

EIR Feature

LaRouche-Bevel campaign brings a message of hope

An interview with Rev. James Bevel

Reverend James Bevel is an independent candidate for the vice presidency of the United States, as the running mate of Lyndon H. LaRouche, Jr. One of the most esteemed leaders of the civil rights movement, Reverend Bevel was the director of nonviolent political action for Dr. Martin Luther King, Jr.—hence one of King's chief lieutenants. He was the founder of the Student Nonviolent Coordinating Committee, and was the strategist who devised the Birmingham March in Alabama, recognized by many as the turning point in the civil rights movement. It was he who brought the civil rights movement into the fight against the Vietnam War.

The following interview, slightly abridged, was conducted by Mel Klenetsky on Aug. 25 on the Fairfax Cable Access Corp. program "The LaRouche Connection."

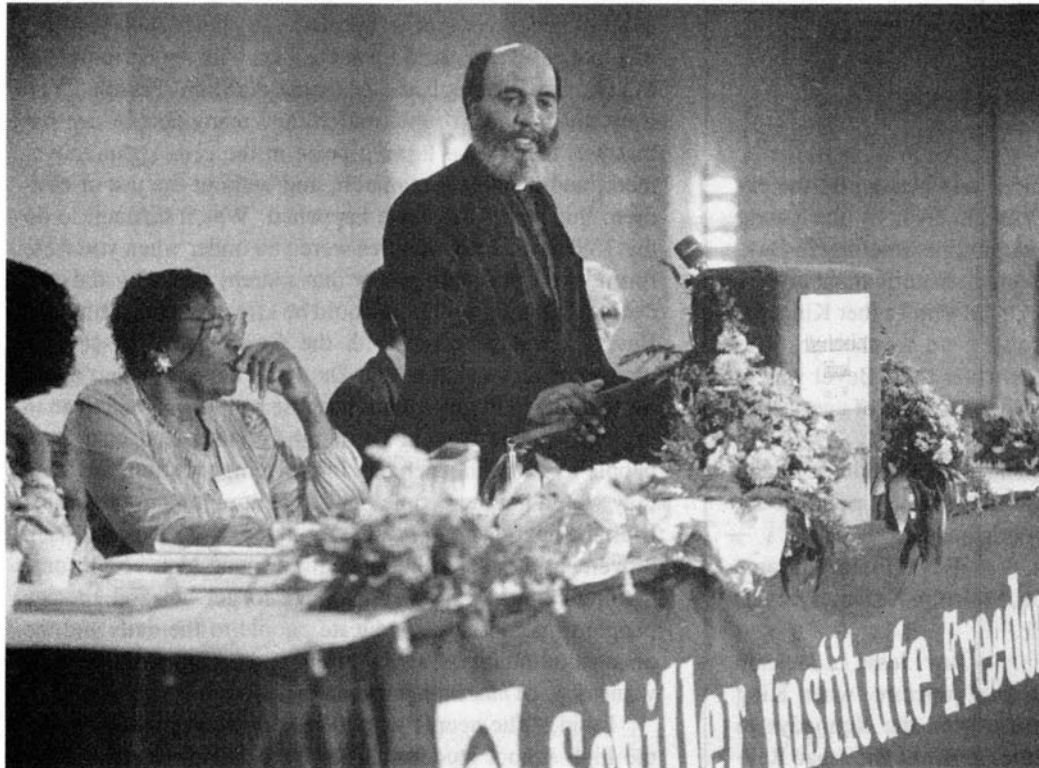
Klenetsky: Reverend Bevel, what made you decide to run for political office?

Bevel: I think it's necessary to give the American people the opportunity to advance and continue the American Revolution by using principles and means that are in keeping with the principles and goals of the American Revolution. And by running with Lyndon LaRouche as an independent in this election, we will give the American people the opportunity to vote for two men who are constitutionalists, and who are committed to using constitutional principles to solve problems, resolve issues, fulfill needs, and answer questions. I think that, at this point in history, the greatest need is for people to be elected to office who are committed to the constitutional process.

Klenetsky: What makes you say that George Bush and Clinton are not committed to the constitutional process?

Bevel: Both of them aspire to the idea that murder advances the American Revolution, either in irrational wars that are not declared for rational reasons, or in capital punishment.

When men are not committed to serve the health, interests, rights, and needs



Reverend Bevel speaks to the Schiller Institute's Martin Luther King Tribunal in Maryland in 1990. To his right is Amelia Boynton Robinson, another veteran of the civil rights movement.

of people, over their own perversities, preferences, privileges, and pleasures, they cannot comprehend our system of government, nor can they see the way by which you use that government, to serve all the people. When you can't see that, then you assume, or you conclude falsely, that the power of government can be used to murder, and that this murdering of people with government can bring about peace, freedom, or justice. This is absolutely not true, as was proved by us in the sixties, in acquiring the right to vote, open housing, ending segregation. Under the most hideous conditions, oppressive conditions, we used the principles of the Constitution to bring about change without killing people or injuring people, and when men do not comprehend that, then I recognize that they do not comprehend the constitutional process, and if they do, then they're not willing to use it.

