

LaRouche Defines the Fight To Save Civilization Today

Lyndon LaRouche gave this speech to an assembly of the LaRouche movement in Europe on Dec. 29, 2005.

There are changes in the world, which are coming from the United States, which I've played a key part in initiating. There's no guarantee of victory. The world is too far gone, for anyone to think of assured survival of civilization, in this period. The changes should have been made a long time ago, and they weren't.

It's been 40 years since the beginning of the collapse of the world economy, especially that of Europe and the United States. The collapse came in the context of the period from 1964 to 1972, in which there was a deliberate destruction of U.S. civilization and that of Europe, which had been planned immediately at the end of the war. And this took an effect upon a generation which was born immediately after the war, which was subjected to a form of brainwashing, known as the Congress for Cultural Freedom, and similar kinds of things.

It was a reign of terror, under Truman, beyond belief. In fact, what we have to understand is, that the crowd in Europe, called the Synarchist International, which gave us fascism between 1922 and 1945, was an Anglo-American crowd, centered in London and in Paris, which created fascism as its tool.

In the early period of the rise of Mussolini, the leading financial circles in New York, were sympathetic, including the circles of John Dewey, the famous liberal, were sympathetic to fascism. The approval for fascism in the form of Mussolini, in the United States, in leading intellectual circles, was strong. And initially, the same thing was true of the Hitler period: In leading financial circles, in the United States, especially in Britain, the sympathy for Hitler initially was very strong.

But there was also a confusion, which was typified by the case of a famous Jewish figure, who had been an agent of the Russian Okhrana, who appealed from Italy, twice, to Hitler, to make a pact with Hitler. This was the leader of what became

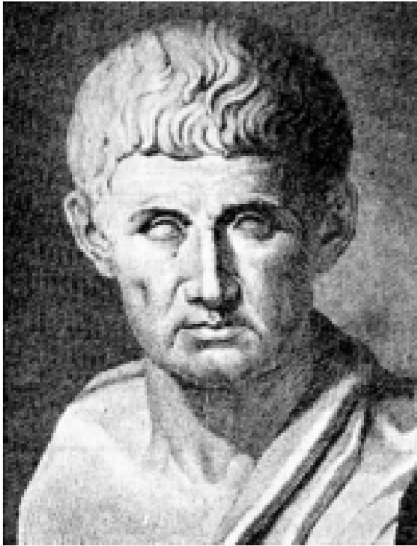
the Israeli right-wing: Jabotinsky. He wrote twice to Hitler, appealing for a pact with Hitler. Why? Because he believed that, the principles of fascism would require Hitler to put aside anti-Semitism and the persecution of the Jews.

In this period, in the 1920s and 1930s, fascism was considered the same thing as socialism. It was considered a variety of socialism. And it was so called, because of the history of Europe. Go back a long period, to understand this: European civilization started in ancient Greece—before Aristotle. By the time Aristotle appeared, Greece was destroying itself culturally. And the influence of Aristotle has continued to be a destructive force in European civilization to the present day. If you could get Aristotle out of the churches and out of the schools, you might have a better chance at civilization.

But the rise of civilization, from the collapse of Greek civilization, through forms of evil which were actually Babylonian projects called the Roman Empire, or the Byzantine Empire; or the medieval system of Venice and its Norman chivalric allies, the so-called ultramontane system, Europe went through a long period of mostly degeneration, under forces which controlled Europe, which were morally and otherwise degenerate.

The Renaissance of the 15th Century launched a revival of the Classical Greek tradition, as a Christian Classical Greek tradition. Immediately, the Venetians, who had suffered because of a financial collapse which they had brought on themselves, came back by organizing the fall of Constantinople. And the right wing began: From 1480 to 1492, under the influence of a Satanic figure called the Grand Inquisitor, Spain, which had been a civilized part of the world, among Moors, Jews, and Christians, became uncivilized, under the Inquisition, a revival of the Inquisition. This led to the Expulsion of the Jews from Spain in 1492, which was the beginning of a period of religious warfare, which dominated Europe until 1648, with the Treaty of Westphalia.

European civilization, today, has three major points of



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“Aristotle is what has destroyed Europe more than anything else,” LaRouche argued. If you can get rid of his influence in the schools and churches, you have a chance to save civilization.

reference: One, is the Pythagoreans and their kind of that time, through Plato and what he represented. The second, was the European Renaissance of the 15th Century. And the third was essentially the Treaty of Westphalia, which established—not with full success—but established essentially what became known as modern European civilization.

Now, from the beginning, the forces behind religious warfare, the Venetians, have maintained essential control over European civilization through its monetary-financial system. Europe has a monetary system. The United States, except when it’s degenerate, does not have a monetary system. We don’t believe in monetarism. Europe believes in monetarism. In the United States, the fight right now, as it has been consistently since 1789, the fight has been to free the United States, itself, from the influence of European monetarism, of the type typified by the Bank of England, and typified by the European Central Bank, and other forms of moral degeneracy which abound in Europe today.

Europe’s Problems Today

And the problems of Europe, today, relative to the United States, are two things, apart from the tradition of the Inquisition, which still reverberates in various ways: One, is that Europeans do not accept, in general, as a culture, do not accept the principles of citizenship. There’s too much left over from the oligarchy in European tradition. People sometimes model themselves, even those who are not oligarchs, model themselves on the *idea* of an oligarchy, or ideas that are consistent with oligarchy. And therefore, you find in Europe, in dealing with institutions, you’re dealing with a different kind of system than you are in the United States, because the oligarchical influence is still strong in Europe.

