

U.S. Is Suffering the Insanity of Empire

On May 8, Lyndon LaRouche gave this talk, transmitted simultaneously to weekend educational and recruiting sessions of the LaRouche Youth Movement in Pennsylvania and in Seattle, Washington. This is a portion of his presentation. Subheads have been added.

We're now in a situation, you have a presumptive candidate for the Democratic nomination, who is currently a global disaster. And not only is he currently a global disaster, he is *perceived* as a global disaster, even by those who are protecting his candidacy. So, at this point, it probably is the case, but for what the Democratic Party generally did with respect to me, Cheney would be out, already, a year or so ago; possibly even, we might not have had an Iraq war. Certainly, if the Democratic Party had not excluded me, we would not have an Iraq War. It couldn't have happened. Because, once the debate of the issue, the controversy over the cover-up had occurred, you couldn't go ahead with the war.

We had a bunch of gutless people, who in the fall of 2002, capitulated. And if I had been in the picture in the Democratic Party, it wouldn't have happened. They wouldn't have dared. Because some of them were intelligent enough to recognize I was putting a penalty on them all. But, they weren't afraid of me, in the party, because they were fools. I did lay down the grounds for the penalty. But they said, "We can ignore his threat of a penalty, because he's not going to be there, to collect on the penalty."

Now, you've got a point, that you have a war ideologue, which is insupportable. And you have horrors that are going on there. Now, evidence of the horror became manifest, in terms of some dirty pictures. We understand we have not gotten the full edition, which we were promised by Defense Secretary Rumsfeld, who will give you some more really ugly pictures. The worst is yet to come, he's promised. And considering the people he works with, I wouldn't doubt that. I would expect it.

But the policy was already there! You didn't need the pictures, to know the policy. You didn't need the pictures, to know that's what was happening in Guantanamo Bay. You didn't need the pictures, to know all these arrests and suspensions and roundups, like roundups after the Reichstag Fire in Germany. Göring set fire to the Reichstag, and they began rounding everybody up they didn't like. Here, in the United States, they began rounding up Muslims—just rounding them



Lyndon LaRouche meets with several organizers of his LaRouche Youth Movement in Montgomery during his campaign swing in Alabama. The candidate's youth movement is the only mobilized youth leadership force of its kind supporting a Democratic candidate.

up! And holding them, for various periods of time, with no civil rights, under Ashcroft, and similar kinds of things under Bush.

So, we know this was all going on! It was no mystery. But, it went on. It went on, and on, and on, largely because of the Democratic Party leadership, the Democratic National Committee. It went on, because I was excluded from the fight, officially. They thought they had me out of the picture. They didn't feel themselves accountable, to what I was saying about them.

Now, that has changed.

The pictures were simply the trigger, the detonator, on the explosive charge, which was already there. And what has helped to make this that, is, most people who know anything, know about my LaRouche Doctrine. It is influential throughout the Middle East, so-called. It is spreading around the world. Everyone sophisticated in Washington knows it's there. Our military experts *know it's right*. And so, the pressure's on.

Because, we have two issues: We have the biggest financial crisis in modern history, which most people know about, behind the scenes. They just agreed to pretend, like typical under-62-year-old people, to pretend it isn't there.

"*I don't go there!* You can talk about depressions. They've come. I will ignore them! They don't exist!" It's like the Pooka, the *New Yorker* cartoon series of Thurber. The rabbit, the mysterious invisible rabbit. The giant invisible rabbit, the Pooka. [whispering] "The depression isn't there! It doesn't actually exist! Why? [shouting] Because we refuse to acknowledge it! It won't come, either!"

Why won't it come? "Because we and the Republicans have agreed, the White House has agreed, it will not come!



LaRouche Youth gathering support for the candidate at Arkansas campuses in late April before his campaign appearances in the state. LaRouche polled 7% of the Arkansas primary vote on May 18, despite a large vote for an “uncommitted” line put on the ballot to siphon off votes.

Until after November. Until after the election. It will not come until after the election! We have decided!”

They have told Europeans: “It will not come until after the election. We have *fixed* it.”

