
Interview: Lyndon H. LaRouche, Jr.

'Every time the United States went in Hamilton's direction, we prospered'

Mr. LaRouche is a declared candidate for the 1992 presidential nomination of the Democratic Party. He has been a political prisoner since Jan. 27, 1989, after he was convicted on a series of false "conspiracy" charges in a federal court in Alexandria, Virginia. Given his reputation around the world as the only economist who clearly foresaw, and has prescribed clear solutions for, the current global economic depression, his incarceration has spotlighted the question of why George Bush fears this opponent above all others. He was interviewed at the Federal Medical Facility in Rochester, Minnesota, by Nora Hamerman on Dec. 9, 1991. EIR is grateful for the courtesy and cooperation extended by the facility's staff. Portions of the wide-ranging interview are excerpted below; others will appear in future issues.

EIR: This month marks the 200th anniversary of Hamilton's *Report on Manufactures*, which was presented to Congress on Dec. 5, 1791. I would like some of your thoughts, as we are putting together a world picture of the influence of these ideas that came to be called the American System.

LaRouche: Two hundred years plus or minus since the establishment of the United States as a federal republic, there are two things which are demonstrated:

1) The American Revolution was absolutely necessary, against George III and what the British represented in policy—*then* and *now*—and in-between.

2) Relative to economic policy in the United States itself, every time the United States has moved in the direction of the philosophy which Hamilton represented, we have prospered. Every time we have gone in a contrary direction, such as a free trade or a British Adam Smith direction, we have gone into a pit. And now we have gone into the deepest pit of all. People who call themselves rational and capable of learning from experience can be judged accordingly.

Otherwise, the American Revolution is often treated *sui generis*, and you can't make any sense of it. All the isolationists and populists and so forth will talk about it as *sui generis*, or worse, they will place it within Enlightenment Jacobinism, which it was not. Certainly there were a lot of noisy people who got foreign British subsidies for writing their papers, or French subsidies later, who *claimed* the American Revolution was Enlightenment or Lockean, but it was not.

Take the case of Cotton Mather, or the Massachusetts

Bay Colony. They had problems with their conception of natural law, but they had a conception of natural law and they operated accordingly. So you can judge by the deeds and by the process. If you take Cotton Mather and the question of the library, and you take William Penn and his connections, his secretary Logan for example, into Europe, as Graham Lowry has indicated, the essential thing about the American Revolution was the extension of an English-speaking faction within a larger network which is centered in the beginning of the eighteenth century and afterward around Leibniz. The entire eighteenth century centered on the battle between Leibniz on the one side and the empiricists and future positivists on the other side. The Americans were the anti-empiricist tendency.

Everything about Hamilton's reforms and so forth is anti-empiricist, it's *Colbertiste*, as informed by French connections and so forth.

The key battle was not the American Revolution in the eighteenth century. The key battle was Britain's attempt to destroy France. What became the United States was part of the battleground.

The initial colonization of Quebec was *Colbertiste*, specifically—Mazarin-Colbert. That was a true colonization, as the Spanish colonization was a true colonization. It was not a British colonization, in the sense of putting in a government and looting poor people, but actually establishing colonies, building cities, which had mixed populations, where people had lived in the slough of despair beforehand; Quebec was that kind of operation.

Louis XIV made the shift against Colbert and got himself caught in a perpetual war, which was continued by his heir Louis XV, so that from the beginning of the wars up until 1753, France was being ruined from the top.

EIR: You can see it in French culture. You can see it in Racine, and the academic school of painting.

LaRouche: And in the music, in Rameau. Look at the comparison of the French and the Spanish of that period. There is a war going on.

Nonetheless, despite this, France has a power which is given to it in a sense by the legacy of Charlemagne, which is revived under Louis XI—in 20 years Louis XI *doubled* the per capita income of France! That was not unimpressive.

Then, due to the accomplishments which were typified by the *Colbertistes*, France was the leading nation in science, in technology, in economy, in the eighteenth century. That emerged out of the influence of Richelieu, Mazarin, and Colbert in the seventeenth century which is why the Venetian Party sought to destroy it.

They corrupted it by what they did to Louis XIV and the way they controlled Louis XV, the infant who became king.

