

## LAROCHE IN DIALOGUE

# Applying the Einstein Standard

*Edited excerpts from the dialogue of Lyndon LaRouche with the LaRouche PAC Policy Committee on Monday, Aug. 15, 2016.*

**Matthew Ogden:** Good afternoon. It's August 15, 2016; my name is Matthew Ogden, and you're joining us for our weekly discussion with the LaRouche PAC Policy Committee. I am joined in the studio today by Ben Deniston and Diane Sare, and via video, we're joined by Bill Roberts, who is currently in New York City; Dave Christie from Seattle, Washington; Keshia Rogers from Houston, Texas; Michael Steger from San Francisco, California; and Rachel Brinkley from Boston, Massachusetts. *And*, we are joined today by Mr. Lyndon LaRouche.

Right before this broadcast, we had a brief discussion with both you, Lyn, and Helga, and you both emphasized the central leadership role in the dominant dynamic being that of Vladimir Putin, in collaboration with Xi Jinping, to create a Eurasian system. Lyn, you called for the formation of a leadership group from within the United States to cause the United States to work with this new, emerging system being shaped by Putin and Xi Jinping. So I want to invite you to make some opening remarks and get our discussion going.

**Lyndon LaRouche:** What we have to do, when we're looking at China, we're looking at other

parts of the Orient,— we have to make certain kinds of decisions. Decisions which show exactly the united forces of the population of the planet—at least implicitly—in order to represent humanity as a whole. We can entertain people in different places; we can discuss things; we can handle the languages they're running up against; we'll probably deal with that, too. But the point is, we have to build a global system, implicitly, and what we're doing here at this moment is one of those things. It's a global system to lay the basis for the creation of a new system of existence of what the United States is going to be.

This is our effort. What we're getting in terms of Putin and Russia, and other leaders in the Orient,— this is all one thing. We know it really in our hearts and minds; it's only one thing. Like the question of the space program in general,— you've got to think as

Krafft Ehricke did; and he did that, and he died. Now his memory is very important in this respect and in this moment in a very specific way. But he died; and he told Helga, my wife, when he was explaining that he was going to die,— and he said, the problem is "I've got two things. I can do what I do, and I can die by this other thing which has gripped me." And therefore, the memory of Krafft Ehricke is something which I think we ought,— particularly those of us who have known the United States—ought to keep fresh.



*Earth as seen from the Moon in a photo taken from Apollo 8, 1968.*

This is a sacred moment, in effect, in order to build up a foundation for man's role in space, for man's participation in what space represents, and looking beyond that as well. That's what we have to do.

We have to think. It's like the way people deal with other people. They look at them and say, "Well, this guy is a so-and-so. I don't like him too much. I don't like her too much." This kind of thing. But that's not the issue. The issue is, what has mankind contributed to the function of the species called mankind? That's what we should be dedicated to, and this is a good occasion to do it. This is not the only place that dedication can be delivered, but it's a very good one to choose. I think this moment carries that particular implication.

### What is the Door?

**Diane Sare:** I was struck in the Saturday dialogue, Lyn, when you referenced the principle, the work of Alexander Hamilton, several times in response to a number of questions, including in particular the question of the injustice that has not been addressed since September 11, 2001. I was reflecting on this, because the week before when I brought up the planned performances that our chorus is involved in, of Mozart's *Requiem* for the 15th anniversary of September 11th, you brought up the question of Mozart and his "criminally induced" early demise, and his commitment to a clearly profound religious belief, which you can see in his *Requiem*, his final piece. I think it's very important that we raise the thinking of the American people to an appropriate standard. And therefore, the reference to these individuals and their contributions—particularly Hamilton as an American—I think is very critical in this period.

**LaRouche:** I think the problem is that most people in this day and age, and beyond, have no understanding of what the meaning of all of this is. They come up with an explanation which is like having a key. You can put the key in the lock and open the door, but most people



*"The process of mankind is a higher one. It's the ability to generate and develop children who are geniuses in one degree or another, and therefore their existence becomes something sacred to all mankind. . . ."*

are not able to open the door because they don't know what the door is. What is the door? The door is human beings. The door is what human beings can accomplish. Krafft Ehrlicke is an example of that; he actually opened a gate to the future. Now, how did he do that? Well, he said, "I'm going to die"; he told Helga that he was going to die. And I think he said the same thing to a number of other people. But that is what he represented.

