

Reviving the Sense of Mission For American Citizens Today

by Lyndon H. LaRouche, Jr.

Here are Mr. LaRouche's opening remarks to his campaign webcast in Boston, on Nov. 15.

I should just do a few preliminary remarks. I'll address three subjects today. I was going to do something similar up there in Vermont yesterday, at the university at Middlebury, but they wanted me to shorten the presentation from three-quarters of an hour to a half an hour, which I did. So, I left some things out. So, I shall give you, today, a somewhat amplified version of what I said, to you — as a different audience, though I said it to a university campus audience — yesterday. And, as you will see, there is a significant difference, in the way that two points have to be presented.

All right. The three points are, which I will touch upon, to present here: First of all, the issue of war. And the question is, what is the nature of the policy — when did it start, and what is the policy, which has gotten us into a spreading process of war, in Asia and probably elsewhere?

Secondly, the economic crisis. This economy, in its present form, is now disintegrating. Nothing can prevent the present IMF system and the present Federal Reserve System, from disintegrating — nothing. But, it can go in one of two ways: It can go, either through intervention, as Franklin Roosevelt-style intervention back in 1933, to reorganize the system before total chaos erupts; or, we can wait, until it simply blows up, all by itself. There's a massive effort to postpone that blowup, now, by printing money in various ways. The best estimate is, that the blowup will occur, probably, by March or April of next year, at the latest. The ability to continue to print money, to postpone the program, will be blown out by then. It can blow out earlier. It could blow out next week; it's ready to blow now. The fundamentals are all rotten. There are no good fundamentals. The United States is the victim of the biggest "Snow job" in history, on economics, and we've got Treasury Secretary Snow to prove it. (The official liar of Washington, D.C.)

The third thing, is the question of the generation gap, and what the significance is, of the difference in the attitudes and roles of, principally, two generations: one, the generation which came into maturity, or semi-adult immaturity during the middle of the 1960s; the ones who are now in their fifties, who are generally running the institutions, and running gov-

ernment, businesses, and so forth. And the other, is the generation which is now coming largely into college age, including those between 18 and 25, university-eligible age. And, it's the conflict between these two generations, which I shall turn to in the conclusion: what the nature of it is; what we do about it.

War and the 'Reichstag Fire'

All right, now, first on the war, itself: As I said in the beginning of January of 2001, before George Bush was inaugurated — George W. Bush — as the acting President of the United States. Whether he was elected or not, is irrelevant; we know that Gore lost, in any case. But Gore was always lost, and he hasn't improved since.

But I said, on the basis of his stupidity — the President's stupidity, and his commitments — it was inevitable that the depression, which was already in progress in 2001, fully in progress, would not be stopped — it would become worse. And, the danger that this posed, apart from the economic collapse, was that, as in Germany, in the events of 1928 and '33, when the collapse of the economy struck Europe, as it struck the United States openly in 1929-33 — in that period, some international bankers, led from London, but including prominent bankers such as Brown Brothers Harriman in the United States, Morgan, and so forth — the Morgan-du Pont-Mellon crowd. They did two things: First of all, at the end of 1932, they organized a fund to bail out Adolf Hitler. The Nazi Party was bankrupt at that point, at the end of '32. And so, the decision was made from London, to bail out Hitler. The bail-out came from New York City; it came from the firm of Harriman. The check, or the order to bail out the Hitler campaign, was signed by Prescott Bush, the grandfather of the present President of the United States.

Now, at a later point, the British and American pro-Hitlerites changed their mind. They were perfectly content to have Hitler be a nuisance, for destroying continental Europe. But they were not willing to accept his becoming a threat to the English-speaking world.

And therefore, as you know, we prepared for war, when Winston Churchill, as Defense Secretary appealed to President Roosevelt, we accelerated our efforts to prepare for war. We prevented Britain from joining France in going into the



Lyndon LaRouche on the campaign trail in New England: Left, students at Middlebury College listen to his presentation on Nov. 14; right, LaRouche at Plymouth State University, in his native state of New Hampshire, on Nov. 13. He also spoke in Boston, before heading for the Midwest.

Nazi camp. If Britain had gone into the Nazi camp at that time, then you would have had an immediate unity of fascist forces on the continent of Europe, which would immediately attack the Soviet Union, and expect to destroy the Soviet Union in a short time. Once they had destroyed the Soviet Union, they planned to take the combined naval forces of Japan, Britain, Germany, and France, and attack the United States, in an attack which was planned to include an attack on Pearl Harbor by the Japanese Navy.

This did not happen. The agreement between Roosevelt and Churchill prevented the British from surrendering to Hitler, and started the process which doomed Hitler's prospect for establishing world empire, including the destruction of the United States. Under those conditions, the English-speaking part of the British Commonwealth (as it's called today), and the United States, joined fully in supporting the war effort against Hitler. This included Brown Brothers Harriman—reluctantly; it included Morgan; it included Mellon; it included the British banks. It included Lord Halifax—a pro-Hitler man, who served as British ambassador to Washington, during the war years. It included Lord Beaverbrook, who was also a pro-Hitler man, who functioned as British propaganda minister, in effect, during the wartime years. And Beaverbrook, whose progeny today include Conrad Black and the Fox TV crowd—Rupert Murdoch—as his scions.

So, what you have is, you have this continuity of a process which led into this war.

Now, I said, in January of 2001, the danger is this: They put Hitler into power, through these bankers—U.S. and British bankers—put Hitler into power as the Chancellor of Ger-

many, on the 30th of January, 1933. In the third week of February, Hermann Göring, who was head of the Nazi Party in Brandenburg, organized the burning of the Reichstag, the national parliament of Germany. And the burning of the national parliament was used for a law devised by the guy who taught Leo Strauss of Chicago University: Carl Schmitt. Hitler was made dictator, and at that point World War II was inevitable.

And we fought it.

The danger is, that under these kinds of conditions—as I said in January [2001]—we have to aware of the danger of a Reichstag Fire, or something like it in the United States. That Reichstag Fire occurred on Sept. 11, 2001. Since that time, the United States has been sliding toward dictatorship and war. Now, we're the United States; we are not Germany of 1933. And therefore, the ability of the chief proponent of the Reichstag Fire approach, Vice President Dick Cheney, has not been able to become full dictator; he does not have full, total control over the puppet-President George W. Bush, Jr. But he has close to it. And therefore, since 2002, I've been engaged actively in trying to have Dick Cheney removed from office.

Synarchists Against the American Republic

Because Dick Cheney and the neo-conservatives associated with him, are not only an imitation of the Adolf Hitler movement, they are a continuation of it! As I've identified it, it's a movement, that was called in the 20th Century, the Synarchists. The Synarchist organization was created, actually, under another name, called the Martinists, in France,



The Reichstag Fire of Feb. 27, 1933 (left), organized by Nazi leader Hermann Göring, set the stage for Hitler's seizure of dictatorial powers. Above: the Pentagon on Sept. 11, 2001. LaRouche had forecast in January 2001 that, under conditions of deepening economic crisis, the Synarchist bankers would organize something like a Reichstag Fire, to push the United States toward dictatorship and war.

back in the 1780s. It was created by the British leadership at that time, Lord Shelburne, who was the political boss of the British East India Company, and the paymaster of the British Parliament, and of George III, himself.

He planned this operation, beginning 1763, to frustrate what he saw as a forthcoming struggle for independence in the North American English-speaking colonies. The other thing was to destroy France, which was the chief rival of British power in Europe. The purpose of Lord Shelburne's operation, was to ensure that the emerging British Empire—that is, the British maritime power, representing financier-oligarchical private interests—would not only control the British Isles, India, and other things they'd stolen by that time, but that it would dominate Europe, and dominate the world, like ancient Venice, like a kind of Roman Empire, or a new form of Roman Empire.

And therefore, what he did is, he planned two things, especially once the American Revolution had occurred: To prevent the continued influence of the American Revolution in continental Europe—to wipe it out; to destroy the influence of the American Revolution and the Constitutional republic.

Secondly, to destroy France—a continuation of the operation. It was he, through his agents, who created the French Revolution. The French Revolution was an operation of the British East India Company, under Lord Shelburne. They not only created the Bastille event, through agents of Shelburne—one was called Philippe Égalité, and the other was Jacques Necker. It was done as a stunt to get Necker as the Prime Minister of France, which worked at that time. Then, they disappeared from the stage. They were followed by Danton and Marat, who were British agents, trained under Shelburne's influence, in London; dispatched to France; and acted,

and even all of their speeches were written in London, under Jeremy Bentham's direction. All their orders, were British orders. Then, they succeeded these fellows, by the Jacobin Terror, which was eliminated in 1794. Then, they moved, in the middle of the decade, toward Napoleon Bonaparte.

All of these things were done by a group called the Martinists, a cult which was created around this. And Napoleon Bonaparte was a reflection of that.

Since that time, to the present, you had the continuation of this kind of operation, trying to destroy the United States—the War of 1812 involvement against us, was an attempt to destroy the United States. Other things were done: The war with Mexico was an attempt to destroy the United States. The Civil War was organized by these people, to destroy the United States. The occupation of Mexico, in 1863, was done from there, as part of an effort to destroy the United States. And, the thing was, it was not just our country they wanted to destroy: They wanted to destroy the tradition of the American Revolution, of the American republic, because we represented the alternative model to this Anglo-Dutch Liberal parliamentary form of government, which the British ruled.

But, in this period, the British game was, generally, to cause trouble on the continent of Europe, in such a way, that never on the continent of Europe would a combination of power arise, which would be able to challenge British power. After 1865, when the United States had won the Civil War, against Britain—and France, and Napoleon III, and so forth—at that point, the British recognized that the United States could never be conquered from outside. Therefore, they gave up on these attempts to overthrow our government by military force, or from the outside.

Instead, they went to another road: corruption. They got

us under the control of the London gold exchange standard system. That was step number one. The King of England, Edward VII, at the beginning of the century, used one of his agents in New York City, Jacob Schiff, who designed the Federal Reserve System of the United States, as a way of subverting our Constitution, and bringing us under control of international bankers. Which has more or less succeeded, off and on. Roosevelt fought against this, but was not entirely successful.

So, we have been corrupted, and that comes to the economic question, as I shall show.

So, the problem is, we face an enemy within and without, which are called, in the United States today, “neo-conservatives,” or similar types. They’re determined to bring about a world order, of a certain type. They have certain military objectives in mind, to do this; these are already operational. If this succeeds, if Cheney remains in office—if Cheney remains in office through the coming election, next year, you must not expect the United States to survive: It will not.

So therefore, we are dealing with something in the continuation of the Hitler phenomenon, the so-called Synarchist phenomenon, whose origin goes back to the 18th Century. This has undergone changes over the period, but this phenomenon is continuing. Don’t look for conspiracies of any importance from other sources; they are all of this type. It is not a group of this; it is not a group of that; it’s a group of private, financier interests, who, when a crisis comes, say, “We are going to collect on our debts—even if it means killing the people.” That when government has to make a choice between collecting debts for bankers and protecting the people, this group has one determination: They’re going to maintain the system under which they create debts, by which they enslave the population. And they’re going to make sure that the debts are collected, for their benefit—promptly—even if it means killing the people.

And that’s the fundamental issue that defines these kinds of things. That is why, every time, in the 20th Century and since, that you have a major, systemic financial crisis, or monetary crisis, the danger of something like Nazism comes up again! Because some group of bankers, hiring thugs—like this thug Cheney, who’s nothing but a thrown-away jock from a football field; but, he’s a killer. He’s been involved in secret intelligence operations, at a high level, since he served under Nixon, and since he served as Chief of Staff for Gerald Ford. He is a killer. He is not smart, but he represents killers. And, he is the kind of guy that will order you killed. And he has the people working with him, who will do the job. That’s why so many politicians are afraid of him, and afraid to mention his name in public, today: because he’s a killer. He’s very bad tempered, among his other amiable qualities.

‘The Open Conspiracy’

Now, let’s go through these three issues, with that said. The beginning of the present form of military crisis, starts in

about 1928, with the publication of a book by H.G. Wells, called *The Open Conspiracy*. This book was immediately adopted as a policy by Bertrand Russell, probably the most evil man living, during the 20th Century. These fellows developed—it started with Wells, who was the first one to get the idea of using nuclear weapons, as creating a weapon so terrible, that people would give up sovereignty of their national governments, for world government. This is a general outline of the objective of the group, in this *Open Conspiracy* book, published in 1928, by H.G. Wells.

Russell himself was instrumental in the development of nuclear weapons. It was Russell, for example, who wrote the letter, which was signed by Einstein, but never delivered to Roosevelt, even though it was addressed to him; but, it was this operation, which started the development of nuclear weapons. People had ideas of the capability of nuclear weapons before then, but nobody had actually started, until Russell wrote the letter. Russell directed all the key people involved in developing the nuclear weapons—that is, the controlling people. And Princeton Institute became a nest of the control for this.

