

EIR

Executive Intelligence Review

April 2, 2004 Vol. 31 No. 13

www.larouche.com \$10.00

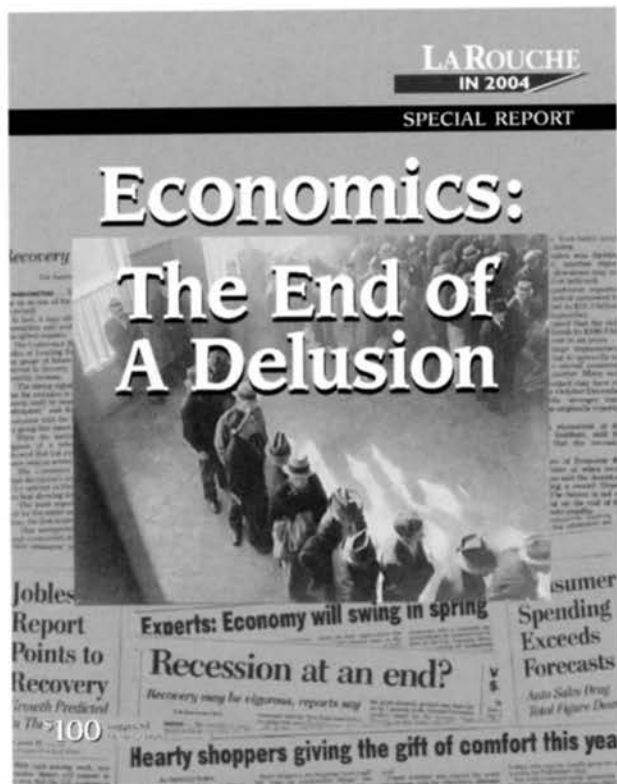
Populist Fools Who Would Seek a Contract Even With God
LaRouche Letter on DNC Chairman McAuliffe's Hoax
'Strategy of Tension': How To Deal with Worsening Crisis

LaRouche Takes Battle To Defeat Synarchism to Mexico



Economy in Crisis:

Are You Ready Yet To Listen to Lyndon LaRouche?



"On the time-scale of history, the terminal moment of our nation's recent follies has now arrived. Now, if our nation is to survive, we must acknowledge, that the leading trends in policy-influencing opinion, over the recent thirty-odd years, have been cumulatively disastrous in their net effect."
—Lyndon H. LaRouche, Jr.

This Special Report features LaRouche's overview of the principles of a "science-driven" economic recovery strategy from the current global depression; the "Triple Curve" collapse function of the U.S. and world economies, and why it is qualitatively worse than that of 1929-33; and what must be learned from President Franklin D. Roosevelt's 1933-45 recovery strategy.

Suggested contribution **\$100**

April 2002 L04SP-2002-2

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EIR (ISSN 0273-6314) is published weekly (50 issues),
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Washington, DC 20003. (202) 543-8002. (703) 777-
9451, or toll-free, 888-EIR-3258.
World Wide Web site: <http://www.larouchepub.com>
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Postmaster: Send all address changes to *EIR*, P.O. Box
17390, Washington, D.C. 20041-0390.

From the Associate Editor

This issue of *EIR* will be one of the most widely read in the history of the magazine, and rightly so. Since the Madrid railroad bombings, the Israeli assassination of Hamas leader Sheikh Yassin, and the Bush Administration's most recent manifestations of insanity, the global crisis has reached a new inflection point of danger. Intervening with all the ammunition in his formidable intellectual arsenal, Contributing Editor Lyndon LaRouche has directed the "thorough composition" of the magazine, so as to present the most precise strategic evaluation you will find anywhere in the world.

- First, he provides an overview of the battleground, in a memorandum directed to the Arab League, meeting in Tunis. Their summit, he writes, "will occur under current global strategic crisis-conditions qualitatively different from the conditions existing even as recently as a few weeks ago." The map accompanying his article pinpoints the outbreak of a "strategy of tension" by the Synarchist forces internationally. (Additional documentation is provided beginning on page 70.)

- Next, we have a full transcript of the public meetings addressed by LaRouche during his recent visit to Monterrey, Mexico. His diplomacy is a "case study" of how an American President should approach the problems existing within and between Mexico and the United States. Particularly exciting was LaRouche's meeting with 110 youth, who drove to Monterrey from points near and far.

- Then, read LaRouche's study of "populist fools" who would even try to make a contract with God. We are heading for a New Dark Age, like that of 14th-Century Europe, thanks to such fools as the incumbent President Dummo, and those oh-so-devout "fundamentalist" Christian voyeurs who stand in line for hours for the chance to see the blood and gore of Christ crucified—with Hollywood special effects—in Mel Gibson's brutal film.

- Finally, LaRouche's Presidential campaign has released his letter to Democratic National Committee Chairman Terry McAuliffe, respecting the Party's imminent self-destruction, through its suicidal attempt—dictated by Synarchist financiers—to exclude LaRouche from policy deliberations prior to the July convention.

Susan Welsh

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How Must We Deal With the New Turn in This Worsening Crisis?

by Lyndon H. LaRouche, Jr.

March 24, 2004

The combination of the terrorist attack at Madrid and the U.S. Bush Administration's tacit condoning of the escalated assassination policies of Israel's Sharon government, represent a sudden, inevitably reverberating change in the situation surrounding all leading crisis-points in the world today. In that sense, the planned March 28-29 Arab League meeting in Tunis will occur under current global strategic crisis-conditions qualitatively different from the conditions existing even as recently as a few weeks ago.

I explain.

It has been known to me for some months, that a new wave of terrorist attacks, ultimately targetting the U.S.A. and other parts of the Americas, was being prepared by a Spain-coordinated terrorist organization based chiefly in Italy, France, and Spain.

This organization is a reactivation of the same network, currently associated with a leading public role of Spain's veteran fascist Blas Piñar, responsible for the wave of right-wing terror in Italy and elsewhere during the interval 1969-1980. That post-World War II, Spain-based organization, originally built up in Franco's circles around the circles now featuring Blas Piñar, is a part of the former SS security apparatus led by Nazi SS General Walter Schellenberg—the section of the Nazi system's apparatus, and its associated international banking circles, which first entered into collaboration with such U.S. notables as Allen Dulles and James Jesus Angleton during the 1944-1945 interval.

Dulles and the Anglo-American faction of which he and his brother John Foster Dulles were an integral part, had been associated, in concert with head of the Bank of England Montagu Norman, in deploying Hjalmar Schacht for the purpose of bringing Adolf Hitler to power in

Germany. Through channels such as the associates of Schacht, such as Switzerland's Nazi representative Francois Genoud, Dulles had reopened channels to the Göring banker networks, and SS General Schellenberg, during the course of the period following the Nazi defeat at Stalingrad. U.S. agents Dulles, General Draper, and Angleton were key in the U.S. side of the arrangements which brought those elements of the Nazi SS into the post-war Anglo-American intelligence apparatus built up around the so-called utopian faction among the Anglo-Americans. These Nazi SS assets, including Schacht's Otto Skorzeny, played key roles in bringing this multinational, Nazi-SS apparatus into the so-called anti-Communist military intelligence establishment of the post-World War II period.

The "strategy of tension" operations of the 1969-1980 interval, like the earlier Spain-based, 1960s targeting of France's President Charles de Gaulle, were operations of the same network responsible for the terror events in Spain. This Spain-based component of those networks, is significant for its intended role in deploying terrorist and related operations against the U.S.A. in the Americas themselves, provocations intended to provoke a disoriented United States into even wilder actions than we have seen from the hands of Vice-President Cheney and Secretary of Defense Donald Rumsfeld thus far.

The recent and current editions of the weekly *EIR*, and the Internet *EIW* editions, contain a large amount of information on this matter. This information, and more, is readily available to you through both my campaign website www.larouchein2004.com, and www.larouchepub.com/eiw. I have summarized as much of the background here as is indispensable for a grasp of the nature of the threat now deployed from those present-day continuations of the Nazi-SS apparatus under Hitler.

1. Why Now?

The timing and savagery of the present attacks could not be competently understood unless we compare the presently ongoing collapse of the IMF's 1972-2004 floating-exchange-rate monetary-financial system, to the 1928-1933 collapse of the Versailles monetary-financial system. The first, 1928-1933 crisis produced the Hitler dictatorship and World War II; the onrushing collapse of the present IMF monetary-financial system, has set into motion the exact-same types of social-financial interests, including some of the same interests, which placed Hitler into power in January-February 1933. A clear-headed view of the facts behind the absolutely fraudulent U.S. insistence on a recovery of its economy, demonstrates why the situation of the present moment, approximately a mere six months before the next U.S. general election, is so extraordinarily dangerous.

When the present world and U.S. monetary and financial data are examined in light of the degree of ongoing, and accelerating collapse of the U.S. and European physical economies, it is clear that the U.S. is being propped up politically by a wishful delusion. The U.S. physical economy is collapsing, while the collapsing, debt-ridden U.S. dollar is being kept afloat by hyperinflationary methods of monetary flooding of dollar markets, roughly comparable to the mechanisms of the German hyperinflation of June-November 1923.

The instant that hyperinflationary dollar-bubble pops, the world as a whole is plunged into a strategic crisis relatively far worse than that of 1928-33. Then, the economies of Europe and the Americas were powerful agro-industrial producer economies; today, the U.S. leads Europe in transformation into a self-doomed form of "post-industrial" society sustained by the social-control mechanisms of "bread and circuses." In the 1930s, Americans fled to family farms for food. President Roosevelt began to reopen closed, but still existing manufacturing facilities. Those physical-economic safety-valves do not exist in comparable degree today.

While the exact date of the general panic is not yet determined, the explosive charge which will set off that panic is bloated to such a degree that the only competent forecast for the new general collapse is "any time."

Remedies exist. These remedies require a sudden turn in economic and monetary-financial policies, away from the post-industrial track of the 1964-2004 trend, back to the agro-industrial emphasis on physical economy of the 1933-1964 interval. These actions would require that the governments place the generally bankrupt, presently leading financial institutions into government receivership for reorganization in bankruptcy. While the success of such emergency actions depends upon cooperation among a leading group of the world's nations, a recovery would become possible. However, it would mean an end to the presently overreaching political-financial power of the same kind of array of financial oligarchies which were the political force behind the establishment of fascist control over Europe during the

1922-1945 interval.

Then, the fascist threat came from an international bankers' cartel known as the Synarchist International. Today, many of the same financial entities are integral parts of the financial cartel behind the present deployment of the fascist apparatus built up around a kernel adopted from the Nazi-SS apparatus around Schacht, Schellenberg, Genoud, et al., in 1944-45. Today, the same financier circles are determined to pre-empt the presently onrushing world-wide financial-monetary collapse with the installation of an international Nazi-like order.

Vice-President Dick Cheney and his associated "neo-conservatives" are a highly decadent, present-day outcrop of that Nazi-SS apparatus brought into the Anglo-American security establishment during 1944-45. They are not particularly intelligent. They are, as we have seen in Iraq, monstrous clumsy and ignorant bunglers; but like Mexico's poisonous Gila Monster, they are not only stupid, but also dangerous. To behave like a beast toward man does not require the heights of human intelligence.

The source of the danger to civilization, is, therefore, essentially, the reluctance of nations to unite to crush this Nazi-like serpent in its nest. If we can agree upon the measures of reorganization in bankruptcy which sovereign national governments will impose upon the relevant international, Venice-style financier-oligarchical circles, civilization can escape the worst of the present danger, and move on to general recovery. It is, therefore, our own hesitation to unite around such measures which is the greatest of the sources of mortal threats to global civilization today.

Merely to begin discussing such facts openly, even at this dangerously late point in the process, would be an important step forward.

2. Now

My only actual rival for the U.S. Democratic Presidential nomination, Senator John Kerry, is a good man, with most of the needed qualifications for a good President—but one. He lacks the knowledge and strategic determination which could come only with an understanding of economics, an understanding he sorely lacks. The danger is, that were he to be elected in November, his present lack of understanding of economics, would hold him prisoner to a network of his present financial backers. Under such conditions, he would become a virtual office boy in the Presidency, controlled by a faction of those financier oligarchs who are today's representatives of the same oligarchs who brought fascism to Europe during the 1922-1945 interval.

His vacillation on the practical measures required to deliver on his doubtless sincere promises of help to the increasingly impoverished lower eighty percentiles of the U.S. population, would make him a virtual "Herbert Hoover" in fact, where a "Franklin Roosevelt" is urgently required.

Therefore, under such world circumstances, plans for

Middle East peace are worthless if they are premised upon a mere rearrangement of presently existing chairs and tables of Middle East policy-shaping. The first step toward practically effective action is comprehension of the extraordinary nature of the present strategic situation merely implied by the recent Madrid terrorist action by the present-day heirs of Hitler's Schellenberg, Schacht, and Skorzeny.

Were I President, the measures to be taken are clear. Sharon's latest atrocities were not possible without the implicit agreement of the current U.S. Bush Administration. The great mistake of much of the Arab world, in 2000, was the assumption that Bush would be better news for the Arabs than Clinton. We see the result of that error today. On the other side, it is clear that a U.S. President, such as Kerry or LaRouche, elected on the basis of opposition to the current Bush Administration's strategic and economic policies, could unite most of the world around a U.S. initiative for a strictly-imposed peace and economic reconstruction of the Southwest Asia region. Such a change in U.S. direction would make possible what is presently impossible under the current U.S. administration: a commitment to the kind of reconstruction of world affairs, which has the kind of effect on areas of today's bloody strife, which the 1648 Treaty of Westphalia brought to a Europe despoiled by the accumulation of religious and related hatred brewed by the religious warfare of Europe's 1511-1648 interval.

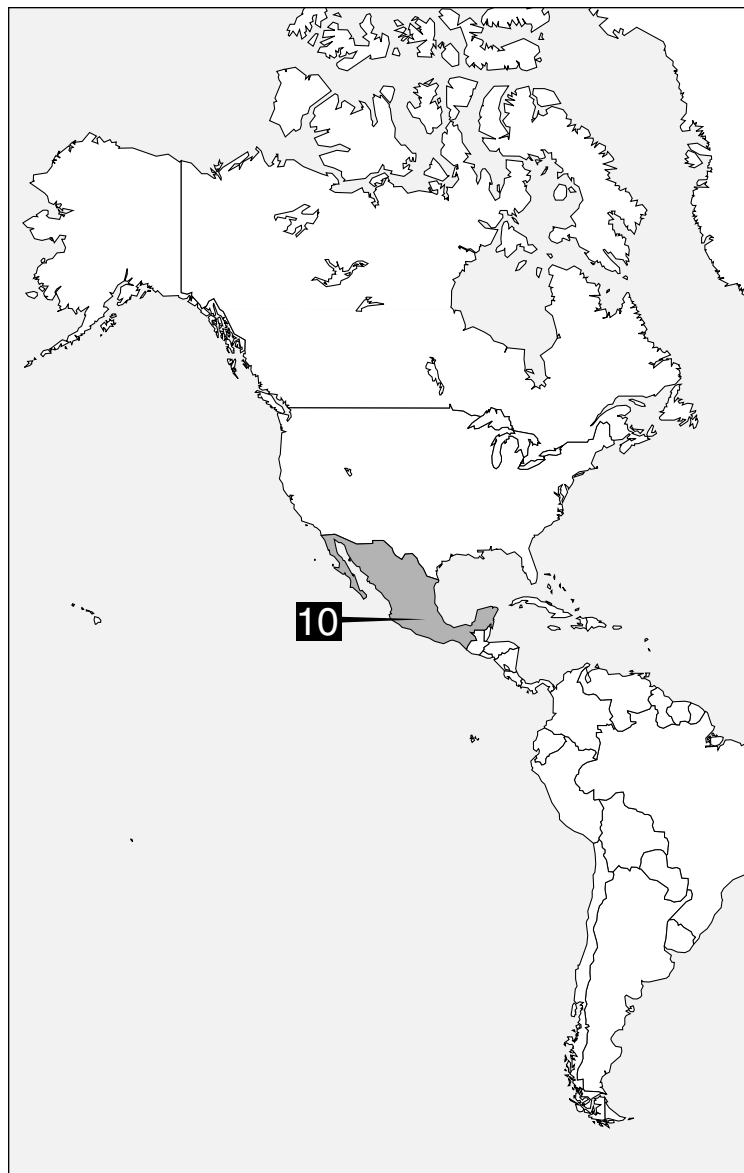
I suggest that the idea of that Treaty of Westphalia be studied in depth, and invoked as a programmatic campaign for the kind of peace which would be durable and profitable for each and all of the peoples involved.

Synarchist 'Strategy of Tension' and Terror

The March 11 Madrid train bombings have been labeled "Europe's 9/11." Middle East specialists have described the March 22 assassination of Hamas leader Sheikh Yassin as "a new Sarajevo, launching a World War III in the Middle East." As dramatic as these characterizations are, they miss a larger point. Both acts were part of a global "strategy of tension" eruption, aimed at creating conditions of world-wide chaos and ungovernability.

Taken from the top down, these incidents represent a systematic campaign by Synarchist banking circles to blow up the world, rather than allow sovereign nation-states act to reorganize the doomed post-Bretton Woods floating-exchange-rate system.

Any competent probe into any of the recent incidents of asymmetric warfare must begin with a clear global map of the pattern of attacks.



1. Balkans—Macedonia: President Boris Trajkovski killed in a plane crash in Bosnia Feb. 27, just 40 miles from the site where President Clinton's Commerce Secretary Ron Brown died in a similarly suspicious crash.

2. Balkans—Kosovo: The worst ethnic violence in five years in Kosovo in mid-March, killing Serbs and Albanian Muslims, and continuing despite the deployment of U.S. and other peacekeeping troops.

3. Spain: The March 11 railway bombs that killed over 200 people in Madrid, led to a planned decree cancelling elections, by the ruling Popular Party, only blocked by the King.

4. Syria: Kurds rioted in northern Syria on March 12, triggering days of highly unusual violence in the North



between Kurds and Syrian police and military. The destabilization is connected to events in Iraq.

5. Israel/Palestine: Israeli Defense Forces assassinated Hamas spiritual leader Sheikh Yassin on March 22, with evidence of Washington pre-approval through Dick Cheney. General war with Lebanon, Syria, and other nations threatens, along with widespread terrorism.

6. Afghanistan: Major fighting erupted on March 20 in the West, between the Afghan Army and forces of Herat Governor Ismail Khan, triggered by the assassination of Khan's son, a Kabul government minister.

7. Taiwan: President Chen Shui-bian and Vice President Annette Lu were both shot on March 19, leading to a disputed March 20 national election outcome, with

demands it be annulled or immediately recounted.

8. South Korea: Acting President Goh Kun put the country on high alert on March 18, against terror attacks on public sites, following President Roh's impeachment and the Madrid bombings.

9. Japan: Transportation facilities throughout the country were put on high alert on March 22 against terror attacks, with Japanese troops deployed in Iraq.

10. Mexico: An attempt to assassinate Oaxaca Governor José Murat Casab, a national leader of the Institutional Revolutionary Party (PRI), took place on March 18.

See page 70 for more coverage.

LaRouche Takes Battle To Defeat Synarchism to Mexico

by Dennis Small

U.S. Democratic Presidential candidate Lyndon LaRouche took his campaign to mobilize other sovereign nations to join the United States in burying the disintegrating international monetary and economic system, and rebuilding the world economy, to neighboring Mexico on March 18-20.

“If you want to change the Americas, Mexico is very important, and the enemy knows it. It’s a powerful nation, with great potential. . . . The United States’ relationship with Mexico is the test of the existence of the United States,” LaRouche stated in a press conference on March 19 in Monterrey.

LaRouche was invited by the Monterrey Technological Institute of Higher Studies, to participate in a seminar on “Surviving the Era of the Empires.” LaRouche presented a written document titled “The Future of Forecasting,” and also delivered an address on March 20 to over 300 students, on “The New Bretton Woods: How to Survive the Collapse of the Empires” (reprinted below).

LaRouche began his visit to the northern Mexican city with an interview with Monterrey’s most watched TV anchorman, Architect Héctor Benavides. The next day, LaRouche held a press conference attended by a dozen media, in which he stated that those responsible for the Madrid train bombings of March 11 should be sought among the Synarchist gangs associated with the Spanish fascist Blas Piñar, and his allies in Europe and the Americas. The Monterrey daily *Milenio* of March 20 reported on LaRouche’s remarks prominently, under the headline “A Spaniard Planned the Attacks: LaRouche,” with a subhead reading: “King Juan Carlos Was Warned He Should Postpone the Elections, Stated the U.S. Presidential Pre-candidate.”

An assassination attempt against the Governor of the Mexican state of Oaxaca, José Murat, which occurred the first day of LaRouche’s meetings in Monterrey, heightened people’s attention to his warnings against Synarchist terrorism. Murat has been a key leader in the fight to stop the International Monetary Fund’s looting of Mexico.

After his press conference, LaRouche met with about 110 youth organized by the LaRouche Youth Movement of Mexico. Nearly half the participants travelled by bus and car from as far away as Mexico City and the northwestern state of



Over 100 members of the LaRouche Youth Movement met in Monterrey on March 19, for an extensive dialogue with Lyndon LaRouche. The subjects ranged from a strategy to defeat Synarchist fascism, to rebuilding the global economy, to education and the nature of man.

Sonora—drives of 12 and 20 hours, respectively—to engage in a lively, three-hour dialogue with the statesman and philosopher.

At the conclusion of the visit, LaRouche's Presidential campaign issued a press release which reported that the candidate had "called for the United States to support the idea of turning Monterrey into a *science city*, a kind of 'Athens of northern Mexico,' which would serve as a conveyor belt for the development and transmission of the most advanced science and technology into the productive and industrial process.

"That idea is part of an approach to cross-border relations being proposed by the Governor of the state of Nuevo León, of which Monterrey is the capital, and by three other Mexican states which border Texas, for negotiations with the state of Texas on matters of immigration, water and power development, and a common strategy against drug-trafficking and terrorism."

The press release quoted LaRouche's remarks at the Monterrey Technological Institute seminar:

"Here in Nuevo León there are some university facilities, and an economic problem. . . . How are we going to rebuild Mexico? How are we going to stop the outflow of the Mexican population into desperate, poverty-stricken conditions, as virtual slave labor, in the United States? How are we going to create an opportunity in Mexico, for the people here? . . . A university city like this has the potentiality of doing precisely what physical economy requires: to produce a population, engaged in the experiencing of history, the history of science, which, through its own activities, and through the population associated with it, is able to develop new industries to bring

into play new technologies."

The LaRouche in 2004 release went on:

"The U.S. should have no worry about so-called immigration problems, LaRouche explained, if there is serious cooperation with Mexico, cooperation which begins with policies of economic development between two sovereign nation-states. The objective of such economic cooperation is to create job opportunities for Mexicans inside Mexico, millions of whom are currently being driven out of their own country by the free-trade policies which have wrecked the economies of both countries.

"LaRouche underscored, as exemplary of the approach to be taken, his proposals to develop the Great American Desert area, which stretches from the Southwest of the United States into the northern Mexican region between the two Sierra Madre mountain ranges. . . .

"By creating jobs in Mexico, families will be enabled to stay together. The present approach of the Bush Administration is anti-family, as it forces Mexicans to seek work in the U.S. to survive, thus breaking up families. The undocumented status of many among them also makes them easy prey for drug-trafficking, terrorism, and related interests. LaRouche proposed to 'regularize' the situation of those Mexicans who are presently working in the U.S., converting what is now a police matter into a normal consular affair.

"This approach to U.S.-Mexican relations, LaRouche noted, will furthermore undermine the efforts of the Synarchists and others, who are currently preparing for 'Hispanic' terrorism against the U.S., and simultaneous 'white ethnic' terrorism against Hispanics, as in the case of the notorious Harvard University racist, Samuel Huntington."

‘The Significance of My Appearance in Mexico’

Here is the transcript of Lyndon LaRouche’s meeting with the press in Monterrey on March 19. The candidate was briefly introduced in Spanish by his Monterrey representative Benjamin Castro. The moderator’s remarks and the questions are translated from the Spanish.

Lyndon LaRouche: There is a certain irony, but no accident, in my being here for this event tomorrow [at Monterrey Technological Institute]. The entire world system, monetary-financial system, is now in the process, the final stages of disintegration. Some people base themselves on the expectation that if it didn’t collapse today, it might never collapse. And so, governments and other fools keep saying, “We’ll postpone it for two more days, another week, and we’ll be fine.”

In certain respects, the present situation internationally is comparable to that of Germany in 1923, as you’ll recall, because there’s a lesson to be learned, here in Mexico, from that experience then. At that point, with the Versailles Treaty, an impossible system had been created. France and Britain were bankrupt. They were bankrupt largely as a result of the expenditures for the war. They had been bailed out by the United States, and therefore, Britain and France were debtors of the United States. The presumption that the bankers in New York could be paid, depended on the ability of France and Britain to pay the United States. That depended upon Germany’s ability to pay the war reparations to France and Britain. By the beginning of 1923, this had become impossible. But the collapse was postponed. It was postponed by printing money—in this case, reichsmarks. Then, in June-July, the inflationary effect of money-printing exploded. In October-November of that year, the system collapsed.

Today, the situation of the dollar is analogous to that of Germany, but on a world scale. The case of Brazil and Argentina is typical. The biggest debtors to the IMF are Brazil and Argentina. If Argentina and Brazil can not pay their debts to the IMF, the IMF collapses. That’s not the only situation, but that’s why the United States ordered the IMF to capitulate to Kirchner of Argentina: What the United States is doing in trying to postpone an *inevitable, total collapse of the system*, is to get Japan to loan yen overnight at zero interest rates. Those yen are then used to buy dollars, those dollars are then dumped into the New York stock market. The United States is also printing money rapidly. Greenspan is on a hyperinflationary kick. The annual debt on trade account of the United

States is approaching \$1 trillion a year.

The world is on the verge of a real estate bubble collapse, and various other kinds of collapses. What’s happening, therefore, is that the money-printing is postponing, to a certain degree, the day of doom. That is why you can never predict the exact day of a financial collapse, unless you have inside information on what the policy’s going to be the next day, and these involve the most closely guarded secrets of governments. The attitude of the bankers, as you may know from Mexico’s experience, is to squeeze the last drop of blood.

Now, remember, it was under these conditions of the Versailles system of the 1920s, that a certain group of people who have a long tradition—called the Synarchists—organized the fascist movements that took over continental Europe from 1922, with Mussolini, to the end of 1945. The impetus for these actions by these fascists came from bankers, typified by Montagu Norman of the Bank of England, and his agent Hjalmar Schacht. So, a crisis of the present time, an existential crisis; this is not a cyclical crisis but a systemic crisis. In other words, it is not an aberration within a system that can bounce back and revive. It is the terminal stage of the existence of the entire system. This system will disappear very soon and never be seen again, like the Versailles system, which died totally in the process of World War II, by the end of the war.

Therefore, as you saw between March 11 and 14 in Spain, the period of great financial collapse—the end of a financial system—is *a very dangerous time for the security of people and nations*. I’ll just mention a certain fact about this, which affects Mexico as well as other countries to the south. The authorship of that coup, attempted coup, by Aznar, is a group of fascists who actually come out of the Nazi security system from the past war. There’s a figure not unknown in Mexico, called Blas Piñar from Spain, who’s the head of this organization. He’s the head of an organization which runs from Italy—Licio Gelli, delle Chiaie, and so forth—to France’s Le Pen, into Spain. It runs from there into Mexico and all of South America. It is not a political organization. It’s a fascist conspiracy, spy-type operation. They attempted to pull a coup, to prevent the election in Spain. They are going to try to create coups in other parts of the world.

We have to expect terrorism of a type different than the so-called garbage that the Bush Administration talks about. These people are the descendants of the SS Nazi security apparatus. Allen Dulles negotiated with Schellenberg and company in 1944, and when Roosevelt was dead, and the moment Roosevelt was dead, this crowd began to dictate U.S. policy. That is the fight which Eisenhower fought against the fascist, Truman; that’s the fight we had against Nixon; that’s the fight we had about the previous Bush Administration; that’s the fight against Cheney and war, today.

So therefore, we’re in that kind of a period, where the driving force is the bankers’ *fear* of total bankruptcy, and they’ll go for dictatorships and terrorism—real terrorism: not so-called “political terrorism,” but gangsterism, *SS-murder-*



Presidential candidate LaRouche meeting the Monterrey press (left) with Dennis Small and (seated) Benjamin Castro; and LaRouche being interviewed by radio host Hector Benavides on TeleRadio.

type coups. There is such an organization throughout Central and South America. It's ready to act, under directions from Spain.

What this means is: This is the enemy we have to defeat, because all other differences become small, when you're faced with the very existence of civilized life. Then, people unite and say, "Whatever our differences are, we've got to prevent this." So, the ordinary differences become less important. People who have been in opposition to each other cooperate, in the interests of national security.

But, you have to have a positive basis for this fight.

You can not have a situation in which you do not deal with the financial crisis. The point is that the methods which have taken over the world, increasingly since 1964, especially 1971-72, this system does not work. *It must be eliminated. The present international monetary-financial system must be replaced.* You can not reform it in its own terms. Governments must put it into bankruptcy and create a new system.

And that comes to the subject of the significance of my appearance here in Mexico, in Monterrey.

The Technological University and other people in Monterrey are a key part of the economic thinking of management in Mexico. Therefore, the important thing now, is to present an alternative conception of how we can operate, which means we shift from monetary-financial systems as such, to an emphasis on the *physical* economy. The problem in the world is, people talk about this, but as you can see in the failure of the Soviet economy, you can not ignore the essential role of the entrepreneur in the economy. A healthy, modern nation-state economy must concentrate about half of its total economic activity in basic economic infrastructure, which is financed and directed through government. Otherwise, the system won't work, because the function of government, is to take care of *all* of the people, and the development of *all* of the territory—not to conduct a biological experiment to

see who survives and who doesn't.

The basic structure of the economy, then, becomes a question of, what is the role of the entrepreneur? The entrepreneur is typified by the innovation of science and technology, and its application. For example, the progressive farmer will often make innovations, as a relatively small farmer, which pioneer in the quality of food and in the economy. The same thing is true with the small entrepreneur. Therefore, we have to create a system, which is aimed at *half* of the total economy [which] provides the conditions of life under which the entrepreneur can succeed. Because the growth of profit, real physical profit, comes from the benefit of science and technology in its application. And therefore, you need minds—individual minds, are part of this process of making science and technology work, at the point of production and design.

So my function is, since I'm an expert in this area, to introduce this subject of physical economy, as it affects the relationship between basic economic infrastructure directed by the state, and the private entrepreneur. And that's the question, the *physical economy*, in that sense. Because you always must have, in a crisis—you may say, "We have to defeat the enemy," but you will never defeat the enemy, unless you can mobilize people around a solution which is the alternative. You must introduce, what is called in Classical philosophy, "the Sublime." Merely negative approaches will not work. You must inspire the people to do the things that will cause a Renaissance of the society. And you must especially inspire the *poorest* people in every nation: To represent a nation, is to represent the poorest in that nation. If you care for the poor, you have the heart to care for everyone.

Thank you.

Moderator: Very good. We're going to have a brief question-and-answer period. I'm going to give priority to members of the press who are here today. Please if you can come forward, the reporters can come forward, we'll be glad to take

questions. Afterwards, others can ask brief questions of Mr. LaRouche. As with the journalists, we ask you, please identify yourselves, who are you, where are you coming from—invited people, subscribers of a magazine, members of our organization, etc.

So, questions from journalists and radio.

Synarchism in Mexico by Way of Spain

Q: David Carrisales, of *La Jornada* newspaper. Mr. LaRouche, you mentioned the name of a person in Spain, who heads a fascist group, who could have been behind this attempted coup d'état. You say that these same people or organizations are in Central and South America, and that they could try something similar in this area. Do you know who these individuals are in Mexico?

LaRouche: At the high level, I know. I know some of the individuals. This is an important question.

You had a penetration of Mexico and South America, by the Nazi Party operation, into Mexico and South America, during the 1930s. During that period, into the war, U.S. military intelligence and the Mexican government, and others, collaborated. So this thing was eliminated, essentially. The roots and support were not eliminated, but the organizations.

In 1944-1945, after July of 1944, the same right wing, the Anglo-American right wing which had originally put Hitler into power, negotiated an agreement with the SS security organization. This was done by Allen Dulles, by General Draper, through an old enemy of mine, now dead, François Genoud. What happened, is the Nazi security operation, particularly under the direction of Hermann Göring, transported masses of stolen wealth, beginning early 1944, in anticipation of the defeat of Germany after Stalingrad. This money was moved all over the world. The agreement which was reached, and formalized, at the virtual moment of death of Franklin Roosevelt, was: Allen Dulles and company, immediately took the Nazi organization of Schacht and SS General Schellenberg, which was the internal security apparatus of the Nazis, and began moving it overseas, into Indonesia, into the Arab world, into the Americas.

So, what happened is, you had in 1945 on, a re-slanting of the SS. Part of it came to the Vatican, the “rat line,” so-called. This is why Monsignor Montini, who was a friend of a friend of mine, had difficulty, until he became Pope [Paul VI]. So, this operation.

So, they came here, into Mexico, first, by way of Spain. The greatest number of these Nazis went into Brazil, Argentina, Uruguay, and so forth, by the “rat line.” Now, this organization exists today, as that kind of organization. It *has* a political philosophy, but it does not operate as figures in its own name. It operates by *infiltrating* institutions and parties. Now, I know the names of a lot of these people, but since I'm engaged in the investigation, I don't tell the names. I describe the situation, until I find out. I have a lot of experience with these fellows.

So what happened there in Spain is typical. Go back to 1969-1981 in Europe. Go to what was called the “Strategy of Tension.” The Nazi apparatus, under Dulles and General Draper, was integrated into the Western intelligence military capability, because they were called the “best” anti-Communists. This was for the pretext of the fight against the Soviet Union. NATO became a nest of Nazis! That is what happened in 1969-1981: All the terrorism in the world, in that period, was run by right-wing forces associated with NATO.

The major fight we have in the United States today, in which I'm a central public figure, is between the tradition of Franklin Roosevelt, and the right-wing tradition, which are called the “Utopians,” who are merely typified by Dick Cheney. This was Nixon, and so forth. This is the big fight—Eisenhower against Truman. Eisenhower was a patriot, Truman was a pig.

This is the nature of the struggle. We have an internal struggle in the U.S., and the same banks—which we know, in detail, ran the Nazi operation in Europe, such as Lazard Frères—are active today as a part of the opposition I face, and part of this right-wing plot. So, when you're looking for this sort of thing—we published a lot of the facts on this thing, the documentation. We probably have the largest documentations of anybody in the world on this right wing. I've been fighting them since the end of World War II, first in a very minor capacity, then more and more prominently. What you're looking at, is you're looking for agents who infiltrate *every political party*; every scoundrel, were all associated with significant *private, financier interests*.

The present, 1964-2004 system, the monetary-financial system of the world today, is created by this right wing. It is *that* system that is collapsing. And my concern—it's my job!—is to try to make people understand *who the enemy is*. Because we, the people, if we're united, can easily defeat this enemy, because he's now vulnerable! And because, he knows he's vulnerable, *he will kill*,—as he did in Spain. You think about what happened in Spain, and you put under the category “idiot,” everyone who says “ETA,” everyone who says “al-Qaeda.” This is “Strategy of Tension.” Exactly the same method of operation was run, out of NATO, in 1969-1981.

So, you're looking at the fact that you have a security problem, a proliferation of agents who, except on rare occasions, never reveal their true identities. In Mexico, they will infiltrate, and do infiltrate, every party. They always disguise themselves as loyal members of that political tendency, but you're dealing with an SS-intelligence-style operation, not with a politically motivated enthusiast who's trying to recruit supporters for terrorism. This takes sophisticated work. It's dangerous work. I specialize in it.

‘The Friends of Alessandra Mussolini’

Q: Victor Canales, of *Milenio* of Monterrey. The fact that this attack was carried out just days before the election in Spain: Could we think that this was, perhaps, carried out to

prevent Aznar from continuing?

LaRouche: It was carried out with the intention of postponing (a) the immediate election schedule; and then (b) postponing it indefinitely: Plan A and Plan B. The papers were presented to the King of Spain, according to high-level sources I have, from high-level intelligence sources. And he said, “No!” So, they then launched the operation, immediately, already planned; and that’s what happened.

And this was Blas Piñar, who is the head of an organization created around the SS, who emerged as a leading figure of this German-based operation, inside the Franco regime. And *he* emerged—he’s now in his eighties—like Licio Gelli in Italy, who was also part of the same thing. He is the key figure, in Spain. His son is a general, by the way, who was involved in the 1981 attempted military coup in Spain. He’s now a general; he may not remain a general for much longer.

This fellow heads up, in Europe, an organization which is based in Italy, which includes the granddaughter of Mussolini, Alessandra Mussolini in Italy; it includes the Le Pen organization in France; and a unification of the various fascist groups inside Spain today. It’s generally people who are between 25 and 40 years of age, who are the base of the organization, with some old people directing it. It is running a right-wing in Venezuela. I know personally how that’s being run. It’s also running out of Uruguay, also in Argentina, in Brazil, and elsewhere. It is also here. So therefore, it is a threat throughout.

The ideology is—the only one they have—is a Carlist ideology: The ideology is, that the former colonies of Spain must be returned, to be again the colonies of Spain. That’s the unification. The main target is to attack the United States, on the basis of using Yankee-Hispanic conflict. It’s also being run by people inside the United States, like Samuel P. Huntington. The goal is to get a terrorist kind of conflict, in the name of Spanish patriotism throughout the Americas. So you’re not looking for the normal ideological terrorist, the normal political, indigenist politics of a nation’s people. You’re looking a religious-type of cult. That’s the nature of the thing.

Q: Can you be very specific, briefly? What did they warn the King about? It wasn’t clear to me. Did they warn him about terrorist attack? Or, did they warn him about the idea of postponing the elections?

LaRouche: What I know—what I know the argument is, because I wasn’t there—but, what the pressure was, the threat was from them! “We insist that you do this, for the sake of the nation, in the trouble that’s about to break out.” And the report is, he said, “No!” But, the threat came precisely from this group associated with Blas Piñar. All you have to do is, look at the pattern of this attack, look at the 1969 Piazza Fontana railway attack, which was complicated, just like this in Spain. Look at the Bologna train station bombing in 1980.

See, these are not like ETA. ETA is a typical terrorist operation with political motivation, and it’s very careful about

trying to avoid attacking its supporters. It’s trying to gain sympathy from the people. But, these kinds of people work the opposite. Their way is: “We are such a monster, we don’t ask you to support us out of love. We ask you to submit to us—now!—out of fear. And, if there’s anything that frightens you, we have something worse in store for you.” It’s like Hitler’s executions of the Jews. There was no rational explanation for it. The reason was to create an act so horrible, that the whole world would be intimidated. That’s the kind of mentality.

What I have, is from European high-level intelligence sources, and there’s corroboration of that, all over the Spanish press today.

American and Mexican Political Choices

Q: Mr. LaRouche, what do you expect of the coming Presidential elections in the United States? What would happen if George Bush were to be re-elected? Or the likely Democratic candidate, Mr. Kerry?