This is comparable to Einstein; very few people understand Einstein. They make up myths about him and explain everything in terms of what he was suspected of doing, which was nothing of the kind. He was simply a scientist, but he was a scientist who had a reach beyond what other scientists had achieved. He recognized that the development of mankind is not based on babies—not babies as such. There has to be something else inserted into a baby in order to make it functional; otherwise, it's just a thing. It's a squalling brat, or something of that nature, and squalling brats are not really religious things or anything like it. But people go around and say, "I'm this. I'm that. I'm this," and claim certain things. But they don't create anything; they imitate something. They copy something, but they don't create.

The object of mankind is not to reproduce human individuals; the process of mankind is a higher one. It's the ability to generate and develop children who are geniuses in one degree or another, and therefore their existence becomes something sacred to all mankind—even when they're dead like Ehrlicke was. Because that

value, that judgment, that insight into what the nature of mankind is—and mankind is not babies. Mankind is the creation of people, not babies.

What that means is, the child, for example, requires, in the course of life, recognition. “Hey, Mommy, stop this crap. Stop doing this crap against me. I’m growing up. I’m not stuck in your category. I don’t know where I’m going, but I know I’m going someplace else that’s going to be very important. I plan to take that trip and do it successfully, and produce the fruits of that trip.” Therefore, instead of looking at what is the popular interpretation of how this works, you have to develop children into human beings—not just children. That’s where people lose a lot of things in life.

**Rachel Brinkley:** People think the unit of measurement of economy is money, but what is it really? It’s really human beings. Whether you look at that as an individual, because that’s your source of new discoveries, or a family, because that’s how you reproduce individuals; the metric is human beings themselves.

## Parents and Children

**LaRouche:** Yes, well sometimes the child is better than the parents. Sometimes the matured parents, in the process of becoming mature parents, are incapable of producing geniuses. As Einstein emphasized in a very highly practical way and a very advanced way,—Einstein understood humanity, understood the meaning of the human individual. Why is the individual important? Not because he or she was the child of a parent; that’s not the reason. You can get a bad parent very easily; it’s very difficult to get a good one.

**Ben Deniston:** I’ve always been struck, Lyn, at what I see as just a remarkable convergence between Krafft Ehrlicke’s idea of the Extraterrestrial Imperative and your work in physical economics defining the necessity of anti-entropic development for mankind. There’s no steady-state equilibrium existence for mankind. Trying to maintain any fixed level of existence will necessarily lead to the collapse of society. This was part of the framework of his Extraterrestrial Imperative, that mankind always has to change the nature of his existence as a species and progress to new levels. And that necessarily takes us into space at this point. That is just completely convergent with your work in economics, defining the same thing but from the standpoint of anti-

entropic growth for an economy. We have to progress, we have to work.

And where does that come from, for our unique species? Where does that really come from? It doesn’t come from finding resources; it comes from the kinds of things that Einstein gave to mankind.

**LaRouche:** The problem is that most people can’t do that. Most people who are adults, leading people and so forth, they can’t do that. What they’re proud of is their children, or the hope of making a slave of the child, which is also another thing. You can get a puppy to be a child of that type; some people have done it.

The point is that a certain kind of personality, in the process of development, reaches a level of insight into the future of mankind that the individual generally does not grasp. And it’s the discovery of the discovery which is the characteristic of the individual who is a real scientist, a real leader in these terms. Because the human individual is not the product of a parent; there are many things apparent about children, but sometimes that’s not your child, it’s not your child as such. Children of a certain good kind actually come gradually to look with pathetic sympathy on the existence of their parents and their family generally. They recognize that their family has been produced as young people, but the people have not come up to the standard of the possible, nor accessed the standard of the creative mind. That’s what the problem is.