It was against this oligarchical influence, in the first place, that the United States was founded, in effect, especially with

the landing in Massachusetts: the Massachusetts Bay Colony. And the idea was to get rid of the influence of oligarchism. And those who supported that idea from Europe, the intellectuals of that period who supported the American Revolution—actually from the middle of the 18th Century on, until 1789, till the French Revolution—supported it with the idea that the United States, and its emergence, would become the foundation for playing back into Europe those ideas of Europe, of a Europe free of monetarism and oligarchy, on which the United States had been premised, to get away from this evil in Europe, and then to bring freedom back into Europe, in the form of what was established in the United States as the form of government established under our Constitution. That’s always been the fight, the central fight in civilization.

Now, with the collapse of the Soviet system, there’s no question that there are but two systems of any significance on this planet, which dominate the planet. One, is the American System, as typified in most recent memory by the case of Franklin Roosevelt’s revival of the United States’ economy, from the despair into which it had been plunged by previous Presidents. And the other side, is the monetarist influence, centered in the Bank of England, or the Anglo-Dutch Liberal system, which still dominates European governments and European systems. There is no such thing as a truly sovereign government in Europe! Every government is subject to the overriding control, by a concert of private interests called a central bank, or a central banking system.

Europe functions on the basis, economically, of a monetary system. The United States, by its Constitution, functions on the basis of a *credit system*. For example, you had this fellow in Ascoli-Piceno [Italy] I met some time ago, and he came on with this crazy idea about “honest money”! That you could create “honest money” independently of any government. And that by creating an honest money system, you would solve the essential problems of society.

Now, these were the ideas of a noted American fascist and traitor, Ezra Pound. These were the ideas of fascism! But in Europe, there still is a tendency to accept the root of fascism, in the sense of accepting a monetary system. The idea that there is an intrinsic value of money.

For example, Marxism is actually the same thing: Marxism, as taught by Marx, which he learned under the influence of his patron, Lord Palmerston, whom he attacked unwittingly; he didn’t know who owned him: Poor Marx was dealing with property, but he didn’t know who owned him. It was the British monarchy, or Palmerston’s crowd, who owned him, through Mazzini. And Marx did the same thing: The search for a *true value of money*; a *proper determination of a value of money*, based on a system.

This is a monetarist system. This is a relic of ancient Venice. This is a relic of Babylon, a relic of the ancient Greek system that was destroyed under the influence of the Cult of Delphi. The Roman system, the Byzantine system, the ultramontane system, were all based on a monetarist system, on



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To this day, Europe is plagued by the stink of oligarchism, unlike the United States. Even non-oligarchs imitate the nobility. Here, a drawing of the French super-oligarch, Louis XIV.

the idea that *money*, a correct value of *money*, must determine economy.

And the regulation of money to determine that value, is politics.

In the American System, under our Constitution, money does not, by Constitution, determine politics: Money has no intrinsic value.

For example, in the 17th Century, the Massachusetts Bay Colony established a system of scrip, of paper money—there was no attempt to find a hard monetary value for paper money. It was guaranteed by the Commonwealth, by the government. And the government of Massachusetts, at that time, was independent. It was under the King, under a charter, but it was not under the British Parliament. And so, the colonies in the Americas, were not under the British Parliament. They were independent states, but subject to the same King, as the British system, the British monarchy.

So, we had a system that worked: paper money. The system was suppressed by the Dutch East India Company when it took power in London. But nonetheless, you had Cotton Mather, and then Benjamin Franklin following, set forth the argument which became the Constitutional argument of the United States, for paper money. *Not* money as defined by

European monetary systems.

For example: Take the case in Europe, today—Germany, in particular. All of Europe is bankrupt, every part of it. It's just a question of when somebody declares the bankruptcy. Because the income, that is, the physical production and the supply of needs, by the governments today, by the nation today, *is below the requirements of the existing population at its previous standard of living.* Hartz IV, for example, is an example of this. And without a massive creation of credit, by the state, to use credit as a basis for capital formation, to increase employment, especially productive employment, there's *no hope of saving any part of Europe from an absolute disaster.* Therefore, getting rid of the *teuro* [teuer (expensive) + euro], is one of the leading issues in Germany today. As long as the euro exists in its present form, *Germany can not continue to exist: It is doomed.* But also, every other part of Europe is doomed, as long as the European Central Bank system exists. The European Central Bank is simply a form of globalization of the system.

Now the solution is, if Germany creates a credit, and regulates it as state credit, and spends that credit for creating new employment in productive forms, then, the problem can be solved. There is still the physical potential in Germany, as in France, the physical potential to revive the economy. But to do this requires the credit. *There is no money for this purpose, within the monetary system; with the rules of the monetary system. Under the ECB, Europe can not continue to exist, physically! Get rid of it, or it will get rid of you!*

Under the American System, we don't have a problem with this: We have a problem of doing it, but not the problem under the Constitution. In Europe, it virtually is constitutional, to accept a European Central Bank, and national central banks, which essentially are consortia of private interests.

Today's Fascist Threat

This brings us back to fascism, and to the case of one of my favorite enemies: Felix Rohatyn. Felix Rohatyn, as you will discover, if you don't already know it—Felix Rohatyn was a protégé of André Meyer. Meyer was a leading member of Lazard Frères. Lazard Frères *was*, and remains, the leading institution of fascism in Europe today. It was the institution which was key, in France, in bringing Hitler to power, from the French side, and was key inside the Nazi system, through its front organization, which was Banque Worms. And which was never really shut down, it was sort of liquidated. And Lazard Frères continued.

This is the system of bankers, typified by Lazard Frères, for which Rohatyn works, which—with the death of Roosevelt, the minute Roosevelt was dead, they controlled Truman and around him, and they began to apply their principles to the American model. We had a taste of fascism in the United States—not as fascism, but as a repressive action by a group of financier interests, international financier interests—including Lazard Frères of France, including the Bank of En-

gland, including these institutions of Europe—which together with their partners in the United States, controlled the United States, and *brought fascism into the United States as a ruling force*. Not as a political system! But as a ruling force.

