

The Middle East Blow-Back Effect

by Lyndon H. LaRouche, Jr.

The following is an edited transcript of Lyndon LaRouche's opening remarks to a Washington, D.C. seminar and international webcast on May 1, 2002, sponsored by LaRouche in 2004, his Presidential campaign committee.

My subject today is focussed on the question of the horror show, in the danger to civilization, which is expressed in the Middle East crisis. And also, to indicate the possibilities of solution for that crisis. However, the Middle East crisis is not a crisis of the Middle East; nor was it created in the Middle East; nor is it the creation of protagonists in the Middle East. This is a world crisis, which, for various strategic reasons, has exploded in the Middle East, threatens to spread out throughout that region, and threatens, under present circumstances, to bring an end, for generations to come, to civilization, worldwide, as we have known it.

Some of the things I will say today, which are not generally said publicly, coincide with the views of many of the people from around the world—not only critics in the Arab sector, but others, in Europe and elsewhere. But nonetheless, no one else says it, no one else in a position, with the voice to make it heard, says it publicly. As you know, if you've looked at your Congressman recently, in the United States, and have watched him going away, and you look at their back, in your mind's eye, you see a sign on their back: "Space for rent." This is the general situation with the parties, in politics, in the United States today.

So therefore, in the mud and slime of existing U.S. politics, in the confusion and chaos and insanity which comes out of the teleprompter which the President reads, and similar kinds of things, where is there a solution? Where is there a clear voice defining policy? Nowhere, in general. And no one from inside the United States.

One of the problems here, which I will make a bit clearer today, is very few people, even in the United States, know what the United States is, and what its problems are. Many people would like to defend the United States, but they don't



Lyndon LaRouche addresses the webcast on May 1. “When I speak, people listen. They may not like it, but they listen. So I use the voice I have, and the influence I have, to try to force people to face the truth about the situation.”

know what they’re defending, and sometimes, they pick the wrong side, when they choose a cause. My job is to make that clear to you.

The context for this, which I will address first, and then I will come to the Middle East matter itself, later—the context for this crisis today, is that the world as a whole, especially European civilization, extended globally, is experiencing presently, the worst and most dangerous crisis in the history of Europe, since the 1648 Treaty of Westphalia. No crisis, including the wars of the last century, was as severe and dangerous to civilization as what you’re seeing reflected in the Middle East crisis, today. This is the one crisis which could destroy modern history, for generations to come.

And, as you see, we have no President of the United States. We have an elected President—not elected, probably, but inaugurated, anyway, despite all the misunderstandings, and whatnot. I think, actually, Al Gore inaugurated him, because Al Gore could have won the election in Arkansas, but he chose to ignore Arkansas, perhaps because it had something to do with Bill Clinton—and went to Florida instead, and threw the election away in Florida, where he had it won in Arkansas, if he’d not wasted his money on Florida. So, he actually gave the election to President Bush. And he is now a creature of the past, and let’s hope he remains that way.

But, the problem is—it goes deeper: that since 1964, with one exception, no President of the United States, has, on a matter of grave strategic importance, expressed the actual interests of the United States, except for one incident by Presi-

dent Reagan, on the SDI, in the early 1980s. Since 1964, since President Johnson pushed through the Civil Rights legislation, no President of the United States, with the one exception of Reagan’s support of the SDI, has spoken in a manner which is consistent with the actual, fundamental interests of the United States. For example, you had the Suez Crisis: President Eisenhower acted in the interests of the United States, and he understood them.

FDR’s Post-War Vision

Now, what I’ve described as the problem here: At the end of the war, after Roosevelt had died, the United States turned away, in large degree, from the commitments which Roosevelt had, from the path he trod, and from the post-war world we would have had, had he lived. Roosevelt, for example, was for the abolition of colonialism, immediately, at the end of the war. The United States emerged from the end of the war, as the only world power, as the only power, built out of the wreckage that was left by Coolidge and Mellon, from the Depression. There was no other power on this planet. And Roosevelt intended to use that power, as he told Churchill, to bring about a new system in the world, one not based on the 18th-Century policies of Adam Smith and the British, one not based on colonialism; but to use the power of the United States to effect the immediate liberation of all colonies. And to use the policies of the American System, the anti-Adam Smith policies, to rebuild, and build the economies of the world, with U.S. backing. That was taken down: Under Truman,

colonialism was restored at the point of a bayonet, with the backing of the United States, and on the instruction of the British government.

However, we did have a system that worked somewhat. The post-war monetary system, which had many features of Roosevelt's policy continued in it, was a very successful policy, for about 20 years, until about the middle of the 1960s. The United States prospered, in a continued recovery, despite all the mistakes of Arthur Burns' influence on President Eisenhower, and so forth, the United States prospered economically. The conditions of life for most citizens improved. Opportunities increased.

The same was done in Europe, with U.S. cooperation, with the ideas of Jean Monnet of France, who was an admirer and collaborator of Franklin Roosevelt. The same thing happened in Japan, and to some degree, in South and Central America. But the period then, even despite Truman, and under Eisenhower, and despite his mistakes, was a period of progress for most of the world. Then, it suddenly changed. The change came after Eisenhower's death. And it became worse, and worse, and worse.

Here's what happened: Look back at the history of the United States. The United States was a creation of Europe. That, after the period of religious wars, from about 1511 to 1648 in Europe, the hope of building a modern sovereign form of nation-state in Europe had gone into the rubbish pile, into the ditch. So, on the basis of the Treaty of Westphalia, in 1648, there was an effort to begin to build up sovereign nation-states in Europe. However, the rubble left over from the religious wars, and from the feudal interests, and things of that sort, prevented this from being successful in Europe.

So, during the course of the 17th Century, and especially the 18th Century, more and more of the intellectual leadership of Europe, from many countries—France, from England, from Russia, included, from Germany—focussed on the United States, or what became the United States, as the hope of building, in North America, the kind of republic which European civilization had aspired to build on the basis of the wreckage of the Roman Empire and feudalism. These people concentrated on us, educated our people, imported their people to assist us in building this republic. And we built, what is still, to this day, in terms of its constitutional design, the only true sovereign nation-state republic on this planet, which was described by Lafayette as a "temple of liberty and beacon of hope for all mankind." Which it was. And which it does remain, at least in the wishes, if not the reality, for many people today.

We are still a power—we don't deserve it, but we are. That is, we have the capacity, as a nation, because of our historic authority—not because of our present government, or our recent habits—but because of our historic authority, to intervene in world affairs, not as a dictator, but as a moral influence and a power, to cause things to happen for good, which otherwise could not happen.

The case in the Middle East is typical of that: If the President of the United States would find the gumption and the wisdom to intervene in the Middle East, this horror show would stop immediately. Not because the United States has the physical power to suppress what Sharon is doing, but because if the United States took that position, then the nations of Europe who want that result, would rally to, and cooperate with the United States, other parts of the world would rally to and cooperate with the United States, and the entire world, or most of it, would, as if one with crushing blow, stop this murder in the Middle East now, and bring about peace.

Our problem is: How do we bring that about, with this President, this inaugurated President? And that's what I want to lay before you today. The problem exists—I'll turn to the problem, the worst manifestation of it. Solutions exist, at least on paper, as ideas; I've worked since 1975 to try to bring about Middle East peace, and looking back on that period, over 25 years, I made no mistakes: What I said then is valid today. What others did to the same or similar effect is valid still today. What has been lacking is the will and the authority to put that into place and into work. My concern is, therefore: How do we implement the solution realistically, not how do we simply propose, once again, a solution that I and others have been proposing, rightly and justly, for over 25 years?

The 'Perpetual War' Faction

This is the problem: At the end of the war, the same forces which hated Roosevelt, Franklin Roosevelt, seized control in the United States—not totally—those of us who had returned from the war wouldn't have put up with it. We had remembered the war; we had been uplifted by Roosevelt and what he represented; many of us had rediscovered the legacy of the American Revolution in our history. We wouldn't have put up with it. But, we became fat, and lazy, and corrupt. Men returning—remember, 16 million of us were in military service during the war, at the high point. We returned after approximately five years in U.S. involvement in this war, to start families, or to build families. Married couples would decide to have children at about that time. We began to move into suburbia, as in these Levittown shacks out there, in the potato fields outside of New York City, to build up suburban life, and other kinds of life. Women, who had had their husbands in the war, said, "No, you've got to do everything to catch up for five years of lost time. We've got to make the babies now. We've got to have the schools for them now. We've got to have a house now. We've got to have this now."

And, they had a kind of "now generation," which became the Baby Boomer generation. They went to universities, not to get knowledge, but to get a job, a better job. And so, they became corruptible. And so they were corrupted. I saw it all. I hated it then. I hate it more today, when I see what the outcome was.

What happened in the United States was, a certain faction, whose legacy is the Confederate States of America, typified

by the Nashville Agrarians, led by a virtual member of the Confederacy, William Yandell Elliott, united with certain financial circles in Boston, in New York, and Washington, and elsewhere, to conceive of an anti-Roosevelt world, an anti-Franklin Roosevelt world. Their conception was this: If the power of the United States could be joined and controlled by the power of the United Kingdom, of Great Britain, then, we could create an English-speaking world empire, modelled somewhat on the Roman Empire, but with British-financier characteristics, as opposed to Roman characteristics. Then we could rule the world, we could put military force to work, to control nations in the way that Ancient Rome had controlled nations with its legions, and its policies, and religious wars, and ethnic wars. This policy became known, in the course of the 1950s, as the “utopian” policy. It was a policy of leading banking firms and law firms, accounting firms in New York City, and in Washington, D.C., and in Boston.

These people were conjoined with a faction inside the U.S. military, centered around the buildup of the Defense Department, around what became the RAND Corporation, became the various foundations which dominate United States policy-making today. So these foundations and financier interests and law firms and so forth, together with a certain faction in the military, set out to transform the United States and the world, on a model in the distant past, on the tradition of the Roman Empire—an English-speaking world, largely, and also modelled, in military policy, on both the Roman legions, and also, the Waffen-SS, the Nazi Waffen-SS.

The Change in Military Policy

So, the change in direction occurred then. What happened—the changes in military policy? You had the firing of MacArthur, who was the best commander the United States had in World War II. He conquered more territory, with fewer losses, both to U.S. forces, and to their Japanese opposition, over a shorter period of time, relatively speaking, than anyone else in modern history. Probably, the most successful military commander in modern history. He became the overseer, so to speak, of Japan. And he did not have to use nuclear bombs on Japan—he’d never use them. This came from London and Washington. Truman decided to drop the bomb. There was no military need for dropping those bombs. Ever. Japan had been successfully blockaded by an aerial and naval blockade. And Japan, which depends upon imports of raw materials for its existence, the United States, principally, had so effectively blockaded Japan from the air and the sea, that the military faction, which was still in opposition to the Emperor Hirohito’s determination to surrender, would have to give up soon.

So the U.S. policy, in the Summer of 1945, under MacArthur, was not to drop bombs. The policy was to sit. Not to attack a defeated nation. Standard military policy: Never attack a defeated enemy—you might start a new war. But Washington was not happy. The utopians were not happy. They wanted to use those bombs. They had intended to drop them

on Berlin; if Berlin had not surrendered by the end of June 1945, Berlin would have been obliterated, with one or two nuclear bombs. That was U.S. policy. But Berlin surrendered. Hitler surrendered—or, didn’t surrender, but the Germans surrendered. They couldn’t use the bombs. So, they said let’s drop them on Japan. They dropped them on Hiroshima and Nagasaki.

One of the reasons they dropped them, was to take the credit for the victory away from Douglas MacArthur, because the issue was military policy. Douglas MacArthur represented the traditional military policy of modern civilized society, the policy of the United States, the policy of Lazare Carnot of France, who was one of the great revolutionaries in making modern military policy, the policy of Gerhardt Scharnhorst of Germany. This was the military policy of the United States, especially after Lincoln’s victory. MacArthur represented that policy. President Eisenhower, with all his wavering on some political-economic issues, nonetheless, represented that same tradition and that same policy.

What happened? The firing of MacArthur, which was ordered by the financier interests of London and New York—it was a set-up—resulted in what? A no-win war in Korea, which has not been ended, in fact, to the present day. The issue about Korean policy is: The President of South Korea, with the encouragement of President Clinton, at a certain point, proposed a new policy for the Koreas, for the effective reunification, as a process of cooperation between North and South Korea. But the Korean War continued to the present day. And those who still put North Korea on the list of the “Axis of Evil” are actually expressing that determination to have a perpetual war in Asia, called Korea. They probably would like to do it in Indochina, where they did make a perpetual war, based on the precedent of Korea, after the successful assassination of President Kennedy.

What they’ve done in Iraq is a perpetual war. They went in and conducted a war against Iraq: The war has never ceased. Peace has never been declared. The war goes on. The Bush Administration went to a silly war in Afghanistan, which nobody but a brainless, militarily incompetent idiot would do. After what the Soviet experience in Afghanistan was, you’d never go in and do that again. A few tens of thousands of fighters, as long as they continue to be supplied, can pin down 200,000 or more U.S. troops in Afghanistan, permanently, the way the Soviets were pinned down. And it’s happening, and will continue to happen. We’re still in it. A perpetual war. We’re about to reactivate the perpetual war in Iraq, against Iraq, throughout the Middle East.

So the policy has been one of: Pick enemies, the way the Romans did, the way the Nazis did, and declare perpetual war. How do you fight perpetual war? By conventional warfare means? No. You fight wars of annihilation and intimidation. You force nations to submit to your will, the way the Romans did. These are the utopians. What they hated above all, is they hated the United States. It’s a long tradition in the United

THEN AND NOW

The Warsaw Ghetto: 1943



“What’s the difference? It has the same purpose, to get rid—it’s called the settlements policy, or the Eretz Israel policy of the Likud, which is the fascist movement in Israel. The idea was to make Warsaw Judenfrei—free of Jews. Now, it’s to make the West Bank free of Arabs, of Palestinians.”

The Palestinian West Bank: 2002



States, which very few people outside our borders have really come to understand.

Two Traditions

You have two traditions in the United States. One, which I defend, which is called the American Intellectual Tradition—something that Kissinger denounced on a number of occasions. And that is the tradition of those who founded this country and its republic. The idea of creating a modern nation-state, whose purpose was not to dominate the world, but in the advice of John Quincy Adams, as Secretary of State, to President Monroe, to create a community of principle among perfectly sovereign nation-states, which was John Quincy Adams’ recommendation to Monroe, in the case of the Americas, and was the basis for the so-called Monroe Doctrine.

The United States was not in a position, at that point, militarily, to kick the Hapsburgs and the British out of the Americas. But Monroe said, and Quincy Adams said: The United States should be determined to build up its strength, to the point that it is able to kick the British and the Hapsburgs out of the Americas. And to allow the people of these countries, who aspired to their own governments, their own sovereignty, to enjoy a perfect sovereignty, under the umbrella of alliance with the United States. A community of principle for common purpose, but respective sovereignty, in terms of power. That was the intention of Franklin Roosevelt for the post-war period. It’s my intention today.

Let me just explain what this is, and then get on to this.

The fundamental question which has to be asked—and it’s not asked often enough, and sometimes our churches are the worst enemy of religion on this account: The foundation of Christianity, of Judaism, and Islam, is the concept of man, as created in the image of the Creator of the universe. This defines the individual as different than any animal. That each individual has, with the cognitive powers of reason, a power of creativity, which no animal has. And therefore, each human being is born good, or at least redeemable to good; and each human being is a life which is sacred in the eyes of the Creator, because we embody the quality of the Creator. And therefore, the function of government must be, not to impose religion, but to recognize this as a principle of natural law: that government has no right to exist, except insofar as it is efficiently committed to promote the general welfare of all of the people, and their posterity. And to honor the aspirations and achievements of those who have gone before us, who created the foundation upon which we are able to do good. That’s the function of government. That’s the meaning of the Preamble of the Constitution, which is the fundamental Constitutional law of the United States—the principle of the General Welfare—to promote and defend our sovereignty, and to promote the common good, both for our people, and in our relations among states abroad. That’s our law. That’s the American Intellectual Tradition. It’s a European tradition in particular, a tradition of those who struggled to build the kind of society,

which is free from what was characteristic of Roman society, in particular.

Under Roman society, or under Mesopotamian dictatorships before, man was never free, because man was classified generally as a form of human cattle. And there were three kinds of cattle: There were the cattle that ran wild; there were the cattle that were captive cattle; and there were the wild cattle you hunted down. Now, the captive cattle, you raised like you raise cows. You cared for them; you fed them; you helped them to reproduce to the numbers you desired, but insured they did not reproduce to numbers in excess of what you desired. You'd kill them and slaughter them when they were no longer useful to you. That was economy. That's called agriculture.

