closed at 4. And he would not take anybody in. In eight years, only five people were registered, and they did not intend for particularly African-Americans to vote in large numbers.

This is because of the fact that when African-Americans were freed, who had not been permitted to read or write, they were able to have positions in all political fields. And they [the white supremacists] were afraid. So, illegally, they decided that they would not even allow the African-Americans to register to vote. The objective of this was states rights; and today they are trying to go back to states rights. And states rights simply means, that the state can do whatever it wants to do. And I worked under state rights, except when the right to vote bill and the civil rights bill were passed. And that was no different from slavery, because of the fact that if a man felt he hated a man of color, he could kill him, and he would go out to the courthouse and say, "I killed John, because he looked like he wanted to kill me." "Okay there will be no trial, that is justifiable homicide." And this is what they want to return to.

Shame on America!

They want to return to a situation in which they can take people's property away from them, which they did in large numbers. In 1910, African-Americans owned 16 million acres of land in the United States; today they own less than 5 million. Their property was taken away from them, and I have seen vast areas where African-Americans once had not only their property, but also they had businesses, they had farms, and these were taken away from them, and they could do nothing about it. Because, when they went to the court or to the attorney, they would not take the case, so therefore the person lost what he had. Intimidation was exhibited—that is the shame. However, they did not know how to feel shame, not at all. They were not embarrassed—but I am embarrassed for America. I am embarrassed, because people look to America as being the land of the free, the home of the free; but it is not free. And our system, our voting system of free elections, and including the Justice Department and the entire democratic system, is something that makes me hang my head in shame, because if they are not ashamed, I am.

Some of the international observers who attended the elections in Michigan and other states, said, "Shame on you, America!" They said that that were stunned, shocked, and admitted that the election was a mockery of free and secret elections. Rather than having Lyn's name on the ballot, which I observed in Texas, in Virginia, as well as in Michigan, Lyn's

name was *not* on the ballot. I realized that they fear that Lyn could come in and disturb their corruption and their way of life.

In Virginia, we had the same thing. They permitted us to come in, but only because we put up a fight. And after we demanded that we get a chance to go into the voting place, they said, "All right, you can go." And then, later on, it was discussed, that they would not count Lyndon LaRouche's votes and might give them away.

And then, this month, the Arkansas Democratic Party decided, "We are going to take all of the votes that were cast for LaRouche, 22%, and give them to Al Gore," and at least ten delegates that Lyn received, "we will give those also to Gore."

Now this is downright ridiculous. And the National Democratic Committee just feels it is all right. So, they say, "We will destroy the entire national Democratic Party rather than see one man be given justice."

It reminds me of what happened in Selma, Alabama. When Martin Luther King came to Selma, he decided he wanted to rest. And there was a beautiful hotel, that was built almost 200 years before. This hotel was built in the Grecian style, in the form of the letter A, the Greek letter A. Everybody was proud of the hotel, and when people came there from different places, they would take them and show them this beautiful hotel. When Dr. King went there to register for a room, naturally they would not accept him, and two weeks afterwards, the entire hotel was torn down, because one black man wanted to go into the hotel. One man wants to be respected according to the Constitution of the United States, and they are going to destroy the national Democratic Party. Shame on America!

The Democratic National Committee would rather show how much strength they have and how much ability they have to destroy. But the world is disturbed, because it has looked to America to guide them in the democratic way, and I am wondering whether the rest of the world isn't right.

A Movement for Justice

I find that so many Americans are disturbed now, because of what has happened. And they are beginning to look forward to becoming associated with the Schiller Institute. They realize, that this is an organization that is fighting for justice and for liberty. The Schiller Institute, Lyn and Helga, are in the forefront of fighting against evil. And they can't fight by themselves, however; they need my help, they need your help, they need the help of everybody who is a human being, to fight evil and to foster in people's minds and hearts, love and understanding and care for each other. This, of course, is what went on, and I have been pleased to know, that I can give myself. Because the only way I can serve, is by serving man. And I realized that no man is an island, that each man is my brother, and I will struggle and fight to see that justice is done, whether we are in Europe, in Africa, in

America, or what not. So, I left home on May 26 to give of myself, in any way I possibly could. And I have been able to tour Europe, a great portion of Europe, and hopefully some day I will be able to tour Africa.

Mrs. Robinson summarizes the results of her many meetings in France, Poland, and Italy, in which she discussed the disenfranchisement of LaRouche's voters. She met with journalists, parliamentarians, and government officials, as well as with officials of the Organization for Security and Cooperation in Europe (OSCE). LaRouche's Committee for a New Bretton Woods has filed a complaint before the OSCE, on the violation of civil rights in the U.S. elections.—ed.

So, on and on, we have people who decided to work with us, because they had looked up to America as being a model for them. They did not know what was happening on the inside. And we want you to realize that we are trying our best to keep the phenomenon that is being spread in the United States from spreading to other countries—like Pokémon, like drugs, like rock music, such things that come from America. We don't like it, because we don't want to see any other portions of the world polluted by what we are doing in our country. What I am so glad to know in contacting these people, is that there were many women who were appalled, who were

stunned, and who were even ashamed of what we were telling them.

But do you know what? Of all of the women that I admire, we have one of the greatest ones right here with us. She is a woman who has given herself, from the time that she was in college; a woman who not only gives herself, but gives all that she has: her mind, her personal gifts, anything that she can possibly do. And I think of what a wonderful job God did, when he gave men, women.

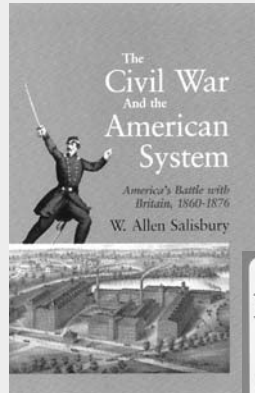
God made women. God did not take a bone from the head of a man, and he did not take it from the foot of a man; he took a rib from the side of Adam, and made Eve, because he wanted a woman to walk side by side with her mate, her husband. And there is no better way that you will see an example of what can be accomplished, than when you look at Lyn and Helga. Helga is a model, she is a fighter for freedom, she burns the midnight oil, planning and programming with her husband what is the next best step, that we should take. She is very caring, and she is sharing. She is like a beacon light that shines in the dark, and guides people to a better shore. And I think that we are lucky, because we have with us one who is concerned and who loves. She loves everybody, whether it is a child or whether it is an 80-year-old man. She is our own. And more than just being our own, she is *my* own, because she is my daughter: Helga Zepp-LaRouche.

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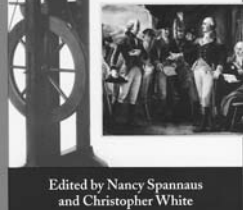


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