
LaRouche to Mexican LYM

Our Mission Today Is To Improve the Planet

Lyndon LaRouche gave this presentation to a meeting of the LaRouche Youth Movement in Monterrey, Mexico on April 1.

I'll start with a few things preliminary to what the main thing is I wish to say. First, I should announce that we have an official campaign slogan for our part of the Democratic Party's campaign this year. It is a slogan which we devised for Kesha Rogers, who is running for the chair of the Texas Democratic Party. It is "Out of the Bushes, and Into the Future."

Baby Boomers Don't Believe in Truth

There's something that goes with that. The problem of Boomers. And it's very important to have a clinical understanding of this problem. First of all, the Boomers would never save society, or themselves. Most of them are now 55-65 years of age, they're thinking of a graceful floating out of life, after which the future ceases for them. This is an unusual thing in human history. As you know, in most societies, in the Western Hemisphere, for example, the Americas, which were largely nations of immigrants or people who were struggling up from peonage, the attitude was that their children and their grandchildren shall have a better life than they themselves had. And this was the basic morality of most people in our society. As you know from your experience, generally that is not true today.

The generation that was born after 1945, at the end of the war, was conditioned by brainwashing. One of the organizations was the Congress for Cultural Freedom, which is essentially freedom from truth and sanity. So that's the way they were conditioned. And then, when the crisis of the 1960s hit, as these young people were entering adulthood, they became a phenomenon called the 68ers. They went insane, and they took their clothes off to show how wealthy they were. And mostly it was the wealth of a growth of hair.

But anyway, they had a different value. They didn't believe in truth. They'd been educated in school not to believe in truth. They became essentially a modern equivalent, in Europe and in the Americas, of the ancient Greek Sophists, which is infamous in history as the faction of ancient Athens which led Greek civilization into the collapse known as the Peloponnesian War. Things like the Peloponnesian War of course were the war in Vietnam; the earlier French war in Indo-China; the French war in North Africa, in Algeria; the U.S. war in Indo-China. And all in the context of a tension based on the threat of thermonuclear extinction of civilization.

This was a generation which was taught not to believe in truth. How to get your pleasure, how to get by, how to succeed. And, with that, came a lack of sense of responsibility for people they didn't care about, such as, in a sense, their own children. This led to a conflict, a conflict of generations. Not every person in the generations, but the characteristic behavior of entire generations. This became known as the 68er phenomenon.

To give you a very concrete example of this, right now. At the beginning of last year, at a time when I had significant influence in the Senate and in other parts of the Democratic Party, among the other things that I warned about was the immediate threat of a shutdown of the U.S. automobile industry. As some of you already know, because you have followed what I've been doing in the past year, the significance of the U.S. automobile industry is not simply an industry, it's not simply a place where many people are employed. The significance of the automobile industry is that it is the greatest single concentration of so-called machine-tool-design capability.

Now the machine-tool design is a connecting link between a scientific discovery, and the development of products which use those scientific discoveries, as I shall return to this in remarks today. It's based on an understanding of the meaning of a universal physical principle. A universal physical principle such as the discovery of gravity by Johannes Kepler. These and various other discoveries, have been translated, especially in modern civilization, into a mastery of nature as never before.

Now, what do you do in this area, when you discover a scientific principle, such as gravitation? You're discovering a principle which is universal. The object, called gravity, is as big as the entire universe, and it's an illustration of the fact



Left: The LaRouche Youth Movement at a rally in Mexico City, against the energy policy of the Fox government. The LYM is calling for a return to a nuclear energy policy, which has been abandoned in Mexico for 20 years. Right: LYM organizing in Buenos Aires, Argentina.



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that the universe is finite, but not bounded. Now, we can conceive the principle, but you can never see the principle as an object. You can see the effects of the principle, but you will never see the principle with your senses. If you can see it with your senses, it doesn't exist as a principle.

What we do, of course, as Kepler illustrates that, is you construct an experiment which demonstrates the existence, the efficient existence of a principle that you can not see. Now, the same method that you use to design a proof-of-principle experiment, is the principle of machine-tool design. You create an apparatus or something similar, where what you design to test for wouldn't work unless the principle existed. Now, once you've then discovered this principle or discovered its application in that way, what you're able to do in modern manufacturing is to take the same kind of people who construct designs of experiments, and they use the same method to now apply that principle to production and design.