So, then, the war proceeded—World War II. It started with the idea of strategic bombing of civilian populations. That did not go on from the U.S. side, immediately; the British started it. A British scientist by the name of Lindemann was the key author of the policy. This was called the strategic bombing policy, of bombing harmless cities. Then, they added to that, of course, the idea of using nuclear weapons, rather than fire-bombing of civilian populations, as a way of dealing with this.

Then, President Roosevelt died. At that point, the Melons, the Morgans, the du Ponts, decided to get rid of the Roosevelt legacy. Roosevelt was in bad condition, because of his illness. He’d worked himself almost to death. He was expected to die soon. They did not want Henry Wallace to be the living Vice President, when Roosevelt died. So, in the Democratic Party Convention of the Summer of 1944, Wallace was replaced by a stupid thug: a right-wing, racist thug, Harry Truman. And Harry Truman’s onset into power, even as Vice President, signalled the unleashing of terror bombing—unnecessary terror bombing against civilian populations, such as the bombing of Tokyo; the planned bombing of Hamburg; the bombing of Dresden; the bombing of Magdeburg. And so forth, and so on, in Germany—other cities.

The American policy was precision bombing. Bomb meaningful [military] targets. But, the British policy was mass bombing of civilian populations, a thing which prolonged the war, because the Germans, who were about to surrender, were not willing to surrender because of this terror bombing. They were not disposed to surrender, at that point.

Then came the time Japan was ready to surrender: By the Spring of 1945, the Emperor of Japan had negotiated—through the Office of Extraordinary Affairs of the Vatican, through then Monsignor Montini (later the Pope Paul VI)—



Japan's Emperor Hirohito in 1926. By the Spring of 1945, Japan was ready to surrender, on the sole condition that the dignity of the Emperor be maintained, as the representative of the institutional unity of the nation. But President Truman refused, and dropped the nuclear bombs on Hiroshima and Nagasaki instead.

had negotiated the terms of peace which he wanted. The only condition attached to this, was that the dignity of the Emperor would be maintained: That is, that the institutions of government would concede to almost anything, but they had to maintain the unity of the nation of Japan, which could only be done by keeping the Emperor in place. That was the only condition. Once that condition had been accepted, Japan would have surrendered.

But, the United States refused to make that condition—though after the surrender, they honored all those conditions! Japan was rebuilt. The Emperor was kept in place. Just exactly as it had been promised through the Vatican channel. Then, why did we drop nuclear weapons—the only two we had—on the civilian populations of Hiroshima and Nagasaki?

[Question from the audience, arguing that Germany already had the atomic bomb.]

No, no, no, not true. Not true. That's a myth, it's not true. . . . Listen, be patient. That's wrong. But, your information is

false. Okay? I'm an expert, your information is false. I know the area. I know the facts.

Okay, so we bombed it. So, what did this do?

The objective here—remember, we had defeated Japan. Japan is an island-nation, with a very small part of its territory that's habitable. A mountain island-nation. MacArthur's policy had been to totally blockade it, by air and by sea. This meant naval blockades. It meant submarine warfare blockades, and aerial blockades. Japan reached the point it could no longer get materials it required for the existence of the economy of the islands of Japan, from the continent of Asia. It could not survive; its only opportunity was to surrender. It had no military significance: It was a defeated nation, in fact. The question was, how to get the surrender through.

Well, some people didn't want the surrender; they had another idea. And, the idea was dropping those two bombs—which they had intended to drop on Berlin. But, the war in Europe was finished too soon. They couldn't get the bombs ready in time to drop them on Berlin, which was their original intention. So they said, "We'll do something else. We'll drop them on Japan." And they picked two civilian target cities of no military significance, or very much significance: Hiroshima and Nagasaki.

This was done as part of a policy, devised by Bertrand Russell. It was called "preventive nuclear warfare." The policy, as Russell explained it, in September of 1946, in his magazine, published in Washington: The purpose of this was to use a weapon so terrible—nuclear weapons—that nations would submit to world government, give up their sovereignty, rather than face the terror of nuclear weapons. That was the purpose of this operation.

Now, from that point on, from 1945 until the beginning of the 1950s, the United States' policy, was to bring the Soviet Union to surrender, by building up an arsenal of nuclear weapons, and planes to deliver these bombs, upon the Soviet Union. That a pre-emptive nuclear attack on the Soviet Union, could cause the submission of the Soviet Union, to U.S. domination and world government. And, that would be the end of it, for the rest of the world.

Now, what happened was, that Truman was an idiot, among other things, his other excellent qualifications. And, he tried to bluff both the Soviet Union and China, with operations aimed at various points in Asia. He operated on the assumption, as the records of the time show, that the Soviet Union and China would do nothing about it. They didn't have nuclear weapons, and therefore, they would have to accept it, and they would not react.

They continued the operation. And then, as a result of that, North Korea, under Soviet direction, with Chinese Communist sympathy, invaded South Korea. The United States was stuck, with a few American troops—a Korean army which had been destroyed and a few American troops—in a small perimeter around the southern tip of Korea, around Pusan. This changed, of course, when MacArthur did the obvi-

ous, when he assumed command: He outflanked the situation, outflanked the North Korean army, by an assault with the Inchon landing. That changed the situation. But then, it went on. We decided that maybe that wasn't such a good idea, that war.

Then, it was known that the Soviet Union had developed the first thermonuclear weapon, the first deployable thermonuclear weapon. Now, how can you have nuclear fission-weapon warfare against a nation which has thermonuclear weapons?

So, this resulted in the dumping of Truman. They told him, "You're not going to run for re-election." And he didn't. It also brought Eisenhower into the Presidency, because Eisenhower was opposed to this, and represented those military officers, and others, who were opposed to this so-called kind of preventive nuclear warfare. So, we had eight years of relative stability, under Eisenhower. And the Democratic Party was not allowed to have the Presidency, at that time, because the Democratic Party had been contaminated by the Truman preventive-nuclear-warfare doctrine.

Then, Eisenhower retired. And people who represented the Russell conception of preventive nuclear warfare, the so-called "utopians," typified by Allen Dulles, and his brother John Foster Dulles, began to act. Kennedy had been elected; Kennedy was a very intelligent man—very capable—and showed his promise as he went along, in the few years he survived after that point. But, at the start, he did not know, really, what the game was! And, he was not a man respected in the military, in the way that Eisenhower was. Therefore, he could not have the influence on the professional military, that Eisenhower could, in dealing with these utopian warriors—the Air Force crowd, who want to bomb everything: Develop missiles and bomb everything, with nuclear weapons.

So then, we had the 1962 Missile Crisis. We had events, including the assassination of President Kennedy himself; we had then, the launching of the first official war in Indo-China—that is, U.S. official war in Indo-China. Now, again, the same mistake was made—by the United States, by these warriors—that had been made by Truman, on the question that led to the Korean War! They assumed, at that point, in going into Vietnam, they assumed that the Chinese would not actually intervene against an American attack on North Vietnam. Therefore, they went ahead, assuming they had an "easy job"! And it wasn't an easy job, because the Soviet Union, knowing that it was under attack, too—even though the Chinese did not support North Vietnam, or Vietnam in general; as a matter of fact, they didn't like the Vietnamese. The Russians intervened, and assisted to devise a strategy, under which Indo-China could defend itself, against U.S. occupation.

Asymmetric Warfare

Now, this is what's called "asymmetric warfare." And it's asymmetric warfare, in the age of nuclear weapons.

The classic case of asymmetric warfare of this type, occurred in 1812-1813: Napoleon Bonaparte, with his Grande Armée, was about to invade Russia, occupy it, and thus subject all of continental Europe to Napoleon's own, personal domination. At this point, a section of the Prussians, headed by Scharnhorst, decided to assist the Russians in defending themselves against Napoleon's planned invasion. Incidentally Lazare Carnot, who was the greatest French military man of that period, told Napoleon, "Don't be stupid. Don't try it." He had a general understanding of what the problem was.

The Prussian military, which advised the Tsar and helped him, proposed a policy, which was developed in the works of Friedrich Schiller. The point was: Do not try to engage the enemy at the border. He's got superior forces; he's got a half-million-man army, dragged up from all over Europe. If you try to have a decisive battle against him at the Russian border, you will be destroyed, and he will overrun Russia. So, what they said is, "Don't. Do a rearguard, withdrawal action. Trap him into Russia. And prepare to destroy two cities—Petersburg and Moscow—if Napoleon goes to either." So, Napoleon was put through a rearguard defense, by the Russians, which kept him coming on, and he decided to advance toward Moscow. He occupied Moscow; he was declaring and celebrating victory. Then the city blew up! It had been mined.

At that point, the Russian people, and the military forces which had been conserved, fell upon Napoleon, such that when Napoleon was sitting, later, in Poland, waiting for the last of his army to come across from Russia, one man came across the border: Marshal Ney. And Napoleon said to Marshal Ney, "Where's your troops?" He said, "Emperor, I am your troops." All the rest of them were captured, or dead.

That was the end of the Grande Armée.

Now, in modern warfare, in a major nuclear war, when you engage countries at a distance and you can throw large weapons and weaponry against them, that's one kind of warfare. But there's another kind of warfare: Let the enemy invade; let him try to occupy the country. And, when he tries to occupy the country, our people are going to be next to him: At short-range, thermonuclear weapons don't work. And, that's what the Vietnamese did, against the American invasion in Indo-China.

That is what, in effect, is happening now; that's what's happening in Iraq.

The Iraqi people are a nationalist people. All this double-talk about Saddam Hussein being the big problem; this and that, and so forth; al-Qaeda, so forth—it's all junk! The Iraqi people have gone through occupation before. They were occupied—as Iraq as a nation—under the Ottoman Empire; they were occupied by the British, during the end of the Ottoman Empire. They were occupied by the British after the First World War. They were occupied more recently. And the occupation of Iraq has strengthened the sense of nationalism.

Do not try to assume, that differences in religion define the way you can split up Iraq: It's not that simple. Iraqis include everything: You have Christians, of various varie-

ties — Armenians, others, and so forth: Christians. You used to have some Jews — they got kicked out, in a way. You used to have all kinds of Arab religions, Muslim religions; they had Druze — everything there. But, they all lived together. They had a certain degree of amity among them. They all thought of themselves as Iraqis; they spoke with quite similar accents, and quite similar thoughts. And, they were concerned with Iraq, as a nation. Any fights they had, among these groups, were fights within the nation! They did not define a separate nation; they defined a fight within the nation. We have these things within the United States — as you may know, as well.

So, the Iraqi people are now reacting to the punishing, cruel, unjust war dumped upon them. They don't care who did it, in a sense. They are going to defend their nation.

Now, they are also, in a sense, an Asian culture. In Asia, the ideas of life and death are somewhat different than they are in European civilization, and they are prepared to die for the future of their culture, for the future of their nation. That's where you get this suicide-bombing process, from that kind of culture.

So, now you have the American Army, vastly outnumbered by the population of the country it occupies, in a country which has over 2 million trained military fighters, who are trained as part of the Iraqi military capability. We have a couple hundred thousand-odd American troops — who are totally incompetent, most of the troops, for the job. These are point-and-shoot people, who can go out in the streets and shoot off a weapon, rapidly, at even a suspected target, like the Columbine killers. They're trained on video point-and-shoot methods. They don't know how to think; they haven't been trained; they're not qualified. They're not an engineering troop — they're not qualified for anything, for occupation work. And, they're sitting there, hopelessly. What are they? Are they occupiers, or targets? Increasingly, they shift from being an occupying force, to a targetted bunch of people — frightened, targetted, so forth — has occurred.

Cheney's 'Preventive War' Drive

So, what we're dealing with now: When Cheney brought this policy back in, after Sept. 11, 2001, and had it sold officially to the U.S. government, as reflected in the State of the Union speech in January 2002, we've now entered a new phase in a certain kind of conception of strategic conflict. You have on the one side, what we used to call "conventional warfare" — pre-nuclear methods of warfare. You had, at the other extreme, what used to be called "Mutual and Assured Destruction" — the idea, if you go to thermonuclear warfare, full-scale, you probably will destroy most of the population of the planet, and most culture; so therefore, you can't go there. You can't conduct conventional warfare any more. It doesn't work, because you'll go to a threshold, at which some other kind of warfare, including the use of nuclear weapons, will break out.

So, the effort has been, to find a way to conduct wars,

between the level of conventional warfare and general thermonuclear warfare. That's what Cheney is talking about: preventive nuclear warfare, in that dimension.

We do not, in the United States, have the ability to deal with the kind of reaction, that we are provoking, with our present forces and our present policy. The United States can not win the kind of war that Cheney is trying to launch. We'll lose it. Why? Because the reaction, especially in Asia, will be strategic defense, which they will call "asymmetric warfare." You're dealing with civilian populations, which are prepared to resist, in every way. Some of these people represent superior weapons capabilities: Russian weapons, technologically, are very interesting. Some Chinese weapons are interesting. Indian weapons are interesting.

But, the basic principle is population warfare: If the people of an occupied or threatened territory decide to engulf an occupying military force, at close quarters, the United States is not capable of winning such a war.

