
LaRouche in Louisiana

Muster up the courage to solve our problems

Lyndon LaRouche, in his capacity as Contributing Editor of EIR, was the guest speaker at the Downtown Rotary Club in Monroe, Louisiana on March 7. About 150 people were present, including leaders of the community from business, politics, education, church, and media.

LaRouche was introduced by Rotary Club member Fred Huenefeld: "Our guest speaker today is considered one of the world's leading physical economists of the American System of economics, that our founders put together in this great republic. This gentleman is the man who gave science and technology to Ronald Reagan on the Strategic Defense Initiative. He's the founder and editor of the Executive Intelligence Review.

The following are excerpts from LaRouche's remarks. Subheads have been added.

The first thing one learns, I think, in the course of life, is that when you face a terrible problem, you must not approach it with the emotion of fear. You cannot approach it with wishful thinking; that can lead to destruction. You've got to have an element of truth, with which to combat fear, not just wishful thinking.

Those of us who are of my generation, or perhaps a tad older, have a very special role to play in this nation at this time, because we remember the 1920s; some of us remember it very well. We remember the 1930s, the Great Depression; we remember the war, the buildup of the economy out of a depression, to build the sinews of war, to conduct the war. We remember the explosion of optimism at the conclusion of that war. We remember such things as the Kennedy announcement of the manned landing on the Moon, which filled us with optimism.

And we may recall, in that connection, that Chase Econometrics, in delivering a report in 1976, indicated that this country received an additional 14¢ in income for every penny spent by the government on the space research and development program.

Qualified optimism

We look back also from that standpoint of experience in knowing what we can do, in facing adversity, in dealing with the problems which confront us, and otherwise might make us fearful now. And those of us who have that experience, therefore have the special role of communicating what our

experience was, recalling our emotions, our experience: the 1920s, the ensuing Depression, coming out of the Depression in a very frightening war; the sense of confidence at the end of the war; and the rebirth of that confidence around things like the space program, where everybody then seemed, as far as I could see, optimistic, when Kennedy says we can reach the Moon with a manned landing in this decade, man's first step outside of the planet Earth, and we can do it. This filled us with pride; and then, when the manned landing finally occurred within the decade, most Americans were very proud, very enthusiastic.

This is not wishful optimism, it's qualified optimism.

We have to recall that, and share that, with the two younger generations today, those of the baby-boom generation, and those who are sometimes called, affectionately or otherwise, Generation X, who don't know this, who didn't have this experience.

What we lost, and how we lost it

Over the past 30 years, we've gone downhill, physically, in physical economy. We made a shift in policy, away from our tradition of emphasis in investment in scientific and technological progress, an emphasis on improvement. If someone was suffering, we said, "Well, you can improve yourself. Get an education, seize an opportunity, improve yourself. Find people in the community who will help you find opportunities. If you prove yourself, you'll make it."

It was an optimistic nation. Then, it changed.

The assassination of a President, the assassination later of his brother, the assassination of Martin Luther King, the dismal prospect of this long war in Indochina—these things are among the leading things that changed us. We became a pessimistic nation. We were seized by pessimism. We no longer believed in the results of investing in scientific and technological progress for the betterment of the condition of mankind, for increasing the productive powers of labor, for creating beauty where ugliness existed, turning wasteland into rich land, these sorts of things.

Over the past 30 years, we've lost much of it. In physical terms, as I calculate the market basket of consumption and production, for most Americans, the physical standard of living in their families is about half of what it was 25 years ago, comparing the late 1960s market basket with that of today.

We are in a terrible crisis. As I go up and down this country, I find communities which were once prosperous or relatively prosperous communities—just coming, for example, last week from the Texarkana area, hanging by its teeth to its former prosperity, the same struggle that goes on here, in most parts of the country. The economy is collapsing. These problems need to be addressed.