We lived in a reign of terror, in the United States, from the day that Roosevelt died until Eisenhower was elected. We went back into a reign of terror, in the 1960s, in a way which was warned against by Eisenhower: the “military-industrial complex” is nothing but the same thing. It’s the same bankers who created Mussolini, who created Hitler, who created the system. The same group of fascists who, at the end of the war, tried to destroy *everything* that Roosevelt had accomplished. They couldn’t do it immediately, because the economic system wouldn’t allow it. But they began to do it in the middle of the 1960s. They did it with the launching of the—well, the launching of the Indo-China War, for example. And other measures.

They did it through the 68ers! Remember! Some of us remember: What did the 68ers say? Stop growing. Suppress nuclear energy. Go to a services economy. Get rid of the blue-collar economy. Get rid of factories, get rid of industry, get rid of agriculture. Stop growth! The idea of *zero growth* was brought in. And the reaction caused by the 68er phenomenon, split the political base of the political parties: you had a section of the Democratic Party which went over to the Republican camp, out of *horror* of the 68ers, and the anti-labor policies of the 68ers.

And then, we went into another dark age, over the course of the 1970s, we went through these changes, where we’ve got these windmills—we’re looking at Don Quixote to get rid of these windmills in Germany! Another abomination, a destruction of the economy, with the same thing in view.

Our Fight To Stop Brzezinski’s War

Let me take one step back: In 1976, early ’76, I acquired, almost by accident, a letter by a Committee on the Present Danger, which was then headed by Rodney Schlesinger, which was an arm of the Trilateral Commission. And this letter outlined the proposal, by Brzezinski and others, for a nuclear weapons confrontation with the Soviet Union, under the incoming Carter Administration. Now, some of you here will recall, that we, without publishing the letter itself, that we took the fact of the letter—that we had the documentation, the signed documentation of the Brzezinski government (really what it was), to launch a new nuclear confrontation comparable to that of 1962, as a part of the package of the Trilateral Commission, once Carter were elected.

You may recall, that here in Europe, as in the United States, I switched my campaign a bit, my Presidential campaign, which had been addressed primarily to what was happening that summer of ’76 in Ceylon, Sri Lanka; and added this feature, as the leading feature in the closing weeks of my Presidential campaign: We put on two nationwide NBC broadcasts, one, five minutes, and one, a half an hour—in



EIRNS/Chris Strunk

LaRouche’s independent campaign for President in 1976 focussed on stopping Brzezinski’s plans for a nuclear confrontation with the Soviet Union.

which we exposed this confrontation: The threat of a new nuclear confrontation with the Soviet Union. Which was the basis of Brzezinski’s policy.

What we succeeded in doing, as opposed to what we did *not* succeed in doing—what we succeeded in doing is making such a scandal about this, that this was dropped. And as a result of that, once Brzezinski was, officially, the National Security Advisor, he set up a special group which has later been identified, which we knew about at the time, to have me assassinated! Hmm? He didn’t like what I did in exposing his pet project, and getting it killed.

But at the same time, we were involved, with various scientists in the United States, initially, on the issue of: Could we develop an approach to ending the reliance on this confron-

tation with nuclear weapons? Nuclear confrontations. And it was demonstrated from what we knew, that this was feasible. It was not something we could do in the morning, but it's something, if the Soviet Union would agree with the United States that we would do this, this would be a way of avoiding immediate confrontations, and would actually solve the problem of confrontations over the longer term. This became a campaign, my 1980 campaign, in '79, a program for a change in weapons-systems orientation for military policy.

As a result of my meeting with candidate [Ronald] Reagan, in New Hampshire, and the defeat of George Bush's candidacy in New Hampshire, I came into discussion with more and more of the Reagan people, of a certain group of them, including leaders in his campaign. And so, when Reagan was elected President, I was invited down to Washington, to meet with people in the incoming Reagan government, and to make my recommendations to them, as to what measures the incoming President should take. Some of these measures were accepted; some, not. One that was accepted, but with some discussion, for which I was given a special status for back-channel negotiations with the Soviet government, was the proposal for what became known as the Strategic Defense Initiative, later.

This led to a process internationally, where we were meeting regularly with general officers, retired general officers, and so forth, and others, in France, in Germany, in Italy, the United States, and so forth. And many of us here, participated in meetings with flag officers of various countries, sometimes cross-national, sometimes within national bounds. And the discussions were in this direction, of working toward the alternative to a nuclear confrontation, to give Europe, in particular, a strategic option, other than sitting under this endless threat of nuclear extermination. And there was a period of optimism.

In this time, one of these generals had been a fellow who had been a chief general, a leading general under Charles de Gaulle, at the high point of de Gaulle's ascent to power. It was General Revault d'Allonnes. He was a very charming gentleman, of interesting background; one of the most delightful people I've ever met. And we were having a discussion, one of our discussions we had here, in Germany, which he had attended, and he said, "Well, you know, I was in occupied Germany with the French occupation, and I was the only colonel in the staff in charge of this occupation force. So, we had a meeting of the staff. And around the table were all the generals, and down in the corner, the little colonel, me. And the discussion came, as to what do we do, in the case that there's an outbreak of war again in Europe? What does a government do? Nobody would answer the question. Nobody thought of an answer, until the little colonel put his finger up, and said—and they said, 'Yes?'—he said, 'Fire all the generals.' "

He was that kind of person. But he was the guy who was chasing, and running down, the fascists who were trying to

get de Gaulle killed. He was a very serious military man. And he had a sense of humor, which every good military man has. If a military man doesn't have a good sense of humor, don't trust him with command. Because what you're going to do, if you're dealing with warfare, you're dealing with a ridiculous situation: If you don't understand that, you don't understand war! That war is inherently ridiculous.