So the destruction of France, the erosion, the rise in toleration of the Physiocrats who had tremendous intellectual power, was typified not so much by Quesnay, who was the ideologue, as by Turgot, and the influence of Turgot in French politics in the 1770s and 1780s, the period of the American Revolution. It was on that basis that they were able to destroy what grew up in France as a recrudescence under Louis XVI, "The Watchmaker," so to speak. France's military and economic power increased. The British were determined to destroy it.

EIR: The Physiocratic rise in power contributed to this?

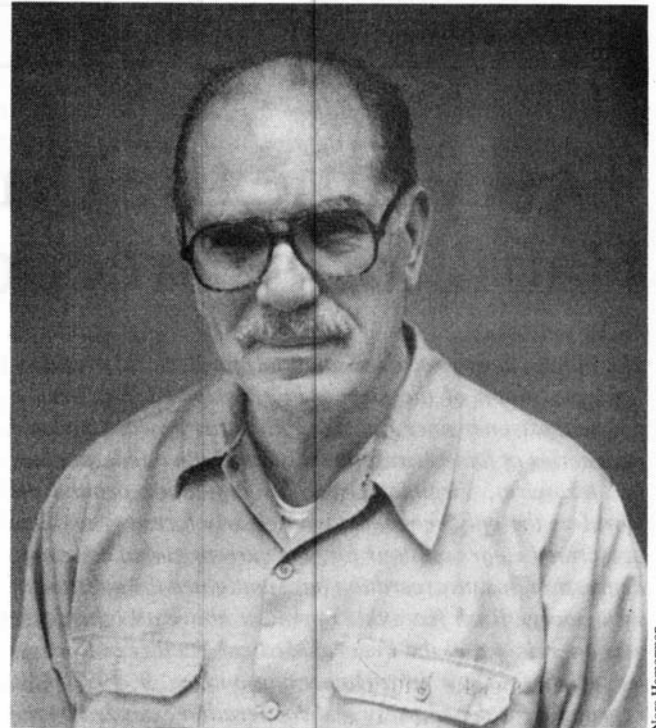
LaRouche: It was a constant eroding factor. For example, du Pont said that Adam Smith plagiarized Turgot, and to a large degree that is a fact. He learned his economics from Voltaire.

So they destroyed France with these two things, with the rise of the Jacobin movement, and with this foolish treaty, which came out of French-speaking Switzerland (Lausanne, Geneva), and out of Britain in 1783-86, the treaty which established Necker as the banker of France. He was the Henry Kissinger of French finance, and his daughter Madame de Staël did terrible things. So France was essentially destroyed by the Jacobins in 1789-93.

Yet France was not altogether destroyed. The unfortunated part was that Napoleon essentially was a Third Rome oligarch. The French ruled Rome. This was the crazy perversion of Charlemagne, that the French ruled Italy. That's why Napoleon's son was called the King of Rome. So he had this idea of the Third Rome. And what did he do to Europe? He imposed this abomination called the Code Napoleon. It was an anti-natural law abomination, by a virtual Jacobin, Montesquieu, horrible stuff. He looted and weakened Europe, and let France be looted of its men, for armies. Napoleon was taken and used as the model for the Nazis.

With a complication, which is Savigny. Savigny was largely a German-speaking French Romantic, who reshaped the law and culture of Germany from the inside. He is probably more significant than Hegel in terms of his influence in the nineteenth century. One of the most evil figures I know of is Savigny.

EIR: To what do you attribute the fact that in the present century, Andrew Mellon, the treasury secretary under Herbert Hoover, had a portrait of Alexander Hamilton hanging in his office, and even today, I am told that in eastern Europe



Nira Hanerman

Political prisoner Lyndon H. LaRouche, Jr. in Rochester, Minnesota. The period which best compares to the present is the Europe of 1340-60, when the Black Death and the English default on debt to the Bardi produced a shattering discontinuity.

some of the Project Democracy operatives have blasphemously invoked the name of Hamilton for what they are doing—which is really Adam Smith?

LaRouche: It is [Adam Smith]. Hamilton in setting up the Bank of the United States, in respect to the requirement for foreign loans to fund the construction of the United States, set up a system where we could buy foreign currency, which then was hard currency, through these loans, by promising that we would be creditworthy in the eyes of these Europeans, the Dutch, the Swiss, and the French and the British. Therefore he did, to a significant degree, finance the development of the United States on foreign loans. Now these fellows pick on that aspect of Hamilton, because for them that is central banking.

