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Chicken-Hawks Have a 'French Connection' To Fascism
A Vernadskian Project for the Great American Desert
LaRouche Tops Dems in Fundraising, Breaks Blackout

LaRouche Youth Promise Second American Revolution



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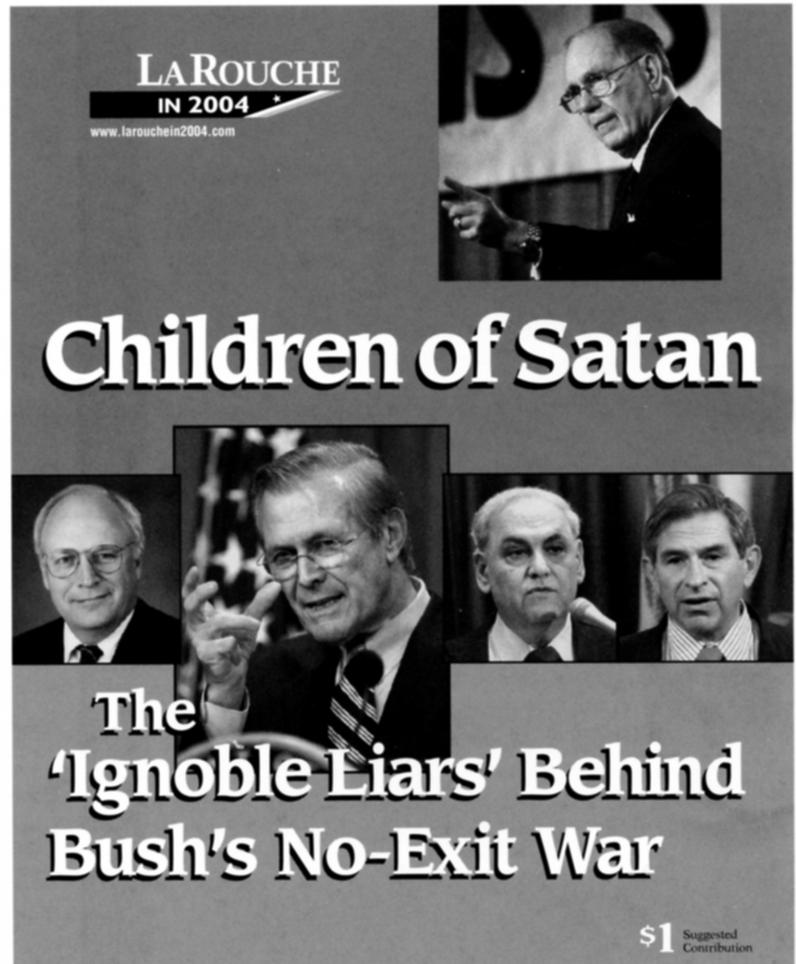
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From the Associate Editor

The cat is finally out of the bag: With the acknowledgement by the Federal Election Commission and a growing number of media outlets, of the fact that Lyndon LaRouche is the frontrunner among Democratic candidates for the Presidential nomination, it has become impossible for his enemies to plausibly dismiss him as a “fringe candidate.” The more they try, the more of a laughingstock they become. (See *National* for the fracas around South Carolina’s candidates’ debate.)

It is no coincidence, that the breakout of LaRouche’s campaign comes at the same time as a brawl has erupted within U.S. policy-making layers over the imperial “perpetual war” drive of Vice President Dick Cheney’s “chicken-hawks.” The opposition to the war policy that preceded the U.S. attack against Iraq has not gone away—on the contrary, institutional resistance is growing, fueled by the organizing of the LaRouche campaign. As LaRouche has said, what is needed is a full-fledged countercoup, to save a weak and inadequate President from the grips of the small gang of lunatics that seized control of his Administration in the aftermath of Sept. 11, 2001. In this issue, we launch a new flank against the Cheney cabal: Those whom we have previously identified as “Straussians,” the protégés of the late fascist Leo Strauss, have another nasty skeleton in their closet. See *International* for our first salvo against Cheney’s “French Connection.”

One thing that LaRouche’s opponents keep asking, is why he is attracting support from youth, when nobody else is. Our *Feature* gives a very good idea of the answer. This is the concluding installment of our coverage of the March 21-23 conference of the Schiller Institute’s conference in Bad Schwalbach, Germany: the panel of pedagogical discoveries presented by young people of several nations. Their discussion shows a level of intellectual competence and passionate commitment to truth, that might seem astonishing to those familiar with America’s campuses of the past 35 years. Why? Because these members of the “no-future generation” have grasped the fact that nothing but a cultural Renaissance can give them a future; and that nobody but LaRouche has ever demanded of them that *they* be the purveyors of such a transformation. They are rising to the challenge, becoming a force that will change the world.

Susan Welsh

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Vernadsky and the Biogeochemical Development of N. America's Desert

by Dennis Small and Richard Freeman

This study of a program for joint U.S.-Mexico development of the Great American Desert, is an expanded version of a presentation by EIR Ibero-American Editor Dennis Small, at a LaRouche Youth Movement seminar in Mexico City on April 12. Research was contributed by Richard Freeman in Washington, and Ronald Moncayo in Mexico City.

Nowhere is the bankruptcy of the free-trade economic model more evident, than in the U.S.-Mexico relationship. For two decades, Mexico has dutifully followed the International Monetary Fund's (IMF) prescriptions. And in the last decade, the North American Free Trade Accord (NAFTA) formalized and enthroned these same destructive policies as an international treaty among Mexico, the United States, and Canada.

The results are most visibly evident in Mexico's addiction to the economic cancer called *maquiladoras*. We are referring to the fact that the entire Mexican economy has been oriented to depend on exports to the United States, which are more than 90% of Mexico's total exports today; and that these exports come mainly from the *maquiladoras*. At this writing, the number of workers employed in *maquiladoras* is greater than those employed by all the rest of Mexico's manufacturing sector—although even *maquiladora* employment has been dropping.

The *maquiladoras* are not really part of the Mexican economy: They are cancerous foreign enclaves located on Mexican territory, using cheap Mexican labor, cheap Mexican power, and cheap Mexican *water* to export to the United States—in order to pay the country's foreign debt with the dollars that are earned. As for the United States, it has stopped producing what it needs, and its imports, its current account deficit, and its shocking debt are unsustainable. Its economy and financial system are disintegrating.

There is no question but that Mexico must *de-maquilador-*

ize its economy and its relationship with the United States. But, how to do that?—especially in light of the recent imperial war against Iraq, which rang in the new age of the Law of the Jungle in international politics. How to respond, given that we are at the end not only of the existing economic model, but of the political model as well?

That question is being posed today not only by Mexico, but by every nation of the Third World, and the developed countries as well.

To address it, we go back to statements made by Lyndon H. LaRouche during his visit to Saltillo, Mexico in November 2002. Asked how U.S.-Mexican relations could be reconstructed on a sane basis, LaRouche replied that Mexico and the United States, together, have to develop the Great American Desert (see Interview, page 26).

The Great American Desert covers a significant portion of northern Mexico and a large part of the U.S. Southwest. Its required joint development, LaRouche proposed, emphasizes three general areas of infrastructure: water projects; high-speed rail lines and other transportation systems; and power. All of this, he emphasized, has to be done from the methodological standpoint of Vladimir Vernadsky and his science of *biogeochemistry*, which posits the dominion of the Noösphere—that is, of the creative human mind—over both the living biosphere and the inert matter of the universe. Vernadsky also points us in the right direction for solving what is perhaps the oldest, and most elementary, question that arises when economic development is discussed: With so many urgent things to be done, with so many crying needs, with such poverty in the world, how do we decide what to do first? What is the trajectory to be followed? What is it that should be optimized? And how is it to be measured?

Also, how do you *de-maquiladorize* an economy? That has to be done, LaRouche answered, by taking advantage of



The California example of reclaiming and developing the Great American Desert is not to be attacked or undone, but to be re-enacted on a much grander scale, changing the face of the Great American Desert as a whole, by the United States and Mexico in cooperation.

the proximity of Mexico to the United States, a proximity which, to date, has been a large part of the problem that Mexico faces. Mexico needs *greater* integration with its neighbor to the north—but it has to be a different kind of integration than today’s lunatic NAFTA. In terms of foreign policy, the United States must return to John Quincy Adams’ approach: As Secretary of State at the beginning of the 19th Century, he proclaimed that the United States, as a sovereign nation, must foster the development of other sovereign nations to the south, and build relations with them based on mutually beneficial economic development—a community of interests.

Back in August 1982, LaRouche had reaffirmed this tradition in his famous *Operation Juárez* policy document, written after a May 1982 visit to Mexico which included a historic meeting with then President José López Portillo. In *Operation Juárez*, LaRouche called for the nations of Ibero-America to integrate, and collectively: a) demand a global reorganization of their foreign debt, and a new world monetary order; b) establish national banking systems, along the lines set forth by Alexander Hamilton in his American System of Political Economy; c) set up a common market and build great development projects across the region; and d) cooperate with the United States and other nations on these joint infrastructure projects, taking the approach of exchanging Ibero-American raw materials (such as oil) for advanced-sector technologies.

It is to this tradition—that of John Quincy Adams’ approach, the tradition of LaRouche’s *Operation Juárez*—that the region must now turn.

The Greening of the Deserts

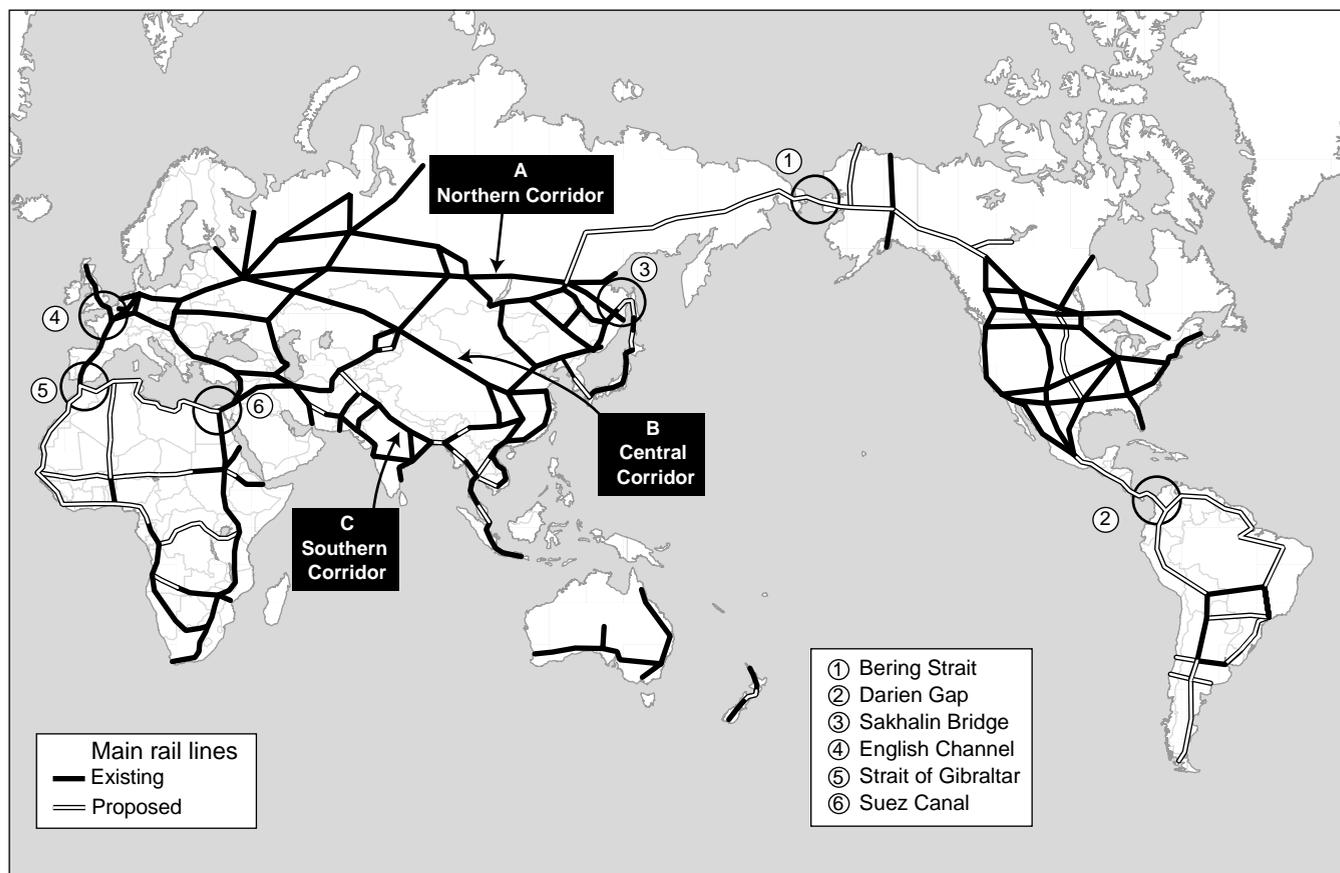
Let’s begin with the World Land-Bridge (**Figure 1**). LaRouche has argued for the urgency of replacing the IMF financial system with a New Bretton Woods, and of building the great infrastructure project known as the Eurasian Land-Bridge as the motor for global economic development. In Figure 1, the solid lines represent existing rail lines: As can be seen, two of the three main routes of the Eurasian Land-Bridge are already a reality. There is the northern route, which cuts across Russia along the path of the old Trans-Siberian railroad, and links Vladivostok in the east to Rotterdam in the west. The second route, the central one, was completed in May 1996, and it crosses China and links it to Western Europe. The route which has not yet been completed is the southern one, which runs through Southeast Asia and India.

As can be seen on the world map, the priority trunk lines in Africa and Ibero-America have also not been built, nor have the two great projects which would link the Americas to the Eurasian Land-Bridge: the tunnel under the Bering Strait, and the railroad through the Darien Gap.

LaRouche has emphasized that these routes should not be simple rail lines, but rather 100 kilometer-wide development corridors designed to bring industrialization, advanced technologies, and city building to the most remote and underdeveloped interior of the continents.

There is nothing as underdeveloped as the desert and semi-desert areas of the globe, as can be seen in **Figure 2**. As a rule of thumb, a desert is an area where the mean annual

FIGURE 1
The World Land-Bridge



Source: EIR.

rainfall is 250 millimeters (10 inches) or less. Semi-desert or semi-arid areas are those receiving between 250 and 500 millimeters of rain per year. In Figure 2, the gray-shaded areas include both desert and semi-desert regions; that is to say, where mean annual rainfall is between 0 and 500 millimeters.

The world's principal deserts are located within these regions. It should be noted that, in addition to hot deserts, there are also cold deserts, where the little precipitation they have comes in the form of snow, not rain. The biggest desert on the planet, the Sahara desert, is a hot desert, and measures some 9.1 million square kilometers (roughly 3 million square miles). The second-largest (at 3.7 million square kilometers), is actually a series of cold deserts in China and Central Asia (such as the Gobi desert, the Takla Makan desert, etc.). The third-largest is the hot Arabian desert, tied with the Australian desert, at 2.3 million square kilometers.

The fifth-largest desert on the planet is the Great American Desert, which covers a good part of the north of Mexico, almost all of the U.S. Southwest, and stretches up into Canada. It has both hot and cold areas, and all in all, covers some 1.7 million square kilometers—almost a fifth the size

of the Sahara.

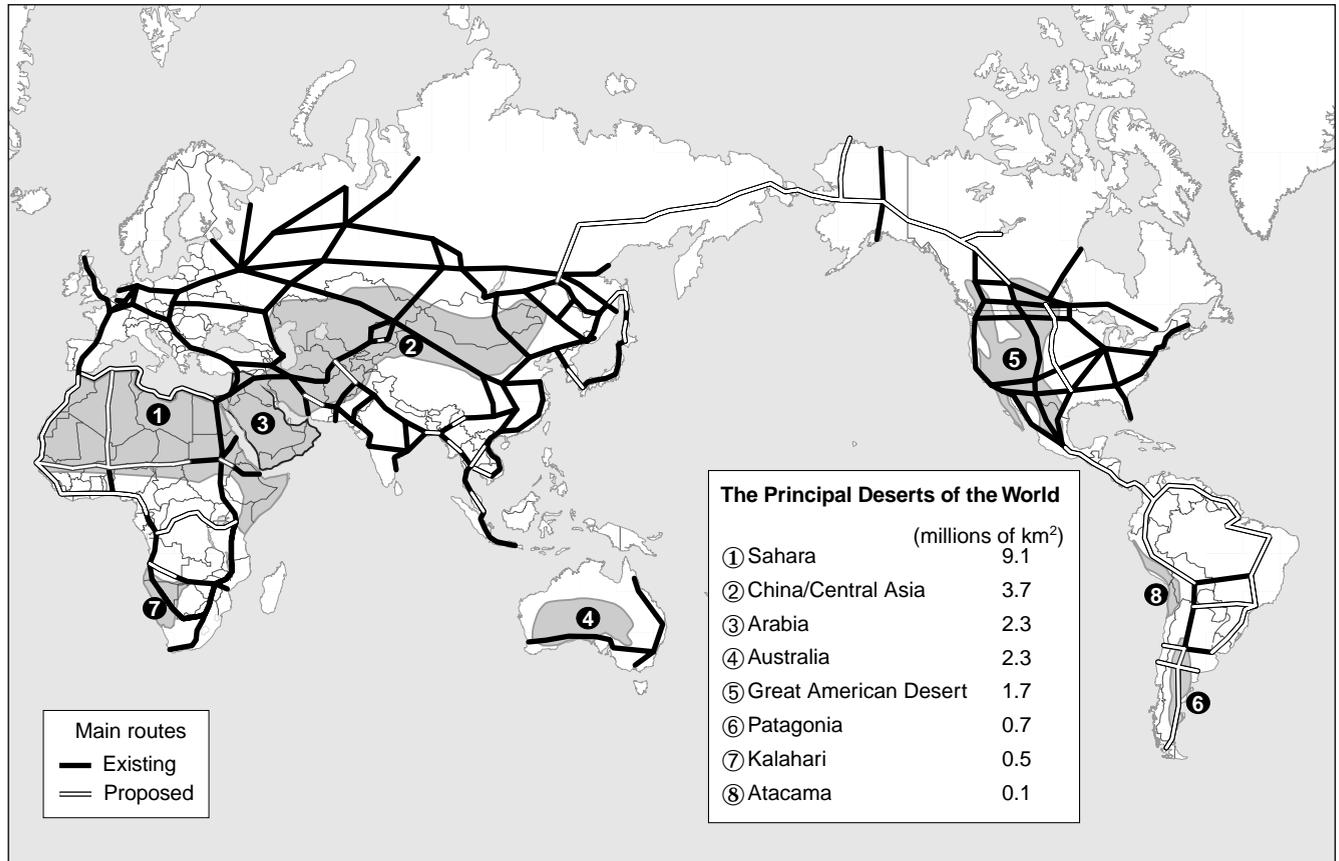
Now consider the relationship between these deserts and the development corridors of the World Land-Bridge. The first thing to emphasize is that, in posing the development of the deserts, we are proposing what is arguably the *most difficult* task of planetary development. It is much easier to develop areas that have a certain amount of water available—such as the Humid Pampa of Argentina, or Southeast Asia. Water is fundamental, not only for agriculture, but also for power generation and industry in general. **Table 2** gives you an idea of the amount of water required to produce some of the most basic necessities of modern daily life.

Is it not, perhaps, presumptuous on our part to propose to bring the level of development implied by these parameters to the deserts of the world? Would that not exhaust all the fresh water and other natural resources of the planet?

Not at all. In addition to transferring fresh water from one hydrological basin to another, wherever that is feasible and desirable, man is perfectly capable of *manufacturing* fresh water—by desalinating sea water. If we have enough power available—which means we have to seriously build nuclear

FIGURE 2

The World Land-Bridge and the Principal Deserts of the World*



* Shaded areas include both deserts (0-250 mm. annual precipitation) and contiguous semi-arid area (250-500 mm. annual precipitation).

Source: *EIR*.

TABLE 2
Water Requirements for the Production of Various Goods

(Cubic Meters)

Item	Water
Eggs (1,000)	1,090
Wheat (1 ton)	1,365
Rice (1 ton)	4,945
Beef (1 ton)	24,400
Cotton (1 ton)	9,100
Cement (1 ton)	2.6
Electricity (1,000 KwH)	3.8
Automobile (1)	245

Source: "Water from Alaska," N.W. Snyder, Parsons Co. 1980.

power plants—it is quite feasible and efficient, in physical-economic terms, to desalinate sea water.

And as an encouragement, we can look to the successful examples of the transformation of the desert. The Imperial

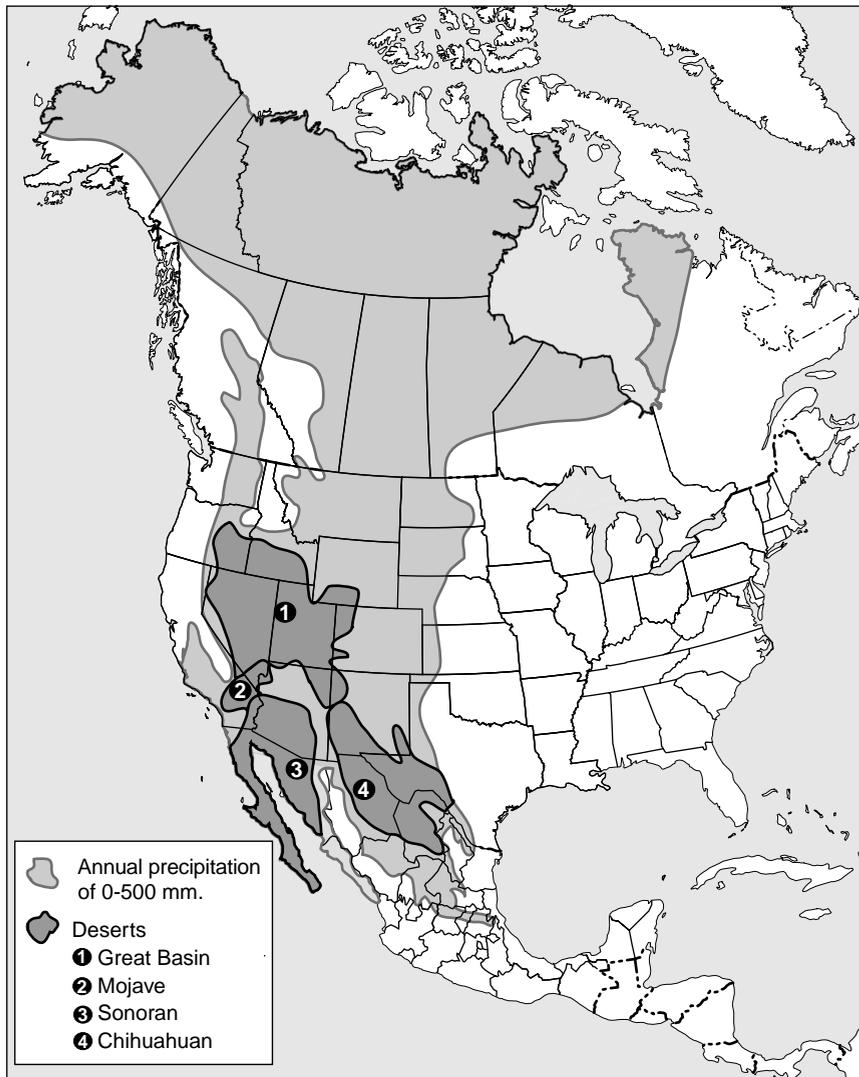
Valley in California is perhaps the most famous case, as we shall explain below.

Returning to Figure 2, there is a second important feature that is immediately evident. Of all the World Land-Bridge routes which cut across the different deserts, only the North American one, the Great American Desert, spreads across an underdeveloped nation (Mexico) and a contiguous developed one (the United States). Would it not be interesting if we could solve the problem of development not only in a desert, but also in one where a paradigm change in North-South relations is required in order to succeed?

Thus, we are posing a difficult challenge, not only in economic terms, but politically as well. And if we are able to meet the challenge in this case, we will have met it, in principle, for the entire world. In other words: Globally, of necessity, we have to address two central problems at once: The free-trade model is disintegrating, and bringing the world economy down with it; and the political model of the existence of the sovereign nation-state is being threatened—which, with a modicum of international co-existence, has prevailed since the Peace of Westphalia of 1648.

FIGURE 3

The Great American Desert



Source: EIR.

The United States and Mexico have always been the decisive case, the litmus test, of North-South relations in general. If we cannot bring about what is necessary here, then it will not be achieved anywhere. And if we are successful in U.S.-Mexican relations, then there is hope for the entire world—even for tortured Africa, and its Sahara desert.

This is the significance of LaRouche's Great American Desert Development Project.

The Great American Desert

In **Figure 3**, we see the Great American Desert. Within this vast desert and semi-arid region, which receives 500 millimeters or less of annual precipitation, the four major deserts of North America are located:

1. The Great Basin: The largest in the continent, at

830,000 square kilometers, it is a cold desert located entirely within U.S. territory. It covers nearly the entirety of the states of Nevada and Utah, parts of Colorado, Arizona, and New Mexico; and it extends as far north as Oregon, Idaho, and Wyoming.

2. The Mojave Desert: Located primarily in California and southern Nevada, it is some 140,000 square kilometers in size, and is the driest and hottest place in the United States: California's famous Death Valley is in the Mojave.

3. The Sonoran Desert: Its 310,000 square kilometers are partly in the United States (Arizona and southern California) and partly in Mexico (Baja California Norte and Sur, and of course, Sonora).

4. The Chihuahuan Desert: This 445,000 square kilometer desert covers parts of the Mexican states of Chihuahua and Coahuila, and also parts of Texas and New Mexico in the United States.

Together, these four North American deserts add up to more than 1.7 million square kilometers of territory—nearly equal to the size of Mexico, which is 1.964 million square kilometers.

Within the broader Great American Desert region, we have selected six Mexican states and seven U.S. states for our programmatic focus (**Figure 4**): Chihuahua, Coahuila, Nuevo León, Durango, Zacatecas, and San Luis Potosí in Mexico; and Nevada, Utah, Colorado, California, Arizona, New Mexico, and Texas in the United States. Clearly, the

hydrological zones of a country do not necessarily match the political divisions into states. But for purposes of calculation and presentation of the material, we are taking these 13 states as our "development zone," a zone sorely lacking in water, power, and transportation infrastructure.

In Mexico, these six are the northern states "embraced" by the two great mountain ranges, the Western Sierra Madre and the Eastern Sierra Madre (see **Figure 5**). This region is desert and semi-desert highlands. Meanwhile, most of Mexico's water is concentrated along the coasts, especially in the south of the country in the Isthmus of Tehuantepec, along the Gulf coast.

In relative terms, these six states have no water, no railroads, no power, and no population to speak of. It is a truly abandoned region. It constitutes 37% of the national territory

FIGURE 4
The U.S. and Mexico Development Zone



Source: EIR.

TABLE 3
Mexico: Population Density, 2002

State	Population (Millions)	Area (Thousands square kilometers)	Population Density (per square kilometer)
Chihuahua	3.1	247	13
Coahuila	2.4	153	16
Nuevo León	1.5	122	13
Durango	3.9	64	61
Zacatecas	2.5	61	40
San Luis Potosí	1.5	75	20
6 States Sub-total	14.9	722	21
Mexico	101.0	1,964	51
6 States as % of Mexico	37%	15%	40%

Source: INEGI (Mexico).

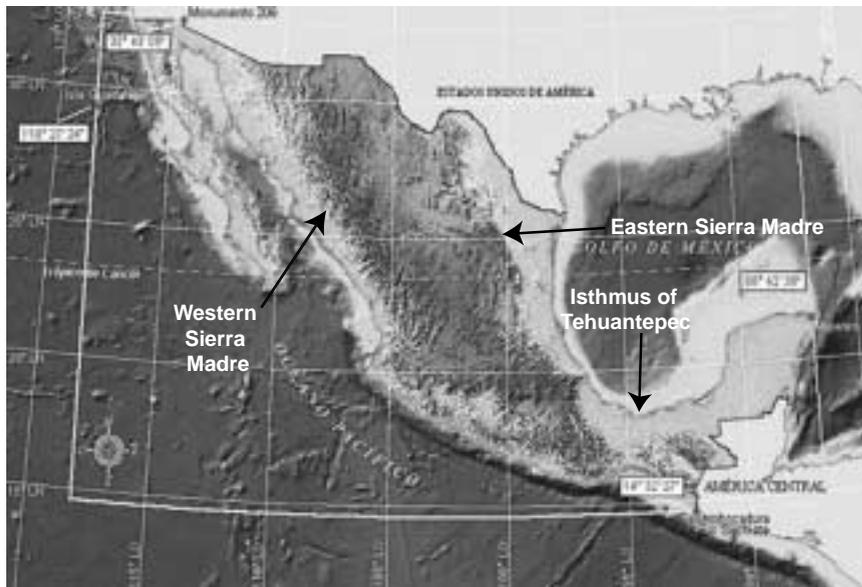
of Mexico, but 15% of the total population resides there. Its population density, therefore, is 21 inhabitants per square kilometer, as compared to the national average of 51 (see Table 3).

There is also not much industry. One could say that the predominant economic activity in the region is in the *maquiladoras*, the cheap-labor, in-bond assembly plants mainly along the border with the United States. Chihuahua, for example, is the number-one Mexican state in terms of employment in

maquiladoras: It has 263,000 workers in the sector (24% of total national *maquiladora* employment), which is about 25% of the state's entire Economically Active Population (EAP). Coahuila is the third state in terms of employment in *maquiladoras* (with 116,000, or 11% of the national total); here, this is approximately 15% of the state's EAP.

This aberrant phenomenon of *maquiladoras* in the middle of the desert—a desert both in the literal sense, as well as in terms of lack of infrastructure and productive economic activity—is closely linked to the problem of migration, which has so dominated U.S.-Mexican relations of late. It is estimated that there are some 9 million Mexicans living in the United States—some legal, others illegal. This is almost 10% of Mexico's population of 101 million. In 2002, these emigrants sent some \$9.8 billion in remittances back to Mexico, more than the \$8.9 billion brought in by tourism that same year. The only line of the Mexican current account which

FIGURE 5
Mexico: Principal Mountain Ranges



Source: INEGI (Mexico).

FIGURE 6

Mexico: Population, Emigration and Development



Source: INEGI (Mexico); EIR.

exceeds this, are oil exports, with \$14.5 billion in 2002.

Figure 6 points to a very significant geographic and economic relationship. Half of the Mexican population, some 50 million people, is concentrated in a belt of seven “federation entities” (states and the national capital) in the center of the country: Jalisco, Michoacán, Guanajuato, Mexico State, Mexico City, Puebla, and Veracruz. The main “federation entities which expel international migrants”—the terminology of the official National Institute of Statistics, Geography and Information (INEGI)—coincide, to a large degree, with that demographic belt: The six states marked in gray on the map have been the home states of more than half of Mexico’s total emigrants, the vast majority of whom go to the United States. Our projected “Northern Development Zone” only retains a small percentage of those migrants—and these in the concentration camps known as *maquiladoras*. That is, *there is nothing, no productive economic activity, to keep them in Mexico.*

However, by turning them into a true development zone with great infrastructure projects such as those we propose below, these six states could provide productive employment not only to their own inhabitants, but to millions of other Mexicans who today end up either in the *maquiladoras*, or across the border, or suffering unemployment and hunger in their home states.

In the United States, there are also conditions of relative underdevelopment in the states of Nevada, Utah, Colorado, Arizona, and New Mexico. California and Texas have had relatively greater development, but we include them in this study for reasons we detail below.

Approximately 85% of the expanse of the seven U.S. states under consideration is covered by the Great American Desert, and is broadly underpopulated and undeveloped. On the whole, it has little manufacturing or industry; a rail system that is collapsing; limited water supplies that are being drawn down at a growing rate; and grossly inadequate energy supplies. To blame is the oligarchical policy of enforced underdevelopment, which President Teddy Roosevelt first imposed during the period 1901–09. This policy blocked a vital array of infrastructure, and has been adhered to throughout most of the past 100 years, with a few notable exceptions.

California and the eastern half of Texas have undergone some development, and were exceptions to this state of affairs; but, over the last few decades,

they too have become afflicted by many of the region’s problems.

Table 4 shows the region’s underpopulation. In the year 2000, the seven-state region had a population of 70.2 million, which represented 25% of the United States’ population; and a total area of 2.49 million square kilometers (about 800,000 square miles), which represents 26% of the nation’s total. Thus, the average population density of the seven-state region is virtually the same as the national average of 29 people per square kilometer.

But note that almost 55 million people (more than three-quarters) of the population of the seven states reside in just two, California and Texas. In fact, Texas is better conceived of as two states in one: eastern and south central Texas, which includes Dallas, Houston, and San Antonio, which has a significant population and industrial activity; and the vast area of the western half of Texas, which has very little population and is underdeveloped.

To appreciate the underpopulation of the seven states, compare their population density to that of Ohio, an industrialized state which also has a decent-sized agricultural sector. Ohio has a population density of 98 people per square kilometer. As Table 4 shows, New Mexico has only 6% of the population density of Ohio; Nevada, only 7%; and even Texas, only 31%.

TABLE 4

U.S.: Population Density, 2000

State	Population (Millions)	Area (Thousands square kilometers)	Population Density (per square kilometer)	% of Ohio's Population Density
Nevada	2.0	286	7	7%
Utah	2.2	220	10	10%
Colorado	4.3	270	16	16%
California	33.4	411	82	84%
Arizona	5.1	295	17	17%
New Mexico	1.8	315	6	6%
Texas	20.9	692	30	31%
7 States Sub-total	70.2	2,490	28	29%
Ohio	11.4	116	98	—
United States	281.4	9,629	29	—
7 States as % of U.S.	25%	26%	97%	—

Source: U.S. Department of Commerce; *EIR*.

TABLE 5

U.S.: Total Workforce and Manufacturing Workers, October 2002

(Thousands of Workers)

State	Total Non-Farm Workforce	Manufacturing	Mfg. as % of Total
Nevada	1,077	46	4.3%
Utah	1,063	120	11.3%
Colorado	2,186	183	8.4%
California	14,665	1,795	12.2%
Arizona	2,252	193	8.6%
New Mexico	764	39	5.1%
Texas	9,415	996	10.6%
7 States Sub-total	31,422	3,372	10.7%
United States	130,915	16,596	12.7%

Sources: U.S. Department of Labor, Bureau of Labor Statistics; *EIR*.

Table 5 shows the seven-state region's underdeveloped labor force, especially in manufacturing; again, skewed toward California and Texas. Of the region's 31.4 million non-farm payroll workers, and 3.4 million manufacturing workers, a staggering 77% and 83%, respectively, work in California and Texas (mostly Texas' eastern portion). The other states have a manufacturing workforce which, on average, is only 8% of their total workforce—that is, manufacturing hardly exists, and urgently needs to be built up. For the United States as a whole, the manufacturing workforce constituted only 12.7% of the total non-farm payroll workforce, down from 22.4% in 1980, as de-industrialization has taken its toll.

The Franklin Roosevelt Example

We have chosen what is clearly the most abandoned binational zone, essentially for the same reason that U.S. President Franklin Delano Roosevelt launched the Tennessee Valley Authority (TVA) program back in 1933. At that time, that region was pretty much the most backward in the country, with extreme poverty, especially in Appalachia. Roosevelt wanted to prove that, with a government-led mobilization of national resources and capabilities, the United States could beat the Great Depression and solve the most difficult problems of development.

Toward that end, he launched what he called his "Four Quarters" plan, to develop the four corners of the country with great infrastructure projects (**Figure 7**). What was done in the Southwest is of particular relevance to the issue at hand. They tamed

the Colorado River, which previously had caused terrible losses during periods of flooding, by constructing a series of hydro-electric dams along its length, which not only supplied water to parched regions, but also significant amounts of electricity. The most important of these was the Hoover Dam, completed in 1935, and at its time, the largest dam on the face of the Earth. With the Hoover Dam, the United States was able to open up all of southern California to agriculture—including the famous Imperial Valley—thanks to the large amounts of water transferred by the All-American Canal.

What was the Imperial Valley before the construction of these projects? It was a desert; part of the Great American Desert. And how was this done? With water, vast quantities of water supplied economically and reliably, thanks to government regulation. It is a good example of what is feasible, with combined development between Mexico and the United States.

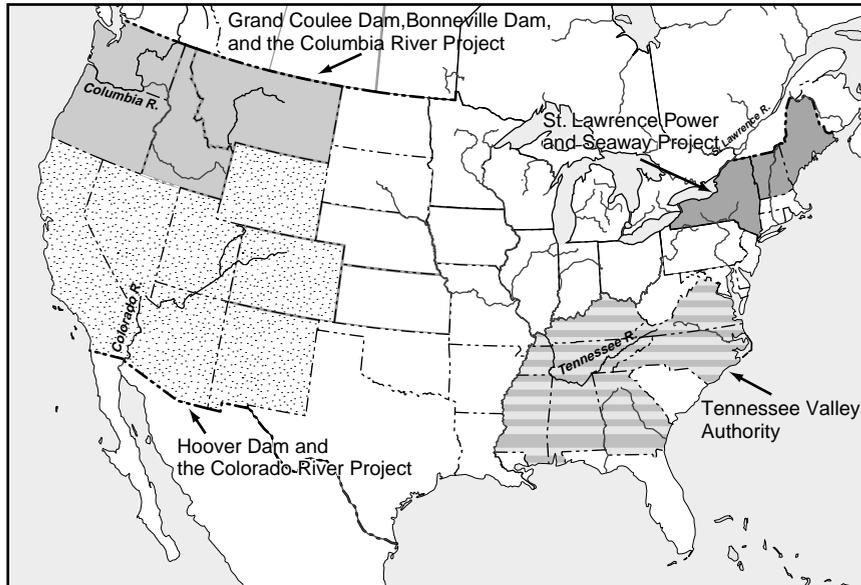
Figure 8 shows the average annual rainfall in northern Mexico. (We have used official data from INEGI, which uses parameters of 0-300 mm and 300-600 mm of rainfall—similar but not identical to the 0-250 mm and 250-500 mm standard used in the rest of this study. The relationship of these zones to the six states of our study is also shown.)

Table 6 shows the mean annual rainfall in various states of Mexico, according to their rank out of 32 "federation entities" (the national average is 772 mm per year). The two rainiest states are Tabasco, with 2,413 mm, and Chiapas, with 1,961 mm, both located on the Isthmus of Tehuantepec, which is also where the two rivers (the Grijalva and the Usumacinta) with the greatest run-off are located.