They fixed precisely nothing. It’s coming on.

But, under the conditions of the continuation of the Cheney policy, conditions of warfare, it will be impossible to carry out anything resembling an effective defense, against the onrushing financial-economic collapse. It just won’t be possible. If you don’t have cooperation and trust among nations—.

Let’s take one example, a little case in point: Now, in the past week, the price of petroleum, on the London petroleum marketing exchange, which sets the price at the end of the day, at the close of doing business, rose to the vicinity of \$40 a barrel. And it has not stopped there. A great part of the world’s petroleum supplies, on which we have made ourselves, like fools, excessively dependent by suppressing nuclear development; if we had done in the United States, what was done in France even, in terms of percentage of power generation and distribution from nuclear power, we would not have the degree of national insecurity we have on power generation and distribution, today.

But now, in this condition, where the game has been rigged, to make the world dependent upon petroleum supplies, as a basic fuel stock, internationally, and in which the Gulf area is the richest producer of petroleum at the lowest price on the planet—what happens if you have a general outbreak, a disruption, tantamount to what’s going on in Iraq,

in the Gulf region? Iraq is one of the major petroleum producers in the world. It’s a key part of the complex, north of the Gulf itself, it’s the most important producer of cheap petroleum supplies, because of natural conditions there. If this entire area begins to go up in smoke, can you afford to drive an automobile in the United States?

How many power stations in the United States are dependent upon petroleum? Petroleum-burning, or natural gas? How much of the industry of the United States—look at those trucks, careening along the highways, because we don’t have railroads any more, at least in most of the country? What happens to all those trucks? What happens to the physical economic structure of the world, especially Europe and the Americas, under those conditions?

Therefore, as long as you keep Southwest Asia, a strategic part of this planet, in the condition it’s in now, with an increasingly explosive condition fostered by the situation of U.S. policy in Iraq, under the conditions of an already-ripe explosion and collapse of the world

monetary-financial system, what is the strategic interest of the United States and its people, *in carrying out my Doctrine—now?*

A Folly Like That of Athens

People say, “What are your chances of being nominated and elected?” I say, “Probably much better than your chances of surviving my not being elected!”

That’s the way people have to think about it. You do come, in the course of history, to points of crisis, which have been ripening all along, and which you, maybe like a Baby Boomer, an under-62er, have been pretending you could ignore. And the crisis comes, and you have to make a decision. The decision involves several things. It involves changing what you assume to be unchangeable. You say, “We will never do that! No one will ever accept that! No one will ever do what you say. So what’re you talking for? Nobody is ever going to accept what you’re going to say!” Suddenly, you come to the point, “Well, in other words, you’re saying you don’t wish to survive.” You have to *change* your values, you have to change your way of thinking, or you are *not going to survive*. That’s where we’re at.

We are at one of the great points in history, which I’ve been talking about for a long time—it was coming on; we talked about it. People said, “No, no, no, no! It’s not going to happen. We’re instant-gratification people. If it didn’t happen yesterday, it will never happen!” It goes on, and on, and on. And finally, the time comes to pay the bill. “I will never pay that bill! That is, to make the changes in policy, the changes

in my way of thinking, which you say I have to make: I will never do that! So, history will just have to accept the fact, that I'm not willing to go along with that. Therefore, you're wrong! Because we will never accept that."

Take the case of the Peloponnesian War. Athens, which had risen, in the time of Pericles, to a position of an unusual degree of strategic power in the region, as being the head of a coalition, which had, at least on the maritime side, had defeated the Persian Empire, in a rather decisive way. And, at that point, on the basis of the spread of an ideology, which is virtually identical with what is popular in the United States today, called "popular opinion"; "majority popular opinion"; "popular tastes."

These were the Athenians who said, "We are now, like Washington: We are an empire! Our last competitor, the Persian Empire, has collapsed. Sparta has accepted our leadership. We have no competitors! We can now run the world! We are now an empire!" And therefore, they went to the small island of Melos, and said, "Well, here are your orders." And the Melians said, "No. You're not treating us properly."

"Well, you do that, or we'll kill you."

And the Melians said, "We won't do it."