And, that was the kind of society. The majority of human beings were human cattle, under the subject of rulers who behaved like beasts. Now, some of these societies made significant contributions to culture, but they made them out of societies that were ruled in a bestial fashion, as if by beasts. Like the Roman emperors, for example; or the Byzantine rulers, for example; or the feudal system, for example; or the Hapsburgs of Spain and Austria, for example, with the exception of Joseph II, who did some good things.

Promotion of the General Welfare

So, the question was, to form a society, which developed the qualities of the individual, in the image of the Creator, which freed mankind from the destiny of being captive or wild human cattle, which treated mankind as mankind. And thus, in order to promote that, it is necessary to develop among the people, their own taking of responsibility for maintaining this kind of order. You can not have this kind of order, unless the people themselves will work to maintain it. And therefore, the people themselves must participate in the promotion of the general welfare; the promotion of education; the promotion of scientific discovery; the promotion of longevity, and so forth and so on. The people themselves must resolve to do that. And the function of government is to be responsible to the people, as an executive function, as a governing function, to ensure that that practice is continued and promoted. That's the American Intellectual Tradition, in essence.

You see it reflected in the discussions leading into the Declaration of Independence in 1776; you see it in the discussions around the Constitution. You see it expressed most nobly by Abraham Lincoln, who understood this. And there's not a critic of Abraham Lincoln I've ever heard of, from any side, who is not wrong. He was right on everything, on every count, on every decision he made. He was not always right in terms of knowing what to do, or knowing the correct decision, but he was always right in principle.

Now, as long as Eisenhower was President, the military faction, the utopian faction, which had intended to create this new Roman Empire/Waffen-SS-like system which we have today, were not able to function. And the Suez Crisis, under

Eisenhower, was an example: Eisenhower responded to his understanding of the fundamental interests of the United States, and said: "We crush them. This is a crime against humanity; it will be stopped now." And he stopped it. He was a real President. He may have been on the golf course too much, he may have played too much golf with George Bush's grandfather—the President's grandfather, Prescott—they were on the golf course a lot together. (It was a kind of a racist golf course, too. Noted for that around Washington.) But, when it came to the question of U.S. policy, and U.S. interests, internationally, Eisenhower knew what it was to be a soldier, and a President. And he acted accordingly.

You had tendencies in that direction by President Kennedy, but he was killed. The last time we saw that, as I referred to before, by a President, consistently, was by President Johnson in 1964, where Johnson had the courage, to know that the fundamental interests of the United States, demanded that the Civil Rights Act, the two Civil Rights acts, be pushed through. And he pushed them through. Not because he liked this or liked that, or had this influence or that influence. He did it because he knew what it was to be President. When you're President, you embody the executive capacity of the self-interest of the people and the nation, and the intention of its existence. You are responsible to its past, and you are responsible to its future. And you, if you stand absolutely alone, if you're an elected President of the United States, you must act as a President against all comers, including your own citizens. You must stand alone as the conscience of the nation, as the defender of its fundamental interests. If they kill you, you still do it, because that's your responsibility. And no one should run for President, unless they're willing to take that responsibility. Unfortunately, many do.

Once Eisenhower was out of the way, the utopians went wild. We had, throughout the world, waves of assassination: the attempted assassination of Charles de Gaulle in 1962—done by whom? It was done by the fascists, including Jacques Soustelle, known to me from his career in Mexico and elsewhere. Evil man. With the backing of Franco, a fascist, an evil man. The backing of the Spanish Carlists, who are evil, and their sympathizers of the old Pétain regime in France, who are evil. They were determined to kill him. These were the same crowd that targetted—we don't know who shot Kennedy; it certainly was not Oswald, but we don't know who the three riflemen were. But we do know who targetted him. It was the same crowd that went after de Gaulle. We do know who killed [Enrico] Mattei—the same crowd that went after de Gaulle. We do know why Macmillan was ousted with the Profumo scandal in London—the same crowd.

So, this crowd, which we call the special-warfare interests—the Allen Dulles crowd, people like that—moved to set into place, a new kind of warfare, which they affirmed by launching the war in Indochina, in the middle of the 1960s. This crowd was constrained by the fact that, though it had a deal with the Soviet government, a so-called détente deal,

which went in various degrees: first with the British and Khrushchev, who made negotiations with London through Bertrand Russell, in the middle of the 1950s; later, with Khrushchev again, on the basis of the [Cuban] Missile Crisis, and so forth and so on. Despite these agreements, the Soviet power was real, and other nations of the world who resented U.S. arrogance, would sometimes align with, or play with the reality of Soviet power, as a way of playing against the threat of a utopian dictatorship from London and from Washington.

With the collapse of the Soviet system, over the period 1989-1991, they thought they were free. When the paperwork was signed on the agreements among Thatcher, Mitterrand, the former President George Bush, and Gorbachov, these fellows were convinced that the Anglo-American Empire would now be able to rule the world, or proceed to establish the changes which would eliminate the institution of the sovereign nation-state; which would institute global population control; which would eliminate all forms of competent education; turn the people, mentally, into human cattle, which we're seeing today; and thus, set up a military system, modelled most immediately upon the Nazi Waffen-SS, which would rule the world. And that is the essential background of the Middle East war.

Using Israel as a Tool

You have, for example, in Israel, you have a group—people will sometimes say, the Israelis run the United States, through the Zionist Lobby. That's not true. The utopians run Israel through their asset, which is the followers, chiefly, the followers of Vladimir Jabotinsky, who is not only an avowed fascist, whose movement, the Betar, was a fascist movement in the Mussolini sense, but a Jabotinsky who publicly offered to support Adolf Hitler's government, if Adolf Hitler would come to the term of dropping anti-Semitism.

So you had in Israel, coming more and more into power, especially in the late 1970s, you had the emergence of a fascist power, centered around the party called the Likud, who are fascists—and actually, there's no difference between fascist in the generic sense and Nazi. It's just a matter of colors and details. So we created this thing in the Middle East. We had created—the British and we had created in the Middle East—a situation of perpetual warfare, as a way of managing the Middle East.

This thing started in two ways: It started with the British during the period of the Napoleonic Wars, when the British were determined to intervene in the destruction of the Ottoman Empire, by finding some inside influences inside the Ottoman Empire to control the destruction. And they took the area of Palestine as one of the areas, key areas, for this intervention.

Then, toward the closing decades of the 19th Century, the time of the British Admiral, Admiral Fisher, the British had decided that they were going to have a war, a jolly war, a jolly world war, in which the British Navy would reign supreme. And to this end, they decided that what they would do, is

build the so-called Dreadnought Navy of Fisher. And with this Dreadnought Navy they would power it, not with coal, but with petroleum, with oil. And that's when they stole the oil at the head of the Gulf. And it became the personal property of the King of England, later the Queen of England, and was then called British Petroleum, at a later point. One of the biggest assets of the British monarchy.

They decided then that the entire oil-bearing region of the Middle East would now become a basis for their control of world petroleum and world energy supplies, for strategic purposes. And therefore, the object was to take and chop the people into little pieces, to play one against the other, to create parties and factions against each other, and thus control this area of the world, which is of strategic significance. It is the junction point of Eurasia and Africa. It is the junction point from the Mediterranean into the Indian Ocean. It is implicitly, and has been historically, the strategic pivot of the world. So to control politics in this region of the world, was the strategic objective of the British Empire, and became, under Wilson, and under Coolidge, became the strategic objective of what became the Anglo-American Empire, in fact. And that's the genesis.

For this purpose, they needed to create a destabilization factor in the Middle East. Now initially, as you recall, the Israeli, the Jewish settlement in the Middle East was limited, and it generally involved a certain degree of cohabitation among Jews and their neighboring Palestinians, among whom they settled. But somebody said, that's no good, so they organized a movement to create some atrocities against the Jewish settlers in Palestine, and the Jewish settlers, through some Russians who were sent to them by the head of the Secret Police of Russia, Colonel Zubatov, created what became later the Haganah, the defense organization, which was sent in there by the Russian Secret Police from Odessa, in response to the provocations which were orchestrated through British circles, anti-Jewish provocations, so the Jewish defense effort against the provocations which the British organized, became the basis for creating the seed of a permanent Arab-Jewish conflict in this part of the world.

And thus, by playing this and similar kinds of things, to play parts of the Middle East against each other, in order that the outside force, the imperial force, the Anglo-American force, would control the region. And thus control, not only, then, the petroleum interests, which were crucial, but to use the petroleum interests as a key part in controlling the world, not only the navies, but the world in general—and also to prevent other things from happening. To create a factor of permanent destabilization in the strategic pivot, the Middle East, which connects Africa, and Eurasia, which connects the Mediterranean and the Indian Ocean. That's where the problem lies.

So what we face is not—this is not an Israeli question, it is not a Palestinian question. It is not an Arab question. It's a strategic question: Are we going to be able to live on this planet? Because if what is proposed now, the "Clash of Civil-

zations,” of Samuel Huntington, of Bernard Lewis, of Zbigniew Brzezinski, of Henry Kissinger, and other swine—if these things are allowed to continue, this kind of war, which they’ve got young Bush tied into right now, then I assure you, given the realities of the economic situation, given the military realities, given the political realities, you will not have civilized life on this planet for generations yet to come: a dark age for all humanity.

Are we willing, are we morally capable; do we have a President of the United States who’s morally fit to be President; who’s capable of making the decision tougher than Eisenhower made on the Suez crisis? The principle remains the same. The same principled decision we had to make against Hitler, to fight Hitler. Are we sufficiently aware of our responsibility as a nation-state, as a nation as such, are we aware of our responsibility to protect the people of this planet and ourselves, our own people, from this kind of horror, or are we not? If we are, we will stop this thing right now. Now let’s get onto it.

The World Crisis and the Triple Curve

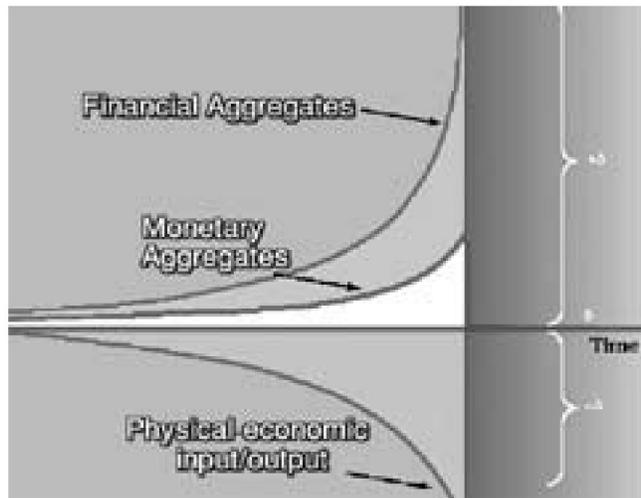
Now, let’s look at what the world crisis is.

In 1995, as an outgrowth of my participation in the Vatican conference on health care, some discussion came up of what the problems of health care were, and my attention turned to the issue of the economic-financial aspect of the collapse of health care worldwide, the danger to human life as a result. So to try to make clear—because you know, you had a great assortment of religious bodies, you had priests and others, nuns and others, who were in that conference, and they don’t know much about economics. So how do I make clear to them, what the danger is, with which we have to deal, if we’re going to have the resources needed to meet the health-care standards of humanity in this coming period?

So what I did is, I drew this Triple Curve (Figure 1), which was a representation, for pedagogical purposes, of what my studies showed the problems have been of the United States and the world, since about 1966. Because in 1966, the world economy changes character on the initiative of the British and the Americans, from what had been a producer society, a society based on production of wealth, based on educating populations and investing in order to increase the productive powers of labor, to a society which, like Ancient Rome, following the second Punic War, had become a parasite society. That is, Rome stopped producing for its own needs—Italy. Rome instead reached out and looted neighboring countries, to supply the food and other things it required for its wealth, resorted to unproductive slavery inside Italy itself, and created a class of citizens who were nothing but parasites, much like our citizens today are becoming. Which is why they vote the way they do. Bread and circuses.

You don’t think we’re corrupt? You don’t think that we, like the Romans, who were corrupt, go into large stadiums to watch bodily contact sports? We haven’t got officially gladiators yet, except on the screen. What do you see on the screen,

FIGURE 1
A Typical Collapse Function



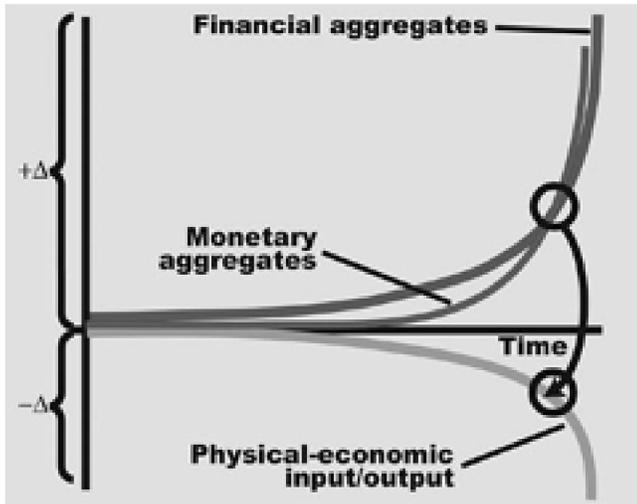
the television screen? You see mayhem. And you see that the kind of thing coming out of Hollywood—not only Nintendo games, which I’ll get to, the kind of things which Joe Lieberman doesn’t oppose, Sen. Joe Lieberman.

Now what happened with this change to a so-called consumer society, which is really an imitation of the degeneracy of Ancient Rome—change from a producer society to a consumer society? Well, what happened was, we began to reduce, from about 1966 on, we began to reduce the per-capita physical output of our economy. We kept the economy going, how? By pouring money into the system, from the Federal Reserve and other sources, and from foreign sources, to pump up financial assets, and to give us the buying power to buy what we didn’t produce from abroad.

We send our industries overseas to cheap-labor markets overseas. How do we buy our food, if we send the industry over there? How do we buy our goods from cheap labor markets abroad? We printed the money. How do we get the buying power to print the money to buy? Well, we use the money to build up the financial bubble—like stock values and things like that, real estate values. The biggest bubble that’s ready to pop in the United States is the real estate bubble, mortgage bubble. A big, giant bubble that’s about ready to pop. And when that goes, the U.S. system goes, financially.

So these were the three tendencies. The physical economy was being stripped down, from about 1966 on, with the 1966-67 budget. From the same period, about ’66, you had a rapid increase in monetary aggregates, which were initially explained as the need to finance the Vietnam War. You had, as a part of that, a shift of stock-market values into an appreciation of stock values. Then, in 1971, it became worse, when Nixon shut down the economy. He shut down the monetary

FIGURE 2
Revised Triple Curve



system which had worked very well for us in the immediate 20 years following World War II, and we went to a floating-exchange-rate system which wrecked everything, and this process accelerated. Then we went, recently, in the year 2000, to a second step (Figure 2).

Weimar Germany's Hyperinflation

Now what happened there, what happened to the United States, in particular, in the year 2000, was the same thing that happened in principle, in Weimar Germany in June-July of 1923. Now, Weimar Germany, post-war Germany, was being looted under the Versailles agreements. Assets were being stripped out of Germany to feed the French and the British. And the British and French owed us a great deal of money, to the United States, were paying the United States. So the system was, the United States was the creditor of the world; the British and the French were living by looting the Germans. So the German economy was being stripped, asset-stripped.

So, what the German government did, was to print money, reichsmarks, to generate a flow of cash, which was then used to pay off the British and the French, from 1921 on. There was no significant inflation, in Germany until late Spring and Summer of 1923. At that point, what happened was, that the amount of money that had to be printed to roll over existing financial assets, was greater than the amount of financial assets rolled over. The result of that was, under conditions in Germany at that time, a hyperinflation which wiped out the existence of the Reichsmark in that form by October-November of that year.

What happened to us in the Summer of 2000, was essentially something similar. The amount of monetary aggregate which Alan Greenspan—and what he's able to extract from

abroad—is able to generate, to keep the stock market and other markets from collapsing, is greater than the amount of financial assets they're supporting. That's why you see the kind of stock-market behavior you're seeing in the U.S. stock markets. The stock market collapsed; they had to accept maintaining the financial values of the stock market at a lower level, so the value of market indices dropped, as a reflection of the inability of the U.S. system to continue to pump money into the system at that rate—but they're still doing it.