The most arid states are Baja California Sur and Baja California Norte. The six states which make up our "Northern Development Zone" are also among the most arid in the coun-

FIGURE 7

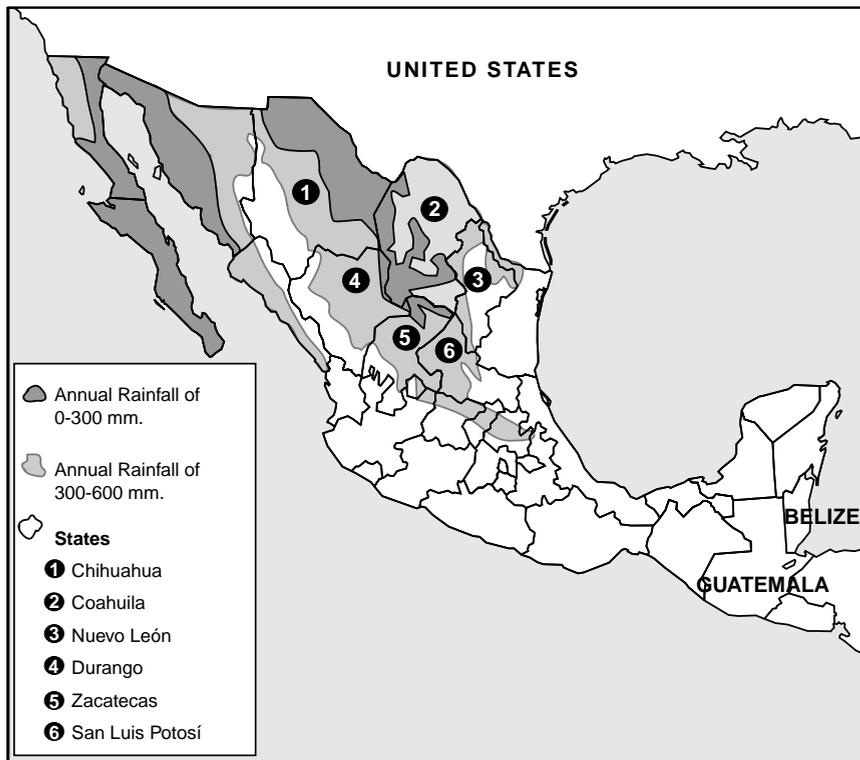
Roosevelt's 'Four Quarters' Development Projects



Source: EIRNS.

FIGURE 8

Mexico: Annual Rainfall and Principal Deserts



Sources: INEGI (Mexico): EIR.

try—they are in the lowest third in national ranking. The sole exception is San Luis Potosí, because the eastern portion of that state is on the lowlands side of the Eastern Sierra Madre, in a tropical region where there is a great deal of rain.

As for the U.S. side, the seven-state region, though it has a low level of annual rainfall, accounts for a sizeable amount of the nation's freshwater withdrawals. Such withdrawals come from two sources: surface (rivers and lakes) and ground (mainly aquifers). In 1995 (the last year for which data exists), this region withdrew 126 billion cubic meters (33.3 trillion gallons) of fresh water annually, which constituted almost 27% of the national total of freshwater withdrawals. Of that amount, a staggering 71% was employed in irrigation—far higher than the national average of 42%. The other three major uses of fresh water in this region, were for public supply (13% of total); thermo-electric cooling of power plants (11% of total); and industry proper (2% of total).

However, per-capita water withdrawal in this region has been falling steeply, even more rapidly than the national average (see **Figure 9**). Taking withdrawals of both fresh water and saline water combined, in 1970, in the seven-state region, the water withdrawn was 10.6 cubic meters (2,800 gallons) per person, per day; by 1995, it had dropped to 6.3 cubic meters (1,670 gallons)—a 41% collapse over 25 years. This desperately arid region now withdraws about the same amount of water per capita as the national average.

How can this region survive with less water? The per-capita fall, both in this region and nationally, represents in part some increased efficiency in water use, through drip irrigation in agriculture, and some more efficient uses in industry. However, it fundamentally reflects a drop in the water throughput needed to sustain human existence in a modern economy. This has included the shutting down of factories. But over the past two decades, the United States has also increasingly outsourced the production of goods and foods to other

TABLE 6

Mexico: Mean Annual Rainfall

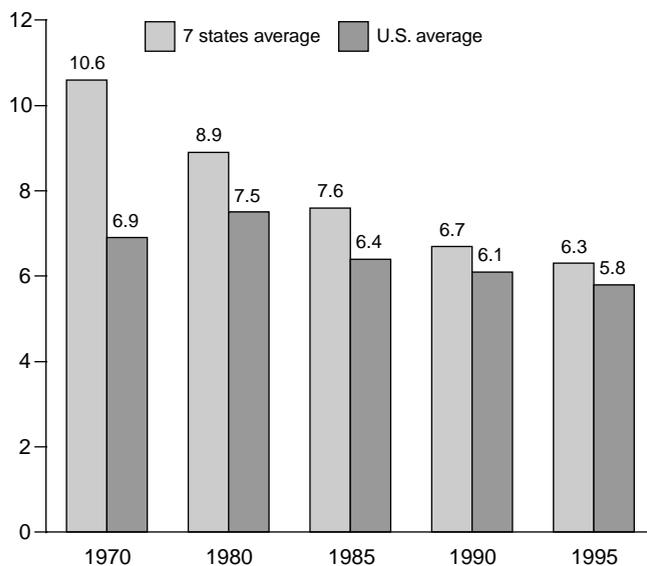
Rank	State	Rainfall (Millimeters)
1	Tabasco	2,413
2	Chiapas	1,961
11	San Luis Potosí	960
22	Nuevo León	589
25	Zacatecas	516
26	Durango	509
29	Chihuahua	423
30	Coahuila	316
31	Baja California Norte	203
32	Baja California Sur	176
—	National average	772

Source: INEGI (Mexico).

FIGURE 9

U.S.: Per Capita Water Withdrawals

(Cubic Meters per Day)

Sources: U.S. Geological Survey; U.S. Statistical Abstract (various years); U.S. Department of Commerce; *EIR*.

countries, especially Mexico under NAFTA. When Mexico produces most or all of the parts of a car (which requires about 245 cubic meters, or 65,000 gallons, of water to produce), and ships tomatoes, broccoli, and so on to the United States, then the water requirements for producing these goods are borne by Mexico.

The physical economic cost of that *maquiladora* and re-

TABLE 7

Annual Water Withdrawal

	Mexico	Spain	U.S.	Mexico as % of U.S.
Total (Cubic km)	72	33	469	15%
Per Capita (Cubic Meters)	715	837	1,688	42%
Per Square Kilometer (Cubic Meters)	37,000	66,000	49,000	76%

Sources: FAO; U.S. Geological Survey.

lated activity has by no means been covered: that would require significant investments in infrastructure for water, industry, and agriculture in Mexico, which have of course not occurred. So the *maquiladora*/NAFTA regimen has meant the physical-economic looting of Mexico's water resources, as well as its cheap labor. In fact, the entire international hullabaloo led by the U.S. State Department about how Mexico supposedly "owes" the United States fresh water from the shared Rio Grande, only shows the insanity of this accountant's view of economics: The physical economic reality is exactly contrary.

Yet, even the reduced rates of water used in the United States exceed the currently available sources—as they do in Mexico. In other words, the U.S. physical economy is *also* being looted by lack of investment in water infrastructure. In the 1997 book, *Pillar of Sand*, author Sandra Postel reported: "California is overdrafting groundwater at a rate of 1.6 billion cubic meters a year, equal to 15% of the state's annual net groundwater use. Two thirds of this depletion occurs in the Central Valley, which supplies about half of the nation's fruits and vegetables." In 1996, *EIR*'s Marcia Merry Baker reported that California obtains 40% of its annual water from pumping groundwater, and that 11 of the state's 50 major aquifers were in overdraft.

Roosevelt's great Hoover Dam provides huge quantities of water from the once untamed Colorado River to many of the seven states under consideration, including a considerable amount of fresh water for the city of Los Angeles. But the project is nearly 70 years old, and the water level of the Colorado River is now so oversubscribed, that there are near-shooting wars between Arizona and California over the use of the water.

1 Cubic Meter Does Not Equal 1 Cubic Meter

Table 7 presents comparative data regarding water withdrawals. In the case of Mexico, some 72 cubic kilometers of water are withdrawn per year (1 cubic kilometer = 1 billion cubic meters = .81 million acre-feet = 264.2 billion gallons). In Spain, it is 33; and in the United States, 469. If we look at the ratio between Mexico and the United States, we find that

Mexico withdraws 15% as much water as the United States—which should not surprise us, given Mexico’s relative underdevelopment compared to the United States.

Now let’s look at the amount of water available per capita, which is calculated by dividing the total withdrawals by the total population. Mexico has 715 cubic meters per capita; Spain, 837; and the United States, 1,688. In other words, per capita, Mexico has 42% of what the United States has available. This ratio should begin to awaken our curiosity, because it is telling us that every Mexican has available to him nearly half the water that each American has. One would have assumed that Mexico, given its relative underdevelopment, would have had much less than that available.

But now let’s use a third ratio as a metric for our comparisons: water withdrawals per square kilometer of national territory. Mexico has 37,000 cubic meters of water per square kilometer of territory; Spain has 66,000; and the U.S. has 49,000. Here the ratio between Mexico and the United States is a hefty 76%. That is, your average square kilometer of Mexican territory has more than three-quarters as much water available to it, as the average square kilometer in the United States.

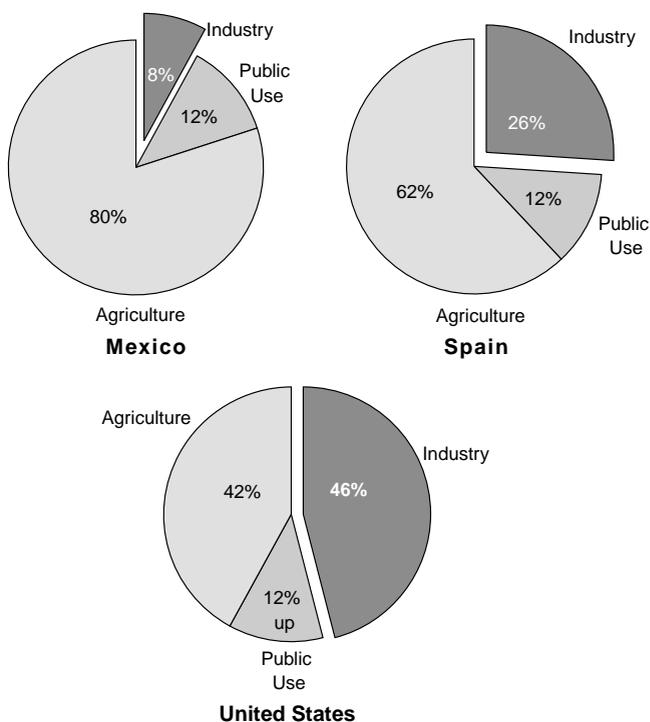
At this point, our curiosity is turning into surprise. How is it possible that Mexico, with its known shortage of water in a large part of its national territory, has nearly as much water available per square kilometer as does the United States? Could it be that there isn’t the kind of strong relationship between water and economic development, that we posited at the outset? Or is it, perhaps, that a cubic meter of water in Mexico *is not equal* to a cubic meter of water in the United States in physical-economic terms?

To go from curiosity, to surprise, to the solution to this paradox, let’s look at another facet of the matter: the water’s *use*. As can be seen in **Figure 10**, Mexico’s agricultural sector uses 80% of the total water withdrawn; in Spain, it is 62%; in the United States, 42%. The public use of water is the same in the three countries, at 12%. But the big difference jumps out at you when you look at industrial use: 8% in Mexico, 26% in Spain, and 46% in the United States. This suggests that the physical-economic value of water is not a scalar quantity (we have already shown that 1 cubic meter does not equal 1 cubic meter the world around), but that it depends, among other things, on the *use* to which it is put. In addition to that, it should be noted that in Mexico, only 30% of all arable land is irrigated, or some 6.3 million hectares. And of those irrigated hectares, only 700,000—that is, 11% of the total irrigated—are also mechanized and have other technological inputs (fertilizer, pesticides, etc.).

In other words, *there is water* in Mexico—at least in relative terms and as a national average. But water is not water; 1 cubic meter of water doesn’t equal 1 cubic meter of water. It depends on the *form of organization* of that water; that is, on the general technological level of the economy which shapes the way a cubic meter of water is utilized.

FIGURE 10
Water Use

(Percent of Total)



Sources: FAO; U.S. Geological Survey.

In a sense, that is obvious. But it also poses something fundamental regarding the problem of measurement in an economy. You cannot measure in *fixed* units, be they monetary or physical; because the metric changes, depending on the physical-economic composition, and especially the technological composition, of the economy as a whole.

LaRouche has discussed the related matter of energy. For starters, *energy* is not the correct word, because in its modern acceptance, it communicates a scalar, or algebraic concept. It were better to speak of *power*, a concept which comes from Platonic physics. LaRouche has emphasized the significance of *energy flux density* in a process: that the efficiency in the use of a BTU or a Kwh of energy, depends on how concentrated that use is. For example, a laser is more efficient than a thousand flashlights, or a million candles, although they may have the same scalar energy value.

Thus, we should perhaps also speak of *water flux density* and not simply cubic meters of water.

And so, before presenting our programmatic solution to the crisis that Mexico and the United States are facing, we must first turn to the concept of the Noösphere developed by Vladimir Vernadsky—even if only to learn how to measure in an economy.

The Contribution of Vernadsky

Vladimir Vernadsky was born in 1863 and died in 1945. He was a student of the great Russian scientist Dmitri Mendeleev, and came out of the classical Russian tradition linked to the Western European scientific tradition of Gottfried Wilhelm Leibniz. Vernadsky was one of the founding fathers of the Soviet nuclear program, as well as the founder of a branch of physical science which he dubbed *biogeochemistry*.

Let us look at a study which Vernadsky wrote called *Problems of Biogeochemistry II: On the Fundamental Material-Energetic Distinction Between Living and Non-living Natural Bodies of the Biosphere (21st Century Science and Technology, Winter 2000-2001)*. In this essay, Vernadsky presented his concept of the Noösphere.

He began by asserting that there is a fundamental material-energetic difference between, on the one hand, non-living matter—abiotic or inert matter, such as cement, plastic, iron, and so forth—and living matter, the Biosphere, on the other. He then went on to explain that there is also a fundamental difference between that Biosphere and the Noösphere, that is, between simply living matter, on the one hand, and *conscious* living matter, on the other. This is how he put it: “We are living in a brand new, bright geological epoch. Man, through his labor—and his conscious relationship to life—is transforming the envelope of the Earth—the geological region of life, the *Biosphere*. Man is shifting it into a new geological state: Through his labor and his consciousness, the Biosphere is in a process of transition to the *Noösphere*. Man is creating new biogeochemical processes, which never existed before. The biogeochemical history of the chemical elements—a planetary phenomenon—is drastically changing. Enormous masses of new, free metals and their alloys are being created on Earth, for example, ones which never existed here before. . . .

“In this geological process—which is fundamentally biogeochemical—a single individual unit of living matter, out of the totality of humanity—a great personality, whether a scientist, an inventor, or a statesman—can be of fundamental, decisive, directing importance, and can manifest himself as a *geological force*.”

(I must admit, parenthetically, that we have invited all of you to this seminar and other similar ones, for precisely that: to encourage you to join the LaRouche Youth Movement, so that each and every one of you can become a *geological force* to change the universe.)

So, Vernadsky stated that there are these three, distinct forms or phases of existence in the physical universe: 1) the abiotic or inert, the nonliving; 2) the biotic, which is living; and 3) that of conscious life, the human mind. But he also insisted that there is a continuous, and clearly causal connection among these three geometries of existence, despite the fact that there are unbridgeable differences among them, differences which make it impossible to use the same metric in each of them. Thus, the question arises: How is it possible to have a process with geometric phase-changes which makes

each phase incommensurable with the others; but, a process in which, all the same, these phases co-exist and furthermore have a causal effect upon each other?

Vernadsky tackled the problem by first reasserting that there is an “acute, unbridgeable distinction between living natural bodies and inert natural bodies in the biosphere,” and stating that the first task is to identify and catalogue these essential distinctions. We will here mention four of the most critical ones.

The *first difference* is: “The direct generation of a living organism from inert bodies is never observed.”

This is a simple statement of fact, but it has major implications for epistemology and our understanding of evolution. (It’s hardly necessary to say that the inverse process is observed every day of the week—in the generation of inert bodies from living organisms—such as occurs constantly in university classrooms in the United States and Mexico.) Vernadsky, with this simple, documented, empirical observation, has demolished the central argument of the proponents of what we might call “the universal theory of flukes,” to wit: the assertion that the universe is one, big game of chance, of flukes; that life evolved from non-life due to random events; and that conscious life similarly appeared as a pure fluke.

In all essentials, these arguments are the same as the theory of Darwin—a hard-core Aristotelean. It is also the essence of existentialism, and of British positivism and other variants of empiricism, all of which deny the existence of creativity. They insist that the human mind is nothing but a powerful computer, and that the only thing which we know is what our senses perceive, along with the combinations of those perceptions which our mental computer carries out. From there, it is just a short logical step to say that the human mind boils down to a complex network of chemical reactions responding to perception, and that all of the great discoveries and works of art are thus biochemical flukes.

According to this classically Aristotelean world-view, if you put a million chimpanzees in a big room, and you gave them all computers so that they could write, and if you gave them an infinite amount of time, sooner or later the chimpanzees would write all the great works of Classical literature. They might take a long, long time to do it, our obstinate Aristotelean concedes, but—sooner or later—one of those chimpanzees would come up with a fluke.

You can just imagine the laboratory of such madmen. There are the “scientists,” cataloging what the chimps are up to; and one of them gets all excited and hollers to his colleague: “Hey Frank, come here! I think we’ve finally got it! Read what this chimp is writing: ‘To be, or not to be, that is the mixzllsdvipad’. . . . Damn, what a shame! He’d almost written Shakespeare’s *Hamlet*. Oh, well, we’ll have to wait another million years, to see if he writes the rest.”

But let’s return to Vernadsky. He said that the *second difference* of note is that living matter, unlike non-living matter, creates free energy through work. Inert matter is entropic; that is, the energy of the system of non-living matter tends to

dissipate. But when you consider living matter, he explains, “each organism is a source of *free energy in the Biosphere*—free biochemical energy.”

The *third difference* that Vernadsky observed and catalogued is even more fundamental: that space itself is not identical in the two cases: “The scientific hypothesis of a special geometrical structure of space for bodies of living matter is admissible, and requires verification—a space not corresponding to Euclidean geometry.”

That is, Vernadsky is telling us that Euclidean geometry may work for non-living matter. But when you look at living matter, space and also time are different: “It is convenient for purposes of organizing scientific work, to take as a scientific working hypothesis, that the space inside a living organism is different from the space inside inert natural bodies of the Biosphere; that this space does not correspond to a special state of living matter within the bounds of Euclidean geometry, and that time is expressed in this space by a polar vector. The existence of right- and left-handedness, and their physico-chemical non-equivalence, point to a different geometry than Euclidean—the geometry of space inside living matter.”

Vernadsky was here asserting what Leibniz and Bernhard Riemann had also posited, in their own way, centuries earlier: that space and time are *not* parameters which are independent or exogenous to the process under study. It is not valid to assume that the universe as a whole functions in Cartesian space, which extends in infinite scalar form in three dimensions, and that time is also scalar and runs infinitely in one direction. Leibniz, Riemann, and Vernadsky all say that, on the contrary, physical space-time has *curvature*; that that curvature changes as a result of the lawful process of development of the universe itself; and that, therefore, there is no fixed metric which can be imposed from the outside. The metric of a process depends on the characteristic features of that process, and it *changes*. Or, in Leibniz’s words, there is no valid metric independent of position. This, Leibniz often referred to as *analysis situs*.

The *fourth difference*, Vernadsky wrote, has to do with time: Time in the world of the inert is not the same as in the world of the living. “All physico-chemical processes in inert natural bodies are reversible in time. The space, in which they occur—the space of Euclidean geometry—is in an isotropic or anisotropic crystalline state. The physico-chemical processes, which create living natural bodies in the Biosphere, are irreversible in time. It is possible, that this will turn out to be a consequence of a special state of space-time, having a substrate that corresponds to a non-Euclidean geometry.”

Thus far, Vernadsky had argued that the universe as a whole is not Euclidean; but he had also posited that it is a process which generates changes of curvature; that is, that the physical universe is in a constant process of change, of constant creation, that it is not a fixed universe. This universe evolves; that is, it has states or phases which are lower and higher, with their respective curvatures. This is what Riemann, in the middle of the 19th Century, referred to as

a nested series of “manifolds,” with their respective laws and curvatures; the real process of development of the universe carries us from one manifold to the next, in an ordered way.

How to measure in a universe whose characteristic is that of a nested series of ordered manifolds? This took Vernadsky to the richest part of his essay, the Noösphere.

Vernadsky asserted that, with the introduction of mind, of human labor, another qualitative leap occurs: The Noösphere emerges and begins to exert dominion over the Biosphere. Ideas themselves become a geological force, a material force of enormous power.

LaRouche has often emphasized that ideas have no weight, no size, no smell—they are imperceptible to the sensory apparatus. They would appear to have no physical existence. Nonetheless, they are the most powerful physical force in nature. Vernadsky, from his vantage point, took note of “the enormous new form of biogeochemical energy, constituted in the Biosphere by the technical *work process of the human race*, which is directed in a complex manner by human thought—consciousness.”

And he said, that with the appearance of this new factor, the biogeochemical process of change is vastly accelerated. “In the course of geological time, new inert bodies emerged only under the influence of the evolutionary process of living matter. The creation of such new inert bodies is occurring in a drastic and powerful way—and their significance is growing—in the Noösphere of the present epoch, as a consequence of human creativity.”

Four hundred years before Vernadsky, the great German philosopher and scientist, Cardinal Nicolaus of Cusa, had set forth his own epistemological conclusion in light of the same evidence, with the simple phrase: “Mind is the metric of the universe.”

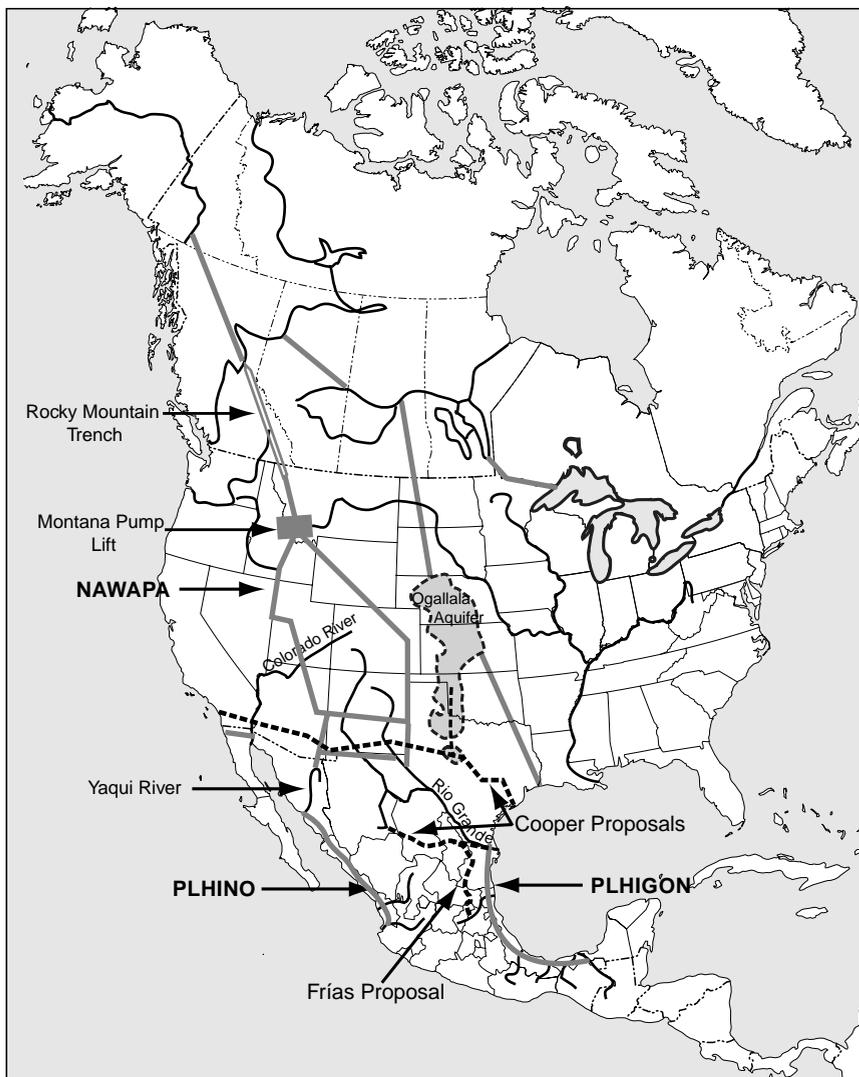
This brief philosophical excursion now gives us the grounding to be able to properly address the issue of the development of deserts, and of the Great American Desert in particular.

The MegaProject Called NAWAPA

In **Figure 11** we present a series of great water projects for North America. The main one is the famous NAWAPA project (North American Water and Power Alliance), conceived by engineers of the American company, Parsons, back in the mid-1960s, but which was never implemented because of political obstacles. NAWAPA is an integrated water, power, and agricultural project, which proposes to take about 17% of the annual runoff of the rivers of Alaska and northern Canada (some 1,000 cubic kilometers of water), most of which now flows unused into the Arctic Ocean, and to channel it southward to Canada, the United States, and Mexico. We are talking about enormous quantities of water: some 165 km³, more than double the annual withdrawals from all of Mexico today, or more than one-third of annual

FIGURE 11

North America: Great Water Projects



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

U.S. withdrawals.

According to the original design by Parsons—which, incidentally, was one of the leading companies that designed and built the Hoover Dam on the Colorado River in the 1930s—the water would first be channelled into the Rocky Mountain Trench, a natural reservoir some 800 kilometers (500 miles) in length which runs from the center of Canada down into the northern United States, and which is about 15 kilometers (10 miles) wide and some 100 meters (330 feet) deep, on average. It would store some 400-500 cubic kilometers of water, at a height of about 900 meters above sea level.

Cutting across the extreme northern tip of the Trench, a navigable waterway would be built in Canada, from Vancouver

in the west to Lake Superior and the St. Lawrence Seaway in the east—a great waterway that would connect the Pacific with the Atlantic.

The eastern branch of NAWAPA would run south from this Canadian canal, through the center of the United States, where it would help to recharge the gigantic Ogallala Aquifer, which today is overexploited. From there, another canal would connect it to the Gulf of Mexico. At the extreme southern tip of the Rocky Mountain Trench, the Montana Pump Lift would be built, a pumping station that would lift the water from 900 meters above sea level to some 1,500 meters above sea level, on both sides of the continental divide in the Rockies. It is estimated that this would require some 80 billion watts (80 Gigawatts) of energy, a substantial amount, but the total plan proposes to build numerous hydro-electric dams along NAWAPA's entire route, which would produce some 180 GW of energy. In other words, even after using 80 GW for the Montana Pump Lift, there would be a net surplus of some 100 GW.

From there, the central branch of NAWAPA would run along the eastern side of the Rockies, cutting across the Great American Desert through the states of Wyoming, Colorado, New Mexico, and Texas. There, it would connect with the tributaries of the Rio Grande (Rio Bravo), which forms the border between the United States and Mexico at that point. This would enable the transfer of large quantities of fresh water—some 6.8 km³, according to the original Parsons design—to the arid

center-north of Mexico, that is, to the region encompassed by the six states of our study.

The western branch of NAWAPA would also cut through the Great American Desert, crossing the states of Nevada, Utah, Arizona, and New Mexico, where it would also feed into the Rio Grande, and would re-connect with the central branch of NAWAPA. From Arizona, a new canal would be built to carry water across the border to Mexico, to the Yaqui River in Sonora, which would receive nearly 12 km³ of water a year. This western stretch of NAWAPA would also supply water to the north and center of California, and to the Colorado River, which in turn, would carry more than 5 km³ of water a year to North Baja California.

NAWAPA is, without a doubt, a *great project*—a project that would change the very face of the Earth in the region of the Great American Desert, producing the kind of “geological changes” that Vernadsky spoke of. 10,000 kilometers of canals and 2,900 kilometers of tunnels would be built. The construction would take 20-30 years to complete—but the first benefits would begin to accrue in less than a decade. It is estimated that it would cost some \$800 billion. That may sound like a lot of money, but it is about the same as what the international drug trade banks each year, or about half of the 1.6 trillion dollars in speculative financial flows that are carried out around the world *every day*.

In any case, there is no fundamental problem in financing this project and all the others that we propose here. As LaRouche has explained, all you have to do is put the IMF global financial system into bankruptcy reorganization; establish a New Bretton Woods, a new international financial system, that would encourage international cooperation on these kinds of great projects; and set up national systems of credit and banking that would penalize speculation, while issuing cheap, long-term credit for infrastructure development projects which are in the general welfare.

More than money, what is lacking to build projects such as NAWAPA, is political will. The best approach would be to take NAFTA and toss it on the trash heap, and replace it with NAWAPA-style cooperation on great infrastructural projects among Mexico, the United States, and Canada. We must return to a sense of “we can do it!” optimism, of the sort the United States experienced under Roosevelt during the 1933-1945 period; or, that Mexico had more recently, under the Presidency of José López Portillo (1976-1982). For example, in 1977, President López Portillo responded to an interviewer’s question about NAWAPA: “It is an extraordinarily interesting project, but very costly. Surely it will take place one day. That will be when we have sufficient energy to handle large bodies of water.”

We will turn to this issue of energy further ahead.

NAWAPA would increase available fresh water in Mexico by some 25 km³, which is 35% of the current total national withdrawal (see **Table 8**). And in the six states of the Northern Development Zone, the additional flow of 6.8 km³ of water to that region would mean a whopping 68% increase. In the United States, NAWAPA would increase available fresh water by 98 km³ (a 21% increase over current national withdrawals), and 62% of that increase would go to the seven states of our study. There, NAWAPA would mean a 49% increase over current withdrawals. Table 8 shows the increases, state by state. In several cases, as with Arizona, New Mexico, and Nevada, NAWAPA would *double* the amount of available fresh water.

Other Great Water Projects

Although NAWAPA is a must if we are to exert dominion over the Great American Desert, there are a number of other water projects that are complementary and are to be recom-

TABLE 8
NAWAPA Compared to Current Annual Water Withdrawals

(Cubic Kilometers)

	Current	NAWAPA	NAWAPA as % of Current
Mexico	72.0	25.0	35%
6-state Region	10.0*	6.8	68%
United States	469.0	98.7	21%
Nevada	3.0	5.0	158%
Utah	6.0	3.7	62%
Colorado	19.0	2.5	13%
California	50.0	12.3	25%
Arizona	9.4	12.3	131%
New Mexico	4.9	11.1	229%
Texas	33.6	14.8	44%
7-state Region	126.0	61.7	49%

*Estimated

Sources: FAO; U.S. Geological Survey; Parsons Company; EIR.

mended. For example, in Figure 11 we also present the Northwest Hydraulic Plan (PLHINO) and the Northern Gulf Hydraulic Plan (PLHIGON) in Mexico. The PLHINO would capture water from the Ameca River and others in the states of Michoacán and Nayarit and, with the help of a series of dams and canals, would bring it north along the Pacific Coast, passing through Sinaloa to Sonora, where there is very fertile, but also, very arid land. There, it would connect with the NAWAPA megaproject, through the Yaqui River. Some nine dams which are part of the PLHINO design have already been built, and six others have been identified and need to be built to complete the project.

The PLHIGON would carry water from the Isthmus of Tehuantepec in southern Mexico, where there is a surplus of water, by means of a canal that would run along the entire Gulf Coast of Mexico, all the way up to the Rio Grande on the border with the United States. In this case, six of the 22 dams required have been built, and 16 others remain to be built.

It should be noted that neither the PLHINO nor the PLHIGON would carry water up to the Great American Desert, to the arid center-north of Mexico. They would have to be complemented by other projects that would bring water up from the coasts to the central highlands. From the western side, this is not very feasible in physical-economic terms, since the Western Sierra Madre is quite high—it reaches heights of 3,000 meters above sea level. But on the Gulf side, it is much more feasible, given that the Eastern Sierra Madre ranges between 2,000 and 2,500 meters above sea level.

One project that would be especially important for carrying water in that direction, at least as far as the city of Monterrey (which is just before you have to cross over the Eastern

Sierra Madre into the highlands), is a proposal developed by Mexican engineer Manuel Frías Alcaraz, and which he has dubbed the *TzenValle System*. The idea is to divert about one-third of the water from the Pánuco River (the third in the country, in terms of run-off) and its tributaries, where these originate in the Eastern Sierra Madre in the state of San Luis Potosí. By means of a series of dams, tunnels, and canals located at some 250-300 meters above sea level, water would be carried north, and then pumped up as far as Monterrey, which is at 540 meters above sea level. In other words, the cost of the pumping would be kept to a minimum, because the water would only need to be lifted an additional 250 meters or so.

The TzenValle System would carry an additional 6.8 km³ of water per year to this arid zone—more or less the same amount that NAWAPA would bring to the region. This gives some idea of the great scope and potential of this project.

American engineer Hal Cooper has also proposed a couple of projects to carry water from the Gulf of Mexico to the Great American Desert. In the first one, he calls for building a canal that would run from the extreme north of the PLHIGON, to Monterrey, and from there to Saltillo, Torreón and into the southern part of the state of Chihuahua, where it would connect to the Conchos River, a tributary of the Rio Grande. The most challenging stretch of the project would be to raise the water from Monterrey to Saltillo, a difference of about 1,050 meters. There is no way around pumping the

water up, although you could possibly build some tunnels under the highest parts of the Eastern Sierra Madre.

The relative disadvantage of building tunnels is that they require significant capital investment, more than what is required for the construction of canals and pumping stations alone. But pumping, on the other hand, has continuous operating costs associated with it, which is not the case when a tunnel is built that can save on the difference in heights. These factors have to be evaluated on a case-by-case basis.

Cooper's second project to bring water from the Gulf of Mexico to the Great American Desert, is to build a canal starting at the Gulf of Mexico near Corpus Christi, Texas, which would then run more or less parallel to the border with Mexico, crossing the states of New Mexico and Arizona, and then reach the California coast near Los Angeles. Cooper points out that an existing, but unutilized oil pipeline that runs from Victorville in southern California, to McCamey in west Texas, could be used. In this project, the water would also have to be lifted to a height of about 1,600 meters above sea level, which is the lowest pass that exists through the Rocky Mountains in that region, at Paisano Pass in Texas. The use of tunnels through the mountains would probably be very advantageous in this project.

But in Cooper's Plan, where would the fresh water to carry to the Great American Desert come from? From the *desalination* of both sea water on the coast, as well as from water retrieved from saline aquifers along the proposed route.

The most efficient power source to drive desalination plants is nuclear power (see box). One leading type of reactor is a modular High-Temperature Gas-Cooled Reactor (HTGR), capable of producing 350 megawatts. One "island" of four modular HTGR reactors could produce a total of 1,400 megawatts of power. This level of power, when transmitted to a multi-stage flash distillation desalination plant, would generate about 145 million cubic meters of fresh water per year. It would also generate, above that, 446 megawatts of net electrical output.

If one were to place, initially, 20 such nuclear islands in our selected seven-state region, each hooked up to water desalination plants, this would generate about 2.9 km³ of new fresh water per year. As of 1996, the total U.S. desalination capacity—including both nuclear and non-nuclear techniques—was only about 1 km³ per year. By way of comparison, Saudi Arabia, the world leader in desalination capacity, had over 2.1 km³ per year.

The 2.9 km³ that 20 nuclear complexes would produce equals 2.3% of the fresh water that is annually withdrawn by the seven-state region—a significant amount. If twice that number of nuclear islands were constructed, then one would be "manufacturing" about 5.8 km³ of new, fresh water every year—almost as much as the Frías plan would be moving through inter-basin transfer.

Moreover, the development of nuclear technology is absolutely vital on the energy front as well (as we note below), and brings with it the desired non-linear effects that come

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Nuclear Desalination

Fourth-generation nuclear reactors are now ready for mass-scale introduction, with designs that are mass producible, super-safe, and nearly 50% more efficient than conventional reactors. These reactors are ideal for supplying the energy to produce potable water from seawater.

Two of these modular fourth-generation reactors are now in development: The German-developed pebble bed modular reactor (which uses fuel pellets the size of tennis balls) is under construction in South Africa, with fully tested components for safety and output; and the San Diego-based General Atomics company, which pioneered the idea for using fuel particles (small, ceramic-encased spheres of fission fuel (“mini-containment vessels”) is jointly developing a modular high-temperature helium-cooled reactor with Russia, to burn weapons-grade plutonium as fuel.

A desalination plant coupled to a 135 MW fast breeder reactor has operated in Kazakhstan since 1973, and Japan has several small desalination units attached to its operating nuclear plants.

In the 1980s, General Atomics was involved with desalination plans for the Metropolitan Water District of Southern California, which serves the large desert population of more than 15 million people. A report was prepared titled, “MHTGR Desalination for Southern California” (December 1988), through a U.S. Department of Energy contract to General Atomics, Bechtel, Inc., and Gas-Cooled Reactor Associates. MHTGR was General Atomics’ earlier design of a modular high-temperature gas-cooled reactor.

As designed in the 1980s, each de-salting plant would consist of four modular nuclear reactor modules (350 MW each), using helium gas as coolant. The low-temperature heat output would fuel eight seawater desalination “trains,” based on the horizontal-tube, multiple-effect distillation process. This would yield 401,500 cubic meters per day of freshwater, enough to supply 1.5 million people with sufficient potable water for domestic use. Strategic siting of 10, 20, or more such plants, on the Pacific or Gulf coasts, would mean volumes of newly created freshwater, sufficient for supplying 15-30 million or more people with their domestic water needs, or equivalent volumes for other purposes.

The UN’s International Atomic Energy Agency estimated that: “A desalination plant with a capacity of 1 million cubic meters per day could supply an urban concentra-

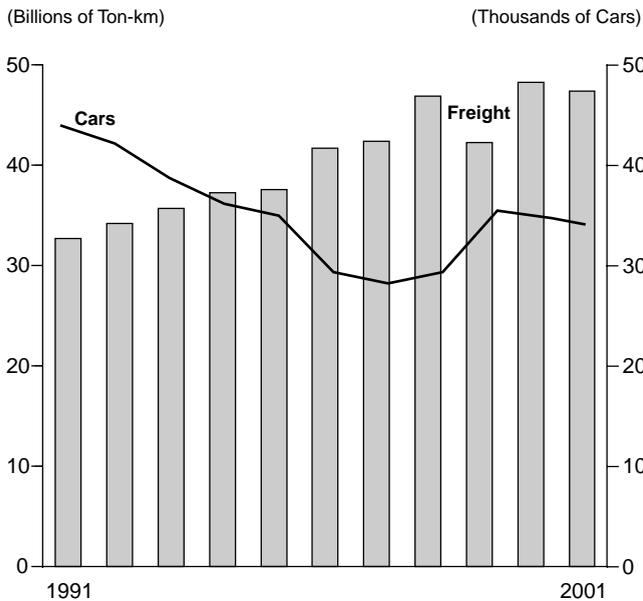


Artist's depiction of a modern seawater desalination tower. It is proposed for a location on the Pacific Coast of California. The structure houses a multi-effect distillation process (vertically stacked evaporators) for large-scale output (284,000 cubic meters daily).

tion of 3-4 million people with sufficient potable water for domestic use. Such a desalination plant, using the reverse osmosis process, would require a nuclear plant having an installed capacity of about 300 MW-electric (MWe). The same urban concentration of people also would require between 4,000 to 6,000 MWe of installed capacity to provide their corresponding electricity needs. Hence, nuclear power plants in the upper end of the small and medium-size power range—and certainly the large-size nuclear power plants—would only constitute suitable choices when they are intended to supply electricity to consumers in addition to energy for seawater desalination. Thus, there is no reason that nuclear reactors could not supply both requirements simultaneously, and take advantage of the economic benefits accruing to large-size nuclear plants.”