LaRouche: Kerry and Bush is too simple. It’s not really the conflict. Bush does not have a mind, so don’t accuse him of having an intention. He’s like a puppet on strings, and the puppets do not have intentions.

Now, Kerry’s a different case. He and I are the only rivals left in the Democratic Party. Under normal conditions, Mexico would be happy to have a President like Kerry next door, because he’s a decent person, and he’s an intelligent person. However, he is not capable, intellectually, of dealing with this crisis. And, he has no comprehension of economics. It’s a characteristic of his generation: They don’t know anything about economics. They’re always trying to get money, but they don’t know how to produce anything. I’m the only one who is qualified.

The problem is this: The bankers hate me, because they fear me. They’ll do everything two ways: To try to make sure that Kerry is elected; and that he is nothing more than their office boy, because they’ll build an organization around him in the Presidency, controlled by people like Felix Rohatyn, a famous fascist in the United States, associated historically with Lazard Frères, a Nazi organization since the 1940s.

So the point is, we’re now in a crisis: What will happen is, the instant that this crisis is perceived—where people give up wishful thinking, “No, there’s going to be a recovery”—then you’ll suddenly be a shock-shift, in the institutions and in the population of the U.S. At that point, either I become President, or, I actually run a certain part of the policy of a Kerry administration, because there’s no one else they have who knows how to do it.

Q: Zaid Jaloma from Radio Cadena Formular. In the last weeks in Mexico, we’ve seen a series of videos, which have implicated politicians of various parties. This caused a strong reaction of public opinion, that, as a result of this, it was not appropriate to have public financing of the political parties. And in general, people began to think there was no point in

being involved politically. And now we see an attempted assassination of the Governor of Oaxaca.

My question is, in terms of your experience in the United States—not only Sept. 11 and its effects on the population, [but] such as also the attempted assassination of President Reagan—what future implications might there be in Mexico, as a result of these circumstances?

LaRouche: Exactly what you implied. Mexico is very special in this whole operation. As I've said on a number of occasions here recently, if you go back to the 1820s to the present, and look at the history of Mexico and up through the present day—including then, the thing with Calles at the end of the 1920s—it's a long struggle back and forth, especially with the period before 1865, when the United States was still weak; the Hapsburgs, the Spanish, the British ran everything. And then of course, Napoleon III.

So, the first part of this period, 1820-1865, Mexico was constantly threatened by interventions from the outside. Also, through British channels, such as President Polk of the United States; such as Pierce and Buchanan, as Presidents of the United States; such as New York bankers, such as August Belmont. After the restoration, the elimination of the Hapsburg tyrant Maximilian, the struggle took a different form, and it depended on the ebbs and flows in policies in the United States. When the Reconstruction people, who were the supporters of Lincoln, fell, then you had the degeneration of the Presidency in Mexico. Whenever the United States had good leadership, then Mexico had the chance to maneuver and build up its own institutions.

So there, if you look at the culture of Mexico, two things are outstanding: Mexico is the second nation of the Americas as a whole; because it, in the wake of the American Revolution, struggled to establish itself as a sovereign national republic. It was based, also, on trying to integrate the Indian-origin population with the European population, to eliminate the social cleavage between them. The struggle against the *haciendados*, for example, which was a struggle for freedom of the people, from virtual slavery.

So, you come—in the period after the agreement on the modern Mexican Constitution—you get fluctuations again. But, you look at the whole situation, for the principal cause of a system of sovereign nation-state republics: It is historically determined, and geographically determined, that Mexico is the second republic of the Hemisphere, because the first revolution came in the United States. Mexico tried to do its own revolution, in its own way, under different cultural conditions. And the fate of all of the nations of the Americas has always depended upon this: When Mexico and the United States are not working together, problems. When Mexico is down, trouble. 1982, for example. It was Lóopez Portillo who followed up, in organizing the Presidents of Brazil and Argentina, for the defense of the nations of the Americas. When they betrayed him, under pressure, then the situation in Mexico became hopeless.

This is typical: Whenever you have a good tendency from the United States, it tends to be reflected in Mexico, and this is partly because of the large population of Spanish-speaking people *inside* the United States, who have close ties to Mexico. And therefore, if you want to change the Americas, Mexico is very important, and the enemy knows it. It's a powerful nation, with great potential. And anybody looking at this strategic situation, from inside the United States, knows it. I've always emphasized that, over the past four decades.

The United States' relationships with Mexico, are the test of the existence of the United States—the *idea of sovereignty of nation-states*. Mexican patriotism is sovereignty. American patriotism is sovereignty. The enemy is empire, or anything like empire. Therefore, cooperation among sovereign nation-states is the key to the world. We have to work at it. We have to make it work.

Who's Running Bush, and the War?

Q: Last question, on the Iraq War. What can be expected of that?

LaRouche: What can be expected, if the United States doesn't get out?—It's pure idiocy. The United States has no business remaining there, they have to get out, now! Get out! Period. And, take U.S. troops back to the United States, and retrain and educate them. Take out all U.S. occupation mechanisms—immediately. Go to the United Nations Security Council, to take the responsibility for putting Iraq back together, again—by its own people, as a unified nation-state. That's the only solution. Any other policy for Iraq is criminal, reckless insanity. There was no justification for the thing, in the first place: Get out—as de Gaulle pulled out of Algeria.

Q: Sara Mariño of the Radio Station Acir. A little while ago, you were saying that Bush is a puppet. Can you say, who is pulling his strings?

LaRouche: Well, it's obvious that you have, the group around Dick Cheney is pulling his strings.

But also, you look back: Who is really running it? Look at people like George Soros—he's actually playing a different game, but he's also in this game; he's part of it. George Shultz. The bankers of the *Washington Post*, which have historic ties to Nazism in Germany, especially in France. These financial agencies, these Anglo-American financier agencies, with other complications, actually control the Bush Administration.

But Bush is stupid. That's the key thing. Incredibly stupid! The stupidest man who ever occupied the U.S. Presidency! He's a puppet. So, one should not put too much emphasis on him. It's who controls him.

There is a revolt in the United States against this process—at a high level: members of the Congress; members of the high-ranking military; the intelligence community; the diplomatic services. You have a very large constituency of people associated with the traditional Presidential system. Remember, we are not a parliamentary system. Mexico is not sup-

posed to be a parliamentary system, either. We're a Presidential system, with checks and balances from the Constitution and from the legislature. This professional layer of people, who understand government, is, in the main, against this policy. It is the stupidity and negligence of the mass of people, which allows a Bush to exist.

For example, if I were to be President tomorrow morning, I could walk in with my appointments, from people and institutions I know, who are experienced in these areas—military, diplomatic, intelligence, economy, diplomacy, so forth—I could form a government of my staff, and we would change the world.

Nature of the Systemic Economic Crisis

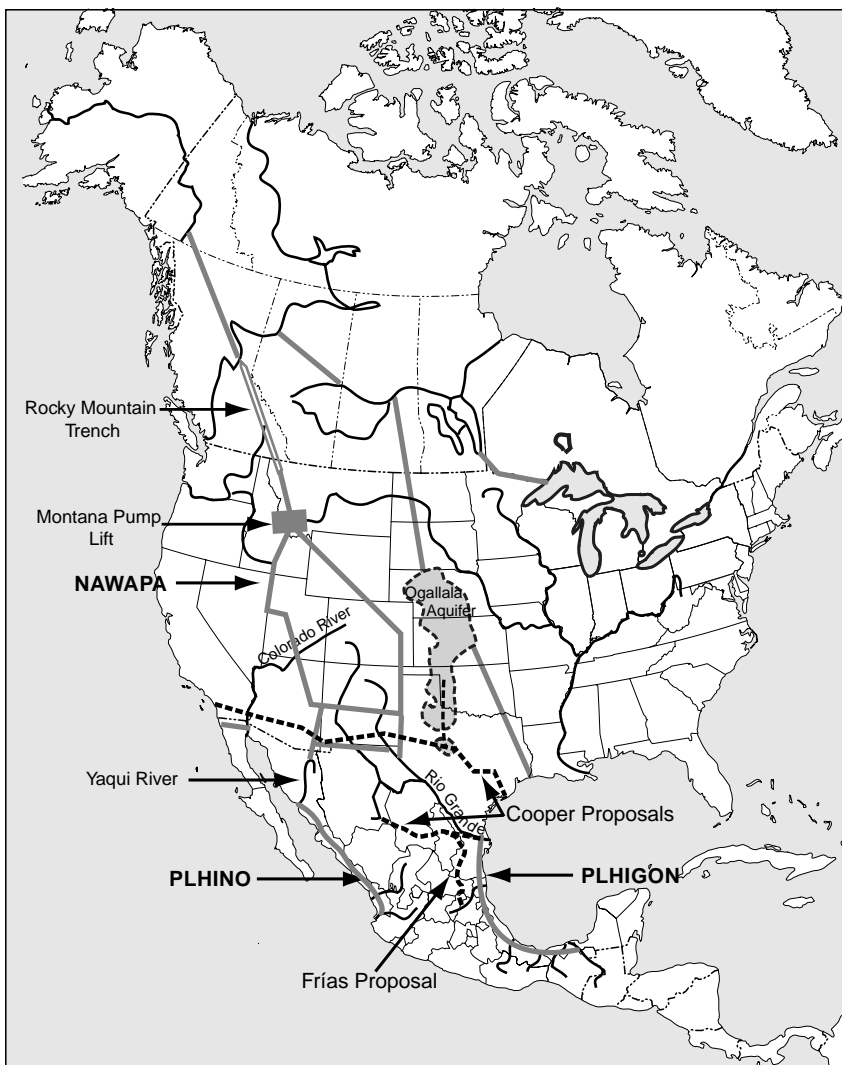
Moderator: We have another 15 minutes for questions, that other people might have—subscribers, invitees. Would anyone like to ask a question, or make a comment?

Q: I am a Labor Committee member and a subscriber. I want to ask you, how you can scientifically demonstrate, through your method, that the crisis we are facing is a systemic crisis and not a cyclical crisis?

LaRouche: Yeah, simply: You have to look from the standpoint of physical economy. Don't look at money first. See, the reality is physical. The reality is the condition of life of people. It's the presence of industries, which produce for the national economy. So you look at the tendency. As I've made the distinction: Go through the entire period since 1945, and you can see the undulations that affect the United States, and you can also see how it affects the Americas as a whole.

You see, first of all, we made a change. The first period was very nasty. Truman was in effect a fascist. He was controlled by people who were fascists. We got rid of him. Eisenhower was a traditionalist, who was opposed to this craziness. So we had eight years of relative peace. Up through the Kennedy Presidency, the United States, despite all these fluctuations, improved. We improved; the physical conditions of life were improved; the productivity of labor was improved. Similarly Europe,

North America: Great Water Projects



Sources: Parsons Company, *North American Water and Power Alliance Conceptual Study*, Dec. 7, 1964; Hal Cooper; Manuel Frías Alcaraz; *EIR*.

“So my function is, since I’m an expert in this area, is to introduce this subject of physical economy, as it affects the relationship between basic economic infrastructure directed by the state, and the private entrepreneur. . . . A healthy, modern nation-state economy must concentrate about half of its total economic activity in basic economic infrastructure, which is financed and directed through government.” LaRouche’s proposed “North American Power and Water Alliance Plus” water grid for the west of the entire continent.

under our influence. In most parts of the Americas, there was progress. But what then happened: You had the Missile Crisis in '62, various things, including the assassination of President Kennedy, the launching of the Indo-China War. Suddenly people went crazy. They couldn't find their identities, so they took their clothes off. It became known as the rock-drugs-sex counterculture.

What did they do?

Our progress was based on our role as an agro-industrial, productive power, driven by technological progress, by scientific discovery. The Baby Boomers changed that: Clothes are no good. Technology is bad. Rationality is fascism. Destroy it all! We want paradise now! The Rainbow Coalition.

Under these conditions, we tended to destroy the foundations, the physical foundations of progress. Now, you look at '71-72, the change in the monetary system. And you look at the effect of this change on the world. London, after '72—as they did to Mexico—London said, “No, your currency is no good. You’ve got to invite the IMF in, for advice.” The IMF came in and said, “Okay, drop the value of your currency.” And the government said “Okay. That’s all, right?”

“No, no! You also get a new debt, to make up the difference of the value of your currency beforehand.”

As a result, as we’ve shown, that South and Central America don’t owe any money to anyone! They’ve more than paid off all legitimate debt.

Now look at the physical conditions in Mexico. Look at, say, the case of Pemex. It’s obvious, isn’t it? This was a driver of progress. The petroleum and gas of Mexico were being used as a national patrimony, to create a margin of physical and financial capital, for the development of new cities and general infrastructure, such as the PLHINO [Northwest Hydraulic Plan] operation, which never happened. So therefore, you look at the physical characteristics.

Now, you look at the United States. We’ve undergone a change, which you can look at physically, from the world’s leading producer society, to a post-industrial bunch of people fleeing into comfort-zone fantasies—like ancient Rome, a bread-and-circuses society. Look at the entertainment as a symbol of this. We’ve become an entertainment society: We go to the Coliseum, to watch Christians being eaten by lions. They call it entertainment. Or, we do it with a television set, instead of going to the large coliseums—which becomes more and more degraded. Then, you look at the conditions of life of our people. Look at the standard of consumption of the average person.

Why do people leave Mexico, and flee as virtual slave labor into the United States? What happened to agriculture? Except that’s been looted, exactly. So, this is the problem. So, look at the physical—because, money is nothing. Money is only a contract; it’s an idea. The question is: What is the effect, *physical* effect, that that money produces? The productivity of the people, the standard of living of the people, the infrastructure—we don’t have the capacity to produce any more. Just go back to 1982: What would be required, in Mexico, to provide the Mexican population per capita, the same degree of economic opportunity that existed in 1982? Look at this city!, which used to be a leader of the industrial development of Mexico. Oh, it has survived, but what’s happened to it? So, that’s the way—you look all over the world.

Don’t believe in money. Money is an instrument, which governments use, to facilitate trade and investment. But it’s only an instrument of government. Look at the physical effects, and look how well we’ve governed.

Mexico Takes Risk of Inviting LaRouche

Now take the amount of debt. Look at the money figures. The net product of the world, the physical product, is currently priced in money terms at an estimated \$41 trillion a year. What is the financial debt of the world? Now let’s look at the *short-term* financial debt, in the form of financial derivatives: Hundreds of trillions of dollars of short-term obligations. As of this past year, 2003, the Bank for International Settlements: The turnover of financial derivatives, according to the Bank for International Settlements, was \$8.7 *quadrillion*. How’re you going to pay that debt?

Q: Twenty times the world product?

LaRouche: Yeah! How’re you going to pay it? [general laughter]

Q: Two solar systems.

LaRouche: Exactly, therefore, that is what is called a systemic crisis. We have crises which are caused by dysfunctions within the system; but this system doesn’t work.

You see, the worst danger is not that we’re already bankrupt. But that the system can’t continue, except by making us more bankrupt. That’s a systemic crisis. You have to eliminate the system—and go back to a nation-state system.

Q: I am a subscriber. You said it wasn’t a coincidence that you were here in Monterrey on these dates, and, I’d like you to explain that a bit further?

LaRouche: Well, first of all—I’ve been here before, you know. I was at the Monterrey Tech earlier. And there were plans to have me back again, more or less, by some people, but the U.S. State Department said “No.” Similar kinds of things.

But, the time has come that everybody knows, who knows anything about these matters, that the system is finished! And the people at the Monterrey Tech are not exactly unintelligent. They know something of what’s going on in the world. They have some definite ideas about progress. So, when you bring me in to give a presentation of this type, it’s going to have an effect on the politics of Mexico—and other countries.

You know, patriots are not always very courageous, but when they see an opportunity to be courageous, their patriotism may overcome their doubts. And, when you do function as I do, you have to take that into account. The problem of the world is not that we lack good people—we have a lot of good people—but they generally lack power, the knowledge, and the courage, to lead. With adequate leadership, these same people who you see vacillating, can suddenly act like giants. So while, this was not a gigantic thing, inviting me here, it shows that in certain periods of time, various people in their own way, act as they think they should, where previously they might have said, “Nah, let’s not take the risk.”

Surviving the Collapse: The New Bretton Woods

Here is Mr. LaRouche's speech to the conference on "Surviving the Era of Imperialism," at the Monterrey Institute for Technological and Higher Studies (ITESM), in Monterrey, Nuevo León on March 20, 2004.

What I shall do is describe the situation: We are now in the worst financial breakdown crisis in several centuries. It's now ongoing. The time that the collapse will occur, the full monetary collapse, is not certain. There's always the possibility, up to a certain point, of printing money to try to postpone a financial collapse. Right now, as you probably know, Japan and the United States are printing money at rates that have never been seen in history before, all for the purpose of trying to hold up the dollar until the election this coming November in the United States. I'm not sure that's going to work. As a matter of fact, I doubt that it's going to work. But we're in that crisis. And therefore, since this is an inevitable event, the crisis itself, the question becomes: How do we get out of it? And in the matter of forecasting: How can we know, whether we're going to succeed in getting out of it, or not? How do we know that certain method will work, or which will not work?

So, I've divided the presentation into seven subtopics, which may assist you in following me, as I make the presentation.

First of all, I define the history, the origin of the present crisis, where it came from.

Then, how and why it developed, what the changes were, secondly.

And then, thirdly, the strange mixture you get, especially from the United States and Europe, where, behind the scenes, there's tremendous anxiety about this crisis; but publicly, with a few exceptions, the press and the politicians are acting as if the crisis would not occur, or that it is going away.

What I want to do, is look at the issue of Mexico-U.S. relations, economic relations over the period from 1982 to the present, not in detail, but the general picture of what the problem is, because this is characteristic of the situation throughout the Americas, and reflects a process going on in the rest of the world.

Now, indicate, then, the financial-economic reform, which is necessary to deal with this crisis, a reform which resembles the measures taken by President Franklin Roosevelt from 1933 on, to deal with the last Great Depression.

And then, the question about the new method of forecast-

ing, which should be taught in universities, as opposed to what's taught now: forecasting based, not on monetary analysis, or monetary forecasting, but on the forecasting on the basis of physical economy, and I'll make that clear.

And then, I shall conclude by indicating what the present situation is now, what we should be doing, and I shall indicate something about the state of Nuevo León, and particularly this city, and what probably is the prospect for growth and recovery here.

The Global Crisis

Now, the crisis—we came out of World War II, the world did, with a fairly successful U.S. economy, and a U.S. dollar, under the original Bretton Woods system, which enabled much of the world to prosper. The United States continued to grow; most of the countries of Central and South America, as Europe, continued to prosper, increasingly, over the period into the 1960s. Now, this was not a period of *justice*. The post-war world was not a just world. Nor was it just in this area. But, nonetheless, despite the injustice, the inequities, the economy worked: It worked in the sense, that there was improvement in the general trend of opportunity, of conditions of life, health care, *and* life-expectancy, over this period.

That began to change in the middle of the 1960s.

Now, what happened was this: As you probably know—you're younger; it started before your time, and you don't take any blame for it, therefore—that, at the end of the last war, World War II, the United States went from the policies of Roosevelt, and during the summer of 1944 began to adopt right-wing views, which were like those, somewhat, of the Nazis. And we got into a so-called "Cold War," a U.S.-British nuclear conflict, under which there was a great terror inside the United States, especially under President Truman, who was a very terrible President, even though he was a Democrat and I'm a Democrat. But, the fact that you're in the same party, does not mean that you agree; as a matter of fact, you form a party, in order to have regular disagreements.

But, this was replaced by Eisenhower. Truman was for preventive nuclear warfare. He was for preventive nuclear warfare against the Soviet Union. We did not have the nuclear weapons *yet*. We had dropped the only two we had on Hiroshima and Nagasaki, unnecessarily; but we had not yet a production line, adequate for nuclear warfare against the Soviet Union. But, Truman was for nuclear war. And the reason we dumped him in the United States, was that reason. We were fed up with his nuclear war. We were fed up with his right-wing terror against the U.S. population, which was terrible. And, we discovered, also, that the Soviet Union had developed a thermonuclear weapon, and it did not make sense to attack a nation with a thermonuclear weapon, with nuclear weapons.

So, they decided to go for "détente" instead. And therefore, the decision was made, to tell Truman not to run any more, to go away, and to leave the room for President Eisen-



LaRouche addressing over 300 students at the conference “Surviving the Era of Imperialism,” at the Monterrey Institute for Technological and Higher Studies (ITESM), in Monterrey, Nuevo León, Mexico, on March 20, 2004.

hower. President Eisenhower was opposed to these wild-eyed methods of warfare. But, he was very poor on economics. So, we got through the 1950s for about eight years, of relative peace, and relative stability in world affairs.

But, then, the time came that Eisenhower left office—he’d finished his two terms—and in came President Kennedy. Now, President Kennedy was a good man. They killed him—good men often get killed, you know. But, he didn’t understand the situation adequately. And he was hit, first of all, with what you know of as the Bay of Pigs, when the U.S., Allen Dulles, the right-wing fanatic, invaded Cuba with a special army. And, that wasn’t too good. Then, we had the Cuban Missile Crisis of 1962. And this was a terrible shock. And to understand what went wrong with the United States, you have to understand the impact of this terror on the people in the United States, and in Western Europe. Here you had, all during this period, more and more, from 1945 on, the people of the world, especially the United States and Europe, were *terrified* by the idea that there was going to be a nuclear war. And their fear of nuclear weapons increased. They believed that somehow, this would be the end of civilization.

Then, you had movies in the United States, Hollywood-produced movies about strange monsters from outer space, or great ants, giant ants, 10 feet tall, to come to eat people—and this was shown to children, on television sets! This did not produce a very good effect.

Then one day, in 1962, suddenly the announcement is: We’re going to have a thermonuclear confrontation with the

Soviet Union. And for a period of days, in the Missile Crisis, people were convinced that they were going to be cooked in the morning. And this went on, for about five or eight days. So, you take children (and they were not really children, they were young people, adolescents), who had been living under terror; they were in a society where the nuclear weapons were going to eliminate civilization. The great nuclear ants were going to eat the little people, this kind of thing—the television terror shows.

And suddenly one day, it all becomes real: We’re about to have a general thermonuclear war, over the question of Cuban missiles. This struck these young people with terror, for which they’d not been prepared.

Then came other things, especially the assassination of President Kennedy, which was done by the right wing. We know who they are. We don’t know the names of the assassins, but we know who’s behind them. And the fact that we knew who was behind them, and nobody had the courage to step forward and clean the mess up, and go after the people responsible for the assassination of a U.S. President: That was frightening, too.

Then, came the launching of the Indo-China War, officially. That produced a cultural change in the United States. Up until that time, the United States had been, in policy, a nation based on technological progress. The standard of living had greatly improved. Life expectancy had increased. Things became generally better. There was this terrible condition, this terrible, political right-wing condition. But nonetheless,

during this period, 1945, from the end of the war, into 1964, there was a general improvement in the economic conditions of life, in North America, in Europe, and so forth, and in some degree in Mexico, as well, as some of you may know through family and other connections, and studies.

But, then, it began to change. What happened, is our young people who were now becoming adults, going into universities, took their clothes off, and said, "I'm going back to nature. I don't like technology any more. We're going to change society."

So, we changed society, we went, gradually, step by step, into a post-industrial society. And this became worse after 1971-72, with the collapse of the monetary system, the original Bretton Woods system, by Nixon; and then, the Azores Conference in 1972, which established the floating-exchange-rate monetary system. Now, of course, in Mexico and other countries in South America, you began to feel the effects of this change in policy. Sometimes changes in policy come step by step, but it takes a few years before you realize what the change really means.

Bankers' Assault on Ibero-America

What this meant for South and Central America, in particular, is a process, under the floating-exchange-rate system, where the Anglo-American forces would come to a country—as they came to Mexico in 1982, and to other countries that year: They sank the value of the peso, by a run against the peso on the London market. Then they said, "We'll open up Mexico to the IMF. Let the IMF and World Bank and Henry Kissinger come down here and tell you what to do, in order to adapt to the sudden collapse of the peso, which was organized on the London market." And there was a big fight here, at that time. And the outgoing President, López Portillo, had a lot of trouble. A lot of us fought against it; I fought against it. We fought against it, with some people from Argentina, with people from Brazil. López Portillo had an agreement with the President of Brazil. He had an agreement with the government of Argentina. But then, the governments of Argentina and Brazil capitulated to the U.S. pressure, and López Portillo and Mexico were left alone. He made a heroic speech at the United Nations, which people should see today, to understand this business. It's a memorable speech, a defense of the principles of human rights, of a nation.

But, what happened then, is, in this country, and in other countries, as in South and Central America, the IMF told the governments, "You must reduce the value of your currency." The government said, "All right, we will consent to that, if that means we're not going to have to be raided any more from London." And they said, "Ah! But, that's not all! You're going to have to accept a debt, to compensate your creditors for the difference between the old value of the peso, and the newly reduced one."

As a result, *no country in Central or South America owes an actual penny, of earned obligation, to any foreign power.*

The margin of payment of debt, from these countries, exceeds the total debt existing in 1971, before the floating-exchange-rate system was installed. The entirety of the Central and South American debt is a result of this operation.

So, what happened then—as you know, somewhat in Mexico—it happened in other countries in general: It was decided that, "Well, we're going to get cheap labor, now! These countries, whose currencies we have devalued; on whom we have imposed an artificial debt burden; these countries will now work for us—cheaply. So, we can begin to shut down U.S. industries, which is expensive labor, and we can now obtain *cheap* labor, from the countries which we have ruined, by this method."

So, what you have, is something which was like ancient Rome, the Roman Empire. As Rome defeated its immediate adversaries in the end of the Second Punic War, it began to live on what it could steal from countries which it had conquered. It began to shut down productive employment by its farmers and others. And it introduced slavery, on an increasing scale. To keep the Roman population happy, they gave them the dole; they gave bread, they gave them handouts of food; and they gave them mass entertainment, to keep them quiet. "Go and watch the gladiators kill the gladiators. Watch the lions eat the Christians." Mass entertainment! Much like television today; much like mass spectator sports, today.

So, we changed the character of the United States, from what it had been, with all its faults—the world's leading producer society—into a post-industrial, predatory society. A society like ancient Rome, corrupted by a commitment to a policy of bread and circuses.

Who Will Change the System?

Well, that can't go on forever. We've now come to the point that that system is collapsing. As I said earlier, this brings us to a point that you have the governments of Europe, which are a little saner than the presently incumbent government of the United States, and they are terrified—every leading financial circle, every leading government circle in Europe, is fully aware that the general collapse of the present world monetary system is occurring. They're frightened. But, they sense that the United States is the great power, and they're waiting to see what the United States will do. If John Kerry were nominated now, and the election were held now, in the United States, John Kerry would probably be elected by acclamation from Europe—that's the kind of situation you have. Everyone in Europe wants to get rid of Bush and the Bush Administration. That's their attitude. They're afraid—and justly so.

But, they don't think they have the power to change it. And, in a sense that's true. That, we in the United States, have a responsibility to make a change in direction of our policy, away from what has happened since 1964, with the launching of the Indo-China War, and to get into a kind of recovery program, which, in a sense, echoes what Franklin Roosevelt

did during the 1930s and early 1940s. A little different, different conditions, and so forth—but, the same approach, the same philosophy. And to get a new set of international relations, much like the best of those between 1946 and 1963, under the old, fixed-exchange-rate Bretton Woods system.

Now, this requires a certain kind of change in thinking about economics. You know, compare economic policy, or government policy in general, to the case of a Cartesian geometry or a Euclidean geometry, and start from that as a point of reference, to see how the mind works. The question is: How is it possible, that governments and populations tolerate, over, now four decades, an absolutely insane system, which is now carrying us in the bucket to throw us over the cliff like lemmings? How could we become so stupid, so suddenly, and allow this to happen to us, as nations? Especially the United States?

Well, look at Cartesian geometry: In a Cartesian geometry—or Euclidean, which are interchangeable, in one sense—you have certain assumptions. These assumptions are not scientifically founded assumptions. That is, they're not based on certain knowledge of principles. They're based on what are called self-evident principles, such as those concerning the notion of definitions, axioms, and postulates. And generally, often in so-called logical thinking, we depend upon using the analogy of Euclidean or Cartesian argument, to define policy. People sometimes call this "rational." They say, "Since we accept the following principles, as self-evident, we will therefore make a logical deduction, from those principles, and we will define our policies and practices, according to what that deduction proves to us, apparently, is right."

Now, what if the definitions are wrong? What if the axioms are wrong? What if the postulates are wrong? Or, what if only *some* of them are wrong? Then, what happens is, there's a lack of correspondence between reality, and what you think reality is. And this is what happens. It's like, I use the term "goldfish bowl": Society, generally, around the world functions like people swimming like fish in a goldfish bowl, who think the important thing, is to find the best position to swim into inside the goldfish bowl, and ignore the fact that somebody may be carrying that goldfish bowl—fish and all—off to someplace to dump it down the drain.

So, therefore, don't depend upon the axiomatic assumptions which act on your mind like a goldfish bowl. You say, "We have to do this." We say, "Free trade is necessary." We say, "Globalization is necessary." But, we're being destroyed by globalization! We're being destroyed by free trade! Because, how can you have production, if the cost of production, exceeds the price of goods? How can you have free trade, and bring the cost of goods down, by giving people wages, which are below the level of subsistence, and maintain that population? You can't do it. Therefore, these kinds of assumptions.

Then you had the assumption in the 1980s, that technological progress is bad. Look at nuclear weapons: "Technology is bad! We've got to stop! We've got to go climb back up the

trees. Get away from this technology! It'll kill us!" You'll find many of the policies on nuclear energy and so forth, today, are based on this "let's climb back up the tree" policy, because of the fear of nuclear weapons. And people no longer know, why they adopted this neo-Malthusian policy.

So, we've lost infrastructure, we've lost mass railroads—as in Mexico and in the United States. We've lost public, reliable development of power distribution and generation. We've lost water development programs, which are necessary, say in northern Mexico, between the two Sierra Madres. Without that, there's no hope for this area. We've lost—again, there's no rail line from Mexico City to the North American border. We've lost the things that are essential in infrastructure: The PLHINO (Northwest Hydraulic Plan) has never been installed in Mexico. And back in 1981-82, the intention was to proceed with the PLHINO, which would transform a part of the economy in Mexico.

So, infrastructure has been cut. Production in the United States has been cut. We are a parasitical society, living on sucking the blood of the rest of the world.

On top of that, it doesn't work for us, either! Because we are producing so little, the United States, today, has something approaching a trillion dollars a year current account deficit: That is, we are taking in goods, and we are running \$1 trillion a year, or nearly that, short of payment to those who are shipping us the goods. For example: The world production, today, is about \$41 trillion net product, of estimate. But, the amount of financial derivatives, in 2003, the turnover was \$8.7 *quadrillion*, of short-term obligations. These short-term obligations are so vast, relative to our product, that the financial system is absolutely bankrupt.

And what we're doing now, is, we're going into a condition like Germany in 1923. Germany was propping up the world in that period, by a war debt, imposed by Versailles. A war debt Germany could not pay, so it printed money, to pay the war debt to France and to Britain. The war debt payments to France and Britain enabled Britain and France to pay their war debt to the banks in New York. So, the whole system, the Versailles system depended upon Germany to keep paying money to France and Britain, to pay the United States. In 1923, everything seemed to be going along well; the Germans were printing money, Reichsbank notes, as they're doing now in Japan, to the United States—we're flooding the world with yen, in a hyperinflationary way. We're heading toward an explosion, like what happened in Germany between June and November of 1923, when the economy imploded; the system totally collapsed, and had to be re-created.

So in that kind of system: That's the place we're at now, and people in Europe know it. We're looking at an expected crisis collapse of the mortgage system; it's about to collapse in the United States, as in the United Kingdom and elsewhere. All these bubbles are about to collapse. It's coming down on us now, as a result of a long wave, four decades of change, from what we were in 1964, as we entered the Indo-China



To get out of the present monetary-financial crisis, LaRouche emphasized that “a certain kind of change in thinking about economics” is necessary in order to “get into a kind of recovery program, which, in a sense, echoes what Franklin Roosevelt did during the 1930s and early 1940s Different conditions . . . but the same approach, the same philosophy.”

War, to what we have devolved into becoming, with new assumptions, like globalization, free trade, and so forth, today. And, it’s now coming to an end.

The Sovereign Power of Government

Well, obviously, we did change it with Roosevelt back in 1933; we can do it again. The sovereign power of government, and the modern nation-state government, since the 15th-Century Renaissance, has been, that government is not legitimate, unless it is committed to maintain the general welfare of all of its people, and also to include the maintenance of the welfare of posterity. We’re not doing that now. But, then, when sovereign government takes over, then, the government, faced with a financial crisis like this, will say to the creditors—as Shakespeare does, effectively, in *The Merchant of Venice*, “You can take the flesh, but you can’t take the blood.”

Therefore, governments must put the nations and the systems into bankruptcy reorganization, as Roosevelt did in 1933. And then, make sure there’s a continuity of essential functions, to keep the people alive, and the economy growing. And then government, while it’s reorganizing the banks in bankruptcy, must create large amounts of credit, in order to increase productive employment; and by increasing productive employment, to bring the economy back into balance. And it must, at the same time, have some kind of a plan, some kind of policy, which will say, “If we’re advancing credit, when will this credit have to be repaid? And how can it become repaid?”

And that means you’re thinking ahead 25 to 50 years. For example: Take any large infrastructure project. What is the capital cycle, the physical capital cycle, of these projects, like large water systems; large high-speed rail transport systems, or magnetic levitation systems, which are now superseding rail? What about large-scale power generation and distribution systems, which are urgently needed in Mexico, as in the United States? These things are investments of a 25-year cycle. And often, it goes beyond that, with large water systems, which are a 50-year capital cycle.

So therefore, government must look ahead, and it must, in a sense, spend now, for capital improvements, which will increase the productive power of labor as well as employment, and which will also increase this productivity sufficiently, so that we can actually recycle this capital investment, and pay it off, and recycle it over a 25- to 50-year period.

Economic Forecasting

That’s what governments are going to have to do, today. Therefore, the question of forecasting, instead of trying to forecast paradise coming out of some monetary policy, or free-trade policy, we have to think in terms of *physical economy*. We have to think about where profit really comes from, real profit: from physical economy.

And let’s just give one example of this, the key thing: If man were a higher ape, which some of our politicians in the United States seem to think, then the population of this planet, under the ecological conditions which would have existed

during about 2 million years, man's potential population would never have exceeded several million individuals, comparable to the population potentials of higher apes.

But, mankind is not a higher ape. Mankind is a different kind of creature; he is not an animal. He represents creative powers that no animal has. He has the ability to change human nature, by making discoveries of universal principles, both in terms of physical science principles, and also in terms of social processes. We learn how to invent new ways, of man's developing his own condition. And today, it is reported, we have over 6 billion people on this planet. This means that man is different than any animal.

And profit is the margin, in the long run, the margin by which we are able to increase the ability to sustain a larger population, on a smaller land-area per capita. The way we're able to develop the oceans, and develop the planet as a whole, in new ways, to overcome shortages, to increase the productive powers of labor. This is true profit. This has been the experience of, for example, modern Europe, since the 15th-Century Renaissance—in all great periods, great periods of building, of infrastructure; great periods of upsurge in the conditions of life of people. Look at life expectancy over the course of the last century! Look at what a great increase in life expectancy.

Look, also, at the demands for increased level of education. At the beginning of the 20th Century, an eight-year level of education was considered sufficient for the general population's employment in work. By the time of World War II, a secondary school education was considered necessary to qualify a population for the technology and requirements of that time—the higher productivity. Today, we need a higher educational standard, the equivalent of a university-education standard, to qualify a population for the kinds of technology, and development of technology, which we require today.

We need a population that lives longer, that is healthier, that is better educated, more confident, and happier. Without that, we can not meet these challenges adequately. So therefore, we have to think in these terms.

How Will We Rebuild Mexico?

Then, we say, "Where does this improvement come from?" Coming back to here, in Nuevo León, where there are some university facilities, and an economic problem—where, in 1982, this was a city of steel, a city of industries, which have vanished since that time, *crushed* by these circumstances. How are we going to rebuild Mexico? How are we going to stop the outflow of the Mexican population into desperate, poverty-stricken conditions, as virtual slave labor, in the United States? How are we going to create an opportunity in Mexico, for the people here?

Well, look at the university! What's that got to do with it? A university city, like this, has the potentiality of doing precisely what physical economy requires: to produce a population, engaged in the experiencing of history, the history of

science, which, through its own activities, and through the population associated with it, is able to develop new industries to bring into play new technologies. And this is the way an economy should be driven. Since the Renaissance, since the 15th-Century Renaissance in Italy: Always, the tendency is, take centers of education, centers of ideas, of physical science, and social relations, and Classical art-forms—use these centers of education as a driver for the development of the society, in the communities at large. Build your industries next to your universities. Take the spillover from the universities, into the industries. Develop the population, by extending the outreach of education, from the university as a *center* of education, into the surrounding population and the institutions.

And create what's called a science-driver program, like the space program. The space program is not a program to put people on Mars—but we will put people on Mars, eventually. But, as scientists, as explorers, to conduct the scientific investigations we need. We're going to try to discover, better, how the Solar System works. Discover some of those things that determine the way, the destiny of Earth, and take charge of these.

For example, let's take the case of the Ecosphere, the Biosphere. As you know, the planet was originally considered to be abiotic, by some people. That there were no living processes, and then, somewhere along the line, living processes emerged. And then, somewhere along the line, man emerged, the thinking person, the thinking part of biological processes.

Well, actually, if you look at the planet today, you see that, well, water—where's the water come from? Water was created by life. Living processes transformed the planet to produce the oceans. Living processes transformed the planet to produce their atmosphere. Living processes, dead bodies, are what we call most of the fossil areas, of rock, here and elsewhere. So, this planet is now, in a sense, a "living planet." We get most of our rare minerals by going into areas where fossils have left concentrations of rare minerals in place. If we know where they are, we go and we get the minerals. In some cases, we're using up these minerals more rapidly from those areas, than we're replacing them. So therefore, we have to think in terms of managing the planet, to reproduce and replace, and to reprogram the way we use certain minerals, and the way we develop them.

So, profit is actually the increase in the productive powers of labor, made primarily through the improvement and the development of the mind, as education should typify this; and organizing society around activities which *utilize* the discoveries in principle and technology, which come from this process of education, associated with production. The margin of improvement, of the potential productivity of the population, is the true measure of profit.

And therefore, what we have to do with government, we have to design monetary systems, which are systems of trade and investment—we have to design them and regulate them, in ways such that they do the work, in trade, of fostering the

development of *physical* profit, not just monetary profit. We have to redefine monetary profit of an economy, as its *physical* profit—that is, the increase in the productive powers of labor, the standard of living, and so forth. Now, we have to design our monetary system, our tax system, our financial system, in such a way that the money tends to flow in ways which promote these effects: And that should be the function of government.

In a healthy economy, a modern economy, about 50% of the total economic activity, should be expended in basic economic infrastructure: in such things as health care, education, generation and distribution of power, mass transportation, water management, and so forth. These are largely the responsibilities of government, either to *do* it, or to organize utilities and public utilities, which are regulated, which do it. The remainder is the promotion of the individual initiative of the entrepreneur; especially the small entrepreneur, of the enterprise that employs 5-200 people, typically. These are the drivers of technology. The large corporation, generally, is not a good driver of technological progress. It is the smaller firm, the energetic, smaller firm, with managers with a mission, and people with a mission, who actually are the great innovators in technological progress. If you look at our space program in the United States, during its best period, you will find that the space program depended largely upon the smaller industries, the laboratories, the entrepreneurial enterprises, which actually developed the technology which was used at the larger enterprises in producing the products of the space program.