EIR: The Soviet Union, now defunct, left behind a good deal of debt. If you were in the position to advise the new "community" of Ukraine, Russia, and Belarus which was announced over the weekend in Minsk, on how to handle their international credit situation, to what extent should they acknowledge this Soviet debt and pay it?

LaRouche: You take the population of the Russian Federation, Ukraine, and Belarus, and add Kazakhstan. If you take the productive potential of this region, and the productive investment which already exists there, the foreign debt of the former Soviet Union is of absolutely no significance whatsoever. Compare it with the U.S. foreign debt per capita. Or

compare it with the German, or the French, or the British foreign debt. The Russian foreign debt is really a very small issue. For example, suppose you have assets of \$1 million and you have a \$100 bill you can't pay because you don't have the cash on hand. And somebody will force you to sell part of your million dollars, maybe several thousand dollars worth, to him, to pay \$100. Therefore the Soviet foreign debt is significant only to twist the arms and to obtain concessions. Economically, as some Europeans have said, a bridge loan is obvious, to maintain the debt service on these debts. The Russians, the Ukrainians, the Belarussians and so forth are good for it! Really good for it. They're one of the most creditworthy operations in the world, if they don't blow up.

So unless someone says, "No, everything is placed on your current payments. We're going to value you on the basis of current payments," essentially the Russian debt is not that big a problem. If they submit to the International Monetary Fund, they are in trouble, and that's the only way it is a problem. Or submit to Bush's conditions, or Ukraine submits to Bush's conditions. The problem is getting their economies moving!

There's a joke, with a large degree of truth to it, to understand the Soviet and Russian problems today. For 70 years the communist rulers of the Soviet Union have been telling the people that capitalism is nothing but theft. Then one day they said, "We're all going to become capitalists."

EIR: So everybody turns into a thief!

LaRouche: And that's why you've got chaos in the Soviet Union, they are all stealing! Everybody's blackmailing everybody. The farmers would rather burn the food than sell it below their price to the cities.

EIR: It is a coincidence of course that *Rerum Novarum*, the encyclical of Pope Leo XIII, came in 1891 and the *Report on Manufactures* in 1791, but how would you describe the development in the century in-between?

LaRouche: To understand *Rerum Novarum* you have to understand what it is not. It is not in any sense an economic policy, not by intention or otherwise. It only deals with the morality of certain practices. It is more, like *Quadragesimo Anno*, a definition of solidarism; that a rule of solidarism must be imposed on society, regardless of its economic system per se. So it attempts to be ecumenical with respect to differing views of economy, and it places only these principles which might be summed up as solidarist, and tries to argue solidarism implicitly from the standpoint of natural law. So it is something which is imposed upon the economy as a moral issue, not a prescription or economic design.

This becomes a problem when people look to the Catholic Church for leadership on economic questions, and you see precisely in the case of Poland, what the Catholic Church has not done and does not do. It does not prescribe economic systems. It is somewhat blind to the issues of what economic

systems are, except insofar as they accept or deviate from acceptance of these principles. So they would say, "Poland has to go through this horrible business. But as long as they maintain solidarist principles, it's tough, but they can do as they will." So they get a separation of church and state on this issue, which is sometimes rather painful, as in the case of Walesa.

The Aristotle question is also a problem. To raise the question of economy is to project Aristotle on ethics, politics, and political economy. That is, to make a positive statement of what the objectives of economic policy must be—the moral criteria of what an economic policy must be—as opposed to what must be *excluded* from the results of economic policy. The specific issue in which this arose is the content of the nineteenth century so-called meliorist movement, in which the specific question came into the trade-union form, posed by issues such as the Knights of Labor in the United States and similar movements around the world, around the alternatives to the role of the Mazzinians forming labor organizations. These meliorist kinds of questions were posed. Essentially *Rerum Novarum* was looking at the labor organizations, the rights of labor, the conditions of employment, the right of property—yes there is a right to property but there are certain obligations.

Now there are some things which are in there and which are in the commentaries such as *Quadragesimo Anno* and others, which go further in terms of natural law. But they never attempt to draw out an economic science from natural science, as such, which is what I've done.

No one except Leibniz, before me, has ever defined economic science in terms of natural law.

EIR: And you had, let's say, in the American System, attempts to apply those ideas?