So, he recalled then, that this typifies the period, in which in Italy, in Germany, in the United States and elsewhere, we in our organizing, together with the work around the Fusion Energy Foundation, we had tremendous influence; expressed influence, in and outside of governments. We had serious enemies and so forth.

As a result of President Reagan's presenting the proposal for the Strategic Defense Initiative, and the turning down of that by a pig, named Andropov, everything went to pieces. I was targetted. We were targetted. We continued to be targetted. A point came—well, first of all, we were going to be dead—Helga and I, and others were going to be dead in early October of 1986. You know, 400 people with one large armored detachment, assigned to come in and clean us out! It was called off by the White House. But the threat continued, and you saw some of the spillover, here in Europe. The international thing was, *eliminate us*. And eliminate me, above all.

The problem was, it was too obvious. And therefore, they got an agreement. They said, "If he's convicted, and goes to jail, we don't shoot him. If he doesn't get convicted, if he beats the charges, *we kill him*."

But being myself, as soon as I got from under legal control, out from under control by parole agencies and so forth—and I got out only because of Clinton; I mean, all the other work that was done was crucial, but the decision was made personally by President Bill Clinton. Otherwise, I'd have *never* gotten out. I'd have died in jail. And despite our differences, mine and Clinton's.

Our Organizing Process Against Bush/Cheney

So, as soon as I was out of the restraint, we began to come back to exactly where we had been, or a comparable position, back in 1983-84. So, I began to do this, as you knew from here, when I produced a tape here, which as some people here remember—we organized this "Storm Over Asia" tape, which was a leading element in an organizing process, going into the end of 1990s. An organizing process, and if you look at the tape today, which I believe is still around, and compare what has happened since then, and look at the situation today, with what I described in that tape, you'll find it highly accurate.

Then, on Nov. 7, 2000, the day of the election, we began to get into full swing. We were presented with an administration, which I said, with prophetic accuracy before Bush was inaugurated in 2001, that we already have plunged into a general collapse of the system, which had been oncoming—that is, the qualitative shift in the economic system, we were going



EIRNS/Neil Martin



The intervention of LaRouche and his youth movement at the Boston Democratic Convention in July 2004, shown here, radically changed the course of the Democratic election campaign, and the party itself.

down, period. Down! And under present policies, there is no result except a general collapse of the system—which has been ongoing ever since then. Under those conditions, I said—this is before the inauguration of Bush—under those conditions, we must expect, first of all, a *worsening* of the economic situation; and secondly, we must expect soon, an event like that of Hermann Goering setting fire to the Reichstag, to give Hitler dictatorial powers. And then, on Sept. 11, 2001, we had a *Reichstagsbrand*. And Hitler Bush, and Hitler Cheney, walked in that day, with *prepared dictatorial powers* in the true Crown Jurist Carl Schmitt tradition, in that tradition!

We have been living under dictatorial threat.

Our conditions, however, were not as bad as they were in Germany, when this happened in '34. Therefore they did not succeed, in getting the absolute dictatorial powers they desired. There was too much resistance. But we've been under that kind of threat. We've been under wars, which have been conducted, under virtual dictatorial authority. *For no good purpose!* There was no serious intention *to win a war*, in any of these wars! They said, "We have to win a war"—there was no intention to win a war; there was intention *to spread war!* There was no intention to build up a conventional military, there was an intention to have *irregular warfare*, to spread it. To bring about the destruction of nations, to collapse the economy, to establish a world dictatorship called *globalization*, in which people no longer have nationality, and go swarming from border to border, across borders, to try to find desperately a few crusts of bread *to live!* People who no longer

have homes, who live under aqueducts and things of that sort, or under highway bridges. Just moving around, in migratory hordes, like people in the 14th-Century New Dark Age. That's what they intend!

So, we went to work. We continued to work through the following years, to the present time. And then, last summer in Boston, because I forced the U.S. organization to do what the leaders did *not* want to do—that is to accelerate the campaign in the mobilization for the Boston Convention, the Democratic Party Convention. We did! They were screaming and yelling, and I said: "No, we do it. This is my campaign, we're going to accelerate it to the end!" And we did. It was my campaign, not theirs. My authority.

My doing that, brought about a change in the U.S. situation: First of all, the attempt had been to block me out entirely, a continuation of what had happened in 1983-84. Eliminate me, politically. It's an institutional commitment on the part of certain people: Eliminate me! They didn't eliminate me. They came close, but they didn't succeed. And I would hate to tell you what the world would be like today, if I had died in '98. Because *there was no other place in the world*, no other source from which an alternative was coming, for what *is* coming on now!

All right, so, July, last year: The Democratic Party, as a result of the deployment of over a hundred youth, and other things we did in Boston, said, "Okay, we give up. You're in." Then, the election campaign, the September part of the election campaign began, and Kerry wasn't doing so well, and so Clinton and others said, "You've got to bring him in!

You want to do anything with this election campaign to save this candidacy, you bring him in!" So they said, "Okay, we'll bring him in." So, I was brought in, as a background advisor—Debra [Freeman] was the actual advisor—to the Democratic campaign committee, for Kerry. And we salvaged a good deal of the Democratic campaign for Kerry that year.

It wasn't enough, it was too late. And he wasn't ready to fight the way he had to fight. But we did the job.

Then, we had this Nov. 2 election, which was a mess. And we had, the Democratic Party was prepared to lay down and die! I said, "You don't die." "I don't allow you to die! I don't permit you! I'm taking charge." And we had this little event, and out of that event, the aftermath of the event, we began to move the Democratic Party.

Some people in the party moved. The policy was, "*We're going to turn this Bush into a lame duck, before he is inaugurated for the second time!*" And we did!

He was a lame duck the day he was sworn in for his second term in office. And he's been a lame duck ever since.

We mobilized then, for a defense of Social Security, because we knew that Social Security was going to be attacked by the Bush Administration. We *stopped* them!