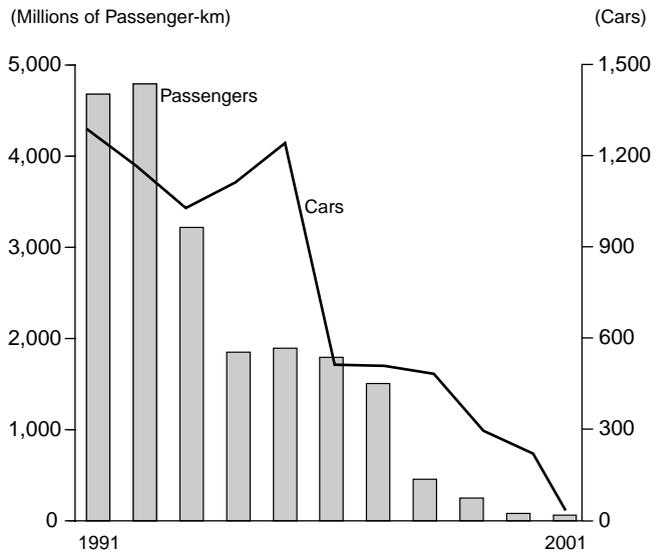
—Marcia Merry Baker

FIGURE 12
Mexico: Rail Freight



Source: Ministry of Trade and Transportation (Mexico).

FIGURE 13
Mexico: Rail Passenger Traffic



Source: Ministry of Trade and Transportation (Mexico).

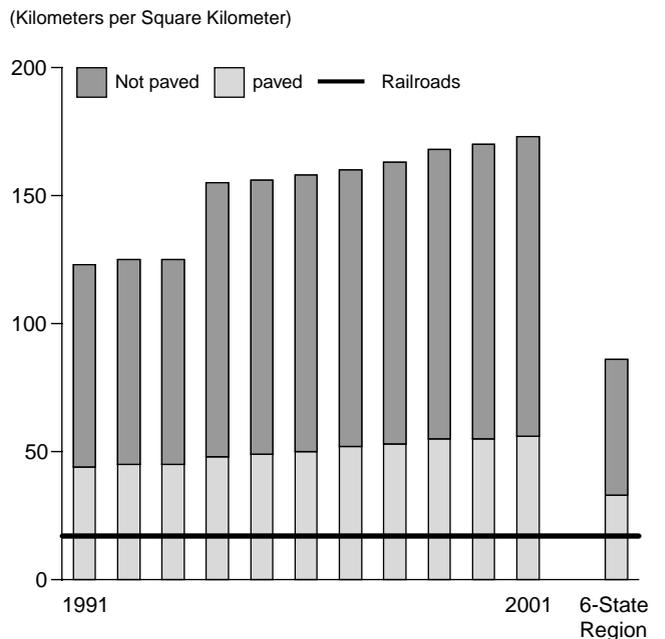
from introducing the most advanced fields of science and technology—the “geometric” changes discussed by Vernadsky and others.

Cooper suggests that one such nuclear desalination complex could be built adjacent to the Permian Basin in Texas-New Mexico, which today produces significant oil and natural gas, but also brings up, in the extraction process, a large amount of saline water. That water could be desalinated, and used. Other plants could be located on Texas’s Gulf Coast; at the Rio Grande; and so forth along the proposed route of the new aqueduct. Similar nuclear desalinating plants should be constructed in Mexico, along the coastal routes of the PLHINO and the PLHIGON, as well as along the proposed route of the aqueduct carrying water into the Mexican highlands.

Great Rail Projects

We now turn to the subject of transportation, of high-speed rail systems in particular. **Figure 12** and **Figure 13** capture the pathetic situation of Mexico’s railroads. In **Figure 12**, one can see that cargo transport by rail has stagnated at a very low level over the last decade, while the number of cargo cars has declined in absolute numbers. **Figure 13** presents the picture for passenger rail transportation, which is even worse. At the beginning of the ’90s, the level was already very inadequate, but over the course of the past decade it went from inadequate to virtually nonexistent. Today, there is no passenger rail transport in Mexico to speak of. In **Figure 14** we see

FIGURE 14
Mexico: Density of Highways and Railroads



Source: Ministry of Trade and Transportation (Mexico).

that highway transportation is almost as bad. The graph shows the density of highways, as measured in kilometers of road per km² of land area. Note that only one-third of Mexico’s

TABLE 9

Mexico: States Ranked by Density of Highways and Railroads

State	Highways	Railroads	Combined
Chihuahua	32	23	28
Durango	27	24	26
Zacatecas	24	25	25
Coahuila	31	16	24
Nuevo León	26	15	21
San Luis Potosí	21	14	18

Source: Ministry of Trade and Transportation (Mexico).

highways are even paved, and that the density in the Northern Development Zone is less than half the national average.

Table 9 presents the relative paucity of any transport infrastructure in the northern six states, as compared to the already very low national levels. In terms of their density of highways and railroads, per square kilometer, these states are at the bottom of the national ranking.

In the United States, and especially in the seven states under consideration, the railroad system is also totally inadequate.

In 1980, President Jimmy Carter supported and signed into law the Staggers Act, which deregulated the nation's rail system. The Act was the handiwork of the financier-run giant rail companies, and of Wall Street. The Act accelerated the process by which America's once-functioning rail grid was looted, starting in the 1960s. **Figure 15** presents one parameter of this devastation: For Class I railroad carriers (the major railroads), in 1980, there were 264,040 route-kilometers (164,000 route-miles) of railroad in operation; in 2000, there were only 159,800 route-kilometers (99,250 route-miles) in

TABLE 10

U.S.: Kilometers of Railroad Track, Per Million Population

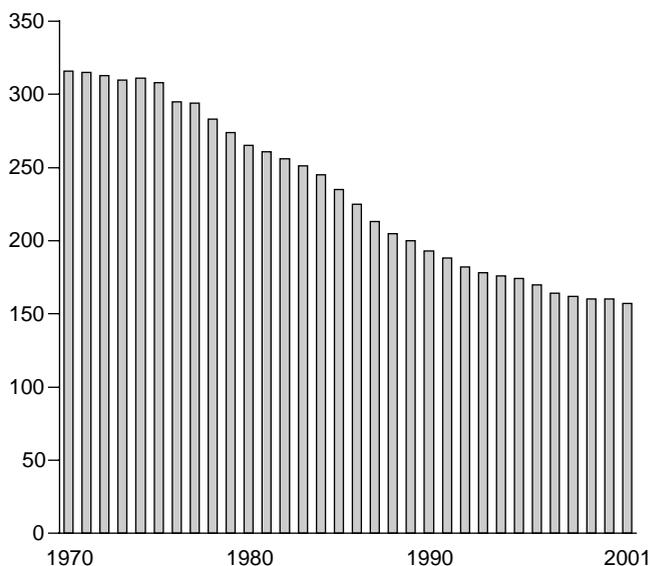
State	1980	1990	2000
Nevada	2,742	1,929	1,543
Utah	1,733	1,326	1,272
Colorado	1,741	1,603	1,110
California	422	332	278
Arizona	1,003	668	418
New Mexico	2,444	2,094	1,978
Texas	1,367	1,090	878
7 States Sub-total	965	755	629
United States	1,189	884	686

Sources: Association of American Railroads; U.S. Department of Commerce; EIR.

FIGURE 15

U.S.: Class I Railroad Roadway

(Thousands of Kilometers)

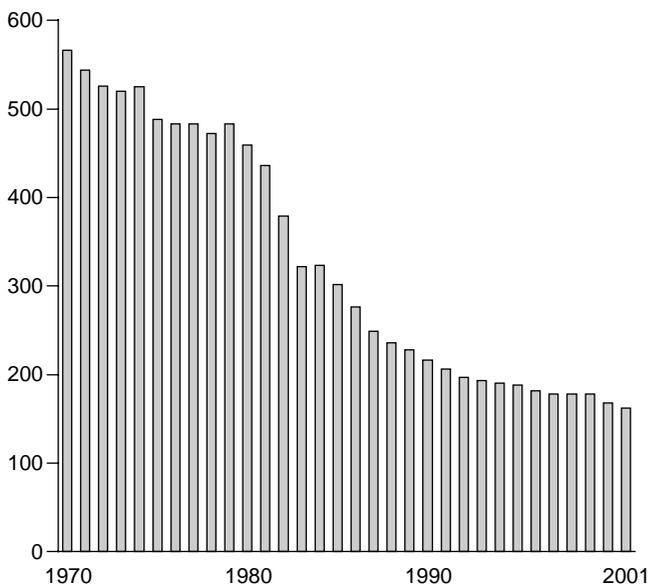


Sources: Association of American Railroads; EIR.

FIGURE 16

U.S.: Number of Railroad Workers

(Thousands)



Sources: Association of American Railroads; EIR.

FIGURE 17

North America: High Speed Rail Lines



Sources: Hal Cooper; EIR.

operation, a fall of 40%. In 1980, there were 458,000 railroad workers; in 2000, there were 168,000, a drop of 63% (Figure 16). In 1980, there were 1,168,114 freight cars in operation; by 2000, that was down to 560,154, a collapse of 52%.

Within this process, the seven-state region's railroad grid, already inadequate, was destroyed further. Table 10 shows that for the seven-state region, the amount of existing railroad track has fallen from 965 kilometers per million persons in 1980, to 630 kilometers per million persons in 2000, a decline of 35%.

To develop the Great American Desert, and more broadly, the nations of Mexico and the United States, a high-speed,

electrified rail network must be built (Figure 17). A sound rail system is a *sine qua non*, both to impart higher productivity and as a transport net within which to build manufacturing, agriculture, and civilization more generally. Although many of the rail lines shown on our map already exist, in one form or another, they all have to be upgraded and expanded, with double tracking and electrification to tolerate high-speed trains.

These high-speed rail lines should then be further upgraded, as quickly as possible, to magnetic-levitation (maglev) systems, which can move people at speeds of 350-450 kilometers per hour (220-280 miles per hour), and freight in excess of 200 kilometers per hour (125 miles per hour). Maglev would more than double the current rail speed at which both passengers and freight are moved in the United States.

Figure 17 shows four such proposed north-south routes in the United States, and two east-west lines. These are critical routes for high-speed rail transportation, which would transport both people and goods within the seven-state region, and from this region to other important parts of the country and, most significantly, to link up with a similar Mexican high-speed rail network.

In Mexico, we propose three principal high-speed electrified north-south rail lines (Mexico City-Nuevo Laredo; Mexico City-Ciudad Juárez; and Mexico City-Tijuana), each of which would link up with the U.S. system. Additional east-west spurs should be built to link Monterrey to Saltillo and Torreón, and

from Mexico City down to the Isthmus of Tehuantepec and the Yucatán Peninsula.

Of all these, perhaps the most urgent is the middle north-south route, which runs from Mexico City to Ciudad Juárez, and would link the entire Northern Development Zone to its natural economic and political center, Mexico City. This would further serve to help bring about national cohesion between northern and central Mexico, and put an end to the destructive tendency we see today, of Mexico's northern area being spun off centrifugally into a free-trade no-man's-land, more aligned with Wall Street than with Mexico City.

The three principal north-south lines in Mexico alone

amount to about 7,000 km of newly refurbished and upgraded rail track—a sizeable project which will also bring about the productive employment of many million Mexicans. For starters, it will take something in the order of 1.6 million tons of steel and 2.3 tons of cement alone, to build this amount of track. Those are 12% and 8% increases, respectively, in the current Mexican production of those two goods.

For purposes of comparison, the “skeletal” rail system required for South America as a whole, under the World Land-Bridge as presented in Figure 1 of this study, is about 24,000 km, or three and a half times the Mexican lengths.

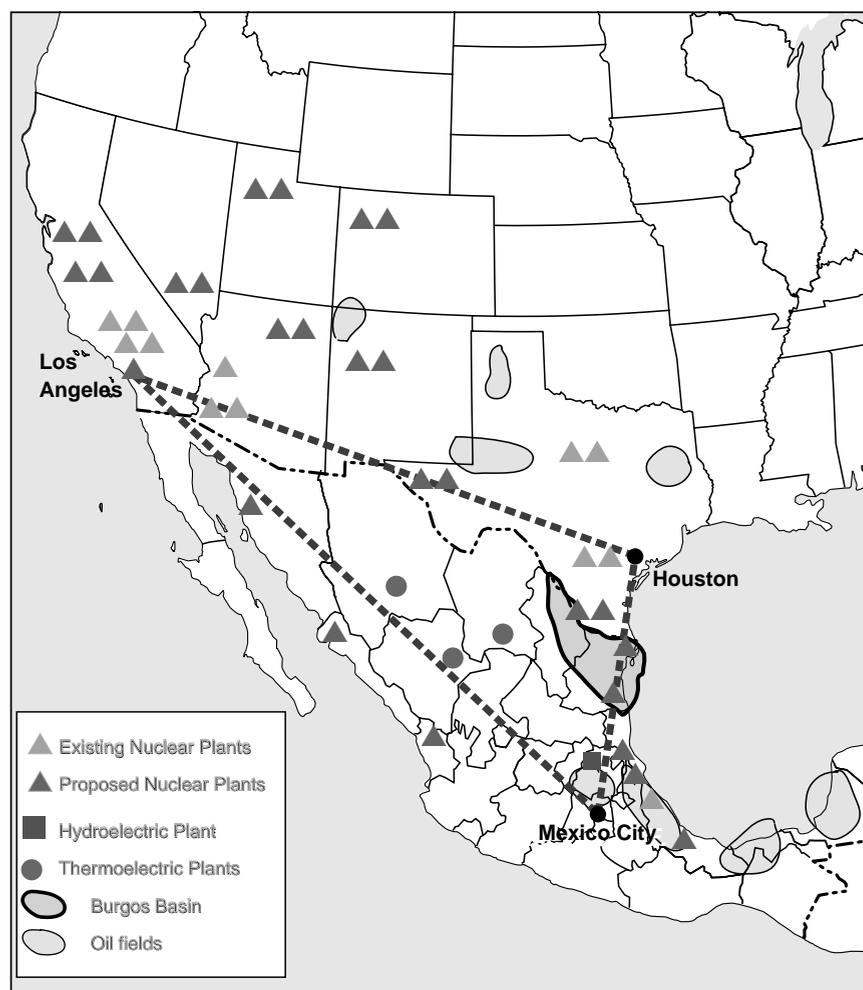
But both Mexico and the United States must also look beyond their borders, to the broader world, where the Eurasian Land-Bridge is rapidly moving forward. In fact, both the United States and Mexico, as well as the rest of the Americas, are today isolated from that Eurasian great project. To establish the necessary geo-economic links, a tunnel must be built under the Bering Strait between Alaska and Russia, and a railroad must be constructed across the Darien Gap, between Panama and Colombia.

Power and Nuclear Energy

The positive transformation of the bi-national region requires a sizeable increase in energy throughput, and, in particular, of electricity. This will include energy for water desalination and for high-speed rail, as mentioned previously, but also for every facet of economic life, such as powering industry, transportation, and the functions of the home. At the center of modern industrial and agricultural life is electricity, the very concentrated and energy-dense form of energy.

There is much hydro-electric potential in the region, as well as sizeable oil fields and the newly discovered Burgos Field of natural gas in northeastern Mexico (see **Figure 18**). But increasingly, the dominant form of new energy in both countries must be nuclear. This is not only because nuclear energy has, by far, a higher energy-flux density than either hydro-electric or any form of thermal power, but because nuclear energy means the associated development of advanced technologies and basic science, which alone guarantees the true development of the Noösphere. In other words,

FIGURE 18
The U.S. and Mexico: Great Energy Projects



Sources: Hal Cooper; EIR.

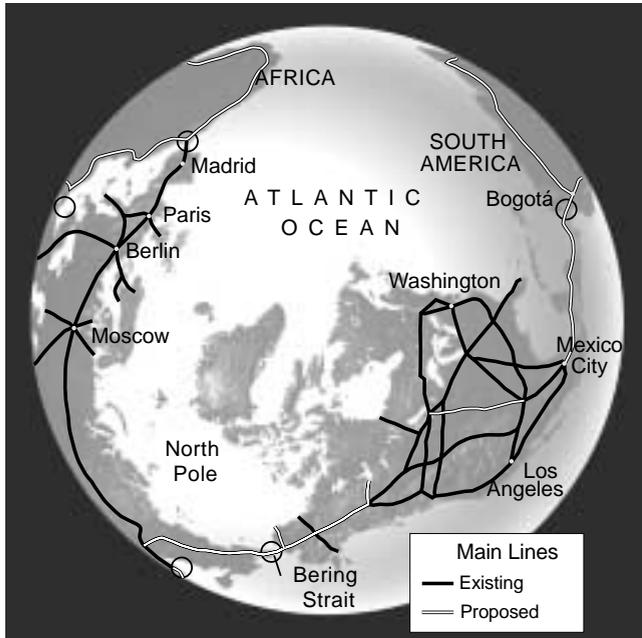
nuclear means greater power per unit energy.

As for Mexico, it must return to President López Portillo’s policy of exchanging *oil for technology*—and it can now throw natural gas into the package as well. Only such an approach guarantees the proper trajectory for the nation’s development, by optimizing the rate of scientific-technological advance. And it also lays the foundation on which proper U.S.-Mexican relations can be rebuilt, as LaRouche has long insisted.

As for the U.S. seven-state region, it currently consumes 24.5 quadrillion Btu of energy, which is one-quarter of the United States’ energy consumption. It has an electricity generating capacity/capability (at Summer peak) of 175,949 megawatts, which clearly must be increased. Some of the increased capacity will come as hydro-electric power, as a natural spin-off from the NAWAPA project. N.W. Snyder

FIGURE 19

The World Land-Bridge, Polar Projection



Source: *EIR*.

eration within the corridors would create a flourishing of manufacturing, mining and refining, and agriculture to provide vastly upgraded productive employment to the people of both nations.

It is useful, conceptually, to take a step back from this triangle—way back. The proper image we should have is that of **Figure 19**. This is the World Land-Bridge, seen from a polar viewpoint. It conveys the idea that the entire planet is one; that the World Land-Bridge is a single continuous route that can integrate and develop it as a whole, from Tierra del Fuego in South America to Cape of Good Hope in Africa. It reminds us of the fact, shown by Vladimir Vernadsky, that the Noösphere is the highest expression of this planet and of the entire created universe, and that the human mind and creativity is what defines and imposes the metric upon all other aspects of physical-economic development. The laws of development of the abiotic world and the biotic world, are both subject to human laws of willful creativity. That creativity is both the parameter, as well as that which must be maximized in the process of development.

Why do something easy? Let’s take on a real challenge, such as colonizing Mars. Let’s do something difficult; let’s develop the deserts of the Earth, and let’s do it on the basis of North-South cooperation. That is the significance of LaRouche’s Great American Desert Development Project.

of the Parsons engineering firm, in a 1980 paper, projected that by building dams and generating systems along the NAWAPA water route, there would be 8,700 megawatts of added electric generating capacity in these seven states, an increase of about 5% over existing levels. Furthermore, the proposed construction of 20 nuclear “islands,” to power desalination plants, would generate 8,920 megawatts of electric generating capacity above what is needed to power the desalination plants. This 8,920 megawatts would increase the region’s electric generating capacity by an additional 5%.

Consider the regional Great American Desert development process as a triangle, of sorts. One vertex of the triangle would be the region around Houston, Texas; a second vertex would be the region around Los Angeles, California; and a third vertex would be Mexico City and surrounding areas, where half of Mexico’s population and 70% of its industry is concentrated. These three are the regions of greatest relative development.

Mexico and the United States could jointly develop the area in and around that triangle, which is approximately 85% desert or semi-arid land, having only a handful of cities of significant size, little manufacturing, and scant productive economic activity outside of some zones of agriculture. The building of beautiful, functional cities would proceed, with a special emphasis along the primary high-speed rail-line corridors. The tremendous new flows of water and electricity gen-

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LaRouche Posed U.S./Mexico Task of Blooming the Desert in Visit Last Year

Interviewed by Hipatia magazine of the Autonomous University of Coahuila, during a visit to Mexico in November 2002, Lyndon LaRouche discussed the idea of V.I. Vernadsky's "Noösphere," acting through the Biosphere to transform the Earth, and said that real national economies should be measured "like planetary orbits." LaRouche was interviewed on Nov. 5, 2002 by Dr. Rafael Argüello Astorga, coordinator of Graduate Studies and Research at the University, which invited LaRouche to Coahuila.

Hipatia: First, I would like to know what you think the role of science is in the development of the economy?

LaRouche: We're going to have to change the definition of economy, because the actual progress of economy can be best understood from a Riemannian standpoint. If you have a discovery which qualifies, mathematically and physically, as a Riemannian principle, you change the physical characteristic of the system, which can only be measured experimentally, but it is a change in the space-time curvature of the system.

The problem is in accounting, for example: Accountants don't understand economy, because they're looking to connect the dots. They're not looking for a principle. In a real economy, the real economy has to be measured like planetary orbits. They're long-term processes, and the science of economy is to look at a short interval of a long-term process, and to determine what your trajectory is of the *whole* process. The accountant assumes that you can add up the parts.

The best example of this is Gauss's determination of the asteroid belt, based on only three observations. Here [in economy], as in astronomy, you have to normalize your observations and then determine your total process, based upon the understanding of what you've normalized. In an economy, therefore, it is the consideration of principles: not merely their discovery, but their effective application.

For example, if we increase the so-called energy-flux density of energy technology, like going from combustion technologies to nuclear technologies, you increase the energy-flux density by orders of magnitude. That enables you to change the kinds of processes you can use in society, to a higher level. Therefore, if you don't change anything else, you will increase the productivity of the whole society, by changing some part of the whole. Infrastructure—improved transportation, improves the productivity of the whole society; and so forth. These are general examples that the accountant doesn't take into account.

Now, in principle, therefore, it is the ability to generate discoveries, to integrate them into the process, which is the only real source of physical profit in a society. Leibniz described it as *power*—not *energy*, but *power*. And power is the mathematical-geometric concept, which is why I emphasize the complex domain—Gauss's complex domain, that concept. Therefore, what we have to do in economic practice is emphasize knowledge of these kinds of principles, to understand what we're talking about in an economy. It is not a balance sheet.

For example, if we put more emphasis on research in the machine-tool sector, the effort in that area will give us a greater benefit for the whole economy than a mere increase in production. It is an allocation problem, of how do you assign available productive resources, and to what categories, to have a greater benefit on the whole economy.

We're now in a period of great crisis. We have to find ways, with limited resources, of accelerating the productivity of labor worldwide, and rapidly. So we cannot count on accounting. We have to go to a general engineering approach. But then we also have to have a science-driver conception, like with the space program. A science-driver concept, and projects which are science-driver projects, long-range ones. Because then you develop a cadre of people for the science-driver projects. Then you'll have an incalculably unlimited potential for development.

So there has to be some concept of this. And the important thing is to get the students the grounding in the conceptions, which ought to be part of engineering training. They ought to know how an economy works—not in the accounting way, but in terms of thinking how to increase the power of the mind, how you make inventions, how you discover principles. What is the discovery of a universal principle? What *is* a principle? Most people don't know. They look it up in a textbook. And you need experimental methods. Students actually have to know how to discover a universal physical principle.

This is what I would put the emphasis on, in this kind of change.

Hipatia: In our universities, the majority of our students want to study administration or accounting and things like that, because it is apparently easier, instead of engineering or medicine or things of that sort. In your opinion, how can we change this, since for every one engineer, right now we have seven or ten administrators?



U.S. Presidential candidate Lyndon LaRouche met the press of northern Mexico in Saltillo, capital of Coahila state, last Nov. 5, when this interview was conducted at the University of Coahila, leading to the study of joint U.S.-Mexico economic infrastructure development published above.

LaRouche: That's a waste! We were discussing this today with an older fellow. He mentioned the problem that Mexico has many needed projects, which are engineering projects: water management, power, these kinds of things. Because you have tremendous water in the South of Mexico, and the question is, how to move it north. Well, we could move it north by canal. This hydrological development is a very complicated process, although the conception is simple. This requires engineering. Mexico had a great deal of research, over a couple of centuries, on these kinds of projects. So the files of the government are full of studies of these various kinds of projects. What you need is an engineering task force on a large scale, special government programs, to implement these projects.

What is happening is that somebody, out of fantasy, is bringing in foreign engineers to do work that Mexicans could do better. Maybe you bring in one or two specialists to advise them, but, in a sense, you build a Mexican team, using existing skills. The problem is that Mexico is not using enough of its own engineering potential for urgent work.

Look, the problem is a cultural one, an international cultural one: the idea of post-industrial society. Everybody wants to be a white-collar manager, and nobody wants to produce.

I think what the secret is, is to fight to *build*. Because management is a failure, the philosophy of management that was elaborated in the post-war period, 1950s to 1960s—systems analysis and so forth. This is a terrible failure, a disaster. And this is what these people believe. And therefore, they're being trained this way; they're learning techniques which are in themselves a disaster.

So therefore, I think the thing is to put incentives on mak-

ing the goals be science, engineering, production, agronomy—all of the things which are essential to society. And count on one thing: Today, the failure of the economy declares the bankruptcy of these methods of administration. They have failed. Therefore, that means there has to be a cultural change back to an earlier period—back to the early part of the 1950s and '60s—when the emphasis was on science, engineering, and on production. So therefore, rather than saying, "What do we do to change it?" we can count on the fact that the very nature of the situation will shift the priorities back to education and training in these categories of technologies and related ideas.

So, the idea is to design the programs so they can be expanded to meet these real needs, because there will be no jobs for these managers and administrators, there will be no employment for them. Now, Fox may think so. Mexico's President Fox, with his background, came into the Presidency thinking that management is everything. He was elected because many of the population believed that that was the way things were going. But it's going the other way, and fast. So, I would say that we should concentrate on building the capabilities, even on a limited scale, to then prepare to expand, because there should be a shift from management into production. Anybody who is a good engineer can be a good manager.

Hipatia: There is a general belief that technology replaces people. In a conference, the governor said technology is terrible, because it produces unemployment.

LaRouche: That's an old myth. No, no, rather, government produces unemployment, because of bad policies. The point is that, to take advantage of technology, which cheapens the

cost of production, requires less labor to produce more. It means you have to raise the standard of living, you have to increase the number of years of study, for example, from 12 years to 25 years. It also means you have to utilize technological advances, you have to build the infrastructure. Therefore, you shift employment to higher categories.

You see, people have to understand that the object of people is not to satisfy an economy; rather, the object of the economy is to satisfy the needs of the people. The needs of the people are to produce a higher standard of living and a higher intellectual life, for successive generations. If you're not doing that, then you're failing as a society. Don't blame technology for this. What happens is, there are people who want to steal most of the production. Or they think it's better if they make the labor cheaper, that is reduce the wages, reduce the support, cut costs, which destroys the population.

That's what's happening with the *maquiladoras*. The income paid the worker to support the whole community, the whole family, is inadequate. It's inadequate in terms of health care, and so forth. That's why I place this emphasis: The measure of economic performance is measured in generations of improvement of the total condition of the population. The economy has to serve these purposes. The function of the entrepreneur is not to be a manager; the function of the entrepreneur is to be a creative force which organizes production at higher levels of efficiency.

The good farmer is an example of this. An entrepreneur, a farmer, a poor Mexican farmer who knows how to improve a crop, and who does it year after year, is an entrepreneur. In industrial management, same thing. A machine-tool operator, the same thing.

So you have to put a premium on certain human values that help the economy advance. Human values, like: What are you going to do for your grandchildren? What kind of a world are you going to leave for all the grandchildren? How are you going to develop the present generation, their children and grandchildren? How are you going to develop the territory so you can do that? How are you going to increase energy resources? How are you going to improve the land area?

There's a big problem which everyone in Mexico knows: You have the two Sierra Madres. If you go from there to the north, through the United States, you have the Great American Desert. The problem is a shortage of water, a grievous shortage of water. But Mexico has too much water in the South. There's a great shortage of energy, generation and distribution of energy. And there is a great shortage of modern transportation. If we bring these three ingredients together—if we bring the water up from the South, from the Pacific side and the Gulf side, we move the water up to the higher plateau, you now have transformed the plateau from a semi-desert into a region for the expansion of new cities.

You move the population out of inefficient cities like Mexico City, into development areas where it's cheaper to maintain people than it is in Mexico City—because it's an

inefficient city, it's too big.

So this is a mission. To do this we must take as an objective, looking ahead, three generations ahead. We need vast hydrological projects; there are tremendous masses of water in the South. We can move a lot of it. Then we move the water through canals that run along the coast; we pump it up, as necessary, into the central plateau. We develop microweather systems in the central area, so that you have a self-regenerating water culture. You put together integrated systems of generation and distribution of energy, and efficient transportation.

You transform Mexico. In three generations, by the third generation, you've changed all of Mexico, something which the people only dream about now. And therefore, that's how you have to work with new technologies. You have social human goals; man is not a monkey. You must have goals which match the nature of the human being. And the economy must be a tool of man, not man a tool of economy.

Hipatia: This brings us necessarily to the question of ecology and the ecology movement, the environmentalist movement. By transforming the north of Mexico, for example, or the desert area: How do we address that problem? Obviously, some problems might be created by this development. But I understand that, if we have the technology to bring the water, we also have to have the ability to resolve problems inherent in that.

LaRouche: Absolutely. What you have to do is bring order to this subject of discussion. The ecology movement is a creation of calculated insanity and immorality. Now, we have a science of ecology; a good one, not a bad one. The best example is the work of Vladimir Vernadsky and his concept of the Noösphere.

First of all, this will already scare away most ecologists, because it involves a concept of man which is contrary to their ideology. In nature, in the universe—and I describe this from a Riemannian standpoint, although Vernadsky didn't understand this, because Vernadsky did not understand Riemannian geometry, so-called anti-Euclidian geometry. Nonetheless, Vernadsky, working from the standpoint of the development of biogeochemistry—as a product of geology—was a follower of Mendeleev. He had the same concepts as Mendeleev on crystallography—these crystal refraction experiments. And how the geometry of the crystals reveals the geometry of the molecules.

In any case, what Vernadsky did—on the subject of geology, and working with Pasteur, Curie, and so forth—was to concretize the systemic difference between the living and so-called non-living processes. Hypothetically, non-living processes are mathematically entropic. The universe is not entropic, but the so-called non-living aspect apparently is, from the standpoint of optical characteristics, as in crystallography.

Living processes are not characteristically of the same physical principles as the non-living, and Vernadsky demon-

So this is a mission, . . . looking ahead, three generations ahead. We need vast hydrological projects; there are tremendous masses of water in the South. We can move a lot of it . . . through canals along the coast; we pump it up, into the central plateau. We develop microweather systems in the central area, so that you have a self-regenerating water culture.

strated this, through geology: that the so-called fossils of living processes—which include the atmosphere, sea-water, and so forth—all are products of life. So you have two phase-spaces. Experimental phase-space number one, which comes from the chemistry of non-living processes; it's not the whole universe, but it's a phase-space. Living processes are another phase-space. So, the principle of the living universe is different from the principle of the non-living phase-space. But the living phase-space dominates the non-living. The living phase-space is anti-entropic, and the anti-entropic processes, the long processes, dominate the entropic processes.

Then you have a third phase-space. The human mind, by making fundamental discoveries of physical principle, produces effects, as fossils, which no other living process can produce.

So, you have three phase-spaces. First, is the non-living, which is one phase-space in the universe. Second, the Biosphere, and the action of a living process on the non-living. Third, the human mind and its effect in physically changing both of the other two phase-spaces. This reduces the universe to a very interesting science, which can only be represented in a Riemannian way. You have a Riemannian universe of three phase-spaces, which are integrated in a Riemannian way, which measures the effects of change by the physical change in the curvature of the process, using the same concept as in Gauss's general principles of curvature.

Except this is a developing universe, in which the important transformations are through the action of anti-entropic living processes on the non-living processes, and the anti-entropic human mind processes on both other phase-spaces—in which the human mind is constantly making discoveries of new physical principles in the universe. A true, perfect Riemannian system.

Now, therefore, we look at problems, say, in Russia. In Russia, in Kazakstan—one of the greatest concentrations of mineral resources on this planet is located in central and northern Asia, including the tundra. Now, inherently, these areas can only be developed with infrastructure. This means advanced change in the characteristics of the Biosphere. These are problems which are manageable. Some of our Russian scientist friends in the area of geology have been working on this. So, what we need is a science of the Noösphere, introduced as the basis of saying: Yes, you have to manage prob-

lems of the Noösphere, you have to manage the Biosphere. Now let's study the *science* of how to manage the Biosphere. Let us not take some idiot's personal impressions!

There are people who say, "I love the desert! I love horned toads." Do you want them in your kitchen? It would be a big stink!

Now, in Mexico, we have precisely this. We have an area which has tremendous resources. The problem is how you develop them. How do you turn bad land into good land? A desert is bad land. This is not a natural condition. Just ask the environmentalists: "Do you know about ice ages? Do you know what the levels of the seas were? Do you know what the levels of rainfall were 200,000 years ago, or 100,000 years ago, or 17,000 or 10,000 years ago? Do you know what the Gulf of Mexico looked like 10,000 or 20,000 years ago? It's changed. Do you want to bring back the ice age? We're going back to that in 2,000 or 3,000 years."

We have two pulsations that determine this. The biggest one, the most important in the short term, is the Sun. The Sun is a big machine; the short-term fluctuations—10 years, 20 years, or something like that—in radiation, in the temperature on Earth, comes primarily from the Sun. The Sun is now very hot, a lot of radiation. But in the long run, there are these long cycles, shifts in the orbital characteristics of the solar system.

Johannes Kepler had studied 200,000-year-long cycles that determine the long-term potential of an ice age. And this has occurred for 2 million years, since the migration of the land masses which created the Antarctic. In the Northern Hemisphere there were ice ages.

So the climate is going to change. If the climate changes in a certain way, the majority of the human race will disappear. Entire nations will disappear. Do you think man has the right to prevent this, or do you think the universe isn't constructed that way? Or, rather, isn't it the case that there is nothing "natural," nothing permanently "natural" about the existence of a desert? There's nothing sacred about the desert. Spend a little time in a desert, and see if you like it. See if you don't get very hot! I've worked in the desert; it's not a nice place to be.

So, in any case, we do have the moral responsibility to maintain the planet for our needs, and to maintain the species that are needed to keep the planet healthy, and to maintain the atmosphere, the water, to improve things. We have a moral



Irrigated, productive farmland in Sonora stands out in the great plateau which runs from Central Mexico all the way up into the U.S. Western Plains states, the very unusual geology first discerned by Alexander von Humboldt's exploration 200 years ago.

responsibility not to be fixed, but to improve. And therefore we should study the science of how to do this: not British ecology, but the actual principle of the Noösphere. And, as a matter of fact, if you want to study physical chemistry, if you want to study geology, or any part of earth science, you have to study this.

We're going through a cultural change. This ecology movement is like the Luddite movement. This was raised in the early 19th Century to try to stop scientific progress and go back to feudalism, go back to the guild system, back to the Byzantine system of Diocletian. Diocletian promulgated a law, where every person had to follow his father's profession, in exactly that quantity. There could be no increase in population. This is what destroyed the Byzantine Empire, this philosophy. This was the characteristic of feudalism, this was the characteristic of the bestialization of man. This is what transformed the majority of the human race into human cattle.

Modern society has freed man, where every man has the right to be truly human. If we succeed in this, we will have freed humanity from feudalism and from slavery.

There were a lot of fights in Mexico in order to achieve this, to get out of slavery, out of this terrible poverty, and out of this brutality that has continued even into the 20th Century.

To get to the point so that every man, every individual, is treated as human, as equally human, with equal human rights. And these other fellows come along with their Nietzschean cultural pessimism, and they're brainwashed—especially since 1964—and they say: "You don't need to eat. You need marijuana, LSD, crazy mushrooms."

It's crazy. This is a self-destructive culture that is actually

insane, which goes together with a consumer society that is not productive. The people want social status; they no longer desire to be useful. It's a cultural problem. It's all going to end, because there's been a change over the past 35 years, to a so-called consumer ideology, a post-industrial ideology. It is the cause of the current crisis of civilization. The human race is going into a New Dark Age, if we don't stop it. We have to stop it. So, in a sense, we have to convert these crazy monkeys back into humans. Things are with us: They'll be just fine. We have to provide them with an opportunity. We have to say to them, "Look, here's how to survive. Here's how society can survive."

And when people are young—between 18 and 25—they are still capable of learning. When they get older, they don't want to change. But between 18 and 25 years, college-age, their minds are still open. They don't want nonsense. The typical person of that generation, around the world, knows that they are living in a no-future society. They know they don't have a future; not in this way, they don't want it. They want a future. They don't know what it is, but they want a future. They know that what their grandfather had, their father had, as a *right*, doesn't exist for them. Therefore, for those who wish to survive, they have to be willing to change. And they'll even like it!

And this is what I'm doing with our youth movement, with these youth between the ages of 18 and 25. You have to treat them in the right way. You have to recognize what they are: They are young people. You cannot tell them, "Do this, do that!" They themselves have to learn. It's the same thing you do with a Classical humanist education. As a matter of

fact, you use the method of dialogue, of motivation, of discussion in groups of 15, 20 or 25 people. There has to be discussion, orientation, practical orientation, but about the most profound questions.

Which is why I always insist on Gauss's 1799 Fundamental Theorem of Algebra. What does that mean? If they can understand why Gauss attacked D'Alembert, Euler, and Lagrange, and why he was right, then you have the beginning of the principle of understanding physical science. You start with that, and it causes great discussion. The youth love it, because they're not being taught to *learn* something or memorize something, but to *discover* it.

What does Plato mean by *power*, the Greek concept of *dynamis*; not *energy*, but *dynamis*? What did he mean by it? What does Leibniz mean by the word *Kraft*, or Gauss when he talks about *power* in his definition of the complex domain? What are the implications of that?

So, when young people really grasp this, discover this, they engage in communicating this concept to others. You have the ideal university class of between 15 and 25 students. You plant the seeds and you let *them* do most of the work of educating themselves, by setting them the problem and being there to help them, and to give them the next assignment. They'll often find the next assignment themselves.

