

Martin Luther King Freedom Day Tribunal

Under the overall title, "The International Fight for the Inalienable Rights of Man," the following panels were presented at the Jan. 13-15 conference at the Hyatt Regency Hotel in Washington (speakers are from the U.S. unless otherwise indicated):

Panel I: Violations of Human Rights and International Law: The Cases of Panama and Lebanon.

Speakers: *Mel Klenetsky*, opening remarks on the injustices perpetrated against Lyndon LaRouche. *Msgr. Elias El-Hayak*, Chor-Bishop of the Maronite Diocese of Canada, "The Struggle for the Independence and Sovereignty of Lebanon." *André Medawar*, France, Action Committee for Lebanon. *Hon. Edwin Vieira*, "The Thornburgh Doctrine: Spiritual Heir of Brezhnev and Ceausescu, Harbinger of the Coming American Secret-police State." *Carlos Wesley*, *EIR*, on U.S. lawlessness in Panama. *Don Eret*, farmer, former state legislator, Nebraska

and *Rabbi Gerald Kaplan*, New York, on their fact-finding trip to Panama in December.

Panel II: The International and Philosophical Significance of Lyndon LaRouche and His Political Movement—Why the Witchhunt.

Speakers: *Prof. Kurt Ebert*, Innsbruck, Austria, "The Trial Against Lyndon LaRouche Judged from the European Point of View." *Dr. Frederick Wills*, former Minister of Foreign Affairs and Minister of Justice, Guyana. *Helga Zepp-LaRouche*, chairman, Schiller Institute, West Germany (video). *Lyndon H. LaRouche, Jr.* (audiotape).

Panel III: The Fight for Freedom in Eastern Europe and China: the Economic and Political Implications.

Speakers: *Christopher White*, Economics editor, *EIR*, "LaRouche's Proposal for the Triangle of Development in Europe to End the World Depression, and Bring Freedom to Eastern Europe and the Rest of the World." *Klaus Grasslaub*, worker, East Germany. *William Nezowy*, president, American-Ukrainian Political Action Committee of U.S., Philadelphia. *Ying Tsui*, National Committee Chinese Democratic Party. *Wen Bin Chen*, former art director, Beijing Fine Arts Institute. *Ye Ning*, Committee of Chinese Correspondents, Philadelphia. *Rev. Jürgen*

and warned, "Gorbachov intends to occupy Western Europe. The American people must wake up." Most Rev. Bertrand Blanchet of the Canadian Bishops Conference, speaking against abortion, charged that "our society does not welcome life. . . . Respect of life is the essential condition of a just society." On the same panel, Joseph Scheidler, Director of Pro-Life Action League of Chicago, who marched with Dr. King in the 1960s, warned, "God is not mocked! He will not bless this nation for killing its children."

Rev. Jürgen Bless, Bishop of the German Evangelical Lutheran Church in California, who also recalled being at the Lincoln Memorial with Dr. King 27 years ago, told the assembly, "Our freedom doesn't mean anything unless everyone is free." He called on everyone to "light a candle for freedom," and become part of the vigil movement to "keep this flame of freedom alive."

A major theme of the three-day Tribunal was Lyndon LaRouche himself, the persecution against him, and his policies for solving the dire economic depression confronting this nation and the world. *EIR* Economics Editor Christopher White outlined LaRouche's proposals for reversing this collapse. A panel of six speakers was devoted on Monday morning to outlining the wide-ranging federal and state witchhunt against LaRouche, who has already served one year of the 15-year sentence handed him as the result of the government's

railroad conviction against him and six co-defendants in 1988.

A panel on "Economic, Social, and Political Injustice" on Sunday evening featured six speakers who gave detailed accounts of the plight of the poor, minorities, and farmers in the United States. It was begun by Rev. Wade Watts, past president of the Oklahoma State NAACP, who posed the question, "What is it that keeps us in this movement?" and led the audience through humor and reminiscences of Dr. King to find in themselves, too, that "something" inside the human soul that won't give up until freedom is won. Ann Raad, Washington, D.C.-based director of an independent network of food organizations, summed up the impact of the panel: "The common theme of this conference is that there are too many Americans still in bondage. I hope you're as uplifted as I am, and prepared to continue the fight."