Our existence is to produce minds which are not practical, but minds which are creative in a true sense. And people who want to be practical have to pay a price; they have to accept the characteristics of stupidity.

**Kesha Rogers:** Einstein spoke of the scientist who was possessed of a sense of universal causation, and he makes the point that the determination of the necessity of the future is just as important as the past. I think that he really inspired this and shared this with Krafft Ehrlicke. The problem right now is that both of these great geniuses understood that the understanding of the world, and the Universe, is not just based on building blocks of what has already been determined for you, but what you’re actually going to create. This is the difference in the understanding of what we have today, in the sense that society doesn’t have an understanding of their ability to create something new, and to create the future in the way that Einstein and Krafft Ehrlicke did,

because they lived in the future.

Most of society today, their basis of life, their basis of economics and understanding is “How can I get by? Life is determined by what I can gain for the here and now.” That is completely different from what the real human identity is.

### The Divine Spark

**LaRouche:** Yes, sure. That’s exactly it; but you just have to look at it in the right way. The individual of this type who is important, is one who grows beyond the characteristics of the parent. In other words, the child, the young child, or whatever the particular child is, who has that, will always be superior in devotion over what the other children got through education.

Einstein was that kind of genius, and there was nobody else like him at that time. There were people who got to that. There were people in earlier periods of history.

But the problem we have, the source of the corruption which takes a whole population, almost any population, and degrades it to failure, is that “go along to get along” view of the world. The legacy of that nature is the thing that makes people slaves; because they believe they have to perform a duty of recognition.

We produce children who are not failures. How do we do that? You have to have the right parents; that helps. You have to have that kind of insight of a mission orientation, that you are not a person who lives because you have a habit, or because you have parents or these kinds of things. That’s not reality! Reality is the aspiration which drives people to make discoveries in defiance of their parents. Great people always live in defiance of their parents. I know; I’ve lived that.

**Ogden:** In terms of physical economics, one way that this has been discussed, is that society as a whole must be able to not only just reproduce itself generation on generation. In other words, not just a replication of what has been done before, but the creation of something entirely new, so that the next generation has higher productive powers of labor. A higher



*“...To generate in the person of a living being the quality of creativity, generated suitably in the young, who become carriers of the achievements of genius.”*

capability of mastery of principle and technology. I think that was the key with Alexander Hamilton; that was the kernel of the American System of economics.

**LaRouche:** Absolutely! That’s exactly true, completely true. But the other aspect is, what people do today; they don’t understand this issue. They don’t understand what it means to generate in the person of a living being the quality of creativity, generated suitably in the young, who become carriers of the achievements of genius. Those distinctions are the important area. People become so stupid and so corrupt so quickly, so easily; like kissing someone’s rear end, or kissing a reasonable facsimile thereof. That’s what happens.

You’ve got a child who gets the spark, and the child who gets the spark will always use creativity for a purpose, as a purpose. The typical students in the universities don’t know anything. They know what they’re taught. And the whole society runs around, attempting to respond to the injunction, “behave yourself.” Now, behaving yourself often becomes the equivalent of being a monkey. The point is, children have to be developed in such a way that they are a creative force with unique qualities. This comes to the issue of Einstein’s business. Einstein is not concerned with *a* baby; he’s not concerned with the case of *a* baby. He’s concerned with what is necessary to induce creativity in the members of a population, a kind of creativity which is immortal. And that’s what he did. He was still inventing

things when he was dead. He was at it.

We have the wrong idea about raising children, because you're thinking about how to get a structure for educating the child; and that will kill creativity in *any* child almost. The child says, "I am not really a slave of my parents or anybody else like that. I'm independent." And, fortunately, I've been pretty much an independent person of that nature all the way through my life. What you have to create is not successful people; what you have to create is individual persons who say, "No, I'm not going to go that way. I'm going to go for the truth."