Mexico and the United States

So, that, in a sense, is where we should go. My view of the United States: We are a great power, in a bad sense and a good sense. We're a great power in the sense of the delusion that we think we should be an empire—and that is a very bad idea. It's a very bad way to organize civilization. We are, however, a great power, in terms of the history of our creation. And, there is a certain overlap, between the history of the United States and the history of Mexico, which are partly separate and partly together, but they're interrelated in various ways.

For example, the great struggle in Mexico, as in the United States, but especially in Mexico, was to integrate a population left over from the heritage of the Indian population, the so-called Native population, and immigrants from Europe—largely Spanish, Iberian, and others. And the question is, how do you bring this population together, as a population, around a true nation-state, based on a sense of the equality of the individual in society? It was a great, long struggle, with many ebbs and flows, as in the United States, in our struggle against slavery.

But, we have always been, the United States and Mexico, very close and very special in this hemisphere, partly because of the relationship of the United States to Mexico, and the relationship of Mexico to the countries to its south. You take,

in the recent period, when there were great struggles, in a period when Mexico was more influential and happier—before 1982—and Mexico was a place where refugees from all over South America would come, as to Mexico City, to find refuge. And it was a great center of culture, enriched by these visitors, often who came as refugees, who helped to enrich the Mexican culture in various ways.

So therefore, the idea of creating a nation-state, a perfectly sovereign nation-state, with a certain kind of attitude toward other nation-states, which is the struggle in both the United States and Mexico—it's parallel; and these interact. When things go badly in the United States, things go badly for Mexico, and vice versa. That sort of thing. So therefore, as a typical case of what has to be done around the world, we have to create a system of sovereign nation-states, which first of all, exists in our mind—that is, the intention on the part of people, who are influencing the course of change in society: to have the idea, we want a system of sovereign nation-states. We want these nation-states to cooperate; we want to share ideas, as to what this cooperation should involve; we should not try to homogenize the world, as the globalizers propose. We should simply say: We should establish in principle, certain ideas, like the sanctity of human life, the right of the individual to have their general welfare defended, the right of grandparents to see their children with a better life than the grandparents had—that sort of thing: posterity. These are simple ideas, the ideas of progress. We should cooperate together, by discussing with one another what our needs are, and our common principles.

And that's the great thing in the United States. We're not like Europe, we are not a parliamentary system, a Liberal system. Mexico and the United States are not Liberal states. They're Presidential states, Constitutional, Presidential states, in which the Executive branch has the responsibility for administering the crucial things of day-to-day life, as checked by the parliamentary side of life. That's our similarity. Western Europe does not have that. They're parliamentary systems, controlled by central banking systems; and central banking systems are private, financier systems. And sometimes, when the crisis comes on—as in Europe under Hitler—when the crisis comes on, the bankers say, "We get our debts collected: The people pay." Whereas in a Presidential republic, the Presidency says, "No, we take care of the people first. And the bankers come second."

And, that's the common feature of our Constitutional structure, and our history. And, I think that, if we were to have certain improvements in the Presidency in my own country—and with what I see in Mexico, today, among some currents here, there's an intention to rebuild the relationship, rebuild the cooperation. And I'm optimistic.

But, the key thing we have to think of, is to get away from this idea of cheap labor. Of using labor as if it were *cattle*. We have to think of the idea of increasing the productive powers of labor, through education and opportunity, through building

the infrastructure, which makes this development possible. And we have to think in terms of the *physical results, in human terms*, of the economy, as the standard by which we measure monetary processes, rather than measuring physical processes by a monetary standard.

Thank you.

Questions and Answers

Q: [Translator] He wants to know if the wars in Iraq and Afghanistan are related to this attempt to stop the economic collapse.

LaRouche: Not quite. They're related, but it's not that simple. I've give a little longer answer on this, because I think this is generic in its characteristics, from what I know of U.S.-Mexico relations, and relations with some other countries.

In 1918, as I mentioned, the Versailles system set up a system under which the world economy, the monetary system, was based on assigning a debt, a war debt, to Germany. This war debt was supposed to sustain the economies of France and Britain, which were bankrupt; and this, in turn, would support payments to the United States from London and Paris, which support the New York financiers. That was the system: It would not work.

At that time, a group, called the Synarchist International, knowing the collapse would come, decided to set up governments of a type we would call "fascist" today—and that was the birth of fascism—which would therefore impose conditions, under depression conditions, which would protect the interests of the bankers, as against the people. So, from 1922 to 1945, Europe was dominated by the spread of fascism, from Mussolini through Hitler, through Franco, and so forth. This was the process.

Now, at that time, Britain was involved; Hitler was supported in coming into power, by bankers including Morgan, Mellon, du Pont, Harriman, and so forth in the United States.

However, Churchill discussed with Roosevelt, during 1940, when the British Expeditionary Force was on the beaches at Dunkirk, and the German Army was ready to move in. And the German Army was negotiating with people in Britain, for Britain and its Navy to join the Nazi system—as France did.

So, at that point, these bankers and others, who for language reasons, English-Speaking Union reasons, decided they did not want a German dictator over the world; so therefore, they joined the United States in resisting fascism.

However, in the summer of 1944, at the time that the invasion across Normandy had ensured the early defeat of Hitler, a right-wing turn occurred in U.S. policy, signified, in the United States itself, by the nomination of Truman as Vice President at the summer 1944 convention. The instant that Roosevelt died, a fundamental turn occurred in U.S. policy—already started. Groups like Allen Dulles, and so forth, negoti-

ated with Hitler's SS—they'd already been in negotiation with him during 1944—the SS, under Schellenberg, had moved vast amounts of the stolen wealth, conquered by the Nazis, after the defeat at Stalingrad, had moved it into other parts of the world; and were negotiating to have a post-war existence in partnership with the Anglo-Americans, against the Soviet Union. That was the policy.

I saw it. I was there. I lived through it. I've been fighting these characters all my life, ever since then. This is the right-wing turn in the United States.

Now, this right-wing turn, which was organized by a Brit—actually, Bertrand Russell, the so-called famous pacifist: you know, if you kill everybody, they're peaceful—who organized preventive nuclear warfare as a policy. We have been operating with a right-wing faction, in the United States—the Bay of Pigs faction; the Allen Dulles faction; the Nixon faction; the Bush faction, especially the Cheney faction, because Bush is a dumb President. He doesn't know what he's doing. But, Cheney does. All right. We've been operating on that basis, of establishing a world empire, through nuclear terror, and related means.

This is not the policy of the United States as a whole. The United States is largely a nation of cowards—and a few people will intimidate them today. This is not a courageous nation any more. It's not good for fighting wars, as you see in Iraq.

So, this is the situation. So, the policy-impulse of the United States is not in that direction. But, there is a faction in the United States, like those who supported Hitler, back in the late 1920s/early 1930s—this faction *does* have an imperial design. This is the group which is launching terrorism around the world today. It is not coming from the left. It is coming from the far right. And the far right organization, today, is the third generation of the SS security apparatus of Gen. Walter Schellenberg, which cut the deal with Dulles and Company, back in 1944-1945; which was moved into the NATO apparatus, and the security apparatus of the United States and other countries, on the basis of fighting Communism. The argument was, the Nazis will be the best fighters against Communism. And, that's the problem.

This is what I've been working to expose. I've had a major war with Cheney. We may have succeeded in pulling him down—I've certainly tried hard enough for the past two years. But, get rid of this monster! And get rid of those who are associated with him, in this kind of policy. That is the danger: Remove that, get the idiot out of the Presidency, and get a man in there who's got some brains, and we won't have the problem.

Who Can Weather the Storm?

Q: Mr. LaRouche, I would like to congratulate you for a very interesting speech. And I would like to ask you, what encouraged you to become, on several occasions, a Presidential candidate of the United States?

LaRouche: Well, essentially for reasons I gave here. The United States—my people, and I say “my people,” because when you run as a Presidential candidate, you run, because you are running for *your people*, not for yourself. No one should ever run for President of a republic, out of ambition. They run, only because they think they are needed, just as a person may plunge into a fire to rescue people, because somebody has to do the job, and you’re there.

The thing I’ve been fighting against, is precisely this thing. Number one: For all these years, since the end of the war, when I first saw this right-wing turn, in my military experience, toward the end of the war, when I was in Asia: I saw this thing. And I came back, and I saw people who I thought had been courageous fighters turn into silly ducks, because of the terror of what Truman was going to do to them, in taking their jobs away, or something like that.

So, I’ve been at that for all these years. And, I’ve always fought on this question. Now I ran for President in 1975, to try to stop a missile crisis—and I did. It succeeded. I exposed what Zbigniew Brzezinski was up to. I broadcast it on television as a Presidential candidate, and by blowing that story—and I had the evidence of what he was up to—we killed it! We mobilized enough people to stop that war. He was planning on a nuclear confrontation with the Soviet Union, during that period.

Then, in 1980, on the basis of certain changes, which were being made in the economy, under Carter—but Carter was not responsible, it was Brzezinski and his crowd—we made a change in the character of the U.S. economy, with deregulation and other measures, which I saw as doom for the U.S. economy. And therefore, I have fought consistently and repeatedly, as a Presidential candidate, *because there was no other person who would run for President, who would fight these issues*. And I’ve been proven right, so I continue to fight.

I may not win—but, I’m going to fight.

Q: Good afternoon, I’d like to congratulate on a very good speech, as well.

My question is focused on how you mentioned many countries in the economic system are basing themselves on monetary gains, on monetary profit. Do you believe there’s any nation or country today, that is actually trying to move to the place where you focus on the physical and intellectual growth, instead of monetary growth? Do you think that this country might be able weather the incoming storm?

LaRouche: Well, here you are in Mexico—I think Mexico, in terms of the intellectuals, the intelligentsia of Mexico, is typical of what you will find in varying degrees in various countries. You find countries are not functioning. But you’ll find, as in the United States, for example, look, they don’t like me in the Democratic Party, officially, but I have a greater base of individual financial support in the United States, than any other candidate! So, the fact that you have a support in

the base of the population doesn’t mean you’re going to be President. Because, maybe the money power may be able to override that factor—that’s what they do.

So, when you consider that, to illustrate the point, that in every country there are people—and generally these are the more intelligent people, when they’re not discouraged, by frustration—who actually have these kinds of ideas. “Isn’t there a way we can make a better life?”

Now, this is particularly true of your generation: The generation around the world, which is between the ages of 18 and 25—that is the university core population—today, realizes that the world that has been given them, by their parents’ generation, is a world that can not survive. The parents are living in a dream-world, a “comfort zone,” of hoping that the crisis will be postponed, hoping that somehow they’ll be able to dream their way through this, it’ll be postponed. You younger people realize, expecting at least 50 years of life before you, that this is going to hit you in your lifetime. And you see the conditions of a whole lot of the people, especially when you’re in university, and your conscience is excited by what you’re studying. But, you look at the poor people of Mexico, for example, as I look at the poor people of the United States—and say, “What are their chances? They don’t have a chance. These are our people: Are we going to let them *die*, and sit back in complacency, if we have a little privilege?”

So therefore, you find it’s natural, for people in your generation, today, especially the most intellectually active, to say, “It can not go on!” And, in every country, I see that, around the world: I see it in the United States, I see it in Europe. We have youth movements. In the United States. We have a promising one here in Mexico—it goes. There’s a readiness among youth, to begin to prepare—not to take the top positions of government—but to take enough power, in the political system, to mobilize in the political system, for these kinds of objectives.

So, yes, we have it. Mexico is particularly fortunate, in this respect, because of Mexico’s history, because of the internal legacy of Mexico’s struggle for development against great adversity. So therefore, people have embedded in them *more than they know*, since the 1820s, in particular. All these wars and struggles, are embedded there—the struggles of the 1920s against the Cristero Wars, are embedded in people today. The formation of a constitution of social peace, in Mexico, is embedded in people. Cardenas, Lázaro Cardenas, is embedded in people, today. And in the United States.

So, we have people who are embedded in that. The question is, how do we mobilize ourselves and people around us, to make the people so mobilized, the basis for the power underlying government? Rather than letting a small financier clique, which controls political parties from the top, with money, controls the people, controls the political process, to the detriment of the people. We certainly are not going to destroy our economy, by crazy ideas. We’re not going to ruin

the economy; we're not going to ruin the financial system. So, they should quiet down. But, we want justice for all the people—and we're convinced, that we can do it. And since I know more about economics than most people, I can tell you: We can do it!

Q: [Translator] Is it true that high-class power groups are financing the confronting groups in the U.S. and Mexico, against each other?

LaRouche: Absolutely. Absolutely. It's totally true. It's all around the world. The Synarchist tendency, the so-called Synarchist International tendency, is a key point. This is a long story, but just to indicate that I have the evidence:

I am, because of certain experiences, and certain accesses to certain intelligence, I've become an international expert on the history of Synarchism on the right wing internationally. And I can tell you, that in the United States, today, and in Europe, spreading elsewhere, there are forces, which are financier forces in the Venetian oligarchy tradition, inside the United States, inside Europe, and penetrating here, which are trying to set up their kind of dictatorship. And, that's what I'm fighting.

That's the enemy. I have two kinds of problems in politics: I have fools and enemies. The fools, I try to make unfoolish. When I say "unfoolish," I mean, people become foolish because they're frightened; they're frightened, they withdraw into fears, they say, "Don't get into trouble." And some of us have to get into trouble to save these fellows. And we find that if you can get to what is called in English, after Schiller, "the Sublime"—or in German "*das Erhabene*"—that if you can touch that aspect of the people, and inspire them to see there's a way to solve the problem, rather than just telling them how terrible it is, fine!

You know, I tell people terrible things. But, I wouldn't tell people terrible things, without proposing that there's something beautiful that's an alternative to the terrible. And it's to the extent that people have confidence, that there *is* a solution, they will tend to mobilize for it, under conditions of crisis. And so, for the weak, frightened people, we can get Sancho Panza off his butt, and make him a citizen!

Q: Could you tell me what your specific political interests are in Mexico, in light of the fact that it is known that some groups who share your ideas have sabotaged the campaign of the PRI Presidential candidate Jorge Castaneda?

LaRouche: The problem goes back to 1982. You know, the way it happened is as follows: I had a long-established connection to the Mexican institutions, during the course of the 1970s. And when the crisis came, with the Malvinas crisis, in 1982, there were meetings in Mexico in particular, around the crisis of the Malvinas War. I, of course, was leading from the United States in trying to organize opposition to any U.S. support for the British in the Malvinas War. We came close to winning, but we didn't win, as you know.

So therefore, there were meetings here in Mexico City, with me, and with many people, during this period—including the time that I made a sort of alliance with President Lopez Portillo on this issue, and on related issues. At that time, I can tell you, Mexico was full, especially around the PRI, of people who—you have to get the spirit of August-September 1982, in Mexico City, around the PRI: You find a degree of optimism, a fighting spirit, of the type you have not seen often in history. There were good people. There were problems also. But, sometimes, where there's a mobilization for the national interest, you drag along people who are the least likely people, the most corrupt people—or seemingly most corrupt people, of yesterday, will suddenly join you, and support a good cause; because there's something redeeming in them, that comes to the fore, under those conditions.

The problem has been, the *tremendous* demoralization, which was imposed upon Mexico, in October of 1982, which really destroyed the PRI. And the *erosion*, the pressure, on the country since then. I mean, you take a person who was a conscientious leader of Mexico, and I can speak for them, in a certain degree and sense: and they see their country being destroyed, inch by inch; they see the institutions, upon which the promise of prosperity was based, being destroyed, inch by inch, under foreign pressures. You see Presidents of Mexico capitulating to foreign pressures in destructive ways. And you understand why that's going on. And you understand why some people just give up: When people are frightened, and give up their morality out of fear, they tend to become corrupt. Not because they're intrinsically corrupt, but because *fear* corrupts! Because demoralization corrupts.

And you young people are crucial. Because, when you get some old duffers of the age of 50, who are barely struggling around—your parents' generation—and when you, as young people, mobilize, and say, "Let's build a future, because we are the grandparents of your great-grandchildren," you'll take older people who have given up morality—and *you* can inspire in them, the business of finding their souls again, and you will find the best qualities in them.

So, I think the way to look at this, is historically, as I do. I know these leading layers of Mexico somewhat, historically. I've had experience with them. I've seen them rise to the occasion, to greatness, to world greatness. It's the moment that Lopez Portillo made that address in the United Nations: *See* it sometime! You're involved in studying foreign affairs—*see* that address! Hear his words! Know the situation in which he spoke. A moment, a high point of inspiration, of the people and institutions of Mexico.

Then, see what happened afterwards. And see how people have become "realistic." And when people become "realistic," they become immoral. It's when you're idealistic, that some people curse you, if you really are inspiring. And you get out of that, itself, the power to influence older generations, and bring them out of corruption, and say, "Mother, Father, Grandparents: Let's do it again!"

The Future of Forecasting

Lyndon H. LaRouche, Jr. prepared this paper for circulation at the conference of the Monterrey Institute for Technological and Higher Studies, March 20, 2004.

During the year following the assassination of U.S. President John F. Kennedy, the U.S.A. and Britain led western Europe and the Americas into what became a radical change of direction for the worse, a change in the axiomatic characteristics of the world economy. The successive shocks of: the Cuba missiles crisis of 1962; the 1963 assassination of President Kennedy; and, the subsequent launching of the U.S. official war in Indo-China, played, combined, a crucial part in triggering a fundamental, forty-year shift, downwards, in the character of the U.S. economy itself. The U.S. was transformed, from the world's leading producer nation, to an increasingly predatory, imperial form of so-called "post-industrial" economy. That economy looted the cheapened labor of other nations, while diverting itself, at home, with more and more degenerate forms of entertainment; it has come to resemble the decadence of imperial Rome's down-slide into a self-doomed society of bread and circuses.

In 1971-72, the decision of U.S. President Nixon to allow the U.S. dollar to float, and the subsequent agreement at the Azores conference, transformed the already crisis-stricken International Monetary System of the late 1960s, from a well-regulated, gold-reserve-based, and fixed-exchange-rate system, into what has been a cancerous, so-called floating-exchange-rate system. This 1971-72 transformation set off a process which has now brought the world economy to the present brink of the worst general monetary-financial collapse in modern history.

The change of the U.S. economy, from the relatively successful protectionist model, which had led the world's recovery from the 1930s depression through the time of President John F. Kennedy's administration: plunged the world at large into an increasingly radical form of free-trade regime. The further actions in Autumn 1979, by the newly appointed U.S. Federal Reserve Chairman Paul Volcker, gave birth to the giant John-Law-style financial super-bubbles of today. These accumulated changes have destroyed much of the world's physical capital, by hyper-inflating financial capital through methods which have driven the relative price of commodities down to below the levels at which it has been possible to avoid a vast, cannibalistic destruction of essential capital infrastructure, of levels of skills of labor, and greatly reduced physical investment in agricultural and manufacturing improvements. The parasites such as the notorious Enron and the cancer-like

spread of the giant Wal-Mart succubus, not only within the decadent U.S. economy itself, but around more and more of the planet, has become the emblem of the effect of this radical change of the past forty years.

Now, with the net product of the world's economy estimated as in the order of \$40-odd trillions, the financial sector is dominated by an accumulation of hundreds of trillions of U.S. dollars-equivalent of relatively short-term claims represented by assorted forms of so-called financial derivatives, which, all together, are now raging in the manner of a runaway stage of a malignant cancer. It is that "financial cancer" which, at the moment this draft is written, is all that remains to keep the U.S. financial system from bursting into a chain-reaction phase of general collapse. We are, thus, hovering at the brink of the greatest international financial panic in modern history. At the highest levels of opinion behind the scenes in Europe, an early crash of that world system is now seen as inevitable.

What is onrushing is not a cyclical depression, but a terminal collapse of any attempt to defend the continued existence of a world monetary-financial system based on the newly accumulated axiomatic assumptions which have chiefly shaped the 1964-2004 process to date.

Under these circumstances, the most important point of discussion of economic policy today, is: "Why did the economists, and other relevant forecasters fail to foresee this frightening result of the forty-year change from a producer-society to a post-industrial orientation?" There were chiefly two reasons for the earlier failures of both the economists and political authorities on this account:

First, these leaders did not wish to see what should have been obvious from such earlier experiences as the 1928-1933 outcome of the failed Versailles monetary-financial system of the 1920s, under the British gold standard. They lacked the personal courage to challenge what they should have recognized as the folly of an emerging new trend in popularized opinions.

Second, the methods which have been continued to be used for forecasting, were not only wrong, but, over these recent four decades, have become the habits used to lead the world into the new set of adopted, repeatedly wrong decisions which brought us now, since about 1964, error by error, to the brink, not of a mere cyclical depression, but a threatened dark age comparable to the so-called New Dark Age of Europe's



The Monterrey Technological Institute in Nuevo León state is noted throughout Mexico for economics, engineering, and scientific studies. Lyndon LaRouche returned to speak there on March 20 after more than 20 years; this paper was widely circulated at the university.

mid-Fourteenth Century.

This is not to suggest that the ruling ideas of the relatively successful, pre-1964 did not include numerous badly mistaken axiomatic beliefs. Despite those bad beliefs, and some were very bad, the trend of the 1945-1963 period was toward a general stability and improvement in the net effect of economically relevant practice. Now, as a result of radical changes since 1963-1964, the direction of the world economy has been, overall, in a net downward direction. As a result of that cultural-paradigm shift in ruling values, the world faces the challenge of organizing a recovery from the most monstrous monetary-financial collapse in modern history.

Why did the U.S. and other nations refuse to see this present catastrophe coming? All of the lessons of modern European history since the 1648 Treaty of Westphalia, and the explosive rise of the U.S. economy to world-power status beginning with the Abraham Lincoln Presidency—lessons confirmed by the success of President Franklin Roosevelt's great reforms—should have taught us not to go in the direction the United States and Europe have drifted during the recent forty years. The problem was not a lack of knowledge by our experts; it was, in effect, the result of an agreement by consensus, to destroy the most powerful, most successful form of economy which the world had ever seen.

Today, while the actuality of this global monetary-financial disaster is foremost in the discussions so far, at highest levels of senior figures behind the scenes in Europe, the politicians are terrified by the idea of stating in public the same facts of the situation which they are actively discussing, privately, among leading behind-the-scenes circles. Although the populations of the Americas and Europe, for example, are feeling the effects of the collapse more and more acutely,

up to the present moment of writing this draft, the general population has yet to make the intellectual connection between their increased sense of suffering and the fact that the system as a whole is in the process of a general collapse. Nonetheless, despite all of the efforts of the politicians to deny this reality in public, the situation will now explode to the surface of public attention no later than some time in the immediate future.

Governments and economists generally must now change their ways. But, what assurance can we find that, even using new methods of forecasting, our choice of new ways will not fail as the old ones have failed during the recent four decades? Which optional changes in choice of new methods shall economists and governments employ, to do a better job of forecasting long-term policy-trends, than what had become widely accepted practice during the course of the recent forty years?

To correct the errors in forecasting which have guided the United States and others into the present world crisis, we must not merely define a better way of forecasting; we must identify and remove that factor of will for self-destruction which has been the driving intellectual force, radiated from top ranks in our society, into the vast calamity threatening to engulf our planet today.

To make clear the causes, and needed corrections, of the more or less consistent failures of the leading economic forecasters of the U.S.A. and others, over the recent four decades, I shall now introduce the discussion of the needed methods of forecasting, by now referring briefly to some of the crucial changes which must occur in the relations between two of the respectively sovereign republics of the Americas, the U.S.A. and Mexico, during the period of the next U.S. Presidency to be chosen this coming November.

After that brief review of certain crucial features of U.S.A.-Mexico economic relations during that period, I shall conclude this report by summarizing the argument against that monetarists' approach to long-range forecasting which has controlled, and misled so much of the world during the period since the 1968 election of U.S. President Richard Nixon.

U.S.-Mexico Since 1972

The most obvious geographical frontier for territorial economic development within each of Mexico and the U.S.A., lies in the relatively arid region running down through what is called, in the U.S.A., the Great American Desert, which continues into northern Mexico, especially the region between the two Sierra Madres. If the United States and Mexico cooperate in the addition of such essential, needed elements of basic economic infrastructure as large-scale water development, generation and distribution of high-density power, and of rail or equivalent forms of mass transportation of passengers and freight, the potential population densities and physical-economic conditions of life and production will be raised, with rather spectacular, good effects on each side of that na-

tional border. Successful capital development of those geographical frontiers, in each and both of those nations, would be a leading driver for a great physical-economic upsurge in each and both of those sovereign republics.

Undertakings of that type involve the spreading of the financing of physical capital formation over spans of one to two generations. As President Franklin Roosevelt's administration demonstrated, in organizing the U.S. recovery from the 1929-1933 depression: Intervention by governments, to organize long-term, low-cost financial capital for rapid, large-scale investment in infrastructure, is the only effective way of leading a depressed modern economy out of a deep economic depression. That is the only solution for the deep depression now dominating the trends in both nations at this time.

The same point I make here, was made in 1931 by a famous German economist, Dr. Wilhelm Lautenbach, an opponent of the Nazi Economics Minister Hjalmar Schacht. Had Lautenbach's policy been adopted for Germany, instead of the policies of the international bankers of that time, Hitler would not have happened. As President Franklin Roosevelt demonstrated, the only sane response to a depression like that of 1928-1933, or that onrushing today, is to reject so-called fiscal austerity cuts in employment and physical-capital-formation; that, in favor of expansion of employment in ways which raise the level of employment and production above current break-even. The mechanism available to modern governments to launch the opening phases of such an economic-recovery policy, is to place leading emphasis on immediate investment in expanded employment in production of basic economic infrastructure. This requires the creation of new volumes of long-term financial credit at 1-2% simple-interest charges. Such credit can be created only, either by sovereign states internally, or through relevant forms of long-term treaty-agreements under conditions of a fixed-exchange-rate monetary-financial order among nations.

Heretofore, the principal obstacle to such credit-creation for such projects, has been the institutions of the international floating-exchange-rate monetary-financial system. Now, however, at a time when the ratio of relatively short-term financial debt, especially in financial derivatives, is vast relative to the economic base of production, virtually every central banking system of western Europe, the Americas, and elsewhere, is implicitly bankrupt. In such a setting, the sovereign nation-states must assume responsibility for the reorganization of implicitly bankrupt central banking systems, placed in receivership by sovereign governments, using methods akin to those of Franklin Roosevelt and the Bretton Woods revival of the bankrupt war-torn economies of post-World War II Europe.

Under such crisis conditions, the obligation of the sovereign state conducting financial reorganization of its economy, is to maintain the continuity of all essential economic-social functions of both the population as such, and the economic institutions essential for general recovery.

In such circumstances as today, the challenge is to increase the physical productivity and physical standard of living of the population, per capita and per square kilometer. Large-scale essential improvements in basic economic infrastructure, are the means to promote initial expansion of the economy to break-even levels, and to stimulate the growth of employment and capital formation in the private sector through the spill-over effects of expanded public investment in appropriately selected categories of infrastructure. This is accomplished through the role of the state in creating the credit for both direct investment in building basic economic infrastructure, and supplying national credit, through ordinary banking channels, into priority categories of investment, in the private sector, of physical production and essential technical and professional services.

For example. The U.S. economy today is already bankrupt. Except for vast amounts of fictitious financial capital flowing into the United States from Japan, China, and elsewhere today, the United States is bankrupt as a nation, while each of no less than forty-eight of the fifty Federal states, could never balance their budgets within presently collapsing levels of employment and production. A similar condition exists in western Europe, not only in the physically bankrupt United Kingdom, but throughout the combined new and old NATO countries taken as a whole. Only the continued expansion of European exports into China and other economies of the rim of East, Southeast, and South Asia, would prevent western Europe from a rather immediate general collapse in the relatively short term. In such a state of affairs, only very large-scale capital improvements, in an amount sufficient to bring current operating accounts into profitable balance, could halt and reverse the present, U.S.-led plunge into a systemic collapse of the world economy as a whole.

The ability to reverse a trend as deep and grave as that facing the United States, among others, today, depends upon the power of the sovereign state, to place the ruined economies into receivership for bankruptcy reorganization, and to use the credit-creating power of the sovereign nation-state to create those vast amounts of long-term credit, as capital formation, needed to raise current levels of employment and production above the threshold of national, physical break-even. The ability to capitalize such a newly created state debt depends upon ensuring the successful long-term growth which will make that debt fungible in real, physical-economic terms, through growth of the net physical productivity of the nation, per capita and per square kilometer, over a period of approximately a generation.

A successful monetary-financial-economic reorganization of this type, requires a system of long-term fixed-exchange rates; a system of interest rates which are low and free of compounding; systematic capital controls; and extensive use of protectionist measures of trade and tariffs. Otherwise, no durable economic recovery would be possible under world conditions such as those already prevalent today.

What I shall now merely outline as the role of development of the indicated frontier regions of the U.S.A. and Mexico respectively, illustrates the way in which the next President of the U.S.A., to be inaugurated this coming January, could play a leading, cooperative role in launching the needed long-term process of general economic recovery.

The foundation of planning for the needed development of the Great American Desert regions of the U.S.A. and northern Mexico, was provided by a U.S. design known as The North American Water and Power Alliance (NAWAPA). NAWAPA already envisaged some of the relevant benefit to the area of northern Mexico. If that benefit is supplemented by a mass-transit development on both sides of the border, and also a realization of movements of water northwards from the water-rich, elevated southern regions of Mexico, this development will provide the basis for pre-designed programs of development, and similar additional ones, in northern Mexico, and would improve greatly the internal economic integration of Mexico as a sovereign republic within its own borders.

To give some indication of the magnitude of such recovery programs, I have proposed that \$6 trillions be allotted as the scale of long-term investment in rebuilding the capacity for generation and distribution of power and related capital improvements as a leading project launched by the next Presidency of the U.S.A. Six trillions dollars is a relatively modest goal, when compared with the scale of investment which would absorb a large portion of the loss of physical capital of the U.S.A. which has occurred during the recent thirty-two years.

To conclude my principal remarks here today, I illustrate the most crucial problem of forecasting today, as follows.

Physical vs. Monetary Economy

The grim joke of the history of what is taught as today's doctrines of political-economy, is that Karl Marx, the favorite whipping-boy of the Anglo-American monetarists, was a product of the same doctrine of the British East India Company from which virtually all anti-Marxist dogmas of today are taught still. Ironically, Marx's education in political-economy, chiefly in London, was delivered under the patronage of the Lord Palmerston whom Marx once denounced as a "Russian spy," all to the great amusement of Palmerston's Foreign Office itself. Notably, Marx reserved special contempt for the only real alternative to the British East India Company's school of political-economy at that time, the American System of political-economy of such leading spokesmen as Alexander Hamilton and the world's leading economists of the mid-Nineteenth Century, Friedrich List and Henry C. Carey.

Contrary to both branches of the Nineteenth-Century British school of political-economy, the foundations of the modern European nation-state economy are located, not in monetary theory, but in what Gottfried Leibniz was first to

define as a science of physical economy. The emergence of that new conception of economy, on which modern European civilization was premised, occurred in three phases, as follows.

The first of these stages was that Fifteenth-Century Renaissance which produced Louis XI's France and Henry VII's England as the first true nation-states, states premised on the same Christian principle of the general welfare which the Apostle Paul adopted from the Socratic dialogues of Plato. The attempt of Venice's financier-oligarchy, during the period of religious warfare 1511-1648, to stamp out the existence of the modern nation-state, plunged Europe into what some historians have documented as a "little new dark age."

France under Cardinal Mazarin led in ending that religious warfare with the 1648 Treaty of Westphalia, a development which gave a ravaged modern Europe a new birth, a second stage of progress of the modern sovereign state. In this post-1648 setting, France's great minister Jean-Baptiste Colbert gave modern national economy its practical form; Gottfried Leibniz, beginning work in 1671, supplied a scientific basis for economy with his introduction of the science of physical economy.

In the third phase of progress, the principles of physical economy developed by Leibniz over the 1671-1718 interval, became the basis for what Hamilton and others identified as the American System of political-economy, as reflected in the constitutional principles of the U.S. 1776 Declaration of Independence and the intention embedded in the Preamble of the 1787-1789 Federal Constitution, still today.

Later, after the defeat of the prospect that Leibniz would become the Prime Minister of England under Queen Anne or her successor, the Anglo-Dutch successors of Venice's financier oligarchy worked to establish what became the Anglo-Dutch Liberal parliamentary system of government and financial economy today. The British East India Company's defeat of France in the "seven years war" concluding with the 1763 Treaty of Paris, established the British empire as the dominant force in economy world-wide, up to the present character of the now doomed Anglo-American system dominated from New York and Washington, D.C.

As a result of the combined effects of the Jacobin Terror, Napoleon's tyranny, and the growing world hegemony of the Anglo-Dutch Liberal system of financier-oligarchical hegemony, progress in the development of the state never progressed beyond the principles which European influence had embedded in the creation of the U.S.A. as a constitutional republic. So, the dominant features of internal finance became the principles of the Anglo-Dutch system associated with the British East India Company of Lord Shelburne and his followers. For related reasons, that Anglo-Dutch Liberal system of political-economy has become the prevalent habit of common practice and academic dogma up to the present day.

The practical expression of the difference between the

Anglo-Dutch and American systems of political economy, is the constitutional banning of the existence of a so-called independent central banking system under a true republican form of government. Although the reforms by means of which President Franklin Roosevelt rescued the United States from the disaster created by the policies of Presidents Coolidge and Hoover, did not go all the way to restoring that constitutional principle, Roosevelt succeeded in introducing reforms which had the effect of nearly fulfilling that constitutional requirement.

We have now reached the point of disaster, at which it is no longer possible for any sane and responsible government to tolerate the over-reaching power of so-called independent central banking systems. Any nation which does not subordinate the sometimes dictatorial powers of so-called independent central bankers, to the will of the republic, is now doomed to plunge toward a new dark age under fascist-like dictatorial conditions. This is not a matter of opinion; it is an irrevocable matter of fact.

If the world is to avoid a rather immediate plunge into a global new dark age, the creation and regulation of money shall become a function of the sovereign state, and concerts of such states. The present world crisis has virtually eliminated the possibility of continuing civilized life under a continuation of the political-economy dogmas spawned by the Anglo-Dutch Liberal system.

We must now turn to those principles of the formation of the U.S.A. which provide the only well-established form of international cooperation among the planet's sovereign nation-states. The only tested form of proven alternative available for adoption today: the American System of political-economy. The state must create the money and related credit needed to general economic recovery and growth, and the state must regulate the circulation of that money and credit in ways which promote physical economic health.

Therefore, the principle by which government itself must be ruled, is the principle which Leibniz identified, in opposition to the pro-slavery views of John Locke, as "the pursuit of happiness."

The nature of man, as in the image of the creator, refers to those powers of creative reason by means of which the human species is able to discover those universal principles, by means of which man's power in the universe is increased. This power of reason, when expressed in a manner consistent with its nature, defined the mortal individual as efficiently immortal, in continuing the good provided by ancestors, and bestowing new good upon coming generations. Since we are all mortal, happiness pertains to a sense of certainty of the immortal and good consequences of the work we do as living persons. It is therefore, not admissible to treat human beings as a kind of hunted or herded cattle; we must foster those creative powers which express the immortality of the human individual. The joy of the individual in fostering progress in Classical culture and physical science, in increas-

ing man's power in and over the universe we inhabit, is the pursuit of happiness; is the common good. The fostering of scientific and technological progress by private entrepreneurs, as farmers, manufacturers, and otherwise, is the obligatory dedication of the state in its responsibility for the general welfare, and pursuit of happiness, of present and future generations.

Money must be put into its proper place, as an instrument of commerce by aid of which common action among individuals fosters the common good.

At his best, my President Abraham Lincoln represented this dedication, and so did President Franklin Roosevelt. In neither case was the outcome perfect, but it was infinitely better than the alternatives allowed, then, or now, under strict adherence to the doctrines of the Anglo-Dutch Liberal form of parliamentary system.

In the future, better programs for self-government than the American System model may come into existence. Now, faced with a deadly global emergency, we must seize upon the best of the proven alternatives presently in existence. That means not only adoption of the best of the indicative features of the American System of relations among respectively sovereign forms of national republics; it means a shift in the conception of statecraft, from physical economy as the slave of usury, to money as the servant of what Leibniz defined as the pursuit of happiness.

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‘Your Mission Is To Change The Planet’

The Mexican branch of the LaRouche Youth Movement hosted Lyndon LaRouche in Monterrey on March 19. He was introduced by Benjamin Castro and Harley Schlanger, to about 100 members and collaborators of the Youth Movement from all over Mexico.

I have assigned myself three missions to perform today. Since you are an inside organization, I will typify the fact, at the beginning, that you’re going to get inside information. I shall tell you some things that I did not tell the press when they pressed me hard on this. You are permitted to know it, however, partly in reward for the toils of some of your long trips up here, your courage and endurance at getting here, and staying awake. So I have to give the kind of information that will keep people awake who wish to stay awake.

Synarchist Agents

All right, first of all, let’s start with Marivilia [Carrasco]. Let’s get the ghost buried.

Now, as you know, Fernando Quijano was an agent before the end of the 1980s. Now, while I was under government supervision, I was unable to take control of my responsibilities in this organization. And under those circumstances, Fernando and company were able to impose direction on the organization contrary to everything I believe in. Fernando represented everything I’m opposed to, and opposed everything I represent. So, you think of his role in the organization, including in respect to Mexico itself, as an expression of *nazi* occupation.

Now he, early in the process, managed to recruit Marivilia. Now, there’s much I don’t know about exactly how this worked, but there are some things I know. But what I do know is crucial: that at the time of the so-called Tlaxcala conference here, that Fernando induced Marivilia to go to Spain, to be educated by Blas Piñar. Now, Blas Piñar, as I’ve explained to various people—I’ll just summarize quickly, I’ve gone through this. I was interviewed yesterday on Architect Benavides’ program, where this part which was not broadcast, came up extensively, which I understand will be broadcast a week from tomorrow.

It came up in the press conference. It came up in the discussion with some of the people associated in this area.

The question was asked, can I name the people in Mexico, who represent the Nazi organization of Blas Piñar? I said, I

did not mention the names. But I did give a characterization, which anybody in the intelligence and security service would recognize what I’m saying. You see, the important thing about Marivilia, which was interesting—Harley and I smoked her out. And we smoked her out, because he trapped her into a telephone conversation with me, where she revealed her real identity. And she always avoided any conversation with me since that time. Because she just indicated certain things.

What happened is, she was recruited by Blas Piñar. Now, I’ll just go through the facts of the thing, to get the picture. It’s important that you know it.