This is a concept that is generally not taught and not understood in modern university education, for various reasons, but it is the fundamental principle of economy: man's discovery of universal physical principles, principles such as gravity which you can not see or feel, but which exist, and for which you can construct scientific tests which prove these principles exist as such. And then you apply these principles, to the practice of society.

Now, our best knowledge of the history of this notion, which is called *dynamis* in Greek, or *Kraft* in German, or *powers* in English, they're the power represented by universal principles which you can not see but that run the universe. By

applying these principles, we increase man's power to exist. We're able to change nature. We able to enable society to progress. But for man's ability to discover universal physical principles, human beings would just be another monkey, another ape, and the limitation on population would be, you would never have more than 1, 2, or more million individuals on this planet, living at any time in the past 2 million years. We don't know how long man has existed on the planet, but we must estimate about 2 million years. And you can never get a human being by evolution of a monkey, or even by employing or training certain kinds of human beings who think like monkeys. They jump all over the place, they have a lot of activity, they eat things, they throw things, they fight, they make big noises, they scream in their cages, but they're not human. So, the distinction of human beings is this power, the power of creative reason, which exists in no lower form of animal life. We now have over 6 billion people living on this planet. The reason that is possible, is because of the effects of human reason, the discovery of universal principles.

Think back to the automobile industry. The significance of the automobile industry, is that it represents—as in the United States—the greatest concentration of the trained experienced skill to transform ideas into products. It's the same kind of thing in agriculture, the same principle. Every improvement in the conditions of life in mankind depends upon this connection.

Now, what happens then, the Baby Boomer generation, the 68er, says “science is the enemy. We want a comfortable life. We don't want to work, we want to be rich.” And this is



EIRNS/Gene Schenk

A LYM pedagogical exhibit in Los Angeles illustrates Johannes Kepler's principles of the quantization of space. Kepler's discoveries of universal physical principle are being replicated by the LYM internationally.

your management today. "We don't want to get our hands dirty. We don't want to do hard work." So therefore, when they look at the people in the automobile industry, this vast part of the U.S. population about to lose their homes and jobs, they don't say—the good ones will say, "Well, we must do something for those people." They will do nothing to save those jobs, to save that industry. That's where the problem lies. And when you live in a country like Mexico, and most of the countries in most of the parts of South America, you see a vast poverty, increased death rates and diseases. All of the afflictions of poverty, afflictions which could be corrected if we maintain a modern industry. But what has happened, the 68er says "No! We don't work anymore. We give our work to poor people in poor countries who work cheap." They came to Mexico to find cheap labor, and then they decided it's too expensive, so they went to Central America. And they keep going, more and more, to poorer and poorer people.

So this is the problem. Now, I have these Democrats—many of them in the Senate and elsewhere, but take the Senate in particular—who are good people, they are in a sense my friends. Some of them are my friends, most of them are my political allies. *But!* They're Baby Boomers. So they don't say that what we have to do for the American people, in particular, is to save that productive capability, on which the conditions of life of the entire U.S. population depends. "We must give the poor some charity." That's the problem of the Baby Boomer.

We have the same thing in Germany. The German politicians in their majority voted to send German troops into the Congo, to which a senior military officer in Germany said, "These people are Baby Boomers!" Speaking of the politicians. They don't have an efficient sense of morality. Some of them have good feelings about their friends and neighbors.

They're charitable, they care, but they're not efficiently caring. They don't recognize that there are certain principles on which the ability to meet the demands of people is possible.

Also, because they're sophists, they don't believe in science. They believe in computers. You ask, how do you think? They say, "I go to my computer and ask. I look it up on the Internet. I search the Internet. I scratch the Internet, when it irks me." They don't think! They don't conduct experiments. They talk, but they don't know what they're talking about. They can recite a formula, but they don't know what it means. They know it works. It's like trying to figure out why the Internet does what it does. You don't know. The Internet trains you to behave. You learn to behave as the Internet tells you. You learn to think the way your computer tells you to think. You're not operating the computer, the computer's operating you! This is what we're dealing with.