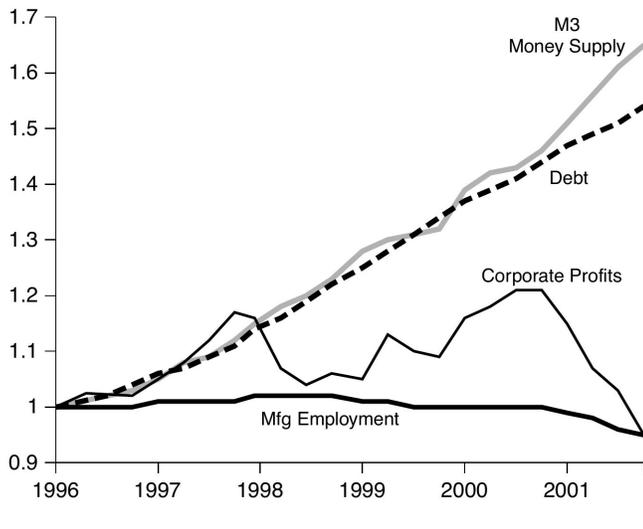
Where they pumped the money, was into something which many of you know about. The phenomenon of cashing out. The way the economy is being sustained, apparently, today, is that mortgages are being artificially pumped up, through Fannie Mae and Freddie Mac and so forth—with the Federal Reserve System. The bankers who take mortgages are able to bundle these mortgages and dump them on Fannie Mae and Freddie Mac, for example. The bankers thus have the cash turned loose, they turn around and with the payments they receive, on their deposit of these bundled mortgages with banks, the banks now issue more credit. Then the real estate operators in that area—as in the Northern Virginia area, around the Washington Beltway, for example—the real estate dealers will get together with the bankers, and they'll pull an operation. They will then front an operation which boosts the indicated sale price of real estate.

Now the people who are already mortgaged, as the mortgagees, they now go to the bank and they cash out. They write the mortgage up, to reflect the new value which the realtors establish for these properties. They then take the case, and they spend that for food, clothing, and whatnot—and for their credit card debt. And that is what this economy is based on.

If you look outside Washington, D.C., the Beltway in particular, what you will see is exactly this phenomenon. You see shacks, which are Hollywood set-style tarpaper shacks, built with a few sticks, some shrink-wrap, some plastic exterior, and some gold fixtures inside the place; these things are going for up to \$500,000 to \$1 million, apiece. They're nothing but shacks, sitting on top of a hillside, or on a plot. They're disgusting, their rear ends are sticking out on the highway, they're mooning you—they're junk, and people are living in them, and the person who's now, who's mortgaged, the person is now an instrument for creating the illusion of a flow of payments into the banks for the mortgages, and this illusion is now the basic value of the understructure of financial values in the United States. And it's about to pop. So, that's what happened then.

All right, now, the third one (Figure 3): These figures are '96 to 2001 figures, and these are figures that correspond essentially to what I'm talking about. The manufacturing employment collapse, which is a reflection of this; you have corporate profits fluctuating, you have the debt growth—look at the rate of growth of debt, and look at the rate of increase here of money supply, relative to growth of debt. So what you have, is an economy which is not producing wealth, is producing debt. Debt is being used as wealth, and the way it's

FIGURE 3
The U.S. Economy's Collapse Function Since 1996



Source: EIRNS.

In 2000, the “crossover” forecast by LaRouche in Figure 2 began to occur, as the curve of monetary aggregates began to exceed the financial-aggregates curve (debt) which it was previously sustaining.

being done is by pumping money, including money from Japan, from the Japanese yen and so forth. And that’s how the economy is functioning.

Increasing the Kill Ratio

All right. Now this is one characteristic of the system. There’s another characteristic. In Germany, recently, in the city of Erfurt, which is in the eastern part of Germany, there was a killing which involved 19 victims, two students and 17 teachers, in a school, from a fellow who came in with a pump gun and pistol, and killed these people. Like Columbine—one guy. Like Columbine.

Now, the Germans did a better job, a more honest job, than we’ve done in the United States, because Hollywood and Joe Lieberman will not tell you the full truth about what’s going on inside the United States. Because Hollywood makes a lot of money out of people dying through things like Columbine. And Joe is very close to Hollywood. That’s where his money comes from.

It’s a problem, a part of the same thing: Years ago, back in the Korean War period, people like those who admired Sam Huntington up at Harvard, *The Soldier and the State*, complained about the kill ratio in World War II and in the Korean War. That the American soldiers were not firing their guns often enough, and they weren’t killing enough people. And therefore, they decided to develop a program, a psychological program, to condition U.S. forces to kill more people,

more rapidly, without thinking about it.

As an outgrowth of this, particularly in the course of the Vietnam business, the Indochina War, that was intermediate, the United States began to experiment more extensively with increasing the kill potential, not only of soldiers, and policemen, but also ordinary teenagers. So what you have, you have in the Nintendo games, for example, and related types of games, these games are intended to condition young people to become stone, mass killers.

Now in the case of Germany, they investigated this case, and other cases, and the police reports in the recent two weeks, have covered a lot of this: how he was trained; where he was trained; how it worked; how it was set up. And the fact that in Germany, which has about one-third the population of the United States, there are listed by these agencies, 170,000 young people who are potential killers of the same type.

Guess how many we have in the United States?

Now, look at it. What are we looking at? We’re looking at Nintendo games; we’re looking at Hollywood-produced entertainment, which has the same essential content. We’re having the sexual entertainment of Hollywood, essentially the same content. We know this is going on. We have police departments that are being trained on that basis. We have these wild shootings by policemen, who’ve been trained to respond in this way—one of the great problems in urban areas. We have kids: a young kid picks up a pistol, never used one before in his life, turned into a stone killer. A marksman. Never fired a pistol before in his life. Picked one up and became a stone killer, one of these types.

Is this a national security risk? Is this a concern? Should we be aware of this? Should we be aware of what Hollywood represents, of what it’s doing to us? Should we also be aware of something else: How many Americans know this is going on? How many American parents know their teenage and younger children are addicts of Pokémon or Nintendo games or similar games, which produce the same effect? What’s their attitude about it? What’s their attitude about Harry Potter? This British production, which induces people to believe that they can solve problems by exerting arbitrary, magical powers to bring about the destruction of people who offend them.

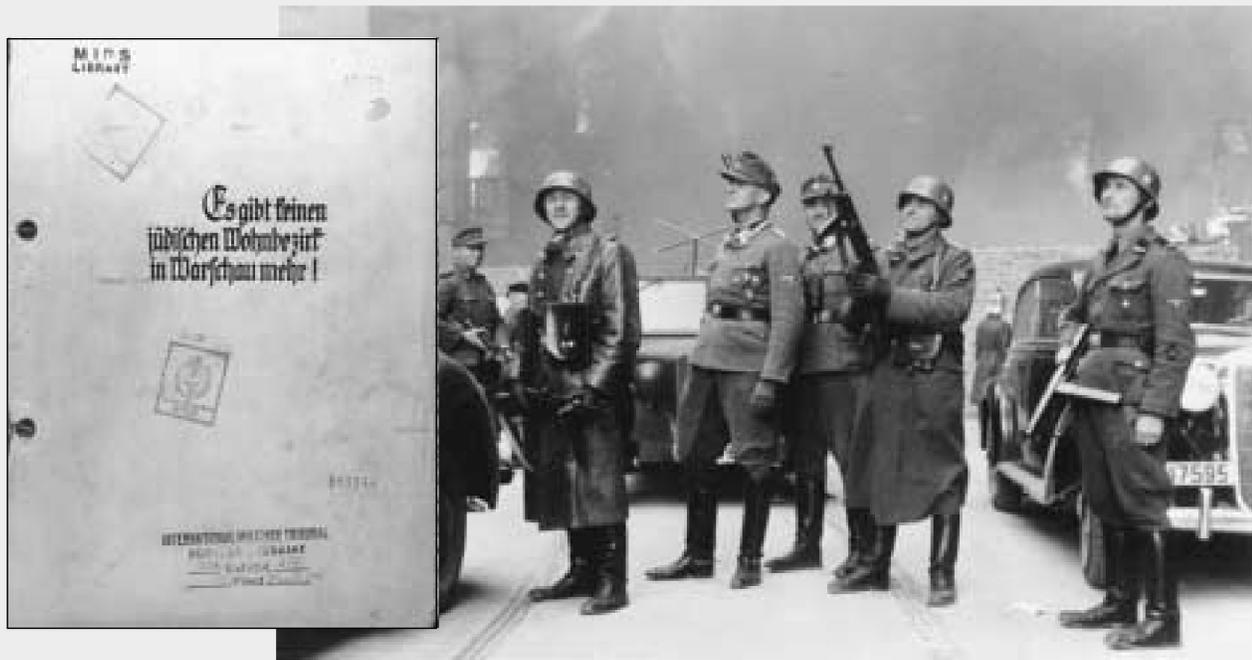
What about the Tolkien cult, the “Lord of the Rings” cult, which is a milder form, but the same thing? How many parents know this? You have people talking about pornography on television. Well, that’s something. But what about this? Mass killing, and training your child to be, to kill you? You get two kids sitting out there in the room saying, “Let’s go in and burn Mommy and Daddy tonight.” This is the kind of culture we’re creating. And thus, this kind of culture then reflects itself in what? It reflects itself in our military policy overseas, which is insane.

The Warsaw Ghetto and Palestine

Now, let’s look at what happened in the Middle East. Let’s start with Warsaw, Warsaw 1943. Let’s see what Sharon is

FIGURE 4

The Stroop Report: The cover sheet boasts 'The Warsaw Jewish quarter is no more.'



SS Major Gen. Jürgen Stroop (center) oversees the obliteration of the Warsaw Ghetto, May 16, 1943.

actually doing, look at what we're up against. This is the title page of a report which is produced by a Nazi general of police, Jürgen Stroop (Figure 4). Jürgen Stroop was assigned by the Nazis, by Himmler, to go into Warsaw and clean up something which in 1943, the Germans, Nazis, wanted to clean up. Remember, the Nazis had taken those Jews they hadn't killed otherwise, in Poland, and they herded a great number of them as cheap labor, into Warsaw, into the Warsaw Ghetto. As a matter of fact, the Jews in the Warsaw Ghetto were often chiefly occupied in producing things for the German military. In the Warsaw Ghetto, some people in the Warsaw Ghetto, decided to resist. And with a few carbines and pistols and ingenuity, they staged an effective resistance. At that point, the Nazis said: "How do we clean this thing out?"

And Stroop came up with a policy for eradicating the Warsaw Ghetto, the Jewish Warsaw Ghetto, and killing all the inmates immediately, or sending them off to camps where they died soon after.

Then he sent a message to Hitler, "The Warsaw Ghetto is no more." And he published this report.

This is the Stroop report. This is what the Stroop report represents. Again, same thing. Warsaw. 1943. Jewish victims about to be killed. Sent off to concentration camps to die. 1943; Stroop report. Nazi. So forth and so on.

Now let's look at Palestine today. Think of the Stroop report. Palestine today. What's the difference? What's the difference? It has the same purpose, is to get rid—it's called

the settlements policy, or the Eretz Israel policy of the Likud, which is the fascist movement in Israel. The idea was to make Warsaw Judenfrei—free of Jews. Now, it's to make the West Bank free of Arabs, of Palestinians.

So a few people resist, among the Palestinians. The tanks march in. The killing goes on. There's no difference. Moreover, as Ha'aretz reported, the way in which this operation was designed, which was done under Sharon's direction, designed by the Israeli Defense Forces command, was modelled on a study of the Stroop report. To study the problem which the Nazis faced in dealing with the Warsaw Ghetto, and to say: We have the same kind of problem here, in Israel today. We're gonna clean 'em out. The same kind of process.

And when the President of the United States refers to Sharon as a man of peace, I'm sure that Sharon feels insulted.

But the point is: Why, then, does the United States support this? It's not because there's a Zionist Lobby. As a matter of fact, you have some of the worst anti-Semites in the United States, are the so-called pro-Armageddon Christian fundamentalists. They're anti-Semitic. Anyone who comes from the southern part of the United States knows that. These guys were, these are the real anti-Semites in the United States. These are the real Nazis. They think like fascists, anyway. You think these guys like Jews? No! They don't care about Jews. They don't care about that. What they care about is their policy. They're saying, look, if you can get the Rapture next week, I don't have to pay my rent next

month! I mean, it's that bad.

So, we have created a society of madmen in these so-called "thunder cults," these thunder religious cults inside the United States. They're crazy. Psychotic, in effect. Not in the real world. They have become a significant political force behind people like Pat Robertson in Virginia, for example. They're dangerous. This is the constituency, the constituency of hate, the Ku Klux Klan constituency. They have to have somebody to hate, somebody to kill. And they say, "Them Arabs — look like black people to me." They do, don't they?

Look, I'm an old man. I've been around this country for a long time. I know what goes on in this country. I was training troops in the Army back during World War II. I know what we were sweeping in from southern parts of the United States. I know what they said. I had to deal with them. We've got that — that rot is deep in our country. And it's come forth. And it's used as a weapon. The purpose is to do what they're doing. You think these Nintendo games are some accident that crept up on us because of Hollywood? Yeah, Hollywood is doing it, doing that kind of thing — . No, this was done by the U.S. military. It was done intentionally, to do what? To create among our youth, stone killers who can be recruited to be sent in various parts of the world, and do there, exactly what the Israelis are doing there.

No, it is not the Israelis who control the Zionist Lobby, who control the United States. It is an Anglo-American faction of this type, which has an instrument inside Israel, called the right-wing Likud, typified by Netanyahu, who's more dangerous than Sharon is. These guys are the killers who are doing the work of the Anglo-American Roman Legion mentality in the Middle East.

What do these guys want? Well, Israel can not continue this operation. It will lose, if it continues this operation, for military reasons, which are well understood in some circles in Israel. Matter of fact, Rabin, the former Prime Minister, understood this very clearly. Israel cannot continue to do the kind of thing that Sharon represents, and Netanyahu represents, and survive. How then can Israel survive? Well, they really don't care. There's a Masada complex among some of these nuts. They'd rather go over the cliff, than be defeated.

Iraq and the Clash of Civilizations

But the key thing is Iraq. The key purpose behind this operation is to use this, to get a wider war going, to get the Clash of Civilizations war that Sam Huntington, Brzezinski and company want. So what you have here is a combination. The training and recruiting of large numbers of otherwise useless youth, psychotic youth or quasi-psychotic youth, by Nintendo games designed by the U.S. military, put into general circulation through the military, with cooperation of Japan's production of Nintendo games and so forth.

We are now taking from our population, our youth, our adolescent and other youth, we're turning a large portion of them into potential intended killers, who are trained killers, trained on their videogames, who then simply have to go out

and get trained with actual weapons and do what they've been trained to do on videogames. Recruit them as soldiers and send them in various parts of the world, as part of a Clash of Civilizations war. Put the two things together, and you have the new Roman Legions, the new Waffen-SS, to send around the world.

So what we're suffering, our corruption, is a result of our policy, which many people in our country in high places know, but they haven't got the guts to say. And therefore, we come to the position that I have to say it, because there's nobody else. In almost any significant circle in Europe or the United States, you drop my name in a meeting and you're going to have a freakout. The place is going to go wild. Just say the name LaRouche; the whole place will go wild. So actually, that my impact inside the United States and also in Europe, and other places is rather large, especially so in the United States. So when I speak, people listen. They may not like it, but they listen. So I use the voice I have, and the influence I have, to try to force people to face the truth about the situation.

Now, how is peace possible? Implicitly, it should be obvious. We have the power in the United States — and Europe is prepared to join the United States in such an effort, I can assure you; most of Europe — Italy, most of Germany, so forth — are willing to support the United States in such an effort: to say that we are going to bring an economic basis for durability of peace in the Middle East. That we're going to do what was proposed earlier — two states, equally sovereign, side by side, living together in peace.

Why? Because, first of all, you've got to provide the water so that they can all have something to drink, something to live, and there isn't enough water. Some of the big impetus for war in the Middle East comes from a shortage of water in the aquifers. We're capable of generating large-scale, efficient desalination programs which can produce water economically, for drinking and other human purposes. We can overcome the water crisis of the Middle East. The Middle East is, because of its position, as a point of traffic of Africa, through Eurasia, a crucial point of transport from the Mediterranean into the Indian Ocean; is an ideal place for the development of industries which are on the line of transportation. You can take the Sinai, you could take whole parts of the Middle East, and you could develop them as areas of industrial and related development. Very relevant, to the relationship not only to Africa, in general, but the relationship of Europe as a producer of high-technology goods, into areas of Asia which desperately need infusions of high-technology goods.

So there is no basis, in either the interests of the people involved, or in the interests of Europe, or the United States, or Asia, to have this war go on. The purpose of justified war was to produce peace, was to bring about a state in which the person you fought against, would accept you, to live with you in peace because they saw the reason to do so. Because you gave them a reason to do so.