As a result of that fight, we changed the Democratic Party *back* into the policies of Franklin Roosevelt. As a result of that change, and the defeats we have administered to these clowns to the present day, we now have not only a commitment to a Roosevelt, FDR approach, not only a commitment to the General Welfare, but we have, actually, industrialists, Senators, and probably a majority of the Senate and similar people, mobilized for a serious reindustrialization program for the United States.

We have won the battle, but not the war.

The World Needs the United States

There is no other part of the world that could do this: only the United States. The reason is simple: *Only the United States has the active tradition in government, embedded in the memory of its people, which enables us to mobilize it for this kind of purpose, as it was mobilized for the war against Hitler.* It can be done.

Europe could *do nothing* without the United States. Anybody who says, "There's a European solution," is an *idiot!* Without the United States, Europe is finished! European nations are about to disappear from the map, without the United States! That's the reality of the situation.

China couldn't do it, India couldn't do it. No other part of the world, or *no concert* from other parts of the world, could save civilization from a catastrophe, *without* a leading initiative of the type we're making from the United States: *That is reality.* Any contrary opinion is insanity, because it's functionally insane! You're going to get nothing autonomous out of Europe, that will save Europe. You have things that can be done in Europe, and *must be done* in Europe, which are absolutely indispensable for the planet as a whole, the things

that Europe must do. But it will not be *able* to do them, without the U.S. initiative.

India can't! What do you expect? A nation that has 70% extreme poor, whose ability to sell goods on the world market is based on keeping 70% of its population in *worsening poverty*? Because you have to keep the incomes of the 70% *down*, in order to keep the prices down, in order to keep India as an exporting economy. And the problem in India, is, the caste system is integral to the problem! Integral to the inability to solve the problem.

The arrogance—it's the same thing: It's oligarchism. As we have also residues of it in Europe! *Die Oligarchie.* The residue of that in Europe, this idea that the image of the oligarch as the leader! The image of the oligarchy as the body you must *influence*, to shape policy!

It was against *this*, that the United States was founded! To get away from the areas that the oligarchy controlled, get out from under the European oligarchy, take European civilization and its ideas across the water, as Nicholas of Cusa has proposed! Take it across the water! And build up a true republic, without an oligarchy—*away* from the European oligarchy! And then, by establishing that republic, with support from people in Europe—which we had, at the time, until the French Revolution—then *go back* into Europe, and free Europe from oligarchism. And Europe has not been freed from oligarchical traditions to the present day.

The rainbow press is only typical of that, and the rainbow press, of course, is *Bildzeitung*, is the best example of oligarchical thinking you want to see! And how many people in Germany read it? How many people in Germany have minds that are susceptible to *Bildzeitung*? Hmm? You find out who your neighbor is, take his clothes off!

So, that's the issue.

Understanding the Generational Problem

Now, what we're up to here, is, we're also dealing with a generational problem. Now, every part of history—if you don't understand generational problems, don't tell me you know anything about history. You don't know nuthin' about nuthin' if you don't understand generational problems. Because successive generations differ. They differ for reasons, in some part which are unavoidable and in some part avoidable. There's no reason to become old and stupid, at the same time. It's not justified. It's not desirable, either! You get a bunch of grouchy old, snarling characters, who can't think any more! And it's a *terrible* thing for politics. But, unfortunately, we have a culture which has *built into it*, habits which say that "you get old, and you get stupid." They won't call it "stupidity"; they call it, "our traditions."

And the younger generation, which is still thinking, or still of a thinking age, which is generally under 25 years of age, in our institutions you find when you get a university degree, you become stupid. And you don't call it stupidity. You say, "I have a degree, now. And what I have memorized

so far, and the tricks I've learned to do, so far, are what I do. And this is what I've been certified to do! And this is what I will do for the rest of my life. My opinions are formed"—we have a case of this idiot, who was a bright young idiot, Dave Goldman. Some of you guys knew him. And Dave Goldman said, when told he had to study mathematics, "But I've been perfected, already!" But he was that type of person. He would make that kind of outburst: He had a certain kind of inherent stupid arrogance that he would say stupid things like that.

But people think that: They think that with their feet. They think, "I have now been perfected. Look, I've reached this age in life. Look at what I've done. I'm perfected!"

"Who're these young guys to challenge me? I'm perfected!"

They're not perfected. And you should never be perfected. I tell you, never become perfected. Don't! Becoming perfected is called "death." And the onset of death, you know—the onset of death is the day you say, "I'm perfected." You're going to die, then, because you're not going to change. That which makes you human is not going to do anything more inside you. You're just a carcass carrying the remnant of what used to think!

And thinking is not repeating things you've learned, or interpreting things you've learned. Thinking is that which distinguishes a human being from a monkey. And what happens is, people get past a certain age, and they begin to monkey with their future. They begin to stop thinking, stop accepting the challenge of being creative, of making discoveries.

Young people tend—if they don't degenerate along the way—to be active into their middle 20s, in this culture. In some cultures, they're brutalized at an earlier age, and it stops. But in our culture, a European standard of culture today, young people tend to be pretty intelligent up until about 25; they're still capable of learning things, they're still capable of changing their minds, and getting over bad habits and so forth.

They also have something else: The Baby-Boomer generation today, is now between, generally, 55 and 65 years of age. That is the generation that's running the world, at least Europe and the United States. We have some of them who are viable. We have some in the U.S. Senate, for example, who are quite viable. They're going to be very useful for humanity. We have other people in parts of the society, who are quite viable in that age-group. But we have the people who are really on top, usually, are not viable, especially in business, especially in the universities. In the university today, typical students who have not yet graduated and have \$80,000 or \$100,000 debt to pay off—before they start to work in their career. And what are they learning? Almost nothing.