The original penetration of Mexico and South America, by the Nazi organization, was from the Berlin office of the party, the Nazi party, by way of Spain, especially from the time of the Civil War in Spain, on. The major target was Mexico. From Mexico, the group, which became associated with the PAN, spread to South America. However, with information I have from the files of the U.S. intelligence services and other intelligence services, including French—these were files that were declassified for my information, in the early 1980s—this operation was heavily counterattacked by U.S. military intelligence, and others, as well as by the Mexican government. Shall we say, those Presidents in Mexico who were the enemy of the Buckley family. Remember the nationalization of Eagle Petroleum, in the 1930s. And remember the Buckley family, are part of this Nazi operation. Remember that William Buckley came into Mexico for a period of time, as a so-called CIA agent, under Allen Dulles.

Now, as a result of that, during the time of the last world war, the Mexican government, with the help of the American government, uprooted the Nazi organization in Mexico and South. However, in 1944, following the defeat of the Nazis at Stalingrad, a group around Göring, Hermann Göring, who was the money side of the Nazi party, decided to anticipate the possible defeat of Nazi Germany. And with certain financier groups in Germany, decided to take the stolen wealth of the Nazis, and plant it in other parts of the world, to create a permanent Nazi association, to live after the death of Nazi Germany.

This part of the German Nazi organization was not the Nazi party. It was a part of what was called the Allgemeine SS. The particular agency was that of SS General Schellenberg, who was head of the internal security services, of the Nazi party.

Now, what happened is, there were negotiations during the period of the war, especially from 1944 on, especially between Allen Dulles and the Nazis, through a man who became a well-known personal enemy of mine, François Genoud of Switzerland. Genoud later had a career as the personal custodian of the literary remains of Adolf Hitler, and certain other leading Nazi families.

Now, he was the channel through which Allen Dulles negotiated with Schellenberg. This is for the SS, the internal security division of the SS. These are the killers. These are



A major step forward for the LaRouche Youth Movement in Mexico: Lyndon LaRouche met a national representation of his youth movement, from all of Mexico, for the first time personally at this March 19 meeting in Monterrey. More than 100 young organizers attended, and peppered the American Presidential candidate with questions and greetings for several hours after his presentation.

not ideologues, they are killers. Military-style killers.

Now, what was already set into place—it was actually consolidated later—was that with the death of President Franklin Roosevelt, the United States underwent a right-wing turn, a very sharp right-wing turn, which had already been in progress since July of 1944. At that point, and immediately following, they used Franco, the *Franquistas*, in Spain, for a new penetration of Mexico. You had the old PAN, from the 1930s, that was essentially broken up, although some of it was revived later. The new operation was an SS operation, brought in through the courtesy of the United States and British. The agreement was, with the right-wing groups in the United States and Britain, that they would use this section of the Nazi SS as an ally against the Soviet Union. And through corrupt elements in the Vatican, they established a rat line, and took a lot of these people, to bury a lot of SS men in South America, in Argentina, Uruguay, and so forth.

Now, this is the organization you're looking at, as the principal security threat to every nation of South and Central America. The character of this organization was made clear between 1969 and 1980, involving such incidents as the train bombings, the Piazza Fontana, and the Bologna train station. All of the so-called left-wing terrorism in Italy, and other countries in Europe, during this period, were run by this SS operation. And naturally, they were blamed on the left, until they were caught. Many of the left-wing organizations are actually fronts for Nazi organizations. In Germany, and elsewhere, the same thing.

We know this group very well. It's a long story, I won't go through here, but these are essential elements you have to know.

Now, this Blas Piñar organization, based in Spain, is under his direction presently, not only the consolidation point of the Nazi assets in Spain. Remember, this is third generation. You

have the generation of the Schellenbergs—these were people who are about my age, or older. Then you had two other generations since then. So the active command, field command, of this SS organization, is now the third generation. But the organization and the tradition are the same. They are an intelligence operation, not a political movement. And the methods they use are typified by the 1969-1980 terrorism.

This is what Fernando Quijano was recruited to. This is what Quijano recruited Marivilia to.

What is she? Some of you know. She broke with me openly, in defense of synarchy, in Mexico and elsewhere. It was a very violent outburst. But *then*, a month or two later, she and her brother say, "Oh, that's a lie, to say we're synarchists!" Now she is going to various organizations here, and using phrases and slogans like she used to use from me, while denying she's a synarchist. She's an agent. She's not a political person any more. She's an agent. She's an agent of Blas Piñar. And Blas Piñar is the head of the organization which is involved in the recent Madrid train bombing.

I know of other people who fit the category. In Mexico, they're looking for a political organization. They're not looking for cuckoo eggs. The cuckoo lays its eggs in other people's nests, for the other birds to feed these cuckoos, and so forth. She's a cuckoo egg. She's a Nazi cuckoo's egg. That's what the whole crowd is. The pattern is, this is an intelligence operation, in which the hard core recruits people who become cuckoo eggs, and they put the eggs in everybody's nest.

In what party in Mexico will we find Nazis? The cuckoo's eggs infiltrate every party. Now that's why I didn't really answer the question that was asked of me, to name names, today. Because to mention any name is misleading. It's to imply that there's some party, or parties in Mexico, which are infiltrated. *Every* party is infiltrated. It's the method.

Now, who is behind this Nazi operation? Banana-mex.

That is, it's an international syndicate of financier circles. For example, André Manatt Meyer, who bought the *Washington Post*, whose daughter just recently died, he was a Nazi. We have the records. He was associated with Lazard Frères, which is the controlling operation inside France, for the Nazi operation in France. He was the man behind, or his crowd was then behind Banque Worms, which is the Nazi operation in France.

At the end of the war, he *bought* the *Washington Post*. He's also a cuckoo. The *Washington Post* is a cuckoo's egg nest. Sometimes by reading the articles, you know that. Cuckoo, cuckoo, cuckoo!

Anyway, so this is the world we're up against. Bankers, like Felix Rohatyn of the United States. It goes back to the British East India Company, in the 18th Century. There's a certain continuity, which is why I try to educate you in history, real history. What history really is. Not a gossip story. Because that's what the conflict is.

How the Postwar Generations Were Betrayed

Now, this leads right into the question of what a youth movement does, and why did I, in establishing the youth movement in the United States, protect it from people of the older generation. Why? It was necessary. And what I'll do is describe this; I've described it elsewhere, in order to get to the positive point.

There has been a cultural change of several generations in the United States. Remember, go back to the 1920s and 1930s, in your imagination. (I don't see any long gray beards here!) But go back in your imagination, and think about the experience in all those generations, since then. We're talking about the generation of Calles, right? We're talking about the 1920s, with the final great struggles, where Obregón was chasing a bandit, and trying to save Mexico.

All right, so, think about in Mexican terms, and North American terms, think about real history as experienced by a people *over* successive generations. The 1920s was a cruel and dangerous period. There were all kinds of efforts to destroy Mexico from the inside. The Cristero wars were orchestrated from the United States. And it was orchestrated over the same issue as the Eagle Petroleum later, to loot the country. *Synarchy*. It was a synarchist type of operation.

Now, think of the death, think of the movies, the pictures, the documentation, from the period of the 1920s in Mexico. Think of the Cristero wars. Think of how they were brought to an end. Think of the experience of Mexico in the 1930s. Think of Mexico being infiltrated by the cuckoos of the Nazi system. Think in terms of a certain amount of progress in Mexico, despite political problems in the 1940s, the 1950s, the 1960s, up until 1982. At this point the process of destruction of all of the countries, all the countries are being destroyed.

Look back, think back. Think back to 1970. What was the organization of each of the countries of the Americas? What

was the rate of improvement or deterioration of conditions of life? Think of Mexico. Troubled progress, yes; but progress. Hope. The possibility of improvement. The PRI's, in particular, power was based on this idea of progress, on these programs of improvement. They used to say, Mexico's not a banana republic, but Brazil is a *mañana* empire. These funny things were going on, but the overall characteristic was the political orientation, was to deliver improvements. Jobs, better conditions of life, public works, these kinds of things.

Now, think about how that was taken away in 1982, after October. Think of the pessimism which has gripped Mexico, increasingly, since 1982. Think of the steel industry, the related industries that used to exist in this city.

Now, look at the United States. We were lifted out of the mud by Franklin Roosevelt. Optimism. Optimism increasingly, as we went to war. A sense that our victory in war would mean an end to imperialism and colonialism. That the colonized countries would become independent. That economic development of sovereign nation-states would be a world reality,

Then, in the Summer of 1944, that turned around. The right-wing turn began, with the firebombing of civilian populations in Europe. All the way to the nuclear bombing of Hiroshima and Nagasaki, for which there was no justified reason. Japan was defeated. It was not necessary to firebomb Tokyo. It was not necessary to drop nuclear weapons on Hiroshima and Nagasaki. No reason for this! It was a *crime* for which people should have been hung in those days. Churchill did it for Britain. Truman did it for the United States. A Ku Klux Klan veteran. We started a right-wing turn.

We were going to have a war with our ally, the Soviet Union. That was the excuse of bringing the Nazis in, into NATO. It was through NATO that the terror was run in Europe in 1969. It was called the Compass Plot. (Compass is the image of NATO.)

I came from a betrayed generation. We fought a war, we were betrayed, by a right-wing turn. By a right-wing turn by the faction typified by Dulles and company, who became what Cheney represents today. A policy of world empire, by means of the terror of nuclear weapons. The policy of Dick Cheney is *preventive nuclear warfare*, and has been his personal policy since 1991. What you see in Afghanistan, what you're seeing in Iraq, is that policy, that policy to spread preventive nuclear warfare. We were betrayed.

Now, what happened to my friends, who were victims of this betrayal? After the war, I went to see some of them. "No, no, no, no, no—my wife! My wife! We spent five years at war! We have to catch up! We have to buy a house! We have to build a family! Don't get us into trouble! Don't say anything! Don't say anything that will get you into trouble!"

We were living under a Nazi-like reign of terror in the United States. And 95% of my courageous fellow soldiers became stinking cowards. Everything we thought we'd fought for, was thrown down the sewer.



A sense of history: Mexican university students' theme for their conference, and invitation to LaRouche, was "surviving imperialism." Here LaRouche and Dennis Small sit before the students' metaphors: Aztec ruins; ruin of the Roman Colisseum; the U.S. Capitol; the Kremlin (not seen). LaRouche took them back to the Pelopponesian War for the root of the problem.

Now, the Baby-Boomer generation, the people in their 50s, early 60s, are the children of that generation. Their parents were cowards, stinking cowards, who said, "Don't get into trouble!" "Be careful! The FBI is listening! Be careful who you associate with. Don't be seen with that person. Don't read that publication." This is the way these children were raised, the ones that were born after the war, the ones who were raised in the 1950s.

Then what happened to them? 1962, the Missile Crisis. Now, what had happened in the meantime?

I don't know how many of you have ever seen the television from that period, and Hollywood so-called science-affliction movies. Nuclear weapons cause giant ants to eat the human race. You have to imagine a four-year-old, a six-year-old, looking at the screen, television set. "The Big Ants, the big monsters, are coming to eat us!" So, these children were not exactly happy children.

Then, the Missile Crisis came. That was the day the Great Ants were coming from outer space to eat us all. Now, those people for four or five days, especially in the United States, were sitting in a state of terror, expecting that the bombs, the nuclear weapons, were coming, and that we'd all be extinguished, in a horrible way.

Then you had the assassination of Kennedy. The assassination of Kennedy was done by this Nazi SS-like operation. They did it, because he was an obstacle to their policies. Their immediate policy was the war in Vietnam. And he had conspired with Gen. Douglas MacArthur, and others, not to do

it—the traditionalists. So they killed him, because they didn't like his policies. His successor, Johnson, was terrified.

What happened to these children, the Baby Boomers? They took their clothes off, and went back to nature. "Technology is like nuclear weapons—it's bad! Progress is bad! We've got to go back to the trees!"

This became known as the rock-drug-sex counterculture. Now, this is key to understanding the Baby-Boomer generation, *internationally*.

For example, take the way they destroyed the Catholic cultural communities of say, Mexico, and Brazil, and elsewhere: existentialism. You had here, you had people like Jacques Soustelle: same mentality. "The mystique of the Aztecs." The same thing happened in Peru. It happened throughout South and Central America. The French disease spread, called existentialism. Intellectual syphilis.

So, you had a similar phenomenon—you had the Nazi ideology: Nietzsche, Wagner, Brecht, Bertolt Brecht, and so forth. Most of the left were actually fascists. So you have a generational transformation in the postwar period, of a generation which has come to the point, they no longer have, as a generation, optimism.

Now, admittedly, the rock-drug-sex counterculture was only a small—not a small part, but a significant part of the Baby-Boomer generation, internationally. Not just the United States. In Europe, same thing. There are differentiations, because there are cultural differentiations in these countries, but the problem is the same. Same form.

The Carrasco Cuckoo Eggs

A curious, revealing sidelight of Lyndon LaRouche's trip to Monterrey, was the coincident visit to that city by Mari-vilia Carrasco, a former leader of the LaRouche association in Mexico.

In August 2003, Carrasco broke publicly with LaRouche over her defense of Synarchism, in the face of LaRouche's forceful public attack on those circles, and in particular on the Spanish fascist Blas Piñar. And yet when LaRouche reported at the time that the "substantive issue" for Carrasco's split was Synarchism, she indignantly protested that this was *not* the case. "Our break with the organizations and publications of Lyndon H. LaRouche was not the result of discrepancies over international synarchism of the past, the present or the future," she lied.

Between August 2003 and March 2004, Carrasco and her cohorts in Brazil and Argentina attempted to keep up

that pretense in every which way. Their usefulness to their controllers as an anti-LaRouche countergang, depended on maintaining that fiction, while parroting LaRouche on this or that international issue. In a word, like the eggs of the cuckoo, who lays them in other birds' nests.

But then in mid-March 2004, LaRouche visited Monterrey, where he publicly exposed the role in the Madrid train bombings of Blas Piñar-linked synarchist networks in Europe and the Americas. When the Monterrey all-news radio station Tele Radio asked Carrasco on March 19 for her response to LaRouche's statements, she immediately jumped to the defense of Piñar et al.—the very synarchists she self-righteously claimed to have no association with!

What LaRouche implied in his statement is "absurd and groundless," Carrasco exploded. "I also have to say that it is obscene" because, she blurted out, I know the people he is trying to implicate in Spain, Mexico, and Argentina. "They would be incapable of doing something like that."

Thus did the Carrasco cuckoo eggs crack.

Now, what we produced by accepting the ideas of economics, other things that are taught in universities, we have a culture which is decadent culture. And the rock-drug-sex counterculture people are the leading edge of this culture. We went against nuclear energy, back to the mudholes. We went against progress, we went for free trade. All these things were accepted. We accepted political parties and candidates that would not have been tolerated before.

What we have created is a society which is called a "no-future" society. That is, this society under these terms, has no future. And that's international. There's no future for this culture, under these policies, and these institutions, *none*, because people are against the future. They're against progress. They're against scientific, technological progress. You know what free trade is? You see what free trade does to Mexico? You take a Mexican population, deny them the benefits of progress, because of what happened after 1982, with no opportunity for an income, work as slaves in the *maquiladoras*, often given an income they cannot support a family on, or they're squeezed across the border, North American border, to work as terrified slaves inside the United States. To live as a part of the drug-trafficking, as expendables in the drug traffic. Burning up a population, destroying their minds, destroying their character as citizens.

What happens with people who accept that? Say, "We have to learn to live with that." They don't say, "We're decadent"; they say, "We're practical."

Now, how do they live with themselves, having given up everything inside themselves, which is human? What they do, is they have fantasy. For example, Televisa. What is that but

fantasy? It's a perpetual sexual fantasy. The viewers drop from sexual exhaustion, without actually doing anything.

We have mass entertainment, and it becomes more and more decadent all the time.

So, you have a generation that goes into fantasies. If you look at people around you, ask yourself, what is their fantasy? Particularly the Baby Boomers, what is their fantasy? Their fantasies are sometimes rather strange, they're not necessarily luxurious fantasies. If you imagine something which is not real, and you keep imagining until you can fall asleep, every frustration—"Keep calm, keep calm, have a fantasy." You're at work, you don't like work. Amuse yourself with a fantasy. This is a characteristic of the Baby-Boomer generation.

Now, the important thing about a fantasy, is, you try to make it credible. You try to imbue a fantasy with a quality of reality. How do you do that?

Well, the obvious way, is to get other people to share your fantasy. To reinforce, to accept your fantasy. That is the characteristic of the Baby-Boomer generation. They come to the point, they say, "We're now 50, 60 years old. Hopefully we're going to live a few more years. And if I have to go, I hope it will be nice." They have a fantasy. To live, get through life, to get through the fact that the most horrible thing about their life, is it's meaningless.

The Historic Role of the Youth Movement

Now, look at the reaction between their children, who are now of university age, 18-25, and the parents. The parents are in a state of denial. You know something about the economic condition of young people who are 18-25, particularly who

do not come from extraordinarily wealthy families. They're living on marginal existence. They're watching the society crumble around them. The education is really non-existent, but it costs a lot, if you can get it.

They're saying to their parents' generation: "Hey, parents. You have given us a no-future society. We are young! We have a right to a life. In this society, there is no life for us. You're dying, parents. Maybe two decades from now you'll die, but you're already dead. You're not with us, you're not in the real world. You're living in your comfort zone, your fantasy life."

So, therefore, you have to have a reverse cultural development. *You* want a future. You want a future for society. You want the continuity of humanity, of the nation, and so forth, to be expressed a hundred years from now. You want to be able to participate in producing that. Not to get paid, although you might expect that, but you want the opportunity to have a meaningful human life. And when you start talking like that, your parents' generation *doesn't want to hear it*.

Now, the problem is, is that the parents' generation, as a generation, no longer believes in the existence of truth. Eh? They believe there are approved views, they believe there are views that you should adopt to become part of a certain circle. But you don't believe there's a difference between truth and falsehood, which is independent of somebody's else's opinion. Independent of the opinion of a teacher, a government official, and so forth. *Truth*.

I am basing my whole existence on some meaningful thing for my life, something that could be judged meaningful after I'm dead, other people's opinion is not satisfactory. You have to have some way of knowing that this is *true*. Independent of somebody's else's opinion. So therefore, I said, what you're going to do, when we had the opportunity, beginning in southern California, about four years ago, to build a youth movement, I began to participate in discussions, largely by telephone, and I saw exactly what was going on in the minds of these young people, of this entire generation; and I knew that if I didn't protect them from the older generation, of even our own members, they would lose it. They could not succeed. Because the object is to get young people, of *your* age, not to follow your parents, but to *lead* them. *Lead them back to reality*.

To give them the chance of seeing reality. Your weapon is essentially, you can always say, to your parents—you'll probably have greater luck with your grandparents—say, "We are your future. Our children are your future. Our grandchildren are the meaning of your life. Help us to assure the meaning of your life." And thus bring them back to reality.

This is not unusual. As we're often emphasized, do you know how old the leaders of the American Revolution were? How old was Lafayette when he became a general of the Revolutionary War? How old was Hamilton when he became the Inspector General of the U.S. military? You had a couple of old geezers like me—Franklin for example. You had a

Baby Boomer called George Washington, and a lot of younger people.

You, because you are committed to building your own personal future—that is, to define your personal adult identity, as a human being, which is what the purpose of a university education is supposed to be—you have in your generation, a special power to influence older generations, under these kinds of conditions. And my job is to help you understand that. Not as a teacher, not as a doctor, but as truth. You have to know it for yourself, that it's true. Because your ability to influence other people, depends upon your certainty that it is truth. It is not enough to *believe* that it's true; it *must* be true, otherwise it doesn't work. And that's why we picked the Gauss, as a test case.

Gauss and the Complex Domain

Gauss is absolutely indispensable. There are other ways you could get the same thing, but this is so exquisitely beautiful. So accessible, so immediate to today's classroom, today's science; it's perfect.

So, therefore, what does this involve? What Gauss's issue, Gauss' attack on these pigs Euler and Lagrange, and others, was essentially that they didn't know the difference between man and a monkey. So don't monkey around with the calculus! What is called a usual calculus course today, of Cauchy and other *cochons*.

So, what this deals with, essentially, what Kepler dealt with, what others dealt with: the secret of Classical Greek heritage. The question is, is sense-perception truth? Or is it merely a distorted shadow of truth, which ignores many elements of truth?

Well, a monkey only knows sense-perception. And many contemporary liberals are of similar disposition. They have a liberal indifference to reality. The point is, that our sense-perceptions are based on our biological sense-perceptual organs, but that is not reality. These are only living biological processes, these sense-perceptions.

Now, what is the question of truth in respect to sense-perception? Sense-perception does not show us the real universe. But there is a difference between truthfulness and falseness in sense-perception, that is, between a sane person, and one on LSD. In other words, is it relatively truthful as sense-perception? But you never saw a principle that runs the universe through sense-perception. You have to discover a universal physical principle, such as gravitation. This goes to the essence of what's the difference between man and a monkey. Many mathematicians are well-qualified as monkeys. They do their funny little monkey-like dances at the blackboard; they play with computers. The advantage of a real monkey—they can use the tail as well their fingers.

But, in any case, the principle involves the discovery of something beyond the senses, which you can demonstrate to be a principle, true, and by means of which mankind distinguishes himself from the beasts.



The 12th-Century Cathedral of Chartres. "The Roman Empire and medieval Europe were overall a cultural, moral catastrophe. . . . [But] the human characteristic, of the individual, is always manifest in this, the creative quality. Even in the darkest times, our minds are struggling to bring man on an upward course."

For example, if man were an ape, like some of my critics are, then the human species would never have had a population in the past several million years, which would rise above several million individuals. We have now 6 billion or more people on this planet. No animal could do this. Mankind, by making discoveries of principle, is able to increase man's power in and over the universe. We change the universe—by discovering principles that already existed in it. By using existing principles by acts of will, that is what it is to be human, to discover principles.

Now, when in cultural history—for example, when you study the history of physics, from the standpoint of Gauss' paper of 1799, you keep looking back, back, back, back, to personalities who discovered a principle a long time ago. You often know the name of that person. By research, you know that you can verify the actual re-enacting of that act of discovery. That person from the past now lives inside you, culturally. Each of these discoveries is a power of mankind.

We are the accumulation of the powers transmitted to us by previous generations. It is our destiny to push this further, to the next generations. *We are human!* We're not monkeys.

And every person has this qualitative potential. To be human is to develop this in oneself, and to develop it in others, and to cooperate in using these principles to change and benefit humanity. *For you, for your generation*, this is the only rope by which you can keep from drowning. You have to have a sense of truth. Truth in principles. Truth in the physical principles on which we increase man's power over the universe. But also truth in the sense of social principles, which we express by Classical forms of art. Classical art is to teach us politics in behavior, in the same way we teach science, through the same faculty.

One case, we're looking at man's mind's relationship to the universe directly; the other, we're looking at man's relationship to the universe through social processes. It's through cooperation in social processes that we're able to do that.

A University on Wheels

So, the idea of the youth movement is to bring back human beings, into the status of first-class citizens, and to rescue the older generation from the bestial careers of fantasy which they've adopted. Jerk them back from the jungles of savagery and fantasy. Pull your parents out of the swamp. Put them on safe ground, and march forward.

The way you have to do this, is, you have to practice the form of the classroom, the good classroom. Take a group of people, between 15 and 25. Now, throw a contradiction into the discussion. Then, you have enough people that some people respond to the presentation, but not so many that anybody's excluded from the continuing discussion. That is why we have the tradition of a 15- to 25-person classroom. You know, 500, 1,000 people in a classroom may have some function, but it is not this function. It is by your going through, creating a classroom for yourself, and have the idea of solving problems by defining the solutions, the concepts. It means that you must spend a good deal of time in organized classes in a sense, in this way. Such as Gauss, the classes on Gauss. Other related things. Just as a university should be organized in the old days.

So, you are the same thing as the university. Your political activity is an extension of that process. You are working in the laboratory of the social processes, to discover how to deal with the problems that you face in *that aspect* of the social process.

I could tell you a lot of things, but neither I nor anybody else can tell you what the difference is between the social processes in Monterrey, and those in Mexico City. In each area, you have characteristic problems, which are peculiar to that area. Different kinds of institutions, which interact. Now, if you're going to be politically effective, apart from the general things that are common to every part of us, you're going to have to understand the area in which you're working, which is experimental scientific work. The history of the area, what's the background, what do people think, how do they think? What are the institutional forms in which they are organized?

How can you most effectively influence them to recognize the truth about something?

And therefore, it's this conception, to see yourself as a generation of this type, to organize yourself in this way, and to use the platform that we as an organization represent, internationally, to be able to conduct the operation we have to do, to induce this sick world to save itself. And at the same time, above all, the greatest power you have, is the potentiality to take someone who says, "Well, man is only an animal," "I'm an animal like every other animal," "I have my needs, I know what I need—don't try to tell me anything. Life is short. When you're dead, you're dead," this kind of thing. If you can get that person to recognize that, minus a tail, they're not an animal. But they're a human being, which partakes of immortality, through the transmission of cultural principles, from millions of years before, to the future that comes after us.

When you have a sense of the immortality of the individual personality, starting with your own, then you have the power. Because you're incapable of treating other people as human beings unless you know yourself as a human being. You don't have any durable influence on other people, except by appealing to that within them, prompting them to discover that within them.

So, you are a generation, a small part of a generation, with a global mission in your life. It is to take the dead, who are called Baby Boomers, and say, "Lazarus, Lazarus, Lazarus, come forth!" And to build, with them, the future.

Thank you.

Dialogue With LaRouche

Q: [translator] We're very happy you're here. We have a question. Years ago, we were discussing about Martin Luther King, and we were saying that he had a whole philosophical and educational background, more than many people. So, the first thing I thought of is, that it's very important, this aspect of intellectual work, it's very important in order to be able to achieve a sublime state, to be able to reach a sublime state, the way Martin Luther King did.

But what we were also talking about is what happens in the case of Joan of Arc, because what is known about her, is that, being a very uneducated woman, I don't understand—I don't know how to pose the question—what is the relationship between intellectual effort, intellectual work, that you carry out, in its relationship to achieving a sublime state of mind?

LaRouche: Well, I would not exaggerate Martin's education. Martin's strength—many other people had as much education as he did, and they failed. When he died, was killed, there was no one to replace him. And they all failed. It was a failure of leadership. And some of them had more education than he did.

The same thing is true in the case of Jeanne d'Arc. Her

ignorance is exaggerated. She had a certain kind of spiritual education. But you see, the essential thing is this: It's a sense of what it is to be a human being. A sense of immortality, of the intrinsic immortality of the human personality.

This becomes obvious when you are dealing with principles rather than experiences. When you develop a principle, discover a principle, and transmit it, it's a permanent transmission of your personality into the future of society. This sometimes occurs in a more conspicuous way, sometimes in a less conspicuous way.

Now, what she understood was this: What was current at that period—you had movements such as the legacy of Augustinus. You had the legacy of Abelard, who represents these kinds of principles. So, the conception of man's nature, and man's relationship to the universe, as a Classical Greek conception, specific also to Christianity, was around. As I presented this in Talladega, in Alabama, where I addressed this meeting on the subject of Martin Luther King, the thing that was obviously the strongest thing in his mind, which was the strongest influence on him, was one thing: identical to that in Jeanne d'Arc. And remember, what did he do? The night before he was assassinated, knowing that the Nazis, the friends of Marivilla, were about to kill him in the morning, he gave this famous speech: "I've gone to the mountaintop." Longevity is to be desired, but if I have to die tonight, I will do my mission.

Now, where's the education in that? That's in Christ. That's the image of the passion and crucifixion of Christ. This is the characteristic.

The Hamlet phenomenon is the person who does not know that there is a meaning to their life. Life to them is like a bookends, with a beginning and an end. There are no books! When you have a sense of immortality, a sense of mission, you see yourself as living to perform a mission, and you die with a smile on your face. And that's what she had. That's what Martin had.

See, the important thing is that there's not only the formal education. Formal education fails if it does not include the moral education. The moral education is a sense of finding, "I have a mission." For example, a soldier in warfare, who faces death; but why does he face death? Why doesn't he run? For various reasons, he doesn't run. But the good reason he doesn't run, "If I have to spend my life here, doing this mission, my life will have served a purpose."

That person has tremendous confidence, and justly so. And that's what Martin had. I know, because I know his circles very closely. That is what the Rev. Jesse Jackson does *not* have, for example. And that's the problem with most politicians. They won't put their life on the line for a necessary mission. I've done it a number of times myself. It feels good, especially when you survive it.

Q: [trans.] I wanted to ask, when we study people in the right way, such as Bach or Mozart or Leibniz or Gauss, or

like you, it would seem that these people were born, seemed to have the right way of thinking coming out of nowhere, almost like a matter of luck, if someone's born thinking right, and some people are born thinking wrong. From what I've read, in your articles, that's not possible. It's not possible, to be born right, or to be born wrong. But my question is, what is it that made those people able to model their method of thinking in the right way? What made you think correctly, to see those things that others didn't see?

LaRouche: Quite simple, in my experience. As I've said many times, the birth of my wisdom came early in childhood. As soon as I was able to recognize that my parents lied most of the time. And then in recognizing that the teachers lied most of the time. I have a vivid recollection of one kind of experience in particular that's relevant.

Your parents have company, visitors. They come, they talk to each other. I, as a child, listening to the conversation, know my parents are lying. It's called polite lying, for company. So, the guests go to the door. The parents go to the door. They say, "Oh, we must do this again some time." I'm sitting there, disgusted.

I find the same thing in people at school, my age. I find it in society in general. I find in schools that things that I know, that most of the things that are being taught, gradually I find they're all lies.

Now, in this process, you have to decide whether you're going to go along in order to be "socially acceptable," or whether you're going to maintain your independent judgment. The problem in society is, most people capitulate rather young. And it's like corruption: One concession leads to another.

And then you become a "socially acceptable person," totally corrupt. So, your identity shifts, from what you know you are, to hoping that people will think about you what you hope they will. And then you become a "liberal." That is known as spiritual death. Liberally dead.

'Capitalism vs. Communism'

Q: [trans.] Mr. LaRouche, you mentioned at the beginning something that really impacted me: We're fighting for a monetary system, that will give us the hope in the future, a future of promise. What are the social characteristics, or political characteristics? What kind of organizations, and institutions, and mechanisms, do you contemplate we should have in the future, so that we can have the kind of monetary system that you're talking about? Are we talking about capitalism, or are we talking about communism? Or is this a mixture of the two? Do you think certain resources have to be controlled by the state? What should not? What are the elements of judgment that we should bring to this?

What indications which we would have, as an underdeveloped people, to be able to trust a proposal, a supposed reform, a supposed change, that you bring here and offer us, that would bring the kind of economic progress that we desire, if

we don't know those characteristics, if we're blind before the reality of what it is, what is economically good for our country? I would like to know, what kind of monetary system you're talking about, to be able to see that if in the future some thinker, some statesman, proposes it, to be able to say to my children, to be able to say, "look, that's right."

LaRouche: Of course, I've explained this in great detail, so there's no lack of explanation of what this problem is.

Take the case of Marxism, for example. Where did Marx get his education? By British intelligence. Yes, he was a member of a British intelligence association, which was called Young Germany, which was part of Young Europe of Mazzini. He went to London, where he was under control of the coordinator of Young Europe, a top British Intelligence agent, David Urquhart, at the British Library. He was miseducated under British intelligence, in British economics, by Urquhart. He never had any exposure to competent economics.

He accepted everything about British economics. He attacked the United States and its economic policies. He attacked Hamilton. He attacked Henry Carey. He never understood the ABCs of economics. He was always wrong. But the British System is wrong. So what is taught as economics in universities today, generally accepted, is complete trash, and useless.

What Marx did was simply take a feature of the British theory of economics, and draw a conclusion which is relatively correct, but positively is worthless. That's why the Soviet Union collapsed. Because the materialist conception of history, the materialist conception of man, as taught by Marx, which comes from British empiricism, is what the problem is.

The dialectics is nonsense. Hegel's dialectic is a fraud too. And Marx accepted it, it's a complete fraud.

Q: [trans.] From what I understand of Mr. Marx, as a thinker, as an ideologue: Marx, as far as I'm concerned, was someone who, on the one hand, exposes the excesses of the capitalist system, which are possible at a time when very few individuals in the population controlled the majority of the resources, the means of production, and therefore, they control the political and social circumstances of the country. That's what Marx says.

I distrust communism, because of the capacity it has of unifying the individual spiritual character of the individual. Just as with capitalism, with great ease and facility, given its means and structure and nature, it has placed in very few hands, the destiny of entire nations, including ours.

I'm not a party man, I'm not a party to anything. I'm a person who has fears, because I present myself before others as someone who's conscious, but I don't believe in banners or flags anymore. I don't believe in symbols. I don't believe in ideas, because I've lived surrounded by facts which go against everything which is knowable.

LaRouche: Well, maybe the facts you've been exposed to—you're not that old, after all. Your experience is not that



The problem of Synarchism in Mexico: It has much to do with the Carlist fascist Buckley family, including William F. Buckley, above, with Henry Kissinger. "Remember the nationalization of Eagle Petroleum, in the 1930s. And remember the Buckley family are part of this Nazi operation. Remember that William Buckley came into Mexico for a period of time, as a so-called CIA agent, under Allen Dulles."

extensive. You have a certain impression from what you've been exposed to, but I can assure you that this picture of Marx which you recite, is widespread, but it's incompetent. It is what will be taught in commentaries on Marx in universities. . . . Some people would agree with what you say, but I disagree with all of it, and that's why I've been able to be the best, most successful economic forecaster, in modern history.

The reason we're in a systemic crisis is because the people who are running the economy, they don't know what they're doing. We're in a systemic crisis, which is a systemic failure, because of all of the ideas of the economics departments of every variety.

[more back and forth, argument, inaudible]

LaRouche: Then, why are we in a crisis?

Q: [trans.] Maybe that's the intention.

LaRouche: You're looking for a world in a much too simplistic way. You have to look at the history of mankind. You can not take a few aspects and try to interpret it by your experience.

The point was, and I've written a lot on this stuff, this is not *terra incognita*. I've taught a great deal of this stuff, so I can say safely that I'm the most competent known economist living today. And my work is known internationally. It's also feared internationally, in many places. But there is a completely different conception of economics from that which

you're talking about.

Real economics has nothing to do with anything you said. What you're talking about as economics, you're accepting the assumptions of the British school of economics.

Q: No way!

LaRouche: Well, that's exactly what it is. Marxism is.

Q: [trans.] How relevant is it that Marx had been a brilliant politician, the repository against a system which is also shown in recent years—

LaRouche: He wasn't. He was a very bad politician, absolutely incompetent. But he was a political failure in every way. Marx was a creation of British intelligence. He was actually an agent of Palmerston.

Take, for example, the formation of the so-called International Workingman's Association. Who put Marx in that position? He was appointed by Mazzini, at a public conference in London. Who was Mazzini working for? Mazzini was one of the most famous agents of Palmerston in Europe. Marx politically was an agent of Palmerston. He was just another agent! He happened to have certain talents, which are worth noting, because they—. But Marx himself always said he was nothing but a student of Adam Smith. Smith was a complete fraud. The British school of economy, Jeremy Bentham, who was head of the secret intelligence service of the British Foreign Office, who orchestrated much of the Jacobin Terror. And the Haileyburg school of the British East India Company. All the Marxists affirm that he worked from them (except one, a Venetian, a Venetian economist of that period). It was the British Haileyburg school which educated him, took him into London, taught him economy, and all his work was done in that direction.

But that's the way things happen.

Moderator: [trans.] There are some other things by LaRouche written on exactly this subject, that go beyond the formulations which you're making, the sort of academic formulations that you're making here. Capitalism vs. communism, and so on and so forth. That's one of the frauds that's taught in universities, and there's a lot written that we have here, and at the end of this meeting, for those who want to participate in a course that we're going to be giving, we'll take down your names, we'll have an economic class. I would like to call on someone else who wants to ask a question.

How Can We Master the Complex Domain?

Q: [trans.] I had a discussion with Bruce Director, on the infinitesimal calculus of Leibniz, which is a task which Kepler leaves to be finished to determine the elliptical orbits, what Leibniz does is to not do the calculus step by step, based on the ellipse, but rather to determine the total, the entirety of the ellipse, and its trajectory. What I have a doubt about, is, how can we see this, how the future represents the present in

history, in universal history, and how can we, those of us who are youth, members of the movement, how can we look at this, to be able to have that kind of view, this vision of things?

LaRouche: Well, I went through a lot of this. A lot of it was done by others, but because of some of the work I did, I think I make it clearer than others have done. The problem has been that in modern civilization, we had, since the beginning of empiricism, which is actually the beginning of the 16th Century, there was a division between what we call Classical art, and physical science. There was the Venetian school, the Aristotelian version; and then with Paolo Sarpi at the end of the century, there was the empiricist group.

The problem is this: People look at physical science in terms of energy. Now, energy is a false concept. Energy is an effect, not a cause. In Classical Greek, and in modern science, *power* is the term you use, which *causes* an effect you may call energy. So, therefore, the problem was, empiricism failed to recognize that the human mind is capable of discovering principles in any aspect of human experience.

You find that, for example, in Kepler's *The New Astronomy*—there are lots of illustrations of this.

For example, take Classical art. I'll demonstrate. You know the problem of the discus-thrower. The discus-thrower has his arm out here, at the extremity. Now, this is a movement, which is back and forth, when you're throwing the discus. When you do a sculpture of a discus-thrower, or a painting of the discus-thrower, from what you see, you know whether that is beginning moving this way, or moving this way. The only way the arm will actually get into the appropriate discus position, is only by the motion back and forth in this fashion. So, that gives you a sense of motion. A sculpture, not as a gravestone, but as motion.

Or take the famous Mona Lisa. I laugh all the time about this. Why? Tell me, is she beginning to smile, or is she ending a smile? All the great sculpture, all the great art, involves the same sense of the inherent motion of what is represented. Nothing is stationary like a gravestone. Yet the Mona Lisa, she's alive, because you don't know whether she's ending her smile, or beginning it. It's not an enigma, it's a paradox. It's a paradox. All great Greek classical sculpture has that same quality.

This was made clear for painting by Leonardo da Vinci, with his concept of spherical perspective, rather than linear. You see this also in the reflection of the work of Leonardo da Vinci, on the work of Rafael Sanzio. You see a beautiful example in Rembrandt, the most famous and most expensive painting, of the most intelligent bust of Homer, looking at the stupid face of Aristotle. And if you just really let yourself think, you see. Here's this stupid Aristotle, all dressed up, draped up, while Homer's looking at this idiot . . . touching his head.

So therefore, you find in art, great plastic art at that time, you find a relationship between the geometric conception in art, as art defines it, and mathematics. It's a sense of the unity

of the two, which enables one to really understand how Leibniz's mind worked.

See, it is very difficult for people these days, who are educated in the idea of formal Cartesian geometry, and formal algebra and arithmetic. It's difficult for them to *think*, since they're so conditioned to say, "How do we derive this from this conception of space and time?"

For example, take the case of Leibniz's work and the work of Riemann. The principles that we do not see, like universal gravitation. You don't see universal gravitation—you see its effect, you feel its effect, but you derive it by experimental knowledge of its effects. Now, once you discover this principle, and can measure its effect, now you use the complex domain for thinking. Your mathematics is showing you two things in geometry: it's showing you what you can see, the experience of vision. It's also showing you the effect of something you can't see. That's what you have the complex domain. A world of shadows of sense perception, and a world of principles you don't see, but we know. And they participate together.