The purpose of war is not to kill; not justified war. The

purpose is to bring about peace in the quickest possible way, for the most people. You want to bring about peace? We have the power to bring about peace in the Middle East, because we have not only the capability ourselves, but we have friends in Europe and elsewhere who would enthusiastically join with us in any program of reconstruction of the entire Middle East region.

Now, we don't have much as a President of the United States, but the man is President, and therefore, why don't we work on the problem of trying to create around him an environment where it is communicated to him, that the United States does have an interest—he may not fully understand it, but make it clear to him what that interest is—the way it was clear, in a sense, to Eisenhower, the way it was clear to Johnson, in terms of the civil rights legislation. That something has to be done, because it's in the interests of the United States. Tell him not to be afraid of the so-called Zionist Lobby in the United States. We'll take care of that for him. Do the job, and give him some good advisers, so that you say to him—how do you motivate a guy like George Bush? There's only one way to reach a fellow with his limitations, and that is to say: “You've got a job here, it's an important job.”

He says, “Yes, it is an important job.”

“Well, do you want to be a success?”

“Yes.”

“Do you want to be remembered in future generations as having been a great President?”

“Yes.”

“Okay, you agree to that, we'll make you one”.

And that's what we have to do.

Thank you.

Dialogue With LaRouche

You Must Be Willing To Tell the Truth!

The following discussion took place between Lyndon LaRouche and the international webcast audience. The discussion was moderated by LaRouche's Presidential campaign spokeswoman, Debra Freeman, who read those questions that were submitted by e-mail.

Sharon's 'Peace' Conference

Dr. Mohammed Al-Sayid Selim, Cairo, Egypt: In Egypt, we have been following, with a great deal of interest, his comments on the deteriorating situation in the Middle East. And his voice has been, as a matter of fact, one of the few voices in the West that have been able to point out the

basis of the conflict. And he was able to diagnose the Nazi tendencies of the government of Sharon in Israel.

Now, I want to ask a question, concerning the suggestion by Mr. Sharon, supported by Colin Powell, to hold a conference for peace in the Middle East, after the massacre that he has committed in the Palestinian occupied territories. This proposal is being widely suggested in the Middle East, and, as I said, it is being supported by the American administration. Also, I was surprised that the Japanese Foreign Minister came in support of this project. This project is widely perceived in Egypt, as an attempt to give Sharon an opportunity to get the political gains of the massacre that he has committed.

What are your views on this proposal, Mr. LaRouche?

LaRouche: Well, if Sharon were anything but Sharon—or maybe Netanyahu—he would have had the decency not to even suggest it. Because, if you wanted a Middle East agreement, if you took away one of the unreasonable demands, which was imposed upon President Clinton, which Clinton mistakenly accepted, by Barak—that the holy sites in the Middle East be tampered with—then, I think that Arafat agreed to about everything that the Israeli government wanted, at that point. Of course, the Israeli government, at that point, was not sincere. And, I think the reason that the question of Holy Mountain came into the discussion at that point it did, was to prevent it from being reached. And, the pressure was on the President to make the mistake, of falsely blaming, publicly, Arafat for the failure of the agreement. The problem with the failure, was that of Barak, whose extenuating circumstances were that probably, he was afraid that the people who had killed Rabin, would kill him, too, from the Likud. And, you have to remember that the murderers of Rabin, the Prime Minister of Israel, were never really prosecuted. The people who arranged the possibility for the assassination to occur, were never prosecuted. They were the Likud!

So, the fascists killed the Prime Minister of Israel, and the policies of Israel were then under the control of the fascists, the Nazis. So, what is new? This is simply that, Sharon is under great pressure, from the United States, to give the United States some language, to convince the world that Sharon is something that Sharon would hate to be called: “a man of peace.” I can't imagine Sharon desiring to be a man of peace: It's like telling Adolf Hitler, “You're a man of peace.” There's no difference! What's the difference between Hitler and Sharon? They're really, in the scale of history, of all the different varieties of criminals that come into a court: One is this and one is that, but they commit the same crime, and they should be tried for the same crime. He's a Nazi like Hitler, and he behaves like Hitler. Maybe not as smart, but he behaves like Hitler, otherwise. And, that should be said.

If you want peace, there's only one basis for peace. The other mistake in Camp David—and we should go back to Camp David, because Camp David represented a point in time, at which the agenda was on the table; the opportunity was on the table, to actually bring about an agreement, at least among the parties represented. Maybe not with the Likud, as

represented back in Israel, but the parties represented. The issue of economic development, including water development, should have been on the primary public agenda in those negotiations. Because, how can you have peace without water? Look at the operations of Israel against Syria, against the Golan Heights, against Lebanon: What were the causes of that war? Water! To steal the water, from the aquifers! Because there's not enough water in the present system in the Middle East, to sustain even the existing population. So, without desalination, there is no peace! Without economic development, there is no peace!

If you can't give the Palestinians, who have been brutalized, for decades, a sense of economic development, of opportunity for their children, what do the deaths of their children mean? Can you say to the Palestinian, "We'll give you something, in honor of your children, who were killed? To make their lives meaningful? That some outcome came from this, which makes their sacrifice worthwhile?" That's the condition of peace.

Sharon is incapable of offering anything, that any respectable human being, called a Palestinian, could decently accept; or any other human being in the same situation. It's up to the United States, not to say, "We want Sharon to make a gesture, to make Bush's stinking policy look good." We want to make Bush's continued present policy look bad; very bad. Bad enough, so that he wants to change it. That's the only chance.

Siege of the Church of the Nativity

Freeman: I have a statement here, from a prominent Roman Catholic official, which also asks Mr. LaRouche for a comment. The person writes:

"We continue to be in a terrible time in the Middle East. This can be exemplified by the Calvary of Bethlehem—the siege of the Church of the Nativity. We are in constant touch with Archbishop Pietro Sambi, the papal nuncio in Israel, who is also Apostolic Delegate to Jerusalem and Palestine. The Pope is informed constantly and is most concerned. He called into the church, as you know, to express his solidarity with them and thank them for their 'Christian witness.' On Sunday the Pope asked those who came to St. Peter's Square for a 'chorus of uninterrupted prayer' for peace in the Holy Land. He seeks to affirm, he said, 'the initiatives of dis-tension and dialogue in the Land of Christ and in every other place on the planet marked by violence and pain.' Today, the Pope dispatched Cardinal Roger Etchegaray to Jerusalem to try to effect a change in the situation, employing all the weight of the moral authority and international credibility of the Catholic Church for peace. The situation is very cloudy. John Paul II prays that there will be cooperation with his Papal Envoy to end the siege and 24-hour-a-day curfew. The people in the cities and surrounding refugee camps are desperate. They can not stand it much longer. They are sick and starving. The elderly are dying. The collective punishment is unacceptable.

"The place where the Baby Jesus was born is a horrible example of this. Life there, at the Church of the Nativity, has

been called by the Franciscans trapped inside, a slow death. The vocation of their order is to keep this place holy. but the Basilica has been under siege since April 2, when Palestinians took sanctuary in this holy place—as churches for centuries have been the places of sanctuary. Twenty-seven Palestinians were allowed to leave the church yesterday, but the friars do not see this as progress, since about 40 Franciscan and Greek and Armenian Orthodox friars, monks, and sisters, and about 200 Palestinians are still inside the church, with hardly any food or water or electricity or medical supplies. And they stay with dead bodies of those who have been shot by the Israelis, still inside. Special forces units of the Israeli YAMAM have been used against this holy place. The General Curia of the Friars Minor today 'expresses its bitter disbelief at the incapacity of the civilized world to induce the parties to accept and carry out a greatly longed-for pacific solution.' Their words are borne out by the experience of Khaled Girashi, a Palestinian civilian, who was released, only to be beaten by Israeli troops as they questioned him last night. He lost 33 pounds during the standoff at the church, because the supplies of food supplies are so very low.

"The Church of the Nativity is one Calvary. Ramallah, Jenin, and other places of sorrow are under siege. We pray for cooperation between the Palestinians and Israelis, of course, who must concentrate all efforts to find a peaceful solution—but the Israelis are the ones who must withdraw and end their siege.

"The few Christians who inhabit the holy land are wondering where are the other 2 billion Christians in the world, thinking? What are they doing?"

Mr. LaRouche, would you please comment on this.

LaRouche: First of all, when you look at the Nativity Church, what you're looking at—think in terms of another place: al-Haram al-Sharif, the Holy Mountain. Remember that when Sharon started his last campaign for Prime Minister, he unleashed an attempted assault on one of the holy places of Islam, on the top of this mountain in Jerusalem. That this issue, of this particular location, was the crucial breaking point in the attempt to get a Camp David agreement, where Barak, under pressure of this crowd—the Likud crowd—remember, he used to work for Sharon, Barak did, in the Israeli military—that, that was a breaking point. This issue of this particular holy site, al-Haram al-Sharif, this is what is on the mind of the butchers, who are going at the Church of the Nativity. Because, remember that one of the conditions for Middle East peace, for avoiding a Clash of Civilizations war, for avoiding a Thirty Years' War scenario, is that the holy sites—those of Islam, various confessions of Christianity, and Judaism—are sacred: They are sanctuaries. That nobody can tamper with them.

The condition of religious peace is a policy of sanctuary, which means that, in whatever agreement is reached, the sites of the holy places must be assured, of being able to function and be intact. And, whatever governments exist, they must respect that law. Without that, there is no peace. Anyone who



The Dome of the Rock, a Muslim holy site on Jerusalem's al-Haram al-Sharif (left), and the Church of the Nativity in Bethlehem. "If you deny the issue of policy of sanctuary, if you make holy, religious sites battlegrounds of religious warfare, you are going to have global, religious warfare. And, you won't have much left standing, in any part of the world, if you start that kind of a war."

attacks this, the Church of the Nativity, in this way—which is not really an issue; it's not a military issue; not a police issue—means that they want religious war.

Now, the thing to put the pressure on, that's obvious to everybody in the area. It's obvious to people in Rome. What's wrong with the American Catholic Church? Why has the American Catholic Church allowed itself to be shut up, under intimidation of an orchestrated scandal against Cardinal Law in Boston, who would normally be the person speaking out on this issue, on behalf of the American Catholics? Why are the American Protestant churches not speaking out on this thing? Because they're afraid of some of their Protestants of the Bush variety? Of the Attorney General of the United States, perhaps, and his particular religious persuasion? Why is no one speaking out, in the United States? Where's this pack of cowards, called "Christians" in the United States—they call them "the Cowardly Lions," not the "Christians?"

What are we doing? Have we looked the Catholic Bishop in the eye, and said, "What are you doing about this?" Have we looked at Christian figures in the eye, and said, "What are you doing about this? Do you believe in religious war? Because that's what you're promoting, if you don't do something about this. At least, if you don't take a stand against it. If you don't put moral condemnation on it. If you don't say, 'Anybody who says they're for peace, and tolerates this kind of thing, is a hypocrite—or worse.'" You know, sometimes, we can't do much. Sometimes, we can only make an appeal to conscience. And, that is particularly true of the religious profession: Often you have no authority; you have no power; you can't do anything, actually—you can't command, you can't write laws, you can't give orders, in that sense. But at least, you can appeal to conscience. And, if you don't appeal to conscience, what are you? You're nothing.

And, this is where the pressure has to go. It has to go on

the American Catholic Bishops, and others, not to submit to a dirty operation, run by the people who targetted Cardinal Law in Boston at this particular time, when he would have been the normal channel, through which to issue a condemnation of what's being done against the Church of the Nativity. Realizing that what is being condoned, is not merely an insolence against that church: What is being condoned is a denial of the existence of the policy of sanctuary. And, if you deny the issue of policy of sanctuary, if you make holy, religious sites battlegrounds of religious warfare, you are going to have global, religious warfare. And, you won't have much left standing, in any part of the world, if you start that kind of a war.

The Tyranny of 'Popular Opinion'

Freeman: We have a question that was submitted in writing, by a former chairman of the Council of Economic Advisers under Bill Clinton. His question is the following: He says, "Mr. LaRouche, beginning in about 1998, there was a grouping within the [Clinton] Administration, that agreed with aspects of what you said, and was moving in a serious effort, with the support of the President, for a new financial architecture. Bluntly, things were too heavily stacked against it. The conditions now are far worse than they were then. Whether these policies are right or wrong, seems to be irrelevant, unless there is adequate support, for a move in the direction of a new financial architecture. I'd like you to address this issue.

LaRouche: That's a good question. It's a relevant question.

The point is, what is real politics like? People in the United States are brainwashed about popular opinion. They're brainwashed by the use of the word "democracy."

Now, I hate the word "democracy." You know why I hate

the word “democracy”? Because I remember the name of the organization, a fascist-like organization, which tried and executed, or condemned to death, Socrates. That was called the Democratic Party of Greece, translated into modern English. And there are people in the United States who say they’re for democracy, who represent exactly the policy. It’s the policy of mob opinion.

Now, let’s go back—another definition of the same term “democracy,” according to the practice of today: Roman vox populi. Popular opinion. Another word for democracy, is a Southern Ku Klux Klan lynching. Popular opinion!

You see, the problem here is, with our people in the United States—I’ll try to make this short, but it’s a crucial question; because it’s a question of principle; it’s not a question of technique, or tactics; it’s a question of principle.

The basis, ever since Plato, ever since Socrates, and since Solon, actually—earlier, before Socrates—Solon of Athens had a famous poem he wrote to the Athenians, warning them of how corrupt they were becoming, and what was going to happen to them, from their corruption. It’s the principle of truth.

See, the point is, the purpose of government, of self-government, is to force, bring about, expression of truth, and to appeal to the conscience of those who rule, that they must conform to the truth. Now, we don’t even have that in the Federal courts today. It’s hard to get a judge to accept truth. Particularly if you’ve got a Justice Department liar up there dictating the policy.

We have gone away from the idea of truth, to popular opinion, which is what happened in Rome. Which is how Rome was destroyed, by its own citizens, sitting there, voting for popular opinion, not for truth.

So, therefore, what we must always do, the first thing we have to fight for, is the principle of truth.

Now, let’s take this case of these guys, who opposed me on economic policy. You have to tell them what they really are. They’re corrupt.

Look, why do the trade union leaders, often, take an insane, immoral policy on economic questions? Because they were bought off by the illusion of 401(k)s, that is, these special savings programs. Now the 401(k)s are being wiped out. But this then was a lure, to trap unions into giving up their defense of their pensions, their social security and other pensions. They would get riches in 401(k). And then came Enron. And what happened to their pensions? Corruption.

You have African-Americans today who should be fighting, are not fighting. Because somebody told them they should fight for reparations. Not for their rights. “Don’t demand freedom! Get some money from the master!” And walk away, slave, but with a few things jingling in your pocket. That’s how the African-American, who’s an important force in U.S. politics, is being destroyed today, because of issues, local issues, or special issues, like reparations. He’s corrupted by reparations!

Martin Luther King: The killing of Martin Luther King,

was one of the smartest things that J. Edgar Hoover ever did, with the U.S. military. Why? Because King was effective, and none of the people who were left standing after he was killed, were capable of taking his place. Why? Because Martin Luther King believed in the truth.

And Martin Luther King spoke for principle, not for advantage. He did not appeal to the lowest instincts of people. Freedom. Freedom for all. To make the entire United States whole, by purging it of the evil which was destroying it, including racism within it. And the people who came afterward, were opportunists, who responded to the opportunistic impulses of the people they were leading. They didn’t lead the people; they tried to follow them. To follow their cupidity, wherever it led. And that’s how they lost their power.

That’s what happened to civil rights. It had no leader, no acknowledged spokesman, who would stand up for truth, for principle. But said, “We’re going to get this deal, and then we’ll get that deal next week, and that deal next week.” And you say, “Well, we’ve got to go against you, because we got a little interest here.”

And that’s how the American people are constantly destroyed. That’s how they’ve been destroyed in many cultures. They go for little things, for deals, for short-term interests. They don’t understand that, if you’re a human being, and you know you’re going to die—everybody dies, but human beings are different. Because human beings have a quality which lives on beyond them. And therefore, if you are human, and know it, your motive is not what you get, in terms of what jingles in your pocket.

Or like Jeanne d’Arc. Jeanne d’Arc did not play for her personal advantages. If she had, France would never have come into existence. Others who died—the principle of Christianity. The same thing. Christ died for all mankind.

If you don’t have that, and are not willing to stand for the truth on the basis that you must not die with a lie on your shoulders, that you must know the truth, you must act for it. Then you don’t have a problem.

Now, let’s go at the lies.

There’s a lie called denial. People all over the United States today, are saying, “No, but there’s a recovery! The statistics say there’s a recovery! The statistics say there’s a recovery! That’s going up! That’s going up!”

