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Good evening. Thank you, Congressman Regula, for that kind introduction. It is a pleasure to be here in Canton, especially to address a group as broadly representative of this community as this one.

We are now well into the celebration of our Nation's bicentennial year. Two hundred years is a long period in the minds of most Americans today, but for a moment, I'd like to reach much farther back into history, back to the days of the ancient Greeks, hundreds of years before the beginning of the Christian era.

In the fourth century B.C., Aristotle wrote in his thesis on Poetics that "a whole is that which has a beginning, middle, and end" -- words from which those of us living nearly 2,400 years later can profit.

Aristotle and the other Greek philosophers of his time frequently taught the precepts of history by using allegorical fables to describe the essence of that which was past. Those ancient histories often included much fiction, but at times the truth was demonstrated better by fiction than by fact.

With your permission, I'd like to try that ancient approach and apply it to a very modern problem. I'd like to construct a fable and see if we can't illustrate today's truth using yesterday's technique.

Like all good fables, this one begins on a note of happiness. There was once a large, bounteous and powerful country. This land was blessed with an abundance of all things necessary for a tranquil and productive life.

The nation had taken several hundred years to explore and settle, and it stretched across a continent, protected on two sides from enemies by enormous oceans. Because of this natural defense, the



country was almost immune to the conflicts that had periodically disrupted life in the old country from which most of the people had come.

As a result, those who came to this land had time -- time to explore; time to settle; time to build and expand. And they were even further blessed because they did not have to go beyond their own country for the necessities or even the luxuries of life.

It was all within their own border: rich, fertile topsoil, black as coal; thousands of swift streams to power mills and basic industry; natural harbors from which to export what they had produced; all of these gifts from the land.

But the people also reciprocated. They brought their ingenuity, their determination, and their willingness to work and applied that to the abundance around them. They took that fertile land and made it fruitful.

They reciprocated also by applying their skill and creativity and pioneer spirit to the other natural resources around them. And in a relatively short time -- a matter of moments really, when you think of the history of the earth -- those hard working people had grown to be the most productive and powerful that the world had ever seen.

The country continued to grow and prosper, but progress was not without moments of uncertainty and crisis. Nevertheless, each obstacle was overcome and this fabled land emerged stronger every time.

But slowly, almost without notice, the people began to change. They found that they could produce more and enjoy themselves more by using certain kinds of resources. They began first with their own resources, and eventually found that there were enormous supplies elsewhere in the world -- supplies that were far cheaper than their own.

So they began to use more and more, and as they became used to cheap supplies, their self-reliance -- the thing that made them a great people -- began to decline. They hardly noticed their own complacency, but there were others in the world who took note. They saw the situation clearly, and realized that the more this great nation needed from them, the greater would be their economic and political power in the world.

And so those few nations with most of the world's supply of this resource began to unite. They established an organization to watch out for their own interests. So, they could act together to control how much of this resource was produced and how much it sold for. They called themselves -- in this story -- "The Foreign Producers."

At first, their power was negligible, because that great fabled land still had much of its own developed resources -- supplies that it could turn to if something happened to its external sources.

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But eventually, the people were using up their own supplies so quickly that they were truly in bondage to a small, but unified, group of countries.

Now all this had not taken place without some concern. There were some people in the country who realized what was happening and who, from time to time, would try to warn the others, but no one seemed to care. Even the pronouncements of "The Foreign Producers," who were quite open about what they intended to do with their power, went unheeded.

Then one day, "The Foreign Producers" announced that they would no longer send their resource to the land of plenty until that land changed the way it conducted itself in some of its international affairs.

So they withheld their resource and gradually the people of plenty began to feel the effects of their dependence. Many people could no longer work. What supplies could be found had to be controlled and dispersed by the government as people waited in lines and became frustrated and angry. And their once productive industry began to falter.

And as if choking off supplies weren't enough, "The Foreign Producers" then said their resource was valuable -- more valuable, in fact, than anybody had previously thought. "When we are willing to sell it again," they said, "you must give us more of your wealth, and we will tell you how much more."

But there were some things that the people of plenty had not relinquished: their ingenuity, their creativity. At the seat of government, they assembled some of the most knowledgeable specialists in the country and asked them to develop a plan that would break the bonds that now tied them to "The Foreign Producers."

These specialists studied the problem and evaluated the alternatives. It took a long time because the problem was so complex. But eventually they formulated a plan that would reduce their country's vulnerability. Basically, the plan simply called on the people of plenty to return to the independence that had made them great in the first place.

The First Citizen of the land proposed this plan to the populace, telling them that there were other resources which could be substituted for what they were importing, and how they could begin to lessen the power of "The Foreign Producers" by using less foreign resources, and more of their own.

But he pointed out to the people that none of this could be accomplished without a return to the traditional values of self-sacrifice, free enterprise, determination, and hard work which had made the Nation the envy of all the world.



The elected Assembly of the people debated whether to adopt the plan proposed by the First Citizen or to adopt some other possible alternative, or to do nothing at all.

Eventually, more than eleven months after the First Citizen had outlined the national vulnerability and his potential solutions to that precarious situation to the people, the Assembly acted to institute some of the proposals originally made by the First Citizen.

And so the Nation set about the task of beginning the long process of reversing its dependence on the resources of others, and rebuilding its dependence on itself alone.

Soon the First Citizen again addressed himself to the people, telling them that the country had made an important start. But he reminded them that they still had a long way to go if they were to once again achieve invulnerability to the actions of "The Foreign Producers."

He told the people that they could not just sit back and relax, and assume that what had been done already was enough to complete the job of freeing the land of plenty from the yoke of unnecessary over-reliance on foreign sources of resources they could provide for themselves.

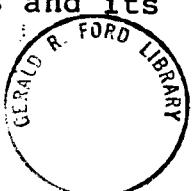
He called for action to allow the resources from the remotest areas of the Nation to be developed and made available to the citizens of the land. He called for action to allow the resources previously set aside for use in case of conflict to be used as soon as possible to minimize the influence of "The Foreign Producers."

He called for other action to make still more of the Nation's domestic resources attractive for exploration and production by the country's own producers of resources.

He called for action to require the citizens of the Nation to use resources efficiently, and to help the citizen who could not improve their use of resources themselves to accomplish this goal.

He called for action to encourage the development of new resources to supplement the resources upon which the land of plenty had depended during its unprecedented period of economic growth.

And he called for other actions to bring the country back to the state where it could not only be truly self-sufficient, but could once again provide the fruits of its resources and its resourcefulness to the other Nations of the world.



The First Citizen told the people of the land of plenty that their resourcefulness and hard work could help in regaining their independence from foreign powers. He warned the people that a prolonged dependence on any foreign powers for any commodity, especially one as basic as the resource they imported from "The Foreign Producers," would inevitably lead to economic subservience and even a loss of their most prized possession -- their political freedom.

When I began this "fable," I mentioned Aristotle's comment that anything which is complete has a beginning, a middle, and an end.

The people of the fabled land of plenty had begun to make their feelings known, they had begun to demand action to reverse their dependence on other lands, and they had begun to take the frequently uncomfortable steps that were necessary to restore their national sovereignty.

But Aristotle also said: "Well begun is half done." It is as true for any nation -- fabled or real -- as it was in Aristotle's time: "Well begun" is simply not good enough, and the whole job is not complete until it has an ending to go with the beginning and the middle.

The fabled land of plenty about which I have been talking is -- of course -- the Land of Us. All of us. And it is those of us in that land of plenty -- and of promise -- who will write the ending to this fable.

Thank you.

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