'Cheap Labor' Wrecks Economies

Now, this gets to the point. We have to deal with that problem in the United States. We also have to deal with it in South and Central America, where it sometimes takes a similar form, but at times a different form, because the conditions are different, though they will soon become about the same. There are two aspects of this: First of all, South and Central America were for a time a dumping ground for cheap labor, as in the *maquiladoras*. A dumping ground for cheap production in Mexico, in which in general, a person would get a job but could not afford to support a family on the income from that job. And from this, there was not enough money available to improve the infrastructure in the area in which the *maquiladoras* operate. So South and Central America were areas for exploitation of cheap labor. So Mexico today does not have the economic power it had in 1982. It would take five to ten years to rebuild the oil industry, the petroleum industry in Mexico, back to what it was in 1982. And think of what the petroleum industry represented to Mexico in terms of the overall economy. Education systems, all kinds of things, were paid for with revenues from the petroleum. So that has been destroyed.

In the United States, the illusion is that we are exporting all of our jobs, to cheap labor markets abroad. We exported our productive capacity to China, to India, to other poor countries. We keep looking for a poorer country, where people will work cheaper than they do in any other country. The conditions of life in these cheap labor areas are becoming worse and worse, because the cheap wages are based on the lack of infrastructure, the lack of a support of a family. The income is not sufficient to maintain families. It does not maintain the environment, it does not maintain the institutions necessary for a decent life. It is not because people in these areas are more productive. They're not; they work cheaper. They work cheaper because they have a lower standard of living, because their children have fewer chances for survival, because essential infrastructure is not provided in that society,

including things like safe water, health care, all these things are not paid for. Real education is a privilege of a tiny minority of countries of this type, and the attitude of the few who are educated tend to be oligarchical. "I'm important! My friends are not important!" That's the kind of condition we have.

So therefore, the mission today is how do we take a planet which has over 6 billion people, and how do we allow the population to grow, how do we improve the standard of living—in many parts of this world, most live in very poor conditions—we're running out of what we've called natural resources, or standard quality of natural resources, and currently we're doing nothing to correct that problem. That's why cheap labor.

And in the United States itself, we throw away the standard of living which is necessary to make us formerly productive. If you look at a map of the United States, an economic map, and you look at it over the past 27-28 years, you will see whole parts of the United States, county by county, which were productive 25-30 years ago, where people used to raise families on the basis of employment or industries, things like that, who not only maintained their families, but through taxation and so forth, supported educational programs, health care, and so forth. County by county, what we have is people working as waitresses or similar kinds of jobs. The economy does not provide the income—the local economy—to support schools, to support health care. People who had pensions are losing them. Health care is collapsing. Even doctors are being persecuted economically, at a time when health care is collapsing.

So the issue that faces the Congress today, under Bush, is that the Baby Boomer generation, which controls politics from the top—they don't run it actually but they are the ones in the elected and other positions of importance; the bankers control the economy, not the members of Congress—but they are Baby Boomers. They don't think that a modern industrial science-driven society is necessary. They are sophists. They don't believe in principles. They may believe in being kind, they may believe in charity for people who are suffering, but they don't believe in increasing the power of an economy which is dedicated to making possible the solutions to these problems.

So during the past week, the bankruptcy of the company Delphi came forward again. Leading members of the Senate and others, even while I was down here, were saying, "Yes, we've got to do something for those people who are losing their jobs"; but they won't understand the importance of saving the jobs themselves! They do not understand that it's science-driven technological machine-tool capability which is the medium of creating productivity, of providing a standard of living which is decent for people. They would say, "Let's share the misery with our neighbor," and you see that in Mexico and elsewhere since 1982. It's been the general pattern. It's a problem of the 68er phenomenon. This was a conspiracy, run by the same international financial crowd that

was behind Hitler. They don't like the modern sovereign nation-state republic.