I find that Lyndon LaRouche is a man committed to that. I'm committed to that, and this will create a dialogue and a context, to allow the American people to advance the American Revolution, using the principles of the American Revolution.

Klenetsky: Gov. Bill Clinton is an advocate of capital punishment, and has executed two men on the campaign trail—he went back to Arkansas to do that. But what about George Bush? Why do you feel that he is not qualified to run for President of the United States?

Bevel: First of all, go back to the 1988 election, when he resorted to the Willie Horton antics. Under our Constitution,

if you break a law in pursuance of an office, you break the principles of the law; you break the dignity of the law. You are not qualified to uphold the law, once you get into that position. That's what people need to understand. I truly understand that, being a pastor: I cannot manipulate or do anything in pursuance of a pastorate. It has to come as a natural process of law. But Bush broke the law.

Now the only people who had the courage or the integrity to deal with that, were the students at Howard University who refused to let Lee Atwater serve on their board, because he had been a party to the criminal act of using the Willie Horton gimmicks to get Bush elected.

Let me speak about Clinton.

I went to the Democratic Convention with the intent to discuss the theological and constitutional alternatives to capital punishment. A delegate from Ohio had introduced a resolution against capital punishment before the platform committee. He had more than enough votes to have that issue discussed before the convention as a minority plank. Bill Clinton and the leadership of the convention refused to allow that issue to be discussed.

That issue is too crucial to my physical life, and to the life of my children, and to the life of the American people, not to be discussed. Anybody who heads a party, and who will not allow open full honest discussion on issues pertaining to the welfare of the citizens of this nation, is not qualified to run our system of government.

You could run some kind of communist scheme, but *our*

Who is James Bevel?

"The Birmingham movement was blessed by the excitement and the fervor brought to it by the young people. Jim Bevel had the inspiration of setting D-Day, when students would go to jail in historic numbers."

—Rev. Dr. Martin Luther King, Jr.

"Most of the SNCC folks were Northerners who were basically afraid of the white folk. Bevel was in Mississippi for three years in the middle of every conflict."

—Atlanta Mayor Andrew Young

"James Bevel, probably the greatest mind in the country for dealing with young people."

—Rev. Hosea Williams

"I was inspired by Jesus, Malcolm X, James Bevel, and Martin Luther King, Jr."

—Rev. Jesse L. Jackson

"In early May, at a critical juncture, when King wavered because of pressure from the Kennedys to hold off further demonstrations, Bevel and Isaac Reynolds, ignoring King's wishes, slipped the children out of the church and marched them downtown in the most brilliant maneuver of the campaign."

—August Meier and Elliott Rudwick, *Core*.

system of government demands freedom of speech on this: open discussion, dialogue, and debate, and due process of law. If you take that out of our government, in essence, you don't have a government.

So, with Bush being irrationally and illegally elected in 1988, and with Clinton not allowing open and honest discussion, the American people's only choice would be *the lesser of two evils*. I feel that the American people must have the opportunity to vote for what's right, and what's good, and to have the opportunity to vote for men who would stand on the principles of the Constitution and uphold the Constitution in relationship to *all* people—not give privileges to this group, not give privileges to that group. The American people can grow, and American institutions function, when there is leadership that upholds the Constitution. If the Constitution is upheld, then all problems can be solved, all needs can be lawfully fulfilled, and all questions can be honestly answered. So it's absolutely necessary in this government, to have officials who will uphold the Constitution, so that the health, interests, rights, and needs of all the people can be lawfully and constitutionally addressed.

Klenetsky: I want to dive into a little bit of the history of

the civil rights movement, because you played such a critical role in that history. And I want to start with the Birmingham March, the Birmingham, Alabama children's march. You were the architect of that march, and many people say that that was the crucial turning point in the civil rights movement, and without that march, and without the use of children, this would not have happened. Was it difficult to do that? What kind of pressures were you under when you were formulating the strategy for that march, and why did you decide that using children would be effective at that time?

Bevel: I was involved with the Greenwood, Mississippi movement at that time, and Dr. King called me and asked me to come to Birmingham, because he had planned to go to jail. When I arrived in Birmingham, they had only 8-10 people to go to jail each day in the demonstration, and then they would get the people out of jail at night and send them back the next day. So I said, "You guys are running a scam movement, it's not a legitimate movement. You've got some manipulation. You really do have to get out and educate people to nonviolence, educate people to the evils and the unconstitutionality of segregation, and get people to become witnesses, *en masse*, against an evil system."