How about your jobs? What happens if the valuation on the shack, which you just cashed out on, collapses, and you lose your job? What’s going to happen in Northern Virginia when the cash-out runs out, for example?

So people are in a state of denying. They’re saying: “Because I wish to believe, it can’t happen, it couldn’t happen, I believe it. And you attack me, and say there’s a depression going on, or about to come on, you are attacking my right to have denial! And everybody tells me that if I’m shown to believe, in this recovery. . .” (which is not occurring; it’s like Dracula’s denizens gathering dust, waiting for the recovery, which he keeps promising them!) “. . . somebody’s going to attack me. My neighbors aren’t going to like me. My children



While media headlines still proclaim the “recovery,” the “New Economy” bubble is collapsing. Shown here is the headquarters of WorldCom in Northern Virginia—the second largest U.S. long-distance phone company, whose stock lost 86% of its value in 12 months, and which has more than \$30 billion in bonded debt.

will scold me, they’ll say I’m nuts. Because everybody knows there’s a recovery!”

But there is no recovery.

So, on the economic question, in particular, people are in a state of denial.

Also, they have other states of denial. The mental conditioning of the population, in general, is to believe in a consumer society. Think of it carefully. How many aspects of the life of the citizen, in Europe, the United States, or elsewhere, believe in things like consumer society? How many people believe globalization is good? How many people believe free trade is good? Other kinds of insanity. Therefore, if you attack the present economic system, which is collapsing around their ears—the house is collapsing—they say, “You are attacking our values. And our neighbors won’t like us, if we attack our values.”

Therefore, they are defending an illusion. No civilization was ever destroyed, by itself, except by its popular beliefs, of these types. If people continue to believe this, they’re going to be destroyed.

Now, how do you get people to stop being stupid, as most people are, leading people and others in the United States today?

Well, unfortunately, that’s one of the reasons that history has this cyclical characteristic. Every people that makes mistakes of this type, reaches the point that the nation is doomed. Like Shakespeare’s Hamlet.

Shakespeare’s Denmark was not doomed by Hamlet, as a bad leader. Hamlet was doomed by the fact that he was a leader consistent with the culture of the nation he represented. George Bush will not destroy the United States. The United

States could be destroyed—it’ll be destroyed by its own people. One of the two clowns we voted for, for Presidential candidates, in the last Presidential election. You voted for two people who are not qualified to be President, in the face of the worst crisis in American history. The American people did that. We did it to ourselves.

The lesson of Classical Greek tragedy, the lessons of Shakespeare’s tragedy, the lessons of Schiller’s tragedy, of every great writer, historian, is that a nation is never destroyed—unless conquered from the outside—is never destroyed by itself, except by its own popular opinion. By its stubborn clinging to wrong opinions, which bring about its own self-destruction. We, as a United States, are on the road to self-destruction; not by outside enemies; the enemy within is more powerful, and more dangerous than any possible enemy from without.

The enemy is us. It’s the people.

When that point comes, the only way that a people, whose enemy is themselves, are ever likely to get out of that habit, is when they reach the point of death. Not actual physical death, as such, but the point that the inevitable hits them.

For example, in the case of the Civil Rights movement. Now, all these fellows who told you, about the great civil rights record they had back in the 1960s and 1950s, were liars. Where were they when the fight was going on? They were carefully avoiding getting out in the parades with Martin and company. They came in later, when the glory started.

Initially, the people who marched, who fought, for civil rights, in the struggle for civil rights, in the late ’50s and early 1960s, were the have-nots. Because, here you are, people, men and women, who are destitute, who came out and marched, peacefully, but stubbornly, against fascist mobs. Because they knew that their life meant nothing in the eyes of the system, and if they’re going to do something, they’re going to risk their life only for that which is good. Because all the other things have been taken away from them.

Therefore, it is the sight of the collapse; when your mortgage is being foreclosed; when there’s no hope of employment; when you can’t see it there; when the danger of war, when the chaos, when the destruction of your children by Nintendo games, and so forth—when this gets to you, that you realize that what you’ve been living with is an illusion, and you’re willing to change.

This happened. Look, I had the advantage of living in the 1920s, and being old enough at that time to see the condition of the population around me. They stunk! Morally, they stunk. They all stunk. Now, they had some good qualities inside



“Initially, the people who marched, who fought, for civil rights, in the struggle for civil rights, in the late '50s and early 1960s, were the have-nots. Because, here you are, people, men and women, who are destitute, who came out and marched, peacefully, but stubbornly, against fascist mobs.” Here, black residents of Greenwood, Mississippi attempt to vote, August 1965.

them, but morally, in their general behavior, they stunk. My parents, like everybody else, lies all the time. They called it “company manners.” Similarly, you were told to say what you’re told to do, and when you get old enough, you can think for yourself.

So, you were conditioned not to believe in the truth. You saw the Flapper Age. You saw the corruption, immense corruption, prior to 1929.

Now, two things changed it. It’s not that Franklin Roosevelt was a great leader—he was. He was a great leader because he was the one who was available at the time, who was willing to move in the right direction, and had the position to do it. But the reason people were moved behind Roosevelt, was because the illusion had been shattered. And if you know people, as I knew them then, between say, 1928, and 1934-35, and saw the changes in the American population—I can tell you exactly what the problem was. The problem is, this people in general, and the leaders of it, are corrupt.

See, why I do what I do is this: The problem with the American people is they don’t have enough people like me. Not people who necessarily express things exactly the way I do, or my profession, but people who will say, “Look, the situation is going to become hopeless. It is becoming hopeless. What shall we do?”

Well, you say, you have to have some power. You say, how do you get power? Well, everybody agrees, you get power by support of the people. But how are the people going to support you, if they disagree with you? Because you persistently unite to tell the truth. And the people, because you’re telling the truth, and because a lot of people they think are leading people, are telling them the truth, are going to take it seriously. And they’re going to think about the false values which they’ve had. What they need to change in their own opinions. That’s how a movement is made.

The problem I have in leading people is, there are not enough of me. If I could get more people who are in leading

positions, to be willing to tell the truth—first of all, to discover what it is, with the determination to tell it, whatever it is. We could change this. And that’s why I do what I do. Somebody has to stand up, and tell the truth. And on these matters, I’m the only significant voice internationally, on this range of issues, as an American spokesman, who is telling the truth.

If I could find 10 other people, who are recognized leading figures in the United States, to join me in telling the truth, we could change this country. Either they would kill us all immediately, or we’d change the country.

U.S.-Russian Arms Negotiations

Prof. Stanislav Menshikov: Mr. LaRouche, what is your view of the U.S.-Russia negotiations on strategic weapons? In Russia, some experts think that it is a unilateral disarmament of Russia. Do you think that this is true, and should Russia actually sign this treaty?



LaRouche: Well, the answer is, that this is one of the things that makes me think kindly of President Reagan.

Reagan is a complex man, who I met personally on one occasion. We had a chat, not of great consequence, but it was a very useful chat, which turned out to be useful in later months. We were sitting at a candidates’, Presidential candidates’ event, up in Concord, New Hampshire, and he and I were arranged at the table with the other Presidential candidates, in alphabetical order, so I was next to Reagan, who was in the corner. So, we chatted for a while, while these proceedings were going on.

And because of that, and because of other things, we met in the period following the election, with people of his, and



LaRouche and Reagan at a candidates' debate in Concord, New Hampshire, 1980. President Reagan's offer to the Soviet Union on SDI "was the last really serious offer ever made to Russia about anything. And that is why I think that Reagan deserves to be listed as perhaps the last actually sitting President, who, at least at one moment, had a sense of vital American interest."

other forces in the military and so forth, also had interest in some things I had. So I presented to the incoming Reagan Administration, and the transition team, to various people in it, including the Richard Richards' crowd and so forth, presented what my agenda for the United States was. Just as a matter of anybody, a new President's coming in, anybody of influence who's invited to do so, will be very happy to go into any new administration, and present to relevant people in that administration, or incoming administration, what their agenda is.

So, as a result of the discussions which followed from that, the President showed interest in several things I proposed, including one: I insisted that it was feasible, through the use of so-called new physical principles, to devise an approach to the missile crisis. And I insisted that we were headed, under Carter policies, the policies of Brzezinski and Schlesinger—as we were, which I knew from 1975 on—we were headed toward a potential nuclear war, because of the policies of Brzezinski on the Carter Administration crowd. I don't think Carter had the brains to know what it was, but Brzezinski knew, and Brzezinski had controlled Carter, from the beginning. That we could avoid that, if we could get the Soviet Union to agree to work together, with the intent of getting us out of this thermonuclear missile confrontation, and that the Soviet system had a weakness in it, which we could help fix, if they would cooperate with us.

The Soviets had a very capable military-scientific complex, but the rest of their economy stunk. And it stunk because they believed in popular opinion—that was their problem. And therefore the administration, they didn't understand what

the entrepreneur was. They believed in the objective forces of history; they didn't understand the voluntarist principle in history, which is the role of the successful good entrepreneur—whether it's a farmer, an industrialist, or a scientist. And therefore, we could help fix that, by showing them how to turn some of their military-industrial capabilities, into the basis for entrepreneurial endeavor. And that by developing certain technologies which would enable us to ultimately prevent a nuclear missile assault from working, that we could accomplish something for Third World countries, and others, which would be a common interest, a common interest in avoiding war, and a common interest for building a basis on this planet, for justice, for humanity in general, by going directly: saying, our constituency is that we're working forward, we're going to benefit, finally, what were the former colonial regions, the so-called developing regions. And we're

going to use the new technologies to help them do that.

We need these technologies in order to stop the nuclear missile attacks—we can do that. Not so quickly, but we can engage in that process.

So, he came around to like the idea. And I worked on it considerably, with governments abroad, people in governments abroad, in Germany and France, and Argentina, India, Italy, and so forth. So, the point came that he decided at one time—I negotiated this also through a back channel, which was authorized by the Reagan Administration, with the Soviet government. And he came to a point that he decided it was a good idea. And then, as I found out only the same day, on March 23 of 1983, he, in a five-minute segment at the end of his broadcast, he announced the proposal as a proffer to the Soviet government.

The Soviet government turned it down.

Now, today we have a different situation. I'm not in the U.S. government, number one. I'm not even considered persona grata with the present U.S. Administration. So, therefore. . . . And there's not many of the people—scientists and others with whom I worked back in the 1970s and early 1980s, in any of these countries—who are capable of doing today what I proposed then. People do not realize the extent to which we've lost scientific competence. We do not have the human bodies with the brains in them, of the type that I was working with, among professional military, and scientific circles, back in the 1970s and the early 1980s. They don't exist. They died. And they have not been replaced. And our institutions generally are not capable of replacing them.

So, the idea that someone is going to produce a super anti-

missile system, or something of that sort, or a space-based NMD, and so forth, that is not possible. And the government of Russia knows it's not possible technologically. Because the competence does not exist, in the United States, or Russia, to do it at this time. Impossible.

What is being done is, as usual, is fakery. There is no sincere intent on the part of the people who are putting this on the teleprompter for Bush to read—what he understands, I don't know, but I know he doesn't understand any of this—they are serious and sincere about what they're offering. It is purely manipulation.

The way they think is this. And you have to look at several things going on. I look at China, Russia, and India. Obviously, China has a different way of looking at the world generally, than Russia does, or than we do, in the United States, as Americans. They tend to look at things on a much longer-term basis. They think in terms of what's going to happen 20 years from now, or two generations from now. They think of China as a permanent institution, surrounded by an outside world. They have relations with it, but they think of China as China.

And they also have different internal currents within China, different cultural currents within China, historically determined cultural currents. And therefore they're very reluctant to make any commitment, to the kinds of policies that we in the United States used to make, or Western Europe. They think differently. They think of waiting the game out, of China's survival, of making agreements that they can live with, maybe live with for 10 to 20 years; and then maybe later, if a change is necessary, it'll be made.

But now what's happened is, with this crisis, China and its economic crisis, is now in a position where it has to regard the WTO as one of the worst catastrophes and mistakes it ever made. Because the Chinese economy is suffering greatly internally, as a result of not just WTO, but things which Chinese opinion tends to associate with WTO. China is now relying largely upon its internal market, that is, the infrastructure investments, and technology, as a source of growth, not exports to the United States, an importer of last resort that doesn't exist any more.

So, China is now faced with what it realizes is a very serious threat, from a bunch of madmen, in the United States. This is an immediate threat. It's not something to be faced 20 years down the line, but now. But China has no capability of conducting a war against the United States, and won't for 20 years to come, the way things are now. So China is not a strategic military threat to the United States. But the United States, like a bunch of fools, is trying to provoke China with a Taiwan adventure. They're insane! Absolutely insane. So, China is provoked. It can not respond, militarily. It has no inclination to do so.

But then you have a very powerful coalition which is developing in Asia. And you see the marches of Chinese representatives to India, and what was deprecated by many people back in 1998, when I was pushing it, and then Prima-



Russian President Vladimir Putin (left) with Chinese President Jiang Zemin in Shanghai, October 2001. "You have a very powerful coalition which is developing in Asia. . . . The strategic triangle is now on board."

kov pushed it, the idea of a strategic triangle. The strategic triangle is now on board. Russia is involved with it, although Russia is also playing, with Putin, with the United States, and so forth and so on. But the Chinese reaction is going to tend to be, is there a global alliance? And they will first of all think about the United Nations, as a global alliance, and try to get done what they can through the United Nations on these problems. They will try to find a partnership, and cooperation, among other nations. And try to bring pressure to bear, to prevent the ugly threat to all civilization, which they recognize now, as what's going in Central Asia and the Middle East, and elsewhere. They see the world collapse of economy.

Look, China and Russia and India are the three principal sources of exports of Western Europe. China and Russia are the two areas that are increasing exports from Germany. The economy of all Western Europe, continental Europe, in particular, depends upon the German economy. And the Chinese see this. The Chinese have taken German technology. They took the magnetic levitation railroad system. They took from Germany the High Temperature Gas-Cooled Reactor. They're taking other technologies from Western Europe—their existence depends upon it.

So they see a global threat, not just a direct threat from the United States—they see that too. But they see a global threat to civilization in general, from which China can not escape, in terms of these developments of U.S. policy now.

So, I think that Russia is aware of this, obviously. Putin is certainly aware of this, and people around him, who, some of them are experts in this area, and therefore understand this very well. Therefore, Russia is in a very difficult situation. It is not thinking about making a war against the United States.

It's being confronted with, on the one side, the offer of friendship, or partnership, or whatever, and on the other side, threat, after threat, after threat. Little threats, big threats, all kinds of threats. And Putin has his own internal problems.

So, you have a situation where Russia does not have a clear unilateral alternative for the kind of problems that Russia faces.

I don't know if Putin can think through this by himself. Because he also has other problems to deal with in Russia, among those left behind by George Bush, and the International Republican Institute, for example, things like that. So, I don't think Putin has a clear view. I see no signs of what I would require as a clear view of the situation. He probably has, as others in Russia do, a clear sense of some aspects of this problem, particularly of some of the military implications. But I'm not sure they see them clearly. Because to understand a problem clearly, you sometimes have to see the solution first. Then you recognize the problem.

It's when you find the answer to the question, that you understand the question. And really, you never fully understand it until you do.

I think that's the problem. But I would say this whole hokum about these missile agreements, these negotiations, has now broken into a total farce. But behind the farce, for me, is the fact that it was never serious to begin with. And I made a serious proposal, and design, back in the end of the 1970s, and Reagan adopted it and presented it. If Secretary Andropov had not said "no," if the negotiations had proceeded, the way we were starting with the back-channel discussion, you would not have the mess in the world we have today. We missed a terrible opportunity. And that occasion, of Reagan making that offer to Russia, was the last really serious offer ever made to Russia about anything. And that is why I think that Reagan deserves to be listed as perhaps the last actually sitting President, who, at least one moment, had a sense of vital American interest.

The Palestinian Suicide Bombers

Freeman: I'm going to read a couple more questions, from some of our listeners, and then we're going to move and take couple of questions from the audience here.

The question I'm going to read, was submitted by Mary Woodward, from Philadelphia; however, we have three or four other questions, that are almost identical to this one. Mary says, "Mr. LaRouche, I am a Jew, who, along with my synagogue, believes that the peace process in Israel can only occur if the so-called occupied territories are returned, despite the fact that war was launched against Israel, on the holiest day of our year. Indeed, there is much racism against Muslims in Israel. But, to hear terrorists referred to as heroes, is repugnant to me. What are your thoughts on Mrs. Arafat, who is now quite safe in Paris, who recently lamented that she doesn't have a son, whose life could be given for the conflict? And do you have any comments about the obscene photo of a Muslim man, holding his daughter upon his shoulder: The

youngster had mock dynamite tied to her?

