
After the Election

LaRouche, Bevel vow to continue campaign, fight for economic sanity

What follows is excerpted from impromptu election night remarks by the Rev. James L. Bevel, Lyndon LaRouche's vice presidential running mate, to campaign workers in northern Virginia. In an unusual move, LaRouche announced that the LaRouche-Bevel independent campaign plans to continue after the Nov. 3 presidential election. He said that the platform book, The LaRouche-Bevel Program to Save the Nation, will be reprinted to circulate a sane alternative to austerity during the six months from the election through the first 90 days of the Clinton administration, a minority government with no popular mandate.

The campaign's successful fight to defeat a death penalty referendum imposed by Congress in Washington, D.C., and the momentum of its drive to topple a statue there of KKK co-founder Albert Pike, typify the leading role candidates LaRouche and Bevel will continue to play in national life, LaRouche said later in private remarks. He pointed out that the District of Columbia is not just "some part of the United States," in the minds of most Americans, but the nation's capital; hence "conceptually, psychologically" it represents the nation as a whole.

. . . First of all, let me thank all of you guys. What is important to me, in terms of what our impact has been, is that we're bringing *principle*; we're raising the question in people's minds about the fact that government is principle and that when you're in government, in public office, and you are running, it's a question of principle, it's not a question of winning. I think that that level of morality is being brought back. I think we have built a solid identity.

It doesn't make any difference if you win, if you have badly served people as to principle. That means when people are getting ready to do something on principle, you are that point of reference. To me, that's important, that all of our fights are about principle.

On the Washington situation, I think that what was important is that when we started, if you recall, there was really no movement in Washington over the death penalty . . . the mayor was waffling on that question, and we came in on the question of principle. We didn't come in fighting the death penalty. For a political reason, we'd be against murder period, which set a broader parameter for everybody to join in that struggle . . . to mobilize the whole town.

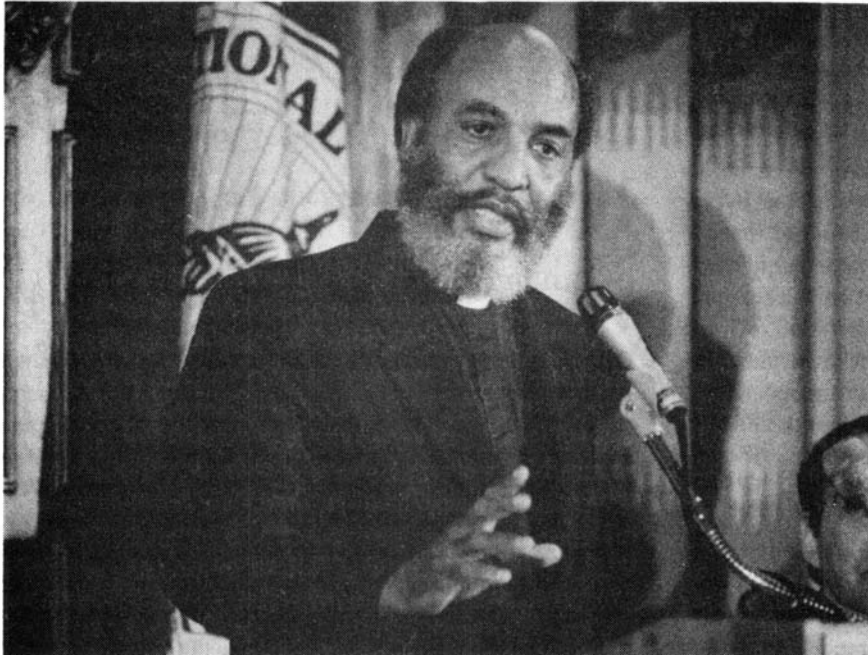
Now what we've got to do now is to convince the people, show the people, not convince them, but show them how, in fact, it is as easy to be able to do this, it is as easy to stop the murder in the streets as it was to vote down the death penalty. Let me say to some of you, that some of you may not even believe that. But it is.

