Lyndon H. LaRouche, Jr.

Conflict Is *Not* the Natural Condition Among Men and Nations

The following is Mr. LaRouche's keynote to the EIR *seminar in Berlin on Dec. 18, 2002.*

On the 28th of January of this coming year, about five days after President George W. Bush, Jr. will have delivered his State of the Union address, I shall issue mine, which will be broadcast on a webcast at 1 o'clock Washington, D.C. time, which will be 7 o'clock in the evening Berlin time. Until those two addresses have been made, it will be extremely difficult to estimate what U.S. policy is going to be, and consequently, very difficult to estimate what the world situation will be.

We are presently at the fag end of a global systemic crisis, without any real comparison in the most recent century. The nearest comparison is Europe, and the Americas, between 1928 and the inauguration of Hitler in January of 1933. We have entered into a period of financial, and other crisis, in which none of the existing parties, in Europe or the Americas, have the slightest competent conception about what to do about the worst systemic crisis in modern history, at least since the French Revolution. And therefore you see, that we've entered a period, as in the fall of the Müller government, in which governments are either technically, ministerial governments, not true parliamentary governments, or an approximation of a ministerial government.

For example, I played a key role, which is now recognized as such, in certain leading Democratic Party circles in the United States, in Russia, and elsewhere, in preventing what was going to be an Iraq war from taking place at the time it was intended. That war is not off the table entirely. Forces which are determined to have it, are still active. They wish a Middle East war, for reasons I shall indicate. But, we stopped it temporarily. And I was able to play a key role, in certain institutions in the United States, to get the United States to work with forces in Europe. And with the help of a remarkable position taken by Chancellor Schröder in Germany, Europeans solidified their position, and the United States was inclined to move toward a United Nations security option, and pressures were put on to ensure that Saddam Hussein would make a proposal, that the United Nations would accept it, and that the United States government would accept that proposal.

Since that time, of course, the people behind the war, most conspicuously behind the war, in Israel, and in the United States, and in some forces under the British monarchy, are determined to get such a war going by any means possible. What is intended is not an Iraq war, what is intended is a *limes* war, like the Roman Empire ran in control of its borders with the legionnaires. It would designate a certain part of the world, geopolitically, as we say these days, as an area to be destroyed, and by destroying that part of the world, or tying it up in permanent warfare, to prevent civilization from developing, at that time, on the borders of the Roman Empire. In this time, as I shall indicate, the threat to the Roman Empire, such as it is, is targetting largely Asia.

The Strategic Triangle

One of the solutions to the present crisis is emerging in what is called a Strategic Triangle, among Russia, China, and India. It's something I proposed, first in August of 1998, in the context of the so-called GKO crisis. Then, Primakov, later the Prime Minister of Russia, presented such a proposal in Delhi, in November of 1998. Primakov was ousted in Russia, from the Prime Minister post, under pressure from the United States, and others, precisely because he had made that speech. However, in the course of events under the Putin Presidency, Russia, China, and India have been moving in a direction of cooperation, which means they will cooperate as a keystone for bringing other nations of Asia, into collaboration.

That is now emerging. Japan has no possibility of continued existence, except returning to its former role as an industrial producer, cooperating chiefly with markets in Asia. Korea can not survive without cooperation of this type. Russia needs it. China needs it. So you have the northern three, Japan, Korea, and China, in Asia, together with the nations of Southeast Asia, as represented at the recent Phnom Penh conference on the Mekong Development Project, and as also attended by the Prime Minister of India. And since then you've had a visit from President Putin of Russia, to the outgoing President Jiang Zemin of China, and from thence to Delhi, for extended meetings with the Indian government. And statements coming out of that, would show that the Strategic Triangle is well. It is in motion.

Now, presuming no Middle East war, or extended global Clash of Civilizations war occurs, we have the situation in which Europe—Western Europe, Central Europe—can not survive economically under the present economic crisis trends, unless it has a major new market to which to export,

The presently emerging "Strategic Triangle" was first proposed by LaRouche in August 1998. Here, Russian President Vladimir Putin (center) meets with Indian Prime Minister Atal Bihari Vajpayee in New Delhi, during a December 2002 tour that also took him to Beijing.

together with certain reforms that must be made in terms of regional and international monetary-systems arrangements. But under those conditions, if Europe enters into what I've called a New Bretton Woods style of agreement, replacing the present monetary system, in that case, then the area of Russia, China, India, and their adjoining nations, will become the greatest market on this planet, for the long term, for a period of a quarter-century to a half-century. These areas of the world, which have some high technology—as China does, obviously, India does, and so forth—can not meet their internal needs, by their own high-technology capacity at this time. China, for example, must move from its characteristics of the past, as a coastal economy, a coastal-region economy, to develop the interior of China. This means large-scale infrastructure, it means water systems, it means new cities, it means all kinds of development. It's a large area. China can not exist without developing this so-called "internal market," for its continued economic life.

Southeast Asia, including part of China, the Mekong River Valley, is also a major area of large population, of large development. India has crucial problems, it has some advantages. But without this kind of cooperation, India can not, in the long term, solve its problems, either. All of these nations together, have a critical problem of *security*, of national security. And therefore, we're looking at national and regional security, and economic security and development, as one package. The two go together.

This is what this war drive is aimed against. The war drive did not start recently. It started essentially in this form, really at the close of World War II, when certain forces in Britain and the United States, decided they wanted to drop the nuclear bomb on Germany, but it wasn't ready in time. The peace came first. If the bomb had been ready in 1944, the uranium bomb would have been dropped on Berlin. That was the intention. They couldn't do it because it wasn't ready. So they waited until a defeated Japan was bombed, on Hiroshima and Nagasaki, not for any sound military reason. Generals of the Army MacArthur and Eisenhower both indicated Japan was a defeated nation: *There was no need to invade the place.* Negotiations with Emperor Hirohito were already in progress, *before Roosevelt's death.* These negotiations were continuing. The death of Roosevelt disrupted it. A close friend of mine, subsequently deceased, was involved in those negotiations. *There was no military reason for dropping those weapons on Japan, on Hiroshima and Nagasaki.* Nor any reason for the fire-storming of Tokyo, before the nuclear bombardment.

The Utopians' Clash of Civilizations Policy

This was set into motion due to what has been called a Utopian policy, as defined by intellectual influences such as H.G. Wells, in his 1928 *The Open Conspiracy*, and by Wells' collaborator, and the author of the nuclear warfare age, Bertrand Russell, the so-called pacifist: "Kill 'em all. Make the world peaceful for Bertrand Russell." So what's happened is that this geopolitical impulse, to prevent the continent of Eurasia, first of Europe and then of Eurasia, from developing an internal economy which is stable and a power bloc against the attempt to run an Anglo-American maritime-based em-

The courageous stand taken by German Chancellor Gerhard Schröder against an Iraq war helped to block the Utopians' "clash of civilizations" policy. Here, Schröder (left) visits the construction site of a Transrapid maglev train in Shanghai in February 2001. With him is Chinese Prime Minister Zhu Rongji.

pire. This was the reason for geopolitics as it was launched towards the end of the 19th Century and during the course of the 20th Century.

So, what we're looking at in the so-called Clash of Civilizations war, as typified by British intelligence operative Bernard Lewis, Zbigniew Brzezinski, and Samuel P. Huntington: What we're seeing here, is a resumption of that geopolitical policy, of disruption of the Eurasian mainland's internal development by aid of operations of that type. And the Clash of Civilizations war, the Middle East war, the threat to Iraq, and so forth and so on, are nothing more than a continuation of that kind of imperial drive, of a certain Anglo-American faction in particular.

What happened is, recently, where I got into the middle of it, again—because I've had some off-and-on influence with the institutions around the Presidency in the United States, as some of you know, from my work on the SDI, inaugurating that and working closely with President Reagan's Administration in launching that; and then more recently, during the period of the Clinton Administration.