LaRouche: It was the influence of Leibniz and others which had drifted in, but it was not the generation of new ideas. I have gone through most of the sources, either primary or second-hand. We have done it in the theory of cameralism—people tend to forget to look under cameralism for economics. Leibniz made the relevant discoveries. For example, the term technology, as we properly use it, is Leibniz's term. The concept of this does not even exist among most people who are called economists.

If you look at what I have done, and what Church officials have done, you see they do not address this question. What I am dealing with involves something much more profound. The greatest impediment in the Catholic Church and other churches, among the people who really understand this stuff, the great problem they have had in these areas of physical science and economy—and the problem they have had with economy stems from their problem with physical science—is the Aristotle question. Because Aristotle, by excluding consideration of the infinite, even forgetting his *Politics* and *Ethics*—they're horrible, it is a Spartan slave society, with all the

most objectionable features—looking only at the core of his *Organon*, as a scientific method, excludes, by method, by teaching, the infinite. A comprehension of science is impossible.

This is where the Bugger influence comes in, through the power of usurers. The history of Florence is a good example of this, the ebb and flow of Florence as a center of finance. Before the Black Death, Florence was a center of usury. Florence was depopulated by the Black Death, and into this, new influences came.

EIR: Dante talks about the problem, in 1300. It was usually disguised, because officially they were not allowed to collect usury, so it was large commissions on exchange rates, and insurance fees.

LaRouche: It's important what I have been doing on this subject of buggery. Taoism in China is buggery, yin-yang is buggery. Ahuramazda is buggery. That's Zoroastrianism, in Iran: Cybele, Dionysius, light-dark. It did not begin with Manes.

EIR: The Aztecs had the same dualism. The modern admirers of the Aztecs have this same ideology.

LaRouche: It may have come from China. Remember the navigational maritime capabilities of the populations of South China and Southeast Asia. Obviously the real Mayan culture of those cities is before 1000 B.C. The slash-and-burn people who came in and are called the Mayas are not the builders of the cities. They may have been the degenerated cultures which descended from the inhabitants of the cities, after a great depopulation occurred.

EIR: It seems to me that those civilizations in the era when they were being built, could not have extensively practiced human sacrifice, though these became universal in the degenerated period.

LaRouche: Look at that breakdown. We have it now. We have satanism spreading. Young people in their 40s say, "Grandma's eating again. She's getting medical care, she's using up our inheritance. It's time to pull the plug." When you get the spread of that kind of immorality the lack of sacredness of individual human life, you have created the preconditions for that. When you combine that with the rock-drug-sex culture, satanic rock, which is produced by satanists—

EIR: And radical feminists—

LaRouche: Radical feminism *is* this. Satan is a radical feminist. He gets it from his mother.

EIR: Have you read the epic poem *Beowulf*? The monster is called Grendel. Then there is Grendel's mother. After the hero, Beowulf, kills Grendel, the mother comes in and starts eating people because she is so angry. I thought this was an

extraordinarily truthful epic from the dark ages of the Anglo-Saxon past, to realize that Grendel had to have a mother.

LaRouche: That was the golden age. They've degenerated since! We have all these mythologies that the wheel was not discovered in America. But when I was at Teotihuacán, I saw children's toys that had wheels on them. Why did the people not use wheels? Environmentalists!

Archeology, *primarily*, is the study of failed cultures. What are these failed cultures? There is only one culture in the world that is not a failed culture. And that is in danger of failing. That is European civilization. Why did Europe become a superior culture? Because of Paul's mission to the Gentiles. It's that simple. Every other culture was incapable of maintaining its own survival, except European civilization.

The lack of something produces this evil. It leads to this form we call yin-yang and so forth, characteristically: the distinction between mind and flesh.

Now getting back to the question of the Church and the economy. One group, the Bogomils, is a product of religious policy of the Byzantine Empire, which sets them up to colonize the Slavs and control them, like Manes the Persian who did the same thing about 900 years before. He spread Manicheanism from Persia into the area of Thrace.

Now again, a new infusion comes in, from Asia, a military kind of cult of bandits, introduced to colonize the Slavs. The Bogomil cult established its headquarters in what is called Bosnia. That remained its center until these Bosnians converted *en masse* to Islam, to join with the Ottoman Empire in defeating the Serbs in Kosovo in 1389. This was the center that was sending missionaries out from there. Now what are the Cathars? They are the cult of the Perfected Ones who have been purged of all evil. This is not the entire scope of the believers. This is just one stratum of them.