When I have a class with these youth, I seldom escape in less than three to five hours, because they ask me *everything*. Fortunately, I know most of the answers, or where to get them, but they ask about everything. And it's necessary, because instead of having a specialized education as an ideal, one needs to work from the whole concept of the person. This is what a university education is supposed to be: a total conception, the totality of the universe, of trying to understand the universe. You want a total view. What is a Classical Greek statue? What is the conception of perspective of Leonardo da Vinci? What is the difference between the two? What is the Bach system of music? What is the principle of poetry? How does Classical drama work? What happened in this or that period of history? This is what they want, and this is what a good university gives them.

Hipatia: In our university, authorities are elected by vote. In this system, you put in the hands of very bad people or very good people, the opportunity to hold power in the university. This university is one of the very few that has this system. What do you think about this?

LaRouche: It's problematic. It depends upon the kind of leadership you have. Democracy doesn't work; otherwise, the monkeys will take over. What does work is leadership. You have the authoritarian approach, as opposed to real leadership. Most students at a university level, who really wish to learn something, are open. They will give you a chance, a chance to establish your authority by teaching. But you have to meet this challenge. The danger comes when you have a sloppy, doctrinaire, non-cognitive kind of education.

True teaching is based on the Platonic dialogue, the Socratic dialogue. This works, as you know. To teach, the first thing that you have to do is get their attention. And you have to get their attention by relaxing things, and then pose a question. Once you know everybody, you pose a question, a shock, a Socratic question that they can understand. And then you get a discussion, and they ask Socratic questions, and you have to respond to that. But you have to be careful not to be trapped into just that. You have to throw the question back to the whole group. You must have them in mental turmoil over unresolved questions, but where answers are sought. And if they come out to study and discuss these questions, then you've won.

So the problem is leadership. The problem is a sense of mission. In that case, then you will have a very well self-managed process. It may appear chaotic from the outside; but I know, from long experience, that what seems a very sloppy process from the outside, is actually a necessary process. When leading a class, teaching a class, you must know where you wish to go, but you have to prove to the class, or rather, get them to prove it to themselves, that the area that you're discussing is the correct one. So they will test you by going into areas which are not the correct ones. And you have to show them how to get back to the correct one, not with tricks, but with reason. And it's all Socratic.

All these systems can be bad or good, depending on the quality of leadership that the faculty provides, and especially the university professor can orient the process to lead to a coherent conclusion. The key thing is mission orientation, because the question of anyone between 18 and 25 is: "Where am I going? Where am I going with my life?" And if they think they are just learning this, learning that, they say: "What do I need this for?" If they say this, you have to answer, "You've got to find out where you're going. You can decide. But you'd better explore these areas, to make sure that you make the right decision."

It's just a question of leadership. I love this. It sometimes tires me out, after five hours—because they go at me, they try to test me. They ask the most absurd, extreme questions to try to take control of the situation. You have to bring them back. And never get so ego-occupied that you don't get back. You have to go back to them with: "What do you mean by that?" Because you're trying to train people. It's a social process. I hate the process of multiple-choice questions, of computerized examinations, where they're asking people to feed back what you taught them in class. You have to develop their ability to solve problems. And if you don't present a new problem, how are they going to be able to solve it?

Some people are very quick; they memorize, but they don't think. If you give them an answer, they'll repeat it without knowing whether it's true or not. You have to give them a challenge, something they don't know yet, but you think that they can discover. That's the test.

I enjoy that.

LaRouche Youth Movement: ‘A Second American Revolution’

The Schiller Institute and International Caucus of Labor Committees (ICLC) met at Bad Schwalbach, Germany, on March 21-23, for a conference on “How To Reconstruct a Bankrupt World.” Representatives attended from 45 nations, including 120 LaRouche Youth Movement activists from across Europe, and from the United States. What follows is a transcript of the panel given by youth organizers on March 23; plus two speeches on education, delivered at the panel on financial reform earlier on the same day. Some of the discussion has been translated from German. For transcripts of the other conference panels, see EIR, April 4, 11, and 18.

The Historic Mission of Joan of Arc

Erin Regan: The time to build a new worldwide Renaissance—it’s here!

Now, the fact that all of us are gathered up here together at the same time, is very promising. Because if you asked us what time it was, most of us probably couldn’t tell you, because we don’t wear watches! One of the many flaws our generation has, is the problem of not wearing watches. It is a big characteristic we had to deal with in many offices throughout the United States. One example is that our NC [National Committee member] in Los Angeles had to go to the store and had to buy about 15 watches for all of us, so that we would be in on time.

So I would like to say that I agree wholeheartedly with the comment that [ICLC Executive Committee member] Will Wertz made the other day, that I’ve never been more proud to be an American, and I’ve never been more proud to be a human being. This weekend has demonstrated that justice must prevail, that Lyndon LaRouche’s campaign will not take shape just in the streets and institutions in America, but all over the world. Joan of Arc was handed the helmet in Schiller’s play as a metaphor of the historic mission that she must *will*, and the courage that



Members of the LaRouche Youth Movement perform an aria from Bach's "St. John's Passion." Left to right: Jessica Tremblay, Matthew Ogden, and Megan Beets.

she must accept. Lyndon LaRouche has handed us all that same helmet. It is dedicated to create a revolution to change the spirit of all of mankind.

How do we, in a sense, get out of the failure of the present moment? How do we move the world beyond the current dark hour? What would be the basis of a new Renaissance? That is what was in the minds and in the hearts of all the great republican thinkers for thousands of years, and this is what did come to blossom in the American Revolution. We are calling now and forever, for this tradition to become a reality in every part of the world. And this is what Lyndon LaRouche's movement represents. And we are gathered here at this panel, representatives of the future of what the universe must look like and what shape society must take.

Once again, the fear of Lyn [Lyndon LaRouche] and his ideas has the oligarchy quaking in their seats. They are terrified. And I think they are consulting with those little green men beneath the floorboards that Lyn refers to. And the biggest question ringing in their ears is: How does Lyndon LaRouche get all of these young people? Why can't we recruit the youth? Where did they come from?

Unfortunately, where we came from is why they are not recruiting us. Now, "What's wrong with where we came from?" some of you might ask. We are the Baby Boomers' kids, "Generation X," the "lost generation" or, as we all know, the "no-future generation." Any way you say it, it is not very uplifting. I am sure when our parents were young, they did not envision this as their legacy, but when they were chal-

lenged, they did very little in the face of corruption. Now LaRouche says that we have the potential to become the new Renaissance generation. And we were never told by anybody but Lyn, that we should do something good for humanity, that humanity needs us, and that we would be a part of humanity forever. What we were told instead was never to stand out: "Be part of the crowd!" . . .

We were always told, "Don't get political!" "Join the Army!" But then our parents said, "Preferably in a time when there is not a war." As you see on this man's T-shirt [indicating a transparency being shown], the new fashion is: "Be scared."

Lyn often refers to the "patchwork family" that we come from. I can tell you from personal experience, being in this organization for four years, that the amount of divorces, the divorce rate that you have in the United States in particular, is extremely high. In Los Angeles, almost everybody has been a part of the counterculture, where the most planning you have is the plan for the next "rave" that you go to. Not making a meeting in time or going to school. Most people are dropping out of school. Right now is the dark age. This culture might not be feeding Christians to the lions, probably because they taste like John Ashcroft. . . .

But this culture is crumbling. And the missing principle was Lyn. The people that haven't met Lyn yet will be introduced to him, when we take over the United States and every country in the world. I would like to introduce to you and give you a visual idea of the LaRouche Youth Movement. We are inviting you—not checking your ID—and we want every-

body to join this movement, because we need you, and you need us. Thank you.

Performance by Jessica Tremblay (soprano), Matthew Ogden (bassoon), and Megan Beets (flute) of the aria from J.S. Bach's St. John's Passion, "Ich folge dir gleichfalls. . ."

[**Megan Beets** reads the beginning of Friedrich Schiller's play, *The Virgin of Orleans*].

Yes, beloved neighbors! To this day are we
Still Frenchmen, still free citizens and masters
O' th' ancient soil, the which our fathers plowed;
Who knows, who over us commands tomorrow!
For everywhere the Englishman doth let
His victory-laden banner fly, his steeds
Are trampling on the blooming fields of France.
Paris hath him as victor now received,
And with the ancient crown of Dagobert
Adorns the offspring of a foreign stem.
The grandchild of our King must wander round
In flight and dispossessed through his own realm,
And 'gainst him fights i' th' army of the foe
His closest cousin and foremost peer,
Yes, his own raven-mother it commands.
Around burn hamlets, cities. Nearer still
And nearer rolls the smoke of devastation
Into these valleys, which still rest in peace.

And it is actually from this valley, that Friedrich Schiller has his Johanna go; and she chooses to leave this valley and to go to these burning cities, and she chooses, as a young shepherdess, to become a warrior for the fate of her country. So the question is at that point: What is the king doing? What is this dispossessed king doing?

The first encounter we have with Friedrich Schiller's King Charles, he is sitting in his court, surrounded by jugglers and troubadours, and he has just received the news that his field commander of his army has just quit. And that his soldiers, his mercenaries, are about to disperse because they have not been paid, and the whole treasury is empty. So it is a pretty desperate situation.

Again, the messenger comes in and he receives the news that the Duke of Burgundy, who was referred to as his closest cousin, his foremost peer, who was fighting on the side of the English, has actually refused King Charles's offer to reconcile.

So here come three councilman of the city of Orleans. They come and fall on their knees at the foot of the King, and they beg him at the last moment to come in. To send his army in and to not let this jewel of France fall, to give them his protection. And in complete despair what Charles said to them is: "God shelter you, I can do no more." And he prepares to withdraw across the river and completely give up.



Erin Regan: "Joan of Arc was handed the helmet in Schiller's play as a metaphor of the historic mission that she must will, and the courage that she must accept. Lyndon LaRouche has handed us all that same helmet. It is dedicated to create a revolution to change the spirit of all of mankind."

Now, it is at this point that we actually receive news that the French forces have prevailed at Orleans and it's a virgin that led them. This is something worth mentioning, to perhaps encourage you to take up Schiller's challenge in the development of this play: That in a moment of death, at the end of this play, the last line that Johanna gives to us as a challenge is: "*Kurz ist der Schmerz, ewig ist die Freude*," "Brief is the pain, the joy shall be eternal."

Tina Rank: Moreover, the question is now, why have Joan, and Schiller—as he represents Joan—why have these two, over generations, won their battle again and again? And how can I assert that? The first time I had that play, *The Virgin of Orleans*, in my hands, I thoroughly devoured it! I come from eastern Germany. We had a revolution in 1989. Our parents fought—but for what? What does one fight for, when he has no route, and no destination? And what still remains from it? We have embraced a system in which this generation—without prospects—is floating in a certain hopelessness. It's not only like that just in eastern Germany, but really in the whole world. We have to face the question, what is there for our generation? Should we be stupefied, because of the intentions of our parents, and because of this counterculture? We'll leave this an open question for now.

What was it like in Joan's time? It really didn't look a lot

different. The people then also had little hope, they had almost a hundred years of war between nations, a total dead-end society, where people bankrupted themselves or nursed their egos. People are born and die. Then came a girl, a woman, who said, "Something has run off the path here!" She realized that what people were doing in this dead-end society was not something to live or die for. Joan recognized this. She stepped outside the situation, with this understanding, and she fought, she fought for France. But the difference from today was, she wasn't only fighting for the security or freedom of her country; rather, she was fighting for principles. One of her missions—beyond the liberation of Orleans—was to make the true king into a real king. How are we to understand that? Friedrich Schiller put these beautiful words on her lips:

No more shall we have monarchs of our own,
 Nor shall we have a master native born—
 The King, who never dies, shall vanish from
 The world—he who protects the holy plow,
 Who the flock protects and fruitful makes the earth,
 Who the bonded serf leads to his liberty,
 Who the cities joyfully puts round his throne,
 Who standeth by the feeble and the evil scares,
 Who of envy nought doth know—for he's the
 greatest—
 Who a man is and an angel of compassion
 Upon this earth so hostile.—For the throne
 Of monarchs, which with gold doth shimmer, is
 The lodging of th' abandoned ones—here stand
 Both might and heartfelt charity—here quakes
 The guilty one, with trust the righteous one comes
 near
 And jesteth with the lions round the throne!
 The foreign monarch, who comes from abroad,
 Whose Fathers' holy bones do not repose
 In this ancestral land, can he it love?
 He who was never young among our youth,
 Unto whose heart our words will never ring,
 Can he a father be to his offspring?

(The Virgin of Orleans, Prologue, Scene iii)

What Joan really meant by this, is, in principle, nothing other than what Lyn is doing today. Joan intended to give a person the strength—a king, a man, who truly approaches the matter of taking responsibility for his people, with principles; to lay the foundation stone so that man can develop himself further, can strive for that which is higher—and not have to worry himself all day about where he can get something to eat; to establish the economic and educational foundation for this.

It is a natural law, that man is born in order to strive for something higher. Joan realized, that it doesn't work any other way, and Schiller lets her say that.

The Virgin of Orleans was one of the first plays that I read,

when I first became familiar with the organization. Schiller allowed me to see something—me, and I am sure, others also, who have read it—a brief moment of joy. He gave me an insight, and proved to me, that there are grounds for hope: For there is something higher! He gave me the strength, and the power, and the incentive to continue to fight. Schiller understands how to stimulate this potential of man: "Joy, joy, beautiful divine sparks" [*"Freude, Freude schöne Götterfunken"*], is the best example. He means, the spark which every man carries in himself. Schiller and Joan, precisely, were people who manifest that again and again—right up until today, since there are so many people here. Therefore, they have won their battle. They took these sparks, and struck and puffed on them so long, that they kindled a fire. But best, discover for yourself what Joan and Schiller wanted to say. For that purpose, we have just a little incitement for you, from the Prologue, of Schiller's *Virgin of Orleans*:

[**Megan Beets** reads Prologue, Scene iv:

"Farewell you mountains . . . all the trumpets sound."

Tina Rank recites the same passage in German.]

How Do We Find the Truth?

Jason Ross: I'm Jason from California, and I'll introduce a new theme here, which is: How do you know what to do—once you have the will?

As everybody knows, LaRouche has been hitting constantly on Gauss's 1799 report on his proof of the Fundamental Theorem of Algebra. Now, Gauss wrote this paper for today, to stop this war. Because what he goes through is exactly what Lyn went through on Friday [in his opening speech to the conference]: How do you get out of a tragedy? How do you solve, with a truthful method, a tragedy, to get yourself out of it? The way we got into this crisis is through many years of bad thinking.

We'll go back to the Greeks, to Plato: the Meno dialogue of Socrates with the slave-boy Meno. Socrates asks the slave-boy a simple question: "You have never been trained in geometry, have you?" And the boy says, "No." And Socrates: "Okay, here is a square. I want you to double that square, to make it twice as big" (**Figure 1**). Has anybody an idea, what the slave-boy's first guess is? [Someone in the audience replies.]

Okay, let's double the size of this side and that side. The thing is, if you do that, you get a square that consists of four of the original squares (**Figure 2**). So, it is a little bit too big.

Next, he says, maybe let's just make the side one and a half as long as the first one (**Figure 3**). And if you do that, look what we've got here: You've got the original square on the lower left, and these two rectangles above and to the right of it. Each of those is half a square, so with the square and those two you already have doubled the area.

FIGURE 1

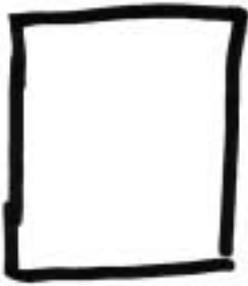


FIGURE 2

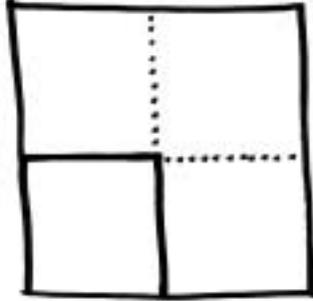


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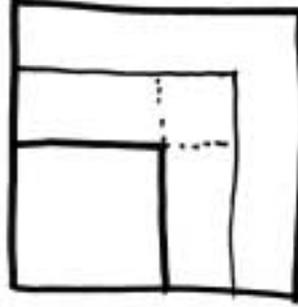
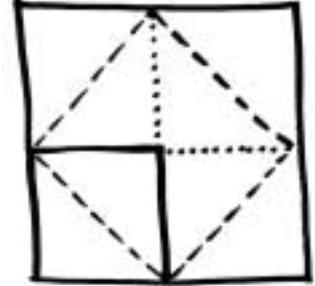


FIGURE 4



And this “little guy” here is also there—you are too big. So you are off again.

But Socrates gives him a hint: “Look at the square. It is made up of four triangles, that the original square had two of. Great, it is twice as big. The question is, though, how long is that line, the length of the side, to make the square twice as big? Does anyone know how long that line is? I heard: 1.4, or 1.4 and something. I don’t know whether that would cut it with Plato. Is anyone going to say: “The square root of 2”? Okay, but this just means: The side of a square of 2 is the square root of 2. That’s not an answer, that’s just another question.

Now, we take the diagonal of the square: Let’s look at its length in terms of the original line that we had (**Figures 4-5**). How are we going to get it? It wasn’t twice as big, it wasn’t one and a half times as big. And the square of 2, does anyone know how big it is? Wow, it is somewhere between 1 and 2, and there is a whole infinity of numbers between those. You get one and one-half, one and one-third, one and one-fifth, one and two-fifths, one and three-eighths, there is an endless supply of numbers there. But nobody in here, with a whole infinity of numbers, can say what it is? Even though it is right there, plain as day in front of us, it’s just the size of a square right there, the diagonal?

Something interesting. Maybe we just found something that was beyond the infinite. Maybe our idea of what is possible to do is not going to cut it, to solve the problem represented?

So, let’s investigate whether we can figure it out or not (**Figure 6**). To find out if two numbers can be looked at in terms of each other—I forget who came up with this—there is this process: See the black line onto the thick line on top, on the left and the right. It’s two quantities. See if you can compare these two with each other. Take the shorter one and remove it from the longer one. And you see if you can put the longer into the short one again. Here it works. This new shorter length goes into the length on the left twice. A relationship of 2:3 or $1\frac{1}{2}$. Maybe we have to keep trying and spend our whole life, looking for the size of the side of the square (**Figure 7**).

You kept trying it out, getting smaller and smaller pieces. But it never quite goes away. There is something there you just don’t get.

Let’s say we did figure it out, we got some fraction N over D (N is the numerator on the top, D is the denominator at the bottom). So we take that fraction, make a square out of it and have an area of two. The top part square is twice the bottom part square. Numbers are even or odd, right? Let’s say the top part is odd (**Figure 8**).

The odd part square on the top is twice something else, and if you’ve got twice something, it is going to be even. So you can divide it into two parts. Has anybody seen an odd number squared that became even? Does that ever happen? So we failed. Maybe the numerator is even, maybe that is the trick. And if the denominator is also even, then you can divide both of them by 2, and again and again, until you get one of them to be odd. So, let’s say the denominator is odd. An even number times itself is twice an odd number times itself. The thing is, if you get rid of this 2 in front of the two odd numbers, you cut it in half, it’s still even on the left. And an even number can’t be an odd number. So, we really have found something that we honestly can’t express with our numbers. We can find things that we can’t solve by analyzing with what we already know.

So this points us in the direction of discoveries. Now, with these squares and lengths you could look at relations between them. This is where algebra came from; it came from a fellow called al-Kharizmi who was looking at squares, cubes, lengths, and asking, what is the relationship between these areas? So you could pose a question, like people are tortured with in math classes, like: $x^2+10x=24$. Look at it in terms of a square. It’s x on each side, a rectangle, 10 by x in an area of 24 . They could pose a question which they couldn’t answer. What if I had a negative area? $x^2+1 = \text{nothing}$? Can you have a negative area? Can you get paid to live in an apartment with a negative floor-area? No, you can’t. So, they were stuck. They ran into something they couldn’t solve. And they said: I guess there are questions that shouldn’t be asked, because we can’t answer. Too bad.

Then mathematicians came up with something absolutely

FIGURE 5

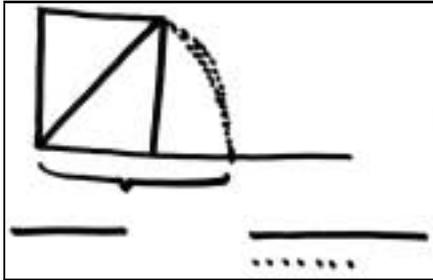


FIGURE 6



FIGURE 7



FIGURE 8

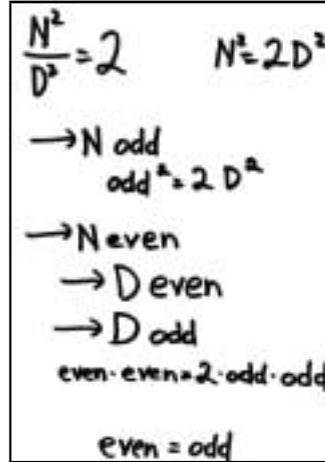
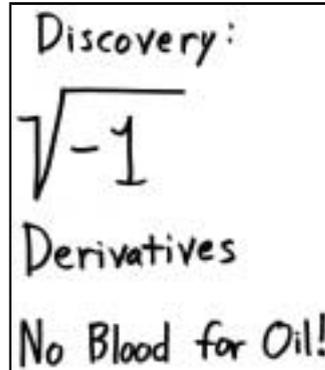


FIGURE 9



system is collapsing. So you just invent some derivatives, you sell weather. Enron did it, and it worked great, right?

Wait a minute, no, it didn't work. If you try to fake it, the universe is going to know. If you go into your own domain in math and try to prove something that doesn't exist, the universe is going to tell you, it doesn't exist. It is going to present you with a paradox, which is good. Because it gives you something new to find out. So, when you get this feeling in your head: "I don't really get this, I don't know what is going on," that's good, be happy about it. What Gauss did in elaborating what -1 was (I'm not going into the details here, we could do that tonight or as homework), he found another, an even higher idea of number, than this one with the diagonal of the square. And, this is important for us today. He said: If you want to know the truth, you have to dump your ego that wants to say it knows everything, and find out why the universe is telling you that you are wrong.

This is what LaRouche said all science is about. That's what he said at the Lebedev Institute. He said what we call modern physical science is based on taking what people believe is the organization of the universe, and proving, it's wrong. So I want to let Jeanne d'Arc take up that theme.

Ending a Dark Age: Joan's Triumph

Elodie Viennot: Hello, my name is Elodie from France. I am going to come back to Jeanne d'Arc indeed, because she was in a situation at her time very similar to what we are faced with today—which is, the fate of civilization was threatened. France was actually doomed. Everywhere villages were being burned. You had bandits running the countryside. It was desperate. The king was not doing anything to save the nation, and the British had already invaded most of the northern part of France.

[She shows a map of the British conquest of France.] In 1429, specifically, the war has been going on for 92 years. And the French have been into a pattern of losing those battles in most of the recent decades. And it's getting very dangerous—just as today. We have a war that could punch us into the most violent dark age we have ever seen. At her time there was one city left, called Orleans, that was holding the British from spreading into [all of] France, spreading all over Europe, provoking the same type of violent dark age as the type of danger we are faced with today. So, the

shocking (Figure 9). They said, wait, instead of saying this is something that's not real, let's say we can use it. Let's say, we have the square root of -1 , let's admit that. With that we can solve tons more equations. We can do all sorts of things now. It was an incredible discovery. It worked great. But what is it? Does it have an "is"? Is it just an effect? If somebody asked you how a car works and you say, well you push the gas pedal and it goes forward, is that an answer? No, you are just telling what it does.

This is where the difference between Gauss, and Euler and Lagrange, comes in. Euler and Lagrange were perfectly contented to say, well it works, doesn't it? What more do you want? It is a discovery, sure. We can use it to solve a number of equations. But for one thing, Gauss showed that it doesn't work. And it doesn't give you a new principle to impact the Noösphere with.

It is like another great discovery in the same vein: derivatives. Let's say you are running out of money. Your financial

question, when you are faced with such a crisis, obviously, there is something wrong with the way your civilization is operating.

When Axioms Fail

So what Jeanne looked at: You have to find the failure. You have to find where we failed, that produced such a danger and such horror, which is not just about what you feel, it's about succeeding and accomplishing the change. And that's where Lyn has been talking all the time about the question of axiomatics. Because you cannot go with fixed measures in those situations. You can go into Iraq right now, if you want, but that is not going to do anything. You can go and sell all your jewels; in Jeanne's time, you could have sold all your jewels and given the money to the King for him to feed the troops. That would not have changed anything, because there was an axiomatic error in the way people were thinking.

Now, what happened with the city of Orleans, is, there was one hope. The British have their supplies coming: the food, the ammunitions, some more soldiers, coming to help the siege. The British have been besieging Orleans for seven months. The inhabitants of Orleans are starting to be a little bit too desperate. They are running out of ammunition, out of food, and out of people. So this is really an extremely dangerous time. The British are coming with supplies for the siege. This caravan, the French army knows what road it will take. So this is the hope. This is the hope, to break the supply line and make sure the siege will not be able to hold much longer. So they go in. The French have more soldiers than the British, they have cannon, artillery, while the British only have archers. But they lose, again and again and again. No matter how much force they have. So there is an axiomatic problem, it is pretty clear.

What happens afterwards is, Jeanne d'Arc comes in. She arrives in the city of Orleans on a white horse with a white banner saying "Jesus—Maria." That's a little bit different idea of war than what we have seen before. We have feudal lords who, besides fighting amongst each other, fought against the British by sending their subsidized cannon fodder onto the battlefield. Jeanne d'Arc comes in. She had just sent a letter to the British on her way to the city, which I am going to quote right here because you need to understand that she was not operating on any fancy idea here. She sent to the British a warning of her coming:

"Jesus, Maria! King of England and you Duke of Bedford, you call yourself regent of the Kingdom of France; you, William de la Pole, Sir Talbot, and you, Sir Thomas Skills, who call yourself lieutenant of the aforesaid Duke of Bedford; render your count to the King of Heaven. Surrender to the Maid who was sent from God, the King of Heaven, the keys to all the good cities you have taken and violated in France. She has come here from God to proclaim the blood royal. She is entirely ready to make peace if you are willing to settle accounts with her, provided that you give up France and pay

for having occupied her. If you do not do so, I am commander of the armies and in whatever place I shall meet your French allies, I shall make them leave it. Whether they wish it or not. And if they will not obey, I shall have them all killed. I am sent from God, the King of Heaven, to test you out of all friends, body for body. And if they wish to obey, I shall have mercy on them. And believe firmly, that the King of Heaven will send the Maid more force than you will ever know how to achieve with all of your souls on her and on her good men-at-arms. And in the exchange of blows we shall see who has the better right from the King of Heaven."

And she has not received any answer, meaning that she is going to attack them. So before the battle starts, she gets everybody to swear that they are going to be profoundly moral, that they are not going to fight out of revenge. They are not going in and kill like monsters. They are not going in and rape the women. She also gets them to swear that they are not going to have sexual fantasies about her, because she is dealing with an army of men who are not exactly the most humanist people.

This is very important to have a moral quality to the army. Look at today. If we had a youth movement without the pedagogical work, without keeping track of Lyn's thinking all the time, forget it. People are brought up in a completely amoral society. And you cannot win any battle like that.

So Jeanne d'Arc gets them to swear all this. And she is still fighting against the people in her army. The military commanders don't want to go and fight the siege of the British. They really don't. They have even ordered the mayor of the town not to open the drawbridges, so that Jeanne d'Arc can't go out and fight. So when she goes to the mayor and he explains this to her, she draws her sword out and says, I will cut your head off, if you do not let me out. So he opens the bridge. And the old generals, the old aristocratic commanders, scramble behind to catch up with her. And she leads the charge.

The first day of battle is a hard and bloody day. She is wounded. But she goes back the next day anyway. And when she goes back, by the end of the day, she is about clear that the British are ready to be defeated. Remember, the siege has been going on for seven months. The next day, the third day of the battle, is very challenging. The British have maneuvered themselves into their most advantageous formation. They have the best archers in all of Europe. They have all their archers and longbowmen, which is another type of archers, lined up together, facing the French Army, which is armed to the teeth, ready to fight. And the British archers are hiding behind wooden poles stuck into the ground, sharpened and pointing towards the French, meaning you can't attack the British. They are going to kill the entire army, if Jeanne launches the charge. Because the sharpened poles will kill the horses, the archers will kill the men.

So what can she do? She cannot surrender. She cannot just turn away and say, "You won." No, because Europe is

going to hell if she does this. So what does she do? What can she do?

If you look at the universe as a fixed world, you cannot get out of your system, “Oh, this is so horrible,” and then you surrender and you give humanity what is not a big favor. She just decides to stay there and look into eyes of the British. She just stays there. Imagine, it is early in the morning. The two armies are facing each other, and the French just stay there. The British are ready for the French to attack. And they stay there. For quite some time the British look at this completely confused, completely shocked. And they are so shocked, that they end up turning around and they give the victory to Jeanne.

This is what you call an axiomatic change. This is called the Socratic method—in case you hadn’t understood that Plato’s dialogues in fact apply to warfare. This is called the Socratic method. You find the axiom that your failure depends on, and you take it out. That is what she did.

‘Take the Responsibility!’

Then she wants the Dauphin crowned King of France, which was very important, because nine years before that the King had signed a treaty with the enemy, that any King of England would be also be King of France. He had abdicated the national sovereignty, abdicated his mission to the nation. So she gets him crowned again. As Lyn always says, she went to see the King, and said, ‘You have to stop being a stupid king. You have to honor the nation. You have people on your hands. Take the responsibility!’ She had to fight very hard to get him to want to be crowned. He did not want to take leadership at all.

Then she says, “We are attacking Paris.” That is where the King betrayed her. He refused. He signed another treaty with the enemy. He gave the British the authorization to be able to fortify Paris. And he refused to give the army to Jeanne. She did not really understand what was going on, but she kept on. She had about 200 mercenaries with her. They went to attack this little strategic city called Compiegne where a lot of logistics, information, weapons, food, etc., were going through to the British troops in Paris, and she happened to be boxed in. She was too weak, and the others knew that she was going to do this, and she got caught as a war prisoner.

The British end up after months of negotiations, they buy her for about 10,000 golden coins. They really want her, because they think they will never win this war if she is alive.

So they put her on trial for five months. Every day, for eight to nine hours, she is interrogated nonstop. Would you hold up? If for eight or nine hours, right now, you were taken to Guantanamo in Cuba, and you were questioned and questioned and questioned, because you are associated with Lyndon LaRouche? And they try to break you, by all psychological means they can. How would you do? Would you have the moral fitness to hold out in this fight as the meaning of your life—and that they cannot touch you, because it is a meaning that is just not in the physical realm? They can’t kill it.



Without Joan of Arc, said Elodie Viennot, “we wouldn’t be here today. Without her we wouldn’t be 6 billion on the planet. Without her we wouldn’t have had the American Revolution.”

She had this sense. And when they said, we are going to burn you, she got a little scared. And she signed a short paper, saying she was guilty. But she signed it with a cross. And when she was at war, any time she would want to send a fake message, she would sign it with a cross. Soon after that she withdrew from this position, called for the judges to come back, saying, “I am not signing this paper, give this back to me, rip it up. I am not signing this paper, I am not guilty of heresy, I am fighting for the God-given mission of the general welfare. I have to save this nation, I have to save the Kingdom. Give me back this paper. I am not guilty.” And they burned her alive. They burned her alive, and she didn’t flinch at all.

So the consequences of this were very big. Louis XI, the next King to follow after this one who had betrayed her, built the first nation-state. Without her we wouldn’t be here today. Without her we wouldn’t be 6 billion on the planet. Without her we wouldn’t have had the American Revolution. Lots of things would not have happened. We wouldn’t have had the 15th-Century Renaissance. Can you imagine the 21st Century

without the 15th-Century Renaissance? We would be in a feudal system. So she fought. She gave her life for us. To be able to really create real humanity, dignified humanity. And she succeeded. One of the things that happened is, the Church was unified. Without that, you would have had the Black Plague going on, bodies lying there because no priests are going to bury the body, since the priests wouldn't know what Pope to choose.

So on all levels, there was a dark age. And she intervened and succeeded. Her death got a lot of people to think. One of the British persons who was right there when she was burnt, decided, as soon as he saw her burning and looking up at the sky and yelling "Jesus," he said: "This woman is a saint." He was in big psychological trouble for quite some time, because before he had really wanted her dead.

So this is what a real leader is. With Lyn, who tried to convey to us on Friday night, are you willing to put your life on the line? Because your life might actually never die if you accomplish those matters.

Gauss and Joan

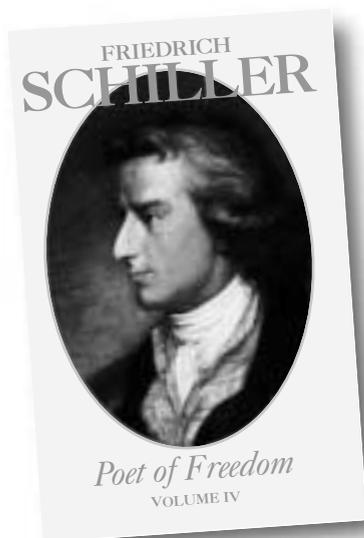
There are some people who don't understand this, like Euler, or Lagrange, or d'Alembert, some of these mathematicians Jason was referring to. They see the world as something fixed and very boring. Lagrange actually said that he could put all of physics into mathematical analysis, just manipulating

symbols. You could try as hard as you want to manipulate symbols to save France or save the world today—it won't work. But he said it anyway. And they tried to take the square root of -1 and said: "Oh, we can't really give it a physical meaning. Well, it doesn't matter, we just try to make the universe bend to the way we think, because we really want to think this way." But the biggest mistake they made, and a lot of people make when they discriminate themselves—also Euler discriminated himself. He denied that he had the power to find another hypothesis, another idea that would explain the generation of another kind of number. He denied this to himself, he refused to see the power of the human mind.

And if you don't see that, do you really want to keep people alive? So, that's the big question you should wonder about, because Gauss looked at those numbers and he showed they are not fixed things. You have $1, 0, -1$, you go from 1 to -1 ? What is -1 ? Is it just a dot, a point, a thing, a counting object? I never saw just counting objects. "Oh, how nice"—what a boring world. The point is, -1 is when you make a reflection to 1 . It is like a mirror. So he said: "That's a transformation process from that standpoint, if numbers are just like codewords, reflections for a real action process, then when you are looking for the square root, you are just looking at the middle point, the halfway into a process of squaring, and what's the halfway between that, from a specific distance? The one in the middle. So, your number line is right here, and

"There is a limit to the tyrant's power."

—Friedrich Schiller,
Wilhelm Tell.



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Elodie Viennot: "You don't have to worry about dying, you don't have to worry about this 'being not considered good,' because if you know you are fighting for the good, nobody can touch you."

there is something outside the number line."

I'm just giving you a very, very brief idea of what Gauss is talking about, and obviously we can't go through this right now. But the point is, if you think about numbers as fixed counting objects—you look at the world, as through the universe as a whole, and even at the human mind as a fixed counting object, and the people in the French Army, the people from our parents' generation, and also people of our generation, they still think that way. And you don't see the power of the human mind, and that's why we are in such a big crisis right now—at least one of the reasons.

Socratic Method

Truth is not what you see. Look at the trial against Jeanne, how she was burnt. She was sanctified in the beginning of the 20th Century, that's pretty late. How can you look at something? Look at Lyn, "conspiracy against the IRS"—did you believe it? When he was put on trial, did you believe it? Or did you make the hypothesis, that his fight was an eternal fight for the common welfare of all people? This is the question of hypothesis—you hypothesize on the intention. Kepler used this word "intention" for universal physical principals. And you should think: If the principles are not in what you can see, what about your life? Is the principle of your life in what you can see of your life? Is there a higher principle? Something akin to the question of immortality? Because those principles don't die. So if you operate on that level, maybe that's something different than saying: "I'm alive, because I'm alive, and that's what my purpose is—to have as much pleasure as I can."

The reality is higher than that. So you don't have to worry about dying, you don't have to worry about this "being not considered good," because if you know you are fighting for the good, nobody can touch you. They can't get you to flicker.

To get the point about life, because that is the paradox: We die, that is the paradox of our life. I'm going to die, you are going to die, so what do we live for? . . .

But before that I just want to remind you of something that Lyn said: "The sense organs of the human individual are part of the mortal human being's animal-like biological organism. Sense perception does not present our mind with direct images of the world outside our skins, but rather, as Plato and the Christian Apostle Paul (I Corinthians: 13) warn, our senses show us only shadows of that reality which has tickled the human individual biological mental sense-perceptual apparatus. So Plato compares the experience of sense perception to shadows caused by unseen real objects, as if upon the walls of a dimly firelit cave. Human beings are nonetheless capable of discovering the real, essentially unseeable, immortal universe, whose included non-substantial effects are those shadows called "sense-perceptions."

The Bankruptcy of 'Classroom Economics'

Daniel Buchmann: My name is Daniel; I am from Berlin in Germany. In February, I was in America organizing and we were driving in a car back from Richmond, where we were organizing in Virginia, to Baltimore, and the people were asking me, "Hey Danny, what's wrong with the Germans? I mean you have all this great tradition of Schiller, you have Brahm, Gauss, Kepler, so what's wrong with the Germans?" So, it does not make any sense, that there are 7-8 million unemployed in Germany, that's the country where much Classical work comes from. *Ja*, I told those people in America—and in school I learned, you know, Hobbes, Lockes, Adam Smith, that's what we learn in our universities and schools on philosophy and economics, and that's the reason for the crisis. So obviously, it is another paradox, and we are here to solve it.

If you really want to understand the nature of this crisis, just go to one of the university classrooms on economics, that is the best way to understand the crisis. Nowhere else in this country do you see a bigger amount of dangerous foolishness per capita and per square meter. You see professors and students, they are talking economics on the level of the *Wall Street Journal* and the *Frankfurter Allgemeine Zeitung*. That's where those people quote from. From an empiricist standpoint, I mean if you just walk in this country and you visit different places, you could say from an empiricist standpoint, that everybody is just too limited to solve the problems we are in right now.

But can this satisfy us? It does not satisfy me, so that is the reason why I am standing here and doing this work, and that is why I joined this movement of Lyndon LaRouche.

What Lyn said—I mean, look at the state of our education system as I just described. What has to happen: Young people

have to emerge as true leaders, as true thinkers. And in order to do that, to become true leaders, we have to relive original discoveries. We have to study the great thinkers of the past, and what those leaders contributed to humanity—and those contributions last forever. We just have to study them.

One of the very interesting characters in history is Friedrich List. And this man has been mentioned quite often during this conference. Why is Friedrich List so important? What was so original in his life? How did he use his life to become immortal and to contribute to our work today, to have peace on this Earth and development?