Therefore, you're stuck in a period, you either go to thermonuclear war, in which case the planet is generally destroyed; or, you don't, and you go into a process of attrition, through popular wars, in which most of the world falls into a Dark Age.

So therefore, on this kind of policy, by Cheney and Company, the military policies of Cheney and the Bush Administration, and the military policies supported by many Democrats — including Democrats who won't fight it — are bringing the whole planet toward an early Dark Age. If Cheney continues in his position, with his policies — where the people around him are called neo-conservatives, with their policies — if this goes on, if there's an attack on Syria; if there's an attack on Iran; if there's an attack on North Korea; you will see the world is committed — with Cheney still having control over a puppet-President — the world is committed to a Dark Age for all humanity. Even on military grounds, alone.

And that's what we're up against.

We're in a situation, in which I know there are ways to bring about a general peace on this planet. It's available. It's available to the United States, with the right President. I can do the job. I know how to do it.

Cultural Roots of the Economic Crisis

All right: Let's go to the second question, the economic question. As some of you recall, we came out of the Depression and war, and the post-war period, under Roosevelt's initiative, and even with the bungling we did after the war, we emerged as the most powerful, productive nation on this planet. And the most powerful nation on this planet. This continued up until after the Kennedy assassination.

What happened?

The shock of living under a threat of thermonuclear warfare, general nuclear warfare, which had gone on in one degree or another, since 1945, up until 1962-63, had produced a tension in the population. In the U.S. population, this tension had been increased by a right-wing turn under Truman. (It

was not Joe McCarthy who gave us McCarthyism—it was Harry Truman. And it started in 1945-46. It didn't start in 1947-48.) So, the typical American, who had returned from war, was terrified. He was terrified of going into a new depression. He was terrified of a new war. And they adopted the policy, "Keep your mouth shut. Say what's expected of you. Be careful what our children say. Be careful who you talk to." We lived under right-wing terror in this United States, and we came to call it McCarthyism. To a certain degree, Eisenhower liberated the nation from McCarthyism. To a certain degree.

But, the people who had been subjected to this immoral thing, this capitulation to terror, to Nazi-like terror—it wasn't like Hitler, yet, but in that direction—they lost their souls; they sold their souls. They wanted to get a job. They wanted to be secure. They didn't want to lose their job, because of security clearance problems. They went into suburbia, if they could. They told their children, "Be careful what you say; be careful what you say. What you believe is not important—it's what you're overheard saying, that's important. Saying the right thing, that's important. There is no truth—it's saying the right thing, that doesn't get you into trouble. Maybe get you a promotion. That's the right thing."

So, the parents, the veterans' generation, told their children, especially in suburbia: "Be careful." So, the children, born as what became known as the Baby-Boomers, were permeated with a great deal of immorality worse than in their parents' generation! Because they had been conditioned, that there is no truth. They had been conditioned in Dr. Spock; they had been conditioned in "touchy-feely."

When we were hit by the Missile Crisis—and some of you here were old enough to experience that—when we were hit with the Missile Crisis, for several days, people in this country were wandering around in barrooms looking for the church. Expecting the thing was going to strike, and we were going to be obliterated any morning, or any evening. Pure terror! This affected strongly, most effectively, the younger people, who were then in late adolescence, going on toward young adulthood. The result was a phenomenon, called, from 1964 on—from the time that the Beatles appeared on the Ed Sullivan stage, on CBS—this was called the cultural paradigm-shift. "Don't accept reality. Go into un-reality. We are leaving producer society! We don't want blue shirts any more. We want white shirts—or maybe multi-colored shirts. Or, maybe no shirts at all! Or, maybe no clothes at all!" Maybe, "We want pleasure! Wherever you can get it (from whomever you can take it)!" The Woodstock phenomenon, right?

So, we said, "Technology is bad! Production is bad! You've got to have the simple life. Get away from technology. Science is dangerous!" So, we began to shift, from a producer society, to a consumer society, and a pleasure society.

Then, Nixon, in 1971, sank the dollar, sank the international monetary system. The Azores Conference which followed, put us into a floating-exchange-rate system. And then we really got nasty: With our control over a floating-ex-

change-rate monetary system, under American and British control, we went to various nations, using the London market, we would run a currency down in value—say Mexico's currency, other currencies. We would then send a team into the country, having collapsed the value of that currency on the world market by speculation, the way Soros did to Malaysia, in 1997. Now, we would have the IMF and World Bank come in, and "give you some advice, on how to solve this problem. And whatever they recommend, we'll support."

So, the IMF and World Bank would come in—both are the same, one or the other—and they would say, "Drop the value of your currency. Devalue your currency."

They'd say, "Okay. We might accept that. But, that means we pay our debts in our currency, right?"

"Oh, no, no, no! You don't pay your foreign debts in your currency! You pay your foreign debts in dollars!"

And, now, your currency just got devalued. So now, you have to accept a larger debt, based on the difference between the old value and the new value. Such that, for example, in Central and South America, if you look at what these countries owed, as of 1971-72, they have more than paid every foreign debt obligation they ever incurred. But they have a bigger debt, than ever before. A gigantic swindle.

So, on the basis of this, we go into a country—we say, to China and other countries, "Drop the value of your currency!" What does that mean? That means, you're going to collapse the internal economy of that country. You're going to collapse the infrastructure, you're going to collapse the general infrastructure. "But, you're going to work for us! You are going to be our market. You are going to be our market, for our industries! We are going to ship our factories, and our farms, from the United States, into your countries—and you're going to work for us, almost for free. And, we are going to get all this stuff from you—cheap!"

So, we say, "We can no longer 'compete' with China. We can no longer 'complete' with South America. They can produce too cheaply."

Why do they produce so cheaply? Because we stuck a gun to their head, and forced them to work cheaply, and give up their industries.

What happened to the jobs here? What happened to our industries? They're gone! Mostly gone. And what remains, is going fast.

So, we went, over this period of the past 40 years, we underwent a cultural paradigm-shift, a change in the character of our nation, from being the world's leading producer society, which was the characteristic of us, traditionally—the characteristic of our economy, from the time that Roosevelt assumed office, to the end of the war; which continued to be our characteristic of social values, into the time of the Kennedy Administration.

Then, we went through a change from a producer society to a consumer society, a pleasure society. We became like ancient Rome after the Second Punic War, where Rome was

so powerful, and instituted slavery at home—and we’ve got conditions like slavery here, at home today. What about our homeless, and people like that? People who actually earn a living, but are homeless! They can’t afford a home, at today’s rent prices. So, Rome degenerated, because it ceased to produce for itself, and controlled its population through what were called “bread and circuses.” What do we have in the United States? Very little bread, and a lot of circuses—television circuses; mass-entertainment circuses; sexual-fad circuses; anti-sexual fad pleasure-seeking; all kinds of things.

So, we have been destroyed as a nation: We no longer have the productive ability we had. We have vast nominal wealth, but it’s basically what we can extract from other countries, which are now going bankrupt. Germany, right now, for example, the leading economy in Western Europe, is disintegrating—at a rapid rate. (I could go into details, but I won’t here.) But, that’s the situation.

So therefore, we’ve come to a point, where we have this vast accumulation of debt. We have vast inflation in financial values. Financial aggregates are up, per capita. Monetary circulation—up, fast! We’re printing money like crazy. We’re printing it, not by the printing press: We’re printing it, even electronically. Overnight! Vast amounts.

The physical output of the United States, per capita and per square kilometer, has dropped. That is, if you look at what the physical values are, of consumption: Look, for example, at the case of power generation and distribution. The power generation and distribution is collapsing! These industries are being collapsed! To maintain the standard of living and production we used to have, say in New England—you can’t do it any more. The industry is collapsing. We now have a deficit in the United States, in terms of capital investment, in power generation, which goes into trillions of dollars. That is, to put things back, to the point that we can, today, assure communities and assure households and industries the access to power they once expected, we would have to invest trillions of dollars of capital investment, to rebuild the industry, and other things.

Our transportation system is collapsed. We would have to put in vast amounts of investment, to rebuild the transportation industry. Water management, pollution, things of that sort.

So, we have a ruined country. We no longer have the productive ability that we once had. We can no longer support ourselves by our own effort. We’ve become dependent, like the Romans, on stealing from their foreign victims. That’s where we are.

So, eventually, that has to come to an end.

The Tyranny of Popular Opinion

Now, what this produces, is the following: We’ve come to a point, where over the past 40 years—don’t blame the government, alone. Blame the people: Because, who voted for some of these idiots? Who voted for persons who propose

these kinds of policies? Who adopted the idea of post-industrial society? Who promoted it? Who promoted antipathy to technology? Who called for deregulation? Who supported deregulation? Who voted for guys who pushed it? Who voted and tolerated—or, didn’t vote for anything at all? Just gave up? For all the bad things, that have happened to us, to destroy this economy, to lead it to the brink of a collapse: Who did it?

The American people!

How did it express itself? It expressed itself, as so-called “popular opinion”! How did it reflect itself? It reflected itself in voting patterns, and in non-voting patterns!

Over the past period, since 1977, the physical standard of living of the lower 80% of family-income brackets has collapsed at an accelerating rate. The homelessness, the vast homelessness, is only a part of it. The collapse of health care. The collapse of education. The collapse of essential services. The collapse in transportation systems. You can’t afford to live in this society any more!

But who did it? Popular opinion!

Now, this is not unusual in history. See, mankind is generally ruled, or self-ruled, by popular opinion. People behave, generally, as was described by some sociologists, as “other-directed”: They borrow their opinions from their neighbors, like cups of sugar. They say, “Well, what do you believe?” “Well, wha—, uh, whatever you say!” “Whatever the news media says. I gotta go along with the news media. I gotta go along with the party.” Huh? Other-directed.

Now, we have destroyed ourselves, not because some people have introduced bad policies, but because we tolerated them. Worse, we became supporters of bad policies, in the name of supporting public opinion. “I gotta go by what the newspapers report. I’ve got to go by what the neighbors tell me.” And that’s how we do it. That’s called “public opinion.” We’re destroyed.

All right, so, what does this mean? This means, that in history, there are cycles, which occur over a period of generations—one generation, two, three generations. Cycles in which wrong opinions will build up, take more and more control, more intensely over a population and its behavior, and its leading institutions. The society then appears, like ancient Rome, to be in the process of destroying itself, as we are today. Then, what happens? Do we survive? Well, in 1933, we survived. In the 1932 election, we elected Franklin Roosevelt, who told the world pretty much what direction his policies were going to take. And, we had enough gumption left in us, after the shock of the Depression, to support him; at least, the majority of us did. He made a change, in our culture. He made a shift from the culture of the 1920s—the Flapper era—to the culture of the 1930s and the 1940s.

So, we abandoned a bad kind of public opinion, came back to our senses, to a large degree; decided we had to have a healthy producer society—and it worked! It worked just fine, with all the flaws in it. We emerged, again, as the leading producer society, and the greatest power in the world, the

greatest planetary power.

Now, we've come again to the point: We, out of stupidity, have destroyed ourselves; this has gone on for about 40 years, in particular. There were other things, earlier, but 40 years of this culture, the prevailing culture. That means that you are presented today, with politicians, in general, who, reading public opinion, will always have the wrong response. This means that the lawmaking process will usually give you the wrong law. The election will usually give you the wrong candidate elected. And that's more and more the case. Why? Because, public opinion.

But, what is this public opinion? It is the public opinion, which has developed and accumulated like an avalanche over the past years. And now, if the nation's going to survive, it has to change its public opinion. You have to introduce values, which are contrary to what is generally accepted. If you don't, the nation is not going to survive. If you don't, the same thing could happen here, as happened in Germany in 1933. That's the process.

The Housing Crisis

This produces an interesting problem. The so-called Baby-Boomer generation, which has accepted this change, are now in their fifties. They are looking forward to comfort. Most of these comforts are illusions. I mean, you take a guy, say in Northern Virginia. A lot of areas of the country have been despoiled; it's not possible to live in these parts of the country. I was just looking at some of the parts of New Hampshire and Vermont, that I passed through in the past days. I mean, to call some of these things that people are living in "hovels," is like calling them "palaces." You have people who are living in conditions of life which are unbelievable, in the United States! You can see that, in those who occupy hovels off the road, in the backwoods of Vermont and New Hampshire, and elsewhere. That's the typical situation, throughout the country, one way or the other.

But then, there's a worse level: the homelessness. We're getting people—a quarter of the population is moving toward the direction of homelessness, or already there, now. Extreme poverty.

But, you have a population of the Baby-Boomers, the ones who are in the upper 20% of income brackets, or in that ideology, saying, "Oh, no, no! No, no. That could never happen! That could never happen." What is typical of this thing? You see somebody go out of these poor areas, where there are no longer any jobs, and they move into an area where jobs are available. This means, that in certain parts of the United States, we have housing booms.