EIR: Like the 33rd degree?

LaRouche: They become that. They are not allowed to do anything. They are not allowed to toil. They are not allowed to change nature. So what do they do? They beg, like the Oriental beggars of these cults. Now what can a beggar who gets money do with it? *Usury*. When a beggar-priest in Lyons can sell for 12 ducats a letter which can be cashed for 10 ducats by a man in Padua. The relationship of the Church to usury was Peter's Pence. Somebody would sell to a banker, would get paid by a letter in Netherlands, which could be cashed on the south bank of the Tiber. That was the Lombard system.

EIR: Right on that street, the Via de' Banchi in Rome, the Venetian gossip sheets that spread out over Europe in the late sixteenth century, were the first newspapers. There is your *Wall Street Journal*.

LaRouche: These fellows spread across from Bosnia, through Venice, and were very influential in Venice. As a

matter of fact the state religion of Venice, which was brought into the Church by some aliens, was this religion. They became part of the Lombard system. And the Jews moved with them, the Jewish usurers. Why? The same business. In the commercial business centers a merchant would pay 12 ducats to get 10 in Padua—or vice versa.

In southern France where did they go? In the Rhône Valley, from the mouth of the Rhône, up to Geneva, Lake Lemans; in Bordeaux's river system—Bordeaux, Toulouse, Albi, etc; the old counties of Roman France, which were the great merchant centers for France. The Jewish bankers who came there at the same time, did the same thing. And Aristotelianism spread along the same route, from Padua, to Bordeaux, to Geneva and so forth.

There are elements of Calvinism which are pure buggery. It is a pure Cathar, the separation of light and dark, of daily life—what you see in Adam Smith. Geneva was the center of buggery. This spreads by usury.

EIR: Dante puts sodomy and usury together in Hell, as crimes of violence against God and nature; but also because he noticed, no doubt, that wherever there is a major center of usury, there was a great deal of sodomy.

LaRouche: That's where the powerful sodomy comes from, as opposed to what's just loose. This becomes the separation of light from dark, the repudiation of the conquest of nature as something for the lower people not the higher ones. It is the separation of the sensual world from the spiritual world—materialism.

EIR: In the extremely degenerate cultures, the top classes were adorned in a such a way, that they were physically deformed, as in the binding of feet in China, or the heavy gold labrets that the Aztec rulers wore through their lower lip and jewels in other parts of their faces. These clearly made it impossible for them to function in the most minimal way, walk, eat by themselves.

LaRouche: The long fingernails in China—

EIR: It seems to go along with the oligarchical separation of the physical and spiritual.

LaRouche: It's easy to show how this works. My work against information theory is the key. One can understand this by looking at the six-sided snowflake paper of Kepler. It is all implicitly there. That is the way I would teach secondary school students to understand it. The idea that the form of communication contains the idea, is the great fallacy. We can show that every medium of communication can be reduced to a discrete manifold. Therefore it cannot contain diversity. The way that ideas are mediated by communication, is through metaphor.

In metaphor, the experience of forming a concept by one mind is signaled. By signaling that experience—not by transmitting it—which only exists in the other person's mind,



China's Empress Dowager Cixi, the bitter enemy of Chinese "Hamiltonian" nation-builder Sun Yat-sen. Her long fingernails and bound feet, indicating disdain for toil, are typical affects of oligarchical societies.

you signal that concept in their mind. They are synthesizing the concept in their mind of what you are signaling. They find out, "Voilà! Ah, I see it, I see it! It does this, and does this, and does this." This is how ideas are communicated. The communication comes precisely because the communication does not contain the idea. You say, "There's a cap." Cap, a noun in this case, and the verb is obvious. Now you create a metaphor in which this obvious communication signal is not what you are receiving. You are receiving something beyond the signal, by means of a metaphor. This is true metaphor. You use something which obviously it is not, to force the mind to recognize what it is not, by mental processes.

Art is a metaphor of itself. It lies in the mind as the sender and receiver. But the poem must be rigorously constructed, in order to achieve that recognition. Therefore it must be metaphor. When you fail to recognize this distinction, is when you accept information theory; when you accept systems analysis, which is a variety of information theory. You accept linguistics, which is a variety of the same thing.