The guy who's doing the teaching is some poor slob, who's underpaid and neglected. The higher paid professors

are kept on, because they're peddling papers which attract support from foundations. They don't know much of anything. They simply are trying to plagiarize, or do similar kinds of things, to peddle these papers to foundations for foundation grants! Universities are places trying to get foundation grants. People of my generation could not have received a university education at today's prices. Couldn't have done it.

So we have destroyed, we are destroying the population who would become the professionals. And it's being done, in the corporations, in the management of the corporations, by the way work is organized; it's being done by deindustrialization; it's being done by conversion to a services economy; it's being done by the increase in poverty through service economy.

Like the case of Berlin: Berlin can not survive, because the Allies won't allow it. The British and French would start war, if Germany were to reindustrialize the area around Berlin. Berlin can not get enough income, to support Berlin! As the nation's capital. Why? Because they're not allowed to maintain AEG and the other types of industries that used to be there, which provided a key part of the tax-revenue base to support the city of Berlin! Berlin is now shrinking and decaying: Because it is not *allowed* to raise enough income, to generate enough income, to pay for its own people, to pay for its own government. It's bankrupt! And other parts of Germany are in similar conditions.

Thatcher and Mitterrand, and also the French fascists generally, do not want Germany to survive. They hate Germany! And therefore, conditions are imposed under which Germany will die, unless these conditions are broken.

You have similar conditions in other parts of the world. It's an extreme case, because Germany is the key country for any survival of Europe. Without the German economy functioning, there's no possibility of a functioning European economy: It's not possible! It's dead. France can't do it for ideological reasons. It could under de Gaulle, with the de Gaulle-Adenauer alliance. That was a positive direction. But Mitterrand ripped that up, and it no longer exists.

So therefore, we have this problem.

The Development of the Youth Movement

Now, what you do, if you're smart, and you see it inside the United States, what we've done with the Youth Movement, what you see with this recent publication in *EIR*, which I think some of you have seen by now: that we have produced a development among the youth, the Youth Movement in the United States, which is now having a certain independent quality of character. And you see it in the work they've done.

What we did, essentially, we did what should have been done a long time ago, which I've insisted upon: *Scrap* what is taught as a standard of science today—scrap it! Go back to the beginning of European civilization, in ancient Classical Greece. Forget Aristotle! Urinate on Aristotle every chance



EIRNS/Sylvia Spaniol

The education program of the LaRouche Youth Movement has ensured the survival of Classical scientific method, and, in effect, the immortality of LaRouche. Here, LYM members in Oakland, California work on Gauss conformal mapping.

you get. Because Aristotle is what has destroyed Europe more than anything else. The idea—it's the destruction of the ability to think.

We went back to the Classical Greeks, went back to something which, of course, I've been committed to for a long time—but, we have these young fellows around, they wanted to learn something, they need to learn something, universities won't teach them. We're going to have to teach them. So we set forth a program in the work of science, and also similar things in music, limiting ourselves, essentially, to one thing, essentially to Classical musical composition. And to understanding particularly the chorus principle. Because, instrumentalists sometimes have great difficulty in understanding music, because they believe in a fixed *do* scale. They calculate an arithmetic scale. And assume that the piano keyboard, tuned, is the standard of music. And a piano keyboard is not the standard of music.

The Bach choral work is the standard of music. Because, as you do the same thing with, say, a string quartet: A string quartet is a chorus, it's a singing chorus. It is not a keyboard. Because the performer, the string performer, in a quartet, is actually *singing* in the mind; and is able to cause the strings to sing, in resonance with the mind. And therefore, as in the chorus, where you slightly flatten or sharpen, in order to fit the modality that is required by the composition, so in the string quartet, as our dear friend of the Amadeus Quartet [Norbert Brainin] did, you could hear it clearly: You would hear a sense of the perfection of a complete unity of effect, from the beginning to the end. And the unity of effect was caused by these adjustments in modality, which anyone

can hear if they're listening carefully, in choral work: You hear, that if you sing the notes as what you think is on pitch, you're going to miss it. You're going to make a mess of it. You're going to produce a corpse, not the living music.

Because the purpose in musical composition, is to have unity of effect from beginning to end, so the *mind gets a single idea*. Not several ideas. Not parts. Not a jigsaw puzzle. But a single conception from beginning to end, which draws the mind in. So that, you forget the performers, you forget the faces, you forget the score. You have a *singleness of effect, a single idea . . .* as an entire composition.

And of course, this is what Furtwängler was attacked for, which he sometimes referred to as "playing between the notes": It's this adjustment, which comes from the experience of directing vocal polyphony, choral polyphony, in the Bach mode. *That's* where the training comes from. Because the *idea*, what music *is*—the difference between Romanticism and music, is *that*. The *singleness* of effect. A composition is a single idea. A book should be a single idea. A musical composition should be a single idea. A Classical painting is a single idea. It's a unity of effect. Because, it's the same thing you get in science. One of the great difficulties in this whole process, is, that some people think there's a difference between physical science and art. There is none. Except, unless the art, or the science, is incompetent. If they're competent, they're the same thing. Because the same thing comes up. It's the quality that distinguishes the human mind from that of an ape. An ape can learn to play the piano, but an ape can not learn to sing in a chorus.

You think about what we demonstrated, with what the

youth did in these examples, these 19 examples they did in this edition of *EIR*: In each case you locate an idea. A universal principle can not be seen. It is not an object of sense-perception. But it's something that controls the effect which you perceive. Because it's universal, it is not an object you can see! Because it's universal! You can't see gravity, because gravity does not run around with arms and legs! Gravity is not a ball; it is not an object you can see in a mirror; it is not an object you can see with a telescope. But it is *efficient*, as a universal principle.

So, if something is efficient, and universal, how can you see it as an object? You can't: Because you're inside it. That's true of all principles. All true scientific principles, all principles of Classical composition, are of that nature. You can not see them as objects with the senses!