So, they came, and they killed the men, and many others. They committed genocide, against the population of the small island of Melos.

This act had the arrogance of the Athenians under Pericles. And they went into a general war, which became known as the Peloponnesian War. It became a war between certain groups of states in the area, aligned with Sparta, and those allied with Athens. And they weren't satisfied with that! Under Thrasymachus, who was a most notorious character, an opponent of Socrates in *The Republic*, they went into Magna Graecia—that is, the southern part of the Greek colonies in Italy and adjoining territories: Sicily and Southern Italy—and they extended the war there, under Thrasymachus.

As a result of that, Greek civilization, politically, as such, was doomed. It never recovered from that effect. And despite the aftermath of Alexander the Great—who was influenced while he lived, by Plato's Academy of Athens—despite that, this cleared the way for the emergence of the Roman Empire, or the Roman conquest and Roman Empire, especially from about 200 B.C., at the time the Romans conquered Syracuse, and killed Archimedes.

There was a turning point, down, in general trends in European civilization as a whole, until the 15th-Century Renaissance.

That is popular opinion for you. It was called, then, "sophistry." Today, in U.S. politics, it's called "spin." "I don't spin things that way." "You say this. I have a different spin!" "I have my desires! And you're not going to spin me out my desires!"

And that's the situation we have.

So, you have a population, a culture, an opinion, and trends, which are clinically insane, like those of the Athenians

of the time of Pericles, when they started the persecution of the people of Melos. We are doing, in a sense, in Iraq, what the kingdom of Pericles, or the leadership of Pericles, did to the people of Melos and other countries. And we're headed toward a similar consequence.

Now, Socrates was subjected to judicial murder, by an organization known as the Democratic Party of Athens. The tradition of democracy, the very meaning of "democracy," today, in the United States—the popular understanding of the meaning of the word "democracy," in the United States and Western Europe, *is identical* to the conception of sophistry, practiced by the Athens of Pericles. In other words, we are not only in a *parallel* situation, to that which brought the downfall of the leading culture of that period—Athens—we *are falling for identically the same reasons*. And we call it "democracy." We call it "popular opinion." We call it "public opinion." We say, you can not go against "public opinion." You can not go against the Democratic Party's "public opinion," within its ranks. You've got to stick to what the newspapers and the mass media accept. This is sophistry. This is moral stupidity.

Truth Is Against 'Popular Opinion'

How much moral stupidity can you report upon, in your experience? How many people say, "You can't do it, the mass media won't support you"? How many people say, "You can't do it, public opinion won't support you"? How many people say, "You can't put the toothpaste back in the tube. We made the changes, and you can not go back and fill the tube again, and go back to what things were before"? How many people say that? How many people tell you, the system is going to *be* that way?

What are they telling you, if they are right, in their forecast of what's going to happen—what is going to happen? The United States will virtually disappear. And the rate of death in the United States, and the rate of poverty, will be far worse than anything you can imagine today.

So, they have the power, in a sense, to stick to their popular stupidity, and to behave the way they've been behaving up to now. But, can they *outlive* the results of that conviction?

In other words, they either go our way, or this nation is doomed. It is not doomed because we're so smart. It is doomed because we have chosen a rational alternative, as Socrates and Plato did, to the alternative called "democracy," in the time that the Democratic Party of Greece—so-called, by the Greeks themselves, at that time—committed the judicial murder of Socrates, in a trial, which reminds you of a kind of a political trial that occurred in the United States recently: The way the court system functions, in recent decades.

In other words, you're looking at a nation which tells you that it is doomed. When they tell you, "this is popular opinion," they're telling you, "we have decided *to die*, as a nation." And you see it in Iraq. People say, "How could they do that? What was their interest? There must be a rational



Part of the gathering of LaRouche Youth Movement activists and recruits at the Pennsylvania weekend "cadre school" listens to the candidate on May 8.

reason why they did it?" There was no rational reason. There was an obsession, just like Ashcroft's religious obsession. Like religious fanatics' obsession. Do you think the Battle of Armageddon is going to mean that God is going to intervene, and these guys aren't going to have to pay the rent next month? They believe it! They say they believe it. They get up there, and they give these long-winded speeches at these revival meetings, and they promise things exactly like that. Do you believe that any of the things these preachers say is going to happen? Do these people appear to believe that? They appear to believe it. Fanatically. They appear to believe it, with or without DeLay! That's the kind of society we live in.