Recognize what this does when you introduce this into the curriculum. You stop teaching. You transmit information. "This is what authorities say." "But somebody else says that." "Well that is a different opinion. It may be true, but this is the opinion which we're teaching here."

EIR: Do you think that the political upheavals will make people more prepared to break loose? Is it, to use a bad word, a propitious moment?

LaRouche: It is an unpropitious moment for recent tradition, because we are dealing with a discontinuity. What opens people to ideas is the fact that their ideas don't work.

They get in the car one day, turn the ignition switch on, and the sun roof flies off. You accelerate by the steering wheel, and steer by a pedal, or the window button. Nothing works the way it is supposed to. And yet can the vehicle move? Yes, it can move. How is it constructed? We are now in that kind of period, where everything that we have been conditioned to, breaks down.

EIR: What periods in the past would you compare this to, if any?

LaRouche: The closest period we have is about the years 1340-60.

EIR: The Black Death, and the realization after that that they needed Plato and Dante.

LaRouche: The crisis of the Black Death and the English nullification of the debt to the House of Bardi (1343) set off the chain reaction. These two things make it the most comparable period in recent history.

EIR: In your first book *Dialectical Economics*, one of the passages that moved me the most was a part where you described tearing up New York by the roots and rebuilding it. You described the prerequisites for a dwelling for a family of four, including sound-proofing of rooms for the children, and adequate space for private activities for each individual to develop. But modern architecture, even if it did subscribe to principles of adequate space for a growing population—which it doesn't—is ugly. When the Spanish were colonizing the New World, they brought the ideal of Renaissance cities. The way they really evangelized the indigenous people was not by preaching to them, but by getting them involved in building these cities. That activity of building, as well as teaching them to sing in polyphonic choirs, was what changed the society. How are we going to build beautiful cities?

LaRouche: What I referenced in the Mars program, for example, is that this is a great stimulus to city building on earth. If you can construct a city on Mars—and you can do it, it just requires enough energy per capita—you can build a city in the Sahara. Two things have to happen. If this country is going to be capable of doing anything, it is going to do as I wish it to do. For example, the water projects—we can't do without them. But to do the water projects, we have to build cities. If we end deregulation, we have to go back to city planning.

EIR: Not malthusian city planning, which is what most of the academic field is today—

LaRouche: Thousand-year city planning, is what I have always been for. A city should cost too much for you to afford it today, but the price of possession over succession generations will be such that it will be cheaper to own it today than it would be if you had anything else. Your increase in productivity will more than pay for it.

In the process of building the cities, you will develop the technologies which can be generally applied. So we should start, and not wait till we have the technology, because we will only develop the technology by facing these problems. Sub-surface, we know how to do. There are topological problems of how to design this. You start with the family, because that is the indivisible unit.

EIR: It used to be!

LaRouche: It still is. You have to have *people*, unless you want feral creatures that slither in the gutters and sewer pipes.

Look back in history at cities which still exist. Look at layouts of extinct cities. If you want to build a city of any particular size, it is a definable proposition. Then you have the logistics. People are not going to eat little pills. So a human system requires a certain quantity and weight of food. We need the logistics to support the movement of people, whose habits and functions are known. The functions break down by time phases of the day, and by places where these functions occur. You can plan the city; these requirements will be as true a thousand years from now as they are today.

We have buildings 500 years old, which have undergone technological changes, as in Italy, where they put in wiring and things like that. So you can anticipate that. You can design a city as a machine of families for living and producing. You know where you want the heavy work—outside the city. This has to be done now. What we are building is junk. It cannot go on this way.

EIR: In a book I have on Renaissance city planning, the author attributes a concept to St. Augustine. The problem is the old one of how do you inculcate virtue in the young. Many Florentines, such as Alberti, endorsed the idea that you have to provide appropriately beautiful spaces for acts of virtue to be carried out in public, so that young people would see the right behavior in such settings. This, they thought, is the best way to bring up a generation that would provide leaders for the republic.

LaRouche: The only one I got to see was Lucca, which is a preserved city of that type. We spent the better part of a day in Lucca, so much, that I regretted we wasted any time going to Pisa. We got a sense of what it was like to live in that city, and certain features had not changed. We went from one end of the small city to the other.

EIR: So in the middle of these cities there would be cathedrals, parks, city hall, public places.