**Sare:** I think that's the significance of people singing in the chorus. It is very hard to kiss someone's rear end when you're singing Mozart, for example. And we've seen this process of development of people—many people in the chorus have expressed that they were surprised that they themselves could be participants in something that was so beautiful. They come in, and they realize they can be part of something that they had not imagined before. In a sense, it's part of this education, to get a population to the point where they could be capable of understanding what's necessary to understand, if we're going to survive.

### Death Is Not a Factor

**LaRouche:** Yes, but the point is, Einstein lived out a form of life, an expression of life, which is unique to him. Because he was one of those people who *didn't* go along, who didn't submit, who wasn't influenced by corruption. And the rewards are, if people want to get ahead,— well, if you want to get ahead, the good thing is to duck before the chopper comes down.

**Deniston:** Einstein completely changed the nature of how mankind exists in the universe. He completely revolutionized what our understanding is of the nature of mankind's existence in this universe, how it's organized. And it's those revolutionary changes,— that's the substance of progress for mankind. It's not perpetuation of some tradition; it's revolution, it's shattering old ideas.

**LaRouche:** If you look at the works, the writings of Einstein, you'll see a remark done by his expressions, and it's of that nature. It's the idea of devotion to the future of mankind, where death as such is not a factor. Now there are people, of course, in history who had that kind of devotion. They're not depending on what's going to happen to them, as persons; they're going to



*They don't understand what it means to generate in the person of a living being the quality of creativity, generated suitably in the young.*

worry about what the effect is, of their having been a person.

**Bill Roberts:** I think this is why Einstein was somewhat concerned that people were creating a bit of a cult of personality around him. He was a little bit worried about that, and it relates to what we're doing with Mozart. In New York, we're finding a funny kind of response from some of the musical layers who, on the one hand, do not understand this as the sort of intervention to address the political shortcomings of the American population. And at the same time, they don't understand who Mozart *is*, to the point that they even deny that he was revolutionary in any sense of what his role was in history at that time, as if he were just this individual outside history and we have his music, and that's what it is. But not as a political, revolutionary figure.

**LaRouche:** But you see, Einstein is a different case. He lived longer. And Mozart was killed, murdered. Murdered.

So when you're talking about Einstein, Einstein's qualities were of a very special nature. This is the man who actually explicitly understood the future of mankind. And no one else has ever done that. No one else has recognized that mankind is not a product of a child as such; that mankind is a responsibility of a person to live out a function of the future. And it has to be that particular kind of thing. And Einstein is the one person who really achieves that, achieves it clearly.

Other people of course have had the same kind of things. Many people have the desire to develop lives in themselves which are better for mankind, and they will

often rebuke themselves in that way, by saying, “I can’t do that, because I’ve got to look at the higher levels for which I’m responsible.” But then when you get a child, who thinks like a true genius, and Einstein is exactly that, then you’re getting a different kind of case.

Now, what happens—which is a tragedy—is that many parents, and parental households, and schools, destroy the natural creativity of the child. And that problem, that effect, lives out to the point of their death. And their life becomes a failure for that reason. They say, “I’ve done this, I’ve done this, I’ve done that, I’ve done this; look, I’ve done all these good things, what’re you talking about?” They’ll say that, but that’s not the issue.

And if you look at Einstein, and look at what Einstein did in terms of space, what did Einstein base himself on? Einstein based himself on a quality of genius. Genius is something which grows, which is unstoppable, which does not depend upon being educated. And that’s what Einstein did.

Einstein conceived the intrinsic nature of the Solar system, and nobody else ever understood that in that way. That’s the difference. Now, yes, can we create people who meet those qualifications? Sure we can! Be the parent of the right child.

### The Truth about Mankind

**Dave Christie:** Lyn, I think the question of what you just raised around the education system crushing the genius out of children, I think it could go the other way, too. I think that there’s often an idea that genius is just simply a kind of phenomenon, and the role of culture is little understood in actually functioning to promote and develop a field of activity by which the individuals can attain genius. And I think the question of culture goes to what Matt discussed earlier around the extended reproduction of man, and that actually becomes the unit of what your economy should be, as Rachel said.