So, you are in a very interesting period in history. Can you do something, to change the course of the United States, today, as the Greeks had reason to wish they had changed the policy of Athens, back at the beginning of the Peloponnesian War? If we don't make that change now, what will happen to us will be far worse than what happened to the Greeks in the Peloponnesian War. We will destroy ourselves.

So therefore, the pessimist is a person—among us, and around us, we run into—people who say, "Well, we're not successful. We're not going to be successful, because we're going against popular opinion. We're going against the mass media-determined opinion. We're going against authorities, who will not support us, because we 'offend' them, with telling them they're behaving like fools. We 'offend' them, by behaving like Socrates, and telling the truth."

And see, the point is, some of you are younger, and you have more juice in you, and therefore, you have more guts, when it comes to defying a generation which you know, as

your parents' generation, which you know has made a mess of this nation, and of the world. And you know that you have no future, under the ideas which are prevalent in your parents' generation. And you've got some juice in you. And therefore, you're capable of saying, "Well, I'm supposed to have a future for at least 50 years from now, or 50 or 60 years from now. What kind of a future is it? Does it even exist?"

So you have a conflict between what you perceive, being young adults, in that age-group where you have more vim and vigor than the old farts do. They don't *have* to lack that vim and vigor. They just *chose* to lack it! They want a sense of security—which is otherwise called "stupidity" and "inertia." "By not being forced to move, I'm secure." "If I can stick to my old habits, I'm secure!" "If I'm within the bounds of popular opinion, I'm secure." "If I dress properly—."

You know, just let's take the case of these Milanese models: You get a girl, and she's been vomiting too much, she's so skinny you wouldn't see anything except a floating head, unless she were wearing some indescribably ugly rags! Torn rags! This is called "fashion"! People are trying to compete, in the United States and elsewhere, women are trying to compete—some women who are much too old to do this! As a matter of fact it's bad for their health—are trying to do this, in order to be "popular"! To compete in popular fashion! That's what we're dealing with. . . .

The Importance of Making Trouble

Now, I had the pleasure of addressing a Building Trades Council meeting, in Louisville, Kentucky, the day before yesterday. And I went through this with them, and I'll just give you a summation. You'll see it in the briefing, probably tomorrow or the next day. I said: "I am a troublemaker. And you know, that every job you go on, is usually bad. And your job is to make a bad job, which you are given to do, a good job, because, every job is defined incompetently, in one degree or another." What you have to do, is recognize, of course, the incompetence of the assignment you've been given. And then, you have to discover what the problem *is*; what the trouble *is*. So, you are looking for trouble! You concentrate on looking for trouble. You expect it. You demand it! Because, you know, that this thing, that is not going to work, involves assumptions which are false. You have to find out, how these ideas, these false ideas, came into being. And you've got to discover the nature of the problem, and you've got to develop a solution for the problem, within the practical terms in which you are operating."

That is what a typical engineer or building trades team is doing. They're given a job—"Here's a blueprint. Do it."

"Well, this thing'll never work. What's wrong with it? Why doesn't it work? What's wrong with the design? We've got to fix it. We've got the job, of doing this job. If we do it, as we are told, it's going to be a monster. It will fail. Therefore, we have to concentrate, and think: What is wrong with this? What is the trouble with it? And therefore, we have to turn a bad job, which we're given to do, into a good job, to get the result intended."

Now, what this means, is, the person who does that, is a different kind of person, than the usual punk coming out of university. They are looking for trouble. They become good students, because they are looking for trouble. They're given, "This is what you will do." "Uh-oh! Another flop! I've got to find out what's wrong with this creature, that's telling me this. I've got to find out what the truth is!"