LaRouche: These are spread around, not just in one place: You have piazzas all over the place. Satellite piazzas, every church has a piazza.

EIR: And they have shops around them. It seems to me that is still a valid concept.

LaRouche: Yes it is. You look at it and think, the rooms are a bit small here, but that is the only difficulty. And it was

so easy to walk around.

EIR: Do you believe there is a limit to the population size of new cities?

LaRouche: Yes, I think so. It is better to build a number of cities than to put everything in one place.

EIR: A million people?

LaRouche: A million is getting to be the maximum. A half million, quarter million, 100,000—those are manageable. But with a million, you begin to wish you had several cities. As a matter of fact they tend to become several cities when they get large.

EIR: They don't function as well.

LaRouche: If they are not integrated. You can integrate them. We should judo all this environmentalist nonsense, which has a semblance of rationality around it. They say, "Wouldn't it be nice if we had some green?" Well, fine. "Isn't gaseous emission from automobiles unpleasant?" Fine. But people drive in these congested cities with the two hour traffic jams. Obviously magnetic levitation transport is the ideal inter-city transport system. We have these technologies, so we build cities which are clean, which are safe, and we are running out of them. We need them. You can't rehabilitate New York City. It's impossible. You can take the area and checkerboard it, make a master plan. . . .

EIR: The perverted form in which this takes place, is that parts are getting a face-lift, "gentrified."

LaRouche: It does not function any better and is enormously costly. It does not solve any of the basic problems. It's like getting a scenic view of a cesspool. I would pull up the entire transit system, and build a free transit system.

EIR: Would you not have to build a new city elsewhere first, to attract people with jobs and housing?

LaRouche: Yes. The water projects require that. Part of the great American desert is going to become potentially a great city.

EIR: Our correspondent in Brazil, Lorenzo Carrasco, has pointed to the bad example of Brasilia, which is a new city, but it is fascist architecture.

LaRouche: I had two experiences with Brazil which indicate the problem. Back in 1979 I was in the Brazilian embassy in Washington D.C. and the chairs were massive, square upholstered chairs, and you fell into them. It was unusual—obviously, Brazilian interior design. Then in 1984 I landed at Manaus airport, in one of the legs down to Argentina, and it was the same styling. Then I received this report about the Federal District in Brazil: same thing. The problem is that it is not efficient, actually.

The harmonic ordering of function applies to the organization of space for human beings as well as it does to living

organisms. So we do have principles to guide us. Take the principle of least action. You remember when I did the Martian city design. The way the planets are organized is a very good example of how to organize a city. You organize it in concentric circles, with not only spokes but a cross-axis to get the greatest amount of connectivity. Once you have defined the functions it fits together. For example, the center of the city has the highest density of population. You want the least distance from the functions which have to be there.

EIR: Walking distance?

LaRouche: Exactly. A dominant feature of the city should be a central educational park. Around the edge you have the governmental administration and other major functions. Now as you get out further, your distance functions change. After the central functions, the greatest density functions are the neighborhoods, which are households. Then you have industrial employment functions, which involve only a small portion of the population at any one time. You have to have movement within them but you don't need great frequency of movement among those things and other things. You need accessibility from the city to those, and back.

Now how do you move things? You want to do this 24 hours a day, particularly freight. It has to be quiet. Well, we have that. You have warehousing, etc. Then what is the cheapest way for fire protection? You have to centralize it. You have to build it in. What is the best way of air conditioning? Look at the Mars problem.

EIR: A serious air conditioning problem!

LaRouche: You don't just go underground and build a large roof. You may, but you are going to have to have secondary systems inside your residential units, with airlocks in case of a failure or contamination.

EIR: It needs to be like a ship with hulls that have different compartments.

LaRouche: Exactly. Think about all these things, and they fall into place so beautifully.

EIR: It would be useful to remind people of what human modules are in architecture. The great Florentine architect Brunelleschi never built the base of a column higher than a man's shoe. Some of these columns might be twice as high as an individual, or even more, but when you walk up to them, you would feel how the column was a metaphor for a human being.

LaRouche: Like a caryatid.

EIR: Yes, but without human features. Most construction today is done by industrially produced, prefabricated modules. I do not know who decides, and on what basis, how big those modules are.

LaRouche: It is an educational problem. People say, "I want to live in one of those." The way these function is as

large bedrooms for employers and managers. So we provide it that way, instead of these crazy suburban communities on the interstate routes.