I said, "The people who have a long-range bonding, are the high school students. They've been together in classrooms for 12 years, and they operate as communities. So let's educate the young people."

If you go to William Sloan Coffin's book *Once to Every Man a Nation*, he came into one of our workshops and pointed out, that the thing I was teaching students was this: Though we often assume that racist white people are the sole perpetrators of segregation, there's another side of that coin. You have an arrogant man, making a foolish suggestion, and you have a cowardly man going along with that foolish suggestion, which makes the foolish suggestion operate. But if the cowardly man would address his cowardice, then he would have the knowledge and the wisdom to help the arrogant man overcome his arrogance, and they could negotiate a new contract.

So I told the students, "You blame the white people, but if you go back through history, you would see that your mothers and your grandmothers and great-grandmothers and -fathers, all compromised their integrity. And they went along with what was wrong. *You* must stop doing that and stand up, run the risk, and you will be able to change history, and change your circumstance." And they said, "Are you kidding?" I said, "I'm telling you the truth. It's that simple."

When I started organizing the students, the older people began to complain, and then Dr. King agreed, and then Kennedy, recognizing that this would be an explosive situation, started putting a lot of pressure on Dr. King, and of course then Dr. King told us not to do it. But we had agreed previously, and my position with him was that I was going to carry out our previous agreement. So I went on and *en masse*, we demonstrated. We had hundreds and thousands

of students involved.

It was not a difficult situation for me. My argument to the Kennedys was: "You have 17-year-old children over in Vietnam killing folks' children. Dr. King has young people in the streets singing 'We Shall Overcome' and reading the Bible. So why are you telling him he's wrong for doing what he's doing? He's not killing anybody, he's not destroying any property, and yet you murdering people think you have the authority to tell us, that what we're doing is incorrect. We're not going to listen to you."

In fact, it was that argument that caused me to call the March on Washington—that if you come to Alabama, hassling us about what we're doing, we will do the same thing in Washington, D.C. And that's how the March on Washington came about.

Klenetsky: Let's move over to Selma, Alabama. There, the fight was for the right to vote, and you were telling me that you think there's a problem today, because a lot of people don't understand the significance of that.

Bevel: The church was bombed in Birmingham, as you recall, on Sept. 15, 1963. When it was bombed, all of this rage and violence came up in me. Then I got a call from Reverend Billups, who told me that they knew some of the guys who were involved in blowing the church up, and that we should probably deal with them. I started praying for absolution. And Diane [Bevel's former wife] and I sat and that Sunday worked out a strategy on the right to vote. We said, "Since they have killed these children, we should organize all of the people who are angry, all of the people who feel this pain, to fight for the right to vote, to vindicate these young girls."

Diane took this proposal to Birmingham, and all of the civil rights leaders were saying, "Oh, white people should be punished, white people should be punished." And Dr. King called for the President to send troops to Birmingham. Shuttlesworth wouldn't cooperate with the program. All the leaders said that white people should be punished; but Diane and I said, "No, we should organize people to fight for the right to vote."

We finally convinced SCLC [the Southern Christian Leadership Conference]. King told us to drop the program. But then I moved to Alabama and got the people in Alabama to agree. And then, finally, over a period of time, I got King to agree, and then in November 1964, we moved full-scale on focusing on the right to vote, with Selma as our pivotal city.

What is significant about that, is that that action proves the validity and the wisdom of our Founding Fathers, when they say, "All men are created equal. They have inalienable rights." The first right is the right to life, and government is instituted among men to secure this right of life, so instead of doing counter-killings or counter-negative things, based on negative things having been done, the strategy was to follow the principles of the Founding Fathers. To secure

these rights, governments are instituted among men.

So, if the people are being injured, and they do not have the right to vote, then the next step would be to gain the right to vote. But use the principles of the Revolution—that instead of thinking about killing people, let's create a more perfect union.

You don't resort to barbaric conduct or anarchy. No. You do something that is in keeping with the principles of government, which keeps government evolving scientifically.

We started the campaign officially on Jan. 1, 1965, and on March 15, 1965, Lyndon Baines Johnson gave the most brilliant, most beautiful speech—you will not find a speech from the civil rights movement period or any period in history that matches the speech of Lyndon Baines Johnson, that he gave before the Joint Session of Congress on March 15, 1965. It's the most passionate, humane, honest speech, sermon, that any man could give, delineating the problem of segregation, disenfranchisement, and what his commitment was, and what the government commitment was, and what the American people must commit themselves to, in terms of extending the franchise to all people. I was crying, I couldn't help myself, because this struggle had brought the American people to an agreement so quickly—because we used the principle of the American Revolution, that we work always to create a more perfect union. In this speech, Johnson said something very profound. He said, Listen: the enemy is not our neighbors. The enemy is poverty, disease, and ignorance. And these enemies we shall overcome.