Now, what is the housing? Look at it closely—some of you, who know something about construction. You put up something, which qualifies as a potential tarpaper shack, probably a little larger than a usual tarpaper shack. How do you hold the thing together? You wrap it, with shrink-wrap; it's called "insulation." How do you make this piece of shrink-

wrap garbage look like a house? Well, you take some plastic exterior, about a one-sixteenth-of-an-inch-thick slab; paint it; paste it on plastic. Make it look like brick. Make it look like something else. When you get through with this process (maybe putting a couple of gold-plated faucets in the "luxury" version of this house, huh?), it goes up for a mortgage value of, say, \$400,000 to \$600,000.

And, some poor guy, who has moved in from a poor area of the United States, to get a job in these areas, probably in the IT industry, or something like that; and two members of the family, at least, are working—the house is very seldom occupied: They're all usually working on two or three jobs most of the time, when they're not just plain commuting, on these parking lots, called our superhighways, huh? And this is what's going on! In this country.

Now, the values of these houses, recently, became ridiculous, because people are not really getting by. Despite their high salaries, so-called, from IT and so forth; and despite two members of the family working all kinds of hours, and commuting all kinds of hours, they really can't make ends meet. So, along come some real estate dealers, and along comes this man who should never be allowed out of his bathtub—that is, Alan Greenspan (he'd never come clean, otherwise)—come along, and they start pumping money into the Fannie Mae/Freddie Mac mortgage operation.

Then, you have real estate dealers, who are in on the racket. These real estate dealers then say, "No, the values of housing in this area have really gone up." Suddenly, the bankers call up the mortgagees, the people with mortgages, and say, "Hey! Your house has just increased in value. Why don't you re-mortgage it? You can get some cash." So, people in various parts of the country, have been buying their groceries, from these areas, by "cashing out," based on an appreciation in the nominal value of the mortgages! Nothing actually happened. Someone said, in the real estate community, "These properties, here, are now increased in value in this area." So, the banker in the area, who is in on it, calls up the people bearing the mortgages, and tells them, "Well! You can get some money. If you just refinance your mortgage, you'll get an increase of several thousand dollars," or whatever, "and you can put that in your pocket!" And they use that to buy groceries, and things like that.

Now, what happens when it goes the other way? You're turning homeowners into squatters, if they're lucky. What happens if you have a vast collapse of employment in these areas, which has been oncoming, since about March, or so, or April of the year 2002, in the IT industry?

So, we're in the process of a general collapse of the financial system, in which, suddenly everything hits, more or less at once.

We can survive. I know how to make it survive. Anybody who understands Franklin Roosevelt, knows what approach to take. We can intervene in a collapsed economy; we can keep it functioning. We can make it grow again, as Roosevelt



“You have people who are living in conditions of life which are unbelievable, in the United States! You can see that, in those who occupy hovels off the road, in the backwoods of Vermont and New Hampshire, and elsewhere.” Left, construction for the speculation-driven “housing boom” in Northern Virginia; right, homeless in New York City.

did. It’ll be tough going, but we can do it.

All right. But, the Baby-Boomer says, “No.” The Baby-Boomer says, “I have things I have come to believe in, values I’ve come to accept, lifestyles that are important to me. I’m not going to give them up. And, it’s not going to change—you’re going to see! It’s not going to change! Look, things have been going this way for a long time now—it’s not going to change! People aren’t going to change. You’re wrong! You’re wrong! It’s not going to change.” You think they’re slightly hysterical? I do.

All right. So do their children. See, children in the university-age eligibility—18 to 25—never really talk to their parents much any more. They consider it a waste of effort. They won’t listen. Because, the young people of that age—and they have a lot of problems—but, the young people in that age, recognize that they have been given, by their parents and others, been given a society with no future to it.

All you have to do is talk to young people. Talk about the drug problem in society—not the way the Baby-Boomers talk about drug problems, but the way these young people talk about drug problems. It’s not somebody passing out drugs in their neighborhood. That’s not the problem! That is a problem, but it’s not the problem: The problem is, the country is saturated, and affecting these young people, with a drug-culture. Who did it? Well, what about the schoolteachers, who pushed Ritalin, in schools? Told parents they would have a penalty, if their “attention-deficit” child, didn’t get Ritalin, in a compulsory way. Or, how about some Prozac, which can turn you into a vegetable, in a couple of years? How about

other drugs? How about all the people, who are taking psychotropics, of one kind or another, “to manage their emotions”?

“I don’t like my wife.”

“Take the drug, you’ll feel good.”

This is the kind of story!

But, so, the young people are afflicted, not only themselves, but among the people they have concern for, of their own generation: younger siblings, friends, so forth. The drug problem is a threat to their lives, in ways that the Baby-Boomer generation, say from the ‘60s—the Woodstock generation—would never understand!

But, they see in other ways: They see a no-education system, called education. They see a no-future society. Therefore, these young people are ready to make a change.

Emergence of the LaRouche Youth Movement

Now, as you know, I built up the organizing of a youth movement. It started in California, and it grew. I was very careful about it; I kept the youth movement largely away from my older associates—not people older than I am, but people who are younger than I am—because I knew they’d make a mess of it, because they would try to impose their values upon these young people. And, the point was, to find a context in which these young people would think for themselves, and work through problems for themselves, as if in a “university on wheels.”

So, it worked. It started in California. We’d have these sessions, often by telephone, long cadre sessions, other arrangements. And we began to develop a movement. Then, a



The LaRouche Youth Movement in action in Philadelphia on Election Day, Nov. 4. “The combination of the youth movement in the context of the other forces, meant we had a relative landslide victory, in something that was a cliff-hanger, at that point.”

couple of years ago, in the sorting out process, we had a movement. It worked in California, and so I said, “Fine. We’ll replicate it, and build it in the East Coast, too.” And we started to do that.

Now, in the case of California, for example: As you know, there was a Recall election out there, organized by bunch of thugs. And it featured a certifiable thug, a monster called Arnie Schwarzenegger. He’s a monster by profession. If you’ve seen his movies, you know that. We were determined to defend the state of California against the effects of this Recall election. Because Arnie was among the people who stole the money in California, and he was going to come in to fix things, after having stolen it. His friends were the big thieves, who raped the place.

But, the Democratic National Committee was of a different persuasion. They told Gov. Gray Davis not to really fight. He could have fought. He’s the kind of candidate, the kind of politician who can win a fight like that. But, they told him, don’t take my advice — and he backed off it, from that, though he was happy to have my support.

So we, with our youth movement especially, we concentrated on two areas — Los Angeles County and in the Bay Area. Now, in Los Angeles County, at the time we started the fight, the polls showed the vote going 60% for Schwarzenegger and Company, and 40% for Davis. By the time the election happened, we carried Los Angeles County — not just us, but our role in there was crucial — we carried Los Angeles County, 51% against 49%. We did better in the Bay Area. In

every other part of California, generally, the whole thing was a disaster. And Schwarzenegger became elected Governor.

But, nonetheless, we had demonstrated, that where our youth movement was deployed, and engaged with other political forces, that the addition of the youth movement to the combination of the political fight, meant you had a winning combination, as opposed to what you had otherwise, which was a disaster.

On the basis of what we did in California, Mayor Street’s organization in Philadelphia, coming under attack from John Ashcroft, invited us to help them. So, I said, “yes,” immediately. We put the forces in there. And, as a result of this combination, again — of our people, working with their people, to make a combination: The combination of the youth movement in the context of the other forces, meant we had a relative landslide victory, in something that was a cliff-hanger, at that point.

What I’m illustrating by that is, today, the young people, of the type represented by my youth movement, are the most powerful political force, per capita, in the United States. Why? It has to do with what I just told you: An older generation, now in their fifties, generally, has gone through a long cycle of corruption. They’ve become accomplices in the destruction of themselves and their society. They see no future. They don’t have any sense of immortality. Their sense is, that when they go, they go. And, “If Grandma is costing too much money, because of her health-care problems, she should quietly go away — because it might take our money away, if we

had to support her, in her sickness.” That’s the society! That’s the Baby-Boomer society! The culture! The characteristic of the upper 20% of the Baby-Boomer population! Its indifference to life: This lack of sense of immortality—of the sense that, “Yeah, we’re all going to die. But, let’s be decent about it. Let’s die decently. Let’s make our lives meaningful, by giving something to future generations, and by honoring the best contributions from past generations, and seeing to it that they go on, and live on, and benefit future generations to come.”

The Baby-Boomer generation, especially those in this upper 20% bracket, do not have those values. They lost them somewhere, between the Missile Crisis and some other things, and what’s happened up to date. They are dominating government. However—they are still human. They are still worth saving. We’re trying to do the best we can in that direction.

The best way to save them, is to have them meet young people, who represent the generation of people who would be their children. These young people typify, for anyone, the future. We’re all going to die. So, what becomes of us? What becomes of our having lived, when we die? Can we hope that we have contributed something, which will live on, of benefit to future generations? Can we believe that?

Well, how can we believe it? Have we done something worth continuing? Number one.

Number two: Who is going to carry on? What do you do then? You’re looking at these young people, with all their problems, their drug problems, all these afflictions—you look at them: This is your immortality! These young people are going to have children. Those grandchildren of yours: That’s your immortality! It may not be your personal immortality, in one sense, but it’s an expression of the fact, that you can commit your life, presently—even under great difficulties—to the sense that you’re doing something, which will not be wasted, because there’s someone coming after you, a couple of visible generations, which can carry on, and make the meaning of your life, something for the future of humanity; that you know something, that you can help transmit to these young people, something from the past, which is a treasure from the past, a cultural treasure. You pass it on—and they will see to it, that it’s preserved for the future. And thus, you have a sense of immortality. You are openly in connection with the past of humanity; you’re in connection with the future of humanity.

This gives you, not a sense of doing something, because you get a reward; because you get paid; because you get a benefit. This gives you a sense of a mission in life. We’re all going to die. We’re all born, we’re all going to die, eventually. And therefore, what is important to us, in our life, considered from that standpoint? What is important, is adopting a mission, and using this life we have, as a talent, an asset, we spend. For what, do we spend a life, that we’re using up? What future purpose is served by our living? What is so important, that we can die with smile on our face, saying, we’ve

defeated death? Because we have contributed something, that will live on, after us! And that the whole of our life means something.

See, we’ve become a society, a corrupt society, a pleasure-seeking society, which is looking for rewards; looking for gratification. “Well, you know, that was years ago. This is years down the line. I gotta think about now—y’know what I mean, buddy? I gotta think now. My community, now! Huh? I gotta think about what I feel, now?” “Look, this woman just left me! That’s my problem!” (Maybe she was right!)

This is the problem—we have gone from a society from looking at what we get, what we desire in the short term; and what pain we’re trying to avoid in the short term—that’s been the way we’ve gone, the way this culture’s gone.

What you need is a sense of mission, which understands the essence of human life: We’re not animals. We’re not beasts. We can develop ideas, we can make discoveries. No beast can do that. So therefore, we have the sense of having a mission in life: That we are going to use our life, and spend it wisely, for some purpose which is presented to us, as an opportunity. We’re going to recognize that opportunity; we’re going to devote our life, to that opportunity, to fulfilling that opportunity. And we’re going to have a sense of mission, about what we contribute to the future of humanity.

These young people, by representing that, particularly when they represent that in the way they approach life, become, in that way, an inspiration to the older generation, by giving back to the older generation, access to a sense of this kind of personal immortality in society. This may not deal with the religious sense of the matter, but it does complement it. And, it does define the meaning of citizenship.

Think of the three principles of the Preamble of the Constitution: the sovereignty of our nation, the sovereignty of our republic; the general welfare of all of our living; and the security of our posterity. When we, in our own lives, are meeting the requirements of that Preamble, and understand political society, as something which should be ordered accordingly, and read the intent of the Constitution that way, you understand why this republic, until now, is the only republic whose Constitution has survived over the period from 1789 to the present, in the world: No other nation, in the world, has a Constitution, which has lived as long as ours. The vitality of our system of government lies in the principle and purpose of that Constitution: that we are committed to the sovereignty of peoples; that each nation should be sovereign. We are committed to the general welfare, of all people—treating none like human cattle; all are human, and their welfare is a concern of all of us. We are also concerned, about what we leave to posterity, not just to our present gratification.

This is the underlying moral strength of the United States. My mission, among all the other things I must do, is to revive that sense of mission of the United States, in as many people as possible.

Thank you.

Dialogue With LaRouche

Dennis Speed, East Coast coordinator for the LaRouche campaign, moderated the discussion period, which is excerpted here.

Moderator: What I want to do at this point, is I want to have Abdul come up, Abdul Mohammed. What he will do: He will tell you a little bit about what has been happening in the last few days on the campaign trail with LaRouche. And then, we're going to go right into questions. We'll take the first four questions from young people, and then we'll open up the floor in general. So, Abdul?

Abdul Mohammed: . . . I am, of course, a member of the LaRouche Youth Movement. And, the past few days have been pretty interesting. We've been organizing different events in Vermont, New Hampshire, for LaRouche's Presidential campaign. And basically telling the youth that the victory in Philadelphia, the victory in California, was due to actually taking the ideas of Mr. LaRouche and giving people the sense that we can change the U.S. And of course the youth movement on the East Coast completely bashed Ashcroft in the Philadelphia election. And that's one proof of principle which LaRouche just discussed. So, what I would like to do at this moment is to take a few questions from the youth in this audience who have something to ask Mr. LaRouche.