I've been involved with, in a significant way, with some of these leading circles—they were undecided as to what to do. I was aware of what the attitudes were in Europe, about this proposed Iraq war. So, I took what I knew of European attitudes, and said, "Europe will not stop this war by itself: They don't have the courage to, they're too much the victims of an imperial overlordship. But, if forces in the United States are intelligent, they will look to and try to reinforce the resistance to this war among Europeans, and typified by France, Russia, and then again, very importantly, by Chancellor Schröder here in Germany," even though he was not part of the United Nations Security Council operations. That succeeded. We succeeded in preventing the war from being launched in September, in October, November, and so far now.

The danger is not over, but the war party has taken a major defeat. It's frantic, it's terrified, it's desperate, it will do almost anything. If an election in Israel ousts Sharon, then I think the possibility of a Middle East peace is greatly increased, and there's an increasing mood in Israel, and among other relevant circles for such a regime, in which either there is a renewal of the Rabin policy of the Middle East, or an agreement to have two separate states suddenly, and then negotiate from there. Either approach, which has been proposed by Mitzna, in my opinion, would work. And I can say that, in the United States, and outside the United States, and in Israel itself, there's some very important efforts in that direction, but nobody can guarantee, that it will succeed at this time.

So, that's the general situation. I believe, that on the basis of our experience, in at least temporarily stopping this Iraq war, which was done largely from inside the United States, picking up on the resistance to the war in Europe, and that

combination worked. It did not work because of President Bush, it did not work because of the people behind Cheney and Rumsfeld, it worked because people who are involved in the permanent institutions of the Presidency of the United States, banded together in sufficient numbers, and with sufficient influence, to influence the way the policy was shaped.

My belief is, the same institutions are capable of acting, at least politically, together with Europe, and together with some nations in Asia, to bring about a similar approach to the problems of the economy in general, of the world as a whole. I believe that if this is done, it is possible, that we will see that Europe's problems will essentially be solved, in terms of opportunity at least, by new relations to this emerging phenomenon around Russia, China, and India, in Asia generally, and this will be the new market upon which a revived Europe will depend, for the coming 25 years. And the United States will play its own role in that, if we succeed.

The Systemic Crisis Is a Classical Tragedy

Now, the thing I want to present, a few of the problems which stand in the way of getting the solution to both problems: That is, to get the war danger off the table; and secondly, to have the economic recovery program, which enables us to push the war threat off the table.

We are in a systemic crisis. In artistic terms, a systemic crisis is called "a Classical tragedy." A Classical tragedy is not caused by the leaders of a nation. It is caused by the people themselves, and the popular culture. It is caused because popular opinion has reached a point at which what is believed, what governs choices of decisions, like the axioms of a Euclidean geometry, always results in the wrong decision. In other words, this is not a cyclical crisis, it is a systemic crisis. *The system can not survive this crisis.* And we are now at the end of that system. It can no longer survive. Compromises within the system *will not work. You must change the system.*

We have a model for the change in the Bretton Woods agreement which was reached in 1944-45, in launching the postwar reconstruction of 1946-58, in particular, and also efforts which continued in that direction in the United States, until 1964, and continued in Europe until a somewhat later time, until after the 1971-72 decisions, at which time Europe began to collapse, too.

So, going back to that kind of system, or something modelled on it—not quite the same, because in that time, remember, the United States was the only world power, it was the only bastion for setting up the recovery of Europe and other parts of the world. Today, the United States economy is a piece of disgusting wreckage. The United States has *political* power. It has political influence. But it does not have economic power *in any sense,* as it had in 1945, or 1946, on a world scale. We don't even have the power to sustain our own economy, let alone to support others. But, we do have a political position, an historic political position, and political power; we can intervene to bring together forces around measures which can address problems. In many cases, I believe, *only* the United States could play that role, at this time. Therefore, my objective, of course, is to get the United States, despite the flaws of its present President, and other problems, to take those kinds of actions, on the economic front, which will lead to a change in the world financial and monetary system, while also promoting and launching economic recovery programs, typified by the cooperation between Western Europe, in particular, and the Eurasian countries, who are gathered around the emerging, developing Russian-China-India Strategic Triangle. That is the general hope for civilization, and I believe the United States *should,* and *could,* play that role, despite the imperfections of the existing President.

The Institution of the U.S. Presidency

You know, the Presidency of the United States is a wonderful institution. It has a kind of "one size fits all" quality. You can take almost anything, and make it President, and the Presidency could still function. Sometimes, you require a genius; sometimes you get an idiot; sometimes you get a traitor. You get all kinds. And we've had them all. We've had great geniuses: Washington was a genius. Franklin, who was not a President, but the founder of the nation, was a genius, one of the greatest geniuses of European civilization in his time—though that is not generally known, but that's a fact. Abraham Lincoln was probably the greatest genius to occupy the Presidency of the United States, even though he's, obviously, often deprecated. Franklin Roosevelt was a bit of a genius; not a genius like Abraham Lincoln, but he was a tough bird, and he knew what he was doing. He had a program, and he did it.

So, we've also had people like Truman, who was a disaster; Eisenhower, who played a useful role, but I used to refer to him as "President Eisen-however," because he would do one thing good one time, and something else another. But he was generally not a bad person, and he did some good things. And he made a lot of mistakes: One of the worst of them was called Arthur Burns, who gave us many of our problems today. We also had Nixon, who was no good. We also had Johnson, who was not brilliant, but he was a courageous man on civil rights, and he gets a lot of credit for that. After that, we had disasters generally. As a matter of fact, we had two Presidencies, who were not Presidents. Nixon was not President, he was the acting President; he was the nominal President. Henry Kissinger was the President. Carter was not President. Zbigniew Brzezinski was President. And so forth and so on.

So, we've had a one-size-fits-all Presidency, in which the *institution of the Presidency,* is all of those institutions which are either part of the Executive branch, or are resources tied into the Executive branch. For example, I've never been a member of the government, or the Executive branch, but I've

The U.S. Presidency is a wonderful institution, unique among the world's governments. Left to right: Benjamin Franklin (never President, but a genius who shaped the institution of the Presidency), Abraham Lincoln, and Franklin D. Roosevelt.

done—on several occasions, I've done several very important things of strategic significance, as a private citizen, in conjunction with circles in the permanent government. So, a lot of us are in this orbit, of being part of the Presidency, or being assets of the Presidency, and we generally work together, or fight each other. But when we are united, we can generally get a President of the United States to come to a fairly reasonable decision.

This is the advantage of the United States, with respect to the constitutions of Europe. We have a Presidency, an Executive power, which can not be destabilized by a parliamentary destabilization—not easily. It was attempted twice, it didn't work, in recent times. So, my view is that, despite the weaknesses, which I think are obvious to many of you, of the incumbent President, that we have a one-size-fits-all constitutional institution called the President, and if sufficient forces in the United States, of influence, gather together, and are determined to make something happen, when it's necessary, *it is likely we could succeed.*

So, therefore, we're not talking about something the next President might do. We're talking about something that has to be done very soon, as I mentioned the date January 28th, this coming year, which is going to be a crucial point.

The U.S. Turn Away From Production

Now, what's our problem? I said, "Tragedy."

During the period of 1964, approximately, when we entered the Indo-China War, and shortly after that, when a terrible thing was made the prime minister of England, of the United Kingdom—Wilson. Wilson was a disaster, and what happened after 1964, was a disaster, economically and otherwise. We began a shift, away from the system that had worked in most of recent history in Europe and the Americas. The system was, *we were a society based primarily on the idea of production,* of productive powers of labor in manufacturing and agriculture, in infrastructure-building, and so forth. So therefore, the sense of personal identity, of the person *in* society, was what they could do to contribute to this improvement of performance of productive power.

In about 1964-65, there was introduced from England, and the United States, into these countries, and into continental Europe, what was called "post-industrial society." Or what is called today, "consumer society." This is matched with free trade, with deregulation; with a cultural transformation, we may say, "cultural degeneration": degeneration of education, where you would no longer recognize university education, as even bad secondary education. Our educational systems have been destroyed. We are destroying the minds of our young people, by the educational system on all levels, including the secondary and university levels, most notably.