The Problem Facing Ibero-America

What happened in '82 in Mexico was dictated from abroad by powerful financier interests. It was a determination to destroy Mexico as a stable, growing republic. And in large degree, they succeeded. You can see it in the banking industry alone in Mexico. In 1982, there were banks in Mexico which represented Mexican national interests. Now, the leading banks are controlled by foreigners. The destiny of the Mexicans is determined in that degree by foreigners.

The fight that Kirchner represents in Argentina, is a fight to restore the sovereignty of the nation against the international financial predators. You have an improvement in Chile with the new President, who got the Nazis out for the time being. That's what they were. That's what Pinochet was—he was not an approximation; he was, he still is—if he still knows what he is, he is. There's some question about that. But Brazil. . . . You have a fight, and the fight is, Brazil thinks it's a very big nation. They're thinking of renaming Brazil, from Brazil to "Big." Well, they do have the biggest river in the world, and the biggest self-opinion, and they don't speak Spanish. Then you see what happened in Peru. You see the conditions in Central America. You see the continuing trouble in Colombia. You see the threat to Bolivia, from pressure from the outside.

So the essential struggle today, which in a sense, Kirchner typifies for the hemisphere, is a struggle for sovereignty of nations, and the struggle for sovereignty is expressed around issues which are the sovereignty of the nation in determining its own future. The central issues are economic-financial, and they involve a struggle against powerful international financial forces.

So therefore, we are at a point where if we sit back and let this trend continue, this will not work. There will be no new empire that will succeed. They're stupid as well as being powerful, because remember the people who are doing this are largely people who are between 55 and 65 years of age: They're Baby Boomers. A Baby Boomer empire does not function. They don't believe in the essential elements of power, of real power, economic power. They want their kind of empire, so their empire will be just simply be a catastrophe for them as well as for all humanity.

Your Generation Must Lead

So that's the essential nature of the struggle. The other side comes down to you, in a very personal way. How are we going to change this? We're going to change it with your generation. You're not going to do it by yourselves, but you've got to push the Boomers into doing it, and they're lazy. You'll be pushing them 18 hours a day, while they're either sleeping or doing something else useless for 18 hours a day. In other words, you are going to push the Baby Boomer

generation into doing the things to save their own lives, as well as the lives of their children. They won't do it on their own! War which is led by Baby Boomers will be lost from the beginning. They lack the essence of command.

So what does this come down to? Who are you? What is there about you that is so powerful? Or should become so powerful? In a sense, you represent a selection within society of your generation, and you know it from people you associate with of your own generation. You find that your generation is corrupted, too. Demoralized, drugged, with no sense of moral purpose or commitment to society, but most important, a kind of moral impotence which they share with the Baby Boomer. "There's nothing we can do about it. You have to learn to live within reality." They will surrender rather than fight. They will kill one another rather than fight the enemy. So, some of you don't do that. Some of you want to find out what it is you can do, that can make your life meaningful, not necessarily rich, but meaningful. Because, when men die, whether they're rich or poor doesn't make much difference to them any more, but what they have done for society means a great deal. What they have done for society is a measure of their sense of personal identity. They're not animals. They're human beings. And they have an internal immortality which outlives them.

And look at what the average poor, even ignorant person of previous generations believed. "What are you doing this for?" you asked them. "I'm doing it for my children, I'm doing it for my grandchildren," they said.

Important investments in basic infrastructure and other things range from 25 to 50 years of life. A nuclear plant, a power plant, is an over 25-year investment. A major water system is a 50-year or longer investment. I can tell you as an old man, the most important things you do involve your conception of what is going to happen long after you're dead. And it's for those goals, that you do anything. You fight, you risk your life, you do what is necessary, not for what you get tomorrow as a reward, but for the sense of being able to smile after you're dead. "I did my job to take care of them, to preserve the contributions of those who came before me, and provide the foundations for the life of people who come after me." The sense of spiritual immortality.

What Makes Us Human?