[Voice from the hall: Why don't you talk about Middlebury?]

Middlebury? Well it was interesting. The youth Democratic Club and the Republican Club invited Mr. LaRouche to Middlebury College, in Vermont. And I believe about a hundred people showed up. They were only expecting 50. Mr. LaRouche gave a wonderful speech and, you know, despite the questions, I thought it was an actually good event. A lot of people walked out who were serious and they wanted to find out more about LaRouche and the youth movement.

Truth vs. Perception

Q: . . . I had a question about this idea of what you were saying before: the idea of truth as being lost. You find that most people tend to be obsessed with ideas, interpretations; and that what was meaningful 500 years ago, based on those circumstances, it's different today. This idea of perception is the idea of what makes something what it is. So I just want you to talk about how do you reach people, to say that there's more than just arbitrary perceptions; there's actually the idea of truth.

LaRouche: What I've done with the youth movement is to address, explicitly, that problem among youth. The quality of education in the universities and secondary schools today is abysmal. I've had some exposure to it. They have no conception of truth, whatsoever. As a matter of fact, you are in a

society which is increasingly existentialist. And, the existentialist does not believe in truth; the existentialist believes in personal experience and the emotional reaction to the personal experience. So, how someone feels about something, as opposed to what's true, is more important to the existentialist than what the truth is.

Now, so therefore, there's no sense of truth in the prevalent popular culture of the United States today, as practiced. What you get then is this: The problem is that people think of sense perceptions as truth. "Did you see it? Did you smell it? Did you lick it?" And, of course, obviously, any animal would, if they could respond, would respond in that way. But human beings are not animals. And the idea of truth does not exist among animals; or some politicians I fear; but, anyway.

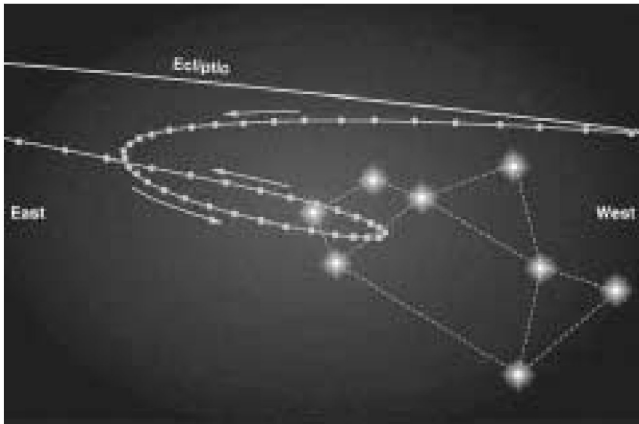
The question of truth is the question of the difference between man and the beast. We as human beings, we have our sense perceptions, but we know, as Plato emphasized, that our senses are simply part of our living organism. And, therefore, they only show us the shadow of what happens, that is the impact of the world on us, on our senses, our sense perceptual apparatus, gives us an image of the reaction of those sense perceptions to the stimulation.

Now we find things like this, as Kepler did, this Mars orbit, you know. From the simple standpoint, with precise measure, it seems that Mars is going along quite nicely in a kind of elliptical orbit. But then, at a certain point, it loops, goes backwards, for a short period of time; and that occurs regularly. And that is one of the great phenomena that you delight in showing students, when you take them out to introduce them to astronomy; to get them on a time when that occurs. Or, the best thing that you could do is at least to get a replication of how that looks, what that looks like when it did occur.

These paradoxes show you, that the way in which sense perception suggests that the world operates, is not true. And therefore, you come up with these paradoxes, like the looping of the Mars orbit. You have to discover the principle. Kepler, from that basis, discovered the principle of universal gravitation. When you discover a universal physical principle and are able to verify its efficiency physically—now man's will, by utilizing and applying that principle in a willful way, actually can change the universe. Because you can introduce a condition into the universe which did not exist except for man's intervention. When man discovers a principle in the universe which, admittedly, existed before man existed, and man comes to know that principle and is able to use it to change the universe in a way, especially one which is beneficial to mankind—you have changed the universe!

That is why mankind, if he were an ape, would never have exceeded several million individuals on this planet at any time. We have, reported now, 6 billion living individuals, or more, on this planet. How did that happen? How do we have three decimal orders of magnitude greater population of mankind than would have been possible for any kind of ape?

Mars in Its Retrograde Orbit



The puzzle of the “retrograde,” or looping, orbit of Mars puzzled astronomers for centuries, and was finally solved by Johannes Kepler. “That is one of the great phenomena that you delight in showing students,” said LaRouche, “when you take them out to introduce them to astronomy.”

The difference is, man has the ability to make discoveries of universal physical principles. Man has the ability to apply these principles in order to change the universe in a way which is beneficial to mankind, or beneficial to some other purpose. Therefore, that is the definition of truth: the ability to discover validatable universal principle, and to know how to apply that principle, once discovered, in a way which is beneficial to man; that is which improves the conditions on the planet for man; that is our standard of truth; a physical standpoint.

There are two levels of truth, however. One is looking at the physical universe from the standpoint of ourselves, as an individual, as an individual observer, or intervener, in the universe. There’s another way. Many things that we accomplish, most of what we accomplish as people, can not be done by individuals as individuals; it requires cooperation. It requires setting up structures in society which enable this to happen, like long-term capital investment, it’s not something done by individuals in isolation; physical investment. So, therefore, you have to study the way that human behavior is able to organize around physical discoveries, in order to bring a result which is beneficial to mankind.

So now, we discover social principles, including principles of Classical artistic composition. And this is the second class of principles. And these things we also call truth—the function of the Classical drama. For example, take Hamlet. Everyone has recognized, since Ancient Greece, that the principle of Classical drama is not to present fantasy, but to present reality; but, in a special way. You find that, for example, Shakespeare’s plays were all either based on actual history, like the English histories from Henry II to Richard III, which pertains to the emergence of modern England as under Henry VII. Then there are legends like Hamlet, Macbeth, Lear, so

forth, which were popular legends, but which are imbedded in the culture of some people.

So, you put these things on the stage as history. You always pick a legend or history which deals with the leaders of the society, as well as others in the society.

So, now, you are a person, walking into a theater; you get up in the balcony, say, of the theater, and you watch this drama. Now, if it’s well done, when the drama opens, you no longer are looking at the actors as such; visually you are looking at the actors, but actually, in your mind, you’re seeing the action on stage in the imagination. You’re seeing it on a different stage as reality—as Shakespeare describes this in the Chorus at the beginning of *Henry V*, in the Chorus part—in the imagination.

So what happens is, the person who is watching this becomes engaged in this drama, and sees the society as in a tragedy, for example, destroying itself; and how various people in the society are acting to destroy themselves and to destroy the society. And now, this individual came from the street, probably just an ordinary person, who has no sense of power over society; he doesn’t think, doesn’t know, what government is; he’s thinking about himself and his neighborhood and his friends. But he’s up there, say in the balcony, looking at this in the imagination; he is seeing Hamlet enacted. And he sees something, as in the Third Act soliloquy. Hamlet says this and that, and then he says, however, I dared do nothing about it. I’m afraid. “When we shuffle off this mortal coil,” when we die, what happens then? And that makes us tremble and lose courage. So, therefore, he sees in the unfolding of this drama, a leader of a nation, Hamlet, faced with a crisis of the nation, who is unable to stop the crisis, even unable to stop his own behavior contributing to the crisis, because of his fear, on the question of immortality.

But, the fellow, the citizen, sitting in the balcony looking upon this, is now looking at a society from the top. His concern is, “How could we prevent this? How could we prevent this society from making this stupid decision?” And through presenting history, actual history, and presenting other things in a dramatic way, through great Classical art, we are able to elevate people from little people into becoming people who have an overview of society, and see themselves as people who should be doing something about what happens to society; saying, “I’m not going to be a little person down here watching my society destroying itself. I, as a citizen, am going to try to do something, and find a way to intervene to cause those who lead society to stop leading us to destruction.” And that, also, becomes the most important kind of truth, the type we deal with, say in political processes. “How can we intervene?”

Here I am, look. I know that if any of these characters who are running for President, say, on the Democratic ticket, my rivals, if any of them were to become President, the United States, at present, is doomed, because they are committed to values which will fail. And therefore, your question is, “How

do we intervene in this situation?" A nation which is about doomed—how do we intervene in this process, seeing this stupidity, this self-destructiveness going on. What do we do, to try to save this nation, and its people, from the destruction we see onrushing in the period ahead? That's truth.

A Commonwealth of Sovereign Nation-States

Q: . . . I'd like to ask Mr. LaRouche, if he had an opportunity to restructure the United Nations system, what are those changes that he could offer?

LaRouche: Well, in the history of the United States we had the work of John Quincy Adams, who summed up a lot of the basics of this problem. As Secretary of State under James Monroe he took a larger view of his previous experience as a thinker and as a diplomat; because he was Secretary of State and had the responsibility for the foreign relations of the United States. So, he wrote this draft that President Monroe read out loud. It became known as the Monroe Doctrine; it was his work.

Now, Quincy Adams' conception, in this period and later on, was that the states of the Americas were all under threat from Europe: on one side, from the British side; the other side, from the Hapsburg side. What was our policy? And Adams said, at that point, we do not have presently the strength, the military strength, to intervene to kick the Hapsburgs, or the British, out of the Western Hemisphere, but we are committed to the establishment of sovereign republics in this hemisphere. And we are for the exclusion of any intervening foreign power from Europe to come in and try to take over, or re-colonize, or re-control this area. So, therefore, he defined a doctrine which he called "A Community of Principle Among Sovereign Nation States."

Now, that's my doctrine. It has two features to it. One, simply on the top: The situation now exists, as I know directly from my dealing with people in Asia and elsewhere—Russia, Europe—the situation is such: Today we are prepared under the right President of the United States, to secure the negotiation of what some people try to call a "multipolar world" (which I think is a bad term, though I understand the intention). What we need and what we can establish is a system of sovereign nation-states which are individually sovereign, no super-government, no world government, no super-agencies—but which are united by certain common principles which we are in the process of working out. So, that's my policy.

The other level of this thing is the question of why do we use this concept, rather than the concept, say, of a United Nations, or super-government, or some agency to arbitrate nations? I'm not opposed, at all, to the functions of the Security Council. I think it's very useful to arbitrate certain threatened near-wars, or similar kinds of conditions. But that does not solve the problem. The problem is to understand culture.

Why should we have nation-states in the first place? What do we lose if we don't have it? Well, the answer lies in lan-

guage, or is explained to us in language. You can not understand a culture, of a language culture, from a dictionary, from a book on grammar, because the essence of ideas expressed in language is in the form of irony and metaphor. Now, irony and metaphor is the double meanings, and triple meanings, which languages convey, because of the background of usage of that language by a people. So, therefore, the stories, the favorite stories, the legends, the history of the people, are transmitted; so that when something is said, the language is interpreted from the standpoint of the culture. If I want to communicate actual ideas among people in a culture, I must utilize that in that culture. Not use broken language, but in that culture, in order to convey ideas. If we don't convey ideas to one another, we reduce ourselves to something like animals in a cage.

So, therefore, the important thing is, even though people, they come up with the same ideas, if they have a different culture, they have to know the idea, not simply copy it. They have to know it in terms of the experience of their own culture. Therefore, each people must be sovereign in the process of deliberating on its ideas and principles.

But, there are certain principles, which are known commonly to us among governments. Therefore, these principles should form the basis for a community of principles which we all agree to support. For example, principles: the idea of sovereignty, the Preamble of the Constitution. The idea of general welfare, again, the Preamble of the Constitution. The idea of our commitment to posterity, again, in the Constitution. These are typical principles of the type, around which a community of principles can be built among nations, as well as within a nation, among the people within a nation, a system of government.

And that's what is needed. My view of the possibility is optimistic. One of my leading personal purposes has been for many decades now, to bring that state of affairs about. It's what I did when I was trying to work with the Non-Aligned Nations Movement to bring about a resolution on a just, new economic order of that type, same thing. You want to protect and strengthen the sovereignty of nations, not dilute or weaken them. But you want to bring those sovereign nations together around a process of accepting certain principles on which we can negotiate, we agree, these are natural law principles, and we all ought to respect these things in our dealings with each other. . . .

Education and Cognition

Q: You talk about education in the United States of America right now. How do you straighten the education of this country? I mean, we have something called the MCAS test. What do you think of the MCAS test?

Moderator: Why don't you elaborate on what you're referring to.

Q: The MCAS [Massachusetts Comprehensive Assessment System] test, that people have to pass the MCAS to



A welder-trainee during World War II, working on the construction of the USS George Washington Carver. “We put people into jobs they’d never seen before. We challenged them to adopt skills they never had before, for which they had never been trained.”

know how much, like how to do good in math, history, and so forth. And you have to pass a certain point average to graduate from high school. How would he improve people who can not pass an MCAS test, because they’re not being taught well? How would LaRouche make a better education for the people of this country?