LaRouche discusses freedom and economy

Lyndon LaRouche, statesman, economist, and candidate for the U.S. Congress from the 10th District of Virginia, elaborated the connection between freedom and the economy in an address to the Martin Luther King Tribunal meeting in

Bless, Bishop, German Evangelical Lutheran Church, California. *Rev. Father Dumitrescu Viorel*, Descent of the Holy Spirit Parish, New York, founder, Religious Freedom of Romania. *Ed Nishnic*, John Demjanjuk Defense Fund.

Panel IV: Economic, Social and Political Injustice.

1) "Violations of the Second Amendment: the Right to Bear Arms." Speaker: *John Aquilino*, editor *Insider Gun News*, former director of public education, National Rifle Association.

2) "The Legacy of Martin Luther King and the Fight against Economic Injustice Today (Homelessness, Hunger, and the Destruction of our Cities and Farms)." Speakers: *Rev. Wade Watts*, former President Oklahoma State NAACP. *George Gentry*, farmer, Oklahoma, candidate for U.S. Senate, "The Fight to Preserve the American Farmer." *Paul Magno*, Zacchaeus Community Kitchen, Washington, D.C., "The Cutbacks in Food Assistance." *Elsie Pilgrim*, Infectious Disease Control Specialist, Newark, New Jersey, "The Holocaust of Minority Health Care." *Juliet Grant*, community activist, Newark, N.J., on the homeless in New York and New Jersey. *Mimi Bull*, former aide to Rep. Ron Dellums (D-Calif.), on the attempted frameup of a Congressman. *Ann Raad*, director

of an independent network of food organizations.

3) "The Legacy of Martin Luther King/The Civil Rights Movement Then and Now." *Amelia Boynton Robinson*, civil rights leader, Tuskegee, Alabama.

Panel V: The LaRouche Cases: The Greatest Political Witchhunt of the Twentieth Century.

Speakers: *Warren Hamerman*, chairman, National Democratic Policy Committee, "The Panama Invasion, Iran-Contra, and LaRouche Cases—Restoring Justice to the Kissinger-Bush Lawless World." *Nancy Spannaus*, U.S. Senate candidate, Virginia, "The Bostetter Decision and Freedom of the Press." *Margaret Greenspan*: "The Frameup of Michael Billington." *Lynne Speed*: "Emulating Dr. King Is a Crime to New York Prosecutors." *Robert Primack*: "Judge Protected Kissinger in New York Case." *Lewis du Pont Smith*: "My Fight to Overturn a Judicial Decision of Incompetency for Supporting LaRouche."

Panel VI: Police State Repression against the Pro-Life Movement.

Speakers: *Most Rev. Bertrand Blanchet*, Canadian Bishops' Conference. *Joseph Scheidler*, director, Pro-Life Action League, Chicago. *ChristyAnne Collins*, president, Sanctity of Life Ministries, Annandale, Virginia. *Michael Hirsh*, director, Operation Rescue, Atlanta.

Washington, D.C., on Jan. 15:

I wish to emphasize that during the last moments of Dr. Martin Luther King's life, he was addressing himself to a very important aspect of freedom—economy, economic rights. Not economy in the sense of money as such, not wealth as, say, the *Wall Street Journal*, for example, portrays wealth, or as its portrayed in the mouths of our politicians on the hustings, but rather physical wealth, the economy as the means by which people are able to produce that which sustains life at an acceptable level of quality of the individual and family life, and community life.

The reason I wish to emphasize this now is because we are presently entering globally into the worst economic depression, worldwide, of this century. The eruptions within the Soviet empire, under Communist Chinese rule, and soon to be felt in many parts of the world—the developing sector, North America, too—are the result of a collapse in economy, the policy of collapse built into the changes in policy trends in the past 25 years, particularly since approximately 1966. As a result there is hunger, famine, and disease around the world, and this is not freedom.

The right of a people, the right of its individuals, is the right to survive, as individuals, but more as families, and even more as nations. Those rights are in jeopardy. They are

placed in jeopardy by those who deny the sacredness of the individual human life, and the rights that go with that sacredness; by those who deny that the individual is characterized by a divine spark of reason, a potential for creative reasoning which sets man as a species apart from and above all of the beasts; which give man the right and the obligation to exert dominion over all species and over this planet, in order that the chosen instrument of the creator, mankind, might be able to survive, to develop, and to go on to the greater tasks which mankind will discover as mankind progresses, tasks in the universe at large, tasks we presently can only guess at; we cannot know the tasks which are coming.