Don't swallow it, because you're taught. I recall, years ago, my parents and others used to tell me to do something—I'd never do it. They'd say, "Wait till you're grown up. And wait until you have your degrees, and *then*, you can criticize. Until then, learn what you're told to learn! Pass the examination, and read the books, and repeat after me!"

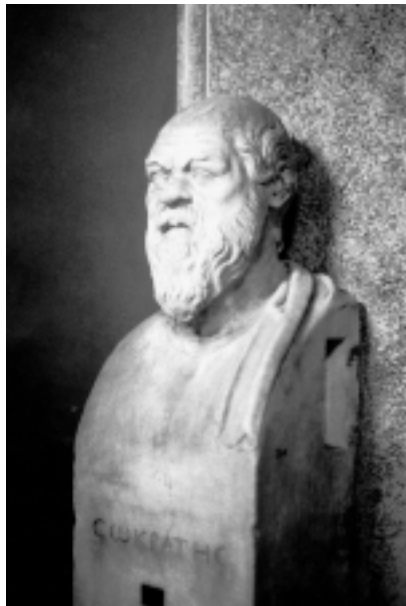
Now, a good scientist never did that. A good scientist is a rebel. "This guy's tellin' me something—huh! He said, 'do it this way'! Uh-huh! Now I'm going prove this bum is wrong." Right? "I'm going to find out what the trouble is, with the way he's *thinking*! Not *what* he's thinking, but *the way* he's thinking." Hmm?

So therefore, your intention is not, simply, operating with a certain formula, as a principle, to discover the formula by looking it up in the book. "Look in the Internet! It must be there someplace!" And then apply it!

That is not really human. We are getting more and more to the point, "We can get computers to do that, what d'we need that guy for?" We need human beings for their human potential, not for their machine-like potential. The point is, you have to be the kind of person, who is looking for trouble. You're looking for the bad job that is presented to you, and you're trying to make a good job, out of the bad job you're asked to do. And you have an attitude of always looking for the error, the falseness in the assumptions given to you. You develop the ability to smell out those errors, as typified by the Gauss 1799 paper: Wherever you find somebody arguing the way Euler did, the way Lagrange did, the way Cauchy did; whenever you find someone thinking like that, you know, you've got a mental case on your hands! This guy does not belong to this universe.

The Passion To Change Things

Therefore, now what you have to do, is recognize, you've got trouble. There's something wrong here. Now, what is the practical implication of the fallacy of Cauchy, the fallacy of Euler? Why is Newton an idiot? Prove it! Be a troublemaker:



"We're going against authorities, who will not support us, because we 'offend' them, with telling them they're behaving like fools. We 'offend' them, by behaving like Socrates, and telling the truth."

Prove it!

Now, this is a way of thinking. It's a natural, *human* way of thinking, as opposed to learning how to behave. Being a troublemaker. You have the *intention*. You are copying what Kepler recognized in the universe. Or, Plato and Pythagoras recognized in the universe: That when mankind makes a discovery of principle, a natural principle, mankind has acquired a new power, from the Creator, over the universe. And this power changes man's relationship to the universe.

But, the essential thing, is not the discovery of this result. The essential thing is the passion, the sense of intention, which *drives you* to make those discoveries, and to act upon them. In other words, it's not applying the right formula to the situation, that creates a scientist (not, at least, a good scientist). What creates the good scientist, is that he is intrinsically a *troublemaker*. He knows that society is a lot of fraud. And therefore, he's always looking for what is wrong, and trying to develop in himself, or herself, a mental map of the kinds of mistakes that are made by the society now.

And therefore, whenever you run into a situation, where you find typical behavior, of a class of type that you know is wrong, you go by instinct, or at least by instinct, *to change it!* And, the one thing you want to do, is change it. Because, you know that the act you perform today may be necessary. But the *human action* is what you do *to change the universe*, by developing new powers. And how? Every time you face a challenge, which you know epistemologically to be wrong, you are going to try to find the answer, and solution. When you try to find the solution, you're going to be determined *that it be implemented*: That's your intention. You're now acting like God. You're now acting in the likeness of the Creator. You are a troublemaker, like the Creator.

And, George Bush doesn't like that very much. . . .