We no longer have productive ability. We have a generation, in leading positions in government, both in Europe and in the Americas, who came to maturity, after this change occurred. These are people who have risen from university students, to become heads of governments, or important officials in the private sector, *who never had an ethical, moral commitment to productive values.* We are a post-industrial-oriented society. As a result of that, the people who are running most of the world today, its institutions, have no conception of what a healthy economy is!

For example: Someone will tell you, the United States has got a balanced budget. Or the United States has no inflation. The United States has, probably, one of the highest rates of inflation of any industrialized nation in the world. We lie!

Our figures are fraudulent. We introduced a thing back in the 1980s, that I protested against at the time, which is called a "quality adjustment index." And what was notable, was that you would take things like automobiles, you'd make this year's model poorer in quality than the previous year's model, and say that this represented as much as 40% of an improvement in quality of the vehicle. This was called the quality adjustment index, and it was celebrated, by putting out for the first time, instead of putting a spare tire in the trunk of a car, you put a little thing that looked like it came off a kiddy car, and if you had a flat tire, you pulled the real tire off and you put this funny thing on the place where the flat tire had occurred, and you'd wobble down the road to the nearest repair station. This was called an "improvement"! This resulted in as much as a 40% increase in the counter-inflationary valuation of that automobile.

This was a fraud run by the Federal Reserve System's statistical department, together with the U.S. Commerce Department. And since that time, until the present, every year: Did you know that the value of a house increases 12% over last year, simply because it exists? Its intangible value is increased. Therefore, even though the prices of real estate represent galloping inflation, because of these frauds, which we perpertrate in our official statistics, it shows we are not suffering inflation. We're suffering up to 10% to 20% inflation, *per annum.*

Now, we're at a point, where the official discount rate of the United States is about 1.25% of the Federal Reserve System. Now, if we're having a 5% to 10%, minimal, rate of inflation, and you're trying to pump up the economy with financial inputs at 1.5%, what are you doing? You're doing what Japan did with the yen bubble. You're issuing Federal Reserve currency desperately, at desperate rates, to pump up bankrupt financial markets, while the rate of inflation is already, at least, between 5% and 10%, varying, depending on what sector you're looking at.

What is this comparable to? This is comparable to 1923 Germany, between June and November of 1923, when the Reichsbank was pumping money into an inherently inflationary system, until the reichsmark blew out and was bailed out subsequently by the Dawes Plan, from the United States. So, this is not quite as intense as 1923 Germany, but it's analogous, in what's happening right now.

So, that's why we have a systemic crisis. We have lost our rail system, our passenger rail system. You can not—if we don't have a change in the law, within the next 60 days, you will no longer have a rail system in the United States. If the collapse of United Airlines, American Airlines, and so forth continues, which will be a chain-reaction effect on *all* the major airlines, we will not have a passenger air traffic system in the United States. You will not be able to get, on a commercial basis, from one part of the United States to another. Only in certain regions; beyond that, you won't.

So, this is a systemic crisis: a change in policy, a destruction of infrastructure, which affects energy systems, which affects water systems, affects education systems, health-care systems; everything that you depend upon, to make a workable economic environment for production, is being undermined and destroyed.

This is a systemic crisis. The only way you get rid of a systemic crisis, is *by changing those values, those rules of the game, those axioms which have caused the crisis.* It is not a matter of adjusting it without changing values. It means you've got to say, "Hey, folks! You've been stupid, that's our problem. You've been stupid. Don't blame the politicians, they did what they thought you wanted them to do. So, why are politicians stupid? Because they listen to you, the citizens." And, this is what's called in Classical terms, a Classical tradedy.

The Case of Hamlet

A typical case is the case of Hamlet. And I've spoken of this before, but it's important to refer to this issue, here, and on many other occasions, because this goes to the question of leadership in a time of crisis. What kind of leadership can get you out of a crisis? And the lack of that kind of leadership will ensure you have the crisis. Hamlet's a case of that.

What was the failure, was not Hamlet. The last scene of *Hamlet* makes that clear. Hamlet is dead in the last scene, his corpse is being carried off the stage. And, the damn fool Danes are out there, doing the same thing they did to get to that mess beforehand. So, the tragedy lay in the Danes, the Danish culture! And this was presented by Shakespeare, during the period of James I, which is a very relevant example at that time. And, Horatio out there, speaking to the audience offstage, while Fortinbras is saying, "Let's go on and do more of this!"—Horatio, the friend of Hamlet, is standing, saying to the audience, "Let's reconsider the recent experience, before we make damn fools of ourselves all over again." Now, Horatio was showing a certain potential of leadership; he wasn't a leader, but he was a commentator who made the relevant point.

The problem in a crisis, a Classical crisis, *all* Classical crisis, is that the people are the problem. Not because people are bad; people are inherently good, they're born good. But, because the *culture* is bad. The culture is disoriented. The way the generation which came to power, gradually out of the middle-1960s generation, they're all, with a few exceptions, bad. Not because they were born bad, but because they inherited a post-industrial culture, which led us away from the things which caused the postwar reconstruction of Europe and other good things during that time. So therefore, a leader is one who is able to convince the people *to change their ways.*

Now, generally this kind of change in ways can occur only when the people themselves realize there is a crisis. When people are willing to say, "Yes, we've done something

wrong. Yes, we have to change our ways." And that's what our problem is right now: is to get the people themselves to understand that the crisis means, that *they* have to change their ways. Otherwise, this civilization is going the way of the Roman Empire. We're at the end-phase, we're at this point where we can no longer continue the kinds of policies, or the kind of policy-making which has dominated us up to now.

It's simple to do that. As I say, we take the Bretton Woods model and use that as a guide. This time, it will not be the United States issuing money to the world: It will mean a group of leading nations, taking over the IMF in bankruptcy reorganization; taking over bankrupt central banking systems, in bankruptcy reorganization, by state authority; creating, in effect, national banking: That is, in which the banks continue to exist, but they exist under the direction, and protection, of the sovereign governments. The sovereign governments, which are the only agency which is to be allowed to create credit, must use the credit-creating power, and use it in ways which are typified in the German reconstruction phase, by the Kreditanstalt für Wiederaufbau. Those methods work. You get credit out there, and recycled into large-scale projects, you get governments to make treaty-type agreements, on long-term trade. You go into 25-50-year agreements on large-scale projects.

For example: Take this Three Gorges Dam project in China. This is a long-term project, which has required international support, directly or indirectly. This thing has to be financed over a period of its maturity—25-50 years. To develop the Mekong River development project, as it should be developed, from China *all the way down through Southeast Asia*—is a 50-year project. Maybe we can finance our way out of it in 25 years, but we need to think of it as a 50-year undertaking, which we can finance at 1% to 2% maximum, simple interest rates.

The Eurasian Land-Bridge

We do it not because we are interested in making money on the interest. We do it because we are building the economies, based on infrastructure projects, which will be the stimulant, for the growth of employment, and the growth of the private sector, agriculture, industry and so forth. So therefore, nations will agree over long terms, 25-50 years, on credit, as, say, for the Eurasian Land-Bridge program.

We now have in Korea—if somebody doesn't make a mess of it—the linking of the two parts of the railroad, which will enable you to get freight from Pusan, on the tip of Korea, by modern rail, all the way to Rotterdam, either by way of the Trans-Siberian route, or by way of what's called the "New Silk Road" route. Also, the same system will take rail systems down through Kunming, through Burma, down through Malaysia, across Bangladesh, and into India.

So, you will have essentially three major spines of transport, coming out of the rim area of Japan, Korea, and so forth, down through Siberia, through the Silk Road route, the Central Asia route, and down through the coastal road leading toward Africa, across the straits toward Cairo, Alexandria, and into Africa as a whole.