"Mr. LaRouche, freedom fighting is one thing, but wanton terrorism, or support of the same, is something else. Please comment."

LaRouche: Well, the situation of the fighters, the Palestinian fighters and activists, who are engaging in these acts which are called terrorism—which is really nonsense—must be compared and equated to the actions of a relative handful of Jews, in the Warsaw Ghetto, who, with a few pistols and carbines, and ingenuity, resisted—in a hopeless situation—resisted the full, concerted might of the Nazi war machine. If you would recognize the fact, which is the essential fact, that the Likud policy—especially the military policy of the IDF now, the policies of Sharon, and the incipient policies proposed by Netanyahu—are Nazi, then you get the truth of the situation; and, you now, then, can, from that standpoint, have the framework in which to judge the behavior of these Palestinians.

Now, many of them, I think, are wrong. But they are, like the Jewish fighters, in the Warsaw Ghetto, against the full weight of the Nazi machine commanded by Stroop: And, there's no difference. Thus, the American Jew has to face the fact.

Now, here's the problem; there's another problem, which I think the questioner refers to; which is not mentioned, but should be mentioned. See, there are two reactions on the question of condemning the crimes of the present Israeli, Nazi government, against the people of Palestine. One objection is to calling them "Nazis." But they are Nazis. They are! So, why not call them by the right name? "Well, they can't be Nazis, because they're Jewish." Come on: Cut it out! How many people are followers, in Israel today, are followers of Vladimir Jabotinsky, who once offered to support the Hitler government of Germany, if Hitler would give up anti-Semitism. And, whose policies are indistinguishable—including those of his Betar—from Nazi policies. What do you think the Israelis were, of the Betar, in particular—including the Menachem Begin, who often bragged about having blown up the King David Hotel, with the British governor there, sitting in the bathtub, when the bombs went off? Menachem Begin was a terrorist! The Likud is a terrorist organization!

You had many Jewish fighters, who were not Betar members, who were not terrorists; who may have been mistaken, at times, but you could respect them, as actually fighters in a war, or in a battle. And they have have to be respected as that. They may be wrong, but if you capture them, or if they surrender, you treat them with the respect their position requires. No: Not true of this situation.

So, therefore, the question, then, is: What are we talking about? We're talking about a Nazi-like oppression, of Palestinians, by Nazis—and they are Nazis! By every objective standard.

Now, what's the second question? The second question is much more serious, and some people will hide their concern over the second question, by their concern over the first one.



The late Israeli Prime Minister Yitzhak Rabin, assassinated on Nov. 4, 1995, by the lunatic faction of Benjamin Netanyahu and Ariel Sharon. “The present government of Israel came into existence as a result of a criminal, coup d’état assassination of a Prime Minister of Israel, who had a contrary policy; who made the peace with Arafat.”

That is, they say, “Yes. We agree with you. And you may whisper it to us. You’re right. But, if you say it publicly, I’ll denounce you!” What are they saying? They’re saying, “I am an Israeli patriot, or I am a sympathizer of the existence of Israel. And, therefore, on that basis, if the Israelis commit a crime, I have to defend them, because I support Israel’s freedom, and Israel’s strength, in the fight.” So, therefore, they would rather defend Nazism, than be in the position of being considered disloyal to Israel, when a war-like situation is going on.

When we don’t say that, then we get into trouble. We say, “Well, obviously, it’s a very simple solution: Get rid of the damned Nazis!” “Free Israel!” I mean, I don’t recognize as much, the present government of Israel, except de facto, as Woodrow Wilson would say. Because the present government of Israel came into existence as a result of a criminal, coup d’état assassination of a Prime Minister of Israel, who had a contrary policy; who made the peace with Arafat. That every government of Israel, since that time has become illegitimate, because it’s under the control of the people who committed that assassination. It has no historic authority. A government that commits assassinations and is caught at it, of its leaders, has no authority. I mean, the point is, implicitly, the people who killed Kennedy, to get him out of there, they have no moral rights, as far as I am concerned, in the United States.

I may, as a matter of fact, have to support the institutions of the U.S. government and its Constitution; but, in my heart, I know that’s not right. And, sooner or later, justice will have to be served, in this matter, but in a manner, which does not destroy our country. Israelis should do the same thing. Those who sympathize with the cause of Israel’s welfare, should do the same thing: Say, “Well, it’s one thing to defend Israel, but I’m not going to defend those Nazis, or the crimes that they’re committing! The best way to defend Israel, is to make it a state which is worthwhile living in! The kind of state, which, at least, Rabin understood had to be established. Therefore, which side are you on? Are you on the side of Rabin, or his murderers?” And, some people have forgotten that.

You can’t have this kind of hypocrisy, this idea of “Ohh, these guys protest that you call ’em Nazis. This person killed one of our people.” “Oh yeah! Who started the war?” Who started the war? Arafat didn’t start the war. Arafat wanted peace at Camp David. Arafat honored his agreement, the so-called “peace of the brave,” with Rabin. He tried to continue that policy.

Look, and see, the problem is even more complicated—the problem of the case of Hamas: Now, many people in Hamas, including some of those died, are probably honest people, in terms of what they are, as persons. But, I happen to know, that Hamas, as an organization, was created by Ariel Sharon! And I know there’s a control in the leadership of Hamas, by Ariel Sharon! So, if, every time that Arafat agreed to a term, and the United States was going to support Arafat on this question of peace, an incident occurred—usually from Hamas. The opinion in the Middle East is—and I support it, because I know Sharon; I know what he is. I’ve dealt with him in the past: Sharon is the kind of guy, who will find a Palestinian orchestrator to go out and commit an attack, against the Israeli population, in order avoid the embarrassment of being forced to negotiate. How do I know that these poor fellows—how many of them, who bomb themselves, as self-bombers, were not being sent by Sharon, through the Hamas, or similar kinds of agencies? So, why not look at that?

So, why don’t we, instead of condemning individuals, and trying to make scandal about somebody who committed an act, because you want to call it a terrorist act—an act of the same type, committed by Jews, fighting against the Nazi machine, with pistols and carbines, in the Warsaw Ghetto; and against the same kind of enemy. You’re going to call them terrorists? What’s the word “terrorist” mean, then? No, Sharon is a terrorist! Therefore, let’s keep our records straight: Under conditions of aggressive warfare, of Nazi campaigns of extermination against a people, the people shooting back are not classed as terrorists.

Sharon on ‘Nightline’

Freeman: Before I move to take a couple of questions from our live audience, I have one question, which has been submitted, which is a delightful question. So, I’m going to ask Lyn to answer it. It’s a short question, that’s come from



Sharon Gets Bellycose

New York. And, the person who is submitting the question has been charged with the job of putting together a list of questions, that Ted Koppel will ask Ariel Sharon tonight. Apparently, Mr. Sharon is a guest on "Nightline." The person, who has submitted this question says, "I'm quite certain that your name will not be mentioned in asking this question, but, if you were interviewing Ariel Sharon, Mr. LaRouche, what would you ask him?"

LaRouche: [laughing] What are you doing about losing weight?

Freeman: Do you know what it's like to be this guy's spokeswoman?

The U.S. Housing Crisis

Okay. I'd like to call to the microphone, someone in the audience, here, who probably is familiar to many people here, because she's a personality in Washington, D.C. She is somebody who has spoken the truth, and who's spoken with clarity, as a leader of the Democratic Party: Barbara Lett Simmons.

Barbara Lett Simmons: Thank you. I'm indeed honored, to be here, and listen to truth—I've heard so little truth lately, that it's a joy; it's a joy and a privilege! As a matter of fact, I had the uncommon experience, of, today, listening to the leader of my city, lie for an hour and a half, about the Inspector General's report. He, who claims to be a Democrat—now you know, Mr. LaRouche, the party wants to question whether or not you are a Democrat: I haven't seen you out raising any money for Connie Morella, or any other Re-

publican, recently. But, at the same time, while our leader of the Democratic Party in the District of Columbia—capital of America—has said, he was under such pressure, because she's chairman of a committee. And, then, when they asked her, she said, "He volunteered! I never asked him to give me any money, or to raise money for me." Now, you know, that really makes a population feel a high sense of security.

I want you to know, folks, that when we talk about Israel and Palestine, it hearkens to me, that we don't have statehood and democracy that our birthright as Americans gave us, based on the Constitution. And, yet, we can continue to subsidize—you know, the 51st state is Israel, not the District of Columbia; I'm hoping that the District of Columbia will, indeed, one day—. I'm sorry: I had to seize the opportunity to share my concern, for statehood.

But, Mr. LaRouche, my question to you, is a little different, but it deals with our economy. You know, we've been treading this broad communications highway. And we have seen that it's got some potholes, and it needs some repair. And, I wonder if you would share with us, the next, the next pothole, that's coming in terms of another whole area of our economy, called "housing," maybe.

LaRouche: Yeah, Al Gore, the former Vice President, does qualify as the chief pothole of the New Economy. And he's developed the pot to prove it! If you've seen him lately.

No, the housing problem is just simply typical of the overall situation. We have shacks, all over the place. But, we've had an insane policy—increasingly so—over the entirety of the post-World War II period, when we started with the suburban policy.

The suburban policy had two phases: It had the policy, up until about 1975, and New York was the turning point: '75, the Big MAC operation; in which, initially, the idea, instead of maintaining the city, as the typical engine of production, from the time of the 1791 Report to the Congress by Treasury Secretary Alexander Hamilton, until '75, the policy of the United States, generally—the Federal United States—was the policy laid down by Hamilton, of the relationship between public infrastructure, agricultural development, and urban industry. Now, you see what's happened—and I've complained about this a number of times—what's happened to our population since 1975: Think about the number of hours that people spend commuting per day. Think about the number of jobs they have to work, to get less than enough to live on. Think about the effects of these kinds of things on the household form of life—family life, the latch-key children, and so forth.

Think about the lack of structure of neighborhoods, which used to have an organic function in maintaining a population. I mean, the village cop on the beat; the fireman in the local firehouse; these other things had a relationship to the community. They knew people. For example, the cop on the beat knew everybody in the neighborhood. So, he could do a good job in law enforcement, because he knew what was different; because he knew what was the same. He knew where problems were coming from, and by using his wit, he would help

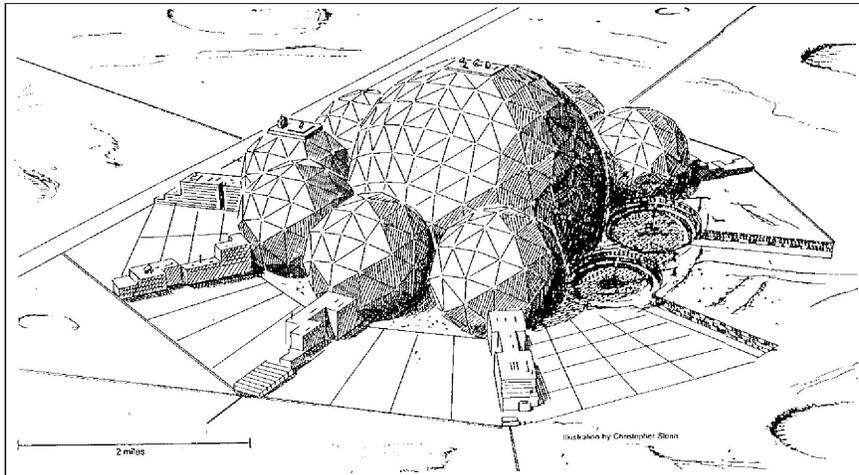
to manage most of the problems. We don't have that kind of community structure any more, of neighbors who live next to each other; who, often, in the times past, would solve the problems of that community, simply by helping one another, in dealing with the problem. You've got neighbors who know you. You've got a child that's out of order, you got a child that's a problem: The neighbors will cooperate to help you deal with that child's problem. The school in the neighborhood, particularly the primary school and the secondary school, were integrated in a sense.

So, what we did is, we went to the second phase: We decided, in 1975, we went full-steam ahead with Big MAC in New York, into a post-industrial society, in the strictest sense; into a consumer society. What was done with the real estate, as in New York City and elsewhere, was to turn the entire real estate, available real estate, into one big, gigantic financial bubble—a mortgage bubble, a real estate bubble; in which the occupant of the building, whether a business, or a family, the occupant was a device for generating a cash-flow, which then could be converted into capitalization, to sustain a mortgage value, which would be attributed to the land upon which the thing sat. So, the value, if you look at this junk pile we call "suburbia"—look out at what we were referring to, on the way in, I was referring to as the ghost town of Herndon, out here, that used to be the center of the IT industry: It's now becoming a ghost town. We're going to have people with six-guns and so forth, sombreros, wandering through there as the local guides through "Ghost Town."

What they did was, they took this land area, used it as a promotion for these kinds of things. And took virtually unimproved land, put a shack on top of it—Hollywood set-style shack, with shrink wrap and a plastic exterior—with a big price on it; they call it "McMansions," or whatever they call it. And, these things are up there at all kinds of prices.

Now, why is this land valued at the value it has? Not because it has that intrinsic value: These are still the dumps they were and worse, than when the cows were wandering across them! What's happened, you've got somebody sitting there, as a mortgaged person, who is sitting there occupying the place, with an obligation. That obligation is marketable: It goes into the hopper of this pyramid, of ground-rent speculation, which is the basis for the economy! The financial structure of the economy, the internal economy of the United States, and of the cities.

So, therefore, what we've done, is we've shifted the economy from a production-oriented economy, to a ground-rent speculation-based economy. We employ people in jobs which are useless: Most of the employment, in so-called "service



An artist's conception of a colony on Mars. Since we know, essentially, how to construct a science city on Mars, "why can't we do it in the Sahara? Why can't we do it, in any part of this planet? Why can't we take that approach?"

employment," is useless. I mean, you don't cook a hamburger at home: You get it at McDonald's, and you don't know what you're getting, hmm? Or whatever. So, we've destroyed the society. We destroyed its structure. We parcelled everything possible out to services—personal services, unskilled services. This is the kind of society we've created.

And, therefore, we've come to a point, when you talk about housing, we're not talking about housing, we're talking about urban planning. We're talking about going back to the old conception of urban planning: How do you plan? That sort of thing. I did, in the 1980s, I did a plan for this so-called "Mars exploration": the establishment of a science research city on Mars, within a 40-year period (which is what we should still do, but we might not be able to do it as well, now, as we could have, then). But, I said, "If you understand this—yes: We do have to explore space. We do have to build science cities out on nearby areas, in order to conduct the scientific exploration of space. But: If we can do that in space, if I can put a science city, under the ground on Mars—which we know essentially how to do; there are a lot of things we have to learn, but we know, essentially, we can do that: Why can't we do it in the Sahara? Why can't we do it, in any part of this planet? Why can't we take that approach?"

We've got cities, which are now decaying. Cities which are not worth maintaining in their present form. They're no good, down to the roots. The sewer systems don't work; the water systems don't work; nothing works! The whole thing has to be uprooted and replaced from the ground up—that's the way to do it. We can rebuild cities, rebuild them as engines for living, designed for human beings to live in, as families, with all these functions that we used to think were so good, in neighborhood communities. And have them on a more modern scale. It will seem to cost a lot, in the meantime; but then, as you come down the line, as our productivity increases, as a result of doing this, these will become cheaper and

cheaper, relatively speaking, relative to income over the years. Why not do that?

So, I think that's what we have to do. We have a major land-scam, a ground-rent scam: Nothing can save the present real estate values. Nothing. There's no way these mortgages can be carried. Look out across the landscape of Virginia! It's all doomed! Just like Herndon is doomed. It's all a waste of money. And, when the crash comes, no one will ever be able to reorganize the finances of this. You'll never be able to save it. There's no way you can collect on these mortgages. There's no way you can collect on these financial obligations: It is going to have to be wiped off the books. We're talking about hundreds of billions of dollars, or trillions of dollars, internationally, being wiped off the books. It must be done, there's no way to avoid it.

So, now, instead of looking at financial values, why don't we go the other way around? And say, "This all means, that the U.S. government is going to have to go back to national banking. That we're going to have to create a credit system, based on 25-, 50-year ideas on credit, at low rates. We're going to have to state large-scale infrastructure projects, modelled upon the success of what infrastructure projects did under Roosevelt, and earlier. We're going to have to rebuild entire cities."

Now, let's take Washington, D.C., which I've spoken on this, before. Washington, D.C. is obvious: It's the nation's capital; it's a shame! It was one of the first capitals of the world that was designed, actually designed by intelligent people, for intelligent purposes. And it's being destroyed. Why not make the capital city of the United States the best city in the world? As a functional city, to perform the function of a city of government, and of the people who work for government, and work in it? Why not do that? Why not build it up, from the ground? Save what we can save from good buildings, take the rubbish, rebuild the city for the people.