Because of monetarism, people oftentimes think of the unit of value as money, whereas what you’ve done with your economics—the concept of potential relative population density—it’s not just how many people you have, but rather, what’s the vector of overall direction of culture and of your ability to think and develop future creative individuals, future geniuses.

And I know, Lyn, just as a point of reflection, this is the 15th of August, when 45 years ago, Nixon broke

with the Bretton Woods system, which you had actually forecast. Against all other economists that had discussed the “built-in stabilizers” of the system, you had a certain sense of a directionality that you saw the economy going, and I think it comes back to this question of culture, this question that if you’re not even developing a future capability, then you’re going to run off the end of the cliff. So I think there is that question of culture actually developing the creative individuals.

**LaRouche:** You know, I always, with respect to my parents,— I never gave in to my parents, never did. Because I had a different road, a different direction to go. And all people who’ve done that kind of thing, have the same answer. They may give into it, give into the problem; which is for them, corruption.

What I’ve dealt with is no corruption. I refuse to accept corruption. And Einstein does it the same way, has done it the same way. There are other people, I mean, great people in life, in the United States and elsewhere, a few of them,— and they have a devotion to a mission. Now, it’s not a mission of trying to give a little hand to somebody and hope that they get rich for that reason. The issue is, think about the mind of the individual: The mind has to think about what the individual is. The mind has to criticize everything that the individual wants to like. And I never have *liked* the kind of life I’ve lived—never. I’ve enjoyed fighting a fight, fighting a war, but winning the war. Look at me now! I haven’t won any wars recently, not in that sense.

But Einstein understood the nature of what the future in the universe was. And you look at the final results of his work. He didn’t discover *something*, as such. He *became* something! He had a saying, “nothing is true except what the universe presides over.” And that’s what he did. And he was still doing it, and people who were close to him, when he had died, saw that, that he had an absolutely unique characteristic. He was self-sacrificing essentially, but he wasn’t *proudly* self-sacrificing. He liked his violin, he liked a few other things like that.

But no, the problem is, there are very few people who are not prisoners of their parents, of their parents’ opinion. And that is the most dangerous thing that can come upon the human species.

You have to discover the truth about mankind, and when you understand the truth about mankind, even when you are a child and know that your parents are

behaving badly, that is what the future is.

And therefore, when you're talking about the future of man's space, the *future* of man's space,— that's what Einstein did in his final terms! He had this recognition of that; you know the fact, of course, that he was Jewish, which is extremely important because of the victimization that he had to deal with. It was not just the victimization as such; it was his desire *not* to be like that, to be a different kind of person. And he was quite a different kind of person, among all of the scientists of his time.

And so, if you want to create a good society, you have to realize what a good society is and how it works. What you do, what you demand, what you urgently need, constantly, is opposed to what you say, “well, I can miss that.” And you see the greedy person who has an ego, and the ego gets tough and is like “I'm tough, I'm a tough thinker.” Why is he a tough thinker? Because he's a stinker! [laughs] In one sense or another.

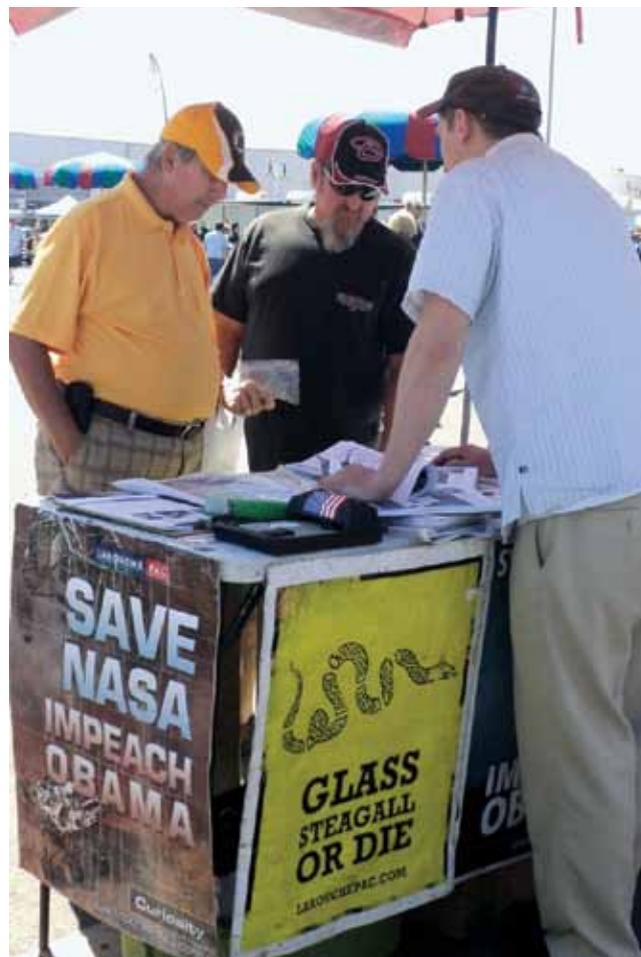
No, the point is, Einstein understood that the babies are not just babies. The valid human being lives to create advanced life of the progress of mankind, for its own sake, which is what *he* actually did.