So, this is a multinational effort, which requires resources from many nations: It requires long-term financing. It requires agreements among states, which can keep the thing stable, so it doesn't blow up in the meantime, with some financial problem. And on that basis, we can cause the world system to grow.

We can use a gold-reserve system—not a gold-standard system, but a gold-reserve system, again; this time, not backed by the U.S. dollar as such, but backed by the authority of an international agency of these banking systems, which are national banking systems. And on that basis, we could maintain, with the aid of the domination of the world market, 50% of the world market should be dominated by these long-range infrastructure development programs. Under those conditions, we can survive.

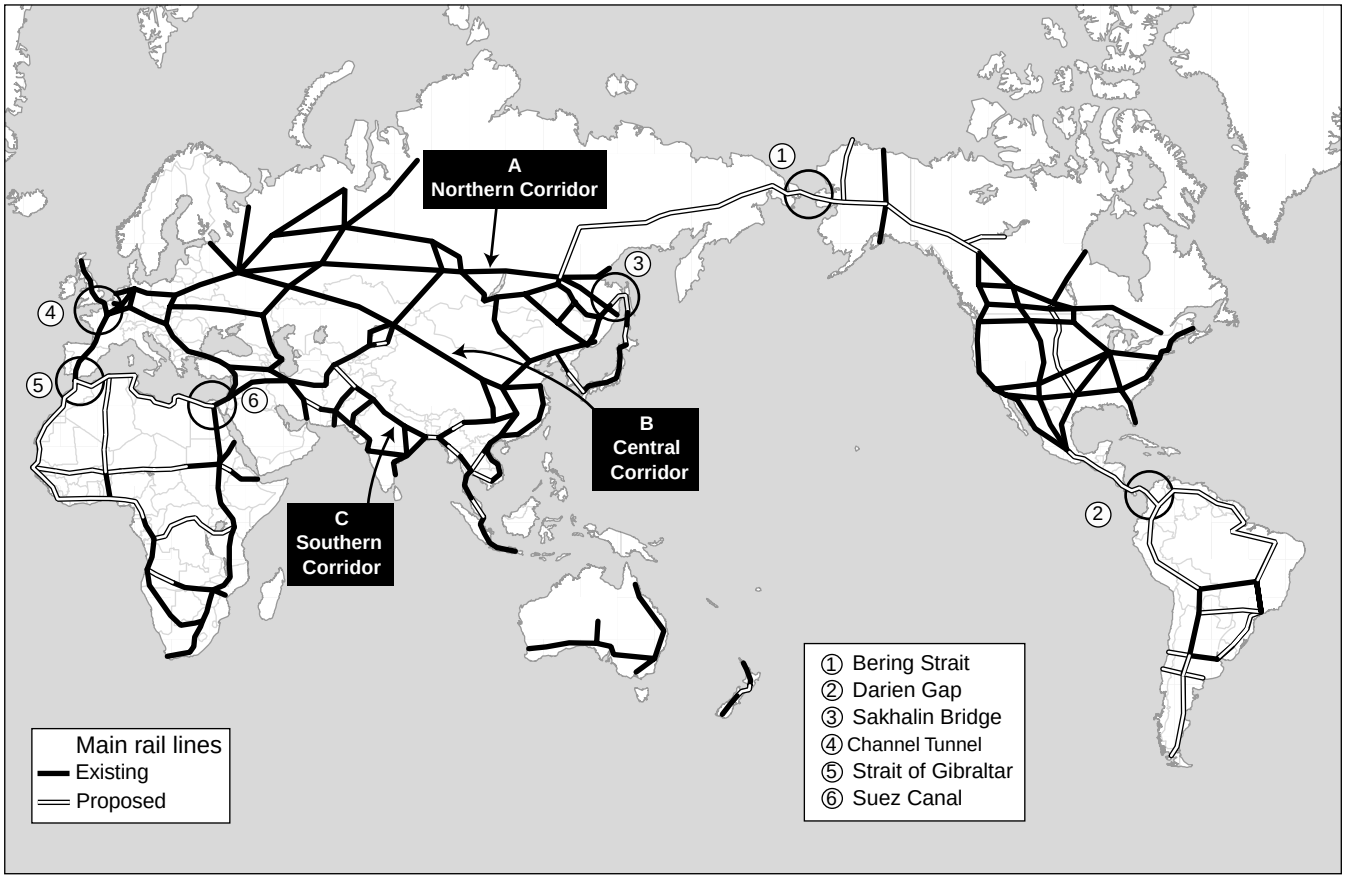
Reject the Hobbesian World-View

Now, let me turn to one very specific problem, among the many problems that this poses. I had a meeting last Spring, the year 2001, that is, in which a number of people of some influence in government, out of government, but influential parties—we had a discussion. And I raised this question about this Land-Bridge, Europe-Eurasian cooperation, as U.S. policy, and a riot broke out, among people who I had previously thought were reasonably sane! What was the problem? And this is the problem we face. They began screaming: "How can the United States *trust* these countries? How can the United States trust these countries? Yes, we can deal with them. But, we're not going to do this kind of sharing of power on this basis with them, economic power, on this basis!" "Why not?" "Because they're our competitors! We have to think of a conflict of national interests."

Now think of this on the edge of war. What does that mean?

First of all, what this represents is the legacy of two of the worst clowns in English-speaking history, Hobbes and Locke. Thomas Hobbes and John Locke. The idea that there has to be, that you have to run society on the basis of some sort of inevitable, *natural conflict among persons, nations, and peoples.* Aren't we all human? I mean, even Henry Kissinger may qualify as human, under biological examination. Aren't we all human? Don't we all have a common interest in humanity? Don't we all have the same flesh and blood, and the same impulses and desires, really, fundamentally, as needs? Why should we be in conflict? Yes, we may have conflicts, but that doesn't mean this is a natural condition of man. This is the friction of trying to avoid conflict, as the Treaty of Westphalia of 1648, exemplifies that. And we would think, that after all that work that was done, including by Cardinal Mazarin, to

FIGURE 1
World Land-Bridge



bring about the Treaty of Westphalia, and you read the agreement itself, what it means: You would say, "This proves, and it proved to many in Europe until recently, that no matter how intense the war, how intense the struggle, there is always a way to find peace, and resolution, if you're willing to admit, that *nations should love one another*." Which is the Treaty of Westphalia: Nations should naturally tend to love one another. There is no such thing as a natural, axiomatic human conflict. There are human conflicts, but they are by their nature *curable*, because there's always a higher principle, lurking in the background. We are all human. None of us resemble apes. We're not. No ape can understand Gauss's fundamental theorem of algebra. And even though some people try to monkey around with it, that doesn't do it.

All right, now. What then? Shouldn't we say, as some people say, Utopians say, "Let's have one world, let's globalize everybody"? No. Why not?

Because the communication of ideas, the processes of deliberation, of any people, always come in terms of a culture, in which their use of language is an expression of the culture. By expressing the culture, and using the language to express the culture, they are able to engage in the equivalent of Platonic-Socratic dialogues with one another. Only by means of that use of culture and language, shared among a people, can a people deliberate, as a body.

Now, if we wish to have a world which is not ruled by dictators, but a world which conforms to what some people call "democracy," that is, the participation, the willful and efficient participation of people in regulating the aims of their government—maybe not all the details of the government, but the aims of the government—as I've emphasized, the aims of government mean: What kind of world are we going to have two generations from now? What are my grandchildren's lives going to be like? I want that kind of policy. We want governments which respond to that question, that definition of general welfare and national interest. We don't want it based on making people happy today: We have to be concerned about what is going to make our

grandchildren happy, two generations ahead. Otherwise, it's not a sane policy.

So, you have to have nations, based on this cultural-language function, as a people who is now capable, not of babbling at each other, in incoherent argot, but a people which can think profoundly, as Shelley put it, in the "most profound and impassioned concepts respecting man and nature." And you don't need a simplistic language to do that.