It'll cost a lot of money, but in the process of doing that, and in giving credit for similar work, throughout the nation, we will restore the United States. We won't be able to pay for it completely, at once; but we can start the process, and roll over the effects—as we did with the Reconstruction Finance Corporation, that kind of thing. We can renew that kind of thing. Get it going, and take Washington, D.C.—it is the shame of the world! A shame of the United States! Let's clear this shame up! Make it a place that people admire from all over the world; including the conditions of life of the people who live there, and work there. And build communities again.

And, if we do that, then, I think we can create a sense of infection, of what the idea of a national housing program ought to be. We have large areas of the United States, and if we used the water projects, which we could develop in the Western States, we could create a number of new cities in the United States, in the area of the Great American Desert: We could create new industries, which would make sense, out there. We could change the character of the country, and give it a sense of an interior frontier, as well as other frontiers.

And, by inspiring young people, in schools, with the right education, and with these kinds of projects, I think we can set a spark loose, in the population, seeing the whole shebang as it's now, going under: That this was all a terrible mistake. We say, "Let's correct the mistake." And, we can start a housing program.

Is It Time for a Third Party?

Freeman: A former member of United States Congress, who was also a member of the Congressional Black Caucus, submitted the following question:

"Mr. LaRouche, during the year 2000 campaign for the Presidency, Al Gore, who was the Democratic nominee, made it clear that while he was willing to benefit from the black vote, he was not willing to work for it. This was signalled when the Democratic Party refused to sponsor platform hearings. We were grateful that you initiated an effort to do so. It is my view that Bill Clinton seconded the motion, by supporting Al Gore. I believe that it is among the reasons that Bush is President today. Now the situation is worse. There is very little in the way of an opposition to the current Administration, and I believe that in the mid-term elections, Democrats will lose seats, not gain them.

"Mr. LaRouche, is it time for us to move into a separate entity, for a third party, or something along those lines, or do you think that we have any hope of working within the current Democratic Party?"

LaRouche: I think we have to look at the country as a whole, and the country as a whole is not as rotten as Washington, D.C. is, as the Beltway is. The country as a whole does not really sympathize with the policies which are characteristic of Washington, D.C. I think the danger is, is a Congressman expressing the policies which he thinks he's obliged to express in Washington while he's here, could be lynched if he went 50 miles outside the city. In other words, what people say in Washington, D.C., is not necessarily what they believe, nor does it represent the country.

We've come to a time, when both major parties are hopelessly corrupt. A Democratic Party dominated by the DLC, is not long for this life. That kind of formation. The Republican Party is a mess, it's got this terrible stuff, these "outhouse people," like Pat Robertson—they're not fit to come in the house; they just keep them out there, where they can do what they have to do, but don't let 'em get in the house. They just don't have any manners whatsoever. DeLay I'm speaking of. The Exterminator. And he's an exterminator in more ways than one. The man is unfit, he's a shame for the Congress, just to let that fellow on the premises. It's a shame, to have this kind of animal there. You want to put it out of the way, so no foreign visitor can see that character, on television or elsewhere. But there are a lot of Republicans, or pro-Republicans around the country, who are decent people. And despite the fact they make some terrible mistakes and terrible behavior, there are a lot of good Democrats out there, they're just not represented very much.



When the Democratic Party suppressed political debate and refused to sponsor platform hearings during the 2000 election, LaRouche initiated an effort to do so. Here, Democratic state legislators from around the country testify at the Ad Hoc hearings on June 22, 2000, in Washington. Left to right: Harold James (Pa.), John Hilliard (Ala.), Thomas Jackson (Ala.), panel chairman Erik Fleming (Miss.), and Ed Vaughn (Mich.).

So, what are you going to do? Well, we had a situation like that, remember, we had a terrible incident, which was a result of the effects of the French Revolution and so forth: The John Adams Administration was a disaster in the United States, and as a result of the John Adams Administration, and its mistakes, and the mistakes of the Jefferson Administration, or two of them, the mistakes of the Madison Administration, the United States parties, as they had existed up to that time, were garbage. A rallying point was made around two figures: one, a young Congressman who became Speaker of the House as the head of the so-called war party, War Hawks, Henry Clay, a Virginian who was at that time coming from Kentucky; and the man who had been designated as his successor in the publishing business by Benjamin Franklin, Mathew Carey.

And Mathew Carey, beginning in 1812 approximately, wrote a book which he subsequently republished in several later and larger editions, called *The Olive Branch*. What he proposed was a regrouping of the existing political structures, the partisan structures, to create the kind of party which would truly represent sensitivity to the true American interest. This book, *The Olive Branch*, led to the formation of a new party, around figures such as President Monroe, who was the hero of the War of 1812, that is, he continued to fight, to defend Washington, while Madison and his Dolly, went off to Virginia to escape the war—eh? And that was an Aaron Burr gift, Dolly was a gift, a present from Aaron Burr to James Madison, who ruined him.

So, under Monroe, John Quincy Adams, and people who followed him, like Abraham Lincoln and so forth, we had the formation of the American Whig Party. Now, that, of course, is what—back in the 1970s, I proposed that we consider re-

founding the Whig Party, and I proposed it because I thought that if a Carter could be elected by the Democratic Party, given what had happened under Nixon, we needed an entirely new party at that time. It didn't quite work out that way, but that's what I proposed, is the American Whig tradition, which, with some problems in it, of the Southern Whigs, is the gut of the American political tradition, intellectually.

So, what I think we have to do at this point, is two things. First of all, in general, I take the position of trying to work from the vantage point of the Democratic Party as a reference point, where I have a lot of supporters, to try to take the view of rebuilding it. And let Al Gore go into a decent retirement, where he can concentrate on weight control. And also shave occasionally. Get that crowd out of power, and take the party over for the American Intellectual Tradition, as a goal. Get real Democrats, not these fake Democrats, in there.

And secondly, that we reach out—not necessarily on the basis of trying to build a combination party—reach out to those Republicans who think, in a sense, as we would like to think, and try to build a coalition in American politics, which may be a bipartisan coalition, which actually can run the country. And run it decently.

In order to get to that point, that general objective, we have to stop trying to work within controlled institutions entirely. You have to improvise by going into supplementary arrangements. By supplementary—for example, let's take the Black Congressional Caucus.

Now the Black Congressional Caucus has been largely destroyed, in its effectiveness, by a number of things: Al Gore and other things; and by the results of the primary campaigns and the nomination campaign of the year 2000. I think the problem is, is that the Black Congressional Caucus and simi-

lar caucuses don't function effectively. Yeah, well, sure, you're squeezed out by the Congress. So what? What you need is, to reach the people. The parties are not in touch with the people. They have a certain control over the people, but they're not in touch with the people.

Where are the party clubhouses? Who's turning out to the Democratic Party meetings? Who's attending them? What do the people have to do with selecting their representatives for nomination and election, in the parties? Where's the discussion about national policy occurring? Where are the party meetings that discuss that? Where are the people who engage in that? Where do you not have a dictatorship coming down from the top, a gag rule, like the kinds of gag rules they use on holds and so forth in the Congress? Where is the Democratic Party not controlled by gag rules? "You can't say that here. You can't say that here. You can't say that here." It's rigged. It's a corrupt political machine in the worst sense, from the top down.

And the people think it's the only place they have to go. It is like, you know, you have to go, and you have to go, and the outhouse is there, and you go there. That doesn't mean that you join the place. Use it, and get out of there—as fast as possible. What you have to do in a case like this, you have to build assemblies, representative assemblies, the nuclei of the people, who articulate what needs to be said to people. You have to have these sufficiently large, and populated in such a way, that they are respected by people as voices. You have to organize the people. Organize the citizens. Not by going outside or inside the party—just plain get people together to organize the citizens. Because the citizens don't have anybody to speak of these days. Nobody listens to the citizens.

Now, what I mean by listening to the citizens is not listening to popular opinion. Because the citizens, as I know, are usually wrong! I talk to them a lot. They're usually wrong. But I don't dislike them because they're usually wrong. I know they need to have a few things discussed. What you do with the citizen, is you have to educate the citizen. He doesn't know anything, especially with the schools going the way they are nowadays. The newspapers, and what they are. The citizen needs to be confronted, and challenged: What do you think? Well, you're wrong. Let me prove it to you. And if the citizen will take that, if you do it in the right way, you're going to change the citizens.

Most of what people believe, is stupid; what the typical American person believes, is stupid. It's not their fault. They were never educated. So what you have to do with citizens, you have to talk, and you say: "You believe this. Well, let's go through this in a rational way. Let's go into the facts. Let's discuss this. Let me challenge you. Let me not try to appeal to your prejudices, let me knock down your prejudices. Let me get you thinking, for your own good."

So what you need, for example: You get the problem of the Black Congressional Caucus, which is, implicitly, this kind of thing you're talking about here. What do you do with

it? Tell it to stop being a bunch of prostitutes! I can meet with these guys, we have a grand time, we agree with each other, when we get into a private meeting. Just a few of us. We discuss things, we'll work out disagreements, but they'll say, "I can't say that out there; I gotta go along with this." So they go out of the place, they drop their chains, come into the meeting, park their chains outside; but when they go out the door, they put the chains on, and then they say, "I've got my constituencies to worry about."

So therefore, what we have to do is defend these leaders, and many of them are the best leaders we have in the country. From what I know, some of the black Congressional leaders and state legislators, are the best people we have in the country. In terms of politicians. But they put their chains on, before they're allowed to go out in public, to prove what good slaves they are, or something. So what you have to do is reverse that process, of leaders adapting to the mentality of the population, the opportunism of the population, and get leaders to be able to go out as groups, and confront the population with the authority of being leading people. Challenge them on these prejudices that they have, and start to uproot some of these follies. So the guy says, "I gotta go along with my constituents, they're demanding this, they're demanding this—I got this guy offering money around here, in my community. They need money, and I won't get this money unless I do what this guy says. I gotta go with this line. Yeah, I know it's crazy, but I gotta do it." And then he's destroyed.

It's like people in the last election saying, "We gotta vote for Gore." Why? "Because we must prevent Bush from being elected." I say, you vote for Gore, you're going to get Bush. And they did. So, we've got to break that chain of where stupidity becomes a chain on the minds of our best organic leaders in this society. And the way to do that, is, you and I, and others like us, we have to meet, we have to function informally as well as formally. We have to establish ourselves in such groups, as the authority in the country for constituencies. We use that authority to confront our constituents, to get them to change from stupid ideas, into intelligent ideas.

We go out on the basis that nothing is important but the truth. We don't have to be afraid of the truth. You don't have to defend a lie. You have no interest in a lie. It's not yours. You don't have to have loyalty to a lie. You have to have loyalty to the idea of truth, which sometimes takes a bit of discovering.

And therefore, you've got to say, "Let's agree on one thing. We agree on one thing: truthfulness. Let us meet on the basis of seeking the truth in this matter. And let us keep discussing it until we get this thing sorted out. Then let us go forth, united on the basis of truth. Not opinion, but truth." And that's the only answer.

So, I don't think we have—alternative third party projects of this type, I see nothing on the horizon that would justify it. I see enough that would give you the horrors, but no alternative. And I have to be, at my age, I have to think in terms of things

that will work for people, not gestures. And what will work for people, is if we can get this country back to the idea of the truth, and if we can start to organize people to talk to each other, not on the basis of stroking each other's prejudices, but of trying to find out what the truth of the matter is, then we will have a force that can't be stopped.

What Can Americans Do for Mideast Peace?

Freeman: I'm going to take a question from the audience, now, from someone who I could introduce in a lot of different ways. I could introduce him as a leader of Louis Farrakhan's Nation of Islam; I could introduce him as one of the foremost health-care providers, here in the District of Columbia; or I could introduce him as one of the gentlemen, who was good enough to lead the fight to save D.C. General Hospital. But, maybe the best way to introduce him, is to introduce him as someone who never, ever wears chains: Alim Muhammad.

Dr. Abdul Alim Muhammad: Greetings, Mr. LaRouche; I'm very happy to be here. I apologize for arriving a little bit late, and I did not, in fact, get a chance to hear all of your previous comments. But, it occurs to me, that, in terms of the Middle East situation, you have a constellation of forces opposing one another, that don't seem to have the creative power to resolve the situation in a way that makes sense. I mean, there's this agenda of war, that apparently has been agreed upon, at the highest levels, and it seems to be heading in that direction.

So, my question is this: Is there anything that can be learned from what happened 30 or so years ago, in the civil rights movement? When, in the segregated South, there was this balance of forces, that seemed to enforce the continued segregation, the continued disenfranchisement of large segments of the population. But then, there occurred the phenomenon of individuals from other parts of the country, people from New York, or Michigan, or Illinois, or wherever they were from: They didn't mind going to Alabama, or Georgia, or Louisiana, or wherever they thought the problem was. They were called, by the segregationists, "outside agitators," "communists," and other bad names. They, themselves, thought that they were Freedom Riders, that they were activists, civil rights workers, workers of conscience. And, they went into a situation, they inspired the local residents: They became teachers; they became examples to local people there, of new solutions. They brought resources to bear on the situation, and they sort of shook things up. They changed the pattern of behavior on both sides of the problem.

I'm wondering whether or not you feel that there's any possibility of developing that line of approach, internation-



ally? Is it possible, for example, for delegations of private citizens—men and women of conscience, people of religion, people of business, people from all walks of life—who, naturally, would have to have the resources: But, could they go to the Middle East? Could they go to Jerusalem, and engage in activities, that might in some way, shake things up, and destroy these ingrained patterns? And have some inspirational effect on the local populations? Is it possible, for something like that to be conceived of? I just would like to get your thoughts about something of that nature.

LaRouche: I think there's no solution in that direction. There's a good in that direction, but not a solution.

The only solution right now, the only obvious solution, is if the President of the United States would be persuaded, to make an Eisenhower-like decision, on the horror-show in the Middle East. I know from Europe, that Europe would generally unite—including Russia—would unite with the United States on that issue. And, that most of the rest of the world would agree. So, under those conditions, we could bring this to an end—that is, in terms of the horror-show. But, at the same time, to go further than that: You have to talk about building a peace, and that's where what you're talking about comes into play.

Now, what we have to do, in a sense, is: We have to—by bringing unity among people, of those who are concerned about this horror, as I've found myself in the middle of doing, recently; not because I started out with the intention of doing that, but I just followed my own nose, and I ended up doing that: Is to try to bring people from the Arab world and others together, on trying to clarify exactly what the issues are, in this business, and how to deal with this. Now, when we get to the point that we decide, in a sense, agree on what to do, in general, about it, we find ourselves up against the fact that we need another factor, which we don't have: which is, for either the President of the United States, or equivalent thereof, to step in and tilt the thing, so that we can implement what we are saying.

What is important—two things: First of all, it is very important to address those sections of Israelis, who will respond, even if it's a sort of "Damascus Road" response, to the idea of justice and freedom. Now, in that case, you have a movement among Jews, which is pretty much crushed—it was crushed by Hitler largely, and the right-wing supporters crushed it—that of Moses Mendelssohn. Moses Mendelssohn was one of the real, authentic geniuses, of modern times. He was called, in Germany, in his time, "the modern Socrates." Moses Mendelssohn did more than any other person, to bring about the political liberation of the Jew in Europe. His work, as a collaborator of people like Kästner, whom most people don't know; and a collaborator, especially more immediately, of Gotthold Lessing, the founder of German Classicism. It was through his networks, that Joseph II, the Emperor of Austria, was the first country to grant political identity to the Jew. And, most people don't know what the condition of the

Jew in Europe was, prior to that time. Some Jews had licenses to live; the others would go around as virtual cattle, without the right to live!

And, Moses Mendelssohn's movement did that. You had the spread of that into Eastern Europe, in the case of the Yiddish Renaissance, which is famous among Americans, mostly through the writings of people like Sholom Aleichem, in his stories; but the Yiddish Renaissance. So, that you had a great movement among Jews, which is the movement of true liberation, pivoted on Moses Mendelssohn. And, he's a genius: I mean, this guy, you don't think of him as just Jewish—he's everything! He's a universal mind; and he was an Orthodox Jew to the day of his death. But, a universal mind: He was a man of peace; he was a man of reconciliation. So, I would say that, in respect to the Jew: It's important to emphasize the question of Moses Mendelssohn. Those who have Jewish affiliations, attachments: Here's a genius, a true genius, who did more for the liberation of the Jew, than any other known individual in modern history. Isn't that pretty good? Isn't that a hero for you?

So, take the true hero, as Martin is for many of us, a true hero of his time, and say, "Wasn't it a mistake to go away from that?" Just because Hitler wiped out most of the adherents of that persuasion? And, left the survivors, who were of a different persuasion, to take over?