Once you understand that, as you do with Riemann, you go into a new conception. You say, we're going at this the wrong way. We have to accept what we have proven; we don't have to go back to old mathematics any more. We've discovered a new mathematical physics: Riemannian mathematical physics. Now we know what is primary, which comes out brilliantly in the opening paragraphs of Riemann's habilitation dissertation.

For example, take a very simple thing from Leibniz. Now, Leibniz's culminating work in mathematical physics, apart from a few particular things he dwells on, was the conception of a universal physical principle of least action. Which is another way of saying the infinitesimal calculus. Now, all the other forms of calculus are not calculus, because they deny the existence of this complex domain function. This is the reason that young Gauss attacked Euler and Lagrange on this issue. So, the problem here, what you describe, is you've made a partial step toward comprehension of this problem.

What Bruce is doing, and I've been pushing this, is to get to the other aspect of Riemann's work. I don't know whether he brought it in here, when he was down here the last time, on the Abelian functions. The understanding of the fuller implications of Riemann's work from the standpoint of Abelian functions, gives us a new way of thinking about physical geometry. What we try to do, is we try to get a program going, with Jonathan [Tennenbaum] and with Bruce and others, which will be a step-wise approach into getting into this, making this comprehensible. But the goal is to get to an understanding of a different conception of physics, in an elementary way.

Then when you look backward from that standpoint, to what you've done on the way up, now it becomes clear. That is, we're making step-wise progress toward understanding what the fundamental nature of the universe is, physically.

You go step by step, and you think you've solved it, and then you realize there's a question, which you pose here. Then you have to attack the next problem. And that's the way. You're doing fine; you've just got to get more work done. That's the direction you have to go in. You have to go to this sense, there is a higher standpoint, a different way of conceptualizing the universe. And the function of the "university on wheels," in a sense, is to graduate people who've gotten to the point they know that.

The 'Judas' Problem

Q: [trans.] Everything that we've seen in the organization, the whole question of Marivilia, a person who could be 30 years fighting for a sublime cause, a cause for the general welfare; all of sudden, or how such a person can somehow change and go completely to the other side, like in the *Martines* package [in *EIR*, Jan. 9, 2004], who now is part of these terrorist groups, and teams, and the factions that she's involved in. And at the same time, what path should a person follow, seeing such things inside himself, how do you know when you're becoming corrupt yourself, because there comes a point where you act in a certain way before the world, but there are small, very small corruptions. How do you recognize them, and how could they take you to that degree of?

LaRouche: I tell you, they do know they're doing it. They know. In the case of Marivilia, she knew. She was corrupt. This is the Judas Iscariot problem. It's Judas Iscariot, the same principle. And that's why it's very sad, because she probably will end up as Judas Iscariot, because she maintained duplicity for a long time. And it was being more and more artificial. And when Blas Piñar pulled a string on her, she fell. It was done partly by people from Argentina. But she spent a number of days with Blas Piñar in Spain, under Fernando. Fernando was the first one to introduce her to that. I know the whole picture. It could never have happened if I had not been in prison. The minute I was free, free of all controls, then it became impossible for them, and she had to leave. They pulled her out. And she's still functioning as an agent, as I said. She's not even herself anymore.

She's an agent of these guys. She's running around saying that she represents certain things in which she does not believe. It happens. The Judas Iscariot phenomenon is common. And the point is, if you step on the banana peel, you may fall down. And there were various influences on her. She was essentially a frightened person. She was a frightenable person, with a very sad marriage. Other problems. She was frightened. On one side, she would seem courageous, but on the other side, fearful.

You have to understand these guys. Their method is the method of the beast. Actually, in a sense, you can be killed, or to show you what they have done to some other people. It's done by induced terror, psychological terror. And the purpose of induced terror is to change people. It's called brainwashing. She was brainwashed, and didn't have the strength

to withstand it. She actually ran away from close association with people she'd been associated with. She would manifest herself in one place or the other, but she was never working closely with her associates. She would turn up here or there. But the daily work, with the daily social intercourse, and responsibilities of the organization, she wasn't here. It can happen. I've seen this in various places.

Q: [trans.] That's all in relation to, there were people who were in touch with her, who were in contact, who remain in the organization, and who didn't have the capacity to distinguish all of that.

LaRouche: Yeah.

Q: [trans.] So, how can we distinguish, how can we tell the difference?

LaRouche: See, this is in a sense my problem. See people depend upon me. It's not unhealthy; obviously, it's problematic. People who know me—I'm always involved in my work. I don't have much time for nonsense. I enjoy what I do. But, what happens is, when people thought I was—. See, what Fernando used to say to people, what Fernando used to say, "They put him in prison, he's never coming out alive."

Now, you go to an organization of people who depend upon me, because of my function, which is an essential function—I've done many things that are essential to the functioning of the organization. You take me out of action, and tell my associates I'm not there anymore, and I'm never coming back, and they feel weakened. That's their reaction. Their reaction is, "We've got to hold the family together." Like a family under attack. "We must hold the family together. We must avoid all dissension. We must put up with all kinds of things. We must keep the family together." And until I'm free, they're afraid to fight. When I'm free, "Ah! Okay, now I want to fight!" Now you can fight. I'm a fighter by instinct; my type. And when I'm around, people have the courage to fight.

It's that simple. That's the way life is. That's the way history is.

Real History vs. 'Information'

Q: [trans.] I come from a culture which is a counterculture, a culture which is in decadence here in Mexico. I realize the problems that we're living through, the problems of the Boomers, the problems of the cuckoo birds that you're talking about, but I'm just realizing that there's this youth movement, and I'm really struck by the fact that there's a solidarity among the youth. I've just known you for two or three days, this movement for two or three days, and I'm really struck by this solidarity—I'm criticizing myself here—they're critical of me, but that's good, I like that. There's a duality, as individuals were corrupt, and honest at the same time. But bringing this type of unity together, how can we do it, it's very difficult? That's what I would like to be able to become. This is one of the problems of humanity as well. It's not just a world crisis,

but it's also a crisis of individuals. A lot of the information—there may be thousands and thousands of books, concepts which will define for us, or will define this or that as a truth, but you can get lost in so much information. So, what's the guide on this?

LaRouche: Well, first of all, I don't believe in information per se. We've had too much information theory. . . . No, information theory is a fraud. You see, when you study, you recognize that you're trying to memorize a lot of details and facts. You say, what is this? All these facts, what do they mean? It doesn't mean anything. What means something is history. The process of history. When a fact becomes a part of the process of history, then you don't forget it. You understand it.

You say, "On this date, this happened. Memorize that as a fact." Nonsense!

I say, let's talk about the history of Mexico! Let's take the history of Mexico. Now, if you know the history of Mexico, in terms of all the various struggles that affected it from the immediate exterior and interior, then you find Mexico becomes an emerging *person*. A nation becomes a person! Which has all this experience, this development.

Now the events, now you understand, because there's a causal relationship that you're able to follow.

For example: When the Spanish occupying authorities—just to give an example—the Spanish at that point had instituted, under the Venetian influence, a new policy of African slave trade. Now, slavery had existed, had been practiced in Africa before this. But the new thing, as you see in the complexion of the people of Cuba, for example, is that the Spanish began to move African slaves, into certain parts of the Americas, especially the islands, where the slaves could not run away. They used them as slave labor.

The Spanish said, "This is all right, because these are animals, not human beings. They don't have souls. Therefore, this is all right."

Now they came to Mexico. Now, you had a fight, a big fight in Mexico, between those priests, and others, who acted like true Christians and said, "These are *people*. These people here are *people*. Therefore we have to defend them, help them, promote them."

Then you had the others who said, "No. They don't have the *theta* [of proper Castillian Spanish pronunciation of the letter "z"—ed]. . . . [laughter] So, they say, "No; these are human . . . but not completely. They're irrational, incurably irrational. Therefore we have to have keepers for them." And this is how these big plantations, with the oppression of the peasants, occurred in Mexico. So you had a two-culture system.

So the history of Mexico is, how do you take the positive things from European culture, that are brought into this area, and integrate that with the indigenous population of Mexico, to make a single nation.

So, therefore, when you look at the history of Mexico that

way, that's one of the points. The struggle to give justice to all the people, because they had over 2 million people here. A large population. It's not a place for slavery. So, therefore, they used the indigenous population of Mexico, in place of slaves, but they used them in this system. And, except for Charles III, the tendency was always in Spain, up until the last part of the 19th Century, the Spanish monarchy continued to be the leading agency conducting the African slave trade. Isabella II was a proponent of the slave trade. Spain, together with Napoleon III and the British, were the people who brought Maximilian into Mexico.

Therefore, when you look at the history of Mexico, in a sense of that way, it becomes like the story of a person, a person struggling from, say, childhood, from the time of the fall of the Aztec system, to bring forth a nation of an appropriate character. In that case, the facts all fall into place. Instead of trying to put the facts together, like blocks, you have an organic process of development. Your emotions are involved. Your passions are involved. The struggle of people for justice, the suffering that occurred, the sacrifices that occurred in the struggle for justice, these things exist as facts and emotions inside you.

Now, it becomes clear. And you look at the world the same way. Look, Mexico is part of the world. Where did these funny Europeans come from? That's another story. It's their story. So history, historical views, physical science, the same thing. The struggle for progress, scientific progress, the struggle for knowledge of the universe. It's much simpler: You reduce the number of subjects. You wind up with one thing, called humanity.

The Universe Is Not Entropic

Q: [trans.] I'm a bit of an "empiricist," so I want to shake your hand. It's really fantastic that you're here with us, because what we really needed was this. What I want to ask you is, which I don't understand from what you've written, is the issue of entropy. Everybody laughs, okay. I always ask the same question.

I read an article of Jonathan Tennenbaum, on *dynamis* and *energeia*, and it there says, there it says that the laws of thermodynamics are a fraud. When I have studied this—not in any great depth, it's true, but I have studied some of this, and I always fall into the mistake that somehow this is correct, because I understand that the universe isn't entropic, but it works. Machinery works, things seem to work. So, I've tried to do this over and over again, and I keep falling back into this problem, and I seem to think that the three laws of thermodynamics are correct. So, give me a lead. How do I get at this, to get out of this problem?

Q: [trans.] I have a question that goes in the same direction. What do you mean by a multiply-connected universe?

LaRouche: Ahhh! Same question, that's right. Absolutely correct.



The LaRouche Youth Movement session finally ended with happy applause for the candidate and a sense of the ambitious mission ahead in Mexico, for the largest and fastest-growing organizing force LaRouche has ever had in the country. He called for more “cultural exchanges” with the youth movement in the United States, as well as for infrastructure cooperation between the two nations.

All right. Since ancient Greece, we have known something which was emphasized late in his life, by Vladimir Vernadsky, that the universe is, from an experimental physical standpoint, or, as Vernadsky would say, from the standpoint of experimental biogeochemistry, that the universe has three different phase spaces. These are distinct experimentally, but efficiently interconnected. One is *abiotic* processes. Second, is *living* processes. And third, peculiar to man, in the universe, are the *noetic* processes. All interact.

Now, here’s the multiple connectedness. We know this very well—we know it experimentally. We know that we can combine a process which is living, with a non-living one, as an interactive process. Therefore, you will now have imposed the characteristics of a living process, on a non-living process.

For example, the Earth. The Earth, as you can define the Earth, or attempt to, as an abiotic process. But then you look at the fossils. Aha! Where do we get the oceans? Well, living processes created the oceans. How did we get the atmosphere? Well, living processes created the atmosphere. What is the stratification? Quadrillions of animals and many plants died. The Earth as a planet is being transformed from an abiotic process, into a living organism.

Now, especially with what *I* intend to do. We are going to transform this Earth, because we are going to do what Vernadsky emphasized. We’re going to apply the noetic principle in a new way, to create a *new biosphere*. And we’re going to manage the biosphere in a new way, which means we’re going to manage the Periodic Table and its isotope pro-

duction.

We are now going to find out—for example, Mars exploration. That’s not colonization yet. There are some people I would like to send to Mars once—like Vice President Dick Cheney, for example. We’ll see how he survives in that environment. A good experiment. You know, he would starve to death. He wouldn’t have enough rugs to chew.

You know about dogs? They chew rugs. Angry dogs—GRRRRR! Like Adolf Hitler and Dick Cheney. You see the way he is, when he scowls.

So, we are going to deal with the fact that the Solar System was developed in certain ways. Of which we know much, but not everything. So, therefore, we’re going to explore Mars. Why? To discover certain principles of the Solar System, which are important for us for the future, but we don’t know experimentally yet, from the limited experimental domain of Earth.

Now, this becomes interesting! Then, what about these three principles, these three phase spaces? Did the noetic principle exist in the universe before the existence of man? If it’s a principle, it did. Did living processes exist in the universe before we know of their existence?

Therefore, when you’re talking about the entropic process, what you’re talking about is a self-contained, perfectly ideal abiotic system of a mechanistic character. Whereas it’s impossible to conceive of the existence of the universe, without principles which also include the other two phase spaces. And our successful action on the planet, is a demonstration,

a crucial one, that it's true. That's exactly what we're doing, when man exerts his creative mental powers, to make an absolutely anti-entropic effect, on the planet as a whole. The development of the biosphere is anti-entropic. The development of the noosphere is absolutely anti-entropic.

So, what we experience, is a fallacy of composition, a fraud. We are taught our assumed axiomatic abiotic principles. Now, we say we're going to derive living processes from the abiotic. We're going to derive the human mind from the machines. Artificial intelligence is no intelligence whatsoever.

So the point is, we get into this fraud, by making arbitrary, doctrinaire assumptions, which don't correspond to our actual experience. So, it's not an abstract question. It's a scientifically practical question, which hangs on the definition of universal physical principle. If we deny—in order to sustain what Clausius, Kelvin and other say, you have to uphold that the universe is derived from a *single* phase space, an abiotic phase space. So, there's what the problem is.

A Time of Great Opportunity

Q: [trans.] Hi, Lyn, what's up? I'm from the Mexico City youth. Eight months ago, I was recruited to the LaRouche Youth Movement when it was just beginning with some Monterrey youth in Mexico City. Now, here, I see a change I never would have imagined to achieve after all the blows we received, from the leftovers from Fernando Quijano and the Baby Boomers who transmitted into our ranks some of their own internal problems.

But now I'm really happy. I would have been happy if we had had a meeting with you, even with just a small number of youth, but I'm even happier because with the number of youth that are here, people who are hopefully prepared to discover the truth, and to look at the fraud of everything that we've learned in the universities, the political parties, and to be able to act. So, I would like for you to state for us what our sense of mission is, of the sort which I had when I first joined the movement eight months ago. Our marching orders.

LaRouche: The mission is this, as follows: military-briefing fashion. We're out to change the planet! This involves a number of measures which will have to be taken. Number one, we have to recognize that there was a great effort which we are able to trace effectively from the birth of ancient Greek civilization. And particularly the Classical Greek, which we trace from Thales, Solon, and the Pythagoreans.

Now, the development of the work of Plato, which became essentially the cultural context of Christianity—all Christian theory that is competent, relies on Platonic method. Not Aristotle; *Plato*. Because the question is, as it has always been, the question of the nature of the human soul, which only can be understood by understanding the development of the discovery of principles of the universe, of the human mind.

Unfortunately, before the time of Christianity, a great evil befell Europe, which was the Peloponnesian War, which led

to the emergence of the Roman Empire. The Roman Empire and medieval Europe were overall a cultural, moral catastrophe. There's nothing good about the Roman Empire, and nothing good about the medieval system. However, to understand this, you also have to understand, that in this process, men are not simply dolls. The human characteristic of the individual is always manifest in this, the creative quality. Even in the darkest times, our minds are struggling to bring man on an upward course.

For example, you have in the medieval period, you had the Cathedrals of Chartres, a great Augustinian conception. So, you have great things in terrible times.

Then we came to an apocalyptic time, in the 14th Century, where one third of mankind was wiped out, by Venetian policies, by the foundations of British economics. But in that process, there emerged the Renaissance of the 15th Century, which gave us for the first time the modern nation-state, in which every individual—the idea of the Commonwealth, that every individual is human. The development of *all* persons, for the benefit of themselves and their posterity, is the obligation of society. It's called the principle of the Commonwealth, which is the principle of *agapē*, the principle of the common good.

So we had for the first time, the emergence of the nation-state. *The Venetian evil struck back*. It embedded Europe into religious war from 1511-1648, which the Cristero wars in Mexico were an echo of, among other things. But in this process, Europe discovered it could not, even after the Treaty of Westphalia, could not really develop a modern society consistent with the principles of the Renaissance. The difficulty was this: Especially with the triumph of the British in 1763, a new Venetian empire, the Anglo-Dutch liberal system, had become dominant, as a new Roman Empire.

So, in this process, the best minds of Europe turned to North America, turned to the efficient English colonies, and in the process, under Charles III of Spain, you had a similar effort into the Spanish Americas. We had in the Americas, the so-called newly discovered lands, the best influences from Europe had concentrated on trying to create new republics, republics which were free from domination by banking systems, by financier oligarchies.

Today, the world is in a situation in which the financial oligarchies are ruling the world. They've brought the world to the verge of self-destruction of humanity. There is one nation in this world, which is a power, which by its design, incorporates features which are necessary to deal with this problem. That is the constitutional intention of the United States. Mexico was, in a sense, an imitation of the United States, from a different standpoint. There was always this drive for Mexico to establish a true republic.

So, this is one of the areas of Mexican history.

Our job is this: Our job is to use the downfall of this system, use this opportunity, to set into motion a next step up for humanity. To use the severity of the crisis, in order to

mobilize much of humanity to come out of the bankruptcy of this financial system with an idea of a community of perfectly sovereign nation-states. We need a new monetary system, which must be a fixed-exchange-rate system. Otherwise, you cannot have development. There must be cooperation, there must be protectionism. Globalization must go. NAFTA must be buried on a dark night, in a place where no one is going to find it. Therefore, we in the Americas and those in other parts of the world, must be united to a common purpose, for the benefit of separate but fraternal nations. We must strengthen our ties in order to do this job. And if Mexico and the United States move in that direction, with the aid of the phenomenon which you represent here, that's the mission! That's the mission. And that mission is for the future of humanity, to struggle to create a foundation, an agreement so that the evils which have taken us now will never be repeated, which will make the lives of each of us meaningful for humanity for generations to come.

So the mission is, do the job, with as much possible understanding of where we come from, as possible. To see the birth of Greek culture, in the shadow of the Great Pyramids of Egypt. To see the struggle for the development of mankind. To see the gift of Christianity, grasping the root of the Platonic Classical Greek method, with conceptions of natural law. To see the struggle to realize this. We've come to a time, a time long overdue. It is time to do it, at last.

Develop U.S.-Mexican Cooperation

Q: [trans.] In an article of yours on the question of the historic individual, when you talk about especially Schiller's works and Shakespeare's works, one of the questions I've asked myself is, when something comes up and I can't quite figure out what to do, I'm very demanding with myself and I can't do everything, and then things fail. The Hamlet syndrome. In Hamlet's soliloquy, he can't break the chains, and everything he has inside himself takes over. Then look at Schiller, at age 17, 18, his first work was a success. I'm 20 years old, and what have I done? I've got to write something, I've got to do something! So the question is, how do you make sure you're not a Hamlet? Where do you get a sense of authority to break Prometheus' chains? That's my question.

LaRouche: I got it. The problem we have is this crazy U.S. government, because the first thing I would think is the natural thing to do—remember, the Spanish-speaking population of the United States is the largest so-called minority that lives in the U.S. The majority of them are of Mexican origin. You have long-time residents of two or three generations; you have recent immigrants of legal status; and you have those of illegal status. In the normal course of things, I would say the first thing is to have frequent exchange trips between Mexico and the United States. Because it fits!

The other thing, even incidentally, is to build a greater strength of functional unity between the people of Mexico

and of the United States. It's extremely important. It's a way of making the border respectable, making it honest, but also because there are many projects which Mexico and the United States must do together. The water projects, for example; mass transportation which is needed in northern Mexico, which is needed for Mexico's development; power generation and distribution which is state-controlled. These are great projects which are needed to transform the desert area, the poor areas.

The problem is the repressive character of the Bush Administration policy. Its security policy, so-called, is an impediment for getting people that I would like to have visit the United States, here. The other way is a little bit easier. It functions a little bit better.

So, what I would like to see, is a much greater sense of unity of a common effort on both sides of the border, which actually is, peculiarly, the way to build a greater strength of sovereignty on both sides of the border. Cooperation is the proper principle upon which to define sovereignty.

I think this cultural exchange, first of all on the Mexican side, is to make another aspect of the United States not unknown. To understand what are the common and different features of the culture on both sides of the border, because you can also use differences as an advantage. It's a peculiarity of life.

So, I think what we need is to accelerate the process of intellectual development, and to avoid a drift into parochialism. The more exchange of ideas, the more intensive. More good cultural shocks. The reality on both sides of the border is somewhat different. Actually, the reality of northern Mexico and of Mexico City is different.

Obviously, all parts of Mexico—because of the way the country is organized—there are many different cultural problems, different opportunities in different areas. Our implicit mission is to strengthen the unity of Mexico. The fact that there's no railway from Mexico City north to the border, means that the northern part of Mexico is deprived of its proper relationship to the center of the country.

So, I think all these things go together. The main thing you want to fight against, which is implicit in what I'm saying, are the dangers of induced parochialism. The more broad range of ideas you're exposed to, the more experience of that contrasting type, the more the faculties of the mind grow.

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FROM ANY NEW U.S. PRESIDENT WHO ACTUALLY THINKS

Those Populist Fools Who Would Seek a Contract Even With God

by Lyndon H. LaRouche, Jr.

March 7, 2004

1. A Lesson From History

More than 1,000 years ago, a dirty agreement was reached among Venice's financier oligarchy, the pro-irrationalist clerics of Cluny, the Norman chivalry, and that Mathilde of Tuscany who was the founder of what was to become the hegemonic, Welf (Guelph) dynasty of Europe. It was this medieval "coalition of the willing" which produced the Crusades, the Inquisition, and all the kindred, *ultramontane* evils against humanity characteristic of medieval Europe. This wicked agreement of that time produced then those horrors which led, ultimately, and fatefully, into that great "New Dark Age" of Fourteenth-Century Europe, which, after about two generations, had wiped an indicated one-half of Europe's local communities from the political map, and had reduced the level of the population by an estimated one-third.

Something like that catastrophe could happen again. Indeed, although, hopefully, that is not yet inevitable, it is, at this moment, no less than a highly probable risk. Today, those arrogant fools, such as our contemporary assortment of so-called "right-wing religious fundamentalists," those same fools who would put their faith in Mel Gibson's or some other right-wing fanatics' illiterate interpretation of the Bible, as an imagined such a contract, would bring on such a new, implicitly, systemically global catastrophe.

The Creator of the universe does not negotiate contracts with so-called "fundamentalists." Jesus Christ was judicially murdered by command of the Satanic Roman Emperor Tibe-

rius' Procurator for occupied Judea, Pontius Pilate, who was the only authority on the ground qualified, under Roman imperial law, to order a public crucifixion. Jesus was never embarked on a mission to make a contract with some people, certainly not the evil which was the Roman Empire or its emperors, but, rather, to inspire humanity as a whole, to redeem itself, to free itself from ancient and modern man's prevalent, small-minded delusions and other folly, especially to save our children, our posterity.

The Apostles Peter and Paul were judicially murdered, in Italy, by the Roman imperial authority, in the same way, for reason of the same charge by the Roman imperial authority. It is the Mel Gibsons and their like, like the figure of the Grand Inquisitor from Dostoevsky's *The Brothers Karamazov*, who represent the present-day Martinist-Synarchist mimicry of ancient imperial Rome; who slaver over the image of the torture and murder of Jesus Christ, murdered by Rome as "The King of the Jews." They slaver, as Mel Gibson did, in the spirit of the Grand Inquisitor Torquemada, who, like a cannibal, relished the monstrous torture and immolation of the Christians and others whose judicial murder he directed.

The Fourteenth-Century New Dark Age which was caused by Venice's assumption of the heritage of Roman imperial policies and practices, also weakened the power of the ruling, Venice-led coalition's medieval financier interests. Venice and its usurious Lombard bankers, such as the Florence House of Bardi, thus temporarily weakened their own power to the degree, that it was feasible for others to launch that great Renaissance of the Fifteenth Century, the Renaissance which produced modern civilization with its founding of modern science, its restoration of Classical prin-



“Those same fools who would put their faith in Mel Gibson’s or some other right-wing fanatics’ illiterate interpretation of the Bible, as an imagined such a contract, would bring on a new, implicitly, systemically global catastrophe. The Creator of the universe does not negotiate contracts with so-called ‘fundamentalists.’ ”

ciples of reason, and the founding of the modern nation-state based on the constitutional principles later embedded in the U.S. 1776 Declaration of Independence and Preamble of our Federal Constitution.

However, when Venice, in the latter half of the Fifteenth Century, had begun to regain much of its former power, by aid of its success in orchestrating the fall of Constantinople, Venice used that power to attempt to destroy modern European civilization, with a wave of the combined effects of the Satanic evil which was the Inquisition, combined with a wave of religious and related warfare spread across Europe during the interval 1511-1648. It was only in 1648, when slave-trading Hapsburg Spain, and other peoples, had nearly destroyed themselves by their part in those evil pranks, that a Europe led by France’s Cardinal Mazarin, negotiated that great 1648 Treaty of Westphalia, on whose central principles all civilized forms of European civilization have depended, since then, up to the present time.

Now, to understand the threatened condition of the institutions and popular opinion of the people of the U.S. today, it is urgent that we consider the subject of this present report: a lesson to be learned from that Sixteenth-Century period when Venice’s puppet, the Spain of the Inquisition and the Hapsburgs, was leading Europe back into what some modern historians have classified, most plausibly, as that “Little New Dark Age” of the 1511-1648 interval. To this purpose, look at the cases of a series of leading heroes from that Sixteenth Century, notably Erasmus of Rotterdam, England’s Sir Thomas More, France’s François Rabelais, Spain’s Cervantes, and that great student of Thomas More’s work on history, England’s Shakespeare. The most prominent, and still dura-

ble feature of the published work of those great intellects of that time, was their attention to Folly and its Fools.

We must learn the lessons, for today, of such folly’s effects on the history of civilizations past.

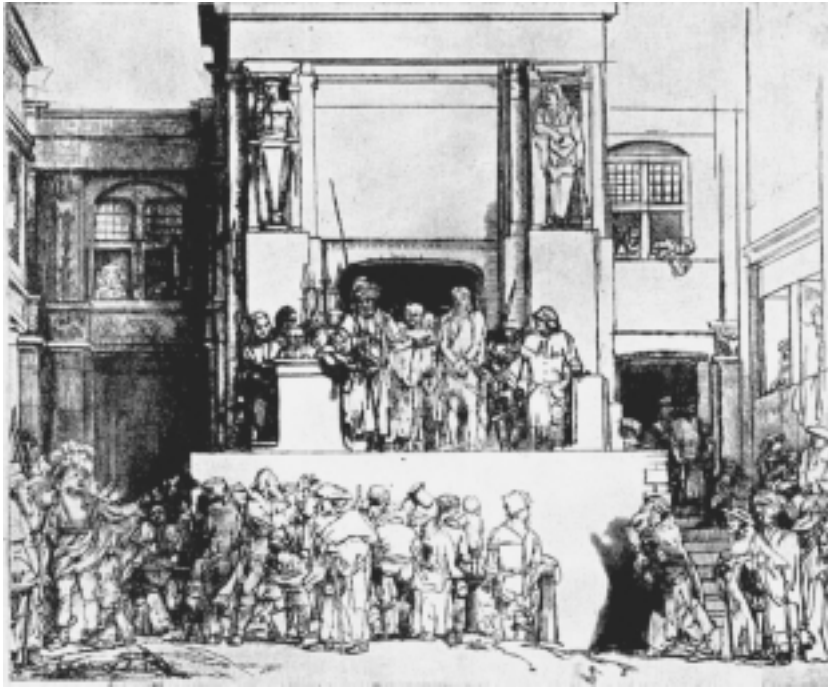
When Fools Play God Today

Do not put the blame on the fools of Virginia, even though those fellows do provide relevant clinical examples of the rampant folly of our times.

Consider, dear Virginia, those dangerously queer sorts of local populists you have harbored, even the loony types found among admirers of sadistic Christ-beaters such as actor Mel Gibson, and their like. Those are the wretches we meet from among both wild-eyed, right-wing, often Pope-hating, profascist gnostics who call themselves Catholics; and their closest confederates, the Nashville Agrarian types of, also rabidly right-wing, so-called Protestant fools.

To meet my exemplary responsibilities as historian and patriot on this feature of current life in Virginia, I must summarize the background to the recent terror which struck Spain.

As I have outlined in my account of the current turning-point in global history since 1763, the great struggle for continued existence of the U.S.A. has put our republic into perpetually recurring conflict with the pranks unleashed upon this planet by that neo-Roman Empire, of the British East India Company, led then by the most Satanic figure of the moment, Lord Shelburne. The aspect of that to be emphasized in the immediate setting of this present report on the subject of Folly, is that newly minted British empire’s creation of a freemasonic cult, within France, known, then, as the Martinists of the Satanic admirer of the Inquisition’s Torquemada, the Jo-



“Jesus was never embarked on a mission to make a contract with some people, certainly not the evil which was the Roman Empire or its emperors, but, rather, to inspire humanity as a whole, to redeem itself, to free itself from ancient and modern man’s prevalent, small-minded delusions and other folly, especially to save our children, our posterity.” Above: Rembrandt’s etching “Christ Presented to the People (1655).

seph de Maistre, that freemasonic network of financier-oligarchs and their hatchet-men, known later as the Synarchist International which launched the fascist tyrannies of 1922-1945 upon continental Europe.

During the interval of those fascist tyrannies, the Nazi Party’s Berlin office had used its Spanish tool, Franco’s Spain, to establish a Nazi-run Synarchist network among the admirers of Mexico’s Emperor Maximilian, such as Mexico’s Cristero faction, and the like, throughout Central through South America. Up through approximately 1941, the U.S. military intelligence and related services had essentially uprooted this Nazi network from Mexico southward, and had uncovered the financier oligarchy behind the Nazi-allied Banque Worms syndicate in war-time France. However, at approximately the moment U.S. President Roosevelt died, the right-wing, pro-Synarchist faction within the U.S. command, as merely typified by the Dulles brothers and James Jesus Angleton, made a sharp right-wing turn toward intended war against the Soviet Union. The turn against the Vatican’s Monsignor Montini, which continued up to his later election as Pope Paul VI, was a reflection of that pro-Nazi turn in the activities of Dulles, Angleton, et al. which almost instantly followed the death of FDR.

For that latter purpose, these right-wing Anglo-American circles, adopted and protected a hard-core of the Nazi security apparatus, including the husband of Hjalmar Schacht’s niece, Otto “Scarface” Skorzeny. These Nazis, now based pivotally

in Franco’s Spain, were re-established throughout Central and South America southwards, and also within what became the secret security apparatus of the NATO organization. This is the network which orchestrated the so-called “Strategy of Tension,” or “Compass Plot” terrorism and drug-trafficking operations throughout Europe during the 1969-1980 interval, and also, still later, throughout Central and South America.

Now, that Synarchist International faction of Franco-linked old-Nazi apparatus, has unleashed against Spain, a “Strategy of Tension” form of terrorism from the pages of the 1980 Bologna train-station bombing. There is a ready Synarchist-International-directed organization throughout Italy, France, Spain, and Central and South America, an organization built on the rootstock of the replanted Nazi security apparatus, now being deployed against many targets but aimed chiefly against the Americas, including the territory of the U.S.A. Only a credulous amateur, or the customary simply lying, official fools appear to believe that the bombing attacks in Spain were the work of either ETA or al-Qaeda.¹

The orchestration of Mel Gibson’s *The Passion*, is a reflection of direct association of Gibson et al., with those Spain-linked Synarchist networks currently based, significantly, in the Arlington Diocese of Virginia.

This presently continuing outcrop of that presently operational remnant of the Nazi security apparatus, has been my chief adopted foe, by me and by them, reciprocally, since the close of World War II, a Synarchist foe, a relic of the 1922-1945 rampage of fascism, which has been chiefly behind the warfare against me from within polluted regions of the U.S. Justice Department, within Eugene Meyer’s *Washington Post*, within the Manatt-Fowler aspect of the Democratic Na-

1. The allegation of al-Qaeda’s engagement in either the U.S. events of September 11, 2001, or Spain more recently, requires that the reader be educated in the relevant ABCs of post-Hitler secret operations by Anglo-American protected offshoots of the relevant, coopted Nazi-SS apparatus. This apparatus, whose spread is tied to the post-World War II itinerary of Hjalmar Schacht and the husband of his niece, Otto Skorzeny, was organized along the lines of the Nazi Allgemeine SS apparatus of Nazi bankers, et al. It was a multinational force with assets from many parts of the world, which overlapped the Anglo-American-employed elements of al-Qaeda. The common modalities of the use of aircraft on September 11, 2001, with the use of trains in the Synarchist terror operations of Piazza Fontana, Bologna, and, now, Madrid, do not exclude the use of Anglo-American assets from al-Qaeda circles as expendable bodies to be displayed on the relevant sites in the “9/11” events. Why would Anglo-American nasties include al-Qaeda elements in “9/11”: simply, Iraqi plausibles were not available dead meat for that occasion.

tional Committee, and elsewhere, over the recent thirty-odd years.

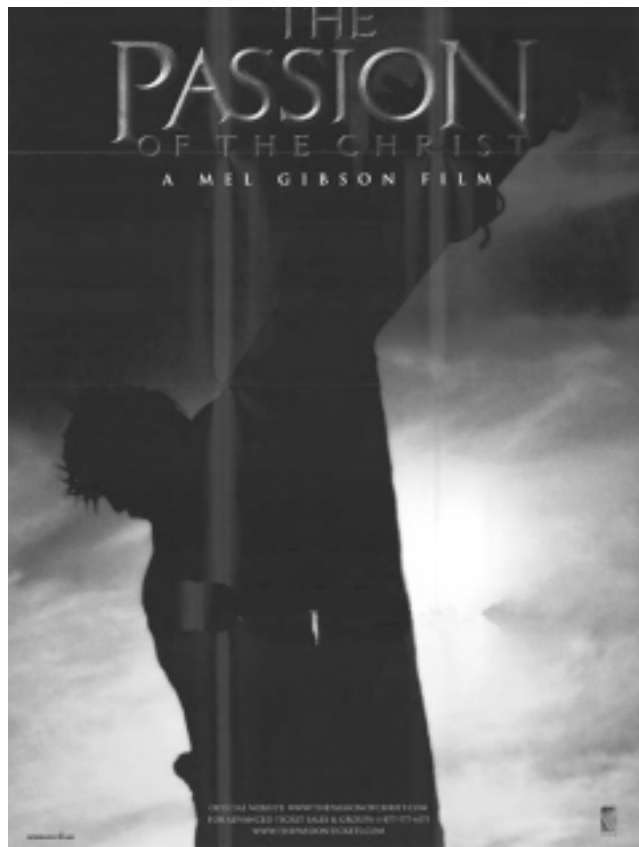
In a closely related example of these Nazi and related connections from the annals of contemporary Virginia, Supreme Court Associate Justice Scalia, long associated with the meanest fools of that stripe, with his pro-Satanic doctrine of “text,” is already long resident in that pocket of Christopher Marlowe’s “Dr. Faustus,” which is otherwise known as the snuff-box of the “Mr. Scratch” from Stephen Vincent Benet’s “The Devil and Daniel Webster.” Scalia should already know the murky destination his soul has chosen by his implicitly pro-Confederacy dogma of “text.” Such fools, or demons, who read the U.S. Federal Constitution as a contract struck by a populists’ conspiracy run behind the back of God, threaten to bring doom down upon anyone credulous enough to believe barely a single word of what they themselves hear themselves saying.

The point is this. The principles which predetermine the consequences of our actions, are universal. They are laws of the universe, existing as such natural laws, whether we chose them or not. Therefore, mankind can not negotiate a business contract with God. Man must discover the laws embedded in that universe of which we are a part, and use our discovery of those laws, as powers by means of which we improve the universe according to the intention embedded in those discovered laws.

No other living creature can effect such an intentional act. Only the ability to discover a universal physical principle, and improve our behavior as that principle implies, as Plato, Kepler, Leibniz, and others have done, enables mankind, if it is willing, to play the role assigned equally to man and woman in the first chapter of Genesis. Little mortal, you can not bargain with the Creator of the Universe; you may, at best, find your place in that universe, as Plato showed, by discovering and mastering the laws already embedded there, as Kepler and Leibniz did.

You are the worst of all fools, if you imagine that your so-called literal reading of some part of the text of what you consider some written contract, will, as U.S. Supreme Court Associate Justice Antonin Scalia has argued, magically convey the intention of the Creator into your real experience. Knowledge of universal principles can not be learned in a typical present-day American populist’s version of a “blab school.” Such are the fools who would seek to pass into a rent-free Paradise, by forcing their poor children to memorize the meaningless, “single-issue” answers they will need to pass a comprehensive, Diebold-designed, computer-scored multiple-choice examination: conducted by a decree of the man whom fools call, hilariously, “The Education President,” George W. Bush, Jr.

However, when we discover a law of the universe, as I have used Carl Gauss’ 1799 attack on the populists, his *The Fundamental Theorem of Algebra*, as an example for today’s university-age students, and others, we have increased our power in the universe; we are now enabled to willfully



“Consider, dear Virginia, those dangerously queer sorts of local populists you have harbored, even the loony types found among admirers of sadistic Christ-beaters such as actor Mel Gibson, and their like. Those are the wretches we meet from among both wild-eyed, right-wing, often Pope-hating, pro-fascist gnostics who call themselves Catholics; and their closest confederates, the Nashville Agrarian types of, also rabidly right-wing, so-called Protestant fools.”

choose to invoke that principle, thus gaining a degree of control over our lives which we otherwise lacked.

The U.S. 1776 Declaration of Independence and the 1787-1789 Preamble of the U.S. Federal Constitution, are expressions of such discovered principles of the universe by mankind. These two constitutional foundations of our Federal Republic, contain four subsumed such discovered universal principles. These four phases of universal natural laws are: 1.) *The Pursuit of Happiness*, as defined by Gottfried Leibniz in such locations as his denunciation of John Locke, in Leibniz’s *New Essays on Human Understanding*. That work of Leibniz, as it informed the circles of our young nation’s leading scientist, Benjamin Franklin, is the foundation of the existence of our republic, a principle of natural law which rejected Locke’s and the Confederate States of America’s principle of what is called today “shareholder value.” 2.) *National Sovereignty* of a people, through its government, over itself and its territory. 3.) *The Promotion of the General Welfare* (e.g., the Common Good, the *agapē* of Plato’s Socrates and the Apostle Paul’s *I Corinthians* 13), the obligation

which must be met to define a government as legitimate. 4.) *The Promotion of Posterity*, without which a people is not acting in conformity with the laws of the universe.

The remainder of our Constitution, and its law, is to be interpreted for practice as a commitment to the intention to meet those four standards obtained from man's discovery of universal natural law. Thus, all of our allowable law lies within the bounds of those constitutional pre-emptions stated in the 1776 Declaration of Independence and 1787-1789 Preamble of the Federal Constitution. No other nation yet has a Constitution which is explicitly bounded by such living principles of natural law as those crucial four.