So, therefore, we need highly developed populations, highly developed forms of cultures, highly developed forms of the language of that culture, as a medium of communicating scientific and Classical ideas of culture, among themselves, so that they, as a body, as a nation, can decide what they want. And can enter into discussion with other nations, around *common goals, common missions.*

But, our objective is to end this business, where some people, most people, are stupid, and a few wise guys, who ain't so smart, are running the world. We have to have a system in which government is responsive to, and involves the participation of the people. For that, you need an institution of government called a sovereign nation-state, which is based on a highest possible development and improvement, of an existing culture and language, for the communication of "profound and impassioned ideas concerning man and nature."

Common Aims for Mankind

Therefore, we all have a common interest, and that common interest is, in what? Common aims for mankind, for looking at the state of the world, two to three generations ahead. Deciding what kind of a world we want.

Now, you have that, in a sense, in the Strategic Triangle agreements. You have six nations in Southeast Asia, you have the three up north, you have Russia, you have India, you have other nations coming into this. What do they want? They want a Eurasia they can live in, three generations from now, which will meet their needs, of their people then, of a growing population. They want a relationship with regions such as Western Europe, to supply them, as Germany typifies this—it's the one area, China's the area of growth of German exports; the rest of the picture is pretty much a disaster. They want those exports from Germany! From France; from Italy; from other parts of the world—for their future, for their grandchildren's benefit.

So therefore, we have an inherent agreement, in principle, in interest, among these nations. And therefore, this means that we should come to understand one another better, each nation; we should promote the improvement of the culture of each nation, to come to the highest possible level of development of *its* culture, *its* language, and have an understanding of this process in one nation to another. This is typified by the idea of an ecumenical dialogue, among Judaism, Christianity (if you can find any Christians these days; they're getting scarcer all the time), and Muslims. The obvious thing, obvious. You have to have these profound questions of man's conception of his own nature, and the purpose of man's existence. These have to be the fundamental questions which motivate society.

So, we have a vital concern, a practical concern, in loving one another, as nations. The idea that we must have a Hobbesian, or Lockean, type of conflict among people, is, itself, the great obstacle.

And whenever you hear that, you're hearing the voice of sickness, mental and moral sickness.

I've got a problem in the United States. I've got people, who are influential people, who are not unfriendly to me—some are friendly—who talk with me, but they have this sickness. The sickness of saying that conflict is the natural condition of relations among nations and peoples. It is not natural—it's unnatural. And therefore, we need all the help we can get, to put that question on the table, and get that kind of discussion. Because I think that that one point is the greatest source of danger to peace. Because I think that every nation in the world would like to be out of this financial crisis, this economic crisis. Most nations of the world would like to be out of this war business. We may have to have military forces. We may have to have justified defenses of nations against some abusive threat. *But, we do not need war as a policy.* We need a policy, as it was called by people such as Lazare Carnot, of "strategic defense." We defend what we're fighting for: What we're fighting for is peace. The objective is peace.

And as long as we think that we have to—as the Utopians do—set up a system of conflict, of managed conflict, by which nations are managed and controlled by outsiders, by which people inside a nation are managed and controlled, I think that the kind of mission to which I'm dedicated, which I've identified here, is in jeopardy. And I would suggest to all of us, that we think about that. I'm committed to that. I need help. And I'm asking you to help me.

Dialogue with LaRouche

Q: [A representative of the Robert Schuman Center for Europe asks about the rise in the price of gold, and the role of gold in LaRouche's financial reorganization.]

LaRouche: Well, no. I've indicated that, under a gold-reserve system, I don't know what the price of gold would be, because I don't know what the price of a dollar is going to be! You know, the dollar has lost almost 20% of its value in the recent period. And this, is a highly defended value. The dollar may be—oh, worth 25% less on euro parity. Who knows?

But, no matter. I've indicated, as a pedagogical illustration: Suppose tomorrow, I had my druthers, and someone in the United States says, "Go ahead and do it." I get these Europeans over, and we will tell 'em, *really*, what's wrong over here, in terms of the system, in which they have to have an emergency agreement. We're going to put the IMF in bankruptcy reorganization—as governments. We're going to cre-

ate a system of national banking, under governments, which are engaged in the financial reorganization of bankrupt major banks and central banking systems. We are going to create an emergency New Bretton Woods.

We are going have some special features in it, which fit the present reality—that's not going to be too hard to get. You know, good legislation generally runs to six pages. If it goes over ten, it's bad legislation. Because otherwise, you're going to have problems there.

But, we would need a gold-reserve system, which would not be like the U.S. dollar system, earlier: It would be a group of countries, which are signators to an agreement, which will base the parity of the currency—of a fixed-exchange-rate system—on the basis of *leading nations' agreement to fix it at those prices.* Therefore, we will have to adopt a gold-reserve system, a balance of payments system. I would say, the minimum is $1,000 a troy ounce; I don't think you can successfully fix a monetary system at a lower price.

It may sound shocking, but you don't realize how much depreciation of currencies has occurred in the past 35 years. The inflation has been tremendous! It's been *managed* inflation, and therefore, people didn't see it coming all at once. But, I would say, what happened back with Nixon, they exploited the fact that the dollar was greatly overvalued! Relative to a gold-reserve system. They probably should have set it at $100 an ounce, then! And, they wouldn't have had the destruction of the Bretton Woods system, that occurred in '71-'72.

So now, you're talking about $1,000. It will not come by the price of gold, as a negotiable currency, forcing a system into being. It'll come the other way: It'll come, when governments, or major governments say, "We've got a crisis! We've got to have a fixed-exchange-rate system. We've got to have a 'recovery' program." They're going to call it a "stimulus package," eh?—"to get the economy moving again"—what they're talking about in Germany and elsewhere; a "stimulus package." And, they're going to say in Germany: "Lautenbach Plan." The words "Wilhelm Lautenbach" are going to be said again, and again, more and more. Because that is the model of discussion, from the 1928-1933 period, which presented the alternative to Adolf Hitler. And we're in a similar situation today. So, it'll become that way.

So, the states, governments, just like—look at the German government now: typical. Every government: the U.S. government, the same. They have no solutions! They have no program! And they're not capable of coming up with one on their own. And, they won't. They will not come up with anything that works, on their own—I guarantee that. Whatever Bush and his crowd put forward, no matter how well-meaning they might be, what they will propose *could not work.* So, we're going to have to come in, and show them what will work. And, induce them—that we kindly will let them take some credit for it.

And we'll do it.

But, the way it will come about, is: We will say, as Roosevelt did—in his first pegging of the gold price, after the fall of the British gold standard—we will say, "*This* is the price of gold." And this will be denominated in terms of reference to a number of leading currencies, which *agree to discipline themselves, to maintain and defend that value of a gold-reserve system.* And, it will be backed up by a system of agreements, on long-term construction projects, like the Eurasia projects: big ones. Look at all the things we have to rebuild in Europe, all the things that have been destroyed, that have to be rebuilt. So, that will do the job.

And, I think we'll get it *that* way, not by trying to get a—floating gold up to, to force a *gold*-forcing of a new system.

The 'Jewish Factor'

Q: I am an Arab journalist. I have three questions. First, can you tell me what is the real background of the masters of American finance? Second, what do you think of the possibilities of war or peace in Iraq? Third, concerning your Presidential campaign: How can it go foward, with the opposition of the Jewish lobby? Also I would be interested to know how many people attend your campaign events.

LaRouche: Well, there's an *intention* to have the Iraq war stopped. But, you have to recognize that the forces behind the Iraq war, as I indicated, did not come yesterday, nor are they specifically Jewish. This is something else.

You have to look back, at a certain faction in Britain, in the United Kingdom—and also, in the United States—which shares the ideas of world-government, as typified by *The Open Conspiracy* of Herbert George Wells, and Bertrand Russell's nuclear policy. Their policy has been, since the 1940s, before the end of World War II: Their policy has been, to establish what is called, today, "a triad of nuclear weapons," land, sea, and air, which will be so terrifying that people will give up their sovereignty to accept world-government. In other words, a new Roman Empire.