So, therefore, there are, also, many Israelis, who will tend to agree with that. We know; I've been working with some of them for a quarter-century, who have been fighting for peace—Arab-Israeli peace, inside Israel, and outside. There is a core, that is really committed to this.

Therefore, yes: In the process of rebuilding, and mobilizing support, for the rebuilding, for the peace, there are many people from various parts of the world, who, based on some understanding—remember, the civil rights movement worked to the degree that the young kids who went in, had some understanding of what they were going into; and had guidance on non-violence, and other kinds of things, to enable them to do this.

So, with guidance, of some understanding of what the issues are, by meeting with Arabs, by meeting with people who understand the position of Israel and the Jew, and understanding the situation, then you can have people who are not going to mess the things up, and make them worse than they already are. But, who will be useful, and will be gestures of solidarity, in implementing peace: support for this; support for that. Who do you go to visit? When someone comes from this part of the world, who can they go to visit? Where is the group of people, who will visit them, receive them, guide them around, and send them off as friends? Who do you go to visit, in that area? You need these kinds of people-to-people contacts, it's very useful. But, it won't solve the problem, in the short run. But in the long run, it can be the thing that's a decisive factor in leading to a permanent solution of the problem.

The Pedophilia Scandals

Monsignor Elias El-Hayak: Mr. LaRouche, I would like to ask you a question. I'm surprised at the fact that, in this conjuncture of war we have now in the Middle East, why is it that [there is an] assault on the moral authority of the Pope and the Catholic Church? Wherever I go, wherever—all these channels I watch every day, they are talking about this situation in the Catholic Church, about pedophilia and all that, and they are criticizing even that meeting the Pope held with these Cardinals of the United States, and setting up a way of diminishing all this. So I find, behind this, some intent to diminish the authority of this Pope, or the Church in general, particularly when he had already a year ago gone to the Middle East, and he had built so much goodwill among the people of the area. This is my question.

LaRouche: There's an intent to destroy the Pope, not only on this question, but on many other questions. And there are efforts within the Church, some of which I've fought against, as without. You see, the Pope represents the best of a tradition, in terms of the Church in modern society, which dates from Leo XIII, especially. He represents the continuity of that, it's not new, it represents a refreshing—on the part of these Popes, particularly Leo XIII, and so forth—a refreshing of the original Apostolic mission.

Well, there are other interests, as we know. There are financial interests, which say, "The pews are empty, you want money, you take our money and you listen to our views." And what has happened is, a financial concert was brought to bear in the United States, probably also the White House, was brought to bear to push this pedophilia scandal in Washington. (I think the place to start it was the Congress. If you want to have a pedophilia scandal, I think we've got plenty of people in the political system who are much more appropriate.)

But this was done.

Now, I've been, of course I had friends, you know, who've been involved in investigating these kinds of problems before, for the Church. We've known about the problem for a long time, we thought that the American Church—I did—we thought it was wrong on this question, in the way they approached it; but that's not the blame of the Pope. The Pope's position is clear.

But, in this case, it's obvious. If [someone wants] to start a religious war, and you intervene, to defend the sanctity of any of the holy sites in the Middle East, you are in principle affirming the sanctity of the holy places. If you affirm the sanctity of the holy places, you can't have this kind of thing that's going on there.

So therefore, the Pope becomes a personal threat to the cause of Nazism worldwide. So, I mean, the point is obvious, that this is a serious fight, and those of us who have the means, have to try to see that the right thing is done. If they can't do it by one channel, by another. I do what I can. I need his continued functioning on this front; we all need it.

'The Gang That Couldn't Shoot Straight'

Alfredo Jalife of Mexico: Mr. LaRouche, will President Bush's debacles in Mexico and Venezuela, specifically those executed by Assistant Secretary of State Otto Reich, who is known as the Iran-Contra man, by allying with Mexican Foreign Minister Castañeda and Venezuela's Cisneros Group, will they affect Jeb Bush's reelection in Florida? And what do you think U.S.-Mexico relations actually should be?

LaRouche: In general on these things, you've got to realize that we don't have a functioning government of the United States right now. We have persons occupying the nominal positions of government. But, if you look around the world, you look at the case of the handling of the situation in Argentina; you look at the mess that was made by the U.S. government with Elliott Abrams and company in the bungling of this whole business in Venezuela; you look at the stupidity with which the U.S. Administration, the present one, has approached the question of deregulation in Mexico; you look at the way they're dealing with Brazil; you look at the Africa policy, which is not even mentioned much any more, it's a horror show unto itself; you look at the question of the dealing with Europe; the dealing with China; dealing with Japan; dealing with Korea; and so forth and so on. Dealing with all the important domestic issues—this is not a government, it's a catastrophe. It's a catastrophe seeking a refuge place to hide in.

Now, like the military policy: The military policy of the United States is totally incompetent. It's incompetent on two grounds. First of all, it's incompetent because it's wrong—wrong in the sense that we have learned about warfare, through a long history of humanity. We have learned, especially from the experience of the Treaty of Westphalia, what kind of wars not to fight. We should have learned it also from commentaries on this subject by Machiavelli, a military specialist, a strategic specialist, back in the 16th Century. We should have learned it from Lazare Carnot. We should have learned it from the defeat of the first modern fascist, Napoleon, when he tried to march into Russia. We should have learned it from the German reform, military reform, which was done under the reformers, including Gerhard Scharnhorst; we learned about what warfare is, and how to conduct it, what is justified and what is not justified.

And what was conceived of as this new Waffen-SS model, of Huntington and that crowd around Kissinger, the Soldier and the State crowd; these guys are, from a military-strategic standpoint, they are utterly incompetent. There's no way that they can establish a durable form of empire, even as durable or undurable as the Roman Empire was. It can not be done. You could not establish a durable, existable new Roman Empire based on Anglo-American power today. It could not work. All it could do is destroy, and what it is doing, destroying.

But now you get to the point.

Talking about going into Iraq. Why are we going into

Iraq? Because it's a perpetual war. They decided to do it, and Israel desperately needs it. Israel can not survive with its present policy unless the war is extended to the greater Middle East. And it means, first of all, Iraq.

So therefore, we don't have the troops to fight a war in Iraq; Iraq will not be like Desert Storm; the effects—it will be much more complicated. Look at Afghanistan, with these idiots who are running this thing—and I don't think Rumsfeld's quite that stupid, but he's acting stupidly—who believe that you can fight that kind of a war. You can not. They've gone into another quagmire, a mountain quagmire. So the weapons policy, the rearmaments policy, which is just swindling, putting some money in there for your friends—that's all it is. There's no recovery in this warfare. This is not a war economy recovery. That everything these guys do, everything they say, everything they say about the economy, every policy they make, is a manifestation of one stupidity worse than the other. You call this a government? Someone says, the United States government is a powerful government and knows what it's doing, you've got to bend over for it—it is not! It is sheer incompetence. They can't think, they can't make decisions, they make decisions but they can't—so that one should not exaggerate this kind of mess.

So what they're doing in Mexico, they walk into Mexico. Mexico's existence depends upon the restoration of an energy system. Mexico has been looted to a degree, since Kissinger went down there in the Fall Of 1982, has been looted to such a degree, that it's almost non-functional. What we did is we destroyed Mexico; we said, "We'll use cheap Mexican labor. We'll use it as immigrant labor, and we'll use it as maquiladora labor." Mexico depends upon, about 80% of its economy, on exports to the United States, of labor or materials. That's the Mexican economy. It has no other economy to speak of.

Now, the role of the United States as the importer of last resort, has come to an end. That means a disaster in the maquiladoras; it means a disaster throughout all of Mexico. So therefore, the existence of Mexico depends on a general reconstruction, of moving it back in the direction which it was in before it was wrecked 20 years ago. In other words, you've looted, you've taken the patient, you've sucked all the blood out of it that you could, up to the point that the patient would die from lack of blood, and now you go in, you want more blood—eh?—and to go in with that kind of policy.

Now naturally, what happened was, is that you had Vicente Fox, who thought he was the ever-beloved of George Bush, eh?—that's a mistake too, eh?—but Vicente Fox thought he could push through Bush's policy of deregulation in Mexico, despite Enron and everything else. And the Mexican people, the Mexican institutions, said "no." And the Chamber met and voted down the deregulation bill, permanently. They killed it, permanently. It's now an outlaw; you can't bring it into the procedure any more. Why? Why not?

But the stupid government of the United States is so deter-

mined to shove its stupid policy down the throat of Mexico, that it pays no attention to what it's doing. It does not force Mexico to accept policies that can work; it tries to force Mexico to commit suicide.

What is being done by the IMF and the U.S. government in Argentina is clinical insanity. As well as mass murder. What they're trying to do in Brazil is the same thing. The sideshow they played in Venezuela, eh?—with Elliott Abrams and so forth. And Otto Reich. They don't know what they're doing. But they're doing it anyway. It's like that gang, remember the organized gang warfare in Brooklyn which one famous reporter at the time wrote a book about, called *The Gang That Couldn't Shoot Straight?* That's the Bush Administration. They can't shoot straight. They shoot a lot, though, but they don't shoot straight.

So, that's the way to understand it. Do not imagine that the United States is some big powerful giant. It may be relatively gigantic, with some powers, but don't recognize it as an all-wise agency, so powerful, so wise, so all-knowing, that it knows what it's doing. The U.S. government at present has no conception of what it's doing. It just does it anyway. And it's getting more and more into a mess.

You should get the mood in Europe. Europeans, just to get a sense of this—Europeans, especially Germans. Germans went through two world wars. They were conquered by the U.S. twice; and they say, never again will we resist the word of our imperial master, the United States. We will always do what the Pentagon tells us. Without question, even if we know it's insane. But even in Germany, as in Italy and elsewhere, the Europeans are now in a state of revolt against a U.S. policy which is so stupid, that if they wanted to follow it, they couldn't, because you can't understand it, because it makes no sense.

Fascism in Australia

Craig Isherwood, national secretary of the Citizens Electoral Council of Australia: Greetings from Australia. I think we might be the remotest link for this webcast, and it has been good to hear your clear and unequivocal message down here.

Lyn, within the last several months we have seen a dramatic step-up by the Howard Liberal government to ram through absolutely draconian fascist laws under the guise of fighting terrorism, particularly after Sept. 11, but also before Sept. 11.

These laws are identical, line by line, with Hitler's February 1933 Emergency Decrees.

Howard has introduced laws that:

- Can jail people for 25 years to life for such activities as union activity, civil disobedience, dissent or normal political organizing, under the pretext of being defined as terrorism;
- Ban any organization it wants to;
- Hold people without the right to remain silent, and incommunicado indefinitely;

- Allow spy organizations to use unlimited wire-tapping on people;

- Use lethal force and kill Australian citizens if domestic violence flares; and

- The untrammelled use of agent provocateurs to set organizations and groups up.

Now these laws are not being introduced from a position of strength, but from the fact that the political parties in this country are hated, and falling apart. The two major parties are actually seen as the same and are a hollow shell.

Top civil rights lawyers have stated, that these laws are not necessary. We already have the necessary laws to deal with any genuine terrorist problem.

We know it is the global financial collapse which is driving these desperate moves, but it is also the hysterical freak-out over your influence on this continent, through our work down here.

We would really like to hear what you have to say about this matter and others on the Australian continent.

LaRouche: Well, some people looking at Australia and these curious events down there say that, you know, that Australia has a lot of marsupials, and a couple of monotremes as well, and perhaps that that accounts for the kind of politicians that are trying to push this stuff through. They've just, they've got—it's in the pouch, so to speak. Other people may think that this is probably a reflection of the imperial power of the Emperor Rupert Murdoch, whose de-pressed association has some power in that country. And as a matter of fact, Rupert Murdoch is a lot of this stuff. We have a Murdoch in the United States, so watch out. Check him for pouches, and what's in his pouch, whatever he does.

But essentially, the thing is run through an organization called the British monarchy's Privy Council. All of the operations, while they have many fronts, are actually run, to my knowledge, and to the knowledge of people down there, by members of the Privy Council. Now, one thing to understand about this—now of course, this is Australia, which the British hate very much. They think it's a bunch of escaped prisoners or something—you know how they are; they're very backward, they don't keep their history straight.

But in any case, what we don't understand, and we should understand as Americans, is that our Constitutional system is superior to anything that ever actually developed in Europe. The nearest approximation was the reform of the Fifth Republic by President Charles de Gaulle. But never, never did a European country, establish a true sovereign nation-state republic.

What happened in Europe, largely under the impact of the American Revolution, was certain reforms in parliamentary forms of government, which were essentially monarchical forms of government, in which the basic feudal form of monarchy was preserved. You had a parliament, which originally was the adviser to a monarchy, and a monarch. The monarchs have generally gone, since then, but monarchs have been re-

placed by a President who performs, who holds the office of a monarch, but is not a monarch. He has no monarchical authority whatsoever. Even Chirac has no monarchical authority. He's controlled by a council of powers which control the state apparatus. Then you have a Parliament. Now, any time the Parliament gets in its mind to do something that the state apparatus doesn't like, the Parliament is thrown into a crisis, and you have a parliamentary crisis which overthrows the government, and you get a new Prime Minister, and a new set of laws. That's the way it's run.

The way this is run in Britain, for example, is through the Privy Council. Now, the Queen nominally has no powers to speak of, except to read the teleprompter at certain annual occasions, before the Parliament. But the Queen is actually a very powerful institution, who controls the United Kingdom, and the Empire, including Australia, New Zealand, and Canada, directly, for which she is the monarch, through Privy Councils. The operation to which you refer in Australia, is run from the British monarchy, through the Privy Council extensions in Australia. If you remove the Privy Council factor from these operations in Australia, the whole thing would fall apart. And therefore, though various kinds of monotremes, marsupials, and others, may be running around as one of the perpetrators of this atrocity, the atrocity is occurring because the master of the marsupials and monotremes, has laid this particular egg.

Can We Save Civilization?

Student: Mr. LaRouche, first, before I say anything else, I want to thank you for doing what nobody else seems willing to do, and that is tell us the truth. It's not easy deciding what you're going to do with your life, when people lie to you all the time. And the truth that you told today, while I'm happy you said it, doesn't really paint a very pretty picture.

I'm going to ask you to tell us the truth one more time. What do you really think our chances are, of implementing your policies and of saving civilization?

LaRouche: Well, that is a tough question, but not a tough question for me. It's a tough question for most.

You know, we are so obsessed by the short lives we lead, in our mortal existence, that we become too preoccupied with the issues that are defined in terms of our personal sensual experience. We forget history; we forget especially the history of ideas. What we live for—and this again is the question of death, life and death—what do we live for? Do we live for what we experience in our lifetime, or do we live because we are concerned about what comes after us, as a result of our actions while we live? Are we concerned, like the scientist, with the benefits of the ideas which may not be realized in his lifetime, but which save the future of humanity, eh? That sort of thing.

So therefore, in facing a question like this, never ask the question of yourself: Will you get the reward of your effort, within your mortal life? Never ask that question of yourself.

Always say: Is it something which you should do, for the sake of humanity? Then, like Jeanne d'Arc, if you have to die, you'll die, but maybe as she did, the existence of France as the first modern nation-state, would come about because you didn't quit.

Now, that does not mean you should take a fatalistic attitude about history. That means you should think like a good soldier, a good commander in war, who's going out to war, not with the intent of dying, but the intent of bringing about a victory, by making an essential contribution to a necessary

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victory in the betterment of humanity. If you start from that attitude, then you're not a hostage to your sense of mortality. And the thing that makes people cowards, is the sense of being a hostage to their own mortality. If you can give that up, and say, "I'm going to do it because it's needed," you can fight the fight. And if you can fight the fight, the very fact that you can, in that way, gives you a chance of winning. So if you ask the question of yourself, "Should I do this on the basis of whether or not I think I'll enjoy the benefit in my lifetime, or live to see it," then you will lack the courage often to achieve the function of leadership. You say, "I'm going to do this, because the meaning of my life is to make a contribution to humanity, whether I enjoy it or not, in person." Then you can win.

See, because you, as I have to do, you have to take the point. You have to become in a sense the target, as Martin said, when he gave his famous speech "on the mountaintop," on the question. You're leading, you must give courage to those about you. You must speak clearly and truthfully, and let nothing, even the fear of the loss of your own life, stand in the way of speaking truth. And never allow that to induce you to speak garbage instead of truth. Or to babble, or to be evasive, instead of speaking the truth. Because the radiation in others of the sense of truth, a cognitive sense that you speak the truth, will impart to others the capacity to carry on, if you're gone.

And that's the point of the matter. I expect us to win. I know we can win. I expect to win. But that is not the thing that determines what I will do. I am determined that we shall win, and I will do what I have to do, to bring that about.