I began to study List with this book *Outlines of American Political Economy*, and I had not been reading many pages, maybe the first 20 pages, and it was like, “Wow!”: Globalization, free trade, that has been proven wrong in the 1820s, maybe earlier. So why are we in this mess today? And this was quite a shock, and I decided to work more on this. I mean, it is just ridiculous. We have to get out of this and create a new Renaissance.

Friedrich List was born in 1789 in Reutlingen, that is in Württemberg. So, he grew up in the aftermath of the French Revolution, he saw Napoleon conquering Europe and Germany. He saw the so-called continental blockade that was under the Napoleon regime, when all British influence, for example British goods, were not allowed to be imported to continental Europe. So, the continental European economy

was isolated from Britain. That was one thing that happened in that time, and then Napoleon was defeated and we had the Congress of Vienna in 1815, and through this Congress the Hapsburg oligarchy was restored in Europe.

And renewed British influence came to continental Europe. And this meant influence especially on the economy; the economy was flooded by the English dumping cheap imports. And ironically, by that time Friedrich List was studying Adam Smith—Adam Smith’s work. And when you read this book, at that time you see the public opinion and the opinion of all the academics is with Adam Smith, and his book seems to be just great and everything is right—and on the other side, Friedrich List saw the economy collapsing in Germany, factories were shut down, farmers went bankrupt, people didn’t have enough food to eat.

What Is Real Wealth?

So, what List did: He said, there has to be something wrong the theory, there has to be something wrong with the axioms. What List asked Adam Smith, not personally, but what his question was to Adam Smith, was: What is wealth? What is true wealth? Is it just money on an account, or is it having gold and diamonds somewhere in your palace, is it raw materials, maybe military power? Friedrich List said: That is not true, none of them is true wealth. And he said: True wealth is our ability to produce, to produce wealth. That is the true wealth, to be able to produce it.

So, this was a big change in the axioms. You may have goods to trade with, but you use them up. So, therefore you have to produce. And as a first approximation, List said: Well, we can say, we have to produce more than we consume. And in his 1841 book, *The National System of Political Economy*, he said: The very fact that we human beings can produce more than we have to consume for ourselves means there is something in the universe, which says human beings want to go to new lands, let’s say new continents, let’s say to some places where we have not been before, we want to do new things, we want to—I mean to us it seems like common sense, it seems like it is very clear, but it was not clear to Adam Smith and it was not clear to the professors at the universities then. And it is not clear today to many so-called elites.

Friedrich List had this idea—around 1820, that’s when he developed those ideas, and people were saying, “Look, this man is completely crazy, he is so enthusiastic about the future, what we can do?” and later, some years later, they said, “He is crazy, he wants to build railroads, this is something new, how can he do that?” So this is what people thought about Friedrich List, and he said to the dukes and kings in Germany: “We have to have reforms, we have to save our country, and therefore we have to have reforms in the economy.” But people just didn’t listen, they slandered him. They even tried to throw him in jail, around 1821.

So what could he do? In his situation the best thing to do was: He escaped. At first to other European countries, like

If You Thought Adam Smith Was The Founding Father of America’s Economic Strength—

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Friedrich List: Outlines of American Political Economy

“I confine my exertions solely to the refutation of the theory of Adam Smith and Co. the fundamental errors of which have not yet been understood so clearly as they ought to be. It is this theory, sir, which furnishes to the opponents of the American System the intellectual means of their opposition.”

—Friedrich List

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France, Switzerland—and he met, for example, Lafayette—and later he went to America to work on his economics. He studied the so-called American System of Political Economy—that means Mathew Carey, Alexander Hamilton, and this scientific environment of those people. So he did not meet Alexander Hamilton personally, but he could read his books, so he could be in a dialogue with him. In America he found the right environment to work on his economics, and he said in his *Outlines of Political Economy*, almost at the beginning:

“In consequence of this exposition I believe it to be a duty of the General Convention in Harrisburg, (that is in Pennsylvania), not only to support the interest of the wool growers and wool manufacturers but to lay the axe to the root of the tree by declaring the system of Adam Smith and Co. to be erroneous, by declaring war against it on the part of the American System, by inviting literary men to uncover its errors, and to write popular lectures on the American System, and lastly by requesting the governments of the different states as well as the general government to support the study of the American System at the different colleges, universities, and literary institutions under their auspices. . . .”

So again, List just changed the axioms and this unleashed a process of discoveries, and he could develop a brand-new system of political economy. And what really struck me in this book *The National System of Political Economy* was that he said: Look, maybe in the future we could figure out a way to produce heat without using one of the known materials to make fire with. So we could say he hypothesized nuclear energy. He did not know anything about it, but he said: Look, maybe we will find something else, we will find something new. This is just great!

Who talks like that today? Who talks about production and investment in the future and having science-driver projects? It is Lyndon LaRouche and his movement. Here we find optimism and people who say: Look, let’s produce, let’s get things done, let’s develop.

So, as I told you earlier, look at Germany, look at the universities, we have Locke, Hobbes, we have Adam Smith, we have people talking about the *Wall Street Journal* and some crazy stuff like that. So, if you look at that, you see the great importance of the work we are doing here, and I personally don’t see anything but this movement to create a new Renaissance, and it is our duty to do it. We have the means, we have the intellectual means, and we just have to do it. So, I would ask everybody here to join the movement, to do the work, to create a Renaissance. In the end, the universe will give it back to you.

LaRouche’s Unique Contribution

Limari Navarrette: Hello, my name is Limari and I am from Los Angeles. All of you might have a question right in your head, what exactly are we out to accomplish? Perhaps

there are scholars around the world who have read numerous books on List, on Joan of Arc, who know a lot, who are very knowledgeable. Although there are millions of people out there on the street who are as passionate as we are about stopping this war, who realize that economic development is something needed in the world—what is the difference between everyone else and what we are doing?

The difference is something that Lyndon LaRouche has been doing for most of his life, and that is confronting his own immortality. He saw the situation that the world was in, he knew where it was headed, that this civilization would not survive, and so, instead of running from the work that had to be done, he confronted his own immortality to actually intervene on the course that history was taking.

So, how do you actually have the confidence to do that? How do you actually know that it is worthwhile to even bother intervening on history? We have just presented it to you today. It is what Joan of Arc has done, it’s what Gauss did in disproving Euler and Lagrange, it is also what Lyndon LaRouche has been doing now for decades, and to actually have a confidence of mind to go out there and to confront people in your country who are supposed to be leading your country and ensuring that you are going to have a future and say: “Look, this is what you need to do! The Eurasian continent must be united, we are in an economic collapse, and you must listen to Lyndon LaRouche!”

So, we are confronting our peers with this. This is why people are joining this movement, because they realize that for their entire lives, they have been lied to. The generation that has come before us, has told us: “Well, all you gonna have to do is go to school, sit down, shut up, listen, do as you are told; and you should have a nice car and a nice house, you know, once you hit the age of 25.” But more and more of us are realizing, that this is not the case.

There is an economic collapse happening and you see a religious war being started. You look back in history and you realize that a religious war has always created a dark age, in which civilization went backwards. And so we hear LaRouche and we hear a complete breath of fresh air. The very first time I was actually hearing what a real leader sounds like. And so he has actually brought these ideas back to life, that we presented to you. In making the connection between the immortality of the soul and what these ideas mean—because you can just read as many books as you want; you can hold up a sign “No blood for oil!”; you can do all these things, but unless you have an idea of using your life, which is a short life, to do something to ensure that the generation after you is going to be able to have running water, to have a comfortable life and work on the same idea, that you are able to work on right now. Then you must confront that question. So, we are coming together, young people are joining this movement from all over the world to create the first global Renaissance in history.

Those of you who want to create Eurasian Land-Bridge

must understand that although you may feel a bit pessimistic, you see a very corrupt culture today, we are your allies, to create the Eurasian Land-Bridge. And this is not a social club where people are getting together and talking about nice ideas. We want to give you a sense of action, that right now we are confronting the leadership of the United States with LaRouche's ideas, we are changing history, and that is what we are going to give you a sense of in just a moment.

'LaRouche's Campaign Doesn't Tap-Dance'

Timothy Vance: My name is Timothy from the West Coast, and I am with LaRouche in 2004. I have a question for the audience, and I ask you to be truthful: Honestly, how many of you guys looking up here thought you were watching a panel on the Youth Movement? Come on, raise your hand! [After a while, some hands timidly go up.] Okay, you are being deceived! You have to realize, if you thought you were looking here at some nice kids, you are blocked! I really have to be honest here, what is up here is not the youth per se, it is not about us—it is about LaRouche, and if you think about it, it is really about you. The policymakers are in need of your help. Before I start my presentation, I want to personally thank Mr. LaRouche and let him and the youth in this room know, that LaRouche's Presidential campaign doesn't tap-dance.

In dealing with questions of immortality, and economics as well, it is always good to refer to our modern-day Socrates, Mr. LaRouche. But perhaps pedagogically to illustrate our political method for intervening in the strategic global situation, I might add that the Democratic Party without the leadership of LaRouche and those who are associated with him, those Democrats who are working with him, the party has no more moral authority to exist or to play any role in making national policy.

So, to introduce how LaRouche's mobilized youth are actually taking over the Democratic Party and putting LaRouche in a position of executive authority, I am going to refer to the development of a youth movement in 399 B.C. around Athens in ancient Greece. A hell of a world, wrecked by cultural degeneration and a self-destructive military conflict known as the Peloponnesian War. I chose for this Plato's *Apology of Socrates*, in which Socrates makes his defense against accusations brought against him in court in the form of a jury of 501 Athenians. He is an old man, and at the age of 70 he has been indicted on charges of corrupting the youth and of offending the gods officially recognized by the state.

But in good fashion, of course, like Mr. LaRouche and like his youth movement, Socrates was neither defensive nor apologetic. What do I like about this particular dialogue?

Well, it is the way Socrates handles political corruption, not only within ourselves, but also in organized political form. Also look at the way he actually holds people—not just the jury, but the reader as well—look at how he holds them to the question of immortality. If you read the dialogue, it is about 20 pages, and he holds you to this question; not throwing out an aphorism, not some nice little one-liner—he holds you to this question for a long time.

And this is actually what makes up a majority of the political work we do. See, LaRouche has actually created an organization, an effective political instrument, in which we dwell on this question for most of the time—I must say like righteous gadflies, we go out there and we hold other people to this question of immortality. We go to the college campuses, we go into the offices of government, and we go on to the streets, globally. And we try to get people to think, what are they going to be.

We make people double the square in front of local supermarkets. That is actually how we are going to get a new Renaissance. That's the way we are going to get a new economic system. You have to recognize this and to recognize this within yourself, because this is crucial. And hopefully the video that I am about to show, will give you a sense of it.

[Tim showed a video about the intervention into the Young Democrats event in Sacramento, commenting on it. Faced with the dilemma of either giving up in the face of screaming Democrats, or trying to scream louder, senselessly escalating the situation, the LaRouche Youth came up with a third option—singing the spiritual "Oh Freedom!"]

Let's go back to ancient Greece now. I would like to read to you a quote from Socrates after he has been convicted and given a sentence of death; Socrates says to the jury: "Now, I want to prophesy to those who convicted me, for I am at the point where men prophesy most, when they are about to die. I say, gentlemen, to those who voted to kill me, that vengeance will come upon you immediately after my death. A vengeance much harder to bear than that which you took in killing me.

"You did this in the belief that you would avoid giving an account of your life. But I maintain that quite the opposite will happen to you. There will be more people to test you whom I now held back, but you did not notice it. They will be more difficult to deal with, as they will be younger, and you will resent them more."

That is why I want to use, to show the end result of rejecting the warnings of Mr. LaRouche, the warnings he has made in his previous Presidential campaigns, a rejection of LaRouche and his Democratic supporters within the Democratic Party up till now. . . . We have been thrown out of these meetings, right? This kind of insane reaction coming from the Democratic Party has only successfully divided the party and united LaRouche's supporters in an even more determined effort.



A LaRouche Youth Movement rally at the Capitol in Harrisburg, Pennsylvania, Jan. 27, 2003.

And that quote of Socrates can also be applied to the global strategic situation. Look at this crazy utopian faction, this war party, who thinks that they can stop Eurasian economic development by launching a war in Iraq. Well look, what they did to themselves, poor guys; I have to feel sorry for them, because what did they do? They destroyed their alliances, and the nations of Europe and Asia are now cooperating more with each other than ever before. That's the role of justice. This is what we are talking about.

You have to look at the way Socrates actually describes the question of death in his *Apology*. The opportunity and responsibility we have been blessed with is indeed easy to avoid. He goes on to say, that there are many ways to avoid death, in every kind of danger. There are many ways to avoid getting a new economic system, there are many ways to avoid stopping this insane push for perpetual warfare.

But guess what? History will hardly have the time to record the particular ways in which we may choose to avoid taking responsibility for the crisis in the coming days and weeks before us.

Like anyone who has ever worked on any of these so-called impossible problems that the Greeks put forward, we do a lot of pedagogical work on these impossible problems, doubling the square, for instance; also the trisecting of an arbitrary angle—I have not even talked about doubling the cube. There is a lot that goes into it. So, these problems might seem impossible, but the solutions do indeed exist. It is just that many of you don't know the solutions yet. And I can assure you that LaRouche knows what to do, and that the

youth working with him have a good sense of it.

And so the only remaining question I would like to raise with the audience would be: "What will I do, given a case of what I now know to be true?" But of course, for the answer to that question I let you be the jury.

"Oh, Freedom" is sung, and Erin Regan calls Lyndon LaRouche up to the podium.

Lyndon LaRouche

There is something I did not include in my address on Friday evening—because I had to shorten certain things in order to get it within the physical capacity and concentration span of the whole audience—and that is, that in this matter of axiomatics, I refer to some questions of axiomatics, but there is another side to it and that is, to have a deep understanding of how the human mind works. The human mind works on the basis, not of opinions. Pigs have opinions. The human mind is capable of rising above the level of mere opinions. When you quote opinion, you are down there fighting for a place in the trough. What is a human being capable of? The human being is distinguished from the animals by the ability to make discoveries of universal principle. That is the nature of the human mind. And it is only on the level of knowledge of principle and use of this knowledge, that you are behaving like a human being as opposed to a poor imitation of a monkey.



Lyndon LaRouche: "We need leadership, qualified leadership, to force the people to come to their senses. . . . As Socrates said, the chances of changing society will come from the mobilization of the youth, who will then lead the general process of transforming the society, so that society can recover its survival."

The problem is this: The principal of hypothesis, of course, is, we generate conceptions of what possibly are the principles beyond the scope of our senses, which control the world which is reflected on the mirror of our senses.

But that same process of hypothesis exists in a distorted form also, where people substitute beliefs in the existence of principles that don't exist. And they adopt these as axioms. For example, let's take the case I have mentioned, of free trade. There is no basis for free trade, but it is the hypothetical assumption made by Galileo, one of the founders of empiricism; made by Hobbes, made by John Locke, made by Bernard Mandeville, made by Hume, made by Adam Smith, made by Quesnay—a principle called free trade. The principle was copied from the Cathars and other earlier types, the belief that outside the universe, underneath the floorboards, there is something that controls the role of the dice, and that is God—or that is the Invisible Hand. So there is the belief in something outside the universe, which controls the sense of the universe, but it is not an hypothesis, it is not a proven principle, it is something like the belief in free trade, or the equivalent, the Invisible Hand. Society is dominated by all kinds of things like that.

How a Society Destroys Itself

Shibboleths, the assumption of a Cartesian geometry or a Euclidean geometry, are frauds. These are assumptions which are made—and asserting them as principles, as governing principles of the universe, which they are not.

So therefore, the human mind is composed of an array of things, of different kinds of hypotheses and quasi-hypotheses. One, is things that are true, principles that are proven. Others, are principles that are not true. Now, this is the nature of insanity. For example, a man who knows how to get home to have dinner, but then beats his wife, because he has to make her behave—a typical bipolar personality. There is a mind that is insane. On the one hand, he is capable of forming sane actions, but in the totality of life, he is insane. You have the same thing in society in general; in politicians, they say, you can't do that, this is inevitable, you can't control this, you can't change that, you must accept this. These are accepted as hypotheses. No, you can not attack Euler. Why not? Because you can't. Because you are thrown out of university if you do. You can not attack Lagrange; you will not be considered credible if you do. And therefore, that is the problem.

The human mind is made up largely, predominantly, of these two types of elements. Now, from a Riemannian standpoint, the only true reality, the only true physical geometry, is one which is based on no definitions, no axioms, no postulates, nothing Cartesian, it's based on only principles—or false principles. And therefore, the problem in life is twofold, generally, in trying to progress—first of all, we are struggling against ignorance. The principles we know are insufficient to enable us to master the problem before us. And we must make a new discovery. On the other side, there are the false principles, which we have adopted, which have never been

proven, which are generally accepted or accepted by some group of people. This is insanity.

This is the way a society destroys itself. That is the nature of tragedy: A society is destroyed because of the circumstances in which it has developed. A society is ruled by many different kinds of principles, some true, some fraudulent. And to the extent the society clings to the fraudulent principles, sooner or later, those beliefs will cause that society as a whole to destroy itself. As we see today in what is unfolding in a never-ending war, which is now ongoing in Iraq. There is no "after the Iraq war." There is only a crushing and an ending of that war by our intervention.

It will never end. Don't ask what you are going to do after the war has ended. There is no end after the war. You have to stop it, before it ends. Otherwise, there is no solution. So the inability of people to recognize that they must act, according to principles to stop this, shows the insanity. And every part of society that refuses to take that action, is functionally insane, and is demonstrating the principle of tragedy. The whole society will be doomed by its failure to act. Because it has adopted a false principle, superimposed on what it does know, which leads it toward self-destruction. It is for that reason that two factors in history are crucial. One, fundamentally universal, is the principle of leadership. Mankind has not developed to the point that you can trust popular opinion, or democratic opinion. Because people will always tend to have an accumulation of resistance to knowledge of things they could learn, that they must learn, and on the other side, the persistence of adoption of the false principles by which they are destroying themselves. Therefore, it is always popular opinion that leads any culture to its self-destruction.

Generations and Leadership

Thus, you need a leader who will induce the society, in a time of crisis, to act to purge itself of those beliefs which prevent it from acting appropriately. And to force them to discover the new principles they have not previously known, which are required as keys to solve the crisis. That is the first principle.

The second principle is that youth, particularly in our modern society, between the ages of 18 and 25, is the most sensitive to the task of changing society. There are two aspects to it. The group of between 18 and 25 have passed out of the state which we would call insanity, except we call it adolescence. When a person is 25 and behaves like a 15-year-old, you say, well, he's insane. When a person is 15 years old and behaves like a 25-year-old, you worry.

This is life. It is normal for human beings, in the process of maturation, in reaching what is called adulthood, which is a disease, or something which strikes you at about the age of 17 or 18, in a normal society. That is the time when you are most open. Those are the years of life which we assign, in modern society, to university education. The years of 18-25 are the period in which young people assume professional

responsibility for society, or the foundations for assuming professional responsibility. Therefore, it is when that generation acts, that it bestirs the younger ones and the older ones. The older ones to come to life again, to recover some echo of their happier youth and to behave like they were 25 again. Maybe not in dancing all night, but at least mentally dancing a few hours of the day. And solving problems and being happy about it. And that is the point I want to make. We are dealing with an insane society with two problems. Generally, we have resistance to discovering the things which must be discovered to solve our problems; and the tenaciousness with which absurd principles are adopted, the kinds of principles by which we destroy ourselves and society.

We need leadership, qualified leadership, to force the people to come to their senses. As Solon argued, in the case of Athens, you have to understand, as Socrates said, that the chances of changing society will come from the mobilization of the youth, who will then lead the general process of transforming the society, so that society can recover its survival.

And I am very happy to be with you today. Thank you.

Discussion

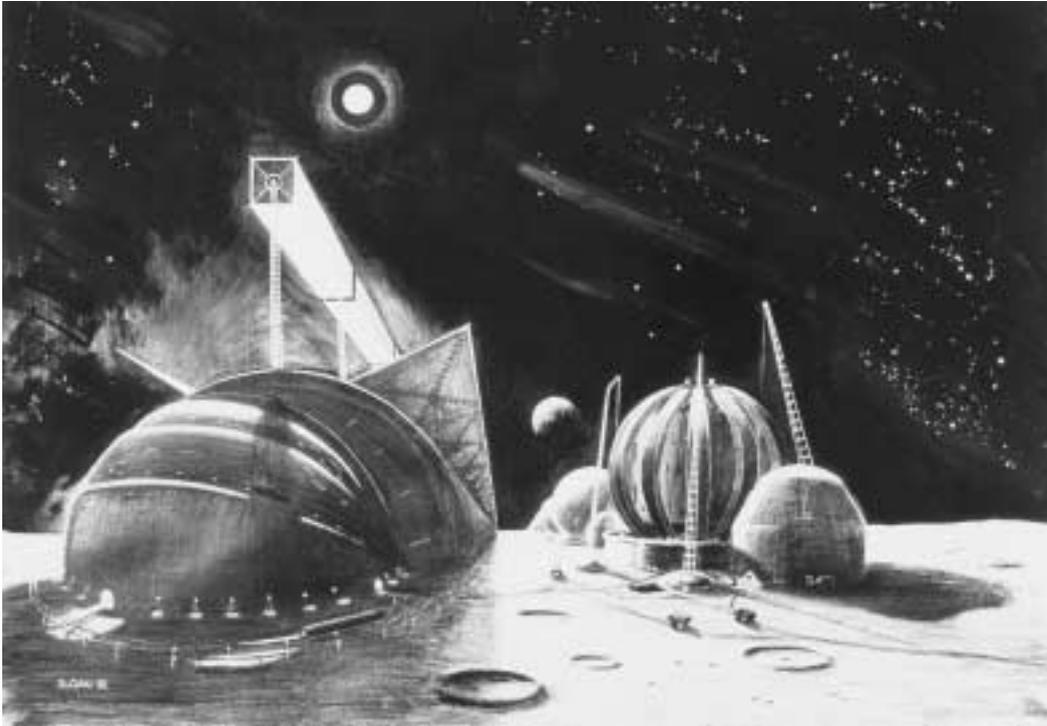
A Congolese man: I would like to ask our young people what they understand under the term, "youth." Is it, as Mr. LaRouche says, to be between 18 and 25 years of age? In Africa, we all live together, with parents, grandparents. . . . What should African or Latin American youth get from the Eurasian Land-Bridge?

From the panel: We plan to do it all together. We are making a revolution, and will not forget Africa or Latin America. We think of all of humanity, everywhere on Earth, and we will also go to the Moon. We want to do it all at the same time.

Congolese man: That is important, but we must first satisfy elementary needs in Africa and Latin America. The African youth first need something to eat, and an education, in order to go further.

Ludwig García: I just wanted to say something. I'm from South America, from Venezuela. Right now, as we are talking here, my country is disintegrating as a nation-state. I do not know if I will be able to go back to my country, as a nation. As we are gathered here, many people from Africa and Latin America do not know if, next year, they will still be alive, or if their nation will exist. So, why am I here? I could say, well I want to help my people, and then I would start up some kind of NGO in Caracas or something. So, why am I here?

I came here, to Europe, because if we want to save Africa, if we want to save the beautiful, indigenous children in Argentina who are dying every day, if we want to save the beautiful children in Africa who are dying every day, unnecessarily,



In reply to a question about how the Eurasian Land-Bridge would benefit Africa, a panelist replied: "We think of all of humanity, everywhere on Earth, and we will also go to the Moon. We want to do it all at the same time." Here, an artist's rendition of a Moon colony.

we must understand that, as a flanking operation, we must start from Eurasia. Period. If we understand this, we will win. If we understand the importance of the U.S. Presidency as a flanking operation, we can win. But any flight forward, driven by desperation, will not work. We have to, calmly, understand what the situation is, why it is happening. And I tell you, I refuse to go back to my country, until I can get there by maglev, through the Eurasian Land-Bridge. Thank you.

Timothy Vance: We are going to have, after this seminar, a week of action in Berlin. I would like to invite our friend from Berlin, and everyone else in this room, to join us there, to go onto the streets. And in the United States, the primaries will be held in about eight months, so you should save up some money, and fly there, to help organize with us. That's the way to solve these problems. Everyone is invited.

Professor Aluko: I am Sam Aluko, from Nigeria. I would like to ask something of our youth, particularly in America. I am a good friend of LaRouche, I share many of his motivations, I was one of those who signed for his rehabilitation, because his imprisonment was not just. But, I want to ask, what effort you are making to mobilize the American voters to support him in the 2004 election? I am a student of American history, I know that gangsters control American politics. What effort are you making as youth? In my country, the young men do not vote, they lose interest in the system. So how are you educating American public opinion to put LaRouche in power in 2004?

From the panel: We are doing a whole lot. Not addressing issues, but teaching people on the street how to think. We show them how important it is, not only to vote, but to change the way they are thinking. They have a responsibility, which is what we have to get across to these people. Then, we don't just send off some literature, but we actually work with these people, we call them, and have evening sessions to read Gauss, and so on. And this is what will get people to break out of the pessimism, and public opinion, and force people to fight for the truth. We have to give them the confidence to do that, because most people are unpolitical, they have no confidence and think that nothing will change. But we are changing that.

Jean Gahururu: I am Jean Gahururu. I would like to intervene to respond to my friend from the Congo, so that you do not only have the idea of Africans who are only preoccupied with eating, and with basic needs. We should not forget that there are immaterial needs which are important: scientific, Socratic, spiritual, intellectual abilities are also needs, and we should not only talk about eating and so on; some needs are even more important than food. Please do not take Africans as only materially minded. We need, as LaRouche has said, for Africans to select certain areas of scientific research, in which we, Africans, will become world leaders. Why shouldn't Congo be a world leader in a specific scientific or intellectual area?

Among the many things LaRouche has said, he said we were never so desperate that, in spite of being so poor, we

could not emerge as world leaders, be significant elements of the development of the world. This includes scientific contributions, and mobilizing the youth and the universities so that our countries become world leaders in some field. So please, don't take Africans as only eaters; we are also, of course, people of ideas. And the revolution we want, is a Socratic revolution, before a material revolution.

Timothy Vance: I would say on this, that the universe is helping us out. Because we have to go with ideas and we need more than our basic essentials. But first, this war has to be stopped. It is not only going to be stopped in the United States, it is not going to be stopped only in the United Nations, but it will come from uniting Eurasia and uniting the whole world around a higher idea of man. Right now, the way we are recruiting, the way we are organizing in the United States, is not to say, "Okay, let's build some water projects," and things like that. Sure, that is a huge part of it, but it is more about, "What is it to be a human being?" What is it they were fighting for right now? What are we reuniting? Why do we bother about this war? Who cares if human beings are dying? What are they? Why are we in the image of God? What does that mean? And that is where you get to this principle of discovery.

That's why you go with LaRouche, because he just is showing you that you didn't get it, on music, on science, on politics, and what your life means, on art, on everything. Any country in the world, any person in the world, has got the ability to be involved in the process of ideas, and that is what is going to reunite the world, but it has got to be offered, this Eurasian Land-Bridge has got to be put forward, to turn around this world.

Wilhelm Kaiser Lindemann: Hello, my name is Wilhelm Kaiser Lindemann, I am a German composer of Classical music. When I heard the first time about the ideas of LaRouche I said: absolutely impossible. The Silk Road bothers too many countries who have dictators, criminal governments. But now I have learned a lot of things—I am the first time here—that is the magic word: another axiom. That is the first time that I heard it, but I learned very much: thank you, Mr. LaRouche. And when I see what wonderful people, especially the young people, especially the young people in the United States, the soldiers on the front, what they do. Then—yesterday and today—I got my hope again. Thank you very much.

In the last years when I had studied many religions—I have been in India, I have been a Mormon, I was educated as a Catholic, as a son of an organ player—I had many views of life and religion. And I saw, what human beings are able to do. Then I got the opinion: The humans are really misconstructured designs. But it is indeed a question of the axioms and nothing else. The communistic propagandists in the '40s and the '60s, they always taught to their young people: you can change—everbody can change—the world with what you think. I always thought, it is a form of brainwashing. No, it is not. Everybody who came here and now thinks a little, can change

the world.

And when I was young, full of revolutionary ideas, I was one day so desperate, I went to a priest, and asked him: What is that crazy life, always fighting, fighting, fighting? And then he said a very good sentence: "Only dead fish swim with the river." And we have a good captain, who can show us the other way. We have him here.

And for me the United States were and are such a wonderful nation, with so many possibilities, they have brought the form of democracy. When this country now is in the desolate situation, that—for example—80% of all adults in the United States have never read a book. And now all the newspapers in the United States are "*gleichgeschaltet*" and everybody who says any criticism against the war in Iraq, he is a traitor. And when I see, that the United States in the last 40 years were able to kill the best persons: Lincoln (this was long before), Kennedy, Robert Kennedy, and Martin Luther King. And Lyndon LaRouche was in prison: I hope the best for your health and a long, long, long life. And if you will not be the President of the United States, please be the Chancellor of Germany.

How Can We Get Out of This Crisis?

Andrei Kybykov: I also want to address this conference. My name is Andrei Kybykov and I come from Russia, where I teach students at two Moscow universities and also contribute to some journalistic work—I edit an economic analytical monthly, *Russky Predprinimatel*. When we published the first issue of our magazine about a year and a half ago, we had a special feature on Lyndon LaRouche, with an extensive interview with him and an article about him titled "The Man Who Is a Titan,"¹ in the Renaissance sense. And I am proud to have been the man who did this interview with LaRouche.

I didn't prepare a special presentation or speech for this occasion, but being an economist, certainly, I would like to discuss the financial and economic problems of the modern world. It would, of course, be good to do it with concrete figures; and I may, at some time, have an opportunity to do a presentation of the results of my analytical work and discuss it with you. But not today. You are all tired, and full of emotions, and of ideas that were overplenty during this conference.

What I want to share with you, are somewhat chaotic thoughts and emotions I had during the conference. First of all, we here come from very different countries, with very different styles of life, with very different levels, but during this conference, I have a very strong feeling that we have many common problems, and common aims. One of these problems is that of productive economy, as opposed to the so-called post-industrial economy, or the service economy. In reality, it is a kind of parasitical economy today. And, as Mr. LaRouche said, this is totally corrupt now. The crisis is only

1. See *EIR*, Nov. 9, 2001.

at the beginning, We had this stock market crash, but it is still in the process of further crashes.

We had the derivative problem. Some years ago, nobody wanted to know about it, even the professionals, who were over-ignorant. Now even the famous billionaire-investor Warren Buffett speaks about a “derivatives time-bomb.” Then there is a real estate bubble, a mortgage-based securities bubble of huge proportions, in the United States and Britain especially. Now, even Alan Greenspan, and the president of the Federal Reserve Bank of St. Louis, William Poole, speak of a catastrophe . . . as a result of this bubble. Some analysts speak of a so-called Japanese scenario taking place in the United States right now. But I think it will be even worse.

And the only adequate analogy that comes to my mind is the Great Depression. So, a new Great Depression is awaiting us, on a global scale. So we must do something to reconstruct this bankrupt world. . . .

This is a real bright spot, to see talented people, very skilled in many different fields—politics, economics, arts—getting together in an effort to do what they can to preserve our beautiful world, to preserve the creative powers of mankind. Because without this creative component, we are not creatures in the image of God. This youth movement is a great hope for all of us, and I want to say how very important this is. The hope that good has its chances in the struggle against evil. . . .

A reply from the panel: I would address that with Kepler. This is the fun thing about how to get beyond how we are currently looking at things, or how we get out of any crisis. If your crisis is like with the square root of two, and your idea of the infinite is based on generating things in one method, you are never going to get there. And that’s why computers can’t think. Because people get smart, and say that induction helps you make discoveries, or that by looking at a lot of data, you can learn something. But you *don’t*.

You never learn anything from data. A good example is the case of Kepler. Copernicus gets credit for saying that the Sun revolves around the Earth, because, before him, Ptolemy said the Sun went around the Earth, which you could say by seeing see the Sun going around the Earth every day. And then Copernicus said, no, it’s actually the Sun that is at the center, and the Earth revolves around it, and today we all know that. Except we don’t—

I mean, why does the Earth go around the Sun? A principle is always outside the data. The way Kepler came up with gravity, was not by analyzing a bunch of data. It came from him always asking, “What is causing what I’m seeing?”

Now, how do we get out of this crisis? Some people think: How do I make money right now? Or, how do I help my country succeed within this bankrupt world? Or how can I live a life that gives me status in the society right now? And none of that works. That’s why LaRouche works with the youth. This is a method for discovering truth, and that is what you absolutely need in times of crisis. Not just some principles that can fix the economy. It’s: “I know how to create them.” . . .

Olaf Sünneke: The problem is not the educational system which is so destructive, but the life that people live afterward. They are degraded into being machines, and they stop thinking. The point is to make a new beginning, and also to create an economic system that will have to function totally differently than the present one.

Helmut Böttiger: I was always wondering what the difference is, between an old man and a young one. Basically, at least there is no organic difference, there is no crazy change in the brain, or something. The difference is very simple, I think. If people grow up and work, they accumulate things and take them with them, which they think are important. Some have to care for their money, or their possessions, or duties which have to be done. Or they have a reputation to defend. And all these little businesses take away time. This is the difference, I think.

Every human being has 24 hours a day. What he does with his time, is what makes the difference. I think it’s not based on the brain. We must not always look for scapegoats: The education system is to blame; the society is to blame; this one or that one is to blame; the reason why I am a bad person is always the others. That’s not true.

It is how we spend our time, and what is important. I have a crazy example, which I use in these terms: Our society is running along, as on a street, and there is a traffic accident. The car is damaged, and a guy is lying on the street, bleeding, and along come some people with experience. One is a hair-dresser and he sees that the hair of this poor victim is not tidy, so he corrects it. I think this is not appropriate! And what our friend from Congo says, of course: If I’m hungry, my senses are concerned with how to get food. It’s important: Otherwise, nothing functions. But then I have to ask, what is the reason for this lack of food? If there is somebody who is stealing the food, then you have to take care of him. That’s is what we are discussing here. We have to do the important things first, and it’s not always so easy to know what is important, and what not.

Erin Regan: So you’ll be dancing in your mind, all day tomorrow. Something that absolutely uplifted me, after every speaker, was the sense of really working together. Because, since most of us arrived here, we have gone through one crisis or another, worrying about how we would sound, what we would look like. And Jonathan Tennenbaum brought up something interesting; he said, “You have to think about the audience.” And this is a struggle, because I’m sure we know, we come from a horrible society, which puts much pressure on your inner self, instead of what goes on around you. . . .

The most joy you can possibly have, is not necessarily just making the discovery yourself. I was pushed by a collaborator in Rennes, to work on science and make a breakthrough. And the joy then comes from sitting down with somebody whom you hardly know, and re-creating that discovery in their mind. When you see the spark that is lit from the instant they make the discovery, it comes back to you, and you see



Questioners asked about Martin Luther King's nonviolent struggle during the civil rights movement. Left: Civil rights marchers trying to cross the Edmund Pettus Bridge in Selma, Alabama, were brutally attacked on Bloody Sunday, March 7, 1965. Right: The Schiller Institute honors Amelia Boynton Robinson, who was beaten and left for dead on Bloody Sunday, in a 1995 commemoration of the march in Selma.

what you have accomplished through them, and the joy that you gave them. That is priceless.

We should all work on that. I saw here a real collaboration, which takes really hard work.

[She then read the Declaration of Bad Schwalbach—see EIR, April 4.]

Jeanne d'Arc and the Issue of Nonviolence

Frank Surek: On the presentation on Jeanne d'Arc, I found a paradox. In 1989, there was a revolution without violence, and we have here a representative of the Martin Luther King movement—Amelia—which was a nonviolent movement. My question is: Jeanne d'Arc changed the world, but she also used violence and killed people. How can you explain this?

Jean-Gabriel from Paris: I want to add something about nonviolence. The real term to use is “active nonviolence.” We have a minister from India, who knew Gandhi. If you look at the symbol of independence for India, it is a kind of spinning wheel. Gandhi said, we will not kill people, but we will destroy the economic system of the British Empire. To bring independence to India, one major weapon of Gandhi was to teach people how to make fabric, instead of importing it. This was very “violent,” for the British.

Q: My name is Robin. A question about the peace movement: A girl gave a very good presentation about Joan of Orleans. I want to ask the question: Does this mean that you can kill a person, and if so, when?

LaRouche: These are not absolutes. When you try to reduce cultural morality to so-called single issues of precepts, you enter into fallacy. As in physical science, you often have a condition which does not correspond to other conditions. And therefore, the way the universe functions

in that phase space is different than it functions in another phase space.

The issue here is that it was posed in modern times in various ways. First of all, we had the Treaty of Westphalia, in which the great Mazarin played his part, and others. And you see, the outcome of Mazarin was expressed by Jean Baptiste Colbert, in terms of the development of the economic foundation of the modern state. It was in that context that Leibniz went to France to work under the sponsorship of Colbert, to develop himself as a scientist. And from that came the conception of modern society. The first conception of modern society, in the modern age, was in the 15th Century, in the Renaissance, with the conception of the modern nation-state, where, for the first time, the Christian principle of agapē was actually incorporated as a functioning principle of the state. That is, the sacredness of the human individual, and that the only legitimate function of government is to ensure, efficiently, the general welfare of all the people, for the present and future generations. That was a first step.

It was the idea of Louis XI, of the state being responsible and accountable for the welfare of all the people, which freed mankind from a condition in which the majority of humanity has been treated as human cattle, even today. You have the privileged few who say, “We run the world and the others will live under our reign, as in the United States under the law of Locke, as property, as shareholder value, as cattle. You will do as you are told, you will work when you are told. You are told when you are allowed to live, when to die.” We were freed from this evil by Louis XI, and the Renaissance.

Then we had this great period of religious war, where the Hapsburgs and the Venetians organized religious war from 1511 to 1648. And Europe was in religious war, during all of this period, worsening at various times. Only Henri IV



*Civil rights heroine
Amelia Boynton
Robinson: When people
attack you, “tell them
the importance of your
fighting for them, and for
their children, and their
children’s children.”*

prevented it at one point. He was assassinated, and, very soon, the religious war was unleashed. Into this intervened Mazarin, who was the agent of the Pope, who was sent to France as an agent of the Pope. He first tried to deal with the way the Spanish were attacking the French, which was the chief war of that period. He went to France to take over from Richelieu, who was not the best, in order to solve this problem. And it was Mazarin who introduced that concept at that time.