LaRouche: Okay, very good; good question. Well, first of all I don’t believe in multiple-choice questionnaires. They’re incompetent by nature. Anybody who would issue one, or use one as a testing standard doesn’t understand education. So, I would ban multiple-choice questionnaires from the school system, absolutely. Now, what would I do instead?

What I would do instead, is what I do. If I’m teaching a course, let’s say at the end of a semester, what am I going to do for an examination of the people who have been sitting through, working through, that semester’s program? I’m going to be very, very tricky. I give a three-hour examination, in which you go into a room for three hours. We don’t go out: Sit there for three hours. I present you with five questions about subjects you should be able to answer, but we had no education in beforehand. And, you can choose any three of the five, you choose to answer. Then, we will study your answers later. What I’ll be looking for is your ability to solve problems which you have not been rehearsed in solving. What I’m testing is—I’m not testing you, as much as I’m testing the teachers. Me, included.

In other words, have you been given the background to be able to solve an unfamiliar problem, which, in my knowledge,

you are really pre-prepared to undertake. And that’s what any good examination is, in any university, or any secondary school. Now the point is, the essential thing in education, is not what you think, but how you are able to think. Because, you are going to deal with most of your problems in life, you will have no education in what to do.

Look, people go out for a job. I want a job, okay? You go into a plant which produces a product you’ve never seen before; a production process you’ve never seen before. Can you do that job? That’s the test. All right, can you? If you have been developed as a person, to a certain level of knowledge in a certain way, you can go into a place with an unfamiliar kind of work and say, “Yes, I think I can do that.” Why? You’ve never done it before. Why do you think you can do that? Because you have been educated and developed in a way, otherwise, in such a way that you know how to deal with certain kinds of unfamiliar problems that you’ve never faced before. You know, you study it, you work it, you sweat it through.

And that’s how we got through World War II. We put people into jobs they’d never seen before. We challenged them to adopt skills they never had before, for which they had never been trained. But, because they were intelligent people and because they had a certain background, those who were skilled in this thing would recognize, “This person can probably do this job. Let’s give him a chance. Let’s give him a try. If that doesn’t work out there, we’ll try him over here on this job.” And that’s how we got through; that’s

how we got the job done.

So, the base of the problem of education today, and you're giving the right answers to approve some mass testing program, mass education program, is actually a form of destroying your education. So, I agree totally. We should ban this kind of education. It is more costly, yes: to have smaller classrooms, to have better trained teachers, and have the kind of educational classroom in which that kind of thing, I described as a testing, works.

All right, but it's worth it. Because these, the people we are educating, are the people on which the future of our society depends. It's worth everything to get the job done right. So, what we need essentially, is a new educational policy, which means more teachers. It means a much higher standard of teacher education. It means smaller classrooms. It means more preparation time for each of the teachers. Go back to more preparation time. Where you know, a teacher has, say, eight hours a day, the teacher has actually four hours or five hours, at most, classroom time; three hours in terms of other work. The teachers are sent and given sabbaticals to go off and get additional education, or go into new places and try a new country, eh, for a short period of time, to get a broader experience.

We used to do things like that. And the best schools all did that kind of thing. So I simply say, let's go back to what I described. Now, what I said is not unfamiliar to older generations: the idea in an advanced, a good high school education, or a good university education, to give a student, at the end of a semester, a three-hour examination, with let's say, five questions of which the student can choose three. And these would all involve things the student was not actually trained in, in that course, but which the student should be able to take on. And you don't grade the student for the right answer. You grade the student on the basis of the student's ability to come up with a credible approach to solving the problem. If he's on the right track, he won.

'Borking' or the Rule of Law?

Q: . . . I'd like to ask Mr. LaRouche to consider a question that was proposed by a judge, Robert Borke, in his book, *Coercing Virtue*, where he says that there is no rule of law or Constitution in America; there's only the rule of judges. And that they rule by their own opinions without constraint by the law.

LaRouche: [laughing] You know, you had a fellow in Scotland—it's a famous story written by Robert Louis Stephenson; it's a story based on a true account. It was called the Resurrection Man, or, *The Body Snatchers*. And these two guys were robbing graves to get bodies to sell to medical schools for education. And in real life the one was called Burke, and the other was called Hare. And, being short of bodies, they manufactured a few from living people. They had a special method of killing people so as to leave few marks. One was, they'd cover the victim's mouth, sit on his

chest to make it difficult to breathe, and actually cause suffocation or heart attack by that method. And the method was called "burking." And what you have described is called "borking." Two things; one is done intellectually and the other is done otherwise.

No, this guy—there is a principle of law. This is one of my big gripes about the selection of Federal judges, particularly when it comes up, in the Congress, in the Senate. It's just that: They check them on what their sex life is like, or some other foolish thing, and they come up with a list of things, that we saw with this process. They don't go at the question: do they understand what the principle of law is? There is a principle of law and the danger is these guys actually are fascists, by Borke. . . .

Look, you can get this in *Thrasymachus* in Plato's *Republic*: the idea, it's the power to make law, is autonomous. It's exerting power. Our conception of law is truth. That conception of law is natural law. We are not—I mean some people try to sell British common law in the United States. The United States is not based on common law. It's not our tradition. We sometimes took into account common law. But, starting in Massachusetts, in particular, where the jury system sort of started it, in Massachusetts, the grand jury system, was the idea that the jurors could define what was presented to them, what they considered to be the law of the land, the fact of the matter.

So, yes, there is a process of law, of judgment, a process by juries, a process by judges, but they have to be constrained to some principle that they are serving. The principle in our law is supposed to be the sovereignty of the nation; the general welfare of all the people, a principle of equity in respect of general welfare; and the notion of posterity and the principle of equity in respect to posterity. We have to consider the society as a whole. We also have to consider the individual in the society: Is the individual getting equitable treatment, in service of the benefits to the society as a whole?

Q: [inaudible]

LaRouche: Oh! Our courts are monstrously corrupt! We have a number of honest judges, well-meaning judges. But we also have five characters, right-wing characters, on the Supreme Court whose conceptions of law are very close—like Scalia's the worst of them—very close to the conceptions of the Nazi judges. There's no real difference between them in principle of law. These guys are virtual Nazis. You have four weak, well-meaning, fellows on the Supreme Court. I would propose to change the Supreme Court composition as soon as possible.

Getting People To Care About Truth

Q: . . . I have a question on truth. I talk a lot with my family, my friends about truth. To help them see this, I read St. Nicholas of Cusa, you, you know, many of these other things. It's hard to get them to see, to care about this, truth; and how to get them to see the importance of it. I was wondering if

you could help me on it?

LaRouche: Sure. I think you do know something about it already from just what you said just now. For example, when you're organizing, what do you do? An optimal organizing is not just one-on-one. An optimal organizing involves a group of people. And what happens is you create a dialogue. And I've recommended, for example, the idea of having 15 to 25 people in discussion groups on dialogue. Then when you're going out on the street and organizing, it's to carry forth this idea of dialogue on the street. Because somebody says something; the guy passing by reacts, stops and reacts. Then another one with you, realizes what the second guy has said. And he has an insight into what's wrong with his thinking, what's wrong with his argument. Or may often see, the guy didn't really mean what he said. He didn't believe, himself, what he said. So, then you get into a process of dialogue and you're trying to get down to the point where you sort of begin to trust each other, the people in the dialogue. And you start to bat it back and forth, in a critical way, like a Socratic dialogue. And you get into an approximation of truth. Then you can come back, and you get back to the hard question of truth, which is typified by this Gauss Fundamental Theorem proposition. At some point you have to get a very clear idea—you say, "All right, now we know that some things are more truthful than others. We've had a discussion, the 5 of us, the 6 of us, the 12 of us, we've had a discussion. We now have a sense of what is relatively truthful." But, what is the truth, as opposed to, what is more truthful or less untruthful than what we started with.

And, then you have to have a sort of an absolute criterion. And the absolute criterion is simply that the difference between man, between the imagination—the real imagination, that is, as Kepler's imagination, to recognize a principle of gravitation you can't see or touch as such, but you can control it. You can use it. Therefore, that is an absolute. So, therefore you have these ideas, the idea of the absolute truth—that is the nature of man, is the absolute truth. That we have the power, despite our ignorance, to discover principles of the universe which are true. And we can use these in useful ways to help mankind. That's the principle of truth.

Therefore, when you look at the other guy, on the street, you say, "Do you admit the country has a problem?" He says, "No, the country's fine. It's going great." "Oh, so you must love the unemployment then, that is spreading around here. You must love the fact that the factory down the street just closed down. You must like the fact that the health care is being cut, that people are dying because of the cuts in health care."

So, you can get a relative truth, in a sense that truth is important. But, it always comes back to the social principle. What is good for society? Or, what is justice for some individual? It's a relative truth, which should spark or whet your appetite for a more absolute definition of truth, which is why I introduce this idea of using the Gauss 1799 paper, to get

a sense of what do we mean by truth. What do we mean, "absolutely true"? In the sense that there is any absolute quality of truth.

And that's the only way to approach it. It's a social process. And, people should become happy, as in the sense of working through a Socratic dialogue. Happy in the sense that all the mish-mash and uncertainty and corruption that you deal with, all the meaningless babble that goes on among people, that you read in the press and so forth, to sit down and be comfortable because you are discussing with people, one another, honestly, in the search for what is meaningful. And then, out of this sense of what is meaningful, then you say, "What do we really mean by truth?" And so, it's a relationship between a social process of dealing with social situations, and then coming back: "Now what is the scientific truth?" And, that's the difference that distinguishes the true scientist. People who have made great discoveries in physical science, often spend much of their life working out one discovery of great importance. They did that because they had a sense of a search for an absolute notion of truth, at least relatively absolute, to that question.

And, we approximate that in life with a lot of people who try simply to sort things out, shall we say, and be honest with one another, looking at things from a human standpoint. What is man? What's important about human beings, people? How shall we care about society? Why should we care about this guy over here? Why should we care about this question?

So, it's a process. It's not a simple thing. To me, it's very clear. Well, I'm an older geezer. I've been around and doing this, practicing this for a long time; it's relatively easy for me. But for you younger guys, the experience of getting there—for older guys, the experience of having nearly gotten there, is good—but for you younger guys, the process of getting there is the excitement.

The Prison Industry

Q: . . .What do you propose to do with the American prison industry, that is continuously growing, unfortunately, every year?

LaRouche: Doesn't it make you think we're creating a slave society? Let's take the case—of course, you've got discrimination. The most acute discrimination I know of, is against so-called African-American males under 35. Then you have something similar, among people who are so-called Hispanic-American males; who are also getting the same kind of treatment. So, what we are doing is, we are in a sense, grinding up an essential part of our labor force. Do people realize, how many people, of the so-called category African-American, have lost everything? Their voting rights, and so forth, as a result of this process? Do you know what the rates of conviction and incarceration are, which are based on these kinds of discriminations, of so-called African-Americans, Hispanic-Americans, the highest rates of discrimination? Do you realize what percentile of the community and their family



Prison labor assembles office furniture in Virginia. "The criminal justice system has become a crime. Look, the prisons no longer believe in rehabilitation."

members are hit by this crap?

Now, the criminal justice system has become a crime. Look, the prisons no longer believe in rehabilitation. Now, when you get young offenders, so called. First of all the guidelines should be repealed—the Federal guidelines on sentencing—should be totally repealed. It's a straight, crazy, idea. Throw it back to the judges, as imperfect as the judges may be. We have a legal process and with good lawyers and a legal process we can fight it from court to court and fight for some kind of justice. But the guidelines are wrong.

A guy is a young guy, 16, 17, 18. He is classified as an offender; sent into some kind of an institution. He's sent in for a long time. He's worked over. The conditions in these prisons are evil. It's evil! Dumb guards brutalizing prisoners they're afraid of, and trying to control by various methods. No process of development. What about the family? Many of these young guys are married, they have children. We're creating a situation of reproducing criminality, because of the effect of incarceration of a male on the child of that family. We are breaking up the families. We are denying people access to

decent employment, because of these conditions.

You know, when somebody commits a crime, which is not, shall we say, a major felony; they get slapped once, that should be a lesson to them. And, no more than that should happen. They should be able to progress toward a recognized form of rehabilitation as rapidly as possible. They should be able to put their lives together again while they are still young. And, keeping them in prison constantly is not worth anything, and it's destructive. It must stop!

You want to find criminals? We can find them among the upper reaches of the Democratic and Republican Party, if you really look.

Flaws of the American Revolutionaries

Q: . . . I have a few comments upon your views of the American Revolution. You tend to have a more Gordon Wood-type of view of the American Revolution and the pre-revolutionary utopia. I was wondering, you tend to comment a lot about John Quincy Adams; a lot about Thomas Jefferson, Benjamin Franklin; but you don't take into consideration what they didn't do for themselves, for the American Revolution. For instance, the principle, the perspective principle of the American Constitution and the Declaration of Independence, was to free people. Yet, people were still enslaved, afterward. For instance, slaves, indentured servants, Indians were being pushed off their land, etc. Women were still under—they were still kept in their homes, kept from voting rights and stuff like that.