The divine spark of reason

It is this vision of man as an individual, as a sacred individual, as an individual given this divine spark of reason, this potential to do such things as make valid fundamental scientific discoveries, and to make discoveries, creations in the classical arts, which are akin to fundamental physical discoveries in physical science. This makes the individual precious, all individuals precious, to all people, present generations, future generations, and also past generations. For it is our grandchildren and their grandchildren after them, who take and who fulfill the best that each of us contributed in our lifetime. And therefore, in anticipation of those grand-

children and those great-grandchildren, we are overjoyed whenever we make a contribution which they might pick up and use and develop further in their time.

This image of the sacredness of the individual, the importance of the individual's development of this divine spark, this creative reason; the opportunity of the individual to exercise that creative reason for the good of mankind, for the good of the family; the right of that individual to walk in respect, loving themselves and respected by others, because they in the short span of their mortal life are doing something which has a unique benefit, in some way, to present and future generations. the right to walk in pride and joy of life because one knows that is true; the right to walk in that joy and pride of life by means of a society which treasures that right of the individual to walk so, in such joy: All of this depends inclusively upon economy—not money economy, not paper money, not bookkeeping, not accounting, not finance, but on the right to improve nature by means of water management; by means of transportation systems such as rails; by means of increased power production and generation and distribution; by means of sanitation; by means of health systems which take care of people; by means of educational systems; all of these things they call basic economic infrastructure. The right to improve the productive powers of labor by developing the minds of the individual to produce and to assimilate new scientific and technological discoveries, by means of whose transmission, the productive powers of labor are transformed upward such that the longevity of the individual is increased on the average. The ability to overcome disease is increased; the standards of living are enhanced; more leisure for the development of the human mind is made possible; and thus man himself is developed and rendered less imperfect and thus able to accomplish more and life made richer. This is the most essential aspect of right. This is true freedom. Where this is denied, there is no true freedom.

I'm happy to hear reports of the conference which show that more than ever before, people from various parts of the world, various strata of society as a whole, are coming together around the work, and the memory of the work, of the late Dr. Martin Luther King—all combined in the struggle for preservation and enhancement of human freedom. This is the hope of the future.

Two false philosophies

I wish I were among you, directly. But I just wish to share this thought. What is happening around the world now, as I have foreseen, is a collapse of two false philosophies of economy: one, the communist philosophy, which destroys the identity of the individual, denies individuality, denies the divine spark of reason which places man above the beasts; on the other side we have a form of oligarchism which denies the equality of the individual and says, "There exists people of a certain color of skin who must die because there are too

many of them, and we must, for the sake of ecology, bring down the number of these people, and therefore a certain percentile of each race, particularly of the darker-skinned kind, must die." It's called malthusianism, its called population control. It's murder. And that kind of economy based on the so-called teachings of Adam Smith and others is also in collapse. The United Kingdom is the economic basket case of the Western world. And the United States and Canada are not far behind in their physical economic collapse.

The developing sector, under International Monetary Fund conditionalities, is increasingly being denied the right to live. People in the developing nations are being denied the right to live. The right to have sovereign states is absolutely denied by many of the ruling powers in Moscow, in Washington, and in London. The right to produce the means of existence for all of our nations and all of our people, to produce a decent standard of living for all nations and for all people, is denied.

Great movements against great cruelty

In response to this cruelty which has brought us to the brink of the greatest depression in the 20th century, the human spirit has said, "No." And the human spirit has arisen. In the democracy movement in China, which suffered its martyrs this past spring, throughout the Soviet empire, and soon in all parts of the world, the human spirit will rise, and is rising, and says, "No, we need economic development. We need it not for greed, not merely for the satisfaction of our sensual appetites, we need it because economic development is the basis for physical human existence—a human existence whose importance lies in the fact that man, by virtue of the divine spark of reason, embodied as potential in every human individual newborn, identifies man, the individual, as in the image of the living creator, the living God."

For that reason, all human life is sacred, and all human life must be developed in its creative potential. That creative potential must be fostered for beneficial use. The individual must be celebrated for its achievements and its contributions to this. Society must be ordered on the basis of that single moral principle of self-government of society. We will have that; that is freedom.

And so the cause of freedom, prompted by these hideous economic conditions, and hideous economic policies, in Moscow, and in London, and in Washington, says, "No." And thus we have these great movements against great cruelty.

That is the meaning of the connection, in my view, between freedom and economy: the beauty of the individual—man producing his own means of existence, enhancing his own conditions of individual family and social life, and the right to do this by means of the exercise of his creative powers which are the divine spark of reason within each individual. Thank you.