

tradition. Domestically, that means reconstituting the “Franklin Roosevelt tradition of core constituencies”—the F.D.R. coalition of labor, farmers, minorities, small and medium-sized business, organized for a domestic commitment to infrastructure and technology, science and progress, and for a financial and economic policy of national sovereignty, with the controls and regulation which can foster industry and agriculture.

Internationally, the United States, understanding itself as Abraham Lincoln saw it, as the “last best hope of man on Earth,” must seek to reestablish an F.D.R. foreign policy, returning to what would have been the anti-colonialist, development-oriented postwar policy of this country, had F.D.R. lived. He did not,

and instead we got an I.M.F./World Bank version of colonialism, and the Cold War.

LaRouche locates the notion of an F.D.R. coalition, and an F.D.R. foreign policy, in terms of the origins of the United States, so thoroughly explored in this book, and characterizes the mission of this country in terms of a Community of Principle with other like-minded nations—the foreign-policy form of that which is expressed by the Constitution in domestic terms as the General Welfare.

In practice, this now means, in 1999 and beyond, that the United States must ally with what LaRouche calls the “Survivors’ Club” of nations—China, Russia, India, and their collaborators—around the task of the coming years: realization of the Eurasian Land-Bridge, the great-

est infrastructure-development project the world has ever seen; and, to make that possible, to serve that tremendous economic powerhouse, the adoption of LaRouche’s New Bretton Woods approach to building a new international financial system.

To do that, of course, requires that the American voter resoundingly reject the candidacy of Al Gore, who is adamantly opposed to all of it.

With this book, LaRouche acts to set the terms of debate, to shape the direction of the year 2000 Presidential campaign, for the greatest of political goals: Saving the United States, so that the United States may fulfill its mission of saving a world in profound crisis.

—Molly Kronberg

Mein Planet

It is only on rare occasions that a candidate for high office, like President of the United States, puts pen to paper and reveals something of his deep philosophical beliefs prior to his campaign. Franklin Delano Roosevelt, for example, wrote an article in the July 1928 issue of *Foreign Affairs*, the journal of the Council on Foreign Relations, in which he revealed a deep commitment to the founding principles of the American Republic, and, most particularly, the concepts of American System diplomacy first developed by John Quincy Adams. And, John F. Kennedy wrote *Profiles in Courage*, revealing much about his vision for America.

In the case of Vice-President Albert Gore Jr., the man already anointed as the front-running candidate for the Democratic Presidential nomination in 2000, we have the book-length philosophical discourse, *Earth in the Balance*, which Gore, according to his own accounts, wrote over a period of several years, just prior to his nomination as the Vice-Presidential running mate of Bill Clinton in 1992.

Earth in the Balance is perhaps the scariest document ever composed by a serious candidate for the highest office in American political life. From beginning to end, the book is a solemn decla-

ration that Al Gore stands fundamentally opposed to every basic principle upon which the American Republic was founded. Al Gore is already notorious, among political friends and foes alike, as a notorious “deep ecologist”—in common lingo, a fanatical “tree hugger.”

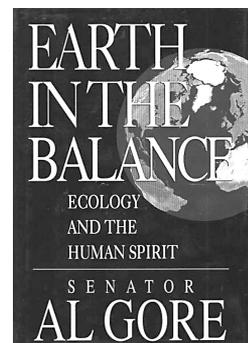
But the Al Gore revealed in *Earth in the Balance* goes way beyond that. Al Gore is fervently convinced that the survival of mankind is only possible if we conduct radical programs of population reduction. Here we find Al Gore in complete agreement with his friend and mentor, Prince Philip, the British Royal Consort and founder of the World Wildlife Fund. Prince Philip is notorious for his public declarations that he wishes to be reincarnated as a “deadly virus,” so he can contribute to conquering the “population bomb.” In one interview, Al Gore’s British idol stated that the world population must be reduced by 80 percent over the next several generations.

Al Gore and Prince Philip

It is no coincidence that Gore maintained a regular correspondence with Prince Philip, beginning 1986, and held a long meeting with the W.W.F. head in 1990, shortly after the Prince had completed his own nihilistic tract, *Down to Earth*, and when Gore was

deeply into his own writing.

In an early chapter, dealing with the menace of unchecked population growth, Gore produces a chart, showing world population growth over the past 2,000 years. Gore notes, with horror, that, following the advent of the nation-state system, and the post-Renaissance industrial revolution, population growth skyrocketed. For Al Gore, the idea that the nation-state system, for the first time in human history, gave mankind the political and scientific institutions through which to realize God’s mandate, to “be fruitful and multiply,” is nothing short of tragedy. In fact, Al Gore’s vision of the future is a depopulated world, returned to primitive—i.e., feudal—forms of society, worshipping neo-pagan nature gods, like the “Gaia



Earth in the Balance
by Albert Gore, Jr.
Boston, Houghton Mifflin, 1992
407 pages, hardbound, \$22.95

hypothesis,” which he praises to the sky in *Earth in the Balance*.