I'm wondering why you don't take that into consideration?

LaRouche: Okay. Well, this is a question of history. What was the condition of life, of mankind, throughout the known history of this planet, prior to the American Revolution? Or prior to the 15th Century? Human society has been, historically, in all cultures, in all cultures, in all ancient, medieval cultures, similar types, has been a few people treating other people as human cattle. This has been two kinds of cattle: cattle you hunt down and kill, or cattle you enslave in some way or another. For example, a typical case of what is a typical person in society, even today, under these present conditions; the present neo-liberal, free trade, image. The average person is treated kindly, as a cow is treated kindly by a farmer. The cow is allowed to go into the field where it can enjoy munching on grain or grass. It's allowed to go into the barn, where it is milked. It is allowed to enjoy the services of a bull. And, if it is found that the progeny of the bull have weak feet, that bull is sent to the slaughter house, quickly. And his pleasure comes to an end, eh. The cow gets a little bit old, doesn't give as much milk; well, you know what you do.

All right, so therefore, this is a philosophy of, shall we say, Quesnay, François Quesnay. This is the philosophy of Adam Smith. So what happened: The American Revolution was a breakthrough, as before that the 15th-Century Renaissance was a breakthrough. The condition of humanity in so-



An Alabama slave plantation before the Civil War. Asked about the fact that, after the Declaration of Independence and the Constitution promised freedom and equality to all Americans, such injustices persisted, LaRouche replied, "The United States is not a utopia. It never was a utopia. I would never present it as a utopia. To me, the United States is a process; a process of uplifting humanity."

called traditional society was unspeakable. People were treated as cattle.

In the United States, from the beginning, from the inception of the United States, we were engaged in a fight. The fight was the process of trying to get the people of the United States, and others, to elevate themselves in their appreciation of humanity. And this process worked here. It's our strength; our commitment to the idea of sovereignty, general welfare, and posterity.

Now we were under European influence, under the influence of the British. They tried to destroy us, until 1863; they began to give up after Gettysburg, and saw they weren't going to destroy us. Other nations of the planet tried to destroy us: the Hapsburgs, the Austrians, the Spanish, the others, tried to destroy us; we survived. They corrupted us; we survived.

So, the United States is not a utopia. It never was a utopia. I would never present it as a utopia. To me, the United States is a process; a process of uplifting humanity. A process whose intention was, as Lafayette expressed it, to found in this nation a republic which would be a beacon of hope and temple of liberty for all mankind. The purpose of the existence of this republic, which was created largely by leading Europeans, who committed themselves to support Franklin, particularly, in this process, was to establish in North America a republic which would be a model and an inspiration for other parts of the world; to achieve the same thing. And, to build a community of nations which would take humanity finally, at last, toward the objectives which are specified implicitly in Plato's dialogues; toward a system of sovereign nation-states in which the rights of the individual are generated, not arbi-

trated, but generated by a process of human development.

And that's what we are. We are not a utopia. Look, today: Look at any part of our history. But, look at the history of any country. Look at the virtual slavery practiced by China, in order to maintain an income from the United States, for the future of China. But, a certain section of the Chinese population lives under horrible conditions, with very poor wages. They are exploited, as almost like cattle. The Chinese will rationalize it and say, "Yes, this person is suffering. That's their destiny." But, it's not wasted. Because their sacrifice, their sacrifice, as in war, is considered a contribution toward a nation's development and its people, which will lead to great benefit in the future.

For example, the morality of the Chinese government today, or the best leaders in it, as I've discussed this with some of them, and they agree: China thinks in two generations, not one. Generation number one, is to develop the infrastructure of the interior of China, to free China from slavery to the coast, and from poverty; to develop new cities, transportation cities, vast water projects, power projects and so forth, and transform the poor land of the inland area and even the desert areas of Turkestan area and so forth, to transform this into a living space for a more advanced condition of life of the Chinese people in general. They see correctly, that it would take a generation of capital improvements to make this kind of a state of affairs possible. And that it would be a second generation before it's realized.

So overall, the policy of China today, in this term, is positive. They are thinking about sovereignty, culture. They're thinking about general welfare in relative terms. They're

thinking about posterity, above all. We look at the cheap labor that China is using to get income from the United States, by producing what we used to produce for ourselves — we don't produce it anymore. The Chinese went to an American firm, market firm, which opened up in China, and the Chinese were very angry. All they could buy in that firm was American goods, which were made of cheap labor production in China. And, they were very unhappy with the place. They wanted some better goods, which we weren't supplying them.

So, that's the process. You have to look at this as a process to define a nation, a process of development: where we come from, where are we going? And this has been a great nation. And my objective is, if I am President, it will be a great nation. I can assure you: I'm a very gentle person, but I am a very resolute one.

Q: [followup] I'm a Native Americans major, so I think you have some good points, but I think the prospect for authentic democracy already had survived so long; and especially, during the Native Americans, the Iroquois tribes — the Iroquois Confederacy, which survived so long — Benjamin Franklin actually stole the ideas; didn't get them right. Karl Marx stole the ideas. John Geoffrey Sothe [phonetic] stole the ideas, but they didn't get them right. And I think there's a reason why they didn't get them right. And the reason, is that, the intention was not to free these people. That the intention was to keep people exploited, for the profit and benefit of others, and I guess, the prospect for authentic democracy did survive for so long, I suppose that there is an alternative reason, then.

The Case of the Soviet Union

LaRouche: I got you. I got you.

Well, see the Soviet system is a good one, but not a good one. The problem is, the Soviets, because of the influence on Karl Marx, of various things — and Engels in particular — the Soviets never understood, nor the Marxists ever understood, the nature of man.

Now, the point was — look at it: How did the Soviet Union come into existence? See, questions like this, you really require historical examples to understand them. How did the Soviet Union come into existence? Well, it started with the King of England. The King of England, Edward VII, made a plan for a war, for the purpose of mutual destruction of the nations of continental Europe. He died before the war started, but the war started, and became World War I. And, in this, he managed to orchestrate a war among France, among Austro-Hungary, Germany, Russia, so forth and so on; and the British were involved.

In this process, you had this fellow called Lenin, who was sitting off there in Switzerland, and saying that if the war occurs, then the result will be: The Tsar will be overthrown, but no existing political party in Russia, which tried to replace the Tsarist regime would do anything but fail. Why? His argument was, essentially, that these governments would, first of

all, refuse to get out of the war; they would stay in the war. Secondly, they would not deal with the internal crisis of the people of Russia. Therefore, all the other parties did fail, very quickly — including the Bolshevik Party. And he took an institution, which had not existed prior to the overthrow of the Tsar — the so-called soviets, it was a voluntary organization of soldiers and others — and he made that the government. So, you had the soviet, which was operating largely under the influence of these Marxist ideas about the nature of man, and so forth.

And therefore, you would have, in looking back at the Soviet Union today, as I've seen it: You would find Soviet science, the military science, was excellent. The achievements of science were excellent, because this was the work of intellectuals. But, the problem of the Soviet state: It was anti-intellectual. And therefore, when it came to the ordinary production, which was not military and did not have a military objective, you had the old same-same thing going on, all along. So, you had corruption and decadence.

The point is, that humanity functions, human relations function, not on the basis of treating man and fellow man as an animal, but, treating man as a person of ideas, of developing ideas. The conception of society, is to produce an intelligentia. Under Marxist law, or Marxist principles, the intelligentia were bad. Therefore, you needed them, like cows to milk. The average working person in Russia was more highly paid, than top scientists, with very few exceptions. They put scientists in prisons, called gulags, explicitly for the purpose of squeezing science out of them, by oppressive methods. It worked, to some degree!

So, the problem in Russia was — look at the question: What was wrong? What was wrong in the dynamic, even though certain aspects of the criticism of society, by the Marxists was correct; Lenin's criticism was correct, of the Tsarist regime, and the various liberal parties. But: They didn't have a positive conception of man, because they defined man, as Engels defined man, as being merely an ape that had learned to use its thumb. That's the problem.

So, when a society proceeds from the wrong conception of man, and tries to say, "Let's order things equitably and justly among people," that doesn't work. What's your definition of man? What is the requirement of the individual human being, as an individual human being? What is the function of a human being, that distinguishes him, from an ape? And, that's where most societies have failed. They back off, from the fact that the human being has a mind, essentially. And, it's the development of that mind, and the use and promotion of that development of that mind, that individual's immortal contribution to society, that is the true definition of life of that person. And a society which is not dedicated to the mission of life, of the individual members of that society, will fail. And will lead to abuses of the type you describe.

So, the problem does not lie in the formalities of it. The problem lies in the content.



American soldiers in Iraq: tired of bleeding and dying for Dick Cheney's war. Said LaRouche, "We could solve it. Not nicely; it's going to be a mess. But, we can solve it. We're going to get the United States out, because the United States has lost credibility with the Iraqi people. Therefore, you can not stay in there, without being shot. They're getting out. Now. Not next Summer: Now!"

Catastrophe in Iraq

Q: How are you doing Lyn? I heard you say, you're an "old geezer." I asked you a question, one time, probably it's almost 20 years ago, when you were on the "Larry King Live," and I asked you how you were doing, and you said, "Pretty good, for an old geezer." You're doing pretty good for a much older geezer, now, too! I'm happy to see you still so mentally and physically well.

But, at any rate, I'd like to ask some specific questions, concerning how do we extract ourselves, and solve immediately, the problem of Iraq? And I know that's probably going to touch upon Palestine, as well, but — specifically: What advice are you giving immediately, for the Bush Administration, or the future LaRouche Administration?

LaRouche: Well, first of all, I wouldn't have much of a problem at all, because people in the Arab world and elsewhere know me pretty well. And I can deal with many of these countries, where no other candidate in the United States could, because I have a personal standing, in these countries, where they respect my honor.

All right. Now, first of all — we gotta get out! Period. Out!

How do we do that? Simply: If the United States would have sense, right now — if I could go to Bush, and stand beside him, and say, "Here's what you're going to do, Mr. President," I could do it. We could solve it. Not nicely; it's going to be a mess. But, we can solve it. We're going to get the United States out, because the United States has lost credibility with the Iraqi people. Therefore, you can not stay in there, without being shot. They're getting out. Now. Not next Summer: Now!

And secondly, we're going to go to our friends in Europe,

whom we slapped in the face earlier this year in the United Nations Security Council, and others. And we're going to say, "Okay. We want you to take your part in this. We're going to discuss with you, how we're going to manage the reconstruction of Iraq, with the Iraqi people." And the first thing I would say: Rehire the Iraqi army. Not just to be an army, but, to rebuild their own country. And we have to mobilize the resources to rebuild the country.

You know, go back to the principle, which used to be the principle of European civilization: the Treaty of Westphalia. The so-called "Advantage of the Other." The way to win, not war, but to win peace, is to think about, not what we could get out of the other fellow, in the negotiation, but what we can give to them that will be valuable to them. And that works both ways: If we decide — . If I were President, it would be easy. They would accept it. A lot of people would accept it. A lot of neighbors of Iraq would accept it. Most countries would accept it. China would accept it; Russia would accept it; India would accept it; the Arab world would accept it, in general; most nations in Europe would accept it. If I were President right now, I could give the orders right now! — and we could have the conference, and we could be out of there — in quick order. The war would be over, and the rebuilding would begin.

It's that simple. The problem is, the philosophy is wrong. "We've got to prove ourselves. We've got to stick to it."

And, the problem is also Cheney! The problem, here, it's a practical matter, one step beyond what you're saying: Go behind that. Why isn't that being done? Why isn't Bush saying to me — Bush knows it (or, he doesn't know it, but his advisors know it) — they know what my influence is in the world, on

these issues. You can read it in the press from all over the world. You can get it from leading diplomats, leading political figures, all over the world, what their attitude is toward me! So, somebody simply reports that to the relevant people in Washington, and, if they had any brains, they'd be coming to me, and saying, "We want you standing beside the President, in a White House press conference, which is making certain announcements, about a discussion. This is a private discussion, recommending the following." And the President would say, "I think that's interesting. I think we ought to look at that."

And, it would happen! The problem is, why isn't it happening? As you posed the hypothetical question. How can we make it real? The problem is, we have an impediment. What's the name of the impediment? Cheney! Because Cheney and the neo-cons don't want the peace! They want the hell! They want to spread the hell! They want the Iraq situation to become worse! Paul Bremer, who's no good, but he's stuck in there, with the responsibility for the thing, is now signing on to CIA director Tenet's report on the area. He's pleading, "Get me outta here! Get us outta here! Let's change the policy!" Because he doesn't want to be stuck with the blame for the operation that he's been put on.

But Cheney and the neo-cons are for the extension of war to other countries, now! As I said earlier today: Preventive nuclear war. If we can eliminate that factor, then the door would open up for the kind of things, which are no longer hypothetical. And, that's what my problem is.