Therefore, under these conditions, we come now to the crucial point. What makes the difference between human and animal. Let's take two things: simply and obviously, scientific discovery—valid discovery of universal scientific principles. No monkey can do it. Most professors can't. Because what you're taught in schools, generally, is: You sit in a class, particularly in a university, and you have maybe 500 to 1,000 students sitting in a large hall, and they're shouting something at you, or mumbling, and you have a book or manual or something, to read. You go to the computer and look up something on the Internet, and you walk out of the class. Now, you've

been exposed to a certain amount of what's called "information," but what do you actually know? What do you know that can be proved to be true as a principle? How many students of physics know how the principle of gravitation was discovered? Who could prove it? Who can prove what Kepler proved? Virtually none of the students in physical science. Who could prove why Euclid is a fraud? An outright fraud.

Let's take that example of Euclid. Euclid did his work about 50 years after the death of Plato. To the extent that there's anything in Euclid which has any value, it was represented as discoveries in geometry and related matters which had been made during the previous 100 to 150 years. So, what Euclid is, is a commentary on these earlier discoveries. Just remember, there is no original discovery in Euclid. All the discoveries reported by Euclid were made by earlier generations. And the fundamental assumption of Euclid is fraudulent. The idea that you can base science on the assumption of definitions, axioms, and postulates, is a fraud.

Now, this is a product of sophistry. Instead of saying, "I know something," you now say, "I know what I can repeat!" You come out of the classroom, and you repeat what you were told in the classroom, and you call that "knowing." You didn't discover anything! You uncovered what somebody left in the pathway. You don't actually know anything. You're full of opinions. "Well, I know this! All of my friends will agree with me!" Why? On the basis of gossip. You tell them a principle. They say, "It's not true! All my friends will disagree with you!" You tell somebody on the Caribbean Coast, there's a Pacific Ocean. "It doesn't exist! We were never there."

This is the kind of thing. So, you get into a thing where you accept socially accepted opinion. You repeat it. What you have to do is you have to actually discover and know for yourself what truth is. Now, this is what is the most important thing of all for you as a movement. When everybody else is confused, you must know the truth. If you don't know it, you should discover it, if it's relevant to the problem. So, you must develop the habit of creativity.

Now, what we've been doing, as you saw with this book-like product we made on fundamental principles—some of you have gone through some of this material.¹ What I did and had these young people in the LYM in the United States work on, I identified the essential area of knowledge, from the ancient Greeks to contemporary times. And then I assigned the youth and said, "Now, you volunteer to do the original investigation to discover what the answer is that I identified."

Now, the beginning is to attack Euclid as being a fraud. You can not derive a line from a point. You can not derive a surface from a line. You can not create a solid from a surface. Now, these are the elementary ironies, paradoxes, which are presented by Plato and by his predecessors among the Pythagoreans. You are subject to sophistry in schools, in which

1. Lyndon H. LaRouche, Jr. et al., "The Principle of 'Power,'" *EIR*, Dec. 23, 2005. Also available at www.larouche.org.



At a conference in Los Angeles, LYM member Brendan Barnett explains his topographical map of the NAWAPA-Plus plans for bringing water to drought-stricken areas of the North American continent. NAWAPA typifies the kind of 50-year or longer investments that are required to raise the living standards of every person on the planet.

they teach you that these are definitions of axioms which you must accept. And they tell you you must use essentially linear algebraic methods. So you use linear algebraic methods, and you jump ahead assuming that you've proven something. You've proven nothing! Because what you did was, simply assume that Euclid was right. And Euclid was a fraud.

So now you have, in modern society in education, you have Descartes. You have Newton. These are frauds! They're derived from the Euclidean conception. And you can prove this—the simplest one is the doubling of the cube, by geometric construction. Because the doubling of the cube actually demonstrates a principle which is beyond sense-perception. And once you've understood this question of the cubic question, now you begin to understand what science is, and what truth is. The point is, as I said a few moments ago, a universal physical principle such as gravitation, can not be seen or heard as an object by the senses. But you can prove its efficiency by experimental methods, by action which demonstrates the principle. Now the problem of most of the education you're exposed to, is the fact that this point, the most crucial point

about all scientific thinking, is not included in the educational standards and curriculum.