EIR: A person in Poland or Ukraine looks at your proposed Productive Triangle plan, spanning Paris-Berlin-Vienna, and asks, "Why do you want to concentrate infrastructure investment there, where they already have so much, as opposed to here, where we are so poor and have so little?"

LaRouche: Very simple. They are looking at it from the standpoint of the market, the Keynesian or Walter Reuther standpoint. First of all, the Russians have a problem. They are educated in Marx, and Marx was not much on transportation, because for him it was not productive. So therefore they think of transportation as non-productive, and they say we have to put our emphasis on productive investments. You want to build a factory in a place where there are no highways, no rail system. And that is where the irrationality comes in.

EIR: From Marx?

LaRouche: It's reinforced by Marx. But it is also reinforced by the Rothschilds, who had the same ideas. The Rothschilds would never invest in railroads. The United States was unique in being the center—also Colbert in France—for forcing this issue of transportation. The United States was created as a federal union on the basis of infrastructure: canals, roads, etc. The railroad concept was developed here, which Friedrich List took to Europe after participating in the development of the American railroad. So we understood this; we had to develop a large country, and we needed roads and other things to be able to do so. And they had a military strategic conception of infrastructure. Then power—water power, steam, all these things became obvious. But in general what is taught as economics, starts with the individual fund of money, the finiteness of the purchasing power of consumers. And these poor people think in terms of money. "We have to get this, this is more important to us. We don't need a railroad. We don't need to take a trip." Yes, but the raw materials that go into producing the product that you wear, and eat, and use, require it. They don't see that the density of ton-miles per hour per square kilometer is what determines it. They don't see that the amount of kilowatts per square kilometer per capita has something to do with the productivity. They may see that water development has something to do with it. They may see that education is necessary. But they may not understand it axiomatically.

You see what happens with health insurance. We don't need a health insurance policy. What we need are hospitals and clinics. Because if people are sick, and they can get to a clinic or hospital that is staffed, then we will figure out in the morning after we have started treatment, who is going to pay for it. We don't want a system where they check your credit card before they decide if you go to a hospital, and which one. You're bleeding on the street, and they say, "We can't

move you till we check your credit card." The idea that every individual has to make his own contribution is an insurance racket. In the old days the idea was to have the hospitals, a combination of public and voluntary, and clinics to supplement them. Everyone gets treated. One budgetary item is to produce that capacity of medical care for that year. It is produced by various people and you have a certain income assigned for it.

EIR: Doesn't the lack of that relate to what you talked about before, "Pull the plug on Grandma, she's consuming too much." Now the whole idea—which I understand is not true—but is repeated everywhere, is that health care costs are rising. "With the capability of keeping people alive longer than we used to, it's getting more and more expensive," they say.

LaRouche: It has nothing to do with anything. Insurance companies require more money because they are users who require a gain on this rolling cash. It is an intrinsically wasteful method which is used only to give the private insurance companies money.

And this is the NAFTA [North American Free Trade Agreement] ideology. "The wages are too high and we have get the wages down." Or the fellow says we have to produce milk at 50% or 30% of the cost to the farmer producing it. Why? "Well this is better to make things cheaper, and that's progress." That is insanity.

They have their own brand of it in eastern Europe. They don't understand productivity and capital intensive investment. They think that capital intensity is Stalin, that we have a finite amount of money, and we want more to come to the households and less to the businesses. That means the end of progress.

The rise of the productive powers of labor is the activation and realization of the creative powers of the individual. So they say, "Let's be practical." Then you say if you want to be practical in the sense that you are implicitly defining it, there is no sense wasting money in your country at all in any way, it's not going to make it. Because without the creative powers of the individual, the human race does not exist, and no nation, except as a parasite. Therefore, let's really be practical. Let's go back to the creative powers of the individual.

The problem is mythologies. We have to say, look, we are telling you that this is necessary. Why? Because we have to produce capital for the development of the world. To have capital you have to produce it. Therefore we have to increase the productivity of the areas which have the highest productivity, in order to meet the needs of the areas which have the lowest. If you don't do it that way, nothing will work.

Now productivity means per hectare, per square kilometer. Where do you get the highest concentration of productive power and potential per capita in the world? In this triangular area of Europe. Where do you expand to? You expand to the productive area contiguous to it. Now you have enough to develop the world.