From that process, we developed the idea of strategic defense. And the famous Lazare Carnot, in the 1770s, wrote his “Homage to Vauban.” I had the privilege of going once to the place Neuf-Brissac, and saw this fortification, which is still a functioning city to this day. From the standpoint of early 18th-Century artillery capability, it is a very impressive thing. The Austrians never dared to attack France on that quarter, because of these fortifications. Then Colbert came up with this idea of strategic defense. You don’t *go to war*. You have the capability to defend your nation against war. This same idea—under the influence, in part, of Moses Mendelssohn, who played a part in the education of Scharnhorst—was the concept of Scharnhorst in military science, and also, generally, by the German Prussian reformers. The principle was applied in the case of the defense of Russia against Napoleon and for the destruction of Napoleon’s horde by the principle of strategic defense, which was introduced by Germans who were under the influence of Schiller, in order to defend Russia. And because of the organization of strategic defense of Ger-

many, in these conditions, this led to the freeing of Europe from the bestiality of the first modern fascist, Napoleon Bonaparte.

But then you had the Council at the Congress of Vienna. All was betrayed, and we went back into the pit again. The French Revolution had already sent us back.

So, we still have this concept of strategic defense. Our objective is to eliminate war altogether. Our objective is not to unleash any unnecessary violence, nor to provoke any avoidable violence, but to suffer much for the sake of avoiding war. As many people, like Martin Luther King, or Gandhi did. Martin Luther King was influenced by the precedent of Gandhi’s work in India.

So our objective is to avoid war. Our objective is not to capitulate to the destruction of society, willfully, but to develop strategic defense, to know *how* to defend our society, when we have to. But never to undertake arms unless we absolutely have to, first; and, secondly, unless by undertaking arms, we have reason to believe that we can accomplish the necessary great good.

Otherwise, we have no right to kill. So it is not an absolute. The point is, we have to say, we want a certain order of mankind. We will fight only to defend that order; we will never do it foolishly, we will never do it as a demonstration of protest; we will do it only when it’s necessary, and also, likely successful to secure humanity thereafter. Otherwise, never do it.

A Lesson From the Civil Rights Movement

Amelia Boynton Robinson: The one thing that we cannot give is life. That is one thing we cannot compensate, in the way that we bring a person back. Consequently, as Lyn has said, we do want to go into war, or anything else that will take the life of anybody.

For the young people who will be out there demonstrating. I would like to give them at least a point or two of the ways we demonstrated.

First of all, we learned to contain our rage. We never get angry and fight back verbally, when we are marching or demonstrating. It is important that we do that, because you would be surprised to know how, when we contain ourselves, our rage, and do not fight back verbally, we can tame the other fellow, who seemed to be in a rage when he began to curse us, and to be evil. We can tame them, like the lion tamer can tame a lion. And that is very important.

Another thing: Use wisdom when you go out to contact people, or when you have the opposite [side] who will march and demonstrate also. And if we stick together, not one person will go out when you know there is a vicious crowd: Go out in a group, or at least more than one. And when they begin to feud, and fuss, and curse you, you'll do more when you try to tell them the importance of your fighting for them, and for their children, and their children's children. Because you are trying to save them. Let them know that you are not out there on the battlefield for yourself, but you are out there for them. Finally, you'll find some of those same people will come in and ask, "Well, what can I do."

Jonathan Tennenbaum: We have a declaration here, which was read by Erin. The formulations may change a bit, but everybody understands the essence, the sense of the declaration. So I think we should have an approbation of the document, without discussing formulations. We can agree on the essence of that matter.

[The participants voted to support the declaration.]

I would say, from my experience, that we are in a situation right now, where this youth movement, and our movement internationally, can grow extremely fast. We see the potential growing faster than you can count. In California, at the point it was growing slowly, it was doubling every year. Now, it can double every month. It is an unlimited, an explosive social transformation that is occurring and must occur. And everyone here has a responsibility to take that potential that was demonstrated here, at the panel, and *do it*.

I once was very impressed with something Lyn said, or something that happened, and I said to Lyn, "Boy, Lyn, your method works!" And his answer was, "You have to make it work." And that is a conclusion now, after this conference, when we are going back into the world, an awful world, the most turbulent and dangerous situation, perhaps, that mankind has faced. So I think we should bring our thoughts together on that point. We are going out into that world now.

We have to transform the world. Each one of you. And we

have to particularly throw off the baggage. You know we tend to carry, to various degrees, different kinds of baggage, like "I would like to, but" or "I have this and that doubt, but, . . . but, . . . but." You have to throw that away joyfully, realizing what the universe requires that you do right now.

Now, I would like to have Lyn and Helga address the conference.

Lyndon LaRouche: A Non-Linear Process

Helga has put me into position first. Jonathan has had a very important role in this youth organizing, also especially in threatening people that they will have to master a billion functions. He went on elliptical functions years ago, back in the late 1970s, when he was trying to educate a certain gentleman on elliptical functions, and he continued that process. He's now assisting people on the significance of Riemann's work. This is the next order of magnitude for the mathematics and science work.

Anyway, so this is a turning point in history. It's a turning point, because the conference occurred under very special conditions. We are going to find that whatever seemed to be happening two or three days ago, very soon it'll be apparent, as Muriel [Mirak-Weissbach] indicated in her intervention on the subject, that it won't be the same over the coming days. This is what you call, crudely, a non-linear process. *There is no war in Iraq*, let me just emphasize that. This is a thematic point that is appropriate, as an impromptu point, to make at this point in the events.

What has happened, as I indicated, is that a certain force, deployed by, actually, the slime mold of financier interests which stand behind governments, and which intervene to destroy governments and create dictatorships, whenever the world becomes intolerable to the sensibilities of the slime mold—and the slime mold, using various instruments like the followers of Leo Strauss whom they created out of mud, out of Marburg mud, this force has now embarked the world on what it intends to be not only an imperialist campaign; not only the intent—as was the case with Lord Shelburne in the late 18th Century—to re-create an English-speaking version of the Roman Empire, which would never fall; but a new kind of Roman Empire. Not the British liberal kind of empire, of playing one nation against another to manipulate continents, peoples, but actually a permanent fascistic world empire, a world government according to the design and specifications of two of the most evil men of the last century, Herbert George Wells and Bertrand Russell. This is their design.

These two, Wells in 1913, in an introduction to a book, first laid out the proposal of using, then, what he considered radium weapons, as understood on the basis of the works of Rutherford, to use them as weapons to make war so horrible

that nations would give up their sovereignty to avoid such a war, and would accept world government. At a later point, a collaborator of H.G. Wells, Bertrand Russell, organized people from Hungary and elsewhere, who were scientists cast on the waters of the world by the events of that period, such as Leo Szilard, Eugene Wigner, and so forth, and deployed them as the instruments for creating nuclear weapons.

The nuclear weapons program in the United States at that time, was instigated by Bertrand Russell. Now, the reaction to what Russell and others were doing, had reactions in Germany, among some people who thought they should develop nuclear weapons. They didn't, and it didn't happen, because Hitler was *stupid*, among other things (sometimes to have a dictator, you have to have a stupid man, like Hitler). Russia was also developing nuclear weapons. Vernadsky, who was the father of the nuclear policy of the Soviet Union—that started in 1925, approximately, when he first proposed the development of nuclear energy, as the principal power source of civilization, and of the Soviet Union in particular. His genius continued to the point that he created the institute which actually, later, developed Soviet nuclear weapons.

So Russell, in this process, was the man who directed the Anglo-American creation of nuclear weapons as weapons terrible enough to create a world empire, a permanent Roman Empire of the most hideous dimensions ever imagined. It was Russell and his crowd who dropped the bombs on Hiroshima and Nagasaki, with no military pretext for so doing. The military pretext was a future world empire. Not World War II; the Japanese were completely defeated, no invasion was ever required, or intended, of Japan. It was Russell who proposed preventive nuclear warfare in 1945, and proposed it publicly in 1946. It was Russell who was behind the orchestration of the Missiles Crisis of 1962. There are people in the United States and Great Britain, who have constantly had this obscene idea, centered around what is called the RAND Corporation. Centered around the friends of Russell, such as the Chicago University crowd, who spawned this fascist Leo Strauss, who is the spiritual father, or grandfather, of most of these clowns in the Bush Administration who are orchestrating the present war.

The policy behind these people is permanent war. A new kind of Roman Empire with nuclear weapons. They intend to use nuclear weapons. They will take the first occasion, if allowed, to use nuclear weapons. Not because the situation provokes them to do so, but because they intend to set a precedent for the use of nuclear weapons, which they will apply anywhere. They are out for the neck.

There is no war in Iraq. There is no “after the war” in Iraq. Anybody who talks about after the war in Iraq—there is no after the war in Iraq. You stop the war that is now ongoing, or you get permanent world war. It's obvious. Therefore, we have come to a point where it is put on our plate at this conference, to focus on this question. There is no way to sit back and tolerate this. It must be stopped. Otherwise, there is no

civilization on any part of this planet.

During this period, I went again through some of the details of the Korean problem. The complexities of the North Korean administration, the problems that China and Russia and others have in dealing with the North Korean government. This is deadly, considering the intention of the idiots in Washington. This is deadly, considering the cowardice of the Democratic Party leadership. This is monstrous. There is no one, yet, on the scene, who has actually put into motion a process which would prevent a preventive nuclear attack on North Korea. We're looking at that possibility, and since these clowns want to have an attack on North Korea, they probably will do it. Now, the North Korean generals may think that they need the bomb, as a threat to negotiate terms with the United States. Then you have two sets of fools. The North Korean fools are the stubbornest. They won't listen. And because they have a special social character, which tends to make them impervious and nervous. I still think that if I could get in there, and we could find out what they want, we might be able to change their mind. But they are on a collision course with a monster. And the danger is, you can have nuclear war in Asia, within the weeks ahead. I don't say it *will* happen, but I say it *can* happen. All the ingredients are there for it, right now.

So there is no “after” Iraq. The Iraq war is already spreading. The Turkish incursion in Northern Iraq goes into the Kurdish conflict. The whole area, the entire Caucasus region, can go up into smoke. The Jordanian government can disappear. Other governments of the Middle East can disappear. The Israeli nuclear arsenal can be released under various conditions. That is possible right now. The issues will spread. We are in a world depression. There is no after the Iraq war. You stop it now, or you're worthless.

Anyone who says, we are going to deal with this after the war, is worse than a coward, he's a criminal, if he's in power. It must be stopped now, with whatever it takes to stop it. That was put on our plate here, implicitly, at this conference, because it's the one place in the world where these things were deliberated, in the form I have just described.

So we have a special responsibility and a special mission. But also, because of the role of the youth movement in this, as an accompanying theme, a counterpoint to the crisis. We also are the most optimistic force in the world. We know how to change the world for the better. We just have to simply accelerate that effort considerably, under the present circumstances.

Helga Zepp-LaRouche: The Spirit of Jeanne D'Arc

I think it is no accident, or coincidence, that the theme of Jeanne d'Arc has been such a dominant one among the



Helga Zepp-LaRouche (second from right): "I am absolutely, totally, convinced and optimistic that if anybody can intervene in this moment of severe crisis, and save the world, it is this organization."

young people. I had the fortune at one point, to talk to Indira Gandhi about Jeanne d'Arc. As she and her father say in their memoirs: When she was studying in France, dealing with Jeanne d'Arc was a determining idea in her life, and she drew a lot of her greatness, in her later life, from this earlier occupation with the example of Jeanne d'Arc. I want to encourage other people to do what Elodie, and Megan, Tina, Erin have done. And I want to encourage the men to do the same thing, because the image of Jeanne d'Arc is not a female occupation.

I think that if you read this drama, and you have certainly been motivated by the beautiful presentations to go home and read Jeanne d'Arc, and study it, and make it your own property. But you will find that the mission which Jeanne d'Arc adopts, that Tina and Megan read in the first monologue, it was like an innocent, "Yes, okay, I take the job." That was what the newer people among you have to do. I take the job and I save the world at a point when it is as dangerous, as Lyn was just saying. If you study the drama further, you will see there is a middle monologue by Jeanne d'Arc, when she has gone through an incredible fight, she has won France, she gave the King the crown, she saved the whole situation, but then she has self-doubts. And because of those self-doubts, she doesn't do what she should do, when she is accused, namely, to defend herself. Then, she is in chains, and when she sees that France is threatened again, she, with supernatural powers, she rips the chains apart, goes

back to the battlefield and saves France once more. And then, in her final monologue, she resumes the idea of this original mission, but with a much deeper understanding of what it means, that you have to have the level of the *sublime* to do this job.

I think this is something you should think about. We, as an organization—small in number still, although that is changing rapidly, and with no fortunes—we are powerful because people respect especially Lyn, for what he stands for. He has taken a sublime life and that has inspired so many people all over the world. Therefore, I am absolutely, totally, convinced and optimistic that if anybody can intervene in this moment of severe crisis, and save the world, it is this organization.

I want to thank all of you for being here, I want to thank you for what you are doing, and ask you to take the next step, in case you haven't done it yet. Some of you are probably thinking about it. Take the next step, and make the level of the sublime, the beautiful soul of Friedrich Schiller, your daily experience. It is quite okay if, like Jeanne d'Arc, you have a little relapse in between. That happens, it's human, you are not a machine. But then go back and elevate yourself to the level where you do not locate your identity in your physical mortal existence. You make a holy, solemn commitment, like Jeanne d'Arc, to save this world at this point. This is a conscious decision and I can assure you, if you make it, you will be free.

Pedagogical Exercises In a Russian Classroom

by N.V. Gromyko

Dr. Nina Gromyko is with the Regional Policy Center for Education, in Moscow, under the Russian Academy of Education. She gave this speech to the conference on March 23. The presentation was translated from Russian, and subheads have been added.

A Formidable Challenge

1. The presentations already made at this conference suggest that we face an array of new political and socio-cultural problems and tasks. An important one among them is to keep theoretical thinking going in society, while under aggressive attack by the information culture, wherein information pushes knowledge aside. The information culture's offensive is more and more strongly evident in the schools, with each passing year. It has been our experience working in education, that with each year it is becoming not only more difficult, but downright impossible to instill an ability to engage in theoretical thinking, in a society where everything is subordinated to the opposite sort of goal, and where the cultural basis for theoretical knowledge is being destroyed. Classical models and forms of education are being replaced by mass-media culture, with all its post-modernist techniques for influencing the mind. Because of this, unfortunately, we not only need special professional training, but we must also make decisions on how to define ourselves in a field of endeavor where passions are running high. Each of us has to make a tough choice of world-view: either to fight for vital, personal knowledge in society, or to begin to live by the laws of the information and Internet culture; either we shape and cultivate theoretical thinking in ourselves and in society, or we acquiesce to a society without it.

2. As you know, the question of how to transmit to the younger generations the culture of theoretical thinking of the highest quality, along with models of it, has always been a major concern of the Schiller Institute since its founding. Many Schiller Institute publications have carried articles on the rediscovery of great scientific discoveries, the identification of new "junctions" or "forks in the road" in the history of science. This makes it possible for us to re-examine truths that were taken for granted. It inspires us to be interested in them, jolting us to think about questions that were supposedly "closed" and "solved" once and for all. I would like to note the political importance of these writings, as well as their tremendous scientific and socio-cultural significance: These publications show that theoretical thinking and theoretical



Nina Gromyko is applying the LaRouchean method of paradox, in her educational work in Russia. In this way, she said, "we can create a culture of theoretical thinking at the highest level, in ourselves and our children."

knowledge are possible today, that there is demand for them, despite all the brutal social destruction that has occurred.

But what I would like to emphasize, is the importance of these writings for education. Their authors identify immortal examples, in the history of world culture, of the work of the mind. If we turn to these models, and study them, we can create a culture of theoretical thinking at the highest level, in ourselves and our children.

Our Pedagogical Work in Russia

3. There are few people today, who consciously adopt such a great task, but there are some. I myself represent a part of the education community in Moscow, which is working just as actively as the Schiller Institute on the problem of preserving a culture of theoretical thinking in modern society. The scientific team I belong to—the Regional Policy Center for Education, under the Russian Academy of Education—has developed and tested during the past 15 years, an approach to working with knowledge, on the basis of developing theoretical principles of thinking in children of various ages. We have created special, non-traditional subjects—metasubjects, which make it possible to work simultaneously on two levels: on the subject level (i.e., the level of the material for study) and the supra-subject level (i.e., the level of thinking itself—various concepts, schemes, models, as well as various thought techniques and capabilities).

One such non-traditional subject is the metasubject called Knowledge, which is built on the material of several subjects at once—biology, physics, literature, mathematics, history, etc. The main task of this metasubject is to teach the pupils the principles, according to which knowledge itself is organized and lives: knowledge as such, independent of the various subject forms in which it may be manifested. Knowledge is captured thinking, a captured thought.

If we wish to teach living knowledge, we need to show how and under what circumstances it was developed; what models of thinking it is based on, and so forth. This cannot be done, using textbook material alone, without reflecting the basis on which it was put together. We have to deliberately teach children the principles, techniques, and methods of theoretical thinking itself (and, not only theoretical), which we encounter as “cast” or “imprinted” in the form of specific knowledge, but which are not identical to those “imprints.” We identify various techniques, such as a technique for working with conceptual distinctions, a schematization technique, a modelling technique, a technique for concept-formation, a technique for constructing theoretical concepts, etc. In the classes at our experimental school, we try to teach the pupils these techniques, thus shaping the relevant thinking and anthropological capabilities.

The Principle of Paradox

4. One of the most important thought principles which we use in our pedagogical work with schoolchildren, is the principle of paradox. Working with paradoxes is extraordinarily productive from the standpoint of drawing the student into the process of the genesis of theoretical knowledge. Let me remind you, that members of the Schiller Institute constantly employ this principle in their scientific and theoretical studies. Often this is precisely how they make real discoveries.

What is the secret? A paradox, as a rule, is built upon the interaction of two, mutually exclusive principles: *A* and *not-A*. The paradoxicality is rooted in this collision: The same question can be viewed both from the standpoint of *A*, and from the standpoint of *not-A*. As long as you are within the framework of one of these logics, either *A* or *not-A*, no paradox arises. The paradox arises only when you put them together, and see that, although each of them appears to be internally true and consistent, when they are taken together at the same time, they destroy each other, losing their absolute truth. There can be only one way out of this heart-rending tension: the discovery of some third link, a level at which the two logics—*A*, and *not-A* that negates it—can be reconciled. This third level, *B*, can be viewed in our epistemological context as a new thought-foundation, to which fundamentally new knowledge will be hitched.

Zeno identified the epistemological creativity of paradox. Plato, in his dialogues on diverse questions, demonstrated the universal force of paradox: its methodological power and, at the same time, its formative force, which makes any interlocutor think; it is capable of setting any form of thinking and any mind, even the most inert, into motion.

In our pedagogical experiments, we employ paradox as a didactic, as well as a methodological, principle of work. We incorporate paradox into the content of the lessons, while simultaneously using it as a way of interacting with the children, regarding the content being conveyed to them. As a result, we arm our pupils with paradox, as a basic methodolog-

ical work tool, and enable them independently to reread history and rediscover fundamental discoveries.

5. Now I would like to give three examples from our educational program, to show how we use the principle of paradox in our work.

The Theory of Electromagnetism

5.1. For the first example, I would like briefly to show how the principle of paradox may be used to introduce students to the genesis of the theory of electromagnetism.

As a rule, Russian schoolchildren learn about electromagnetism by studying and memorizing information from textbooks on the experiments and theoretical approaches of Coulomb, Ørsted, Ampère, Faraday, and Maxwell. They usually don't get into the question of why one theoretical approach was replaced by the next. The majority of pupils remain in the dark about why Coulomb thought that electricity and magnetism were different phenomena, while Ampère concluded that both of them were current, and that the nature of magnetism was identical to the nature of electricity. How did Ampère get the idea of his famous experiment with the two conductors, which can attract and repel each other? How did he come up with a fundamental notion like “magnetic atom,” and why did physicists have to reject it, later on? Why did thinking through Faraday's experiments, alongside the notion of “magnetic atom,” lead to proposal of the notion of “electromagnetic field,” which transformed the previous idea? On what is the idea of the field based? What is its meaning? Couldn't we return to Ampère's original notions—“molecular current” and “magnetic atom”—and throw out the notion “electromagnetic field” as unnecessary?

Jonathan Tennenbaum has a very interesting discussion of the emergence of the theory of electromagnetism in his article, “Fresnels und Ampères wissenschaftliche Revolution,” where he reconstructs the ideas in which the conceptual opposition of Coulomb and Ampère was grounded. We, in turn, introduce our students to this opposition (the way Dr. Tennenbaum himself did it, only without the help of a teacher), and make them take sides between Coulomb and Ampère, by formulating the following paradox: Does the nature of magnetism differ from that of electricity (as Coulomb believed), or are they identical (as Ampère thought)? Wrestling with this paradox, taking the side now of Coulomb, and now of Ampère, our students try to design experiments themselves, in order to validate each side. They themselves get into the generation of fundamental notions. They imitate, they reproduce each scientist's way of thinking, then reflect on the limitations of each. The result is that they master several important techniques and ways of theoretical thinking, namely the technique of constructing notions, the technique of modelling, etc., which they can then apply not only in their physics class, but in other classes, because these techniques are universal. Another outcome is that the children themselves become interested in learning what will ultimately enable them to solve the paradox. In this process of discovery,

they make very interesting attempts and propose interesting answers, which show us that the pathway of scientific development from milestone to milestone, as it is presented in the textbooks, has not been cut in stone, but might well have been taken in some other direction.

Conceptions of Space and Time

5.2. The second example is our experience in working with seventh-graders on Lewis Carroll's *Alice in Wonderland*. Using a number of episodes from this book, we introduce students to the conceptualization of such fundamental notions as space and time, which, of course, underlie the entire body of knowledge in the natural sciences. In high school, students are taught Euclidean geometry, which makes them begin to see the world through Euclidean space. (It is noteworthy that the regular seventh-grade geometry course does not include conceptualization of the notion of space, although the introduction to geometry takes place through and on the basis of that notion.)

Remember the basic characteristics of Euclidean space:

- “It is infinite;
- it is limitless;
- it is homogenous;
- it is isotropic;
- it is connected;
- it is well-defined;
- it is three-dimensional;
- it has a constant curvature, equal to zero.”¹

One of our tasks was to show that the space of Euclidean geometry is not the only possible geometrical space. And, moreover, that an entirely different notion of space might be the basis for other theoretical realities (such as physical reality, for example). Carroll's “Wonderland” came in handy, because it is constructed in non-Euclidean space.

(I described this part of our course work for the Knowledge metasubject in my article “Lessons in Knowledge with Alice in Wonderland,” for the forthcoming issue of *Ibykus*. Therefore I shall just touch on one aspect of it here.)

We selected the famous episode from Alice in Wonderland, about the polarized mushroom. The caterpillar offers Alice a bite of the mushroom, telling her that if she bites from one side, she'll become very big, but by biting on the other side, she'll shrink.

We propose the following thought experiment to our students. We ask them: “What if you put one of the cakes from another part of Wonderland on top of the mushroom? Will it grow? Shrink? Neither?” (It's hard to find a simple answer in the book, since cakes in various parts of Wonderland behave differently. In the preceding chapter, when Alice ate a cake in the Rabbit's house, she shrank, but when she went down the hole at the beginning of the story, she grew.) “What will happen to a bottle of liquid, if we put it on top of the mush-

room? Will it grow, or shrink?” (Again, there are various answers in the story: At the beginning of her journey, Alice shrank when she drank from a bottle, but when she drank from the same bottle in the Rabbit's house, she grew.) “What will happen to the mushroom, if we put it on a glass table in the Rabbit's burrow? Will it still expand things with one of its sides and shrink them with the other, or will it only expand things? Or, only shrink them? How will the mushroom behave in the White Rabbit's house?” And so forth.

In order to answer these questions, the students are forced to experiment. They mentally move the cake or the bottle over the mushroom, or alongside the mushroom; they move the cake and the bottle from left to right and right to left, then they begin to move the mushroom itself around Wonderland, trying to discern a lawful pattern in the appearance of its enlarging or shrinking capabilities.

Our purpose in launching this group game was to get the students to move from the organization of the mushroom, the bottle filled with liquid, and the cake, to a discussion of the organization of the space itself, in which polarized mushrooms, bottles, or cakes are possible.

In the course of this thought experimentation, we planned to uncover the various visions of the spatial organization of the world, existing in the class, and to have them collide with each other. For the students, it was to be a situation of conceptual self-definition, with respect to the various offered principles and models of the world's spatial organization. The final result should be the birth of a notion, or notions, of space.

Two positions emerged in the class: those who thought that space was homogenous and isotropic (nothing happened to the bottle or the cake when it came alongside the mushroom), and those who thought the opposite. A battle of world-views began between the two groups in the class. The majority, which was the first group, was really determined by its own Euclidean concept of space. In combat with that group, the second, smaller section of the class was able, through its consistently opposing thought, to reveal to all of us another principle of the organization of space, which is not presented in geometry textbooks, but on which many scientific discoveries were based, and which continues to make scientific discoveries possible—the principle of the heterogeneity and anisotropy of space.

Gravitation

5.3. Lastly, I would like to show you a third piece of our work. It is an attempt to introduce students to the field of questions having to do with gravitation, and to help them see that Newton's approach to this question was by no means the only one.

The terrain of the thought battle here could be defined as follows: Gravitation is a property of bodies (Newton) vs. gravitation is a property of curved space (Einstein, LaRouche).

My textbook for the metasubject Knowledge includes a translation of a chapter from LaRouche's book, *In Defense*

1. Pavel Florensky, “The Absolute Nature of Space,” *Collected Works* (Moscow, 2000), p. 200.

of *Common Sense*, titled “How Newton Parodied Kepler’s Discovery.” In this chapter, LaRouche smashes the Newtonian approach to gravitation. After studying this critique, as well as Hegel’s critique of Newton in the *Science of Logic*, the students were supposed to decide what gravitation means for them. Does it exist? And who is right, Newton, or LaRouche?

The children, brought up on Newton’s formulas, at first took his side, and tried for two months to refute Mr. LaRouche. But the more they tried to refute it, the more and more comprehensible and interesting the critique became. In the course of things, they had to solve a number of problems, to convince themselves that Newton’s approach really was close to the truth and could be applied. But they didn’t yet manage to solve several problems, which would refute Newton’s approach.

The traces of this battle are presented in a letter, which our students wrote to Mr. LaRouche. Please allow me to read it to you:

Dear Mr. LaRouche,

We are students at Moscow school No. 1314. In the Knowledge metasubject, taught at our school, we learn how to deal with open, “undiscovered” problems, i.e., problems that have not been solved by mankind. A problem means a question that has no means for its solution and arises in a multipositional environment. One of the problems we have dealt with in the Knowledge metasubject is the question of gravitation, which is also an open question, because there are different positions (points of view) on this problem: your position, that of Newton, Kepler, Hegel, etc., and nobody knows for sure, which of the positions is true. It is very difficult to take a position that casts doubt on the truth of Newton’s position, although such positions definitely exist, such as your position or Einstein’s. That is why it is a matter of great importance for us to understand your position on gravitation, because of the prevalent delusion on this question (that Newton’s position is the only one that exists and is, therefore, true); therefore, it is very difficult, and very important, to obtain real knowledge, rather than just information, about this question.

During our work we often came to the conclusion that we share this common delusion.

At the outset, we discovered that any position of our own on this question has been replaced by Newton’s, and that we don’t understand the phenomena of gravitation, but merely believe Newton’s explanation. At this stage, our delusion was eliminated, when we were asked to explain the phenomenon of weightlessness (in a spaceship or in a falling elevator), using the knowledge about universal gravitation, obtained by Newton. We could not do this, so we had to conclude that this knowledge does not belong to us because we

cannot use it. Next, while trying to reconstruct the position of Newton himself (not just what is presented as that in various encyclopedias), using your critique of him (given in the chapter “How Newton Parodied Kepler” in our Knowledge metasubject textbook), we could not understand the foundation of your critique, because we thought that the work of a physicist always included the use of formulas. So our reconstruction of the physical way of thinking was wrong: We didn’t take note of the difference between physical and mathematical ways of thinking. We tried to assert that Newton had thought and acted as a physicist, because he had used models (such as the parallelogram). The physicist who was working with us, however, criticized this understanding. We had to reconstruct the physical way of thinking and action, which is impossible without designing and carrying out experiments. At this stage, we are supposed to distinguish between a physical experiment and a test. A physical experiment is a mentally designed situation, in which one can determine the validity or invalidity of some physical model. The model is used to predict the phenomenon, which will occur in the experiment. If the prognosis coincides with reality, then the model is assumed to have been experimentally validated; if not, the experiment determines that it is problematic. A test is part of any physical experiment and includes actions and measurements, which are necessary for conducting the experiment.

Thus, we tried to solve certain questions, in order to test the universality of the law of gravitation. We discovered that Newton’s law works in cases of weightlessness, but in some cases it does not work, e.g., in the case of Mercury, the orbit of which changes with time, and this change cannot be explained by the gravitational attraction of other planets. If we act in Newton’s paradigm, we have to suppose that the orbit of the planet changes because its velocity changes. But if the velocity changes, that means that some force has acted. But it is unclear why this force does not act on any other planet, except for Mercury, from which it should be supposed that Newton’s law of gravitation is not universal.

But our doubts about Newton’s position on gravitation do not make clear for us your own position on this subject. You oppose the correctness of the Newtonian relationship $1/r^2$. You write that Newton just gave a mathematical restatement of Kepler’s laws. You oppose his way of work, but you don’t write a word about the correctness of Kepler’s laws. We suppose that means you agree with Kepler. Otherwise, your critique would be just a reproach against a clumsy mathematician, who had tried to do something for which he wasn’t competent. We should be grateful for your assessment of the accuracy of our reconstruction of your position.

The main question is: What is your own concept of gravitation? After reading the fragment of your article

“How Newton Parodied Kepler,” in the textbook *Meta-subject: Knowledge*, this concept is still unclear for us. If it coincides with Newton’s, and you are merely criticizing his method of work, then we are very disappointed in your work. We think that it is absolutely uninteresting from the standpoint of science, albeit entertaining from the standpoint of the history of science, and the history of human delusions.

I hope very much, that Mr. LaRouche will be able to reply to this letter, and that we shall continue to work with our schoolchildren on his approach to gravitation.

6. In conclusion, I would like again to emphasize that the cultivation of the value of theoretical thinking, under conditions where mass-media technologies are aggressively influencing our minds, is of utmost urgency. It is just as necessary to unite our efforts in this endeavor, as for the solution of other problems that remain to be solved.

Reconstruction Through Multicultural Education

by Areti Demosthenous

Areti Demosthenous, an educator from Cyprus, gave this presentation—titled in full, “Reconstructing a Bankrupt World Through Multicultural Education with Reference to the Different Religious Traditions in the Middle East”—to the Bad Schwalbach conference session of March 23.



Reconstruction of a bankrupt world requires identification of the existing problems, strengthening civil society through multicultural education, and involvement of non-governmental organizations (NGOs) in the reconstruction. The financial development is not included in the above three factors which are required for the reconstruction of a bankrupt world, because this is the basis for education. Financial development is the *sine qua non* for a healthy educational system.

The so-called theory of the Clash of Civilizations could be faced through multicultural education. Two problems are to be faced in this regard. The first one is that peace is hidden by history. This happens because children learn more about wars and victories, not much about the way to treaties, and the national victories of the neighboring countries. The second

problem is that politicians usually exploit religious fanaticism of the people. Getting to know the unknown neighbor may be of great benefit, because new perspectives will be laid down for mutual understanding. The unknown neighbor may be a friend, not always an enemy!

Peace is unfortunately hidden by history, since children at school usually learn more about wars, their own national victories, and ignore long periods of peaceful co-existence. . . . Historical thinking can foster the creation of an educational system based rather on peace subjects, and cultural historical events of the past, than on conflicts and war-educational elements.

Multicultural education can be developed through lectures, workshops and programs focussing on the common rather than on the different or the dividing elements. It can provide, with necessary knowledge, cultural as well as religious social and legal elements. In order to identify the existing problems and strengthen civil society, we need education, information, publicity! Moreover, the problem of structuring heterogeneous societies in a region can not be solved without multicultural education. This may cost money, acceptance of the differences, willingness to have peaceful settlement of conflicts.

Common Elements of Religions

The case of Cyprus is quite interesting in this regard. In Cyprus we have a political problem, a cultural problem, a “national” security problem; but mainly, two communities with different financial status! The different religious traditions in the Middle East can contribute positively to mutual understanding and peaceful co-existence. This of course can be fulfilled if we look for the common and not the dividing elements. In Judaism, for instance, prophets gave kings authority to rule. Judaism developed the concept of the welfare state: One-tenth of the income has to be given to the poor! “Islam” means submission to Allah. The distinguishing feature of education in Islam is submission to God. According to Muslim law, wealth has to be distributed honestly. Charity is a virtue! Interest has to be given to the poor. The word “jihad” derives from the Arabic “*jahad*.” It means assertion of faith in front of an unfaithful king or a leader!

On the other hand, Jesus Christ ordered people to give the Caesar what is to be given to him and give God what is to be given to Him. This means that God demands from people spiritual values, and not money or goods. This is quite important, especially at a time when confusion and misunderstanding exist among many religious groups and their moral education.

Islam, from the first years of its advent, respected the religious dignity of “People of the Book” (*ahl al-Kitab*), above and beyond legal regulations. It is a matter of fact that the tenets of Judaism, Christianity, and Islam are only “apparently irreconcilable,” since these world religions really share many things, especially the faith in one God. Difference

of religion is not to blame for its worldwide exploitations for reasons beyond its real spirit.

Nevertheless, religious groups use religious fundamentalism in order to have political or economical advantages. What can be done? Politics has to be based on education of peace. Peaceful co-existence has to be priority. Whatever the cost will be, conflicts have to be peacefully settled. Terrorism has to be faced through international policy based on UN resolutions, and human rights have to be respected by everybody, the governments and the religious or ethnic groups. A war can only be the last choice.

In case it comes to lasting wars and conflicts which could be regarded as a result of a Clash of Civilizations, the gap between these civilizations will become greater and greater. This will have unthinkable bad consequences for the social and political development of the people of the region and destroy their economic sufficiency as well. Besides, it will increase religious fanaticism, which will empower terrorists to attack civilians and destroy any kind of peace process now and in future.

The Example of Cyprus

In order to find out the potential of a peaceful settlement of the Cyprus problem and make a small contribution to the reconstruction of our world, I use multicultural education through lectures, and radio and TV programs, as a tool. Multicultural education helps people respect others' faith and find out common concepts and common interests. The mobilization of students and teenagers in order to deal with multicultural issues is of great significance in this regard. We try to mobilize them by asking them to interview people of ethnic or religious difference in the country, or people involved in social work, or in mixed marriages between adherents of different religions. They make questionnaires, and discuss with these people issues of interest, trying to find out whether the difference is a problem or if it creates problems, whether people respect others' faith or discriminate.

Students organize round table discussions with leading NGOs' personalities, and visit NGOs who work for the development of civil society, too. Examples of multicultural lecture titles given at the University of Nikosia (Cyprus), at the University of Erfurt (Germany) and MASHAV Workshop (Center for International Collaboration, Israel) are: "Strengthening Civil Society Through Multicultural Education"; "Sociological Structures of Islam Compared to Those of Christianity"; "Introduction to Muslim Law's Economic System"; "Introduction to Islam; Peace or War?"; "Models of Co-existence Between Muslims and Christians in Cyprus Since the 16th Century"; "Family Law in the Main Religions of the Middle East (Judaism, Christianity, Islam)." Religious leaders often forget that religion is established in order to contribute positively to people's moral and physical development! The vital dilemma that the world religions have to face, now and in future, is how they shall use their differences; as tools for

creation of conflicts, or as tools for peace and development?

Multicultural education can be promoted also through TV and radio programs. Basic objectives of this kind of programs are "getting to know the unknown," to build on the common, and to use the differences for social and financial development. An example is a weekly radio program of the Cyprus Broadcasting Corp., "Our Neighbors and Us," a radio program focusing on peaceful co-existence in the Middle East. There are broadcasts about neighboring countries, their culture and peace movements; broadcasts analyzing key words like war, peace, co-existence etc.; and broadcasts related to politics and development. The program invites guests and listeners to call and ask questions.

According to philosophy, "war unites" although "peace divides"! This happens because it is easier for people to work together to create conflicts instead of working for peace. For this reason it is necessary to educate people, and especially the younger generation for peace.

I would like to close up this small speech with what Mr. Lyndon LaRouche stressed in his introductory: "Peace movements alone do not establish peace! We need leaders!" This is, in fact, realized in many countries. We have many peace movements all over the world, but we do not have peace! Let's hope that future leaders will be leaders of peace and development; not leaders for war and corruption!

Kepler's Revolutionary Discoveries

The most crippling error in mathematics, economics, and physical science today, is the hysterical refusal to acknowledge the work of Johannes Kepler, Pierre Fermat, and Gottfried Leibniz—not Newton!—in developing the calculus. This video, accessible to the layman, uses animated graphics to teach Kepler's principles of planetary motion, without resorting to mathematical formalism.

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Dick Cheney Has a French Connection—To Fascism

by Jeffrey Steinberg, Tony Papert, and Barbara Boyd

EIR's ongoing investigation into the “Straussian cabal” in and around the Bush Administration, which is behind the ongoing “American Empire” drive, has unearthed a major scandal, linking some of the leading players in the current drama to a notorious network of World War II and postwar outright Nazi collaborators. The central figure in the investigation is the life-long collaborator of neo-conservative “godfather” Leo Strauss—the Paris-based Russian emigré, Alexandre Kojève.

Strauss and Kojève first met in Germany in 1928, and throughout Strauss's subsequent career in the United States—at the New School for Social Research, the University of Chicago, and St. John's College—Strauss funneled his leading disciples to Paris, to study under Kojève. Thus, for example, Strauss's top protégé and Deputy Defense Secretary Paul Wolfowitz' teacher, the late Allan Bloom, made annual pilgrimages to Paris, from 1953 up until Kojève's death in 1968, to immerse himself in Kojève's Nietzschean fascist beliefs.

Although he taught for six years at the Sorbonne's *École Pratique des Hautes Études* (EPHE) on the German philosopher G.W.F. Hegel, Kojève's post-World War II nest was the French Economics Ministry, where he was an architect of the European Community. His informal seminars at his ministry office, however, were the finishing school for several generations of avowed American and European “Straussians,” including Francis Fukuyama, the author of *The End of History and the New Man*, a Kojévian diatribe, promoting Napoleon Bonaparte as the hero of modern history for having brought about the advent of a global one-world tyranny.

An American ‘Synarchist Empire’?

EIR's investigation has established that Kojève was not only an ideologue of universal fascism, but he was also a leading figure in the most powerful fascist circles of 20th-

Century France, the Synarchists. Both French and American wartime and postwar military intelligence services probed the role of the Synarchists in France's Vichy government, and branded the underground secret movement as amply willing Nazi collaborationists. Indeed, the Movement for Synarchist Empire (MSE), founded in France in the early 1930s, was part of a Europe-wide apparatus of businessmen, bankers, and government officials, who were dedicated to a unified fascist Europe, and who chose to support Adolf Hitler and the Nazi Party as their instrument.