The Indispensable Role of Classical Music

Now take another question. Let's take music. Let's take modern Classical music, which is based on Bach. Now, don't think about keyboard music; you could be easily fooled. If you assume that the notes correspond to some frequency, which is standard, so that by hitting a key at the right pitch, you can make the music, is false. Because what you find the minute you face counterpoint, vocal counterpoint, or performance of a Classical string quartet, or the performance of a woodwind instrument, and take a composition by Bach, Haydn, Mozart, Beethoven, Schubert, and so forth, you find that you can not perform these adequately if you simply try to play the notes according to their pre-fixed standard frequency.

For example, you hear a chorus. They're singing the notes. Are they singing the music? Not necessarily the same thing. Because the standard of performance and the standard of the intention of the Classical composer, is the presentation of an idea. Now, what a good performance means, is that you hear the whole performance, from beginning to end, as if without interruption. Take the Mozart *Ave Verum Corpus*. The *Ave Verum Corpus* is based on a choral work, with a *de minimis* string accompaniment. It is organized according to a series of Lydian intervals. The way it's done with a good choral director, is to direct the voices to slightly adjust the tempering of the note, so the effect is you hear a process of development from beginning to end, not just the individual parts. This is what the great conductor Furtwängler referred to as "performing between the notes."

Now, very few people who sing in chorus actually achieve that intention, as intended. But by working for that effect, they begin to understand it. And with a reasonable approximation of what should be heard, you find that choral music of that type is one of the most powerful political instruments of communication. The significance of the Lydian intervals in the *Ave Verum Corpus*, which I recommended because it's a short composition, is a unity of a single conception, from beginning to end. What you hear is not the notes. What you hear is the process of development. The principle is the same thing as Archytas' discovery of the doubling of the cube.

The Domain of Creative Thinking

So the balance between the two, Classical culture—Classical music in particular—and physical science, is the essence of the education which is essential to you. Because your conception is to understand the universal physical principle, like Kepler's discovery of gravitation. Therefore, you get beyond this ordinary textbook education. You enter thus into the domain of creative thinking. And you find with music, if your attempt is reasonably good, that when you sing Classical works on the street or other occasions, you have a greater positive impact on getting the attention of a population, than

any other medium.

In ordinary scientific work, the mind is focussed on individual discovery of something about nature. In Classical artistic work, such as Classical music of this type, you are discovering also a universal physical principle. In the first case, in studying physical science as such, you're discovering a principle of what you call nature, the individual looking at nature. In great music, you're looking at the individual looking at the scientific genius of the social process. The principle of music and the principle of physical science mean the same thing, but they have a different form. In one case, you're looking at nature through the eyes of an individual man. In the other case, with great Classical music or art, you're looking at the process of creativity in the social process as such. The principles is of the same quality; it's a reflection of the natural quality of the individual human mind that differentiates between the ape and the human being. When you understand these points in this connection, you understand the nature of man, and you're capable of leading society, because you're not giving people explanations. You are solving problems, in a principled way.

Now, when you, as typically poor people who often can not have access to a modern university education, who see yourself in the middle of a population of people of your own generation who also have no access to an efficient education by what should be a modern standard, then you understand why I say that a youth operation should be divided on units of about 15-25 persons. See, this is the size of a good classroom. It's small enough so everybody has a chance to participate. It's large enough so you provoke participation. And that's the way you function. That's when you go from one class to another in a university.

And then knowing this, you look back a little further in history. Look back to the medieval period. The emergence of the university in Europe. Who ran the universities? The teaching was actually done largely by the students, and a few philosophers among the older ones.

So what we have to do, is make this whole population of your generation, make the whole generation a university, around ideas of creativity, and mix this business of studying physical science and art, together with dealing with the current problems and challenges of society. And use your youthful energy as a weapon, a weapon of ideas. The Baby Boomer can work maybe two hours a day, after which his arms and legs continue to move, but his mind doesn't. You have more energy, you have youth. You must combine that with the idea of making the entire generation a university. We need that self-conception in your entire generation, because we have to make great steps of progress in society in the coming periods. To create a population that could support those great changes, we need a population of young adults with a certain kind of energy and capability. And you can set fire to the trousers of the Baby Boomers, and that will get them moving. And that way, we can win.