This was profound. And that is what we must take the American people back to today. That the enemy must be defeated. The enemy. What is the enemy? Who is the enemy? Ignorance, poverty, and disease. And we must fight that with all of our heart, always loving our neighbors, but yet fighting ignorance, poverty, and disease. And this is what incites people to struggle, because then, out of love, they can struggle, because they're not hating anyone. They're loving people, and they're getting rid of that which is injurious to people, and they can give their whole mind and their whole spirit to that. And so that speech summed up that struggle and moved us into a new phase.

Klenetsky: After Martin Luther King was assassinated, there was an incident which resulted in you breaking from the SCLC, or, to be more explicit, I think you were thrown out of the SCLC. Why don't you tell us about that? What were the issues involved at that time?

Bevel: After King was killed, the government arrested the young white man who was in there, and claimed that he had killed Martin Luther King. It's the most ridiculous, asinine thing that could happen. First of all, the man still is in jail, which is a real curse upon this nation, and has not yet had his day in court.

They claimed that he had killed Martin Luther King. But

On preaching

Reverend Bevel, speaking in Demopolis, Alabama, on Aug. 4, 1992, to a group of community leaders:

It has never been my good fortune to have the opportunity to entertain Negroes on Sunday morning. Because my understanding of a minister, for instance, is Moses. Moses was a preacher. And the evidence that Moses was a preacher, is that when he went to Egypt, the folks was in Egypt—on the other side of the river. When he got through preaching, they were on the *other* side of the river—which meant that he preached, because he was not a Negro religious entertainer. He was a *preacher*. And when he spoke, things changed, because he was preaching. So that's preaching.

And so, I'm like Moses. I have to work, because I'm a preacher.

When I was called to preach, I didn't like preachers. And you know, what I decided, after I got put into a corner and couldn't get out, and had to do it, was that in that I am going to be a preacher, I will at least have as much integrity as an electrician. At least when you call them out, they come out and get the lights on. They don't come up with no alibis as to why the electricity don't go down the wires and bulbs don't work—they just get the lights on.

And every science, every science, has a principle within it, that allows any person in *any science*—if they have integrity—to produce what that science purports to produce on Earth among men. So I agreed to be a preacher, and so I've been preaching ever since.

the state of Tennessee could not produce a witness, could not produce a conflict of interest between James Earl Ray and Martin Luther King, and could not produce a motive.

My position with the black leadership was—and still is—that we must see to it that this man gets a fair and impartial trial. Tragically, the black leadership says, there are too many black people who want blood, too. My position is this: If your sense of justice breaks down because of the color of the skin of the people, or because of the sex of the people, or because of the status of the people, then you are not serious about justice.

And if you're fighting for justice, then you must stand for justice for everyone; whether James Earl Ray killed God or not is not our business. Our Constitution says that a man should have a fair and impartial trial. And my position is, we should give him that. Because I wouldn't stop advocating

that, and because I was organizing to get him a fair trial, because I was going to close Memphis down with the students until he got his day in court, they put me out of the organization, in order to avoid that.

I was also advocating that we should demand that all nations cut back on their military spending by 5% each year, and that we put that money in escrow in the United Nations, to support human and community development education, and that we should start fighting for a scientific education curriculum, and to put prayer back in schools. You can find what I'm telling you in *Life* magazine, April 15, 1968, I think, or 1969, when I was arguing this.

So, in that I insisted that Ray get a fair trial, the black leadership could not stomach that idea, or because they were injured, they felt angry—"We want to punish someone." My position is, you can never go to punishment. You must always go to the cause of the problem and address the cause of the problem, and let this pain drive you, not to be vindictive, but let the truth of the suffering drive you to a real solution.

Klenetsky: You mentioned putting prayer in schools. Many people who are supporters of the civil rights movement are now supporters of the position that prayer should not be in schools, that that's a violation of individual rights. How do you answer them?

Bevel: First of all, they probably don't know what prayer is. Jesus said, a man must always pray, and not faint—which means that prayer is a precondition for the science of thinking.

So if you really looked at the prayer "Our Father," theology, church; "Thy kingdom come," sociology, government; "Give us this day our daily bread," ecology, business; "Forgive us as we forgive," psychology, clinic; "Lead us not to temptation," biology, home; "Deliver us from evil," anthropology, school. So if a man was really praying all the time, that man would be initiating, developing, maintaining, and administering his church, his government, his business, his clinic, his home, and his school.

Now, by doing natural work as it relates to his own problems, questions, issues, and needs, and as it relates to the social problems, questions, issues, and needs, that man would be constantly a dynamic, positive, creative, or social force. He would be responsible to himself, his family, his institution, and to his community.

So, if they say that prayer is an encroachment on your individual rights, we have been duped by a lady who was a communist, who filed a suit in our school system saying that prayer was a violation of her rights. Russia, the communist nation that did not pray—they fell into their own stew.