However, in teaching, it's important to try to find a way, of representing the *effect* of a universal principle, in a way which is visible. For example, let's take the case of what they did in Boston, with the construction of the catenary curve. Now, there are things you can do—you can think a catenary curve. You can take a hanging chain and you can move it around, and you can draw, photograph it, draw the picture. But that's not the catenary. You're not presenting the principle, you're presenting a *mirror* of the principle.

Now, what you want to do, is say: What's the principle? *Generate a catenary* by some means other than a hanging chain. Construct it! The way a machine-tool designer would construct something.

So now, you don't show the principle, as such. But what you do, is, you show *how the principle works*, by generating a curve which corresponds to the catenary. And by generating it, by your willful action, you show that your understanding of the principle, is correct. It is now discussable, it is now communicable.

What you do with any discovery, is, you make a discovery of principle: The very fact that it's a principle means *you can't see it!* It is not sense-perceptible. Its *effect* is sense-perceptible, but *it is not* sense-perceptible. Now, you have to find out, to demonstrate this principle, to demonstrate you have willful control over the use of the principle. So therefore, you *do* something that demonstrates that you have willful control over what you contend to be a principle. And by what are called "crucial experiments," or "unique experiments," as Riemann called them, you now know what you're talking about.

But our society is based on people who don't know what they're talking about. Because they will go to a dictionary. They will go to some reference work. They'll play with a computer, and say, "I don't see this on my computer."

"Ah, but it sees the computer." The computer doesn't see the principle, but the principle can see the computer. Hmm?

So anyway, this is the kind of issue that's involved here: Is to get a generation of young people, who will revitalize old people, and get them to become human again. Revitalize

them, by going through the experience of making actual discoveries, *as opposed to learning to "repeat after me" to pass an examination.* The experience of actually *making a discovery.*

Now, the only place in physical science, where this is done effectively and consistently, is with the method of *Sphaerics* of the ancient Pythagoreans, Plato, and so forth; and their continuation. And therefore, the thing you do, is, you take Aristotle, you take Euclid: *You throw them away!* Just throw them away! They're garbage! They're brainwashing! And avoid piano keyboards, until you've learned to sing, and sing in chorus effectively.

The principle is the same: the principle of chorus, the principle which Furtwängler expresses so emphatically, so brilliantly, by his conducting, is something that you can not measure, in the sense of measuring an object. But it's something that the human mind can comprehend. The audiences find themselves inspired, by something *they don't understand.* It works! And they're fascinated, by hearing this again, and again, and again, in different forms. It works!

It works—just like we used to—Norbert Brainin and [the Amadeus Quartet], what they would do: It works! It keeps working, and they keep improving it! And you can see it's an improvement. Not that they become much better musicians, in quality, they just developed. They now understand, have a deeper insight into the same thing; and now, they do it a different way!

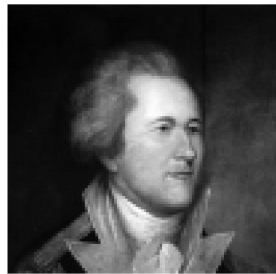
This Andras Schiff, for example, every time he does something, it's different! The same work, it's different! Why not? He's a creative personality. He's constantly seeing new implications. And you say, "Well, what's your formula for these discoveries?" He doesn't have a formula! It's the act of discovery! Of a mind which is attuned to making these kinds of discoveries.

So, what we need, is, we need young people who come from a generation, who are adults, who don't think of themselves as adolescents any more, but think of themselves as having the responsibility of being adults, that is, a sense of *sovereignty*, of sovereign responsibility for their own development and lives. Hmm? And you have to enable them, to discover within themselves, those powers which distinguish the man from the ape—which many people have preferred to forget about.

Because, if you take the youth generation we have, what we've produced, we've produced the children of broken homes; the children of broken promises; the children of broken formulations and broken families. If the young people today, coming into adulthood, follow what they have been destined to be, if they follow the trajectory which has been laid out for them, *they're doomed.* They are not 65 years of age. They are not about to be dropped out of the employment roster—as most of our business executives are today, and politicians. Therefore, they have to find a future. They have two generations, at least, before them, of life. They can't say,



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New York Historical Society

Historically, revolutions have been led by youth, and the American Revolution was no exception. Shown here are the Marquis de Lafayette and Alexander Hamilton, both of whom were in their early 20s during the War of Independence.

“My life is finished, I need a retirement someplace.” They need a life, they need an active life, expressed as a human being, not as a monkey, but a human being. And what they’ve been conditioned to do, by their society, *does them no good!* They have to break free of what they’ve been on a trajectory to do. Therefore, they must find *fundamentals*, which have universal validity, and subordinate the development of their personality and life to the discovery and mastery of those principles.

And by that means, you bring vitality back into the entire population.

Creating the Idea of a Future

If you look back in history, you will find that every important revolution, in history, has been made, chiefly, by a youth generation of young adults. The American Revolution: Look at the authors of the American Revolution. Look at the leaders of the American Revolution. Look at the *ages* of the leaders of the American Revolution, at the time they were leading. What age were they? *They were the same age as our Youth Movement! The same age.*

Look throughout history, before then: *the same thing.* A few older people, a handful of older people, and young people. Why did they condemn Socrates to death? A man in his 70s? He was “corrupting the youth.” How was he corrupting the youth? By opposing Sophistry.

And therefore, a smart society, an intelligent society, like mine—my generation or before—would realize that the education, the educational development of the youth into young adulthood, was the foundation of the future of the entire society, was the only premise for the realization of the purpose of the *existence of the society*. Because we all die, and therefore, the purpose of our existence as human beings lies beyond the experience of our life. Our life depends, and the value of our life depends upon, what we can confidently believe, will be the outcome of our having lived, and to that purpose, therefore, the development of the generation of adult youth, is a

thing of primary concern to us. Otherwise, we are no-future people.