There is a growing disparity, a very dangerous disparity, between the very wealthy and the very poor, or even moderately poor, in this country. The incomes of the top 10% of the income bracket are expanding rapidly, but mostly through

speculative enterprises, not through building industries, not through making great scientific achievements, but pure financial speculation. Whereas the lower 60% of the income brackets of the population are falling into destitution, welfare. We have a very dangerous social situation shaping up in the United States, a very explosive potential, which those of us who are patriots recognize must be remedied.

We cannot allow communities to collapse, we cannot allow the tax revenue base to collapse, as it has, not so much on the federal level, but there too, but on the state and local level. There's not the income to meet the responsibilities of government, in education, in medical care; we don't have it. We must rebuild our tax revenue base, which means we must create more employment, we must create more industries, we must induce some form of protection for those industries, we must find a reliable supply of credit to get to people who are worthy of credit, for building these industries. . . .

And there's a worse problem I'll tell you about. . . .

This monetary and financial system, which we might call the IMF system, a composite of all the central banks and Federal Reserve Bank and the financial institutions attached to them around the world, they're all bankrupt, as a totality. The Japanese system could go, it's on the edge. The Japan economy might survive the collapse of the Japanese financial system, but the Japanese financial system is ready to blow. The French financial system is in the process of blowing. Don't even talk about what was formerly the Soviet bloc.

Tackling the serious problems

The situation in Africa is beyond destitution. Actually, the life expectancy rates in Central Africa have dropped from about 50 years of age for an adult person down to between 30 and 40. Disease is rampant, spreading throughout Eurasia and Africa, and is coming here.

The situation below our borders is extremely desperate, worsening rapidly; not as bad as Africa, but worsening. These are very dangerous times.

But if we think back to World War II and the Depression, those of us who are old enough to share those memories with younger people, we say, "Don't worry, we tackled problems like this before, and we can do it again."

And I would suggest that people like Rotarians, who are influential in their communities, who are in a sense part of the spark plug machinery of the community, who understand it, who can influence it, can spread that optimism, so that our people are less fearful. Our greatest problem, as Roosevelt said, sometimes the greatest danger is fear itself. And people are afraid to face reality, because fear makes it too frightening to them, too painful to them. Whereas if you can approach a problem with justified optimism, you can look it square in the eye, and look back in experience to find a precedent for solving a problem of this type. Remember how we did it, and say we can do it again.

For example: Remember 1939, 1940. Some of you can

remember that. And those who can't, ask somebody who can. Remember we were still in a Depression; we had a slight up-bump in 1937, in 1938 we slipped back in the Depression, and along came 1939, and the war in Europe broke out. Now we'd known that war was coming, I personally knew it, Roosevelt certainly did know it, from 1936 on. And plans were made by Roosevelt, and others, to deal with the mobilization of the United States for that war. But in the middle of the 1930s, people weren't ready to accept such a mobilization; therefore, it didn't occur, it wasn't feasible in their judgment. But the plans were made.

In 1939-40, the United States government, together with sections of the private sector which had planned this conversion for mass production, began to do what Roosevelt said: "We're going to build 50,000 aircraft a year." And people said that was impossible. Within three years, we had vastly exceeded that quota.

We started in 1939-40, with getting a small amount of credit out to farmers, we tightened up in performance on agriculture with the parity system, which got things moving there. Rural electrification was already beginning to help in transforming agriculture, getting technology out there.

We took people who had businesses which were on the verge of bankruptcy, or even in bankruptcy, and got them mobilized to begin to produce something which might help the general mobilization effort. Some of these businesses

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failed, they couldn't succeed. We took people who had lost skills, or people who had never had them because of the Depression. We put them to work. Within three years, we had built the most powerful industrial machine on this planet, under circumstances in which 17 million of us were serving in the military.