Now, why would we be insane enough, as a people, to take out that which has made our nation great? All of our great scientists, all of our great generals, all of our great educators, all will tell you, that the greatness, and the contribution they made, is a direct result of their prayer lives. If

you go and read the biography of any of the great scientists, they will tell you: It is their prayer lives that allowed them to contribute as much as they did to humanity.

So, why would we take the prayer out, and let in all of this disorder? Once you take prayer out of the class, the only way the teacher has to bring order is through force and violence. She does not have a principle about which she can call order; because, prayer is the principle by which you call order in a dialogue, in a community. And each class is an academic community.

It is the ability to call order—in prayer—in the classroom, that gives the teacher authority. It also allows the ministers, and people of good will, and the prayerful people to contribute to the schools in all kinds of ways; but, once prayer is out of the school, then the community cannot support the school, because, the prayerful people with insight, with love, and with intelligence, have been effectively locked out of the schools.

So, we would have to put the prayer back in school; and, we would have to put the prayer curriculum back in the schools, also. We would have to teach the students to run their basic institutions; we would have to teach all students to be economically independent, so that we could have a free nation. You cannot have a free nation with ignorant, dependent people.

Klenetsky: Mr. LaRouche is in prison, and you've never held political office. What makes the two of you qualified?

Bevel: What makes us qualified, is the fact that both of us put the health, interests, rights, and needs, of the American people, and the peoples of the world above our perversities, privileges, pleasures, and preferences. This allows us to understand how to run our system of government, because if you do not put the health, interests, rights, and needs of the people above your own preferences, perversities, privileges, and pleasures, you cannot, first of all, comprehend our system of government; nor can you see the options and opportunities within that government to serve the health, interests, rights, and needs of all the people.

You may ask me, "How were you able to see how to gain people the right to vote?" It was because I put the health, interests, rights, and needs of African-Americans, European-Americans, native Americans, and Hispanic-Americans, above my own privileges, pleasures, perversities, and preferences. By doing that, I was able to see.

One of the things that Lyndon LaRouche has been working on, and trying to get the American people to see, is how to build an economy without turning an ethnic group into slaves and prostitutes.

Now, all America has to admit that they have not been able to achieve that.

Under slavery, black people were slaves, and the women were prostitutes—and a host of young white women were prostitutes. Under segregation, you have a whole race sub-

jected to economic exploitation. And LaRouche comes and says, "Look, if we develop the minds of all of our children, scientifically, since the real wealth is the creative mind—it increases wealth without violating the environment or without violating people."

So let's do that. He's calling for scientific education for all the children. Then he's calling for an economic system that is not built on the backs of an ethnic group or of other nations.

Now that vision is as revolutionary as George Washington and Alexander Hamilton and Thomas Jefferson's vision of a free nation. The world cannot go forward without a comprehension of that vision and the science of that vision.

LaRouche is qualified to run the nation, because he understands the difference between constitutionality and private interests. For instance, he says, let's take the Federal Reserve, constitutionalize it, take it out of the hands of private interests, capitalize it, let it make long-range loans to states, counties, cities, governments, long-range loans to federal projects, creating massive employment, creating massive research and development in the industries and businesses that are now failing, because they would have to service these federal, state, county, city projects, creating massive research and massive employment and massive work.

That's intelligent. No one can claim that there is a more intelligent way to get our country going. It's lawful, it's constitutional, it doesn't violate anybody, it doesn't threaten anybody—it's just good common sense.

I come to that, not from the Federal Reserve/strategic base; I come to that from a community base. We should have a precinct council, so that people will have a hands-on, constitutional democratic republic, at the local level.

In other words, this country was not built on guns, it was built on its town meetings. What would happen if we put scientific town meetings in every precinct, where you have a church committee, a government committee, a business committee, a home committee, and a school committee? You would have the means by which people could address their problems rationally, constitutionally. They could start development, they could weed out illiteracy, they could weed out drug addiction, they could weed out gang-banging, they could weed out violence.

Then, we would put in scientific curriculum, that prepared people to be precinct councilmen, administrators, and economic developers at the local level. That can be done with just basic legislation. I would call it constitutional development and economic development registration. We see how to do that—I have been experimenting with that since the death of Dr. King. I have been experimenting with the church, government, business, clinic, home, and school, and the agricultural development projects.

Because that is rational, because it is in keeping with the Constitution, because it does not allow exploitation, because it does demand thinking, not moving on your secondary

Why LaRouche is in jail

Reverend Bevel, speaking in Demopolis, Alabama, Aug. 4:

There's a guy in the country named LaRouche. Have you heard of him? Everybody and their mommy and daddy throw rocks at this man. Oh, they say, he's the worst man in the whole world. They tell more lies on him than they told on Socrates. They beat up on him more than they did Jesus. And they locked him up, more than they did Martin Luther King.