U.S. Army, State Department, and FBI files from the World War II period labeled the French fascist circles of Kojève “Synarchist/Nazi-Communist.” This was more than a reference to the 1938-1941 interlude of the Hitler-Stalin Pact, which abruptly ended with the Nazi invasion of the Soviet Union in May 1941. The Synarchists, while promoting a Europe-wide totalitarianism to crush the threat of “anarchy,” had penetrated and financed all the political movements of the extreme left and extreme right, as well as the leading government ministries, particularly those dealing with economic and financial policy, as well as Franco-German relations. Thus, following his death, Kojève was identified by French intelligence as a 30-year Soviet agent, operating inside the French bureaucracy. His ostensible Soviet agency overlapped with his recruitment into the Synarchist orbit in the mid-1930s.

The fact that Leo Strauss considered Kojève his intellectual partner, and the man who brought the element of “purgative violence” to Strauss' own esoteric power schemes, is of special significance, given the current dominant role that the Strauss-Kojève “kindergarten” is playing in Washington—promoting a U.S.A.-centered global empire, with many Synarchist features.



The fascist ideology of Dick Cheney's chicken-hawks derives from the late Leo Strauss (inset), and from French synarchist Alexander Kojève, a believer in "purgative violence."

Among the leading Strauss disciples who dominate the war party in and around the Bush Administration are: Paul Wolfowitz, a personal protégé of Kojève student Allan Bloom; Rupert Murdoch-bankrolled neo-con propagandist William Kristol; Pentagon disinformation czar Abram Shulsky; Supreme Court Justice Clarence Thomas; Attorney General John Ashcroft; Project for the New American Century director Gary Schmitt (he and Shulsky co-authored a paean to Strauss, titled "Leo Strauss and the World of Intelligence" which trashed CIA National Intelligence Board founder Sherman Kent); and "World War IV" propagandist Robert Kagan.

Within Israel, a parallel network of Straussian think tanks has emerged in recent years as the backbone of Ariel Sharon's own Jabotinskyite fascist regime. The Institute for Advanced Strategic and Political Studies (IASPS)—which commissioned the now-infamous 1996 study, "A Clean Break," by Richard Perle, Douglas Feith, David Wurmser, and others, promoting perpetual war in the Middle East sparked by the military overthrow of Saddam Hussein—is one center of Strauss-Kojève influence in Israel.

Alexandre Kojève and his Synarchist cronies evaded

postwar prosecution—leaving Vichy head of state Marshal Pétain to sit in the dock—and emerged as mainstays of the Fourth Republic bureaucratic elite. Yet Kojève personally never abandoned the universal fascist/Synarchist cause. He, along with Leo Strauss, played a major role in the postwar "rehabilitation" of leading Nazi jurist Carl Schmitt. In 1955, Kojève addressed a group of Düsseldorf businessmen, at Schmitt's invitation, and Schmitt attempted to arrange a private meeting between Kojève and Hitler's former Economics Minister Hjalmar Schacht, the architect of the Nazi slave-labor system.

The 'Synarchist/Nazi-Communist' File

This extensive Nazi/Vichy collusion was well known to French and American patriotic military intelligence circles, who worked closely throughout World War II gathering in-depth information on the worst fascist/Synarchist elements within the Pétain government. Throughout the war, the United States maintained a diplomatic and military legation in Vichy, headed by some of President Franklin Roosevelt's most trusted associates.

In 1947, William L. Langer, a official of the wartime Office of Strategic Services (OSS), later a Harvard University professor, published an book-length account, *Our Vichy Gamble* (New York: Alfred A. Knopf, 1947), which was formally commissioned in 1944 by Secretary of State Cordell Hull. The book was based on the entire classified files of OSS, the Department of State, and the War Department, as well as Langer's in-depth interviews with all the key FDR Administration policy players, including OSS founder Gen. William Donovan and the President Roosevelt. Langer's account of the highly controversial U.S. engagement with Vichy made it absolutely clear that the Synarchists were understood to be among the most hard-core Nazi collaborators and enthusiasts.

Speaking of Adm. Jean François Darlan, one of the leading pro-Hitler figures in the Vichy government, Langer wrote: "But Darlan's henchmen were not confined to the fleet. His policy of collaboration with Germany could count on more than enough eager supporters among French industrial and banking interests—in short, among those who even before the war, had turned to Nazi Germany and had looked to Hitler as the savior of Europe from Communism. These were the elements which had originally backed Pétain and Weygand—elements that stuck to the program after both these men had begun to back away from it. These people were as good fascists as any in Europe. They dreaded the Popular Front like the plague and were convinced that they could prosper even under Hitler's iron rod. Many of them had long had extensive and intimate business relations with German interests and were still dreaming of a new system of 'synarchy,' which meant government of Europe on fascist principles by an international brotherhood of financiers and industrialists. [French Prime Minister Pierre] Laval had long been associated with this group."

Langer identified the center of the French Synarchists as the Banque Worms et Cie. "To realize the extent to which members of the Banque Worms group had been taken into the government by the Autumn of 1941," Langer wrote, "a brief survey of the council and of the Secretaries of State will be most profitable." At which point Langer listed dozens of top Vichy bureaucrats, particularly in the ministries in charge of industry, finance, and Franco-German relations, who were part of the Synarchist/Banque Worms group.

On March 29, 1944, William Donovan wrote a memo to President Roosevelt, recounting interviews he had recently conducted with several French Resistance leaders, who had underscored that the Synarchists were at the core of the Hitlerite grouping in Vichy.

Alexandre Kojève's personal role during the Vichy period is shrouded in mystery. His whereabouts from 1939 through the end of World War II are not publicly documented. However, French intelligence files show that one of his best students in the Sorbonne EPHE Hegel seminars, Robert Marjolin, was a leading member of the Synarchist/Worms group, who became France's Minister of Economics in 1945, and sponsored Kojève's own 20-year career at the ministry.

But the ultimate proof of Kojève's unrepentant, deeply held fascist/Synarchist views is to be found in his writings and teachings (see accompanying article).

Dick Cheney's Kindergarten

Kojève's rabid glorification of Jacobinism, Bonapartism, and purgative violence has clearly made its mark on the war party apparatus in and around the Cheney-Wolfowitz cabal. Defense Policy Board "revolution in military affairs" guru Newt Gingrich's recent violent attack on Secretary of State Colin Powell and the entire Near East Bureau of the State Department is one graphic incident of the group's impulse to purgative violence. Bloom intimate Wolfowitz' dozen-year promotion of Hitlerian "preventive war" is another, even more ominous example.

Leo Strauss, sensitive to postwar Americans' hatred for all things fascist, deceptively wrapped himself in the legacy of the Founding Fathers, for public consumption. He sent his favorite disciples to Paris—to Alexandre Kojève's salon—for the full fascist/Synarchist indoctrination. Despite that sleight of hand, the stench of historical fascism is too deep to rub off Wolfowitz, Kristol, Fukuyama, and the entire coterie of Dick Cheney-protected putschists, who would turn the U.S.A. into a sick parody of the first modern fascist empire, the France of Napoleon Bonaparte.

The fact that prominent present-day American Synarchists like Richard Perle and self-professed universal fascist Michael Ledeen have been waging a non-stop attack against French President Jacques Chirac and all things French is being increasingly viewed as a weak attempt to divert attention from their own, very nasty "French Connection."

Where the Chicken-Hawks Got Their Love of War

by Tony Papert

Thanks largely to exposés by the LaRouche Presidential campaign, which have been picked up and echoed in electronic and print media worldwide, many of the inner workings of Vice President Dick Cheney's ongoing "cold coup" in Washington since Sept. 11, 2001, are now very well known internationally. The world now knows that the footsoldiers for Cheney's power-grab are the neo-conservatives, also known as the "chicken-hawks," because, although military hawks today, they earlier "chickened out" of military service in Vietnam. The identities of the leading chicken-hawks, many of their institutions and conduits, have become household words.

More recently, further exposés from LaRouche and others have put a spotlight on the the "Straussian" core of the chicken-hawk phenomenon: that is, the organization of the students of the late Leo Strauss (1899-1973) of the University of Chicago, with the students of his students (like Deputy Secretary of Defense Paul Wolfowitz), their own students (like Wolfowitz's student Lewis Libby, who is Cheney's Chief of Staff), and so forth.

The duality Strauss himself built into this sect, is also being widely publicized: that on the one hand, he created the hard core of the "esoterics," like the late Allan Bloom, Paul Wolfowitz, Werner Dannhauser, Thomas Pangle, and many others, who share Leo Strauss's secret Nietzschean doctrines, and secretly view themselves as Nietzschean "supermen," a caste which Strauss, in his peculiar terminology, renamed "philosophers." But on the other hand, around this inner group, is the softer outer layer of the "exoterics," like William Bennett, Harry Jaffa, and quite likely Donald Rumsfeld, who are loyal to Strauss and his sect, but at the same time innocent of Strauss's actual views. Instead, they are committed to versions of traditional morality, patriotism and religion—commitments ridiculed by Strauss.

Just as Strauss called the first group "philosophers," he called the second, "gentlemen," using a more dignified term than Lenin's "useful fools."

Alexandre Kojève's Cult of Violence

What is not yet as widely known, but now soon will be, is what could be called Dick Cheney's "French Connection."

It first came to light for us some weeks ago, because a friend had become puzzled at the lack of a doctrine of *purgative violence*, in the known work of Strauss and his followers,

at just the moment when those followers are plunging the United States and the world into what chicken-hawks Eliot Cohen and James Woolsey of Rumsfeld's Defense Policy Board, openly call "World War IV." What greater orgy of purgative violence could there be? In pursuit of the call for "purgative violence" which he thought must be found somewhere in the Strauss concoction, our friend looked into the connections between Leo Strauss and a man called Alexandre Kojève, as adduced by Shadia Drury, in her 1994 book, *Alexandre Kojève: The Roots of Post-Modern Politics* (New York: St. Martin's Press).

There it was.

Kojève, a Bolshevik in Russia until 1920, met Leo Strauss in Berlin in the late 1920s, and the two became lifelong friends. Although Strauss and Kojève claimed to have important philosophical differences, each one wrote to the other, words to the effect: You are one of only two or three individuals worldwide, who are capable of fully understanding my thought. All of Strauss's students knew this. Given the intimate connection, the Strauss sect should instead be called the Strauss-Kojève sect, headquartered simultaneously out of Chicago and Paris.

Kojève situated his ideas as a far-reaching commentary on G.W.F. Hegel's *Phenomenology*, beginning with the enslavement of the "slave" by the "master," as the first truly human act, since humanity equals the negation of nature. By risking his own life to conquer the slave, the master negates his own natural fear of death, for the sake of "recognition," or "pure prestige," something which is purely human rather than natural, according to Kojève. In this way, the master first becomes truly human. The slave, by surrendering to slavery through the fear of death, in turn becomes less than human. But in the course of time, the ancient society of noble slave-masters is ultimately superseded by the society of slaves, which is—Christian society. The "End of History," finally, is an "homogeneous universal tyranny" in which everyone "recognizes" everyone else as simultaneously slave and master.

Within this context, Drury describes Kojève's demand for purgative violence. "It is important to realize that Kojève does not lament the terrors of revolution. On the contrary, he places special emphasis on terror as a necessary component of revolution. For Kojève, man cannot be liberated simply by having Hegel renounce God and introduce an age of atheism. The liberation of the slave is 'not possible without a fight.' Kojève explains that the reason for this is metaphysical—since the idea to be realized is a synthesis of mastery and slavery, the slave must be a worker as well as a warrior. This means that he must 'introduce into himself the element of death' by risking his life while being fully conscious of his mortality. But how is this possible in a world without masters, in a world where everyone is a slave? Kojève stumbles on an idea. Robespierre's Terror is the perfect vehicle for transcending slavery. . . . Kojève applauds the Jacobin Terror that followed on the

heels of the French Revolution. It is 'only thanks to the Terror,' he writes, 'that the idea of the final Synthesis, which definitively satisfies Man, is realized.'

"Stalin understood the need for terror and did not shrink from crimes and atrocities—whatever their magnitude. This was integral to his greatness in Kojève's eyes. Kojève thought that the crimes of a Napoleon or a Stalin were absolved by their success and their achievements."

Role of Michel Foucault

Kojève's student Georges Bataille (1897-1962) was a sociologist and anthropologist. Drury writes, "In Bataille's view, the deathlike state of modern life has its source in the undisputed triumph of God and his prohibitions, reason and its calculations, science and its utilitarianism. . . . The first task at hand is to kill God and replace him with the vanquished Satan, since God represents the prohibitions of civilization. To reject God is to reject transcendence in favor of the 'immanence' achieved through intoxication, eroticism, human sacrifice, and poetic effusions. Replacing God with Satan also means replacing prohibition with transgression, order with disorder, and reason with madness."

Best-selling postmodernist writer Michel Foucault acknowledges a great debt to Bataille and especially Kojève. Foucault's study of Pierre Rivière, a young man of the 19th Century who killed his mother, sister and brother with an axe, echoes Bataille's work on Gilles de Rais. Rivière wrote a long account, in which he gave the details of his life and the reason for the crime. Rivière's defense declared him to have been insane at the time of the crime, but "Foucault protests that in declaring Rivière to be mad, the court has silenced an act of protest against the regime of reason. By dismissing him as a madman, the court divested all his actions of their significance."

In his book *Discipline and Punish*, Foucault bemoaned the extinction of "sovereign power," which he thought displayed itself most dramatically in the public medieval torture-execution. Drury paraphrased Foucault's argument as follows: "Sovereign power inspired awe and terror precisely because it allied itself with *death*. The 'spectacle of the scaffold' and its terror were its distinguishing marks. Knowing that the sovereign did not shrink from atrocities struck fear into the hearts of the subjects. Foucault's harrowing description of the public execution of the would-be regicide, Damien, is meant to show that sovereign power did not shrink from gratuitous and altogether unnecessary cruelty."

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Palestinian-Israeli Peace Road Map Under Pantheo-Cons' Attack

by Dean Andromidas

The Palestinian Legislative Council overwhelmingly approved the government of the new Palestinian Prime Minister, Abu Mazen (Mahmoud Abbas) on April 29. The move fulfilled the last precondition for the release, on April 30, of the international peace plan, and the "road map" is now in the possession of both Prime Minister Abu Mazen and Israel's Prime Minister Ariel Sharon.

A founder of Israel's Peace Now group told *EIR* that the confirmation of Abu Mazen was a hopeful sign, but expressed his doubts about the Israeli partner in any talks, saying "We need an Israeli Abu Mazen." He underlined his doubts by pointing out that Sharon had ordered one of his infamous targeted assassinations, on the very day that Abu Mazen was confirmed, as "another proof Sharon will stay the same brutal person he has been for the last 55 years." With Sharon's government "nothing will happen now. . . . I fear there will continue to be a lot of bloodshed until there are new elections giving [Labor Party Chairman Amram] Mitzna a chance to take power." He was not encouraged by the road map, which was designed by the Quartet comprised of the UN, European Union, United States, and Russia. The source continued, "We have have been waiting for the Americans to bring peace to the region since 1967. We have to do it ourselves along with the Palestinians."

U.S. Ambassador to Israel Daniel Kurtzer presented the road map to Sharon on April 30, while four representatives of the Quartet, including U.S. Consul General in Jerusalem Jeff Platman and UN Special Middle East Envoy Terje Larsen, presented it to Abu Mazen.

The road map calls for a cease-fire, a crackdown on Palestinian militias, an Israeli withdrawal from areas under the control of the Palestinian National Authority, and a freeze on settlements and dismantling of all those erected since 2001. At the end of three years, a Palestinian state will be created, fulfilling President George Bush's "vision" of two states "living in peace and security."

U.S. Secretary of State Colin Powell is scheduled to visit the region beginning May 8, and meet with Sharon and Abu Mazen to discuss the road map's implementation.

Abu Mazen, in accepting the road map, declared, "There will be a real peace only without settlements. You, the Israeli people, have to choose. We reject terrorism from any party and in all its forms. We extend our hand in negotiation. We

don't accept any changes in the road map as the Israelis are demanding. The road map is for implementation, not for negotiation. We are ready to face our responsibilities from the political and security point of view." More to the point, Palestinian legislator Hanan Ashrawi, a veteran human rights activist, declared, "We want to see that the international community is involved to . . . make sure that Israel complies, by stopping this policy of assassinations, expansion of settlements. All these are Israeli obligations as per the road map."

Sharon responded to the road map by ordering a brutal incursion, led by tanks and helicopter gunships, into the the most dense part of the Gaza Strip, leaving 8 Palestinians dead—including two children, ages 2 and 13—and 25 wounded.

Who Are the Real Terrorists?

The Israelis shrugged off the brutality, saying they are fighting terrorism. But who controls terrorism? Within hours of receiving the road map, an Israeli gag order was lifted on the suicide bombing of a Tel Aviv pub at 1 a.m. on April 30. It was revealed that the bomber and his accomplice, who escaped after the bomb failed to explode, were not Palestinians, but British subjects. Both the suicide, Asif Mohammed Hanif, and the escapee, Omar Khan Sharif, were born in Darby, England. Their names are not Palestinian, but most likely of Asian origin.

Furthermore, the Israelis claim that the two entered Israel through the Gaza Strip—which would be the first instance in more than two years that a suicide attack was launched against Israel from the Gaza Strip, which the Israelis now have surrounded with a high security fence and checkpoints. There are two other cases where bombers who were not Palestinians have entered Israel: One was also a British subject of Lebanese origin; and the other was the strange "shoe bomber," Richard Reeves, the would-be al-Qaeda operative and British national.

As *EIR* has amply documented, London is the capital of international terrorism, where cells maintain murky links with all sorts of intelligence services, including the Anglo-American agencies and Israel's Mossad. It remains to be seen if Israel will exploit this attack, and allege a Palestinian link to al-Qaeda, to bolster Sharon's claim that Palestine will become a "terror state."

Chicken-Hawks, Fundies, and Likudniks

The major roadblocks for the road map can be found in what Lyndon LaRouche identified last week in *EIR* as the "Pantheo-Cons"—the chicken-hawks around U.S. Vice President Dick Cheney, followers of the late Prof. Leo Strauss; the actually anti-Semitic Christian fundamentalists (and their Carlist counterparts in the U.S. Catholic Church); and the fascist Jabotinskyites, ably represented in Israel by the likes of Sharon's Likud party. They all see the road map as a project of Secretary of State Colin Powell, their chief adversary in the Bush Administration.

Destroying the road map was the order of business at the April 27 meeting of the Anti-Defamation League's National Leadership conference in Washington. As ADL head Abe Foxman put it, "The road map, which in our view has some significant flaws, can only have the hope of being productive, if the U.S. is the overwhelmingly dominant player." Foxman also reiterated what is becoming the new slogan of the anti-Palestine Zionist lobby: that Bush's "vision," announced on June 24 when he defended Sharon's reoccupation of Palestinian Authority territories "in self-defense," is the basis for negotiations; Bush thereby wrote P.A. President Yasser Arafat out of any role in a peace process. The ADL keynote was given by former CIA Director James Woolsey, a pantheon, who had recently dubbed the Iraq War as the opening battle of "World War IV," a Clash of Civilizations war to overthrow the Islamic regimes in the Middle East, among others.

These forces will hold a major event on May 15-17 in Washington, sponsored by the Zionist House of Boston and the National Unity Coalition for Israel (NUCI), explicitly "to oppose rewarding murderous Palestinian terrorism with statehood" and "to lay bare the inherent absurdity of our State Department promoting a road map to Arab-Israel 'Peace' from a Quartet whose other three members—Russia, the European Union (France and Germany) and the UN—repeatedly disparage U.S. interests and are demonstrably hostile to Israel."

Participants will include: Americans for a Safe Israel, Christian Broadcasting Network, Christian Coalition of America, Freeman Center for Strategic Studies, and like lunatics. Featured speakers include: Gary Bauer, American Values; Roberta Combs, President, Christian Coalition; Frank Gaffney, Center for Security Policy; Alan Keyes, former U.S. Representative and Republican Presidential pre-candidate; Morton Klein, President, Zionist Organization of America; self-proclaimed "universal fascist" Michael Ledeen of the American Enterprise Institute; Ed McAteer, Religious Roundtable; and Daniel Pipes, Middle East Forum.

Lest one think all pantheon-cons are Republicans, one of Sharon's top supporters is U.S. Rep. Tom Lantos (D-Calif.), ranking Democrat on the House International Relations Committee. Lantos met at the end of April with Syrian President Bashar Assad, demanding that Assad move Syria "in a new direction." Lantos then continued with several *diktats* even more hard-line than those from the U.S. State Department. He then travelled to the West Bank where he met with Abu Mazen, and made impossible demands no different from Sharon's. Lantos told Abu Mazen he must declare war on Hamas and other militant groups.

Sharon on Road Map: 'Yes, But...'

The road map demands that Israel freeze all settlement activity and dismantle all settlements and so-called "outposts" established since March 2001 (see box). As chief architect of the settlement enterprise, Sharon will do everything

Summary of the Road Map

According to the State Department summary, the road map bases itself on the 1991 Madrid Conference, the "land for peace" formula, UN Security Resolutions 242, 338, and 1347, and on the Beirut Arab League initiatives of 2002 (Saudi Crown Prince Abdullah's proposal). In the first phase, the parties must begin direct negotiations, with the Palestinians re-establishing a security force. As security is established, the Israeli Defense Forces (IDF) should begin to withdraw from the territories occupied since Sept. 28, 2000. The Israelis must cease all settlement activity and dismantle settlements set up since March 2001. This phase should be accomplished by June 2003.

The second phase begins with Palestinian elections, after which the Quartet will convene an international conference, aimed at supporting Palestinian recovery and leading to establishment of a Palestinian state with provisional borders. The conference would also help draft a Palestinian constitution. Phase II is to be concluded by December 2003.

In Phase III, an international conference in early 2004 would ratify Palestine's provisional borders and begin to resolve the final status issues, including returning refugees; the status of Jerusalem and the settlements; and resolution of the Israel-Lebanon and Israel-Syria conflicts. The conference would also result in the establishment of relations between Israel and the other Arab states. The final status issues are to be fully resolved by 2005, the deadline set by President Bush in his June 24, 2002 Rose Garden statement.

behind the scenes to stop the road map's implementation, while saying: "yes, but," in public. On April 27, a new lobby, "to ensure the preservation and strengthening of the settlements in the West Bank and Gaza, and to prevent any move that could endanger the settler movement," was created by Likud member of the Knesset (parliament) Yehiel Hazan. Already, 18 of the 40 Likud MKs have joined. Hazan used to run Sharon's office in the occupied territories. The Israeli daily *Ha'aretz* on April 29, quoted Hazan as characterizing the lobby as "a rightist coalition, strengthening the Prime Minister in the face of American pressure." Hazan continued, "The road map, in its current form, will bring destruction on the state of Israel. I will not agree to the current wording of the road map, which would freeze settlement activity and dismantle outposts. This is a line in the sand that cannot be crossed." He called it worse than the 1993 Oslo Accords.

Another lobbyist is Minister of Public Security Tzachi

Hanegbi. A Jabotinskyite fascist, Hanegbi is the son of Stern Gang terrorist Geula Cohen, who is godmother of the “Temple Mount” fanatics who want to destroy the Muslim holy sites on the al-Haram al-Sharif/Temple Mount, and clear the way to rebuild Solomon’s Temple—which would start a world war in the process. Since his ministry is in charge of the police, can he be expected to give the orders removing the settlers?

Other Knesset members will probably come from the National Religious Party, United Torah Judaism, the National Union, and the Shas party.

Meanwhile the Yesha Council, representing the Jewish settlers, held a conference on April 28 where they drafted a plan for Jewish and Palestinian cantons to be set up in the Israeli-occupied West Bank as a counter to the road map. Although the plan was drafted by Dr. Haim Gvertzman, *Ha’aretz* describes it as rehash of a plan that Sharon had cooked up over a decade ago. Yesha calls for no evacuation of settlements, no Palestinian state, and Israeli military freedom of action throughout the West Bank. Yisrael Harel told the Yesha Council that he envisioned a Palestinian “entity” in the northern Sinai Desert (in Egypt), in parts of Jordan, and in the West Bank and Gaza.

Needed: A Real Peace Partnership

The very fact that Abu Mazen has become the Palestinian Authority’s first Prime Minister is seen as part of the Bush Administration’s efforts to sideline President Arafat, whom Bush has labelled an obstacle to peace. It is also a compromise with Sharon, who has tried to kill Arafat several times in the past two years.

Sharon claims he is ready to make “painful concessions” only if Abu Mazen “fights terrorism.” In reality, Sharon wants Abu Mazen and a new Palestinian leadership to become his “native” police force to protect the expanding Israeli settlements. This is, of course, impossible. Abu Mazen, a key negotiator of the 1993 Oslo Accords, is loyal to Arafat and the Palestinian cause. He represents a real peace partner, but only in the context of a real peace process, backed by a United States willing to pressure Israel to make the necessary concessions.

A senior Israeli source, who knows Abu Mazen, told *EIR*: “I have known Abbas [Abu Mazen] for many years, he will not last long. He is a very intelligent and capable person, but he has no popular support. He is not very strong. You have to be a street fighter, if you are going to lead the Palestinian people and deal with Israel. On the other hand, he will not do the dirty work for the Israelis and the Americans who want him to put down the resistance.” The source expressed his fear, that once it becomes clear that the Prime Minister will not be a Sharon yes-man, the Israelis and Americans would move to depose, or even assassinate him, and the fighting will continue. He warned that the Palestinian people will not give up Arafat; but if Arafat goes, there would be a civil war, which could be what Sharon wants.

Indonesia and Russia Make ‘New Beginning’

by Gail G. Billington

After bruising battles in the United Nations, in both the Security Council and the General Assembly, followed by the “shock and awe” campaign waged predominantly by British and U.S. military forces in Iraq, nations great and small are testing the resilience of institutions and relations, and seeking to regain, or, to create anew, ties of mutual cooperation and support. Such is the character of the bold “new beginning,” launched between Russia and Indonesia, during the historic state visit of Indonesian President Megawati Sukarnoputri to Russia from April 20-24, preceded by her separate two-day trips to both Romania and Poland.

The trip to Russia is the first in 23 years by the head of state of the world’s largest Muslim nation. On April 21, in the Kremlin, Russian President Vladimir Putin greeted Megawati: “We are happy to welcome you in Russia as the President and the daughter of your great father who is commemorated in this country,” referring to President Sukarno, Indonesia’s first head of state. Megawati also met with Federation Council Chairman Sergei M. Mironov and Prime Minister Mikhail Kazyanov.

The two leaders signed the “Declaration on Basic Principles of Russian-Indonesian Cooperation in the 21st Century,” which, Putin underscored, is “directed towards consolidation of the policy of peace and the development of the Non-Aligned Movement,” founded in the Cold War 1950s, by President Sukarno and other leaders who eschewed unilateralism in favor of multilateral cooperation among nations for the general welfare of all.

“This document,” President Putin declared, “will provide a new impetus to the development of comprehensive relations between our countries,” for which, the two leaders promise “to promote development of bilateral economic, trade, technological and military-economic relations, including the defense industry.”

With the disaster of the U.S. unilateral war on Iraq clearly on their minds, Moscow and Jakarta pledged cooperation in promotion of international peace and security, “strictly following the Charter of the United Nations and basic principles of international law,” in prevention and peaceful resolution of military conflicts.

Furthermore, the two nations pledged cooperation in the framework of international institutions, primarily the United Nations, in eradication of terrorism and relevant “threats to international peace and security, expressed in separatism, extremism, international organized crime, illegal turnover of

drugs and psychotropic substances.”

Russia and Indonesia pledged to “contribute in establishing control over armaments, in nuclear disarmament, and elimination of weapons of mass destruction,” as well as agreeing “to stand against any forms of intervention into domestic affairs of countries, in order to prevent attempts of undermining their territorial integrity and internationalization under pretexts related to domestic problems of states.”

U.S. Unilateralism Rejected

The impact of Megawati’s reception in Russia should reverberate throughout Eurasia. In Jakarta, Foreign Minister Hassan Wirayuda said, point blank, that the visit to forge bilateral ties between the two countries is an attempt to counterbalance the dominating role of the United States. He reported that the two Presidents discussed Iraq, especially the role of nations in reconstruction under UN auspices. He suggested that the opposition of Russia, France, and Germany to the war could signal the beginning of moves to counter the power of the United States, with Russia taking the lead. He also said that Jakarta had realized the importance of looking to Russia even before the Iraq crisis erupted.

The sentiment expressed by Indonesia’s Foreign Minister is echoing through Indonesian institutions, with senior analysts, including Dewi Fortuna Anwar, former senior policy advisor to President B.J. Habibie, now based at the Habibie Center, and Indria Samego, of the Indonesian Institute of Social Sciences (LIPI), saying that Megawati’s foreign policy could reduce Indonesia’s dependence on the United States, and offers an alternative in its international relations.

In the same vein, Jusuf Wanandi, senior analyst at the prestigious Centre for Strategic and International Studies (CSIS) in Jakarta, and highly respected Muslim scholar Nurcholish Madjid, former rector of Gadjah Mada University, both on stated April 26 that the post-Iraq War period would lead to U.S. domination in international politics, and that concerted efforts are needed to counterbalance it.

The warning is all the more important, as Nurcholish Madjid announced April 29 that he will vie for Indonesia’s Presidency in the 2004 elections. In his remarks at a seminar, marking the anniversary of *Pelita* daily, Madjid suggested that Indonesia work together with Asian countries, European countries, and other regional organizations to form a balancing power.

The idea of an “alternative” becomes even more important in the eyes of economists, who, like American citizens, are becoming increasingly alarmed at the meltdown of the U.S. economy and the dollar. The *Jakarta Post* cited two Jakarta-based economists, who pointed to the massive U.S. budget deficit, underscoring that Washington’s borrowing to cover the government deficit is “not intended to finance anything productive or positively beneficial to the United States. . . . The U.S. economy is the pillar on which the strength of the dollar rests. Without the economy, the dollar will be of little value. Therefore, it is quite prudent for the Indonesian govern-

ment to re-examine the wisdom of its reliance on the dollar.”

Recognition of the weakness of the U.S. economy is fueling discussion in Jakarta, that Indonesia should seriously consider its options for breaking out of the International Monetary Fund (IMF) straitjacket, and Vice President Hamzah Haz even called for Indonesia’s oil company to consider trading in currencies other than the dollar—for economic, not political, reasons.

In Defense of the State

President Megawati’s trip to Russia also opened the door for Indonesia to break from the constraints imposed by the U.S. ban on weapons sales to the Indonesian military. In 1991, the U.S. Congress imposed the ban after Indonesian troops fired on civilians at a cemetery in East Timor. Further restrictions were imposed after the referendum in August 1999 on the status of East Timor. The United States has relented only on reinstating a limited officer training program for Indonesian officers.

From the outset, President Megawati’s trip to Russia was meant to fill this vacuum. Indonesia’s first civilian Defense Minister, Juwono Sudarsono, said on April 15, “I think the Indonesian military has finally decided that restrictions and conditionalities from Washington are just not worth it.” Juwono elaborated that Indonesia now uses Rapier missiles, bought 30 years ago, to protect Indonesia’s oil and gas fields in Sumatra, Borneo and Papua from air attacks, but he added “replenishing them has been a big problem.”

Ahead of Megawati’s arrival in Jakarta, Foreign Ministry officials indicated that seven out of eight Memoranda of Understanding to be signed in Moscow dealt with military procurement, in return for which it was expected Megawati would propose possible oil and gas projects for Russia, in a field where U.S. and British firms dominate Indonesia’s oil and gas sector.

Prior to Megawati’s trip, Indonesia had purchased 10,000 Kalashnikov assault rifles, a squadron of naval Mil-2 helicopters and a dozen BTR-80A amphibious carriers. In the course of official talks, Indonesia ordered two Sukhoi SU-27s, two SU-30s, and two combat MI-35 helicopters, a contract worth \$197 million, of which 12.5% would be paid in cash, and the balance paid through counter-purchase of commodities, including rubber, palm oil, tea, coffee, cocoa, textiles, and bauxite. In addition, Russia offered to construct a rocket and satellite launch pad in Biak, Papua, and held out the possibility of a floating nuclear reactor, which could help prevent electricity shortages in the next decade.

During Megawati’s two-day visit to Warsaw, Deputy Defense Minister Janusz Zemke told the Polish state news agency PAP that several Polish companies would be negotiating contracts on the sale of Skytruck planes and radar systems to Indonesia, to be concluded possibly in May or June. Sokol helicopters were also offered. Polish officials indicated talks were under way for a \$135 million credit to facilitate these deals.

LaRouche Movement Intervening into Germany's Economic, Political Crises

by Rainer Apel

Day by day since its full outbreak in mid-April, the struggle between Chancellor Gerhard Schröder, and his critics in the Social Democratic Party (SPD) left and the trade unions who reject over the planned deep budget cuts in Schröder's "Agenda 2010," has escalated. Agenda 2010 critics are gathering petitions among party members to force an intramural referendum against the budget-cutting program. For that, they need 70,000 signatures (10% of the SPD membership), which they believe will be in by mid-June. Schröder himself has provoked additional resistance by his flight-forward move to hold a special SPD convention on June 1, with the aim of armtwisting the dissidents: Either you back my policy, or I can no longer govern, says Schröder, insisting on at least 80% of the SPD's support, "no ifs, ands, or buts."

The Chancellor's armtwisting tactic is dangerous, as the dissidents are stronger than originally believed, and their backing among party members may be strong enough to deliver Schröder a defeat. In that case, should he step down, or will he and his critics arrange a compromise before June 1, to save his neck? As things stand, any compromise would be a foul one: The Chancellor made some advances for his cause, on April 28, when he managed to lure the critics into five newly created "working groups" to discuss "modification of details" to Agenda 2010, but to leave it otherwise untouched. But the party base is not convinced by such tricks. This became clear in Bonn April 28, when the Chancellor held one of four planned regional party meetings, to "talk with the members." But instead of the 4,000 people he had expected to come, only 700 showed up, which reflects the fact that the SPD's rating is now below 30%. Should there be national elections now, the government would be voted out by two-thirds of Germany's citizens.

'Open Letter to SPD and Trade Unions'

Moreover, the labor unions have their own petition campaign against the Agenda 2010, accompanied by nationwide protests during their "week of action" over May 12-17, leading to a national protest rally on May 24. Most politically active union members are also in the SPD, so the building labor ferment can rapidly spill over into the SPD party, which would neutralize internal efforts to suppress and contain a

debate on the Agenda 2010.

The LaRouche movement in Germany has intervened into this situation, with an "Open Letter to the SPD and the Labor Unions" by Helga-Zepp LaRouche, national chairwoman of the Civil Rights Movement-Solidarity (BüSo) party. The letter urges both sides in this conflict to pay attention to two crucial aspects of the overall economic and political situation.

First, critics of the Agenda 2010 may be right on most counts, but they do have to be aware that destabilizing Chancellor Schröder can only serve the war party in Washington around Rumsfeld, Wolfowitz, Perle, et al., who have stated they would favor a "regime change" in Berlin.

Secondly, Schröder, on his part, has been right on his anti-war tack, but he is committing a strategic mistake if he continues with an economic and financial policy that borrows from the radical free-market "reforms" favored by the very same war party that seeks to "regime-change" him. These two ends do not meet: Either Schröder joins the war party, or he has to drop the war party's economic agenda.

The only feasible way out from this precarious escalation for Schröder, his SPD, and the labor unions, as the BüSo Open Letter emphasizes, is to adopt a policy modelled on Lyndon LaRouche's proposal for a leading German-European role in the development of the Eurasian Land-Bridge.

Mass circulation of the Open Letter began on April 28, including at the Bonn regional SPD meeting. Intervention into numerous SPD and trade union events, especially the traditional May Day activities, have become a focus for widespread distribution of the Open Letter during May. Already the Bonn event showed how necessary a well-designed conceptual intervention is, when the mood is characterized by a dangerous mix of discontent, boiling rage that tends to be expressed by impotent protests, and increasing frustration and depression, in which people do nothing more than lodge mere complaints. The last was visible in the low turnout at a protest rally by the metal workers at the SPD Bonn event, with only 300 metal workers meekly lodging their protest.

However, LaRouche activists distributed 500 Open Letter leaflets, with many unionists and SPD members acknowledging the LaRouches' political stamina, and with many proving to be open for new ideas, especially that there was something



Organizers of the LaRouche Youth Movement in Germany campaigning for Wiesbaden mayoral candidate Alexander Hartmann, in front of the debate venue “Pariser Hof” on April 28. They are intervening in Germany’s tinderbox situation, with a broader view which can overcome the grave economic splits in the anti-imperial war coalition.

programmatically and more meaningful, beyond the phony alternatives of either backing down to the Agenda 2010, or risking to topple the government in the course of rejecting it.

LaRouche Youth Movement’s ‘Weeks of Action’

An especially dynamic aspect of the LaRouche movement’s mobilization is the two “weeks of action” from April 28–May 11, bolstered by some 30 LaRouche Youth Movement organizers, from Germany, France, Denmark, Sweden, Norway, Venezuela and the U.S.A., coming to join in rallies and interventions. The first week of action is in support of the BüSo mayoral candidate in Wiesbaden, Alexander Hartmann. The second week of action takes place in Berlin.

In Wiesbaden, the capital of the state of Hesse, one of the highlights of the intervention was a rally at the city’s leading daily, the *Wiesbadener Kurier*, protesting the daily’s distorted and slanderous coverage of Hartmann’s candidacy in particular, and of the economic and education policies which his campaign addresses in general. Large banners were posted in front of the *Kurier* offices, reading, “A subway for Wiesbaden, the Transrapid for Europe, the Eurasian Land-Bridge, LaRouche for President in the U.S.” and so forth. Activists distributed leaflets to the shoppers who flood the area during their lunch breaks. Youth organizers uplifted the crowd by singing Spirituals from the U.S. Civil Rights struggles, “Oh, Freedom” and “We Shall Overcome,” to which they added a

new stanza, “*Nein zur Sparbarerei*”—Hartmann’s campaign slogan, which makes a pun on the German words for austerity and barbarism, thereby expressing “No to Barbaric Austerity.” One group of organizers went into the offices of the *Kurier*, where reporters and editors were literally hiding behind their computers. But when organizers tried to give them leaflets, it turned out that everybody already had received theirs outside.

This rally which lasted for about three or four hours, was followed by a forceful intervention by LaRouche Youth into a “panel discussion with the candidates” arranged by the *Wiesbadener Tagblatt*, the city’s second news daily, which had refused to invite candidate Hartmann. Heading up a group of about 20 youth organizers, Hartmann and the group took their seats in the audience, while others were distributing leaflets outside. The audience in any case was no more than 50 people, apparently affiliated with one of the two invited

candidates from the Social Democratic or Christian Democratic (CDU) parties.