What we have lived through, in the artificial conflict which was created between the Soviet Union and the United States, was part of that process. So, we lived through a period, up to the time of the Missile Crisis of 1961-62. This was a phase. We had another phase, which is the so-called "détente policy," which carried through, into becoming increasingly stable, until 1989. Once the Soviet system had collapsed, these fanatics, who had always had this policy of world-government through nuclear terror, went ape!

They started with a geopolitical operation: The first one was "Desert Storm," which was set up by the United States government and the British government. Saddam Hussein was fooled and manipulated into that one. Immediately after, Desert Storm was ended—so it wouldn't run totally out of control; it wasn't because of the goodness of their heart, they stopped the war; it was, they decided that this was a foolish thing to continue at this point—and they went to the next war! The Balkan War! A new Balkan War! A new geopolitical

Balkan War against Europe! And, Europeans fought Balkan Wars, for the self-destruction of Europe!

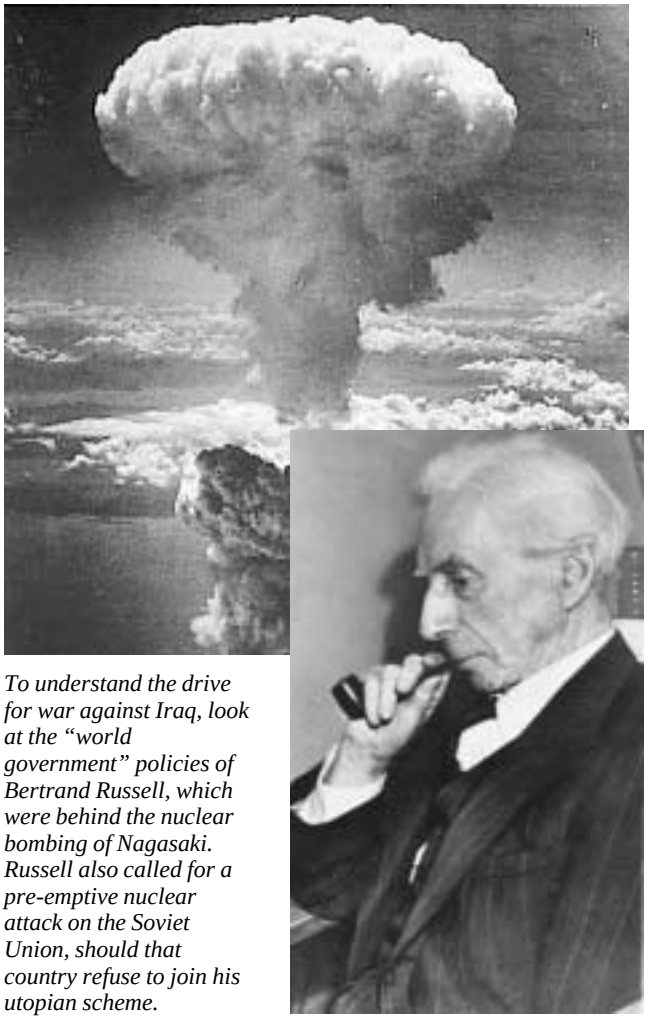
Then, they go on. The next phase, is to go with a Middle East war; and, as I said, in this little speech I gave in Abu Dhabi on this question of the crossroads thing: The Middle East, the connection from the Mediterranean to the Indian Ocean, is a crucial, strategic crossroads, and always has been. In all history. Before oil was recognized, the Middle East has been a strategic crossroads, between the Mediterranean region and the Indian Ocean region. Today, it is a key point of weakness, for all Eurasia. If you can spread a war, out of the Middle East, out into Eurasia, you can prevent Eurasia from developing. Hmm?

So, that's that side of the thing. The danger comes from this specific faction, which sometimes calls itself "pacifist"! Like Moral Re-Armament, which supported Göring! Because, they didn't want people resisting the terror. So you have pacifist movements, like Bertrand Russell: Bertrand Russell was the man who invented the concept of "preventive" or "pre-emptive" nuclear terror, nuclear war! He's considered a great pacifist—well, I guess the dead are peaceful, especially the radioactively dead. So, people are fooled by this stuff. Now, this is where it comes from.

Now, what happens is, as a result of what Hitler did, especially in Poland—and also because of a spin-off of the Tsarist secret police, called Jabotinsky—you had factors loose in Europe, which were able to exploit this question of Jewry, as a weapon. Now, this problem—to the degree it's a problem—because the problem that offends me on the Jewish question, is: What was Judaism, if you didn't have Jabotinsky? Judaism was "Moses to Moses to Moses": From Biblical Moses, to Moses Maimonides, to Moses Mendelssohn. Typified, also, by the Yiddish Renaissance; typified by the Bund, in Eastern Europe. This was Judaism. This was Judaism as known to Europe. This was an integral part of European culture, just as the Arab Renaissance in Spain, or the Arab influence through the Abassid dynasty on Charlemagne; or the Arab influence, the Fatimid and other influences, in Sicily and Southern Italy, as the case of Frederick II [Hohenstauffen], or later through Alfonso Sabio.

So, Jewry represented what? It represented normal people, that, from a standpoint of German culture, German-language culture, were associated, in modern times, with the legacy of Moses Mendelssohn. The contribution of the German Jew to Germany's culture was *immense.* And, it was a product of the liberation of the Jew, which was led *inside Germany,* by Moses Mendelssohn. You take the number of Jewish scientists, doctors, others, artists, and so forth, and the contribution they made to the culture of Germany—not as something added to, but an integral part of the culture of Germany. So, how can you have this problem?

Well, what is called the "Jewish factor" today, is a bunch of gangsters—the guys who call themselves, in Canada and the United States, they went from "rackets, to riches, to respectability." And, they're thugs; they're murderers. That is what you have as the "Jewish element" in the so-called "Chicken-hawk" thing—the draft-dodgers who want world war, like Richard Perle and his friends in the United States. This is that problem.



To understand the drive for war against Iraq, look at the "world government" policies of Bertrand Russell, which were behind the nuclear bombing of Nagasaki. Russell also called for a pre-emptive nuclear attack on the Soviet Union, should that country refuse to join his utopian scheme.

So, there is a factor of Jewish-name involvement, in this Middle East war, but it is not a specifically Jewish problem. It is specifically, if you look at Israel's internal history, you have different tendencies among Jews. For example: You take the case of Moses Mendelssohn's tradition, which is reflected, in a sense, in the World Jewish Congress, under Nahum Goldmann. You had another tendency, which was the David Ben-Gurion [type], which is the labor-Zionist tendency. Then you had an outrightly fascist tendency, explicitly fascist, of the Jabotinsky who tried to strike an alliance, twice, with Adolf Hitler! And, that's the hard core of the Likud!

So, you have different cultural tendencies. And, when you use the name Jewish, or when Arabs, for example, have gotten into this "Jewish thing," and say, "this is a Jewish conspiracy"—it is *not* a Jewish conspiracy! You have *fascists,* who

happen to be Jews. And, they *behave* like fascists, as Sharon showed in what he did in the Middle East, in the recent period. And, what they did before. They're gangsters! You should look at the reports of the election nominations for the slate of the Likud party, in Israel today. It's one of the most disgusting pieces of corruption in modern history. So, it is not a "Jewish" problem, but the Jewish name is *used,* and Jewish gangsters—who have more money than God—are actually behind a good deal of this stuff.

So, naturally, people are justified. But, from the standpoint of those of us who are responsible in statecraft and leadership, we don't use such terms, even though we recognize why other people may use them. But, it's not specifically a Jewish problem.

Then, on the question of this—it's that the system doesn't work; on the change in the officials—the *system* doesn't work. The United States' financial system is collapsing. The monetary-financial system is disintegrating. Nothing can save it, in its present form.