Why is it easy to do that? First of all . . . most people do not understand the crisis of America. Most of us have never thought about it. What gave me an insight into this crisis, or the crisis in the South when I was working: My brother Clarence, who was four years older than me, beat me up, and broke my nose. Since he didn't apologize, and I didn't forgive him, we walked around mad with each other for years, and then finally Clarence got killed. The mafia in Cleveland killed him. I walked up to his casket, and what was interesting is the profound fact of how frail and helpless people are. I had never thought about it before. Since that point, I've really never been seriously angry with anybody, because I'm reminded of how frail and helpless people are.

Now, when you look at America, this great nation, with all its chaos, confusion, busting at the seams, the economy is in shambles, drug addictions, schools not educating; and all these people are really frail and helpless. And in order to understand that situation, most of us see the problem in terms of some evil people. But don't see it as that! See it as a ship in a storm and nobody on the ship has the ability to call order. So that ship is out in the storm, and the ship can well wreck. That's the condition that America is in tonight.

When you understand that, you understand how frail and helpless Bush, and Clinton, and the congressmen, and the mayor, they all are! They are frail and helpless; which puts a great responsibility on us to really be compassionate and enthusiastic and to come up with the insight for addressing the problems of this nation. You've got to think about that, that there is nobody out there at this point, there's no community, that is giving decisive, clear leadership, and you've got to understand how frail those people are. When you understand that, then you approach people differently. You will not approach them as an enemy, you will approach them as a student and as a patient.

What all of us have to do is understand what our nation is. Most of us have never understood what America is. In order to understand America, you have to really go back and



The Rev. James Bevel announcing his decision to run for vice president on the LaRouche independent ticket on Aug. 4. LaRouche and Bevel have decided to continue their campaign beyond Nov. 3.

understand the prophet Isaiah, who says, “And the government shall be upon his shoulders.” Well, that has actually happened; most folks don’t know it. In other words, the crisis is that there *is* a Christ. The next crisis is that there is a government upon his shoulders. And it’s our government. If you’re called into a situation and you are in a government system and it’s upon the shoulders of Christ, and he is correct and the government system itself is correct and you and all the other citizens are incorrect, how could you get control of your government?!

In other words, the crisis in America is that our government says this in effect: “You must at all times operate with the consciousness of not violating the rights of any of these fellow citizens. You must operate at all times by not compromising your integrity.” Now that’s difficult. So what is the crisis in America? All of us do not take seriously the old question of impeccable integrity in operating in a way that we don’t violate folks’ rights, we don’t aid and abet in the violating of folks’ rights and we don’t consent to the violating of folks’ rights. The crisis cannot be addressed until there is a community of people who are like that. It’s interesting, because if you can’t throw the government over, because it’s along Christ Jesus’s shoulders. You can’t overthrow America. You can’t overthrow this government. It’s like a wild horse and it’s bucking people. But you can’t do anything but what I just suggested. You can’t run it out. You can’t throw it over. The only thing you can do is come to order. . . .

The priority of education

Every problem we have can be traced back to people violating the rights of other people. Just let me give you an illustration on the education question.

Would we have poverty, if the education of whites, of all the children, were protected? No. . . . And then you must ask the question, “Where am I off in my integrity, and why am I negligent to the violating of children’s rights to be educated, that causes me not to make that one of my priorities?” And then no matter what we did in America, based on the fact that the government is run by the people, it’s a government of, for, and by the people; . . . how could the country run properly if the rights of the children aren’t protected, in terms of education? . . .

Why am I saying all this? Because we must be the community that develops impeccable integrity. And we must *learn* to operate to such a refined level of thinking, that everything we do is designed *deliberately* to serve the health, interests, rights, and needs of the people, and not violating anybody’s health, interests, rights, and needs. We’ve got to be that refined.

There is *no* political solution to the American crisis. There is no political solution; there is a *constitutional* solution. But there’s no political solution. You’ve got to understand my understanding of the difference between a political solution and a constitutional solution. There’s a constitutional solution, and we are called on in the community to be that congregation and that community, to give that leadership. . . .

Washington is wide open. We operated in Washington in such a way, that all the doors are open for us. . . . Some people had to jump in and fight against the death penalty, to keep LaRouche from being the leader of that—that’s true. But everybody else tonight, they’ll be resting for two years. So, what we resolve is to double our base. Everybody else will be taking a two-year vacation; then we should open and

run for two years, in terms of building the kind of movement we have to build. . . .