And you know, when people pick on people, it amuses me, so I always go and find out why folks throw rocks at people. Because I'm not particular against throwing rocks at people; but when people are throwing rocks at people, I have to have an understanding on why they're throwing the rock, so I can appreciate hitting him with the rock.

So I went to see this guy. And I was amused, as to why this man is in jail. And he's in jail primarily for the same reason that all great minds go to jail.

You know, when I was a boy in Mississippi, there was a thing called the "crazy nigger" over there. The crazy nigger's a guy who wouldn't say "yassum." If he wouldn't say "yassum," he was a crazy nigger. You'd say to him, "You know, everybody around here says, yassum." "Right." "And so why don't you say, yassum?" So if this guy didn't yassum, and didn't scratch and dance, he was called a "crazy nigger." And white people hated these crazy niggers. And my daddy was one of 'em.

Now, there's another thing in Mississippi that was hated worse than a crazy nigger. It was called a "nigger lover." White folks couldn't stand a nigger lover. He was a man who insisted that everybody be treated right. He insisted on this, LaRouche—

drives but on your primary drives, because of that, it looks "weird" to people. But the Revolution of 1776 looked weird to people. The nonviolent movement in the South looked weird to people. When people are accustomed to living contradictorily, and you give them the opportunity to live rationally, at first it looks ridiculous. But this qualifies us to run the nation.

First of all, we will not kill the citizens! We know that if you practice the law yourself, you have all the means within our legal system, to get to the cause of a problem. The plea-bargaining schemes and scams that are being run on the

people by the judges and the lawyers, for instance. They don't have the intelligence or the training necessary to enable them to get to the cause of a problem, so that they could recommend to the legislative body in their city, county, and state, remedies for the causes of the crimes.

When you love all of the people, and when you love and obey God, it provides the basis for the science of government. And because we do understand the science of government, and because we're willing to serve God and our people, using constitutional democratic republic means, we are eminently qualified—in fact, we are more qualified than any of the other candidates. That's why the major media are working so tenaciously to make sure that our message is not heard.

Because if the American people hear Lyndon LaRouche and James Bevel, the American people will be awakened to the principle that they themselves are the government; that they must take responsibility; that they must get involved in helping to develop precinct councils. They must insist that the courts stop killing people. They must insist that plea bargaining stops. They must insist that the Executive branch does not go out killing our neighbors like we did in Panama, where you kill 5,000 people and lock their President up. That threatens the security of every American, because that precedent endangers us. There is no evidence, that in the next four or five years the Chinese, the Russians, and the Japanese will not coalesce to fight us and decide they're going to lock up our leadership. And if somebody asks them, "Well, where do you get this idea that you can go into America, and steal leaders and take them to your country and give them a trial?" they'll say, "We got it from George Bush." It's dangerous to set up irrational precedents, because they will be followed.

If the President of the United States, breaking international law, goes around killing people, does he not create an example for the young people in our streets?

If the Ku Klux Klan, which sits on the bench with black robes on, kills people in the electric chair, do they not set an example for the young boys in the streets? If we're going to stop killing in the streets, then, at the top of our government, the men must be people who do not kill people. They must solve problems without murdering people, which shows intellectual power. Martin Luther King showed intellectual power: that you solve problems with the law. You solve problems with love. You solve problems with reasoning. And you do not solve problems by terrorizing, murdering, and intimidating people. When elected officials do not have that intellectual power and that kind of love and commitment, they really cannot serve the people in our government system. They can only take it and butcher people; they can only take it and give privileges to their friends; but they cannot serve the constitutional interests of the American people.

Klenetsky: Over the past few years, we have seen a re-emergence of the civil rights movement, in terms of the



Reverend Bevel addresses a rally at the United Nations in September 1990, opposing the Bush administration's drive to war against Iraq.

efforts that were promoted by the people of East Germany in getting their political freedom. They started with similar types of prayer meetings in churches. They believed in the principle of nonviolence, and that eventually led to their political freedom. Do you think that you and Mr. LaRouche need that kind of civil rights movement at this time, a re-emergence of the civil rights movement, a coalescing of a new civil rights movement, in order to become President and Vice President?

Bevel: I wouldn't say that we need it in order to become that. I think that, because we are running together, it's going to bring a lot of clarity and strength to the American people. I think that after the killing of Bobby and John [Kennedy], the killing of King, Medgar Evers, Malcolm X, Dr. Pike—we had a lot of people injured, killed—I think the American people lost their nerve, and lost their confidence and their courage. And they started feeling that maybe doing right is not advantageous, maybe right can't be done.

I think that Lyndon LaRouche's noncompromising stance for what is right, and my noncompromising stance for what is right, give the American people a context in which to regain their strength and their confidence. America is great, not in relation to some fantastic leader, but in terms of the creative good will and the integrity and the courage in the American people. And so I think that what will happen, in that we are raising issues about capital punishment, is that the young people will say no, we're not going to live under capital punishment. That's barbaric and it's unconstitutional

and it does not serve the goals of the founders of this republic. I think they will rise up and say we are not going to allow ourselves to be put in jail through the schemes and scams of plea bargaining.