The problem is largely in the Democratic Party, because if the Democratic Party would not act like a bunch of jackasses—or bad jackasses—we would have put enough pressure, as Democrats, on the process: We could turn the situation around. . . .

Breaking Through the Media Blackout

Q: . . . I want to commend you, Mr. LaRouche, in bringing into your campaign the CCC camps, that Franklin Roosevelt introduced during the 1930s. I personally knew a fellow who dropped out of school, who was in those CCC camps. He travelled to over 40 states, cleaning up the environment, building bridges; became a World War II veteran hero. He was one of my mentors in a bowling league. And, he was always thinking. Always asking questions. "Are you mechanically inclined?" "Are you thinking about the future?" Where others were just saying, "I'm just here at the bowling league, just having a good time," and get drunk afterwards.

But, that's what you do for us: You allow us to think. And as a Baby-Boomer, I was against the Baby-Boomers, growing up, because my dad was born in 1909. At age 50, he was playing ball with us. He was able to articulate—always encouraging us, not to be discouraged. I must commend you. Over all these years, with all the degradation, all the embarrassment of the youth we had to endure, from the corruption; from the mass media; from the liberal establishment, on the

left, and the liberal establishment on the right, who doesn't care about any of us: You have stood the weather of time.

LaRouche: Thank you.

Q: And, number two, is how can we do—? You know, in my imagination is—I would like to have an intervention, on the networks [in stentorian broadcaster voice], "We are now here, to give you an emergency broadcast report: The Lyndon LaRouche movement is now about to make an announcement to save your soul, this nation, and the future of this country." How can we intervene, somehow, for 30 minutes, from networks dominating the blah-blah that we continue to hear? Thank you.

LaRouche: Well, there's really one question there, but it is pertinent to the whole event here, today. And that is, the way I'm doing this policy of travelling for the campaign, what I'm doing is, conducting events. . . . The way I'm doing this, is, as much as possible, I'm trying to get a series of video events, with the following thought. There was some problem—it may be resolved, I don't know—some problem up there in Vermont, at Middlebury; the president was under pressure from the alumni, who did not wish to have the video of [LaRouche's speech there] released without his permission.

But, otherwise, what we're doing is, in going in each of these events: My view is, an event location such as this one, is a pinpoint. It's a pinpoint on the geometry and geography of history. By capturing these on video, and putting these videos on the website, where they can be drawn, you have the following effect:

First of all, the younger generation, which is the driving force of any effective campaign, now, especially people in the youth movement generation, or slightly older, they're very much oriented to the large-scale use of the Internet. You find that the mass media, the mass television media, and other media, are less. People's social behavior has changed, in terms of meetings, and so forth. So, they rely more and more on this convenience of the electronic mass media—that is, the Internet part of it.

So therefore, I consider that my responsibility is to improve and build up the website of the campaign, so that people can draw upon the full video of the event in each case; not to tell you what the audience is doing, and so forth, but to actually show what my policies are, in different places in the country, to different kinds of audiences. Because, the message is essentially the same; the audiences are different; the circumstances are different; new developments have occurred and have to be reported on.

But thus, when you play back—say, do an event in Boston: you play it back on video, through the Internet, through the website. Now, what you've done is, you've done two things: You've made a presentation to an audience in Boston, an action in Boston. Now, you are now playing back the national and international circulation, of the report of that event,



Middlebury College alumnus Felix Rohatyn typifies the Anglo-Dutch liberal banking establishment—the enemies of the American system, and the personal enemies of LaRouche. Right: LaRouche during his visit to Middlebury on Nov. 14.

back to the location where it occurred—as well as to other locations. You’re also giving the population in general, a sense of the reality of the issues: to judge the consistency and differences and problems that arise, in the course of the campaign.

We have a very large population in the United States, which has to be reached. Physically, you can not, in a process of one year or so, you can not reach, directly, most of the people of the United States—who are the people who any President of the United States must represent. So therefore, there’s a technical problem, of how do you get to these people. Now, I invented, the so-called “infomercial,” as you know, especially back in the 1980s: I had more half-hour television broadcasts, on national TV, than all other candidates put together. And, that did shake up, and shake the operations, so they decided to kill me, as the best way of stopping those television broadcasts!

But, today, since then, there’s been a cultural change: The mass media no longer has the influence over the population—the electronic mass media—that it had 20 years ago. It’s gone! This is not CBS in the 1950s. Or the 1960s, or the 1970s. That’s gone. Most of the stuff is junk. People are relying more upon local media, local newspapers, talk shows, things like that. Local radio. Or, on the Internet: The younger people are relying largely on the Internet.

So therefore, my point is, is to put the material, of the actuality of what we’re doing in the campaign, on the Internet, on the website, to reach probably the broadest audience, of the most important section of the national audience, which is young people. People under 35, under 30, especially under 25. This is the most important section of the population, for reasons I stated here, today, and, as I’ve stated before. It is young people, like those in the youth movement, who have demonstrated—as in California, as in the case in Philadelphia,

and so forth—they are the most effective people, per capita, in the political process in the United States today.

If the young people, those young people, get the message, follow the campaign, see themselves reflected in what I do in various areas: They are ones who will do the mass organizing, among the majority of the population, and that’s my best chance on reaching the largest possible part of our population.

And that’s what I’m doing!

So, we’re going for a change of technology. This is it.

The Disease of Anglo-Dutch Liberalism

Q: I have more of a brief statement, and you can comment on it: I see that we’re in a state of war in this country. We’re under siege. We’ve been the victims of unrelenting assault, which has been going on for the last 25 years or so. And the people who are waging this war against us, are the corporations, the politicians, the bankers, and Wall Street. I see a massive divestment, that’s been going on, and it’s been accomplished by a number of means, and a number of methods, and began during the Reagan Administration, that’s been the exportation of jobs, continuous defense spending, deficit spending, where the last ten years we’ve averaged \$300-plus billion a year in interest—which is not purchasing anything, but it’s just enriching the pockets of the debt-holders. I’ve seen the savings and loans scandal. I’ve seen the recent tax cuts, that are enriching the corporations and the rich. They’re not paying their fair share. I see the recent scandals on Wall Street, and the corporate scandals, which is another method of divesting and extracting a massive amount of wealth in this country.

Now, I see our jobs going off to China. The majority of the clothes that I’m wearing here—and I’d venture to say that the majority of other people in this room—are products that are made in China. But, these are not Chinese brand-name

products; these are American brand-name products; but they're being made in China, for pennies on the dollar—25 cents an hour—and they're being sold for exorbitant prices back here.

Can you comment on any of that? I think a war is being waged against us, and we need to fight back more aggressively, to do something about it.

LaRouche: First of all, yes, that's all true. The question is, how do we approach it?

Well, the issue is, what? The issue is the spread of the Anglo-Dutch Liberal parliamentary system, and its effects internationally. What is the system? During a long period of time, from about the time prior to the Norman Conquest of England, up until late in the 17th Century, Europe was dominated by an alliance between the Venetian financier oligarchy, and the Norman chivalry, and its outgrowth. This was a tyranny.

Now, what happened was, because of the defeat of the attempt to have a reform in France, as proposed by Bailly and Lafayette—a constitutional reform of the monarchy; and because of the French Revolution, Europe never did what we did in the United States. They never formed a true republic. Never! They weren't able to. So, what happened as a result of all these wars and so forth: A system developed to supersede the Venetian model of control of society, by a financier oligarchy, like the Venetian oligarchy.

The result was, that this move from Venice, as Venice declined in influence, to the Dutch and English shores, especially through the Dutch East India Company and the British East India Company. During the 18th Century, this system became the dominant force in Europe: the Anglo-Dutch Liberal system of parliamentary democracy, which is based on three elements. Two are reforms of feudalism, in a sense: One, a state apparatus—the queen or the king are in the apparatus. They may substitute a president for the king—it's the same thing. It's a king by any other name, is a king. Second, you had the parliamentary system, as a reform of a feudal parliament. It's something which is dismissed, at the minute a crisis occurs, because it can not really govern. And then, the third force, is what is called, today, “an independent central banking system.”

The independent central banking system—or what the Federal Reserve System is in large, in effect—is nothing but a collective representative of private financier interests, largely

through private banking functions. These banks, collectively, exert veto power over government! Especially over parliamentary government. This is a form of society, which is largely a predator faction in society. They suck the blood, of society!

Now, this is what came out of the British intervention in France, by Lord Shelburne, in creating the French Revolution; in creating what we called “fascism” in the 20th Century. Bankers faced with the threat that reforms in government would put the power back into the hands of the people, and away from the hands of the bankers, bring us to a point at which the financial system tends to collapse as a result of its own follies. At that point, the question is: Who is going to pay the debts? Are the debts going to be paid, by those who caused the debts, with a bad system? Or, are the people going to be compelled to pay the debts out of their own hides?

If government threatens to defend the general welfare of the people, then the bankers require an instrument to crush the people. That's what fascism is. And what you're looking at is a form, an expression of that process, which has been called, in the 20th Century: Synarchism. The evils we're talking about are the Synarchists. The Synarchists are—yes, Cheney is a Synarchist. The neo-cons are Synarchists. But behind them, are the financial interests, for which these thugs work!

Therefore, the problem is: Yes, it's correct. That is exactly it. But, we have to recognize the actual, historically determined, nature of the enemy! To describe the enemy's evil does not necessarily define his vital organs, which we have to get at. The vital organ is: We have to establish a national banking system, as the Constitution implicitly prescribes: under which the control of the finances of the nation, is the responsibility of the government, in the sense of the responsibility for the currency. And to regulate taxation, and to regulate other affairs, such that the value of money, in terms of product delivered, per capita, is kept, so that it does not inflate. What we have now, is a vast inflation.

Look at the price of the cost of living, back in the 1950s, as a price of cost of living today. Compare that with the wages that people get, the income people get, back then and today. What is the physical content? What about housing? What percentile of the wage-income of a family went for housing in the 1950s, and goes for housing today? The occupation of a place of residence: What does it cost, in terms of the annual income of one wage-earner? It used to be 20%. What is it today? Isn't it closer to 50%, or higher? Isn't that why people, who have jobs, are homeless, because they can't afford a place in which to live?

So therefore, the function of government, is to make sure that the predatory element of finance is not able to establish institutionalized power, over the state, to the extent that this kind of thing can happen. The problem in Europe, is they have never freed themselves from that; they have never formed a system of government, which gives the protection that our Constitution prescribes. Our Constitution's main limitation

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LaRouche with New Hampshire Secretary of State William M. Gardner, in Concord on Nov. 12. Two tendencies have been at war in New England since the founding of this country, LaRouche said: that represented by Benjamin Franklin, and that of the treasonous Essex Junto. Today, "it's the same fight all over again. This time, we should win!"

has been corrupted, but we have the original Constitutional intent, on this matter. Therefore, the thing is to restore the idea of national banking: that is, not to nationalize the banks, as such. But to have control of the currency on behalf of the government, done by a national banking process, which will then take the credit we're able to generate, move it through the banks to make sure it gets delivered to the place it must go, in the way it must go.

And that's the only way to go at it. We have to take responsibility for our society, in everything—including the management of money. If you leave the management of money, and the management of credit, to an institution which is outside government, and places itself above government, then you are not governing yourself. You are somebody who is working for that financial interest. And that's what the problem is.

And, that why I get so much trouble: Because the bankers, like the Felix Rohatyns and so forth (who attended Middlebury school; he's an alumnus of Middlebury school), that these guys know what I am, and know what I represent. They know two things, also: They know that I intend to do this, and that I am capable of doing it. Therefore, they don't want me anywhere near the Presidency. 'Cause I'll do it!

New England's Place in History

Moderator: . . . Is there anything else you'd like to say, Lyn?

LaRouche: Well, I was going to say, on this occasion,

as a native-born New Hampshire man: I've just revisited the place again. I had a grand time in Concord, a nice reception with the Secretary of State, who's an old acquaintance, and a well-informed gentleman. We had a nice time with the press conference there. It was quite good; it was recorded. You can have access to it. And, I lived for a number of years in the state of Massachusetts, the Commonwealth of Massachusetts, and became acquainted with what were then its afflictions and its advantages—and I found that the afflictions have increased greatly since that time! And, it makes me a little bit upset.

You know, of course, there are two things in Massachusetts, as in New England: We have the tradition of the Mathers and the Winthrops, from the 17th Century and the early 18th Century. We have the great tradition of a Massachusetts-born man, Benjamin Franklin, who is the true father of this nation, who made possible the paternity supplied by George Washington. And, we also have in Massachusetts, and New England, we had the Essex Junto: a creation of the Lowells, and the similar types, who were beholden to the British East India Company, and they became known as the treasonous Essex Junto.

And, the political conflicts I run into today, in New Hampshire, or Vermont, or Massachusetts, or elsewhere, I find are echoes of the old quarrels of Franklin and his friends, against the Essex Junto: It's the same fight all over again.

This time, we should win!