Why then, has our republic abandoned those proven principles on which all the greatness ever achieved by our nation has depended? Why are our people such fools as to trade that great heritage for the proverbial mess of pottage by which our citizens have ruined their nation and themselves, especially over the course of the recent forty years: since the beginning of our nation's shift from the world's leading, agro-industrial producer society, to the state of depravity which is today's Romanesque, wrecked and bankrupt, "post-industrial," bread-and-circuses society?

For the answer to such questions, look, first, to the minds of the great thinkers of those past times, when the habits of the people had once again led once-powerful societies, such as mid-Fourteenth-Century Florence, into the bankruptcy and pandemics of the time, during the Fourteenth-Century rampage of plague when Boccaccio composed his famous *Decameron*. Then turn to a later time, of Erasmus, More, Rabelais, Cervantes, and Shakespeare, and to that great folly of the 1511-1648 interval, from which the 1648 Treaty of Westphalia saved civilization, and also laid the foundations for what became that unique creation which was U.S. republic led by Benjamin Franklin.

From these lessons, extract the notion of the principles which must lead us away from our nation's recent and continuing, politically reigning foolishness, into safety among us today.

2. On the Subject of Folly

In the works of Erasmus, More, Rabelais, Cervantes, and Shakespeare, the word "folly" has a profoundly ironical, ambiguous meaning. In their usage, it refers to a time when madness had overtaken a nation and its people, a time of a foolishness, like that of the recent decades of our own U.S.A., which prompts the foolish popular opinion of that time to regard as fools their contemporary wise men and women, rather than their own misguided, foolish selves.

Witness the case of the judicial murder of Sir Thomas More by England's foolishly girl-crazy Henry VIII. The real-life Mephistopheles of Kit Marlowe's *Dr. Faustus*, came as a devil in a monk's robe; as the top-ranking Venetian spy

Francesco Zorzi, a monk proximate in Venetian rank to Satan himself, and a bitter enemy of the legacy of the work of the great Cardinal Nicholas of Cusa. This Zorzi wheedled his way into the position of marriage-councillor to that lecher, Henry, a king teased into a royal state of masturbatory rage, teased by the courtly, proffered, but elusive Anne Boleyn.

Under Henry's father, the great Richmond who unhorsed the monstrous Richard III, England had sailed in the wake of the model set by the France of Louis XI, establishing England as the world's second modern commonwealth form of nation-state, a state of wonderful progress in improvements of the general welfare, economy, and power, under that king. Both France and England of that century of Nicholas of Cusa, were leading examples of the work of that Fifteenth-Century Renaissance which had lifted all European civilization, from Russia westward, as far as the border of Inquisition-ridden Spain whose evil deeds foretold the fiendishness against the Jews by Hitler. This Renaissance lifted those parts of Europe from the nightmare of the Fourteenth-Century New Dark Age.

As Shakespeare's work reflects this fact to the present day, England under the heritage of Richmond and Thomas More, brought into the English commonwealth the cultural riches of the Classical Greek legacy which had been resurrected, and set afoot by the great Italy-centered Renaissance. The improvements in the English language borrowed from the lessons of Dante Alighieri's Italian legacy, as Shakespeare typifies this work, served as the model for the great reforms which transformed brutish dialects into modern languages capable of communicating Classical conceptions of science, art, and statecraft, in such cases as Leibniz's and Kästner's Germany, up to the present day.

Unfortunately, by means of an act of high treachery within the alliance of a modern Europe against the medieval evil of Venice's financier oligarchy's rule, the League of Cambrai was broken up. Thus, from 1511 on, Venice deployed the Inquisition-wracked tyranny of Spain as Venice's chief instrument, in putting each of the former allies of the League of Cambrai bloodily at one another's throat.

To this end, Venice worked, by subversion and related means, to break up that thrust toward the fraternal unity of Christianity which had been the included fruit of the great 1439 Council of Florence. The first target of the complicate tyranny of Spain, was France. The second was Germany (and, in consequence, the Netherlands). The third was the targeting of England by the Spain which had been previously Spain's ally by virtue of a pact sealed by a royal marriage. Enter, thus, the real-life Mephistopheles who was to reappear in Marlowe's drama, Henry VIII's marriage-counselor Zorzi. Zorzi's part, in collusion with Venice's agents, the Plantagenet pretender Cardinal Pole and the wretched Thomas Cromwell, in the judicial murder of the saintly Sir Thomas More, was a crucial part of the turn of Europe, from approximately 1511, into a prolonged reign of the most awful kind



“These right-wing Anglo-American circles adopted and protected a hard-core of the Nazi security apparatus, including the husband of Hjalmar Schacht’s niece, Otto ‘Scarface’ Skorzeny (above). . . . This is the network which orchestrated the so-called ‘Strategy of Tension’ throughout Europe during the 1969-1980 interval (the 1980 Bologna train bombing, left) and also, still later, throughout Central and South America.”

of warfare, religious warfare, which endured until the 1648 Treaty of Westphalia.

A Letter From Boccaccio

See the 1511-1648 “Little New Dark Age” as a place where we meet the ghostly echoes of the life of Florence from the time of Boccaccio.

The modern European Classical notion of Folly as an ironical principle of communication, is traced principally from the work and influence of Dante Alighieri, as seconded by the contributions of Petrarch. The compositions of the Giovanni Boccaccio associated with the Florence of its New Dark Age experience, is a reflection of that influential tradition of Dante and Petrarch, the resurgence of which played a powerful role in the setting of the subsequent Fifteenth-Century Renaissance.

It is approximately 1350 A.D., in a place on the hillside overlooking the river Arno and the city of Florence beyond. Boccaccio, by now a matured student of the principles of Classical irony learned from the work of Dante and Petrarch, presents himself, as author of his *Decameron*, as looking at the Florence across the river, where the Black Death was then striking down the residents of Florence, high and low alike.

At that time, the Black Death was scything hecatombs of the richest and poor of that city, alike, Boccaccio painted an echo of the wicked past, the present self-inflicted punishment, and, implicitly, an ironically contradictory future of that city. The sordidness, the doom, and, also, the spirit of optimism implicit as a prescience in the tales as a whole, are all ex-

pressed in a composition of what is reported to have been several days work.

Then, the celebrated Florence which had been a center of power up to that famous bankruptcy of the Lombard banking-house of Bardi, whose fall typified the full onset of the New Dark age, and was to become, a half-century later, as if reborn as the pivotal capital of the Fifteenth-Century Renaissance. We meet Boccaccio and his *Decameron* at a time, thus, in a Dark Age, midway between the death of the great Dante and the birth of that Renaissance Florence where chapters of Dante’s *Commedia* were teaching the Fifteenth-Century population of that city an exquisite literacy each week, on the appointed places of public assembly in that city where the beauty of *bel canto* reigned. Among that population, the cycle of Inferno, Purgatory, and Paradise, of the preceding century’s span, was understood by the new Renaissance where Filippo Brunelleschi’s completion of the cupola of the Cathedral of Florence and the convening of the great ecumenical Council of 1439 there, mark the belated emergence of modern European civilization from the preceding, seemingly cyclical nightmares of ancient and medieval history.

Then, as the Sixteenth Century approached, the dark times came again, with the treason by which the Renaissance was betrayed to the malignancies of the usuriously predatory, imperial maritime power of the Venetian financier oligarchy. These darkening decades of 1511 onwards, were the setting for the collaboration of Erasmus and Thomas More, and for the subsequent rebirth—by Rabelais, Cervantes, Marlowe, and Shakespeare of the art of Dante’s *Commedia*, Petrarch,

and Boccaccio—from during the times of a kindred nightmare-age. The work of these writers of that new, troubled time, was informed by the spirit of preceding better times for mankind; they were an affirmation of the coming return of European civilization to the optimism of those periods of past history, when the confluence of development had produced what the poet Shelley was later to describe, in his essay *In Defence of Poetry*, as periods during which there is an increase “of the power of imparting and receiving profound and impassioned conceptions respecting man and nature.”

These great intellects who lived through the folly of 1511-1648 Europe, became the typical leaders of the struggle to bring a new birth to civilization, the leaders whose work contributed much that was to prove indispensable to the repeated revivals of modern European civilization during centuries to come.

The characteristic feature of the work of all of these great Christian humanists, is the role of a pervasive sense of the personal immortality of the human individual. One can live through the severest adversities, if one can rise above the perils of animal-like mortality, to provide an active connection between the best aspirations of a long span of times before one’s birth, and also the future for all mankind which lies beyond one’s own mortal demise. For the fools contemplating such artistic souls, it is the poet who is allegedly the fool; but, in reality, it is his critics who are the fools in fact, whose useless submission to the crass opportunism of their times will cause their souls to weep, as in the Inferno or Purgatory of Dante’s *Commedia*, when the uselessness of their intentions is buried with them.

The essential function of the Classical artist, as with Plato’s dialogues, as with Jesus Christ and the Apostles of the time of Peter, John, and Paul, and Augustinus later, is to convey to those whom they can, a sense of the span of what are sometimes represented falsely as the oscillating cycles of history. This controlling dedication is the essence of the personal character and work of the truly great statesmen of all known times, as it has been, and is, for me.

Hence, it is foolishness indeed, to attempt merely to comment upon, or, worse, interpret, the great Classical works such as those of Dante and Petrarch, or of the great modern spirits of troubled times such as Erasmus, More, Rabelais, Cervantes, Marlowe, and Shakespeare. Or, in the same vein, the work of Bach, Haydn, Mozart, Beethoven, Schubert, Mendelssohn, Schumann, and Brahms. Art and science are not affected garments, to be worn by monkeys; they are mere uniforms of rank, which bring ridicule upon the rank itself, when the wearer lacks the essential distinctions of a suitable human soul. Otherwise, the putatively learned scholarship proves to be pretentious gibberish in the end. As Jonathan Swift said, in various ways: at the grammarians’ funerals, the pedants practice the art of saying many more or less learned phrases, about many things, as comments, about matters of which they know essentially nothing. Yet, they say less than nothing,



The 15th-Century Venetian Doge Loredan, painted by Giovanni Bellini (1504). “By means of an act of high treachery within the alliance of a modern Europe against the medieval evil of Venice’s financier oligarchy’s rule, the League of Cambrai was broken up. Thus, from 1511 on, Venice deployed the Inquisition-wracked tyranny of Spain as Venice’s chief instrument.”

if nonetheless *grammatically*—like certain officials featured within Jonathan Swift’s *Gulliver’s Travels*.

The Principle of Irony

In numerous earlier locations, I have indicated, that it is now nearly six decades, since my critical study of, among other relevant prompts, William Empson’s *Seven Types of Ambiguity*. I have proposed, then, as now, that the meaning of any *conceptually significant* statement must be assigned to, primarily, two features of that statement which are not explicitly included within that statement itself. The first of these two, expresses the principle of *historical specificity*; the second, the immediate, *functional context* within which the implied argument is posed. All significantly intelligent and competent communications which avoid sophistry, depend upon a more or less adequate mastery of those principles for practice.

The consequence of any deviation from the implicit strict



“At that time, the Black Death was scything hecatombs of the richest and poor of [Florence] alike. Boccaccio painted an echo of the wicked past, the present self-inflicted punishment, and, implicitly, an ironically contradictory future of that city.” Above: an illustration from Boccaccio’s Decameron.

requirements of those two contextual considerations, is fraud; is sophistry in the tradition of those Eleatics exposed by Plato’s *Parmenides* dialogue.

The easiest way to convey any important notion of principle, such as the principles of historical specificity and context, is by a relevant *ontological* paradox. It must be *ontological* in form and conception (*physical*, rather than *arithmetic* in charlatan Bertrand Russell’s sense); otherwise, the discussion drifts into today’s customary academic mode of sophistry. By ontological, I signify the ontological implications of Carl Gauss’ 1799, devastating refutation of the sophistry of Euler, Lagrange, et al., on the subject of *The Fundamental Theorem of Algebra*. I signify the use of the notion of power by Plato and Leibniz, and by Gauss’ formulation of *The Fundamental Theorem*, as opposed to the foolishness expressed by the sophist deception of Aristotle’s use of the notion of energy.

I explain the importance of that distinction.

The physically-defined notion of historical specificity arises from that same absolute distinction between man and beast which is the implicit source of Carl Gauss’ exposure of the referenced frauds of Euler, Lagrange, et al. Were mankind a member of the animal species, our potential population-density would have never exceeded that of the higher apes, that during a period of climate conditions estimated for as far back as two or more millions years. The maximum would be several millions living individuals. Today, more than six billions human individuals are reported.

This specific quality of increase of the power of increasing potential relative population-density, is unique to the human species, a quality of change unique to God and man. The

relevant notion of this uniquely distinguishing power, is the notion of *power* adopted by the Pythagoreans and by Plato; it is the notion of physical power expressed in Gauss’ referenced refutation of Euler, Lagrange, et al., in the matter of *The Fundamental Principle of Algebra*.

This power is expressed as the power of experimentally validatable Platonic hypothesis, as the discovery of any fundamental sort of universal physical principle typifies this. It is the replication of such acts of experimentally verifiable hypothesizing, as the mode of transmission of such power, from one mind to another, which is the crucially distinguishing characteristic of the mental behavior which distinguishes a healthy specimen of the human species.

The essential source of the increase of the potential relative population-density of the human species, is the transmission of such discovered principles

from not only one individual mind to another, but across successive generations. The increase so accomplished, by both the discovery and its appropriate application, expresses the nature of all relevant such universal physical principles as principles of *change per se*. In other words, change of such quality is not a matter of a connection between two successive states; it is the generator of such series of states. Hence, the fundamental difference between the calculus of Euler, Lagrange, Cauchy, et al., and that axiomatically, *ontologically infinitesimal* calculus prescribed by Kepler, and developed, principally, successively, by Leibniz and Bernhard Riemann. (For example, the Leibniz-Bernouilli *universal physical principle of least action*.)

Physics and Art

As I, and others, have emphasized in relevant earlier locations, the concept of Classical artistic irony is an expression of the same principles of both the physical universe and the human mind which underlie all the durable achievements of modern physical science. These are the principles which Gauss defended against Euler, Lagrange, et al., in 1799. It is important that I restate the relevant argument, summarily here.

Sense-perception is a shadow of the impact of the actions of the real universe upon our biological sense-apparatus, a frail array of easily destroyed particular senses, which, as a whole, dies with us. Those shadows, which we associate with the name of the materialist’s (e.g., the empiricist’s) sense-certainty, reflect the real universe, as shadows do, but do not show us directly that universe which the shadows sometimes



Michelino's 1460 painting of "Dante and His Poem" in "that Renaissance Florence where chapters of Dante's *Commedia* were teaching the Fifteenth-Century population of that city an exquisite literacy each week. . . . Filippo Brunelleschi's completion of the cupola of the Cathedral of Florence and the convening of the great ecumenical Council of 1439 there, mark the belated emergence of modern European civilization from the preceding, seemingly cyclical nightmares of ancient and medieval history."

reflect. Therefore, truth is not shown to us in the form of sense-perceptions, but only in the individual human mind's ability to adduce certain experimentally verifiable universal physical principles which are reflected, as knowledge, through anomalies which reveal the essential ontological quality of falseness of sense-perception *per se*. Kepler's initial discovery of a principle of universal gravitation, from assessing an anomalous feature of the observed Mars orbit, is a classical example of this arrangement.

The real universe is therefore known to us directly only through experimentally verifiable universal physical principles which we can not perceive, directly, with our senses, but only through that faculty which Plato's dialogues define as *the principle of hypothesis*. Thus, in modern mathematical physics since the successive discoveries of, chiefly, Leibniz, Gauss, and Riemann, the functional relationship between sense-perception and reality, is represented in the form of the complex domain. In this latter arrangement, the unseen physical principle is treated as acting continuously upon the perceptible shadows of sense-perception. Thus, the efficiency of the principles expressed by the complex domain, are not "imaginary" factors, but are the reality for which the sense-perceived is merely the shadow of the unseen.

Such is the simplest form of expression of the principle

of irony, as found in modern mathematical physics. However, since mathematics is merely a special aspect of language: in all uses of language to reference the same matters as such a Leibniz-Gauss-Riemann mathematical physics does, the same principle of irony represented by the complex domain carries over into ordinary speech on these same topics. Literal speech is, at its best, the mere shadow of the actual, real idea.

For example, in Leibniz's science of physical economy, as I have added new dimensions to it, the apparatus required to test, successfully, the validity of an hypothetical statement of discovered universal physical principle, must necessarily contain a functioning feature of design of that apparatus which corresponds to that principle in some unique, shadow-like way. Hence, we rightly term such a test, a unique experiment. This aspect of the test apparatus points to the way in which the proven principle can be applied to gener-

ate a panoply of technologies, such as these technologies reflected in design of machine-tool or comparable apparatus.

These experimentally validated principles, which arise from those higher, uniquely human powers of the mind which are invisible to sense-perception itself, are so translated into the form of product which we call the *technology*, the which is derived from a validated discovery of a fundamental physical principle. This technology's application expresses a discovered *power*, in Plato's sense of power (*dynamis*). The application of this power is the only source of that margin of gain in physical output which corresponds to true, rather than merely accounting-fictional "profit."

If language is regarded merely as an arrangement of spoken words according to some set of classroom rules, then language would have no place in its function to acknowledge even the existence of an experimentally proven universal physical principle, or the causal connection of that principle to the manifest gain in productivity visibly generated by technological progress. However, the properly developed mind of the scientists and kindred folk, does deal with precisely those concepts which literal speech can not recognize. Hence, the frequent case of the ignorant, so-called "practical" man's more or less brutish hatred of the actual practice of science, as what he regards, fears, and hates, as "theory." Hence the

appeal of the Luddite cause among the pitifully ignorant toilers, sometimes known as “environmentalists,” even “zero-growthers.” Hence, the intrinsic professional incompetence of most of today’s economists and accountants, especially financial dealers, respecting the role of long-term physical factors in capital formation.

What should become more or less obvious, therefore, is that that actually literate use of language, which is beyond the comprehension of the grammarians, is organized around that which the mere grammarians hate and fear, the organization of statements whose essential subject is expressed only by ambiguity, by the irony which lurks between the cracks of mechanistic notions of vocabulary and syntax. *We know, for example, that most modern grammarians do not know how to think, because of the way in which they insist on their contemporary rules of punctuation.* My judgment based on this kind of matured insight into that matter, has been shown, generally, to be virtually infallible. The way most people today punctuate, and compose and utter speech as if they were punctuating, reveals today’s most commonplace clinical expression of a neurotic distortion of the creative processes of the subject’s mind.

These seemingly elusive (or, allusive) features of the higher, intelligent modes of communication, operate in speech in a way which parallels the functions of the complex domain. In so-called physical science, as such, this interchangeable role is more readily understood.

However, when the subject of scientific inquiry focuses upon the generation of matters of principle itself, the matter becomes qualitatively more complex, more sophisticated. Here, the standpoint of Classical poetry and music must teach mathematicians how to think.

The subject of physical science, narrowly defined, is the relationship of the perfectly sovereign powers of the creative individual human mind to abiotic and living processes as such. In Classical art, as in effective practice of statecraft and study of history, the required primary target of attention, is both the ordering of the creative powers of the human mind, and the way in which that ordering defines the ability of society to cooperate successfully in the development and successful application of discovered universal principles.

Here, ambiguity is almost everything, as the ironies of the greatest Classical forms of poetry, drama, and music attest. All human practice, including physical-scientific practice as such, is made efficiently comprehensible, only through those principles of irony (ambiguity) which define the real subject of the matter at hand, that part which lies between the cracks of the dogmatically literal.

So, human existence, which is the existence of the societies in which individuals act, is always encountered concretely in an historically unique functional place in the developing existence of the universe as a whole. Thus, the essential actuality of an action upon, or by an individual person, in one place in historical space-time, can not be transported as if it

were to have occurred in some different location in universal space-time.

Historical Specificity

This, for example, is the most critical role of the principle of *historical specificity* in the staging of a Classical drama of Shakespeare, Schiller, et al. What is not Classical drama, is essentially rubbish, not worth staging for truly sane audiences. A Classical drama of Shakespeare or Schiller, for example, staged as portraying events as costumed in a different culture, or in a different historical circumstance, is a disgusting hoax, a lie of the sort typical of the hate-filled, foaming mouth of a Bertolt Brecht, the prophet of the stage of the existentially absurd.

No Classical drama, such as Aeschylus’ *Prometheus Bound*, or the dramas of Shakespeare and Schiller, are works of fiction. They are, of course, crafted for the stage, but what is added or subtracted from the actuality addressed, takes away nothing, adds nothing which is not a truthful insight into the historically specific characteristic of the occasion treated by the drama. The function of the playwright, director, and actors, is to pare away distractions from the reality of the essential process considered, to bring the audience to a state of impassioned focus upon the confluence of influences which determine, and measure the essential, historically significant decision of that actual historical occasion. The challenge is to evoke in the players and audience alike, a prescience of the ghostly reality, like Hamlet’s ghost, which is steering what appears as the shadows cast upon sense-perception.

This same discipline of the Classical playwright, director, and actor, is also the self-same principle of the discipline of the competent historian, and the historical standpoint of judgment employed by the qualified political leader of a republic.

The essence of all history, and the Classical drama, is to bring the actuality of the historical process to life in the population’s imagination. This is to be done, by enabling the population to relive the actual history in its most essential features of issues of occurring and required change. The spectator sitting in the balcony of the theater for a performance of Shakespeare’s *Julius Caesar*, must be a witness to the true performance of that history, not as on the visible stage, but on the stage of the spectator’s imagination. The spectator relives real history so, by looking over the shoulder of the mind of key figures of history, as they make, or fail to make the decisions on which the fate of the actual society represented depends. In judging the mind of a historical character so brought to life in the audience’s imagination, the member of the audience is gripped by a sense of personal responsibility for making decisions which will cause the leaders of society to find the way to the avoidance of a real-life national tragedy. The sense of the spectator, that he or she must take responsibility for shaping the selection of leaders of that society, for contributing to shaping the crucial

decisions of those leaders, uplifts the spectator morally and intellectually.

It is that sense of personal responsibility, which the drama promotes in the audience, which constitutes the moral improvement of Schiller's citizen, who leaves the theater a better person than he had entered.

All otherwise academically qualified historiography generally current today, finds its incompetence in a lack of ability to define the historically specific moral issue of a culture treated in a way which gets to the core of the moral issue to which Schiller refers repeatedly, on the relation between Classical stage and historiography. Any historian who departs from the standard I have just referenced, will be a sophist, either by intention, or by the effect of political-moral indifference in treating the attempted correlation of merely chewing the cud too long, or too briefly, in ruminating over the digestion of individually localized facts.

The crucial relevance of *context* complements the role of historical specificity. No dictionary definitions of terms, no mere grammatical rules, could ever point explicitly to a relevant referenced matter of actual fact. Thus, the essence of intelligent communication is the injected imposition of well-aimed ambiguity into any attempted statement of important fact. Just as the anomalous features of the Mars orbit pointed to the irony which led Kepler to discover the first aspect of the principle of universal gravitation, it is intentional anomalies introduced to speech and writing, which are the only means by which a truly important idea involving a notion of principle can be communicated.

For example, puns which are merely word-play for the sake of word-play, are childish pranks. The image of a Nazi official stroking the cat held in his arms while discussing "objectively" a matter of murder of people, fulfills the intent of Classical irony. In Shakespeare's *Julius Caesar*, Cassius' remark to Brutus expresses an earth-shaking irony about the whole matter of the actual history, and, consistently, Shakespeare's drama, with compelling simplicity and compactness: ". . . The fault, dear Brutus, is not in our stars, but in our selves, that we are underlings." The same could be said of the generally accepted leaders of the Democratic Party today, or the leaders of Europe; but, there is also an historically specific distinction between the *context* of Caesar's Rome and the world today. We recognize the similarities; but we are shocked into a heightened sense of the qualitative distinctions. It is the shock of the combined parallels and yet absolute differences in the historic cases, and in the differences in contextual features, which prompts rehearing that utterance from Cassius to quicken our sense of the continuing skein of history which separates and links the separate moments of history.

There is something which is rightly, and necessarily very shocking to today's citizen in the contrasted implications of that utterance, as made by Shakespeare's Cassius and as might be said of himself by a typical leading U.S. or European politi-

cal figure of today. There is a deep principle and profoundly important principle lodged in that piece of irony.

3. In Praise of Folly

The class of cases of historical specificity which the work of Erasmus, More, Rabelais, Cervantes, and Shakespeare typifies, is a 1511-1648 state of society in which the society, its leaders and masses alike, is, predominantly, effectively insane. In the historically specific context of such a culture of lunatics, such as the Hapsburg Spain of Cervantes' *Don Quixote* and Sancho Panza, the Spain of bad-tempered men who are incompetent to govern themselves, it is the sane man who is considered as the fool by the reign's popular opinion.

Despite the bitterness which the sight of such lunacy as a Spain's Sixteenth-Century ruling culture, might be expected to provoke in a patriot disgusted with the decadence of his nation's people, Cervantes' *Don Quixote* is a Sublime work, in which Cervantes looks at the folly of that Spain through observing the ironical eyes and mind of his witness, the Moor. To fight to save a nation, a culture, from itself, as Cervantes fought, is thus the toil of a Folly like that of a Dante, Petrarch, Boccaccio, Rabelais, or Shakespeare; the only means—true leadership provided by great, exceptional individual thinkers—by which the nation and its people might be saved from themselves. If one can not save the presently living, let one's efforts inform their coming generations, a coming generation whose reforms of society and its culture will justify the lives of their ancestors.

Therefore, let us praise Noble Folly, and bow our heads in admiration of the wonder it sometimes brings to the rescue of an ungrateful nation whose people have presently gone insane, such as the U.S.A. of the recent four decades since the assassination of President John F. Kennedy. Let us admire these singular personalities, and their work, not only because we owe that to them, but because the lesson they taught is an essential part of the cultural heritage of reference on which the hoped-for future rescue of our culture, or another's, depends today.

When we look across the intervening centuries, from today, to the foolish people of Boccaccio's Florence, or the rampant brutishness which dominated so much of the 1511-1648 interval of European culture, compare *Don Quixote's* fantasy-life with that typical of the "Baby Boomer" generation which has come to dominate the U.S.A., the Americas generally, and Europe, during the course of the recent four decades. Think of the fiftyish-to-sixtyish "Boomer" of today, with his fugues of denial, his flight from the reality he or she is unwilling to face, into a kaleidoscopic array of psychopathological "comfort zones." The times and context are different, but the virus of decadence, infecting another culture of different specifics, has comparable, if functionally different results.



“Despite the bitterness which the sight of such lunacy as Spain’s Sixteenth-Century ruling culture, might be expected to provoke in a patriot disgusted with the decadence of his nation’s people, Cervantes’ Don Quixote is a Sublime work, in which Cervantes looks at the folly of that Spain through observing the ironical eyes and mind of his witness, the Moor.” Above: Gustave Doré’s illustration of Don Quixote, “inflamed by romances of chivalry.”

So, Cervantes’ characters are specific to Spain of that time; but, the viruses of old diseases, although evolved, affect the susceptible of today to similar, or worse degree. Look, thus, at the France of Cervantes’ predecessor, Rabelais, not overlooking the depraved madness of the reign of Henry II, or the England of sex-crazed Henry VIII, or the madness of the duped Elizabeth I in such follies as her role in the Essex affair which cleared the way for the alien Paolo Sarpi’s take-over of England through such assets as the brutish and infinitely corrupt Sir Francis Bacon and the Orwellian Thomas Hobbes.

Such were only typical aspects of the times of those gracious fools Erasmus, More, Rabelais, Cervantes, Marlowe, and Shakespeare in their time. To know their time, is to relive that history as they experienced it through the eyes of Noble Folly. We today, again, have our “sheep of Panurge”; they are a distinct species, called “Baby Boomers,” but there is a

parallel to the modern echoes of Don Quixote and Sancho Panza, in these decadent days of our awful torment today. Many things have changed radically, as one specific place in the history of living society succeeds and breeds another, but the awfulness of death and decadence, that which takes away human life, remain as the final judge of those who allow themselves to remain fools such as the rulers of Inquisition-ridden Spain, or the dupes of such Hermann Goering successors as the Synarchists of today.

A bit later here, I shall focus more closely, on the subject of the specific differences among similar comparable effects.

The most distinguishing specific quality of each of these gracious Fools, is not only that they reject and ridicule, but also understand that insanity. They express afresh the specific objection made by Plato against the Classical tragedians of the Athens of his time. Excepting the case of Aeschylus’ *Prometheus Bound*, and the case of Ulysses in the Homeric literature, the lack of what Friedrich Schiller prescribed as the “Sublime,” is the crucial moral failure of the usual, pedagogues, critics and would-be imitators on the subject of tragedy in general. The “Sublime” (German: *Erhabene*) is nothing different from Plato’s view of the requirements of a study of history, and of the related notion of the immortality of the soul, as this conception was refreshed by Moses Mendelssohn. The cases listed are, each and all, expressions of the principle of the Sublime. It is the Sublime laughter of Erasmus, More, Rabelais, Cervantes, Marlowe, and Shakespeare, as in the dialogues of Aeschylus’ *Prometheus Bound* and Plato, earlier, which is the model for the study and truthful portrayal of the true history of mankind.

I explain that point of the remaining pages of this report. My use of the “fish-bowl” fable is an example of the principle underlying the efficiency of the Sublime.

I continue now as follows. I begin the following piece of pedagogical discussion with the relatively simpler aspect of the Sublime, as viewed from the standpoint of physical geometry. Then, I proceed, in the remainder of this section and that concluding part which follows, to the subtler expression of the same principle, as in the Classical practice of art and statecraft.

‘The Rules of the Game’

In my case for the “fish-bowl” fable, I call attention to the insanity inherent in a deductive form of Euclidean geometry’s arbitrary adoption of so-called “self-evident” definitions, axioms, and postulates. With such a framework, as that of Descartes, Newton, and the Aristoteleans and empiricists

generally, it is assumed that nothing may be alleged to exist outside the bounds of the deductive latticework of theorems consistent with that set of *a priori* assumptions. For that unfortunate, the true believer in such a scheme of things, those assumptions therefore define his notion of a specific, functional kind of a logical boundary of the universe.

The widespread, absurd notions of “mathematical infinity” associated with such reductionist ideologies, are clinically typical of the psychopathological state of mind common to the Aristotelean, empiricist-positivist, and existentialist of today.

Such a reductionist’s scheme allows for the existence of a sub-universe, within which logically existing objects and forms of behavior may express a still narrower set of boundaries of the victim’s self-inflicted mental prison, as by the adoption of certain axiomatically adopted rules of play. For example, the recent forty years of economic, social, and moral decadence of the U.S.A. and United Kingdom, are associated with a special set of assumed rules such as the conceits, that “post-industrial society” is good, and that wildly empiricist modalities in monetary action, rather than physical-economic action, are the primary determinant of the improvement of well-being of the society as a whole. The effects so generated over the recent four decades, have been precisely contrary to the outcome assumed by those who have adopted, and acted according to such arbitrary, aprioristic, or quasi-aprioristic assumptions. Such a saddening outcome illustrates the principled form of real-life tragedy in general.

The way in which children, for example, are induced to play prescribed games, “by the rules,” shows us those vulnerabilities of the mind by means of which the population as a whole may be induced to act under the influence of its effort to play and win that childish game which is such a falsely imagined universe, rather than in the real universe in which they are situated. This is the root-mechanism of tragedy of even entire nations. Such is the import of the statement to Brutus by Shakespeare’s Cassius, “that we are underlings”: They work within the existing ideology; but, thus, even when they attempt to rearrange the furniture of that ideological house, rather than removing the ruling error of that culture, they only make bad matters worse, as Shakespeare’s *Julius Caesar* aptly illustrates the point from real history.

Yet, even when doom is pounding on the sally-port where delusion reigns within, as in the domain of today’s dumbest President in U.S. history to date, Dummo, who is not to be mistaken for anything as useful as a member of the Marxist entertainment family, says that since his actually failed policies are the best in the world, the remedy for short-falls in performance is to increase the emphasis on precisely those policies. If the majority of the population refuses to face the virtually self-evident reality that this present occupant of the institution of the Presidency is not only a virtual babbling idiot, but a very mean-spirited, and often sadistic person, as well, and would even vote him into office for a second time,

that people will have no one as much as themselves to blame for the consequences of their folly. The tragedy is not that they have such a President, but that they are so ridden by the folly of their fish-bowl mentality, that they are impelled to make such a disastrous choice.

Games! Games! Games played by childish fools such as Dummo. Dummo is a sickening symptom of that disgraceful decadence of our nation’s culture which disgusts the world at large today; but, it is not so much a judgment on President Dummo as upon the folly of the national mass of fools who are prepared to support, condone, or even prefer his re-election to a new term.

The failure of the form of economy assumed by the reigning pattern of assumptions during the recent four decades, shows that the real world has been proceeding according to a form of cause-effect assumptions contrary to the presumed benefits of the adopted, aprioristic ideal scheme. Such evidence indicates that the real universe exists “outside” the universe of the ruling assumptions of that society during that preceding interval. Therefore, in this way, that society is doomed by its own assumptions, and can not be rescued, except by acting in an implicitly “revolutionary” way, by going outside the bounds of those currently reigning assumptions. If not, if society chooses to defend the erroneous aprioristic rules of its childish games, rather than replace them in ways which negate the policies responsible for the looming crisis, the society is doomed by its own choice. Unless it were willing to overturn the relevant, pathological element of its most cherished axiomatic belief, it might not even survive.

In other words, then, we have the following.

Like our incumbent (and greatly encumbering) President Dummo, the true believer’s reaction is to act according to his fixed set of fanciful, axiomatic-like rules, rather than adducing conclusions, bearing on critical, ontological judgment of the quality of those rules themselves, from a scientific assessment of the evidence. If “free trade” fails, for him there must be an intensification of “free-trade principles.” Why? “Because they will always work,” even when they have precisely the opposite consequence. If “free trade” cuts prices, “That is good, because “cheaper prices always help the economy,” even when the price falls below the actually incurred cost of production! When cutting taxes on upper-income brackets of speculators pushes the nation into bankruptcy, cut those taxes still deeper, because “eliminating taxes will always bring greater prosperity.” “We Baby-Boomers will not be pushed into returning to the ways of our fathers’ generation.” Thus, like our poor Dummo, George W. Bush, Jr., did the children of fabled Hamelin follow the piper, out and away, perhaps never to return to that residence again.

Such playing of childish games, has been the mass behavior of the increasing majority of U.S. voters, and others, over the recent forty years of following generally accepted, popular delusions.



Dummo: not as useful as the "Marx-ist entertainment family." "If the majority of the population refuses to face the virtually self-evident reality that this present occupant of the institution of the Presidency is not only a virtual babbling idiot, but a very mean-spirited, and often sadistic person as well, and would even vote him into office for a second time, that people will have no one as much as themselves to blame for the consequences of their folly."

Let us treat the series of pedagogical examples given immediately above as just that, and now recapitulate the essential argument to be made in the following terms. We consider the exemplary significance of the work of Bernhard Riemann for a science of physical economy.

Enter, Riemann

The crucial contributions of the leading scientist Bernhard Riemann (1826-1866), were the outcome of chiefly Nicholas of Cusa, Johannes Kepler, Gottfried Leibniz, and Carl Gauss before him (with numerous contributors in that same trend included in that interval). His crucial, revolutionary importance for all of modern physical science, is defined, paradigmatically, on essential points, by his celebrated 1854 habilitation dissertation, on the subject of "The Hypotheses Which Underlie Geometry." The essential step forward embodied in this work, is that the notion of dimensionality in physical processes, must be limited to discovered universal physical principles which, as what he terms, in German, *Geistesmasse*, have been validated as universal, that by a sufficiently unique quality of physical-experimental evidence. The popular notions of space, time, and matter, are thus excluded by competent modern science forever after, leaving only Riemann's notion of physical-space-time in their place.

This notion of physical-space-time, is not claimed as a final, fixed definition of the known universe. Rather, to state

the matter in a choice of concise language, new discoveries of that quality will expand the definition of the universe, an expansion which we must expect will result in a new value for a "unit of action" corresponding to Leibniz's physical-geometric definition of universal physical least-action within an implicitly complex domain.

In plainer language, the practical significance of this is that we know the universe only to the degree that we have discovered and mastered certain among all of the powers contained within it. These known powers are experimentally validated universal physical principles of action, by means of which man's power over his universe, as Plato defines power, is increased to the effect of implicitly raising the level of potential relative population-density of the human species.

The scientist who has come to know that much about the universe, also knows that the picture is not complete; there remain disturbing anomalies in the total evidence, as the existence of hitherto unknown, additional powers are merely typified by evidence of matter/anti-matter reactions. What we know, is that the universe is organized for our purpose as the complex domain implies, and that progress results in man's increased power, as expressible in terms of Leibniz's notion of universal physical least action.

The fact of our certainty, that our knowledge of the real universe is limited in scope, forces us to think in terms of what we name "phase-spaces." For example, there is the real

universe which no one shall perhaps ever know completely, as distinct from what we presently do know with a practically reasonable degree of certainty. Thus, we say, that the universe as we know it, is for us, as for Riemann, functionally, only a phase-space of the implied dimensionality of the real universe.

We also employ the term “phase-space” in a slightly different way. For example, we may distinguish experimentally among abiotic, living, and cognitive (noëtic) processes. The latter is a reference to the powers of creative discovery of newly known universal physical principles by the individual human mind. This division among three types of phase-spaces was already known within the bounds of ancient Classical Greece, and has been given a richer meaning by aid of the discoveries of the celebrated biogeochemist V.I. Vernadsky. These kinds of phase-spaces are respectively distinct, as they are defined by unique-experimental modes, but nonetheless interact in a universal, hence multiply-connected way.

The Sublime in Classical Art

Now, that said on background, return to the matter of *psychological* phase-spaces, the domain of Classical artistic composition and the scientific side of politics. We must consider three broad, principal classes. Those entail known principles, first, which constitute actual, but limited knowledge of the real universe. In addition, there are those assumed principles which are false. There are, third, principles which bear on the expansion of actual knowledge of principles of the real universe, including those principles yet unknown. In all civilizations, there is a certain mixture of the first two. In rare cases, up to the known evidence of the present time, there is a grasp of the implications of the third class, as I point in that direction here and now. The third of these classes is the location of Schiller’s Sublime.

Usually, the combination of parts of both of the first two ranges of phase-spaces, defines a social-psychological phase-space with the characteristics of what I have defined, pedagogically, as a cultural (e.g., social-psychological) fish-bowl. The practical importance of making that and related distinctions, is shown by considering two contrasting types of modern historical effects of such combinations of relatively valid and false axiomatic assumptions.

Take the case of the shift of the characteristic features of the U.S. economy, from the relatively viable practices of the Franklin Roosevelt legacy of 1933-1963, with what has shown itself to be the systemically self-doomed character of the trends of the 1964-2004 interval to date. During the 1945-1963 interval, the post-Franklin Roosevelt system was gravely flawed, morally and otherwise. Nonetheless, the underlying trend in the economy was along an upward trajectory, thus reflecting the changes to this effect introduced, or reintroduced under President Franklin Roosevelt. With the onset of the U.S. official war in Indo-China, and the associated rock-drug-sex youth-counterculture of the 1964-1972 inter-

val, an overall change in systemic character of the economy had been introduced and somewhat consolidated as a trend. Since the onset of that latter phase, especially since the radical changes in the monetary-financial system of 1971-72, and the added radical changes, such as “deregulation,” in physical economic policy during 1977-1982 and later, the interrelated economies of the Americas and Europe were on a systemic track toward self-inflicted doom: doom in the sense of true Classical tragedy.