I think they will *insist* that judges and lawyers go back to school and learn due process; I think they will insist that prayer and education be put back in their schools; and I think they'll insist that the President open the files. Because George Bush is not hiding the files to protect the national security as he claims; he's hiding the files to protect pedophile and homosexual friends of his.

Klenetsky: Which files are you referring to?

Bevel: The Kennedy files, the Martin Luther King files, the LaRouche files; all of the files that he claims, and the government claims, that the American people can't see.

Now, I'm not going to live as a citizen of a nation, paying taxes to that nation, and have them tell me that I can't have *my records*.

Lyndon LaRouche and I will not run an undercover government. We will run a government above board, so that the American people can know their history, know what decisions to make, because we're demanding that people make intelligent decisions. If the American people are to make intelligent decisions, one of the things that we all know, is that information is vitally important for making informed decisions. Now we expect people to make decisions. And our Presidents get killed, our ministers get killed, and the

The lesser of two evils

Reverend Bevel, speaking in Demopolis, Alabama, on Aug. 4, denounced the Democratic Party leadership's refusal to discuss the issue of the death penalty at the party's 1992 nominating convention.

Now the Republicans don't have anybody, and the Democrats don't have anybody. So the Negroes were crying at the convention. . . . "Well, sir, it looks like we're going to have to take the lesser of two evils."

"The lesser of two evils." Are y'all listening to that? Do y'all know why there was a movement in Montgomery? Because Rosa Parks wouldn't accept the lesser of two evils.

Do y'all know why Martin Luther King is Martin Luther King forever in history? Because he never would accept the lesser of two evils. Do you know why the Revolutionary War was fought and the king got put out of America? Because Washington wouldn't accept the lesser of two evils. Do you understand that?

So they say, "Well, you'll have got to accept the lesser of two evils." So the Negroes went on back home, took the coffee and donut money, went on back home crying that they had to vote for the lesser of two evils.

Let me tell you something. I don't play about this. Any black person in America who votes for anybody who has principles less than Martin Luther King—you ought to be dead. You ought to be a slave forever. Because when you vote beneath the principles of a man who gave you the right to vote—who do you think you are? What do you think you're doing?

If Jesus Christ saves me, don't you know I'm not supposed to live beneath his principles? If Martin Luther King used love and truth to gain you the right to vote, don't you know you cannot vote for anybody who lives less than that? And here's some boy from Arkansas, claiming, "Well, I'll just leave the campaign trail and go home and kill a few Negroes, and you know, I just can't help it." What's wrong with him?

And then black folks say, "Well, we'll just have to vote for the lesser of the two evils."

I'm a preacher. And the preachers tell me, "Wait on the Lord." And Isaiah said, "He who waits on the Lord, shall renew their strength." I never would vote for the lesser of two evils, because, if I wait on the Lord, then He will open the doors for me.

government says, well, we can let you see the records on this, after all of you guys are dead. And they claim that they are protecting national security. No! They're protecting the perversity of the murderers and the homosexual establishment that is engaged in murder and robbery, because they cannot, with natural law, run government. That's what's being protected. The vulgarity, the perversity, of the power elitists. And my position is, these guys need to repent and get out of government, because we, as the American people, will get our records and our files.

We're not going to live like this. We're not a bunch of plantation Mississippi Negroes; we are the American people, the American citizens, and we're saying to George Bush and to Clinton, you're not going to kill us, and you're not going to hide the files. If you do not know how to run government, you cannot hold office in this country. And that's the message we're taking to the American people. We're asking the American people to support that position. They're not cattle, they're not dumb Mississippi plantation Negroes, these are the American people, and they must be treated as a citizenry. These guys go along with all this manipulating, with television, bubble gum, beer, sex, murder, games, and they do not take legislative power and executive power to insist that education come through our national television media.

They're not principled people. They're party people, they're personalities looking for power and prestige, but do not know how to take the office of our government to serve the legitimate interests of our people. That's the tragedy. And they've got everybody caught up in this game: "We won, we won!"

It's not a question of winning. It's a question of who, in fact, can give scientific service from the office in this country.

I'm not going to vote for a guy to fly an airplane because he looks good; he has to know aviation and aeronautics. He has to be committed to aviation and aeronautics. I'm not going to vote and support someone because he might win. No. He has to be scientifically correct about serving this nation and these people, and he has to know how to do that.