For months before the change occurred, for months before Nov. 5, it was already understood that both would be out, especially O'Neill. O'Neill was going to be out, resign from the office, retire from the office, *after* the Nov. 5 election. That was already decided. The thing went wild—they dumped Lindsey *and* O'Neill. They looked around to try to get some replacements for Lindsey and O'Neill—and they couldn't get 'em! So, they took these two throwaways, that they scraped out of a barrel, and made one the Economics Adviser, and made the other one, the new nominee for Treasury Secretary. So, this does not mean too much.

What it *does* mean, however, the fact that nobody of *weight* wanted the job, and when top-ranking people don't want to take a job of that importance, you've got to say, "There's something wrong with the job. There's a liability. They don't want to crawl into that barrel." The reason is, the system doesn't work. The system is going to collapse. And what is being done by Greenspan, as an inflationary program, can not possibly work.

My point is clear. I've said it, but is the point clear? *This present world monetary-financial system will collapse, probably within weeks.* It may have collapsed by early January or late January. We're *that* close. There is no possibility that, in its present form, it would ever recover. The European Union in its present form, can not live much longer; not in its present form. It can live in a new form, but not in the present form. The whole world financial system is going under. What you see in Argentina; what you see in Brazil; what you see threatened in Mexico. You've got a lunatic in Venezuela, who complicates the situation. You look at the situation, with the German budget: It can't work! You look at the problems in France: It can't work.

So, the system is finished, and anybody who gets the job, is the next guy to go to the guillotine politically, in effect. So, apart from that, I wouldn't put any importance on the O'Neill/Lindsey ouster, beyond what I said. The importance is what is *not* raised: The importance is, what are they going to do? As of now, I can tell you, every indication I have from inside Washington, at the top level: *They haven't got a clue, as to what to do!* They haven't got a single idea, what to do. They've got a lot of prejudices, of what they don't want to be "caught" doing. They've got a lot of prejudices of things, they want to "appear" to be supporting. But, they know, that none of them will work. The most common expression I'm getting, from reports from circles I know in the United States, is: You ask them, "What's the President's new economic policy?" "He *has* no new economic policy." And, I'm trying to get the United States to adopt one, and we're working hard at it. We may succeed.

Man in the Image of God

Q: This is Elodie, from France. I'd like to know the basis, of basically, everything that represents a solution to get out of this mess, especially the idea that every single human being *is* in the image of God. And, the question is God: If we're in the image of God, okay, we've got to talk about God. So, what do you have to say on the existence of God? On the question: If we're in the image of God—it's sort of a personality show. Do you want to comment on that?

LaRouche: Actually, if you think it's not relevant—you find out it is! [laughs] One of those questions, that sounds like it comes from somewhere else, but it's actually quite relevant. Because it goes to this question of how do you get people to love one another. They won't get it from reading the Bible. They won't get it from religious services, as such. Those are forms. Those are routines and rituals.

They get it in another way. And I've done—Elodie knows about this, and others here know about it: What I've insisted is, that a remedial approach, to university-level education for people between 18 and 25 should begin from the focal point of Gauss's crucial, fundamental attack on the fallacies of the work of Euler and Lagrange, in Gauss's 1799 paper defining the complex domain—the paper on the fundamental theorem of algebra. That anybody, who does not yet know that—and I mean *know* it, not learn it; know it—does not know the basis of modern science, and can not, probably, answer effectively, the question that Elodie just asked. And, this, of course, pertains to a lot of things.

But, what's the difference between man and a beast? Monkeys, apes, have a potential, at most, on this planet—or ape-like creatures—of several million individuals, under any known conditions of this planet, over the past 2 million years; what we know about it. We have, today, at last report, 6.2 billion people on this planet. That may not be an accurate report, but it's the last one we've seen, and it's a fairly quasi-official one. No ape could do that. How did man do it? Because man is not an ape. You may think Henry Kissinger looks like an ape, but he's not really an ape! He just behaves like one. (Or, maybe the apes will be embarrassed

by my statement. But, anyway.)

The difference is, that man is capable of discovering what we call "a universal physical principle." No ape can discover that. Man not only discovers these principles, but can communicate them to other people. They are passed down from generation to generation. They can be learned from people thousands of years ago, long dead, by you, today. By reenacting the act of discovery they made, and validating it.

By this power, the discovery of such principles—of two types: both physical principles, that is, man's action as an individual upon the universe; or man's *social* action, in communicating such ideas from one person to another—man is able to *change our species power, in and over nature.* That's the only reason we have billions of human beings, rather than many millions, today.

Now, the simplest way to look at this is—sort of a friend of mine, Vladimir Vernadsky, the famous Russian biogeochemist, who defined what he called the "Noösphere." He demonstrated, on the basis of physical evidence, that we have three kinds of universal principles operating in the universe. One, from the standpoint of physical chemistry, we call "abiotic." A second, are physical effects which do not occur, except as a result of the actions of living processes. We call this, "life." The third, are changes in the physical universe which can be effected by no means except the human mind, the act of discovery and application of discovery by the human mind. Just as we call the action of living processes "life," the action of the mind to increase man's power over the universe, is called "spiritual."

That is the meaning, in Plato, of "spiritual exercises." Now, therefore, that means that we know, not because of a Bible, not because of some doctrine: We know that every person has this quality of spirituality. Which differentiates *them* from all animal species. This results from the fact, that we are not a species, which is born in the same form as a monkey ancestor is born from a monkey. We're different: Because we transmit, from generation to generation, elements of principle which we know as "culture." These cultures have the same effect on the development of the human species, that biological evolution would be assumed to have on an animal species. I've sometimes referred to this as a quality of "supergenes"—the transmission of discoveries, from one person to another, from one culture to another, from one generation to another, to form what is called a "culture." A cultural development process of mankind, is a manifestation of the fundamental difference between man and the beasts. It shows that our *relationship* to one another, as human beings, must be *human* and spiritual, not biological.

Some of our young people have a problem with that.

So therefore, we understand that we *are:* Thus, we know other things, from a scientific standpoint. A universal principle is one which is universally efficient. It's efficient even where you may not detect its presence; because if it's universal, it's universal. And, if it's *experimentally demonstrated* to be universal, then it is universal.

So therefore, even before man existed, an efficient principle of spirituality existed in, and ruled the universe. And He's watching you.

The Future of Latin America

Q: I am past ambassador of Bolivia. Mr. LaRouche, I want to ask you about Latin America's future: As we know, there is a big change in the politicians. They had elected populists in government. We have a future with the ALCA [Free Trade Area of the Americas] to support Latin American stability, and many other ideas, but what is your thinking on Latin America's future? And if you agree with the concept of the ALCA—the integration of Latin American economies? Thank you.

LaRouche: I've been involved in this for about, oh, I guess, 26-27 years, specifically—since about 1974. But especially since the events of 1982, when I became involved with a man who was a friend, and became a closer friend of mine, the President of Mexico, José López Portillo.

And, we had this war on our hands, this Argentina war, launched by the British, with United States' participation, in violation of the Río Treaty—flagrant violation. So, in this context, of this ferment, which I was involved in, in raising a fuss about this attack on Argentina, I became involved with López Portillo, and in discussions that Spring. He asked me, "What're they going to do to us?" I said, "Well, they're going to take your country apart by next September" (they did it in August, not September, but I'm fairly good on these forecasts).

But anyway, I wrote this *Operation Juárez* paper, at that point. It was published on Aug. 2, just a few days before the crisis broke out, as a guideline. And the President of Mexico, the President of Argentina, and the President of Brazil, and the chief of the junta of Argentina, agreed to support, and to support López Portillo in particular, on this policy. Then, Henry Kissinger went to work—first, on Brazil; and then Argentina, the junta; and then on Mexico itself. And out of this came this great speech at the United Nations, by López Portillo, as President, which was sort of a swan song: He was about to exit the position of President, and he'd already been defeated by the U.S. and other forces on his policy.