The small audience was testimony to German voters’ disgust over the quality of debate between the two candidates on the podium: a multiple-choice kind of interrogation, on earth-shaking issues, such as traffic lights. At one point, one of the LaRouche Youth intervened: “Are you going to let people ask real questions, or will you continue with this kindergarten?” And when the floor was finally opened for questions, LaRouche Youth organizers were able to raise real issues, such as how the younger generation can expect to have a future in the midst of a global financial collapse, which is also the origin of the problems the cities have these days. “There is a danger of World War III—wake up! Let’s talk about these real issues!” said one, who shook both the panel and the audience.

Mirroring Chancellor Schröder’s approach of suppressing any real debate, the *Tagblatt* event sponsors decided not to allow debate, but to shut out the critics—which in this case, because Hartmann’s contingent made up so much of the audience, prompted the *Tagblatt* to shut down the entire event. That was not the end of the debate, though: There is a big difference between “inside,” where the establishment wants to lull people back to sleep, and “outside,” where people are beginning to wake up. The LaRouche movement is meeting an increasing openness for new ideas outside, in the streets of Wiesbaden as well as in Germany’s other cities, these days.

India, Pakistan Pressed To Hold Kashmir Talks

by Ramtanu Maitra

In an unexpected move, Indian Prime Minister Atal Behari Vajpayee, while visiting the India-held part of Kashmir in mid-April, said that India would send a top Foreign Ministry official to Pakistan to draw up a schedule for negotiations, if Pakistan announces an end to its support for the anti-India terrorists, and closes training camps for Islamic guerrillas on its territory. India had for months rejected any dialogue with Pakistan, accusing Islamabad of continuing with cross-border terrorism in that disputed state.

At first reading, Vajpayee's statement does not look as if India had shifted its position on talks, but subsequent moves do indicate that New Delhi is now ready to hold talks with Islamabad. These talks, if all goes well, may take place as early as June. India's Minister of State for External Affairs Digvijay Singh told the official Press Trust of India, on April 21, that the Prime Minister has already made clear that "if Pakistan responds favorably and stops cross-border terrorism, we are willing to send a Foreign Ministry official to Islamabad to discuss the agenda for talks." Although the operative phrase "if Pakistan responds favorably and stops cross-border terrorism" sounds very much like a precondition, senior analysts in both India and Pakistan claim that there are signs in it of an incipient initiative.

The Indian Foreign Ministry said on April 28 that it was awaiting a response from Pakistan to the offer of a "hand of friendship" that Vajpayee made in Kashmir. Pakistan's Foreign Minister Khurshid Mehmood Kasuri replied to a reporter's question, that Islamabad's response would come in "two, three days." A spokesman for Pakistan's Foreign Ministry made it clear that New Delhi would have to "wait" for the response.

Pakistani Prime Minister Zafarullah Jamali telephoned Vajpayee and the two had a ten-minute discussion on April 28. Although the content of their discussion has not been made public, it is said that the Pakistani Premier has invited Vajpayee to visit. The Indian response came through the leadership of Vajpayee's Bharatiya Janata Party. On April 29, a spokesman for the BJP, the leading party in Vajpayee's coalition government, told reporters that the Prime Minister will only make such a trip once Islamabad stops supporting Islamic militants from their cross-border infiltration into Indian-administered Kashmir.

Meanwhile, militants have stepped up violence in the India-held part of Jammu and Kashmir, as they often do when-

ever the possibility of a talk between New Delhi and Islamabad appears on the horizon. Even as both sides were ready to make conciliatory moves, 11 militants and 6 Indian Army soldiers were killed in a four-hour gun battle in Indian-administered Kashmir on April 28.

What Triggered Talks

Almost a year ago, Washington, positioning itself as an arbitrator committed to resolving the Kashmir imbroglio, assured New Delhi that Islamabad had promised to stop cross-border terrorism. India has always claimed that the 14-year-long violence inside the India-held part of Jammu and Kashmir was triggered by the anti-India terrorists, bred and nurtured within Pakistan by the Pakistani Army and its Inter-Services Intelligence (ISI). New Delhi pointed out that dozens of terrorist-training camps exist within Azad Kashmir—the Pakistan-held part of Jammu and Kashmir—even today; and until these camps are dismantled, Pakistan would continue to push the terrorists inside India to commit violent acts. Although Islamabad denies that it infiltrates terrorists inside the India-held part of Jammu and Kashmir, very few believe that, even within Pakistan.

Last year, U.S. Deputy Secretary of State Richard Armitage made a grand pronouncement, saying that during his talks with the Pakistani President Gen. Pervez Musharraf, he made the Pakistani President agree to stop cross-border infiltration. Subsequently, New Delhi did report a drop in infiltration during the Winter months. Recent reports indicate, however, that infiltration is back in full swing, and enough violence has been created in recent weeks in the India-held part of Jammu and Kashmir to assure that the militants are once again most active. In fact, U.S. Ambassador to India Robert Blackwill, in announcing his departure from India next June, said "the fight against international terrorism will not be won, until terrorism against India ends permanently." Blackwill added, "There can be no other legitimate stance by the United States, no American compromise whatever on this elemental and moral truth."

Enhanced cross-border terrorism, and occurrence of violent terrorist acts in the India-held part of Jammu and Kashmir in recent weeks, also created a situation for New Delhi to exert pressure on Washington. New Delhi, which remained mostly neutral on the Iraq War, but had strongly opposed the U.S. unilateral decision to attack Iraq in opposition to the United Nations, claimed that the United States' action provides enough justification for India to initiate a pre-emptive attack on Pakistan, considered by many in India a client-state of the United States. The purpose would be, New Delhi made clear, to dismantle the terrorist camps based in Azad Kashmir and make life safer for Indians living inside Jammu and Kashmir. The argument was fair enough to cause flutter within the American establishment. Torrents of anti-Pakistan statements were issued and telephone calls were made to smooth out the ruffled Indian feathers, and Washington began moving

to get Islamabad to make yet another formal commitment to stop cross-border terrorism.

Rumbles in Washington

The first blast was issued by Richard Haass, director of Policy Planning for the U.S. State Department. Wringing his hands in frustration, he told Associated Press, that “the United States has for some time urged the Pakistani government to stop infiltration across the Line of Control [separating India and Pakistan in Kashmir and Jammu]. To be honest, we have not succeeded, and we are disappointed and frustrated with the reality.” He failed to mention that Washington, having sold the phony Pakistani “commitment” to New Delhi, is feeling guilty of killing a few hundred innocent citizens of Jammu and Kashmir.

Subsequently, U.S. State Department spokesman Richard Boucher said on April 26 that Secretary of State Gen. Colin Powell had spoken to Pakistan President Musharraf, expressing concern over growing violence in Kashmir. Boucher also said that Powell is staying in touch with Vajpayee and External Affairs Minister Yashwant Sinha, and that Deputy Secretary Richard Armitage will visit both India and Pakistan in early May. On March 31, Powell had told a *New York Times* interviewer, that “India, Pakistan and the whole of the subcontinent problem” was part of the broader agenda that the United States must attend to following the Iraq War. It is a foregone conclusion what message Armitage would deliver to the Indians and Pakistanis.

Former Indian Ambassador to Washington, Kiran Shankar Bajpai, writing in the New York Council on Foreign Relations publication, *Foreign Affairs*, has urged the United States to “nudge” India and Pakistan into a joint search for positive relations, rather than trying to invent, much less enforce, a Kashmir solution. It is likely, though, that Armitage will go beyond what Ambassador Bajpai has suggested, and call upon both sides to soothe their frayed nerves and sit down for a talk to resolve the Kashmir dispute. It is also expected that such a call would have almost a zero effect on the overall situation.

The reason the United States is no longer a valid arbitrator becomes clear from what Ambassador Blackwill had referred to earlier. No matter how difficult it is for the State Department to accept Pakistan’s Kashmir policy, it is left with no choice. Pakistan is part and parcel of the U.S. policy to eradicate terrorism from Afghanistan. It is said every day, by almost every analyst who follows Afghanistan, that without Pakistan’s help, the U.S. campaign against the Taliban and al-Qaeda will come to naught and the Bush Administration will look silly. It is also common knowledge to those who know anything about Pakistan, that if the United States tries to punish the Pakistani Army for its anti-India activities along the Line of Control, power in Pakistan will shift over to a virulent anti-United States Islamic orthodox political grouping. It should be noted that the six-party Islamic party, Mut-

tahida Majlis-e-Amal (MMA) emerged in the last general elections as the largest single political grouping in the National Assembly, Pakistan’s parliament. For the record, MMA opposes the American invasion of Afghanistan and openly backs the Taliban and the al-Qaeda.

The Indian Half-Step

On April 21, New Delhi’s newly appointed interlocutor on Kashmir, N.N. Vohra was sent to the India-held part of Jammu and Kashmir by Prime Minister Vajpayee on a six-day mission to initiate talks with all political parties and important individuals. The objective was to get a response from all and sundry and find a common stance on the Kashmir issue. Vohra’s arrival was met with stony silence from the more militant Kashmiris, who are seeking an independent state. It soon became evident that, while Vohra would be talking to all mainstream political parties, the separatists will stay away from any negotiation with Vohra. It is clear that New Delhi has not yet succeeded in conveying how far it is willing to accommodate the aspiration of the local Kashmiris.

In contrast to what Vohra faced, Vajpayee’s latest statement was welcomed in certain sections of Pakistan. The MMA has hailed Vajpayee’s move, and a senior Indian analyst, with many friends at a very high level in Pakistan, pointed out that the leader of Azad Kashmir, Abdul Qayyum Khan, has called on Pakistani Premier Zafarullah Jamali to agree to talks, “even if one of the conditions put by India were to be to make the Line of Control the international border.”

It is evident at this point, that while Washington’s interest to resolve the Kashmir crisis is important, it is not a sufficient condition. Pakistan is dependent on the United States on many matters, but it has little reason to trust it. On the other hand, Pakistan looks up to China for very many reasons and considers China as its best friend. It is widely acknowledged that China wants both Pakistan and India to be friendly nations and is concerned about the potential of an all-out war in the subcontinent.

During an hour-long meeting with the Indian Defense Minister George Fernandes, who just completed a week-long visit to China, former Chinese President Jiang Zemin, who heads the army, underlined the need for enhancing Sino-Indian bilateral ties, including military ones, which he said was in the “fundamental interest” of the two countries. Earlier, China’s Foreign Ministry had welcomed a British proposal urging China to intervene in the India-Pakistan dispute over Kashmir and help to work out a peaceful solution.

**To reach us on the Web:
www.larouche.com**

LaRouche Campaign, Leading in Contributors, Breaks Blackout

by Paul Gallagher

News of the Federal Election Commission's (FEC) April report, showing Lyndon LaRouche with more campaign contributors than any of the nine other Democratic Presidential candidates, has "put the fox among the chickens" in the race for the Democratic nomination, as LaRouche's campaign is breaking the blackout and containment which the media and Democratic National Committee were trying to keep around it. Despite "frontrunner" Sen. John Kerry's reported attempt to downplay the news by assuring that he has "more deep-pocket contributors," LaRouche's more than 40,000 contributions from over 18,000 individuals show that he has broader and more active support than any of the nine media-recognized candidates in this otherwise timid and nearly invisible primary election campaign. This is big news internationally, in all the countries where LaRouche's New Bretton Woods and Eurasian Land-Bridge anti-depression policies are well known. And the spreading reports of it are of great interest to those political factions in the United States which are opposing the imperial "perpetual war" policies now dominating the Bush Administration.

South Carolina media reported on April 29 that the state's Democratic Party chairman had received a letter from nearly 40 current and former Democratic elected officials asking that LaRouche be invited to the May 3 Presidential debate in Columbia (see box). The Democratic leaders—roughly half from South Carolina and the other half from other states, joined by former Surgeon General Joycelyn Elders—pointed out LaRouche's lead in contributors over the other Democratic candidates invited to the debate, from which the party was excluding him. "It's outrageous. It's stupid" that LaRouche has not been invited, campaign spokeswoman Dr. Debra Freeman was quoted in a statewide AP wire. "The Democratic Party in the state of South Carolina has long been under the influence of Don Fowler," she said, adding that the campaign did not plan legal action. "We will continue to take the campaign directly to the people."

On April 30, the South Carolina Democratic leadership still refused to invite LaRouche. But as coverage of this intervention spread from South Carolina ABC affiliates and the state's radio networks, to dozens of local papers via a state-wide AP wire, to the very widely read national political Internet site, "The Drudge Report," to the C-SPAN national political cable network's "Washington Journal" program on April 30, and then to the *Washington Times* newspaper on May 1, some national press and media began to warily circle around the new development, which many wanted to bury but some wanted to cover. A national AP wire on May 2 appeared in many newspapers, citing LaRouche's \$3.7 million raised. ABC-TV's national network dropped live coverage of the May 3 debate, none of whose nine participants, with LaRouche excluded, generate any measurable interest among the electorate.

More Democratic leaders are now signing the letter which originated in South Carolina, and the demand is being raised to include LaRouche in upcoming candidates debates and fora in Iowa, Wisconsin, and Ohio. On May 1, LaRouche's Presidential campaign released figures showing that he is number-one in contributors in those three states, and also outdistances all other candidates in the total amount of campaign funds raised from residents of Iowa, Wisconsin, and Ohio. In Iowa, for example, fundraising by "leading" candidate Rep. Dick Gephardt (Mo.), who won that state's primary in 2000, is "anemic," with only three contributors and \$1,000 raised, wrote *The Hill*, a Washington political weekly. "Although the race for the Presidency is still in its early stage, first-quarter filings are significant for campaigns, because they demonstrate the viability of a candidate. Financial support from such early-decision states as Iowa, New Hampshire, and South Carolina is especially important." LaRouche has raised over \$24,000 from 43 Iowa residents.

LaRouche also has the only coherent and growing corps of youthful campaigners—the LaRouche Youth Movement—

Democratic Leaders' Letter: Include LaRouche in Debate

A letter by Democratic state and local officials sent to the South Carolina Democratic Committee and chairman Richard Harpootlian on April 12, was made public April 28 and reported in the South Carolina media the next day.

Dear Sirs:

It has been brought to our attention that on May 1-3, you are hosting the annual Democratic Party State Convention and Jefferson-Jackson Day events. As part of that weekend, you are also sponsoring a forum for candidates seeking the Democratic Party nomination for President.

We call upon you to extend an invitation to Mr. Lyndon LaRouche to participate in the upcoming candidates' forum. Mr. LaRouche is a registered Democratic Party candidate, filed with the Federal Election Commission, has raised well over \$3 million for the upcoming primaries, and qualified for Federal Matching Funds in the last several election campaigns on the Democratic side. According to the FEC, he now ranks fourth in total contributions raised and first in total contributors, among all major Democratic candidates.

Mr. LaRouche is an outspoken opponent of the policies of Donald Rumsfeld and Vice-President Cheney, and a proponent of policies like those of former President Franklin Roosevelt. Like FDR, Mr. LaRouche proposes to rebuild our nation's deteriorating economy. He has been spending significant sums of money on a radio campaign in Washington, D.C., and has been delivering speeches throughout the nation.

The attempt to limit the nominating process to an agreed-upon number of candidates, as designated by the news media and a handful of people in the national party, is discriminatory. Now is the time for fair and open debate

on the critical issues facing our nation and our party. We urge you to extend an invitation to Mr. LaRouche to participate in the upcoming party weekend and candidate debate.

South Carolina Signers:

Sen. Theo W. Mitchell, 1990 Democratic Party nominee for Governor, Greenville, S.C.
Sen. Maggie Wallace Glover, Florence, S.C.
Sen. Robert Ford, Charleston, S.C.
Rep. Leon Howard, Columbia, S.C.
Rep. Walter Lloyd, Walterboro, S.C.
Rep. Robert Brown, Hollywood, S.C.
Rep. Seth Whipper, Charleston, S.C.
Rep. Brenda Lee, Spartanburg, S.C.
Rep. Joseph Neal, Columbia, S.C.
And 11 local and labor union elected officials.

National Signers:

Hon. Joycelyn Elders, Former United States Surgeon General, Little Rock, Ark.
Sen. Joe Neal, Democratic Nominee for Governor of Nevada in 2002, Las Vegas, Nev.
Sen. Carlos Cisneros, Questo, N.M.
Rep. Jan Judy, Fayetteville, Ark.
Rep. Edward Dugay, Cherryfield, Me.
Rep. Albion Goodwin, Pembroke, Me.
Rep. Barbara Boyd, Anniston, Ala.
Rep. Michael Obuchowski, Bellows Falls, Vt.
Rep. David Gibbs, West Point, Miss.
Rep. Benjamin Swan, Springfield, Mass.
Rep. Esther Haywood, St. Louis, Mo.
Rep. Harold James, Philadelphia, Pa.
Rep. Christine Sinicki, Milwaukee, Wisc.
Rep. Barbara Richardson, Richmond, N.H.
Sue Daniel, Delegate to the Democratic Convention 2000, Frankston, Tex.
Barbara Lett Simmons, Democratic National Committeewoman, Washington, D.C.
Stuart Rosenblatt, LaRouche in 2004

among the candidates, who are otherwise unable to reach and mobilize the apparently apolitical "no future generation." During April's final weekend and the first days of May, the LaRouche Youth held "schools" in Los Angeles, Seattle, and Baltimore, addressed by the candidate and attended by hundreds of "cadre." The LaRouche Youth have waged war since February against the Democratic National Committee's "LaRouche exclusion rule," cooked up in 1996 by the DNC's then-Chairman, Southern conservative Donald Fowler, and enforced by repeating the discredited anti-LaRouche slanders in the media.

As of the first of May, upcoming scheduled debates still

had not invited LaRouche, but as the candidate told one newspaper, the DNC would either have to end the exclusion policy, or it would take them down. There is no popular interest in the other Democratic candidates, because none of them is a serious opposition to the policies of Vice President Cheney's imperial warhawks; and because with most Americans focused on the plunging U.S. economy, none but LaRouche knows any more about an economic recovery, than did Herbert Hoover in 1932. The South Carolina letter signers' demand for "the FDR recovery policy" represented by LaRouche, is the sign of what has made him, as of now, the most-supported Presidential candidate in the Democratic 2004 race.

Indecent Exposure: Newt And New McCarthyites

by Michele Steinberg

“Have you no sense of decency, sir? At long last, have you left, no sense of decency?”

—Joseph Welch to Sen. Joe McCarthy, June 9, 1954.

No one ever accused Newt Gingrich of having a “sense of decency,” even rhetorically. The above question, thrown against Sen. Joe McCarthy at the Army-McCarthy hearings, was the beginning of the end of McCarthy’s four-year reign of terror. It took from June 1954, when he began to target the U.S. Army with his accusations of communism, until December 1954, when the Senate censured the old lush, and put him out of the business of character assassination. The historic example of Boston Attorney Joseph Welch’s query to McCarthy, made at the height of the “McCarthyite” scare, should be a reminder to the Senate and House of Representatives, and to the U.S. Army, of the power that they have to stop the neo-conservative attacks on them. These attacks aim at eliminating any opposition—in the Congress, Administration, or the military—that might prevent them implementing their *perpetual war* imperial policy.

These neo-conservative war-mongers, led by the Straussian “Children of Satan” in the Defense Department and Vice President Dick Cheney’s office, were behind Gingrich’s April 22 diatribe (see *EIR*, May 2) against Secretary of State Colin Powell and the “appeasers” in the State Department, say an increasing number of Washington intelligence sources.

So far, the policies that Gingrich and the neo-cons want—war on Syria after Iraq; a pre-emptive strike on North Korea; rescission of the “road map” towards establishing a Palestinian state by 2005—have not been implemented. But already, a massive McCarthyite propaganda machine has been geared up—as in the case of the Iraq war—to use lies, political blackmail, phony terrorist incidents, and any means necessary to get their new policies through. This time, the rallying cry of “terrorism” replaces Joe McCarthy’s “communism.”

On April 29, Lyndon LaRouche, candidate for the Democratic Presidential nomination in 2004, told close associates that the only reason that the neo-cons have gotten away with their schemes is that there is no *effective* opposition from

Democratic Party. There have been some useful efforts from former President Bill Clinton, and from Jimmy Carter, said LaRouche, but not effective ones. The opposition has to be ruthless, and LaRouche, the real leader of that opposition, has already started the battle with his campaign pamphlet: *Children of Satan: The Ignoble Liars behind Bush’s No-End War*, which has saturated Washington.

A few days earlier, speaking to a cadre school of the LaRouche Youth Movement, LaRouche told the young leaders of the possibility of a “counter-coup” against the neo-conservatives. LaRouche said, “When Gingrich, on behalf of his buddy, ‘Bugsy’ Rumsfeld, moved in to attack Powell, on Middle East policy and other policies, the White House, in its own self-defense, had to react—and kick Gingrich in the face. They didn’t kick Cheney in the face; and they haven’t kicked Rumsfeld in the face, yet. They should have. But it’s not an entirely hopeless situation. Sometimes you can deal with the situation, even when you don’t have a ‘good guy’ in the picture; you can sometimes operate on circumstances, to move things in a useful direction.”

LaRouche emphasized, “If Colin Powell were to be run out of the government, or forced to resign, the Bush Administration would disintegrate. And people in the White House know that.”

Cheney for President?

There was a massive backlash against Gingrich for failing to realize that the White House would take his attack on Powell as an assault on Bush himself. Leading voices of the war party, such as the *Wall Street Journal*, and lead columnist John Podhoretz of the ultra-right Likudnik *New York Post*, called Gingrich a fool for attacking the President’s policy. Podhoretz compared the April 22 speech at American Enterprise Institute (AEI) to Gingrich’s having squandered the advantage of the “Conservative Revolution” election of 1994, that made him Speaker of the House. Before his term in Congress ended, Gingrich was out as Speaker, and out of the House completely, earning the title, as the *Baltimore Sun* website noted on April 30, of one of the most hated politicians in the United States.

Now, according to the April 29 edition of the Washington newspaper *The Hill*, published for and about Congress, there are still informal investigations going on to find out if Secretary of Defense Rumsfeld and Cheney had been parties to Gingrich’s speech. Perhaps, as LaRouche mentioned, there are circles in Washington who think it appropriate to deliver the “kick in the face” that Gingrich got, to his higher-ups. *The Hill* article says that Cheney and Rumsfeld would not return their calls, but suggests that two of the most powerful Straussian operatives in the Pentagon—number-three Doug Feith, and Undersecretary for Intelligence Steve Cambone—had received advance copies of Gingrich’s speech. If Feith and Cambone are involved, that goes directly into the office of “SecDef” Rumsfeld.

While Gingrich has reportedly “gone underground” after the slap he received from the White House for “attacking the President,” and from Deputy Secretary of State Richard Armitage, who said that Gingrich needs to go “back on his meds,” others from the AEI orbit have come out directly opposing President Bush. This included Michael Ledeen, the longtime Israeli agent, who was linked to the Jonathan Pollard spy operation; Frank Gaffney, who rushed to Gingrich’s defense; and Daniel Pipes, the slanderer of Islam, and Arab-basher, who heads the Middle East Forum, and its mini-Gestapo, Campus Watch.

This is not good for the neo-cons, but it is also nothing short of attempted blackmail of the President.

On April 30, AEI fixtured and “universal fascist” Michael Ledeen accused George W. Bush of following Powell and the appeasers into “Desert Shame Redux.” Famous for attacking the President’s father, Bush “41,” for not overthrowing Saddam Hussein in 1991, Ledeen whined about Zalmay Khalilzad (Bush’s emissary to the “free” Iraqis, and a leading chicken-hawk) “sneaking off to secret meetings with representatives of the Iranian regime”; and Powell going to Damascus, when “the mullahs . . . are the declared enemies of everything we hold precious.”

Ledeen suggests that the neo-con coup could throw Bush “43” out too: “To be sure, George W. Bush is very different from his father. . . . But his time is very short, and he has been stalled before. . . . He cannot now permit himself to be drawn into a phantasmagorical ‘peace process.’ ” Ledeen is fuming that the Iraq war alone is useless against terrorism. Bush must escalate to topple the regimes of Syria, Iran, Libya, and even the moderate Arab regimes like Egypt and Saudi Arabia.

Then on May 1, Ledeen joined with fellow Likud fascists, Gaffney and Pipes, in signing a statement against the Mideast peace “road map” released by President Bush, on April 30. “Come if you are ready for action,” says the statement, “To oppose rewarding murderous Palestinian terrorism with statehood—mocking our own war on terror and ultimately encouraging renewed Arab aggression against an Israel made invitingly vulnerable.” The statement was issued by the “National Unity Coalition for Israel,” (NUCI), the alliance of right-wing Jewish racists who want to ethnically cleanse Palestinians, and Christian Zionist Armageddon freaks, including Gary Bauer and Rev. Ed McAteer of the Religious Roundtable.

Thinly covering their rage against Bush himself, the neo-con liars wail that President Bush’s vision for the Middle East was subverted by the State Department.

The Neo-Cons’ Gestapo

There can be no half-measures in opposing the neo-conservative fascists. Their guru is University of Chicago-based philosophy Prof. Leo Strauss, who collaborated with Carl Schmitt, the legal theorist who *wrote* the legal justifications for Hitler’s Nazi genocide and pre-emptive wars.

In Nazi Germany, one of the most feared institutions was the Gestapo, with its vast network of informants penetrated into every community, every workplace, every church and university. Under the control of Herman Goering, and ultimately, SS chief Heinrich Himmler, the Gestapo was the absolute epitome of evil, and its power depended greatly on a Propaganda Ministry.

The neo-cons have their own private Gestapo and Propaganda Ministry, which were described at length in LaRouche’s campaign special report, *Zbigniew Brzezinski and September 11th*.

In the role of “Gestapo” are two McCarthyite institutions: a thuggish spy network on the universities known as “Campus Watch,” run by Ledeen and Gaffney’s pal, Daniel Pipes; and the American Council of Trustees and Alumni (ACTA), which, post-9/11, launched a vicious campaign of slander and financial warfare against any academics who dare to question the “official” version of the attacks in New York and Washington. Leading the ACTA effort is “Lady Macbeth” Lynne Cheney, the Vice President’s wife, who had worked at AEI; and Sen. Joe Lieberman (D-Conn.), the organized crime-backed Democrat, who brags that the neo-con doctrine of pre-emptive war on Iraq is his own.

If you dared to oppose the war on Iraq, you may find yourself in the cross-hairs of this gang. If you are an Arab-American student or professor, or a Middle East scholar at an American university who opposes the Clash of Civilizations, you may find yourself the victim of a campaign to have your tenure revoked. If you support a Palestinian state, you *will* be targeted.

When Gingrich called for a purge of State Department appeasers, there was already a plan to fill the place with chicken-hawks, starting with Pipes, who was nominated by Bush on April 3 for the board of the U.S. Institute for Peace, the “quasi-governmental” think-tank that serves as a forum for the State Department.

On April 19, the *Washington Post* characterized the Pipes nomination as a “cruel joke,” and called on Bush to rescind it. If he did not, the Senate should reject it. Citing only two of Pipes’ more recent quotes vilifying Islam as a religion, the *Post* agreed that the charges of his anti-Islam bias are all too well-established. Pipes’ nomination is opposed by the American Muslim Council, the Council on American-Islamic Relations, and by many ecumenical institutions, such as Churches for Middle East Peace.

Pipes’ Middle East Forum is a repository of the worst of the chicken-hawk war-mongers. Its board of experts includes James Woolsey, who advocates “World War IV,” and Richard Perle sidekick Laurent Murawiec, who was brought into the Defense Policy Board on July 10, 2002, to present the case for the United States toppling the Saudi Royal Family. Murawiec was dumped by the RAND Corp. for his performance, but Pipes and the neo-con Hudson Institute have since picked up RAND’s cast-off.

Ritter: Iraq War Like Nazis' Poland Invasion

by Carl Osgood

While many pre-war opponents of the Bush Administration's invasion of Iraq have been muted since the fall of Baghdad on April 9, Scott Ritter, the former UN weapons inspector, is not among them. Speaking on April 25 at the Palestine Center in Washington, D.C., Ritter showed that he is still determined to hold the Bush Administration accountable for what has happened. Ritter made clear that he would not be shedding any tears over the demise of Saddam Hussein. "My problem," he said, "is with the process" of removing Saddam Hussein. "There was no due process. This is like a West Texas lynch mob, not the act of a civilized nation." Ritter proceeded to build an unassailable legal argument that the United States had waged aggressive war in violation of international law and the U.S. Constitution.

The U.S. allegation that Iraq was stockpiling chemical and biological weapons and long-range missiles in violation of UN Security Council resolutions, provided the legal justification for its invasion; yet, Ritter argued, more than five weeks into the invasion, no such weapons have yet been found. But, before the war, said Ritter, "It was a certainty of knowledge," and the Administration was able to convince Congress to give Bush war authority on that basis: "They [the Congress] said, 'We wash our hands of this problem,' much like Pontius Pilate. Democracy ended in the United States on that day." He added that the United States "became a dictatorship of one, President Bush. He alone had the decision to go to war."

Ritter called for Bush to be held accountable for the fact that the United States went to war on the basis of forged documents, specifically referring to the claim that Iraq tried to buy 100 tons of uranium ore from Niger, to use in nuclear weapons. He noted that the CIA allowed those documents to be presented to President Bush, who referred to them in his Jan. 28 State of the Union speech. "The question I have for you, Mr. President," asked Ritter, "is, did you know it was a lie when you told it? Or are you just not that good?"

Ritter has no doubt that Vice President Dick Cheney lied, when he said that weapons inspectors would not be able to find anything, unless some Iraqi in the know, defected and revealed the locations of weapons. According to Ritter, Cheney had said that the UN Special Commission, of which Ritter was a part, was only able to find Iraq's biological weapons program, because of the August 1995 defection of Hussein Kamel, Saddam Hussein's son-in-law, then a key person in

Iraq's weapons programs. In fact, Ritter reported, Iraq had declared its biological weapons program in April 1995, "not because of a defector, but because of the hard investigatory work of the inspectors." On top of that, Hussein Kamel had told his debriefers that he had ordered everything destroyed, including chemical weapons, biological weapons, and missiles.

New Doctrine Threatens U.S. Constitution

Ritter concluded by showing that the illegal war not only threatens international law, but also the U.S. Constitution. Ritter, a former U.S. Marine, stressed that Article VI of the Constitution holds that treaties signed by the United States and ratified by the Senate are the law of the land. "So, when you hear the Bush Administration be dismissive of international law, they're being dismissive of the Constitution of the United States in the same breath. And as an American who's sworn to uphold and defend the Constitution against all enemies—foreign and, I underscore, domestic—that's unacceptable to me."

The war, he said, was not just about a dictator and his weapons. "It's the Bush Administration implementing a new doctrine of American intervention globally, a new doctrine of American unilateralism . . . a new doctrine of American imperial hegemony." This doctrine is laid down in the National Security Strategy document, released last September, which "speaks of the United States using its overwhelming economic and military power to impose an American unilateral solution on problems, unilaterally defined by the United States regardless of international law," which has been applied to Iraq.

He ended by referring to the 1946 Nuremberg war crimes trials, in which U.S. Supreme Court Justice Robert Jackson used the concept of "war of aggression" to hold to account the Nazi political leaders, and their generals. He said that the term "war of aggression defines what Germany did to Poland in 1939. War of aggression is the gravest of all war crimes, because within wars of aggression all other war crimes exist. If we don't have justification for invading Iraq, then we are no better than those who invaded Poland in 1939, no better than those who invaded Kuwait in August of 1990. That is not a status I want for my country. My country is better than that."

During the question and answer period, Ritter was asked to address the widespread belief, especially in the Arab world, that if chemical or biological weapons are found in Iraq, it will be because the U.S. planted them. Ritter pointed out the technical difficulties of doing this, and of making the evidence convincing, given inspectors' extensive knowledge about Iraqi weapons programs. However, "we can't be dismissive of" such a possibility. Ritter surmised that the United States might try to build a circumstantial case, using meaningless pieces of evidence, along with unsubstantiated statements attributed to Iraqi scientists.

Intelligence Vets Ask: Probe Iraq 'WMD' Fraud

by Edward Spannaus

A group of former intelligence officers sent an open letter to President Bush on May 1, asking the President to order an immediate investigation into the performance of the special Pentagon intelligence unit, the CIA and other intelligence agencies, that resulted in what they term a “policy and intelligence fiasco of monstrous proportions” evident in the failure to uncover weapons of mass destruction in Iraq. The signers of the memorandum formed the organization Veteran Intelligence Professionals for Sanity (VIPS) in January, to critique the way intelligence was being used to justify war on Iraq. Excerpts of the memorandum follow. The full memorandum is posted on www.veteransforcommonsense.org.

May 1, 2003

Memorandum For: The President

From: Veteran Intelligence Professionals for Sanity

Subject: Intelligence Fiasco

We write to express deep concern over the growing mistrust and cynicism with which many, including veteran intelligence professionals inside and outside our movement, regard the intelligence cited by you and your chief advisers to justify the war against Iraq.

The controversy over intelligence on Iraq has deep roots, going back a decade. But the issue came to a head over recent months as it played a key role in supporting your administration’s decision to attack Iraq. And it has now become acute, since you have been backed into the untenable position of assuming the former role of Saddam Hussein in refusing to cooperate with UN inspectors. (As chief UN nuclear inspector Mohamed El-Baradei noted earlier this week, “We have years of experience and know every scientist worth interviewing.”) The implications not only for U.S. stature abroad but also for the future of U.S. intelligence are immense. They need to be addressed without delay.

Prominent pundits (and, quite probably, some of your own advisers) are now saying it does not matter whether so-called “weapons of mass destruction” are found in Iraq. Don’t let them fool you. It matters a great deal. . . .

The lack of success in locating weapons of mass destruction six weeks after U.S. and U.K. forces in-

vaded Iraq suggests they either do not exist at all, or will not be found in sufficient quantity or capability to support your repeated claim that Iraq posed a grave threat to U.S. security. Your opposition to inviting UN inspectors into Iraq feeds the suspicion that you wish to avoid independent verification by the UN, and even that you may wish to preserve the option of “planting” such weapons to be “discovered” later. Sen. Carl Levin recently warned that, if some are found, “Many people around the world will think we planted those weapons unless the UN inspectors are there with us.”

Complicating matters still further, foreign resistance is building to lifting the economic sanctions against Iraq until the UN can certify that Iraq is free of weapons of mass destruction. Russian President Vladimir Putin has joined others in insisting that only UN weapons inspectors can reliably certify that. With considerable bite and sarcasm, he asked [British] Prime Minister Tony Blair on April 29, “Where are these arsenals of weapons of mass destruction, if they were there?”

What is at play here is a policy and intelligence fiasco of monumental proportions. It is essential that you be able to separate fact from fiction—for your own sake, and for the credibility of our country’s intelligence community. We urge you to do two things without delay:

(1) Invite UN inspectors to return to Iraq without further delay; and

(2) Ask Gen. Brent Scowcroft, Chair of your Foreign Intelligence Advisory Board, to launch an immediate inquiry into the performance of the CIA and other intelligence agencies in providing the intelligence upon which you have based your fateful decision for war against Iraq.

You may not realize the extent of the current ferment within the Intelligence Community and particularly the CIA. In intelligence, there is one unpardonable sin—cooking intelligence to the recipe of high policy. There is ample indication that this has been done with respect to Iraq. What remains not entirely clear is who the cooks are and where they practice their art. Are their kitchens only in the Pentagon, the National Security Council, and the Vice President’s office?

There are troubling signs, as will be seen below, that some senior officials of the CIA may be graduates of the other CIA—the Culinary Institute of America.

While there have been occasions in the past when intelligence has been deliberately warped for political purposes, never before has such warping been used in such a systematic way to mislead our elected representatives into voting to approve going to war. It is essential that all this be sorted out; General Scowcroft is uniquely qualified to lead such an investigation.

The Economic Question First

Nothing has shown more clearly the putsch Vice President Cheney's imperial chicken-hawks have pulled in Washington—and the potential of a “countercoup”—than the wild reported stories over the U.S.-China-North Korea meeting. Unidentified U.S. “officials” told willing media that North Korea had broken the meeting up with nuclear threats. For days, the media drums beat that China was “humiliated” and would now have to side with the United States in attacking Korea. Only after days of this, did Secretary of State Powell reveal that all this was false! North Korea had made a serious proposal to the United States in that meeting. Asked about this policy brawl by a Korean-American supporter in Los Angeles, Lyndon LaRouche got to the heart of it:

“Now, in my view, the only way we're going to avoid war—and we're stumbling into it—is by putting the economic questions first. North Korea is a very poor country. It has, within it, a relatively small portion of privileged people, associated with the government, with the military. So therefore, you have, in a sense, a conflict on the ground, between very poor people, and a government by a group of people who are trying to retain their relative privileges. There is no hope for this situation, if you leave it that way. So therefore, what we have to do is: We have the Sunshine Policy, put forth by the people in South Korea—some of whom I've talked with, and whom we've been in touch with directly or indirectly over some time. Now the policy here, the Sunshine Policy, starts on two railroad systems which used to be in the united Korea. One branch of the system goes into China. The other branch goes north towards Siberia, toward the Trans-Siberian Railroad route. Now, if these railroad systems are repaired and restored, brought up to snuff, then we have, from Pusan at the tip of Korea, to Rotterdam and so forth in Europe, we have continuous lines of transportation of goods, by either the Siberian route, which goes through Russia, Kazakhstan and so forth; or through China, which is called the ‘Silk Road’ route. So therefore, we have a revolution in the trade relations, between North Asia and Europe.

“Europe is bankrupt, like the 46 or more Federal

states in the United States are bankrupt, now—hopelessly so. So therefore, Europe needs new markets. The great new markets are in Asia, going through a large-scale development program, as in China. But, Japan is bankrupt, financially. But Japan still has a core industrial economy. That industrial economy is marketable, in terms of long-term contracts for industrial technology, into the countries of North Asia and Asia generally. So therefore, China, the Koreas, Japan, Russia, and so forth, have a common interest in peaceful economic cooperation there. Western Europe has a vital interest in that cooperation, in the Koreas. My view is, in this case, as many other cases, the overriding approach must be an approach toward economic reconstruction of a planet, which is now in the midst of a general collapse of the existing monetary-financial system. Therefore, I'd start from the standpoint of the fight for the reform of the present international monetary-financial system, around a set of recovery agreements—long-term treaty agreements on trade and development. And these kinds of things present fundamental solutions for problems, which otherwise may lead to conflict.

“Take the case of the Middle East: There's not enough water, presently in area around Israel and Palestine, to meet the needs of all the people in that area. So obviously, if you don't have water development, you're going to have conflict. No military or other agreement is going to eliminate that conflict, *if* you don't have water. That means, we have to have power, too. We have to have enough water, enough power, to meet the needs of *all* of the population, and their development opportunities. Therefore, we need a generalized Middle East economic approach to providing a peace policy in the Middle East. The road map thing is coming up now.

“Similarly in other areas, such as North Korea. The real solution will come through the application of a general economic recovery to each of these areas, as the basis of building the conditions of life and opportunities, which people would rather fight to *defend*, than fight *over*. And, that's the basic approach.”

Economic recovery and reconstruction comes first, in a “countercoup” against Cheney's chicken-hawks.

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