To erase any doubt about the depth of his philosophical hatred of the republican form of statecraft, Gore devotes an entire chapter of the book to a tirade against Plato, and a defense of Aristotle. He even chooses to include a portion of Raphael’s “School of Athens,” showing Plato pointing at the heavens and Aristotle pointing to the ground, to underscore his own philosophical preference for the “down to earth” environmentalism of Aristotle. For Al Gore, Plato was the intellectual forebear of Adolf Hitler and Josef Stalin, while Aristotle was the father of the Fifteenth-century Renaissance, and everything good that followed.

Al Gore and Adolf Hitler

When *Earth in the Balance* was first published, critics referred to it as *Mein Planet*, a reference to Adolf Hitler’s own fascist manifesto, *Mein Kampf*.

There is more comparison between Hitler and Gore than even the authors of that sound-bite critique could ever

know. Gore began work on *Earth in the Balance* shortly after he suffered a devastating defeat in the 1988 Democratic Party Presidential primaries. After being embarrassingly defeated in the New York primaries by Michael Dukakis and the Reverend Jesse Jackson, Gore and his handlers realized that the Senator from Tennessee had been rejected by what have been the core constituencies of the Democratic Party, from the time of F.D.R.: organized labor, family farmers, scientists, minorities, Civil Rights activists, and the technology-oriented *mittelstand* (small business). So Gore turned to the oligarchy—particularly the most genocidal factions of the oligarchy, represented by Prince Philip—for backing. *Earth in the Balance* was his statement of intent to serve that oligarchy, with slavish loyalty.

The United States is a democratic republic. The American Constitution represents the highest achievement in representative self-government in human history. For that reason, the Founding Fathers, in the preamble to the U.S. Con-

stitution, included the General Welfare clause, holding all elected officials responsible for upholding the principles first embedded in the Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal, that they have been endowed by their Creator with certain inalienable rights, and that among them are Life, Liberty and the pursuit of Happiness.”

Earth in the Balance is a declaration of war against those founding principles. For Al Gore, the mere act of serving in office, without provably repudiating the idea found on every page of that Faustian manifesto, is an impeachable offense. No responsible voter should even contemplate the year 2000 elections without first reading, and considering, the implications of *Earth in the Balance*. With the nation and the world in the throes of the gravest economic and financial crisis in modern times, you owe it to yourself and your posterity, to look into the mind of Al Gore, no matter how scary that prospect may be.

—Jeffrey Steinberg

Anglophile Treason: A Family History

Suppose that you are the head of an American counterintelligence unit. Suppose that your task is to analyze foreign-backed operations whose sponsors—outlaw financiers and bizarre, feudal-minded aristocrats—want to destroy America’s independent national existence, and make the U.S. itself their criminal instrument against civilization.

Suppose, further, that the perpetrators, an international gang or oligarchy, have a commanding position within the government, security, and military apparatus, financial institutions, news media, and colleges; and that, to a large extent, this gang has come to constitute what is known in America as “high society.”

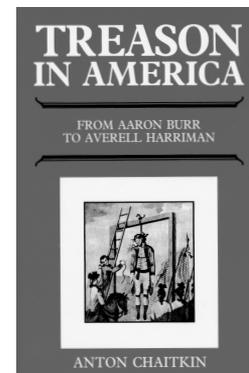
Treason in America—first published in 1985, and now reissued—is a unique history of American politics, written to aid the “detective” force analyzing this *real*, not hypothetical, threat.

The book’s special flavor, its energy, optimism, and sense of fun, begins with

its absolute distinction between the genius and success of the great *nationalist* American leaders such as Franklin, Hamilton, and Lincoln, and their tradition and legacy, as against the wild, often farcical deceit and degradation of their imperial, London-centered opponents.

Anton Chaitkin takes us through the crucial initiatives of this opponent force, from their treason against the American Revolution, their repeated secession attempts, their Free Trade and related doctrines against human progress, their Wall Street takeover and brake upon the economy, and the emerging power of the imperial “blue-blood” families.

Treason in America also presents the reader with the devastating British crimes against India and China, and the American Anglophile faction’s deep implication in those crimes. This has powerful relevance for today’s political crisis. Americans, and decision-makers around the world, very much need to be able to distinguish between the U.S.A.’s own poli-



Treason in America: From Aaron Burr to Averell Harriman by Anton Chaitkin

Washington, D.C., Executive
Intelligence Review, 1985;
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607 pages, paperbound, \$20.00

cies of economic and social progress for all men, and the contrary aims of America’s imperial opponents, including the British “Fifth Column” within the United States. This may be considered the moral core of Chaitkin’s work.

—Mark Single