But, this policy has always been mine: That there has to be a federation of the states of the Americas, in the form of a monetary-financial-economic body, to deal with certain common economic and security interests. That the United States should support this. At that point, my recommendation was, that we reorganize the *debt* of the United States—that is, the so-called Latin American debt—and use the debt itself as a weapon of investment for creating new investments in the hemisphere; but run it through a separate institution, where you would turn the debt—write it off, in one sense, but then

Mexican President José López Portillo on Sept. 3, 1982, after his nationalization of the banks. LaRouche's "Operation Juárez" plan for Ibero-American economic integration was on the agenda, until continental support for López Portillo's initiatives was blocked by Henry Kissinger.

denominate it, without making it negotiable, and use it in a central facility as a credit-basis for creating expanded investments in the hemisphere.

I think that's the only way, because the nature of the hemisphere, especially when you look at South America, is such, that the infrastructure and related needs—the interrelated ones—are so vast. Let's take the question of power: The organization of power throughout South America, that is a question which you can not deal with very satisfactorily within borders. Brazil can somewhat, in some aspects of it. Other countries can't function, and therefore, you *need* a bloc of nations. The Mercosur [Common Market of the South] idea was a valid one, but then, what happens is, the President of Peru gives a speech, referring to Mercosur, and the United States coups him! He's now sitting in Japan, couped, because he made a speech threatening George Soros's personal thieving interests.

And then, of course, in Bolivia, you have the effort, again, to get the "narcos" back in power, to bring back the narco-generals, and that's exactly what's going on. And, the United States is doing nothing about it! Even though the Bush Administration is against the narcotics traffic, the influence of George Soros and the Inter-American Dialogue and so forth is such, that they actually prevent any effective operations against drug-trafficking in South and Central America! And European countries are also involved.

The head of the New York Stock Exchange is a pusher for drugs, because they need the drug money for the New York Stock Exchange. Many of the security problems *inside* the United States, are a result of this drug problem! So, the hemispheric drug-trafficking is also a major question, which no one can deal with. The United States must cooperate, otherwise the anti-drug policy doesn't work. And the drug policy *in* the Americas, has to be dealt with; otherwise you have no security inside the Americas.

So therefore, you have these kinds of bases: Straight economic cooperation; monetary-financial reform. But, it must be done on a state basis. Why? Very simply—to be emphasized, as I'm sure you know—but, the point is: capital. Not just financial capital, but real capital, which has to be financed. Because capital improvements in the Americas: We're talking about 25- to 50-year projects. The Amazon, for example, is almost a bottomless opportunity! The mineral wealth, underneath the rain forest, is tremendous! The rain forest is an engine of power, beyond belief! People don't realize how powerful that Amazon system is, in terms of a power. So, these things require long-term—or, Patagonia: Tremendous potential!

But, this requires multi-state, international cooperation, in long-term agreements on infrastructure development, across states. So, you need this kind of structure. Then, you also need, as was recognized in the Strategic Triangle in Asia—also, economic security, and security in general, are two sides of the same coin. So, the nations that are going to cooperate economically, for economic security, often is the right vehicle to cooperate for other kinds of national security.

Yes, we *do* need that. I think that what you're going to find, with the United States no longer qualified to play the role it played in the 1940s-1950s, that we're going to have to have groups of blocs of nations in various parts of the world, which, as a group—like the Strategic Triangle—work together as a cooperating group; and then you have cooperation

among the groups of cooperating groups—will be the form of the organization of the planet, in my best estimation.

The Basis for Natural Law

Q: I am from Copenhagen. I was wondering: You talk about the Anglo-American empire, and how the Schiller Institute wants to prevent a lot of their actions, like the war against Iraq, and [changing] the financial system. And, what you think, that we are aware of a fall of civilization; does that mean that they are not aware of it? That's one thing.

And, if they are aware of it, why don't they do anything? And if they are not aware of it, why don't they infiltrate the Schiller Institute? And, if they are all aware of the fall of this civilization, why are they not trying to prevent any existence of the Schiller Institute? I can not see whether there is any infiltration here or not. This is one thing.

The other thing—I'm sort of—in history, we see, for instance, that it is clear that there is Plato versus Aristotle. It is clear there is Gauss versus Lagrange. And it is clear that it is God versus Satan. But, what we are witnessing today: It is not clear what is the good side and the bad side. Is it just a paradox, that humans [can not] see it in the present? Or is it just the history, and it becomes clear when history gets past the present?

LaRouche: You have to look at this thing in two ways, as, politically, we have to look at this *not* from a religious standpoint. Because we don't want religious conflict. So, therefore, we have to find, what are called "terms of natural law," for dealing with all questions that touch upon these kinds of confused issues. But, they are—as Elodie asked this question earlier about God and so forth—we can answer that question. We can answer that question with reference to Gauss. We don't have to say, "Somebody taught us"; or, "We read it in a book"; or, "A lot of people believe this." That's not my authority. I've no right to go around imposing somebody else's book on somebody else. But, if I know something, I can tell them what I know.

So, in dealing with these kinds of conflicts, we have to start from knowledge, that we know, and not try to teach somebody second-hand knowledge—which is not really knowledge, because, if you don't know yourself, you don't know it. So, if you want to believe in spirituality: Discover what it is! Know it! If you want to believe in God, discover what God is. Know it. Know Him personally! You can know it. Then you can teach it.

And you can do that in politics. We have to do it in politics, because, we have to conduct politics morally. "Morally" does not mean, following a set of precepts we read from a book. "Morally" means, that we must look ahead at the future of mankind. We must honor the past of mankind, too. Imagine: Look how much suffering there is the world. Look at somebody whose grandfather was tortured to death, who was trying to do something good. What can you do, for your dead grandfather? One thing: *You can change the outcome of his having lived.* So, you're morally accountable for that, as you are for the future of generations. What do you do, for the future generations? That's your personal accountability.

That is the accountability *of the state,* the moral responsibility of the state. The state is a quasi-immortal agency, which must assume immortal responsibilities: of justification, for those who suffered in the past, if possible. A man made a discovery; he was denounced. If the discovery was right, you honor [him] for that discovery. And use it! Therefore, his life is not wasted: He has been justified, even after he's dead, in a practical way. And the same thing for the future.

That's the way I think we have to approach these things. We have to establish the idea, *there is a natural law,* which is a moral law, which does not depend upon anyone's *teaching* it, but it does depend upon our *agreeing* with it. Which means, that, in my approach to ecumenical questions, which is one of the things I have to deal with; I'm dealing with a world, which, in addition to the various currents of Islam, of Christianity, Judaism, I have to deal with the cultures in China; the cultures in India, which are highly complicated structures; and therefore, I must find a common basis for dealing with all human beings, no matter what their denominations are. And thus, I must find a basis, in truth, of knowledge.

That's why I refer to the Gauss [proof]. That's why I told the youth movements, "Use this Gauss example as a starting point, a reference point." Because you need to have a sense of truth, which is independent of any prejudice. And we must, as nations, bind ourselves to justice, governed by the idea of truth. So we injure no one; we benefit everyone. But we don't assume a religious authority. And that's the way, I think, to approach these questions.

There is a moral law. We can know it. Our universities and secondary schools should be primarily emphasizing, giving young people the knowledge they need to *know*—not to learn—but to know.

Look, for example: You, obviously, are a younger person; you passed through adolescence, you know it's a terrible time, when people commit suicide, and all kinds of silly things like that, waste their lives. Because they have a question of identity, between child identity, and adult identity. So that if a person at the age of 27 acts like a 15-year-old, you say, they're insane. Whereas if a person who's 15 years old, acts like a 27-year-old, you may say, he's insane—because youth is different. But, we, in a sense, have to supply, from the time of youth on, a sense to young people (and to others), a sense of what the truth is—not a truth taught to them, but a truth they're guided to discover, for themselves. And we find that that truth can be pretty much universal, and it's pretty much sufficient for us to act together on. So, we can bring all kinds of people together, from different backgrounds, and we ought to be able to agree, to love one another, and to act on a common sense of what natural law is.

And, if somebody says, "Fine, my religion teaches it," say, "That's fine."