To understand the mass behavior of the U.S. population today, we must focus immediately on the principal effects of the experience of a succession of four adult generations: that born approximately the end of the Nineteenth Century, the adult generation of the post-World War I babies, the adult generation of the post-World War II babies, and the young adult generation of today. I focus principally on the importance of the 18-25 age-group of today.

The delusions predominant among the adults of the age of Wilson, Coolidge, and Hoover, have embossed on their children’s mental character the successive experience of the disgusting decadence of the “Flapper Era,” and its consequence, the terrible psychological payment exacted from them for that “Era,” the shock of the 1929-1933 Depression.

Their children’s generation experienced the Roosevelt-led recovery from the Depression and the U.S.-led victory in World War II, but they also experienced the terrorizing right-turn in life, which erupted as a coincidence of the nomination of Harry S Truman, as an ailing President Franklin Roosevelt’s successor. They experienced the entry into the right-wing utopian’s nightmare of Truman’s adoption of Bertrand Russell’s 1940 doctrine of preventive nuclear warfare; but they also experienced sweet relief which military traditionalist, and anti-utopian President Eisenhower brought, mixed with the utopian economic-policy follies of Arthur Burns.

The members of their children’s generation, the legendary “Baby Boomers,” were taught to be smart, but never “blindly” tell the truth, or act upon it (“Lest the FBI come to eat your father because of what you say in school, or in front of our infinitely nosy neighbors!”) In the aftermath of “The Bomb” and the legacy of Truman’s offspring, called “McCarthyism,” we bred those children to become an adult generation of self-doomed sophists.

The entry of the generation of the 1950s juvenile and adolescent sophists into young-adulthood was heralded by the series of successive shocks typified by the pro-fascist Allen Dulles’ utopian right-wing adventure, the Bay of Pigs, by the outgrowth of the Khrushchev-Bertrand Russell negotiation of the 1962 Cuba Missiles Crisis, the right wing’s assassination of President John Kennedy, the launching of the right-wing utopian dive into folly, which was the official Indo-China war, and the assassinations of Martin Luther King and Presidential pre-candidate Robert Kennedy. These and related terrors of the time, prepared the way for the takeover



Frederick the Great leads his troops in the battle of Leuthen in 1757. “The notable feature, for our purposes here, of Frederick’s victory at Leuthen, is the way in which Frederick, facing a professionally capable Austrian force nearly double his own troop strength, twice outflanked, and routed that enemy force on that day.”

of the U.S. government by the utopians grouped around the “Southern Strategy” of Richard Nixon. Then came the destruction of global economic sanity by the successive steps of 1971-1972 toward destruction of the post-war monetary system.

That succession of 1961-1972 shocks produced what became known as the rock-drug-sex youth-counterculture of the mid-1960s. This was in fact an outburst of mass-insanity, largely orchestrated, among the generation of those entering leading universities during this period. Not all went to the depths of that countercultural orgy of the times, but the political activists associated with that cultural paradigm-shift, became the cutting edge of the most savage innovations which came to be either advocated, or tolerated by the majority of that generation’s more influential strata.

What had happened to the “Baby Boomer” generation was the combined product of a fear-driven, mass-psychotic flight from the reality of the world’s most productive culture, a reality typified by the U.S. in the aftermath of the Franklin Roosevelt recovery, into a nuclear-armed, post-industrial utopia shaped in the image of the perverted fantasies of H.G. Wells and Bertrand Russell, and such perverts unleashed by Russell as the Huxley brothers, George Orwell, and such Russell followers as the “cybernetics” cult of Russell disciples

such as that horned-staff-wielding witch, the late Dame Margaret Mead and her kind. “The Children of the House,” who saw themselves as the prettiest generation of them all, the “Golden Generation,” were turned, by such brainwashing, into the collective, Dionysian monster dedicated, wittingly or not, to the destruction of the House itself.²

Science itself was replaced by the lunatic science-fiction cult of “cybernation.”

Looking at these psychological effects in physical terms of reference:

As long as the morally and intellectually downward trend of changes is in the direction of only decreasing the required uphill rate of universal physical least-action in the economy, the system, however otherwise flawed, was viable. It is when that direction was reversed systemically by 1961-72 terror and the ensuing post-1963 developments, that we have such relevant cases as the doomed fish-bowl, as in the case of the self-doomed, present world monetary-financial system of today.

For example, virtually the entirety of the generation which came to adulthood

after the 1962 missiles-crisis and the assassination of John F. Kennedy, most notably the so-called “68er” generation, is viciously incompetent in what were formerly considered the rudiments of managerial competence in economics practice. The most crucial observation to be made, is: the physical side of increase of the per-capita output of net wealth escapes them. The subject bores them to the point that repeated allusion to relevant facts of the matter evokes an angry outburst tantamount to “Stop talking about it! I am telling you for one last time: ‘We don’t go there!’” “Don’t talk about producing wealth; bring in the money!” These kinds of knee-jerk reactions among managers from the Class of ’68, are tell-tale clinical markers of the way in which a pathological phase in culture is reflected in the personal behaviorisms of the individual. It is a symptom of what Yale’s Dr. Lawrence S. Kubie identified as “the neurotic distortion of the creative

2. This refers to such directly observed occasions as a Bucharest Conference on population-control, during which awkwardly lumbering Dame Mead took hostile pursuit, wielding said witch’s staff with mayhem intended, of the athletic, nimble, and merrily laughing Helga née Zepp (later Helga Zepp-LaRouche). A veteran LaRouche hater in her haunts at Columbia University and (ostensibly on exhibition) at the New York Museum of Natural History, the beastly Dame was occasionally observed by eyewitnesses who reported her as in full display of a kindred stick and temperament.

process.” That creative process, as (predominantly) absent in the general culture of the “68er” generation (compared to the preceding, admittedly flawed generation), is the location of the specifically human quality which Schiller’s argument associates with the concept of the Sublime.

The pathology of 1964-2004 to date, is comparable to both the decadent culture of the Emperor Diocletian’s code, as echoed in the “zero growth” mentality associated with the most reactionary among the medieval guilds, the Luddites, and the most stubbornly backward of the organized crafts today. In ancient and medieval society, and among the Luddites and their kind, the psychopathological trait corresponded to such expressions as, “I simply do as my father and grandfather did before me.” So, the fathers and mothers of today’s young adults eat their children, by spreading such the pathological ideologies of the now-aging “68ers.” The stubborn hostility to creative innovation in terms of principles of physical action, as reflected in such cases, as among the Baby-Boomer “ecologists” and their dupes today, is the “zero technological growth” state of mind commonly reflected in the mass and related behavior of, in particular, the “68er” generation today. This induced, pathological state of mind and morals, is not only the characteristic behavioral trait of the so-called “ecology movement.” It is also, more broadly, a general correlative of those other, pathological forms of mass behavior associated with the fish-bowl syndrome among society’s currently reigning Baby Boomers.

In all this, the most deadly feature of the delusions which have taken over the presently reigning “Baby-Boomer” generation of the Americas and Europe is the fact that that generation is not a true body of individuals; it is a collectivist mentality, a conformist, collectivist generation, converging upon the extreme of Aldous Huxley’s *Brave New World* and his crony’s, George Orwell’s *1984*. Their extreme, and extremely labile notion of “democracy” as a truth-free reign of trends in mass-opinion, confronts us with a truly Orwellian image of the culture of the U.S.A. and Europe today. What makes this worse for the U.S.A., than even Europe, is the delusion of American “rightness,” that we are right because we are the U.S.A., not because we are right in truth. The virtually imbecilic role of President George W. Bush, Jr. reflects this kind of dementia. The fact that a large number of citizens would even consider reelecting so obvious a virtual idiot-prince as king, is proof of a corresponding mass-dementia in the population at large.

Thus, we have now reached the outer limit of the continued existence of a European civilization which continues to tolerate the mass-insanity so induced in the so-called Baby-Boomer generation.

Yet, the situation is not hopeless. The now-inevitable collapse of the present world monetary-financial system, shuts off the source of psychic sustenance on which the self-confident reign of this mass-psychosis depends. Such points in

world history have always been monstrously dangerous; the threat of a global dark age today is as great, or greater than at any known time in earlier history. It is also a moment when the discredit which the prevalent delusion of the U.S. is now heaping upon itself, means that the popular perception of the world depression now already onrushing in fact, weakens the collective self-confidence in that reigning delusion which rules the Baby-Boomer generation’s elites. It creates an opening for a new cultural paradigm-shift, turning back toward what may be judged the best of what we had during the 1933-1964 interval, while debriding those influences which had misled our culture into what became the follies of the Baby-Boomer generation’s reign. It is also a time of great danger to civilization at large, because the spokesmen for such Baby-Boomer ideologies are now so desperately desperate.

By seizing the opportunity to uproot and debride those fictitious axiomatic assumptions which define the Baby Boomer’s reign as life in a vast goldfish-bowl carrying its contents to disposal in a cultural cess-pool, and by recognizing the impacts transmitted by that history embedded in the transmitted cultural experience of successive preceding generations, we are able to find our way back to reality, and, also to learn the lessons which open up to us the prospect of a future better than that mankind has had until now.

That goal may be achieved only through a sense of the Sublime. The agency of the Sublime is there; but, you must work to free its potential to become the actuality of generations now emerging. As in all discoveries of experimentally validated universal principle in physical science, in the matter of social processes, it is by detection and mastery of the clinically definable anomalies of popular opinion and practice, that the need for discovery of a beneficial change is prompted, just as Kepler first adduced the universal principle of gravitation from a paradoxical anomaly in the normalized orbit of Mars.

To recognize that the Baby-Boomer generation’s grief is the source of its presently acute and worsening state of sickness, is the first step toward curing our culture of an imminently deadly cultural sickness. Rabelais would concur. That discovery must lead to the next step, the discovery of the cure.

4. The Sublime As Principle

To complete the picture which has been in the making here thus far, begin with two examples of the role of the Sublime in political history. The first, the account by von Schlieffen and some complementary sources on Frederick the Great’s defeat of the Austrians at Leuthen on December 5, 1757, and my wife Helga Zepp-LaRouche’s in-depth attention to the influence on Friedrich Schiller’s studies in depth, of both the war of Spain in the Netherlands and the Thirty Years War, in shaping the Prussian role in the defeat of Napo-

leon Bonaparte's 1812 invasion of Russia. These two clinical cases, when compared with Schiller's insights into the actual characteristics of the Venice-orchestrated 1511-1648 religious warfare, including the Thirty Years War, serve as key benchmarks of a single piece, which provides insights into the nature and role of the principle of the Sublime for today.

First, the implications of the battle at Leuthen.

The so-called "Seven Years War," which was the broader context in which Frederick's war was fought, was an expression of the struggle of the British East India Company of then youthful Lord Shelburne, to establish the basis for a new world empire, intended to succeed in perpetuity beyond the point comparable to the time the Roman Empire had failed. The Venice-style British game, was to create a situation on the continent of Europe, in which the continent would become unable to unite to challenge the imperial financier and maritime power of the emerging British Empire. The isolation of France, and the engaging of Prussia, Russia, and Austro-Hungary in the attrition of perpetuated conflicts, was a leading feature of London's neo-Venetian-oligarchical policy of "divide and rule" over its intended continental, and North American victim.

The crushing of the aspirations of the British colonies in North America, and the destruction of France, were Shelburne's leading objectives during the period of the transition from the George II of that time (not the U.S. "George II") to George III, especially from the time of the 1763 Treaty of Paris, onward. The defeat of the continental alliance against Prussia, as played from William Pitt (the Elder)'s London, was used as the opportunity for a process culminating in two World Wars on the continent of Europe, and, more immediately, the distraction of France's attention from British imperial undertakings in North America and India.

The notable feature, for our purposes here, of Frederick's victory at Leuthen, is the way in which Frederick, facing a professionally capable Austrian force nearly double his own troop strength, twice outflanked, and routed that enemy force on that day. Notably, the Austrian force commanded by Charles of Lorraine was deployed for a Cannae-style flanking operation against Frederick; thus, he outflanked the would-be flankers' seemingly irresistible, Classical battle-plan.

Relying on his confidence in not only the quality of his troops and their commanders, but relying also on his certainty of their confidence in him, he deployed them abruptly, in a



"I had warned the Soviet government's representatives in the back-channel discussions of February 1982, that rejection of President Reagan's [SDI] proffer, should he make it, would mean that the Soviet economy would disintegrate within about five years. It required six years." Above: presidential candidates Lyndon LaRouche and Ronald Reagan at an event in Nashua, N.H., 1980.

great breaking of ranks and scampering, to regroup in full force on the Austrian flank. Frederick was relying on what came to be known later, under Scharnhorst and "old" Moltke, as the voluntarist principle of *Auftragstaktik* (e.g., mission-orientation tactics), the most essential of the doctrines under which German military excellence of training and discipline was premised, until the practice of the doctrine was banned in more recent times. The use of this added dimension of capability of his forces, made his approximately half more than double for the results of that battle that day.

That is not merely a military principle. It is the application to the domain of military practice of the most fundamental principle of scientific progress, artistic achievement, and is the principle which my associated LaRouche Youth Movement practices as a political force more than twice as effective, per capita, than any other political organization on the field of political campaigns today.

As a matter of strategy and tactics, the principle illustrated by the case of Frederick at Leuthen, is recognizing that an otherwise well-trained adversary has shown himself to be a victim of his own fish-bowl mentality, to the extent that he fails to consider the possibility of a reality outside the bounds defined by his fish-bowl mentality. In the comparable case of Lazare Carnot, the modern author of the concept of strategic defense, Carnot's leading France to victory over a supposedly unbeatable mass of all the invading armies of Europe, the same principle applies, including Carnot's leading role in a revolution in military technology made possible by his associates of Gaspard Monge's pre-Cauchy leadership of France's

Ecole Polytechnique. This legacy of Carnot and Scharnhorst was imperfectly echoed by von Schlieffen's famous Classical military work on *Theory of the Flank*, and in earlier practice, by William T. Sherman's playing hammer to Grant's anvil in flanking the Confederacy in its final defeat.

As Helga Zepp-LaRouche researched and reported on this, the crucial development leading to the defeat of Napoleon's attempted conquest of Russia, was the contribution of an in-law of Friedrich Schiller, von Wolzogen, who adduced the proposed Prussian plan for defeating Napoleon from Schiller's elaborated historical studies of the Spanish war in the Netherlands and the related case of the 1618-1648 Thirty Years War. This approach was adopted by the circles of Scharnhorst, and presented to Czar Alexander I by Prussian advisors vom Stein, von Clausewitz et al. This became the Classical strategic defense of Russia, which led to the downfall of Napoleon Bonaparte, the policy of strategic defense employed by the Soviet Union during World War II.

This was the same concept of strategic defense which I had proposed, for U.S. strategy toward the Soviet Union, as part of my 1980 Democratic Presidential election-campaign, and which I recommended, with qualified success, to the immediate advisors of the President Ronald Reagan whom I had met during a campaign event in New Hampshire. This was named by President Reagan as his "Strategic Defense Initiative." It was the Soviet refusal, by Soviet General Secretaries Andropov and Gorbachev, which led, as I had warned the Soviet government, to the 1989-1991 disintegration of the Warsaw Pact and Soviet Union itself. I had warned the Soviet government's representatives to me, in the back-channel discussions of February 1982, that rejection of President Reagan's proffer, were he to make it soon, would mean that the Soviet economy would disintegrate within about five years. It required six years. Instead of preparing to fight an impossible war, flank the problem according to the same political principle which proved successful, in Cardinal Mazarin's hands, in securing the seemingly impossible peace of the 1648 Treaty of Westphalia.

These examples are each illustrations of the practical working of Schiller's principle of the Sublime.

Lycurgus vs. Solon

Friedrich Schiller was a towering genius of his time, standing above all others, including those numerous peers who relied upon his wisdom in matters of art and statecraft, in the most notable productions of poetry, drama, and historiography thereafter. His dramas are impeccable fruits of historical insight applied to scholarship. The most simply accessible introduction to his political genius, is found in his famous lectures, as Professor of Universal History at the University of Jena. Typical is his theses on the subject of the contrasted constitutions of the tyrant Lycurgus and the noble Solon. As Schiller emphasized on that occasion, European history is of a single piece, traced from the outset as the unfolding of the

conflict between the opposing forces represented, respectively, by Solon and the Lycurgus whose tyrannical system of brutality was, in historical fact, chiefly the product of the evil Apollonian Cult of Delphi.

Riemann must have nodded at Schiller's approach to defining European culture as a specific kind of organism. It was an approach consistent with the concept of *Geistesmasse* presented by the Schiller admirer, and Kantianism opponent Herbart, who influenced Riemann on this account. In brief, the significance of this view of European culture is the same view of the nature of universal physical principles which recognizes a discovery of an experimentally validated, universal physical principle as an object of the mind, an object which often, appropriately, bears the proper name of a relevant personal discoverer. European civilization, as Schiller defined the conflict between the legacies of Solon and Lycurgus, is a social process to be viewed as a distinct single organism, with distinct kinds of principled species-characteristics in its development as a process.

This integrity of European culture is defined principally by its positive qualities, but positive qualities in organic, mortal struggle against its infestation with a contrary, malignant current. This conflict between good and evil in ancient historical Greece, was between the legacy of such figures as Solon, Thales, and Pythagoras, Socrates, and Plato, and their principal adversaries, the Phrygian Dionysos and the Delphic Apollo. The cult of Dionysos is the root of modern fascism, a.k.a. Synarchism, and the history of sophistry, in its various manifestations, such as modern Anglo-Dutch Liberal parliamentary (and *parla-dementary*) empiricism, in European culture, flows essentially from the Delphic cult of the priests of Apollo. It is the manner and method which the best of European culture deploys against the insolent force of evil, which defines the continuity of European culture as a functionally distinct object of the mind in the history of our planet. Schiller's counterposition of Solon to Lycurgus typifies this point.

The conflict to which I have just referred, arises naturally from a certain conflict between immortality and mortality. The human individual, by virtue of those powers of discovery of principles which lie beyond the direct access of sense-perception, such as experimentally validated universal physical principles, is, on that account, implicitly immortal. However, he or she inhabits a mortal existence. True moral sanity is expressed as the quality of functional reconciliation of the two polarities. To suppress, or even diminish the former, the spiritual, immortal aspect, in favor of the piggish demands of the vulgar senses, is the root of human bestiality, the root of what is justly called evil.

Thus, European civilization, by virtue of that emphasis on discovery of knowledge of universal physical principles, which we associate with the method of Plato's Socratic dialogues, places that civilization into conflict with the piggish side of mortality (e.g., "original sin") in a specific way. This

is in absolute agreement with the central feature of Christianity as defined by the Apostle Paul, for example, as in *I Corinthians* 13. This should not astonish us, because Christianity emerged around the figure of Christ within a Classical Greek tradition, in resistance to the evil which was the Roman Empire. In Christianity, man does not negotiate a business contract with the Creator; rather, man breaks with the need of those fences which keep pigs from wanton folly, and is governed, instead, by that love of the individual's immortal mission which is mortal man's atonement with the Creator, as Plato's *Timaeus* already implied this, and as Plato's Socrates asserted this quality of *agapē* in opposition to the figures of Thrasymachus and Glaucon.

This conflict is the true nature of man in his mortal circumstances. It is the conflict the human individual and his society must resolve, to the effect that the immortal always governs the mortal. This is the functional essence of the situation of European culture to date.

Look again at the referenced battlefields from this vantage-point.

The immortal side of man is expressed only by the discovery and practice of those universal principles by means of which man acts on the real universe, rather than merely reacting to the sensory shadows of the unseen. This is to point to man's Promethean nature, as Aeschylus' Prometheus was in perpetual conflict with the evil tormentor, the Olympian oligarch Zeus. By denying man the right of access to discovery of universal physical principles, "Ecologist fanatic" Zeus would keep mankind in the status of herded cattle, rather than men and women. It is through the participation in the efficient use of man's creative potential for discovery and use of universal physical principles, that mankind expresses his spiritual nature, his immortality, his escape from the bounds of eternal piggishness.

Hence, in European culture, the essential conflict is between Prometheus, on the one side, and the evil ones, Apollo and Dionysos, on the side of man's degradation to the sensual bestiality of the materialist and existentialist.

Here stands the Sublime.

The solution to every systemic problem of society, is to awaken the people to remedies which are to be found only in that spiritual domain expressed as discoveries of physical-scientific and Classical-artistic qualities of universal principles. The seemingly miraculous achievement of the end of a 1511-1648 cycle of religious warfare in Europe, through the essential principle of agreement embodied in the 1648 Treaty of Westphalia, typifies such remedies. The use of the Sublime, in its expression as a higher principle of action, by Frederick at Leuthen, Wolzogen et al. in the matter of Napoleon's Russian campaign, and Schiller's response to the evidence of the American Revolution of 1776-1789 in his Jena lectures on European civilization, are typical of the work of the principle of the Sublime.

The Sublime is, in its simplest aspect, the shift of the

individual mind from arbitrary rules of behavior lodged within the domain of sense-certainty, to the higher human faculties typified by original discovery of an experimentally validatable, hypothesized universal principle.

This phenomenon has an emotional aspect, a certain quality of passion peculiar to nothing else. It is a quality of disposition for such passion to which Shelley refers in his essay, "In Defence of Poetry," where he identifies this passion as associated with times when there is an increase of the power for imparting and receiving profound and impassioned conceptions respecting man and nature. The distinctive quality of the work of Dante Alighieri, Petrarch, Boccaccio, Erasmus, More, Rabelais, Cervantes, and Shakespeare, in their time, and Lessing, Mendelssohn, Schiller, Mozart, Beethoven, et al., later, is that the provocation of the powers of creative insight into the immortal domain, provokes the passion which may uplift a person, an entire nation, in times of even horror such as the reign of the Inquisition or its successor, Adolf Hitler. It is that passion which places a smile on the face of the persecuted and other oppressed in the worst times; it is that smile which empowers a wretched people to lay the foundations for change to a better future.

It is by these same resorts to the Sublime, that the great advances in man's power over nature are accomplished, and, by the same means, victory in seemingly impossible battles.



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Letter to DNC Chair McAuliffe On Democratic Committee's Hoax

Lyndon H. LaRouche, Jr.
Round Hill, Virginia
March 24, 2004

Terence R. McAuliffe, National Chair
Democratic Party Headquarters
Washington, D.C.

Re: Your Democratic National Committee Hoax

Chairman McAuliffe:

I am informed by persons I respect as credible sources, that, in the matter of your fraudulent allegations against me, you are acting merely as a flunky of known, if unstated controlling agencies. However, an honest man, even of your low rank, would have displayed the sense of personal honor to have resigned from the bureaucratic position you hold, rather than become childishly complicit, as you have done, in the disgusting action in which you have joined against me. You force me to rebuke you publicly.

In a letter issued to Democratic Party state officials, you have spoken with maliciously motivated reckless disregard for truth, and have committed offenses against the intent of our Federal Constitution respecting the selection of candidates for the U.S. Presidency.

That letter, to the extent it is carried into practice, has two relatively distinct, if interacting, leading practical implications for even the continued existence of the Party in its present composition.

1. Specifically, the allegation that my expressed political beliefs are explicitly racist and anti-Semitic, is not only a lie; but it is, rather, you, by your actions, who have condoned and promoted the aims sought by an implicitly racist overturn of the Voting Rights Act. The fact that you might have adopted libels, repeated by you as mere matters of malicious gossip, does not absolve you from the fact that you have adopted

such malicious lies in support of what is clearly a maliciously motivated reckless disregard for truth. "I was only doing my job," did not absolve culpable Nazi officials, nor would it absolve you.

The letter you have circulated containing these fraudulent personal allegations against me, reflects, as you must know, a malicious action against me, led on behalf of the 2000 Gore for President campaign, an action which ironically contributed to Gore's loss of a clear Electoral College victory, had he not stolen my elected delegates' position in the Arkansas primary election of that year. It was in behalf of that effort, by Mr. Gore and others, that the Democratic Party secured an attorney of known pedigree and predilections, who relied upon the explicitly racist doctrine of "shareholder value" of Associate U.S. Supreme Court Justice Antonin Scalia and others, to overturn the Voting Rights Act; that, by an action taken in this case. That decision, secured on behalf of the Party, constituted a return to the pro-racist "Party as a private club" doctrine which the Voting Rights Act had overturned.

That rotten fruit, of that pro-racist action against the Voting Rights Act, was carried into a rump session of the ensuing Democratic National Convention, where the offending doctrine of "Delegate Selection Rules of the 2004 National Convention" was slipped through without securing due consideration of such a proposed, implicitly racist resolution. Such a resolution, so conducted through the proceedings, has the moral authority of soiled toilet paper, and deserves a corresponding disposition.

This resolution is itself an implicitly racist offense to our Federal Constitution by all who do not treat such a resolution with the contempt it deserves. The qualifications of a candidate for President are left to the judgment of the citizens, except as the U.S. Federal Constitution, crafted chiefly by persons who were capital felons under British law, provides certain explicit restrictions. Your instruction, that votes cast

for my candidacy in primaries should not be recognized, at- tests to the perverse taint, and predilection for corruption in your currently practiced notions of democracy, and of the practical intent of our Constitution.

Hence, your widely circulated letter has the quality of the work of a crooked sophist, not an honest man.

2. On the second implication, action in service of your letter could be the likely cause for a crushing defeat of not only the Democratic Party in the coming November election, but the future existence of the current Democratic Party organization as such.

The long-oncoming general collapse of the present world monetary-financial system, whose onset was already manifest during Spring and Summer of 2000, was the setting for the attempted capture of the U.S. Presidency by wealthy forces in the same manner associated with the 1922-1945 wave of fascist insurrections and governments in continental Europe, then under the similar conditions of a decay and breakdown of the Versailles monetary system. Since the current administration's use of the events of September 11, 2001 as occasion for steps toward fascist-tending police-state rule, we have come to a time where no prudent and well-informed thinker would consider a plausibly honest November 2004 election as reasonably assured without some energetic precautionary action beforehand.

The refusal of all Democratic National Committee approved Presidential pre-candidates, so far, to address either the actual nature of the presently onrushing general world monetary-financial crash, or the need to prepare to react to this perilous development in a manner echoing the measures proposed and launched by Franklin Roosevelt during his 1932 campaign and his Presidency, creates a situation in which fascist-like emergency measures by the current Administration, and the most obscene elements infesting the body of the U.S. Congress, could introduce measures akin in spirit to those which the Nazi government of Adolf Hitler introduced on the occasion of Hermann Göring's setting fire to the Reichstag. The recent terror in Spain, launched by the continued existence of the Nazi international, should be noted as forewarning, that as long as creatures such as Tom DeLay, Dick Cheney, and John Ashcroft are running loose inside government, the presumption that a successful November election outcome is guaranteed, even when running against a rival as mentally and morally challenged as the incumbent President, borders upon a delusion. That election is assured only if we now act to ensure at least a semblance of a fair election; even any election at all.

While I admire the presumptive Democratic nominee as a candidate for normal circumstances, the inevitable aspects of the presently onrushing general international monetary-financial collapse, are beyond his present comprehension, and those of his presently apparent set of advisors. In that state of current and pending affairs, the systemic exclusion of my candidacy from the Party's processes of deliberation, going



Democratic National Chairman Terry McAuliffe is confronted by LaRouche Youth Movement activists in Philadelphia in November 2003, when the Democratic Party in that city was on the line.

into July, is tantamount, in probable effect, to attempted mass political suicide by the Democratic Party as a whole. Therefore these present differences in approach, by Kerry and me respectively, must be thrashed out seriously, in public and otherwise, during the period up to the actual nomination.

In this situation, the next Presidency must be won in the streets, not the campaign-financier's boardrooms. It is only the lower eighty percentiles of our citizens' income brackets, not the wealthy, who could be relied upon in such circumstances as these. Their votes, not boardroom money, is the only reliable asset of this nation, or this party. I would turn that vote out; on performance thus far, you, and your recent choice of candidates, would not.

The present selection of "issues" by the party and its approved candidates does not touch the core of the really terrifying issues whose fearful aspect pervades the increasing anxiety of the lower eighty percentiles of the income-brackets of our republic. The relative decline of the popular participation in primaries since New Hampshire, is a forewarning of this source of danger. When the Party bosses overestimate their own importance, relative to the citizens generally, they are setting the Party up to be outflanked by that which they seek to disregard. It is time for the Democratic Party to become, once again, democratic in its internal deliberations, and in those with the public at large.

If you doubt any of this, you, Brother McAuliffe, are "nuts."

Fraternally,
Lyndon H. LaRouche, Jr.

cc: Democratic National Committee;
Democratic State Committees;
Senator John Kerry's Presidential campaign

Strategy of Tension: The Case of Italy

by Claudio Celani

Part 2

With the exception of the 1980 Bologna train-station massacre, all major episodes of blind terrorism in Italy have remained legally unsolved, thanks to a systematic cover-up and sabotage of the investigations carried out by intelligence structures. That is why somebody like Stefano delle Chiaie, for instance, the leader of Avanguardia Nazionale and lieutenant of “Black Prince” Junio Valerio Borghese, can today walk free in Rome with no one allowed to call him a terrorist. That is why the 1994-2001 Parliament Investigating Commission was called “on the Failed Identification of the Authors of Terrorist Massacres”. Recently, a new Milan trial on the 1969 Piazza Fontana bomb had changed this pattern, but the sentence, as we have said, was overturned on appeal.

Similarly, the two major terrorist actions of 1974, the Brescia “Piazza della Loggia” massacre and the *Italicus* train bombings, have been followed by a massive coverup and destruction of evidence, which led to definitive acquittals for the indicted. However, the coverup itself could be discovered and become the evidence for a judgment on those responsible for those events.

Massacre in Piazza della Loggia

On May 28, 1974, a bomb exploded in Piazza della Loggia, Brescia, during a trade union demonstration, causing 8 dead and 103 wounded. The bomb was claimed by Ordine Nero, a neofascist organization which, a few weeks earlier, had joined three other groups—SAM, Avanguardia Nazionale, and Movimento di Azione Rivoluzionaria (MAR)—in a common action paper. Written by MAR leader Carlo Fumagalli, it had announced “war on the State” through “attacks

against the main railway lines”.

On Aug. 4 of that year, a bomb exploded on the Rome-Munich *Italicus* train, at San Benedetto Val di Sambro, causing 12 dead and 105 casualties. The massacre could have been much larger if the bomb had exploded in a tunnel the train had just gone through. Like the Piazza della Loggia bomb, the *Italicus* action was claimed by Ordine Nero.

Investigators are today convinced that those two terrorist actions were no longer part of a coup plan, and that Fumagalli’s people moved as a reaction against what they considered to be a “betrayal” by the military faction. According to Sen. Giovanni Pellegrino, chairman of the Parliament Investigating Commission, “at the beginning of the Seventies, the strategists of the Tension abandoned the military option. But their soldiers, the footsoldiers of the clandestine networks, keep waiting for a new call to arms and, while waiting, maintain their activities.”

Thus the “strategists” were forced to eliminate those sections of the terrorist apparatus which had become “uncomfortable.” Fumagalli was arrested on May 9, 1974 by a Carabinieri squad under captain Francesco Delfino. Fumagalli’s people, then, placed the bomb in Brescia. “Today we know,” Pellegrino says, “that the terrorist target was the Carabinieri, who usually, during a demonstration, would line up under the Portico of Piazza della Loggia.” By chance, that day, the rain forced the demonstrators to change their route, passing through the place where the Carabinieri were supposed to stay and where the bomb went off. Less than two hours after the explosion, the police chief ordered the fire brigades to clean up the square with hydrants and hoses, destroying any evidence. Two days later, in a mountain region around the central Italian city of Rieti, the Carabinieri assaulted a paramilitary camp and killed, in a shootout, Giancarlo Esposti, a young right-

wing extremist very close to the MAR. Esposti had called his father soon after Fumagalli's arrest on May 9, 1974 saying he was fleeing because the Carabinieri had betrayed them.

In Brescia, prosecutor Mario Arcai, investigating the May 28 massacre, found the name of his son in a list of neofascists suspected for the bombing. The list was provided by captain Delfino. This circumstance forced Arcai out of the investigation, in a move, as Arcai later denounced, to prevent his discovering the higher level behind Fumagalli's terrorist group. Nevertheless, Brescia prosecutors succeeded in nailing down some possible perpetrators of the massacre, among whom Ermanno Buzzi, a neofascist who was sentenced to life prison in 1979. Two years later, Buzzi was suddenly transferred in the Novara prison, where less than 36 hours later he was strangled by the former military leader of Ordine Nuovo, Pierluigi Concutelli, and his comrade Mario Tuti. Two more witnesses of the Brescia massacre died violently, and finally, in 1982, the Court of Appeal acquitted all culprits who were still alive. As for Fumagalli, nobody knows where he is today, nor whether he is still alive.

Coup Plotters' 'Breakaway Ally'

Even if some sections of the "Strategists of the Tension" still believed in the feasibility of a coup d'état, after the Brescia massacre such plans suffered a definitive setback. On July 17, 1974, Defense minister Giulio Andreotti announced the replacement of a dozen high military officials, in the Army and the Navy, to prevent a coup planned for Aug. 10. Andreotti put the entire Armed Forces on alert and strengthened security around the Presidential Palace. This is the famous "white coup" organized by Edgardo Sogno we have seen earlier. Andreotti had already replaced the head of the SID military intelligence service, Vito Miceli, with Admiral Casardi. Miceli was arrested in October by prosecutor Tamburino in Verona, who was investigating the Rosa dei Venti network, and incriminated also for the 1970 Borghese coup attempt. That same year, Commander Borghese himself died—through a "corrected" cup of coffee, according to his lieutenant Stefano delle Chiaie. In this context, the *Italicus* bomb, Aug. 4, would fit in the "breakaway ally" pattern. Both the Bologna trial (which incorporated the *Italicus* one) and the Parliament Investigating Commission on the secret P2 Lodge, have come to the conclusion that "the *Italicus* action can be traced back to a terrorist organization, of neofascist or neonazi



Italian Sen. Giovanni Pellegrino's (left) Commission investigated the 1970s combination of planned coups état and terrorism known as the "Strategy of Tension." It showed that the plots involved Synarchist fascist operations with Anglo-American and French links, disguised as "left-wing" anarchism; the Commission studied EIR's 1979 "Who Killed Aldo Moro" report. Henry Kissinger (right, with the later-assassinated Olof Palme) had directly threatened Moro, in person, with his fate.

character, operating in Tuscany." The first trial ended with an acquittal against three such neofascists, Mario Tuti, Luciano Franci and Piero Malentacchi. The appeal court then overturned the acquittal, sentencing the three to life in prison (Mario Tuti, we have seen, "executed" his comrade Buzzi in the Novara prison). However, the appeal sentence was invalidated by the Corte di Cassazione and the new appeal trial ended with a final acquittal.

Indicating that the neofascists had been "dumped" by their puppetmasters, the day before the bomb, MSI leader Giorgio Almirante in Rome leaked to the head of the newly formed police Antiterrorism Unit, Emilio Santillo, that he had been informed—by a source in the neofascist camp—that a terror attack on a train had been planned for the following day. However, Almirante gave—apparently due to a misunderstanding—the wrong time: the train would leave from the Rome Tiburtina station at 5.30 instead of 17.30. Similarly, Adm. Gino Birindelli, a former NATO commander and a participant in the 1971 Borghese coup attempt, as well as a member of Almirante's party, had delivered more detailed information to the Carabinieri head in Firenze, Gen. Luigi Bittoni, about the coming train bomb attack. Birindelli communicated the names of three neofascists in Arezzo, among whom Franci, who would be planning such an action. Bittoni informed the Carabinieri head in Arezzo, Col. Domenico Tuminello, who apparently did nothing.

After the explosion, when the Bologna prosecutors were looking for Augusto Cauchi, the head of the Arezzo neofascist cell, Cauchi was protected by the head of SID section in Florence, Federigo Mannucci Benincasa, who did not deliver information on Cauchi's whereabouts to the investigators. Later, in 1982, Mannucci Benincasa admitted that Cauchi was an SID collaborator.

The P2 Masonic Lodge vs. Moro

Seven years after the Brescia and *Italicus* bombings, a police unit, sent by Milan prosecutors Colombo and Turone, to a villa in Castiglion Fibocchi, near Arezzo, discovered the common house of all cover-ups, from the 1989 Piazza Fontana, to the Brescia and *Italicus* bombings, including the 1980 Bologna train-station massacre. In the residence of Arezzo businessman Licio Gelli, the police found the list of members of a secret freemasonic lodge, called Propaganda Due (P2), of which Gelli was the Grand Master.

Among the 953 names found, were: Carabinieri captain Francesco Delfino, the man whom we have seen in action in the Brescia case; Admiral Birindelli, General Bittoni and Colonel Luminello, who moved (or did not move) in the *Italicus* case; Federico Umberto d'Amato, the powerful head of the Ufficio Affari Riservati (Office of Secret Affairs) of the Interior Ministry, whence the first coverup of the Piazza Fontana bombing came; former SID head General Miceli, the man who covered up the Borghese coup attempt; Gen. Gianadelio Maletti and Captain LaBruna, two military intelligence officers who provided protection to neofascist terrorists in the aftermath of the Piazza Fontana massacre; also participants to the 1965 Istituto Pollio meeting, such as Filippo de Jorio, and to the Borghese coup attempt, such as businessman Remo Orlandini and Air Force Gen. Duilio Fanali; as well as Col. Amos Spiazzi of the Rosa dei Venti, and "white coup" organizer Edgardo Sogno.

The most important part of the list, however, included all the leaders of the Armed Forces, of the secret services, of several police branches; politicians and businessmen. The list was so hot that the two prosecutors informed the government before making it public. When the government finally decided to publish the list, public reaction was so big that Prime Minister Arnaldo Forlani had to resign; his Cabinet chief was on that list too.

The P2, according to the Parliament Investigating Committee, was an association of "mutual help," in which every member swore to "help, comfort, and defend" his "brothers even at cost of his life." The aim was to promote each member to positions of power in the society. The Parliament considered the P2 a subversive conspiracy. This does not mean, however, that all members of the P2 were plotters. Many politicians, public officials and military figures joined the pro-Atlanticist P2 because this allowed them to have a "cosmic" sort of clearance with Anglo-American institutions. Others, like current Italian Premier Silvio Berlusconi, said they joined in order to "conduct business." One thing is clear: only part of the full P2 membership was discovered, as the numbers on member cards go well beyond the 953 found in Castiglion Fibocchi. As to the role of Gelli, Pellegrino is convinced that he was not the real head of the P2, but that if P2 were a "port," Gelli would be the Port Authority.