We did it. We can do it again. Once we understand that, then the grave problems which confront us will no longer frighten us. We will no longer be afraid to look these problems in the eye, and think about searching for the solutions. We can force these items onto the agenda, in terms of public discussion. We can force Washington and our political institutions to begin to pay attention to these issues which are not being presently being addressed. So that as the crisis comes down upon us, instead of running from it, into a realm of virtual reality, playing some computer game or video game in virtual reality with a headset over your head and gloves on your hands, we can come back into reality, away from a flight from reality, and find the kinds of programs that address the greatest financial crisis of the 20th century. . . .

We'll deal with it, because we have to; not that we like it, but because we have to. The disparity in income in the United States, a great social crisis—we'll deal with it, because we have to. Communities are dying, we'll rebuild them, because we have to. And we'll enjoy it, and we'll come to take pride in that, as we took pride in what we accomplished from 1939 through the war.

'We are still the most powerful nation'

Another thing we have to consider: We, despite the wretched condition we are in, are still the most powerful nation in the world. I deal with this, across the desk, with most parts of the world, every day. We have contacts and friends and reporters and so forth in every part of the world. We know people of a high level, we know their problems.

This nation is still the leading nation in the world. Without our effective leadership, this world is in great trouble. We cannot forget the world outside the United States, as some people would like to have us do. We have seen before in this century that the problems that develop in the outside world tend to come here, in the form of world wars, or diseases, or what not. Therefore, we have to pay attention to the world around us. We cannot fix the world by ourselves, but our initiative, as the leading nation of the world, can bring nations together which are frightened, which need leadership. And together, as a team, such nations can make the necessary changes in this world.

So that when we have completed our run, each of us in our turn, we can face death with a smile, knowing that in our time, by drinking of the cup as it was passed to us, we did what we should do. We played the necessary part which was given to us to play. And whatever the toil, whatever the struggle, whatever the difficulty, we can undertake the task, because it is the thing in which we can take pride in our time.

Farrakhan Tour

Atonement principle applied to world

by Dennis Speed

In recent weeks, the visit of the Nation of Islam's religious leader, Minister Louis Farrakhan, to more than 18 countries in Africa, the Middle East, and Asia, has precipitated actions designed to result in his incarceration and perhaps even assassination. While the entire U.S. press reported a story—later denied—by the Libyan Press Agency, that Minister Farrakhan had been offered \$1 billion by Col. Muammar Qaddafi to "intervene" in the U.S. Presidential election, and also contended that Farrakhan had characterized the United States as the "Great Satan" at a rally in Teheran—a charge directly denied by Farrakhan in his Feb. 24 Saviors Day speech—*EIR* here presents an analysis of the intent and purpose of the World Friendship Tour, by Dr. Abdul Alim Muhammad, national spokesman of the Nation of Islam.

Dr. Muhammad was an eyewitness to many of the meetings and discussions that occurred during the tour. His account is, sadly, not one that Congress will hear. Although Rep. Peter King (R-N.Y.), a core supporter of the Anti-Defamation League (ADL), has claimed to wish to "get to the bottom of what happened between Farrakhan and the dictators" on the tour, King has decided to hold hearings in Congress on March 19 *without the testimony of Minister Farrakhan or anyone who accompanied him on his tour*. Farrakhan requested in his first public address upon his return from his trip, at a gathering of more than 15,000 supporters, that he be "brought before the Congress" to give this testimony.

The interview which follows raises serious questions which, even if one disagrees with the Nation of Islam, are well worth investigating. These include the media vilification of Nigeria's Abacha regime, the sanctions imposed against Iraq, and the intriguing question of a possible rejection—if not renunciation—of violence as a means of revolution by Colonel Qaddafi.

Is it possible that Minister Farrakhan, as a religious leader, has successfully introduced the concept of atonement into the international debate on the future direction of the post-Cold War world? If so, this might prove a welcome antidote to the genocidal policy-doctrine, associated with Bernard Lewis, Zbigniew Brzezinski, and Samuel Huntington, of the "Arc of Crisis," "Islamic Fundamentalism Card," and "Clash of Civilizations"—the "brew" by which the witches of London, such as Baronesses Chalker and Cox of the House of Lords,