Some people try to interpret Einstein. From what all I've seen and my experience, apart from a *few* things I've known, it's not there. It's an imitation.

### Why the Music?

**Brinkley:** That's the inherent nature of a child, that's why they always ask “Why?”—and ask a million questions. They are testing you, they are considering whether what you say makes sense. So you see that implicit questioning and challenging and looking for the truth themselves. But you also referenced that we don't have enough people doing this. Why? Well, one is this question of the Bush administration, the attack on the U.S. political system over the recent period. And this weekend you discussed, for example, the Clinton coup, and the attack on Clinton's Presidency, which had that effect on the U.S. Presidential system that people stopped speaking up, and that that was the precursor for 9/11, or it was that same process. So we've got to eliminate the Bush factor in U.S. politics.

**LaRouche:** When Franklin Roosevelt was dying, there was a change in the United States, the policy of the United States. And then you had the other thing which most people had known, ever since Franklin Roosevelt died, just the evening, his last discussion with two friends; one of them was a personal friend of



EIRNS/Sylvia Rosas

*Einstein understood that the babies are not just babies. The valid human being lives to create advanced life of the progress of mankind, for its own sake.*

mine—I was then young—who was one of my sponsors in all I did in the economic field.

The problem is that people are trying to find a way of progress which will enhance their role in life. And Einstein was not like that. And in that respect he's highly significant for what he was in fact. And then people who did discover, study, what he had been working on,— they tried to continue what he had achieved, after he'd died. And, at that point, a fading away came in.

You know, we did the space program, the introduction from Germany into the United States and into Krafft Ehrlicke's program, this is one of those kinds of things that has the quality of loving genius: That is, to love what you do for the sake of the loving of what you do, and for no other reason.

I've had a lot of fun with that, you know, because

I've been kicked around a few times, a few prisons and things like that. But you have to give up all these dreams, which are actually fantasies, and therefore, you want to find yourself, *in* yourself, something which is beyond yourself.

Creativity! What're we doing in music, for example? Take the music work we're doing now. What're we doing that for?! We're doing that to create something—what? What're we trying to create? We're trying to create something *greater* than was ever created before. And you use music, for example, composition, as a medium for that purpose. That's what drives you. That keeps you free from shame.

And we don't do that. We have people who have devotion, practical devotion of all kinds,— but it's very tough for them to hold onto that devotion. But Krafft Ehricke did it. My wife Helga had a conversation with Ehricke, because the whole group there knew each other. And what he said to her is clear. There are other people who thought they knew what Ehricke had done, and their opinions were not really valid. Even a book was written on Ehricke, and it was written by the wrong author.

No, you have to look at this from the individual responsibility to the collective responsibility,— its function is to know in oneself the instruments, discover the instruments which are essential for the creation of a higher quality of human behavior—to rise above everything that is popular! To achieve what mankind would otherwise never have achieved if they were practical!