What I would like to do, and what I would like to propose, is that as we went and worked in Washington against the death penalty, we have to take some city and make it what I call "Exhibit A." Where is the city, where organizers so impact that city, that it incites them to change, so that everybody says: "What the hell happened?" I propose that we literally do that, in terms of being a catalytic agent to move ministers, students, community organizing, into an economic development protest. We're in a good position. All the boys who are selling drugs, and the people who are marching at night, saying they're victims—they do not understand that part of marching has to go into fighting so that the Federal Reserve is put under Congress. But that lesson needs to be taught, in the context of taking one city and making it an exhibit. . . .

Now, I know when you're young and you're full of energy, you have a tendency to think you're going to live at least 10,000 years. The truth of the matter is, all of us have to replace ourselves—tenfold. We have to replace ourselves tenfold. So we have to pray about, think about, putting together schools, where we seriously recruit, and then develop a whole curriculum around what we're dealing with. There has to be a school.

When you're bringing people out of hell, you've got to show them a whole alternative. A whole school of thought. So we have to have a school—and all of us need to think about that—where we educate people in depth to fight this war. We have to come up with hundreds of organizers in America. In 12 years, we're going to have hundreds of young people organizing and selling papers and selling subscriptions and putting together the *EIR*—we've got to have that, just in terms of impacting situations in the community as we need.

So there are two things we need to think about: the fight that's got to go on in Washington in terms of turning it into Exhibit A, and the whole question of, can we build a school which gives us the power to organize and impact on a continuous basis all over the country?

. . . I've had a good, good time. . . . I want to thank Mr. LaRouche for giving me another context in which to learn about America and about our government, and what I shall do is to take the knowledge and increase it and give it back and give myself to solving the problem in America. It's our nation, I love our nation, and if our nation doesn't get straightened out, then there's not a light for the rest of the nations and the rest of the people. So let us recognize the awesome burden that we're under, and then let us, with patience and love rededicate ourselves, reset our boundaries and our objectives—short-range, medium-range, and long-range—and let's take the Washington situation, that victory, and build on it, and let's create the kind of mass, non-violent, constitutional movement that the country and the world need.

Court allows ERISA health benefits cuts

by Linda Everett

Despite appeals from the American Medical Association, the American Hospital Association, the American Bar Association, the American Public Health Association, and numerous advocacy groups including the Michigan Protection and Advocacy Services and American Association of Retired Persons, the U.S. Supreme Court has let stand a federal court ruling that allows self-insured employers to slash health care benefits to workers and their dependents, even during the course of medical treatment for chronic, life-threatening illnesses. On Nov. 9, in a 7-2 decision, the court refused to hear an appeal in the case of *Greenberg v. H&H Music Company*, in which two federal courts upheld the right of a Houston music store to cut an employee's health care benefits from \$1 million to \$5,000 while he was being treated for AIDS.

The case turns on an extremely broad—and barbaric—interpretation of the 1974 Employee Retirement Income Security Act (ERISA), which was meant to provide protection to employees who rely on employer-sponsored benefits such as pension or retirement plans. But, as this case demonstrates, instead of assuring employee health care benefits precisely at the point when they are needed the most, ERISA is being wielded in a series of federal court rulings to strip employees of *any* safeguards, leaving them with fewer benefit rights than before the law was enacted.

In December 1987, Jack McGann, an employee of H&H Music Company, was diagnosed with AIDS. McGann requested reimbursement for AIDS-related medical expenses from H&H Music's group health insurance, which, at the time, provided up to \$1 million in lifetime benefits to all its employees. In 1988, H&H informed its employees that, effective Aug. 1, H&H would no longer carry group insurance, but would become self-insured. The new policy eliminated treatment of drug or alcohol abuse; increased premiums and deductibles; and reduced lifetime maximum payments for AIDS treatment from \$1 million to \$5,000. Under the new plan, McGann could not recover the substantial amount spent on his medical treatment. Not only did the new \$5,000 cap cover his AZT treatment for only five months, but his chronic, life-threatening illness effectively foreclosed any possibility of purchasing alternate insurance.

Since H&H's new plan placed no similar limitation on treatment for other diseases or conditions, McGann was ef-