At the beginning, the P2 itself was used as a vehicle in the coup strategy. In 1971, in fact, Gelli sent a letter to all military members of the P2, inviting them to consider the possibility

of installing a military government. In 1973, there was a meeting in Gelli's Villa Wanda in Arezzo, of all main participants in such a project. Later on, the strategy changed, as the P2 was upgraded. But from the beginning, there was deep hostility and hatred against Christian Democratic (CD) leader Aldo Moro and his policy.

The failure of the first phase of the Strategy of Tension was due to a simple fact: the open association of the project with forces too much identified with Mussolini's fascism, made it impossible to reach a broad consensus in support of an authoritarian shift. Too vivid was the memory among the Italians, of the suffering under the fascist dictatorship and in the war, into which the dictator had pulled the nation. Thus the secret Masonic lodge was formed to recruit the national anti-communist elite to a project which was presented as "pro-American" and clean of the old fascist face (which in reality was only hidden). Right-wing terrorism, put under control, was still a capability, to be run through members of the Lodge.

Licio Gelli, who was picked for the new strategy, had joined Freemasonry already in 1965—i.e., in the year of the Istituto Pollio meeting—but only in 1971 did he start to recruit to the Propaganda Due Lodge, when he was appointed its organizing secretary. The lodge was already a special one, dedicated to public figures who would not like publicity, and therefore were initiated directly by the Grand Master, without the public ceremony in front of the "brothers." But when Gelli started to stuff the P2 Lodge with military officers, Grand Orient leader Salvini became afraid and moved to publically expose Gelli. On July 10, 1971, Salvini accused Gelli of "organizing a coup d'état." A large opposition against Gelli grew inside Freemasonry. In 1973, the so-called "democratic Masons" planted a very strong denunciation of Gelli in the magazine *Panorama*. In December 1974, 600 Gran Maestri, gathered in Naples, and demanded from Salvini the ousting of Gelli. Salvini formalized the request in an act of dissolution of the P2, but before he could get that through, Gelli organized a Grand Lodge meeting and won the vote, by blackmailing Salvini with a dossier on Salvini's financial misdealings. As a result, instead of being expelled, Gelli was appointed Grand Master of the P2 Lodge. His enemies, the "democratic masons," were expelled from the Grand Orient.

Moro's 'Parallel Convergences'

On July 26, 1976, in order to stop public attention on the P2, Salvini officially dissolved it. In reality, from that moment on, the P2 became secret and totally autonomous, an instrument in the hands of "puppetmaster" Gelli's strategy to stop Aldo Moro's policy.

In 1976, the strong electoral gains of the Italian Communist Party (PCI), which was now only a couple of percentage points behind the Christian Democracy (DC), forced a shift in the political picture in favor of Aldo Moro's strategy. Moro had understood that the solution to Italy's vulnerability to external interference in its own sovereignty lay in transforming the PCI into a fully pro-West and democratic party. If that

occurred, there could be no obstacles to a normal change in political power, like in other western democracies, and no pretext for subjecting Italy to Anglo-American imperial politics under the pretext of anti-communism.

Moro developed therefore the strategy of “parallel convergences,” or the possibility of associating the PCI with government responsibilities, along with the DC, in a “national solidarity” cabinet. In 1974, after the failure of the Popular Front government in Chile and the Pinochet coup, PCI leader Enrico Berlinguer had already proposed a similar strategy of alliance with the DC, calling it “historical compromise.” In 1976, then, Berlinguer broke with Moscow by publically stating that the PCI would respect Italy’s membership in NATO.

Moro’s included aim was to defeat the right-wing forces in his own DC, those responsible for having blocked the reformist potential of the center-left governments which he had promoted since 1962. In a May 1973 interview with the weekly *Tempo*, Moro had stated: “The real Right wing is always dangerous, due to its reactionary force, for the threat it inevitably represents against the democratic order. Its influence is far greater than what it might seem from the consistency of the political and parliamentary front which refers to it. These are not words, but fundamental political data.”

This past September 2003, puppetmaster Licio Gelli “re-surfaced” in an interview in which he bluntly confessed his hostility against Moro, and recounted an episode in which the two had a confrontation (see *EIR*, March 26, 2004). Moro was not impressed by Gelli; however, he was shocked when the same hostility was expressed by U.S. Secretary of State Henry Kissinger. During a visit to the United States in 1974, Moro was brutally told by Kissinger that he should abandon his policy of dialogue with the PCI. Moro’s wife Eleonora, who testified in front of the Parliament Investigating Commission, reported Kissinger’s words as follows: “You must stop pursuing your political plan, of bringing all political forces in your country to collaborate directly. Now, either you stop doing such things, or you will pay for that. It is up to you how to interpret this.”

Moro was so shocked that he got physically ill. Upon his return to Italy, he seriously considered the idea of withdrawing from politics. The fact that he did not do so, but pushed his strategy ahead, knowing that his life was at stake, adds real greatness to his political figure. “Don’t you think I know,” he said to one of his university pupils, “that I can end up like Kennedy?”

The Career of a Synarchist

Licio Gelli started his political career as a fascist under Mussolini, participating in the Spanish Civil War on the side of the coup plotters who overthrew the republican government. After the fall of Mussolini in 1943, Gelli adhered to the “Repubblica Sociale,” the northern Italian rump state nominally led by Mussolini but totally in the hands of the Nazi SS. In Pistoia, he became an official with the local SS, at the same time developing contacts with Resistance circles. According

to the Parliamentary Investigation of the P2, “Gelli, shortly before the end of WWII, had no problems in developing contacts of collaboration and understanding with the party which inevitably was appearing as the winner. While still wearing a German uniform, or better, by using it as an asset . . . he led a difficult game, in constant and dubious balance between the two parts.”

After the war, Gelli started an official activity as a textile businessman in Arezzo, owner of the renowned Lebole firm. Unofficially, he kept playing his double game. An Italian secret service (SID) report dated September 1950, said that a source in the American Embassy characterized Gelli as an agent of an Eastern European secret service. That document, in the eyes of the Pellegrino Committee, marked the beginning of Gelli’s service under Anglo-American and Italian intelligence structures. The evidence on his past as a communist agent, in the hands of his controllers, ensured Gelli’s loyalty—and his protection—from now on.

Thus, Italian prosecutors investigating terrorist cases encountered Gelli’s name more than once, but when they requested information from the secret services, they were told the lie that there was no file on him. For instance, on July 4, 1977, SID head Admiral Casardi answered a formal request from Bologna prosecutors investigating the *Italicus* massacre: “SID does not have particular information on the P2 Lodge. . . . There is no information on Licio Gelli as concerns his membership in the P2, beyond what the press has reported.” Anti-terrorism chief Emilio Santillo, a man who made a serious effort to discover the truth about the P2, got the same “rubber wall” treatment from the secret service, and had to refer to the documents by the “democratic masons” in order to fill out his reports to investigators.

The first secret service report acknowledging the existence of the P2 was written in 1978, by the new military intelligence body, SISMI, under the direction of P2 member General Santovito. The report was an attack—not against the P2, but against an “anti-Masonic plot” allegedly carried out by some political forces: Nothing on Gelli or his connections to right-wing terrorism.

In 1981, when a Guardia di Finanza (GdF, an Army corps in charge of financial police duties) unit led by Col. Vincenzo Bianchi first searched Gelli’s Villa Wanda, and put their hands on the P2 membership list, Bianchi received a phone call from Gen. Orazio Giannini, national head of the GdF, who told him to be careful, because the list contained the names of “all the top leaders of the Corps.” Of course, including Giannini himself.

The Left-Right Red Brigades

In the early morning of March 16, 1978, Aldo Moro left his house in Via della Camilluccia, in Rome, to reach the Parliament. That day, his years-long efforts to build a “national solidarity” cabinet—i.e., a center-left government supported also by the PCI—were going to be finally rewarded. The Parliament was expected to vote confidence to such a

cabinet, led by Giulio Andreotti.

Moro never reached Parliament. In Via Fani, the two-car convoy in which Moro and his escort were riding was blocked by a terrorist commando. Under massive fire, all members of Moro's escort died and Moro himself was pulled out of the car and carried away. Soon after, the so-called Red Brigades claimed responsibility for the operation, sending a Polaroid picture of Moro prisoner, sitting with a Red Brigades symbol on the background. The kidnapping of Aldo Moro had a bloody conclusion after 55 days, on May 9, when his corpse was found in the trunk of a red Renault 4, in the central Via Caetani in Rome.

The Red Brigades were born as a leftist terrorist group, out of the violent sections of the 1968 student upsurge. A crucial moment for this development is the 1969 Piazza Fontana massacre, which was used to manipulate such radical left-wing fringes into a violent reaction. However, from the beginning, the Red Brigades included elements belonging to what Brescia prosecutor Giovanni Arcai has characterized as a "technostructure" controlling both right-wing and left-wing extremism. Interestingly, Arcai's enemy, P2 member Captain Delfino (today a general), fully agreed with him on this.

Senator Pellegrino identified such a structure in Hyperion, officially a language school based in Paris, founded by Vanni Molinaris, Corrado Simioni, and Duccio Berio, three participants in the 1969 founding of the Red Brigades. Those three formed, with Mario Moretti, a superclandestine group, called the Superclan. While Moretti stayed in Italy, and eventually became the military leader of the Red Brigades, the other three moved to Paris in 1974, where they founded Hyperion. Hyperion was highly protected: when Padua prosecutor Guido Calogero, in 1979, secretly went to Paris to investigate it, the number two of D'Amato at the Ufficio Affari Riservati, Silvano Russomanno, leaked the information to the press, and suddenly all doors for Calogero in Paris were closed. "Figures like Abbé Pierre, one of the animators of Hyperion, "Pellegrino remarked, "surely have international connections which guarantee him great protection."

According to Sergio Flamigni—a former senator who has worked on the Parliamentary Commissions on the Moro case and on the P2, and who has published several books on the Moro case—despite the fact that the Italian terrorists were wanted in Italy for "membership in a clandestine group aiming at subverting, through armed struggle, the institutions of the State, . . . the Superclan leaders received a green light from the French secret service to open the 'language school'; they enjoyed also the support of Dominican father Felix Morlion, founder of the Pro Deo intelligence service and financed by the American secret services."

Recently declassified OSS reports describe Morlion in 1945 as leader of a faction in the Vatican pushing for an authoritarian, Spanish Falange-like solution for postwar Italy. Morlion was supported by anti-Roosevelt U.S. factions, while



The number-one target of the Strategy of Tension plotters was Aldo Moro's policy in government. EIR traced his 1975 kidnapping and murder by the "leftist" Red Brigades, to orders from above, from Mussolini fascist holdovers and foreign intelligence.

his opponent in the Vatican, Monsignor Giambattista Montini (later Pope Paul VI), in agreement with Roosevelt, wanted a democratic regime in which the party of the Christian Democracy, of which he was the spiritual father, played a central role. Eventually, Montini prevailed.

Morlion kept influencing right-wing policies in Italy, through the Pro Deo University which he founded with U.S. money. In 1991, he was exposed by Prime Minister Giulio Andreotti as the recruiter of Turkish terrorist Ali Agca in the plot to assassinate Pope John Paul II.

Italy's most distinguished investigators, like prosecutors Rosario Priore or Ferdinando Imposimato, agree that the protection ensured by Francois Mitterrand's French government and security agencies, to Italian terrorist fugitives, has hindered discovering the full truth about terrorism.

And yet, in 1974, the Carabinieri under Gen. Carlo Alberto Dalla Chiesa succeeded in almost decapitating the Red Brigades. Thanks to the infiltration of Silvano Girotto, a former priest who had guerrilla experience in Latin America, Dalla Chiesa's men organized a trap to capture the leadership group of Mario Moretti, Renato Curcio, and Alberto Franceschini. At the last moment, Moretti was alerted and escaped the trap. However, he did not warn Curcio and Franceschini, who were captured. The leak came from inside the Dalla

Chiesa Carabinieri unit. From that moment on, there was a qualitative change in the Red Brigades, which became a highly professional group from the standpoint of military capabilities. The new leader Moretti, according to Pellegrino, was probably “the contact man with something that was above or beyond the Red Brigades.” Moretti “used to travel often to France, without anybody realizing it,” reported general Dalla Chiesa to the Parliament Committee.

Why Moro Was Not Found

Twenty-six years after Moro’s assassination and after four trials, the full truth has not yet come out. In the meantime, the Red Brigades terrorists have been captured, sentenced and today are all free. *EIR* has reported the many questions still unanswered in the Moro case. We focus here on the main elements which are central to the purpose of our reconstruction of the Strategy of Tension.

One and a half months before Moro’s kidnapping, the central anti-terrorism office of the police was dissolved. The decision was taken by Police Minister Francesco Cossiga, a personal friend of Licio Gelli, after a reform of the secret services which replaced the old SID with two agencies: SISMI (military intelligence) and SISDE (civilian intelligence), coordinated by a body under the Prime Minister, CESIS. The anti-terrorism personnel, under police chief De Francesco, was not integrated in any of the new agencies, but simply disbanded. Thus, when the Red Brigades took action on March 16, Italian anti-terrorism forces were simply blind.

Immediately after Moro’s kidnapping, Cossiga established a “technical-operational committee” to coordinate police action and to issue strategic guidelines aimed at finding Moro’s prison and liberating him. Almost all members of the committee were members of the P2 Lodge: Adm. Giovanni Torrisi, head of General Staff of the Defense; Gen. Giuseppe Santovito, head of SISMI; Gen. Giulio Grassini, head of SISDE; Walter Pelosi, head of CESIS; Gen. Raffaele Lo Giudice, head of the Guardia di Finanza; Gen. Donato Lo Prete, chief of General Staff of the Guardia di Finanza.

Cossiga then established another committee, called “Committee I” (Intelligence) formed by the heads of SISMI, SISDE, CESIS and Armed Forces Intelligence (SIOS)—all P2 members. A third body, the “Experts Committee,” included various professors, among whom Steve Pieznick, sent by the U.S. State Department, and Franco Ferracuti, a criminologist and P2 member who imposed the line that Moro, whatever he would say from his prison, had to be considered mad, a victim of the “Stockholm syndrome.”

During Moro’s captivity, Cossiga enforced a spectacular deployment of police and army forces in the streets of Rome, but in reality nothing serious was done to find the prison. One case is most striking: Two times the police received indications concerning a flat in Via Gradoli, where Red Brigadist Mario Moretti lived—once from the flat’s neighbors; the second time in an obscure circumstance involving current EU

chairman Romano Prodi. The first time, a policeman was sent to speak to the neighbors, but the flat was not searched. The second time, Prodi went personally to Cossiga to report that, during a séance with friends, the name “Gradoli” had come out. Cossiga, of course, knew that Prodi and his friends, professors at Bologna University, had probably received information from radical circles close to the Red Brigades, and that the séance story was a trick to cover the source.

Immediately, Cossiga sent hundreds of policemen—not to via Gradoli, but to a village outside Rome called Gradoli. A mistake? Not quite. Sen. Sergio Flamigni found out, years later, that SISMI owned a few flats in via Gradoli, including in the same building where the suspicious flat was. But the spectacular police deployment the other Gradoli, broadcast by radio and television, sent a warning to the terrorists to leave the Via Gradoli. On April 18, finally police entered the flat, and discovered that this, indeed, had been Moretti’s hideout; they did so, because somebody who had the flat keys, had made sure that, by leaving the water open in the bathroom, a real flood would force the neighbors to call the fire brigades.

The Trail to Palazzo Caetani

While Cossiga’s structures did nothing serious to find Moro, the political forces let themselves be captured by a division between those who proposed to negotiate with the Red Brigades to obtain Moro’s liberation (“partito della trattativa”), and those who insisted that this would have meant the capitulation of the State to terrorism (“partito della fermezza”). The Red Brigades demanded the liberation of all of their comrades in jail, a demand which could never be met and this strengthened the position of the hard-liners. However, three years later, when a Christian Democratic politician was kidnapped in Naples, the same hardliners did not hesitate to open negotiations and obtain his release.

Moro’s real prison has never been found. In September 1978, the Partito Operaio Europeo, associated with Lyndon LaRouche, published a report entitled *Who Killed Aldo Moro?* which for the first time established that the Red Brigades were the instrument of oligarchical forces who controlled both “left” and “right” terrorism, and which historically considered themselves as the enemies of the nation-state. The dossier also suggested that Moro’s prison was to be looked for, close to where his corpse was found, that is in via Caetani, and possibly in Palazzo Caetani.

Recent findings of the Parliamentary Committee chaired by Senator Pellegrino have confirmed such suggestions in an astonishing way. The Committee has found out that, shortly after Moro had been kidnapped, SISMI briefly investigated a certain “Igor Caetani,” a member of the oligarchical Caetani family. The real name of Igor Caetani was Igor Markevich, a Russian-born conductor who had married a Caetani princess. Markevich was suspected of being an intermediary between the Red Brigades and political factions who were ready to

break the “fermezza” line and negotiate a deal to obtain Moro’s freedom.

Why Markevich? Digging into his past, Committee experts have found that he was probably a double or triple intelligence agent, working for Anglo-American, Israeli, and possibly Russian intelligence circles. More important than Markevich was another inhabitant of Palazzo Caetani, Hubert Howard, who had also married a Caetani princess. Both Markevich and Howard were members of esoteric freemasonic circles. Howard had been a high British intelligence officer during the war, and had kept that function throughout the following decades. Some suspect that Howard was the real head of the secret NATO “stay-behind” network, called Gladio. According to some reconstructions, the order to kill Moro was not given by Moretti’s people, but came from above and possibly through Howard.

To be continued

Taiwan Election Shaken

Taiwan President Chen Shui-bian claimed an extremely narrow electoral victory on March 20, following a very strange shooting incident on March 19. Many questions remain as to what really happened when Democratic Progressive Party (DPP) President Chen and Vice President Annette Lu Hsiu-lien were both lightly wounded by gunshots at a campaign motorcade.

The difference between Chen and opposition candidate Lien Chan of the Kuomintang Party was less than 30,000 votes, out of about 13 million total—about 0.2%—while over 330,000 votes were invalid. Lien Chan has called for a recount, filed with the court for an annulment of the election, and has called for an investigation of the suspicious shooting, which most analysts believe turned a solid loss for the incumbent Chen into a shaky victory. “This slim gap has been achieved under clouds of suspicion. It’s not a fair election,” he said. Taiwan’s High Court ordered all ballot boxes sealed, pending a ruling on a recount.

However, voter turnout for President Chen’s highly provocative anti-Mainland referendum, which was held simultaneously with the election, was well below the required 50%, meaning that it was defeated. The referendum was considered so destabilizing that even U.S. President George Bush had called on Chen to drop it.

China has released a statement saying that the “Taiwan authorities willfully held the so-called ‘peace referendum’ in a provocative attempt to undermine cross-Straits relations and split the motherland. The referendum turned out to be invalid. . . . Any attempt to separate Taiwan from China is doomed to failure.”

With the stock market falling by 10% in the days following the election, President Chen Shui-bian agreed to a recount, proposing first passing a law mandating a recount if any vote difference is less than 1%. However, the opposition demanded that Chen use his presidential powers to mandate an immediate recount, and called for mass demonstrations on March 27.

The Court, which sealed the ballot boxes, ruled against the petition for annulment, but only on procedural grounds, ruling that the opposition must wait until Chen was sworn in on March 26, to refile the petition.

Could Plotters Cancel Philippine Elections?

The *Philippines Daily Tribune* of March 25 described a “Strategy of Tension” unfolding in Manila. The *Tribune* notes that President Gloria Macapagal-Arroyo has appointed her “political patron,” and master coup-instigator, former President Fidel Ramos, as chief advisor to her newly created “Anti-Terror Task Force.” The *Tribune* further notes that the make-up of the Task Force is remarkably similar to a “junta” proposed by Ramos cohort, retired Gen. Fortunato Abat, to replace the presidency. Abat, who worked closely with Ramos in overthrowing President Joseph Estrada in 2001, is openly organizing a “No-EI” (for “No-Elections”) campaign, to cancel the May 10 elections and impose the junta. Although Ramos has distanced himself from the campaign of his old cohort, no one has moved to arrest Abat for his blatantly treasonous call.

The *Tribune* writes: “Palace sources said that with Ramos in the picture, it can be deduced that this [the Anti-Terror Task Force] could very well be a political-military move, with the former President [Ramos] playing a major role. But sources in the military intimated that this could well be the start of the No-EI (No-Elections) plot, which is tied in with the ‘Oplan Bawas,’ a Palace-military plot to sow terror, violence and chaos as an excuse to set the stage for a junta government in which Mrs. Arroyo, former presidents Corazon Aquino and Ramos, along with Mrs. Arroyo’s loyal military generals, will serve in the council that will supervise the government.”

Arroyo justified the creation of the Task Force by the Madrid bombings, arguing that the Philippines, like Spain, has fully embraced and contributed to the U.S. war on Iraq. She also claimed that an unidentified group of “terrorist-politicians” within the Philippines is planning to stage violent activities to disrupt the May 10 elections—just the kind of supposed danger that could “justify” their cancellation and an emergency regime.

Sharon Declares War On The Islamic World

by Dean Andromidas

On Sept. 28, 2000 Ariel Sharon marched onto the Al Haram Al Sharif/Temple Mount in Jerusalem, thereby declaring war against the Palestinian National Authority. On March 22, 2004, by assassinating Hamas spiritual leader Sheik Ahmed Yassin, Sharon declared war on the entire Islamic world. There is no doubt that Israel's Prime Minister got the green light for this atrocious war provocation from Vice President Dick Cheney.

U.S. Presidential Candidate Lyndon LaRouche warned on March 24 that Sharon—with the backing of Cheney—has unleashed something that is beyond Cheney's comprehension, let alone that of President George W. Bush. LaRouche said that the only way to stop an inevitable descent into hell, is to dump Cheney.

"Sharon has opened the gates of Hell and nothing will stop us from cutting off his head" was the enraged response of Hamas.

"Let us pray that the assassination of Yassin will not cause the entire Arab world to rise up against us, not drown us all in a sea of blood, and not turn our own maelstrom into a worldwide religious war," wrote Ben Kaspi, leading commentator of *Ma'ariv*, Israel's third largest daily, on March 23. "Let us hope that it was the right decision. . . . What would be the balance of benefit versus damage of a move that could push the entire region over the edge, into chaos? Make a note of the date, March 22, and add it to the list of 'Ten Days of Remembrance.' The last day of Sheik Yassin on earth will become a day of calamity. . . . Killing Yassin will increase the pool of suicide bombers seeking revenge, by the thousands. All Muslims, around the world, will burn with desire to explode next to us."

Zehava Gal-On, member of the Israeli Knesset for the pro-peace Meretz party, declared, "Sharon, who sparked the riots on Temple Mount, has now added more fuel to the fire of the cycle of violence. . . ." And Labor Party Knesset member Yuli Tamir warned that Sharon's decision will lead to "endless bloodshed" and "war."

Sharon's and Cheney's March Towards War

While almost the entire world condemned the assassination, the White House refused to criticize it, and State Department spokesman Richard Boucher even refused to restate the U.S. policy opposing targeted assassinations.

Sharon's launching of a crusade against Islam was care-

fully coordinated with Cheney through the former's cabinet chief Dov Weisglass, who has made no less than three trips to the United States in the last month alone. These trips were conducted under the cover of discussing Sharon's so called "disengagement plan" and evacuation of settlements in the Gaza Strip. Although this might have been the topic of his discussion with National Security Advisor Condoleezza Rice, Weisglass also met privately with Cheney during each of these visits, and the content of these discussions remained secret. Another recent visitor to Washington was Israeli Defense Minister Shaul Mofaz, who is considered the second-most-powerful man in Israel; he also met Cheney but did not reveal the content of their discussion. But the confirmation of Cheney's approval, was the fact that while the decision to kill Yassin was officially taken by Sharon's "security cabinet" on March 14, it was not carried out until Weisglass returned from Washington.

While Yassin was still warm in his grave, Weisglass was once more on his way to Washington. After he met Rice, it was announced that the official discussion had once more been Sharon's ever-elusive disengagement plan. But Israeli press reports indicated Weisglass received a bonus: a promise that the Bush Administration would oppose the Geneva Accord peace initiative of Israel Yehud Party Chairman Yossi Beilin and former Palestinian cabinet minister Yasser Abed Rabbo. The Geneva Accord has gotten wide support internationally, especially in Europe.

"I cannot believe for a moment that Sharon did this without first getting agreement from the White House," said a senior Israeli intelligence source. He added that the green light was given by Cheney in the meetings, and can be seen in the "pussyfooting" response from Washington on the assassination. As for Sharon's so-called disengagement plan and withdrawal from Gaza, the source said it is only the "shadow play" behind which Sharon's escalation toward war is taking place. "I am convinced this disengagement will never take place."

Sharon's decision to kill Yassin was made with the full knowledge that many Israeli men, woman and children will die in the revenge attacks expected to follow. But it was not made in isolation. It is being coordinated with Sharon's neocon allies grouped around Cheney. Despite growing pressure, this cabal continues to be committed to forcing through its determination to overthrow every regime in the Arab world. In the week preceding Yassin's assassination, the Bush Administration leaked to the press its intention to implement the "Syria Accountability Act (SAA)" and slap heavy sanctions on Syria. The move is widely seen as a prelude to war, just as the "Iraqi Liberation Act" of 1998 served Cheney well in his drive for war against Iraq. Sharon's assassination of Yassin is intended to create the escalation of violence that would be used to "justify" strikes in all directions including, Syria, Lebanon and Iran.

So far, Hamas has not fallen into Sharon's trap of launch-

ing attacks outside Israel and the occupied territories, or at U.S. targets. Abdel Aziz Rantisi, who has assumed the leadership of Hamas in Gaza, told reporters, "We are inside Palestinian land and acting only inside Palestinian land. We are resisting the occupation, nothing else. Our resistance will continue just inside our border, here inside our country." Rantisi denied reports that Hamas would join Al-Qaida and called such claims, "Zionist propaganda."

Crossing All Red Lines

Sharon has crossed all the red lines that will provoke war. Consider the following:

The Israeli Defense Forces have assassinated a religious figure revered by millions of Muslims throughout the Islamic world, turning Yassin into a martyr. "Yassin will become stronger in death than in life," a senior Israeli military source said. "He will become a symbol. And Israel will pay a price for doing this." Hamas' thirst for revenge will be met by other Islamic groups around the world.

"This is the beginning of the end of the Zionist project," warned a senior Arab political activist, adding that Hamas is already receiving massive support. "You would not believe how much money and support is flowing into Hamas. . . . [The Israelis and the U.S.] will regret that they left their destiny in the hands of a criminal like Sharon."

There is an unwritten law in war: Don't kill the commanding officers of your enemy, because if they are killed, there is no one to negotiate with, or give the order for a ceasefire. Sharon has crossed that line and is preparing to go further. Within hours after the assassination, Defense Minister Mofaz declared Israel's intention to wipe out the entire leadership of Hamas. And the Chief of Staff of the Israeli Defense Forces, Lt. General Moshe Ya'alon made it clear that both Palestinian President Yasser Arafat and Hassan Nasrallah, the leader of the Lebanese Hezbollah organization, will soon be targeted for death. Speaking to military officers from 35 countries, Ya'alon was referring to those two leaders, when he said that now, "they understand that their turn is drawing near."

The catastrophic consequences of the assassination of Arafat are too obvious to elaborate. Nonetheless, the assassination of Yassin is another blow to the Palestinian National Authority, which had been trying to bring Hamas within a unified Palestinian leadership. Now, Hamas could become the dominant power in the occupied territories.

The killing of Nasrallah, the leader of the Hezbollah, would lead to large-scale attacks along Israel's northern border with Lebanon, providing Sharon and his generals the pretext not only to strike deep into Lebanon, but more significantly, to strike at Syria and Iran, which Israel will claim are Hezbollah's chief sponsors. Even now, in response to the Yassin assassination, the Hezbollah has formed "Sheik Ahmen Yassin Brigades," which have staged attacks along the Israel-Lebanon border. And as the script has already been

written, the Israel military command let it be known that they will strike Syria if clashes along the Israel-Lebanon border continue.

The timing of Yassin's assassination was also aimed at discrediting and, thereby destabilizing, Egypt and Jordan, the only two Arab countries that have peace treaties with Israel.

The assassination came two days after Sharon's office revealed that he had a secret meeting with Jordanian King Abdullah II. The King had put his own credibility at risk by meeting Sharon, according to press reports, to express his concern that Sharon's policies, especially the construction of his Berlin-style Wall in Israel, would lead to huge refugee flows into Jordan, thus fulfilling Sharon's dream of turning Jordan into the Palestinian State. Palestinian refugees and their descendents already comprise almost 50% of Jordan's population, a large percentage of whom identify with Hamas.

Furthermore, in killing Yassin, Sharon broke the promise not to kill him, which Israel made to Abdullah's late father, King Hussein, after Israel released Yassin from prison. As a result, one Israeli source warned, a destabilization of Jordan cannot be ruled out. Following the assassination, Jordanian media denounced it as a massacre.

Sharon also had a message for Egypt. Yassin's assassination took place two days before the 25th anniversary of the signing of the Egypt-Israel peace treaty. More importantly, it occurred just at a time when Egyptian President Honsi Mubarak was trying to broker a ceasefire among Palestinian factions, including Hamas, in order to revive the Road Map for a Middle East peace.

On hearing the news, while meeting with U.S. State Department Middle East Envoy William Burns, an angry Mubarak told a press conference that the assassination was "regrettable and cowardly".

Egyptian Foreign Minister Ahmed Maher was less restrained, comparing Israel to a "terrorist organization." Maher said Israel is not a partner with Egypt in the peace process but is a "government that is clearly determined to ruin and destroy all efforts for peace, despite efforts by Egypt to bring together all concerned parties. . . . The Israeli government is not only content with resorting to the method of assassination, but it announces clearly its determination to continue these assassinations, including that it has a list prepared. It is something that defies description. . . . When an organization carries out such acts, it's called a terrorist organization. So what's the situation when it's a government that carries out these acts?"

On March 28-29, the Arab League, of which Egypt is one of the leading members, will hold a summit in Tunis, Tunisia. They can denounce Israel, and Bush Administration policy, but they will not be able to stop Sharon.

Furthermore, there is no leadership within Israel capable of stopping Sharon's march to war. The change has to be in Washington, as LaRouche has said.

A President Killed, New Violence Hits Balkans

by Rainer Apel

Senior political and intelligence sources from Croatia and Bosnia-Herzegovina—with whom *EIR* had the chance of speaking during a mid-March Balkans visit—have pointed to the strikingly timely coincidence of the “strategy of tension” operation in Spain, and the unleashing of a violent and bloody destabilization in Kosovo only a few days later. In Kosovo, gunshots at a Serbian youth on March 15 and the drowning of three Albanian youth in a river the day after, were taken as pretexts by well-organized groups on both sides, to exhibit “spontaneous outrage” and attack each others’ homes, stores, and worship centers (the Serbs are Orthodox Christians, the Albanians majority Muslim). Attacks were also staged in Serbia, against mosques of the Muslim Albanian minority, in “response” to the events in Kosovo. For several days, peace-keeping forces of the United Nations contingent UNMIK and its auxiliary Kosovo Police Force clashed with several tens of thousands of agitated Serb and Albanian street mobs demonstrating wildly, or blocking roads. When the peace-keepers, reinforced by 2,500 soldiers from Germany, Britain, Italy and Austria, finally succeeded in calming the unrest, 21 Serbs and 7 Albanians had been killed, and another 900 wounded in the riots.

The obvious “message” of the perpetrators of the violent rampages was: “Ethnic co-existence is not possible in Kosovo!” This can have—across the Balkans—dangerous chain reaction consequences in Serbia, Montenegro, Macedonia, Bosnia-Herzegovina, Albania, and also Croatia. A Balkan destabilization has ominous implications for the security of Europe as whole, absorbing its political energies for interventions in the region—as it already has during the three wars in 1991, 1995 and 1999.

A Match to Poverty’s Tinder

Five years after the NATO military intervention against Serbia, most regions of Kosovo are still without a functioning infrastructure: Water and power are supplied only for a few hours a day; neither telephone nor public transport function in a reliable way; youth unemployment is at 80%; and economic life is dominated by mafia structures. As a result, conditions in Kosovo have been fragile, if not explosive, for some time; but the sudden, massive eruption of violence on March 17 was clearly a deliberate, well-planned provocation.

UNMIK officials, including its present military com-

mander, Gen. Holger Kammerhoff, have pointed to the network of operatives of the former Kosovo-Albanian liberation front, UCK, which still exists—at a strength of several thousand underground fighters—almost five years after it was officially banned in late 1999. The AKSh, as the UCK calls itself today, is charged with several hundred assassinations against former Serbian policemen and soldiers, “Albanian traitors,” and others, which have occurred in Kosovo during the past five years. The AKSh, surfacing with this name at the beginning of 2001, was banned shortly thereafter by the then-political leader of UNMIK, Michael Steiner, as a “terrorist organization.” Numerous members of the AKSh, some of them working under the cover of being members of the UNMIK-run Kosovo Police Force, have been arrested since 2001. These extremist Albanians, to a great extent, draw on funds and arms provided by right-wing networks abroad, which support the AKSh demand for a coherent geographical area in the Balkans for all ethnic Albanians: a “Greater Albania.”

As this would imply redrawing the maps of several Balkan states, it would destabilize the entire region, because similar movements also exist on the Serbian, Bosnian, and Croatian sides. Macedonia would be in a particularly precarious situation, since 40% of the population are ethnic Albanians, so its existence could be threatened. In this context, questions are posed by many as to possible causes of the plane crash that killed Macedonian President Boris Trajkovski three weeks ago: Was it an accident under bad weather conditions, or was it a terrorist attack? With the loss of Trajkovski, Macedonia has lost the one politician who, three years ago, was able—because of his good contacts on both sides—to prevent limited armed clashes between Albanians and Macedonians from developing into a full civil war, and then re-pacify the country. Kosovo and Macedonia are the most fragile states in the Balkans.

It should come as no surprise, therefore, if a prominent neo-conservative hand became visible behind the recent outburst of Kosovo violence, because the paralysis of “old Europe” does rank very high on the wish-list of synarchistic circles of financiers, the various neo-con think-tanks, and the Bush Administration. The international right-wing connections of the “Greater Albania” current may point in this direction. But some neo-cons are active also on the anti-Albanian side: it is noted with particular attention in Europe, that Samuel Huntington’s latest book also deals with the “ethnic” development of populations in the Balkans: Within a few decades, the Muslim population, with its high birth rate, has outnumbered the Orthodox-Christian Serbs in Bosnia-Herzegovina, Huntington noted. For the most-extreme currents of the “Greater Serbia” movement, for example, elimination of Muslims as it was practiced by Serbs in the “ethnic cleansing” wars of the early 1990s in Bosnia, ranks prominently on their agenda. Incidents like those staged in Kosovo now, may easily provoke new population wars in the region.

Are We Safer?

The recent testimony by former National Security Council counterterrorism czar Richard Clarke before the 9/11 Commission has further exposed the pathetic hoax of “George W. Bush, the War President.” President Bush’s political handlers have declared that the “war on terrorism” is the historic mission of this generation, just as the war to defeat fascism was the mission of the World War II generation.

But now we learn from Mr. Clarke that the Bush Administration’s obsessions with Saddam Hussein and the need for “regime change” in Iraq prior to the Sept. 11, 2001 attacks on New York and Washington blinded them to the looming danger of a terrorist attack. Whether the Administration could have responded differently, had they been more attentive to the intelligence warnings, is a question that cannot be answered. What is clear is that the Bush campaign’s use of the “War President” theme is as hypocritical as is their willful prewar disinformation about the “imminent threat” from Saddam’s WMD arsenal, and his alleged links to the 9/11 terrorists.

Even more to the point, while the President’s men declared that the military invasion and overthrow of Saddam Hussein was a vital part of the “war on terrorism,” we are now discovering that the U.S. actions in Iraq have made us *less safe*. Not only are American GIs sitting-duck targets for continuous asymmetric warfare attacks throughout Iraq. The combination of the Bush Administration’s Iraq occupation, and their failure to take any action to curb the Sharon government’s blood lust against the Palestinian people, has made all Americans the potential targets of choice of a vast apparatus of current and future terrorists all around the globe.

Far from being President Bush’s greatest achieve-

ment, his so-called “war on terrorism” is now emerging as the single greatest foreign policy failure of this Administration. And this is not merely an issue that can be fought out this coming November, when Americans take to the polls to decide whether Bush and Cheney deserve another four years in office. As documented in this issue of *EIR*, we are *already* in the throes of a global upsurge in “strategy of tension” terrorism, aimed at spreading chaos, and leaving much of the planet in a state of ungovernability. This is the fruit of the Bush Administration’s so-called “war on terrorism.”

Readers should recall that, immediately after the 9/11 attacks, there was an enormous amount of international solidarity and sympathy for the victims of the attacks. This translated, initially, into far-reaching cooperation, among law enforcement, intelligence and military services, to roll up the global terror infrastructure. From continental Europe, to North Africa, to Southeast Asia, some real progress was made towards dismantling the underground economy of illegal drugs, weapons, diamonds, and cash, that provides the logistical lifeblood to what Lyndon LaRouche had labeled the “new international terrorism.”

All of that progress was wiped out by the Bush-Cheney obsession with Saddam Hussein, and their neo-con wish list of regime change targets—Syria, Iran, Saudi Arabia, Egypt, Jordan, and North Korea. The Administration’s cavalier attitude towards the March 22 Israeli assassination of Sheikh Yassin, as LaRouche observed in the lead strategic study of this issue, has now brought about a further phase-shift. The world is far less safe than at any moment since 9/11, and this is due to the dangerously foolish policies of this Administration.

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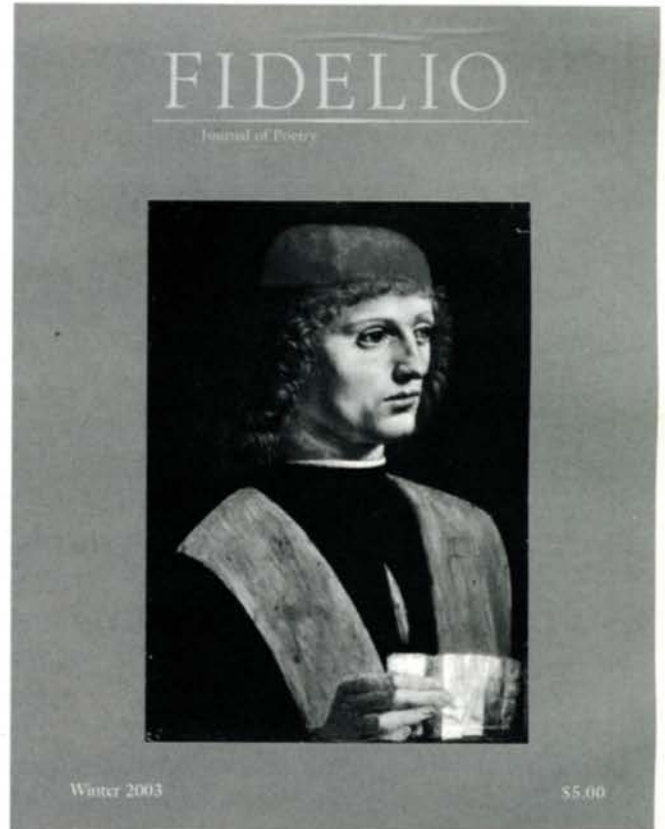
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