Practical people tend to be stupid. They may know all kinds of things, words, and this, and this, and that, and so forth. But that's not the issue. If you look at the history of Einstein's life, into the time beyond his life, the termination of his life, and when the documents were presented of him by the people who had followed him, it becomes very clear.

But society requires leadership, which is not leadership in any bullying way. It's a question of saying, what is the purpose of my life, since I know it's not going to continue. And, therefore, you devote yourself to trying to create, in and of yourself, something which you think has a higher mortality rate, that is a good mortality rate. Most of our failures in our organization, for example, have run up against that problem—the devotion to the mission, not just *a* mission, but the mission of the future of the development of mankind, without regard to mere life mortality.

**Ogden:** Well, Lyn, what you called for earlier today was the formation of just that sort of a leadership group from within the United States, to bring the United States into alignment with what's happening now between Russia and China, what's coming out of Eurasia generally. And to craft it around that conception, based on what is happening in New York City—for example, we do have the publication of *The Hamiltonian* that's been hitting the streets in New York City—and I think this will continue to provide the rallying point for the crafting of that leadership group that you were discussing earlier today.

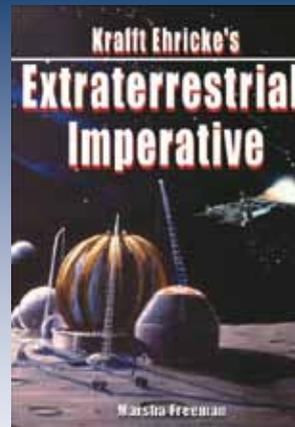
**LaRouche:** Yes. Yes, that's why I'm concerned about that subject now, here and now, to affirm that instrument, of intelligence, which is necessary to ensure a successful development of the powers of the mind of the individual, as most people fail to understand the good things when they're presented to them. And to have the fun of enjoying the amusement of having beaten the Devil. And you have left his imprint, on himself.

**Ogden:** Well, I think that's a good note to conclude our discussion on.

**LaRouche:** Okay.

## Krafft Ehricke's Extraterrestrial Imperative

by Marsha Freeman



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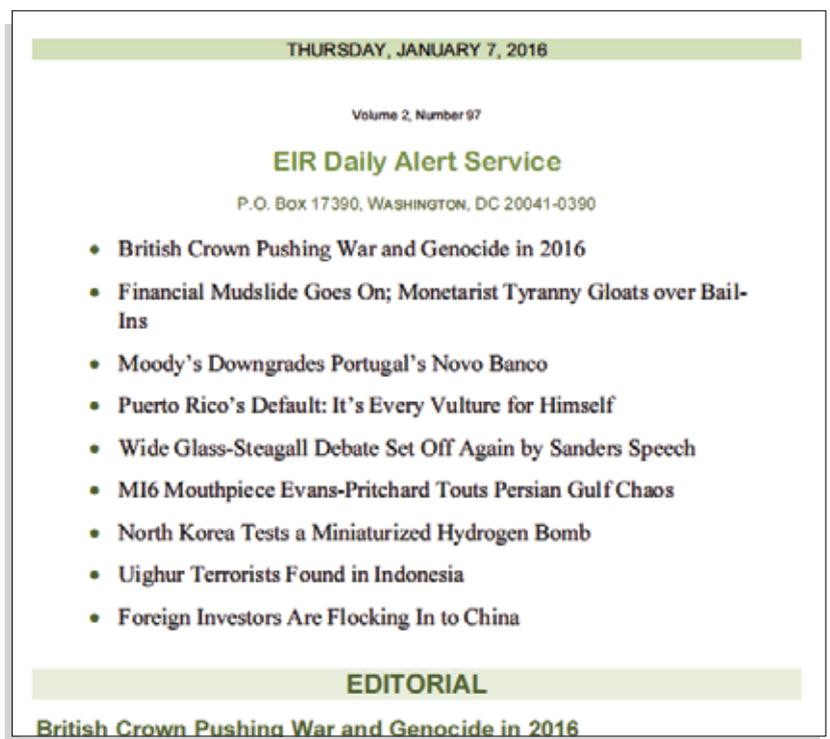
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