I know how to do that. That's how I can take law and get open housing. I could take law and end segregation in theaters in Nashville. I could use the law to end segregation at lunch counters. I could take the law to get the right to vote. Because I'm committed to this nation, to the Revolution, to the health, interests, rights, and needs of people, and I'm committed to due process of law. And once a man is really committed to that, there are no problems he can't solve, and he never has to resort to the murder of people to solve problems or to stop crime, because all of those powers are built into the government, once you love the people and look for the cause rather than going around hating people, and then pretending that you've got to do this because of some mysterious law you know that no one else knows.

It goes right back to what Lyndon Baines Johnson said: Our enemy is not our neighbor; it's poverty, it's crime, it's

disease, and we must attack those problems, and we must stop punishing people, to play on the hostility and the rage and inferiority in some people who hate other people, and call that "good government," because we can get a bunch of haters to like us when we kill someone. No. We must educate the haters, to the fact that killing people does not solve our problems.

Klenetsky: The head of your ticket, Lyndon LaRouche, is in prison. Does that make it difficult?

Bevel: Well, yes, it does make it difficult, but from a theological point of view, the question of faith is important. So we raise the question: Can a one-legged man running for Jesus outrun a two-legged man running for Satan? And the answer is, sure he can. Yes. So, it's difficult. But let me tell you this, Mel. If I had the option to be a party to something Socrates was doing, or a party to something King or Jesus or Gandhi was doing, even though they were in jail, I can assure you, that in all conscience, I would join them.

Somebody asked me, "Bevel, if you had the option to be on the ticket with George Bush, would you be on it?" No. "If you had an option to be on the ticket with Clinton, would you be on it?" No. Because I will not work with unprincipled people. I work with Lyndon LaRouche, because he is a principled person.

When history records the facts 50 years hence, Lyndon LaRouche will be the father of the American new nation that does not have slavery, prostitution, racism in it, but has an economy that dignifies man. He will be the father of that economy. And George Bush and these guys will be seen as the same small-minded criminal types that killed Socrates and Jesus, and the Gandhis and the Kings. They will be seen in that light. So, though he's in jail, I would be amiss, I would miss history, not to be a part of this man's struggle.

I remember when I was called to Birmingham to be with Dr. King. I could have been with Dr. Joseph Jackson, with the big churches and the long cars. But here was a young preacher, whom the South had lied about and claimed that he was a communist. The young people wouldn't even come to church to hear him because they believed the lie. And I went to Birmingham and began to teach people who this man was, and to help him to take nonviolence to end segregation.

And so, though it's difficult, it makes me feel clean and good and strong inside, knowing that I am working with a man who absolutely believes in principles, believes in the divinity of every human being, is not a secret racist who talks like a liberal but hates "niggers" in his heart, but a man who truly respects the dignity of females, a man who truly respects the dignity of indigenous Americans, African-Americans, all Americans, who has a respect for Europeans so deep that he can understand how, as a European man, to be successful without robbing the colored man. And that's *rare*. All these guys talk all this stuff, and they talk about wealth, they talk about making money. In the back of their minds, they all

'Right' is going to win

Reverend Bevel, speaking in Demopolis, Alabama on Aug. 4:

I remember 1963, when they blew up the church in Birmingham, and killed the four little girls. The black leaders met, and they said, "Well, we ought to punish white folk." King said, "Well, Kennedy ought to send armies into Birmingham." And the Holy Spirit said, "Why don't you go and work for black folks to get the right to vote?" And I obeyed the Holy Spirit. And I remember the first day I got to Selma. Old Jim Clark met me at the bridge, and he had 300 possemen, and they followed me down to the Brown Chapel Church; and about 10 ladies and about 15 little children showed up for the meeting. And they had a law then: couldn't but three Negroes meet.

And, I looked out and here's Jim Clark with his possemen with the white helmets and big long sticks, and double-barreled shotguns; and here these little ladies there, with their hair plaited up, and the white stockings on, singing, "We Shall Overcome." And I said, "Lord, this is all the soldiers you gave me?" He said, "That's enough. That's *enough*. That's enough!"

When you don't bow to *evil*, God can take a little plant out [of the projects], and turn a nation around. When you don't bow to evil, it is not important to win; it's important to be right; because right is going to win.

scheme ways to rob other people—even with this North American Free Trade stuff: How do we go and rob the Mexicans? That's what they're talking about. They're not talking about how to rebuild sovereignty in Mexico and economic independence so we are real trading partners. They're talking about how to rob these young people of their labor and their natural resources.

That's vulgar. That's the stuff the British tried to do to America back in 1776—and it's not going to work. But here's a man who comes and says, look, let's help the Mexicans educate all their children. Let's educate all of our children. Let's don't rob them. Let them develop their industry. Let us develop our industry. Let us trade and let us all be wealthy and healthy people. That's revolutionary! And any American, black or white or indigenous, who does not join that revolution, will stand on the side five years up the road being ashamed of themselves for allowing the greatest revolution to take place right in their midst, and themselves too cowardly to join in it.