And what has been done to the population of the Baby-Boomer generation, through what it’s been subjected to, is they were converted to becoming a no-future generation! In a society, which is dedicated to the proposition of creating a no-future generation: End of History Generation!

And therefore, if you’re older—my age or slightly younger—and you want your future back, you’d better be concerned about letting the youth develop in a creative way.

This principle is understood, in leading circles in the U.S. Congress. When people saw the Youth Movement, what they said, was (referring to me), “My God! He’s going to be around for a long to come!” Because we’re relieved of the certainty that my death will eliminate me: They just won’t eliminate me! It’s going to *haunt* them for generations to come!

You can’t get rid of me! Maybe you could have gotten rid of me in ’98, but you can’t get rid of me today! I’m imperishable.

And that’s the point. We’ve done this in the United States. I understand these things very well. I’m an old, wise man at this point, and I can say things that nobody else would dare to say, but I just stick to—they’re *true*, that’s the only difference.

What we’ve done in the United States, in the influence we’ve exerted for ideas, which are largely my ideas, but they were not propagated by me only: They were propagated, because we have a Youth Movement, and because we have a related *handful* of our total membership—I tell, you a *handful* of our total membership in the U.S., of the adult generation, or shall we call it the “adulterated generation”? A *handful* who actually have made any intellectual contribution, at all, to what we’ve achieved in influencing the U.S. government today, and institutions in society, today. A relative handful of the older people. And that’s the way things are! It’s the mediation, and development of the young generation.

Our problem, of course, the biggest problem we have in the Youth Movement is a lack of money. Not *merely* because young guys don’t get much money—that’s stretching it somewhat, hmm? Because we can’t *afford* to recruit them! We can’t afford to support them! Otherwise, we’d have thousands, including here. You want a 3,000 youth movement in Germany? We could do it. We could organize it, we could recruit it—no problem at all—provided the money’s available. And they don’t take much; they work cheap! I don’t know how long that’s going to go on, though! They probably get more expensive, as time goes on.

But anyway, that’s the reality of the situation.

It’s a relative—it’s this *idea of a future*, the idea of creating a future for mankind, for society. The understanding that, here we are, most of us who have been running this organization for a long time, are now between 55 and 65 years of age. What’s the future? How much grease have they got in their joints? To keep moving, the way they have?

Therefore, what’re we doing about the future? What is



U.S. Navy/Mate 2nd Class Angela M. Virnig

Our immediate mission is to save the machine tool capability, particularly in the United States, LaRouche concludes. Here we see a skilled machinery repairman at work on a U.S. ship.

our opinion today worth if we don't have a future? Who cares about the opinion of a man with no future?

So therefore, the struggle is that. And that's what we did in the U.S. The intelligent people saw. When our people go into the Congress—you can't do this in the institutions here, it's one of the backwardnesses of Europe; you don't have the freedom, of young people to walk into the leading legislative offices of Europe, and meet with those organizations, as we do in Washington, D.C. Our youth who are in Washington are all over the place, they're all over the House of Representatives and Senate; they're all over the institutions of Washington, D.C. And since they're young and active, they're able to go into many institutions in the course of the same day. And the impression you get in Washington, when you talk to some of these guys who've met the youth, they say, "We had a couple thousand of your youth"—we had maybe 50 there—"a couple thousand of your youth were all over the streets yesterday, all over the institutions, yesterday!"

So, that's where the future lies. And that's what we've done.

Americanism, Not Oligarchism!

And we have to make, before us, as the program to summarize it, the machine-tool principle is the exemplification of this: the machine-tool layer of the population, which in Germany tends to be the *Mittelstand*, concentrated in the *Mittelstand*. Now the *Mittelstand* is comparable, as you've seen recently, to our machine-tool specialists in the unions in the United States, like the auto unions. They think the same way, they have the same motivation. The *Mittelstand* in Germany,

if they're serious, are not interested in business as such. To them, business is a way of expressing what is important to them about their life. The tendency in the *Mittelstand* is the closely held firm, which the owner would like to pass on to somebody of his own family, or somebody else who worked in the place, to come. They have a sense of the future: Their orientation is to the future. Their orientation is to ideas. Their orientation is to creativity. The same kind of essential motivation, that we see in the machine-tool specialists in the United States in the auto industry.

The thing to understand from this, is, that we are on the verge of entirely new types of products, and new kinds of industries, new extensive development in infrastructure: All of these ideas are now present, in what we have in the United States. They're present—how well they're going to be gotten implemented, I don't know. I can't tell. But

they're in that direction. We need the same thing here.

What you need to do, is produce an American-type factor in Europe. Not a European-type factor. Europe already has too much Europeanism. It needs a little Americanism, of this type.

It must understand that oligarchism—look self-consciously about the idea of oligarchy. Look at the television sets. Look at the newspapers. Read them, with trying to see what kind of mind you're looking at, in the author. And you're looking, usually, at the *oligarchical tradition in Europe*, which is one of the great advantages in the United States. The second thing you're looking at, is, the respect for *monetarist principle*, or Venetian principles, which you don't have in the United States, in anything like the same degree. We have the corruption of it, but it's not intrinsic to us. These are our advantages.

So, think American. Don't think European. Because European, as such, is doomed. And recognize that what we built in the United States, with all the imperfections we have in it, was an expression of the *highest intention* of Europe, which was *sick* of the defeat that Europe had subjected itself to, over the period since ancient Greece, ancient Classical Greece, until modern times.

The United States represents the highest expression, existing on the planet today, with all its imperfections, of European intention. This is the intention of the soul of Europe: Use it. Understand it.

The death of the organization in Europe, would be anti-Americanism. Bush is not American—we're not even sure he's human. So, that's it.