

EIR Feature

Statecraft for the development of a modern China

An interview with Lyndon H. LaRouche, Jr.

The following interview with Democratic presidential candidate and political prisoner Lyndon H. LaRouche was conducted on March 20 at the Rochester, Minnesota Federal Medical Center by one of the leaders of China's overseas democracy movement. The interviewer's name has been withheld at his request, but he and the French-based organization which conducted the interview have allowed EIR to print it. The interpreter and translator, Mr. Ray Wei Wen, also participated in the discussion.

Q: In China there are many dissidents. Some of them know you very well.

LaRouche: Are they in similar conditions, or are theirs worse than mine?

As they say, all wild birds feel the same way about cages, even if the cages are different. Sometimes the cage is dirty, sometimes it's cleaner, but it's still a cage. And death is death. But in China I think there is a tendency sometimes for a death worse than death, which is death without personality, which is the cruelest of all deaths. Sometimes people impose that upon themselves, by living a life which is of no value to the human race, such as the poor case of the unfortunate wretch, George Bush, or Henry Kissinger. But we are all in the same boat.

Q: Like you said, for China, it is a fight between life and death. For you, if you hadn't chosen to put up a fight, you could have had a more comfortable life.

For you, at such an age, you keep fighting for a better society even though you are in jail—I think this goes way beyond those people who are only fighting for themselves in an individual way.

From what I have learned about how the universe works, I find your ideas and your criticism of this free market theory invaluable. We see this crisis in the U.S.S.R. and in the eastern European bloc—some people are there, trying to impose this free market stuff. This is a kind of policy that the Chinese government is also seeking now. Unfortunately, many people who are in exile, who are



A candlelight vigil in early June 1989 in Los Angeles, protesting the massacre of democratic students which had just occurred then at Tiananmen Square in China. Inset: Lyndon LaRouche during the taping of a television broadcast for his 1988 U.S. presidential campaign, just before the trial that made him a political prisoner.

fighting, who are at a distance from the government, have the same illusion. So today, maybe I should ask you your opinion. What is your view of the future of Russia and the future of China?

LaRouche: We can learn many lessons by comparing the experiences in the former Warsaw Pact nations and the situation in China. Even though they are different cultures and have different characteristics, they are being subjected to the same kind of external circumstances.

For example, from what I know of China—because perhaps that's a good place to start—the essence of the Chinese Communist regime is something which is not original to the communists in that part of the world. That is, the *illusion* is that China has many poor people and that these people can be used up, and that the soil can be looted. So the dynastic pattern in China, as in other parts of the world, has been these looting cycles, the looting of human beings, the looting of the land and nature.

There's an outstanding example of that in the case of the Grand Canal. Like Mexico, China has a problem of water, too much water in some places and not enough in others, and the answer to this is waterworks, including canals. For example, when the Japanese built a steel plant near Shanghai, they brought coal from Australia, instead of the coal from China, because the river was not developed to bring the coal down. We have parts of China which are not developed, which have land, but which have no water. Except for enterprises such as the anarchic Great Leap Forward and the previ-

ous 1950s development of Mao Zedong, there was no real systematic effort to do the most basic thing in China, which was to develop the water system. And the problem is, there's the Northwest, which is dry, which has no water, and we have the Grand Canal project which could easily be enlarged and extended to open up new areas for development by the Chinese farmers, particularly for wheat and grain production.

This, in China, as well as in any other part of the world historically, reveals the way in which the government thinks about the people and the land. One thinks back, for example, to the time of Columbus, when Columbus discovered the Americas. Up until that time, China had a great maritime capability. Ships in China sailed all over the seas, and there was scientific work associated with this navigation. One day, it was stopped, the ships were burned, and navigation ceased.

So that, in making a comparison of different systems of governments over many centuries, many thousands of years, we distinguish between governments which understand the principle of development of the people and of the land, and those which do not.

I do not know the deep history of China. I know something of the modern history of China, particularly the external characteristics and the economic characteristics. But, in general, I do know the uniqueness of Christian civilization and the contribution of the Platonic forces in Greece to the development of Christian civilization. From this flows the very essential principle of statecraft, from which I judge all problems, including the ones we are discussing right now.

You perhaps know my views on this already, but I repeat myself briefly, in order to establish a reference point for discussion of the subject we're about to discuss.

The fundamental question is: What is the difference between man and the animals? In some cultures, for example, human beings consider other human beings as animals, or as an inferior type of beast, like monkeys or something. But we know there's an absolute difference between man and the beast, that man has the ability to create discoveries which increase the power of man over nature and the quality of human life. This creative power is the only essential difference between man and the animals, which is called in Christianity *imago viva Dei* [in the living image of God]; that all people are born the same, as equals, because each is born with this quality of potential for creative reason, *imago viva Dei*.

This principle, wherever it is accepted or even approximated, means a number of principles of statecraft, which can be easily observed externally.

First, the need to increase population, and the need to increase the lifespan of the individual. The principle of the family, that society is based on the principle of the development of children through the family. We measure the development in terms of the development of the creative power which makes man like God. We must create the conditions in which this development is fostered, in effect. We must create the conditions in education and in life in which these developments are fostered. We must recognize that the value of the individual to other people in society is his or her ability to develop and transmit this kind of progress, this discovery.

We must organize the labor of society so that, as much as possible, the principle of creative progress is embodied in the practice of labor. For example, an ox or a horse or a pig labors in the manner of its most remote ancestor. And when human beings do not *change* their way of labor, they, too, are reduced to a likeness of cows and pigs.

For example, if, in classical education today, our children can reach back to relive in their own minds the actual act of discovery of a principle of nature by a great mind before us—of course, in China I know that this is an issue of the understanding of what Confucius represented in the history of China—that by assimilating the discoveries of those who are long dead, who were important, we have an understanding of our relationship to them, to the present living people, and to future people.

Thus, the individual knows his or her importance to all previous mankind, to present mankind, and to all future mankind. When the educated individual thinks of the great minds who have made the discoveries *before* our time, he thinks of everything he does in the eyes of those people who are dead, and he wants to do nothing shameful in the eyes of those people who are long dead. And he is able to do this, because those people lived through their ideas in his own mind. He looks at those people who led worthless lives in the past,

also, and he is able to look forward and imagine how the future must look at him.

So two things come from this which are essential for statecraft. Only the individual who is educated in this way can be a true citizen of society, because he lives for his society, as an individual. He lives in a way which is necessary, so that he, as an individual, is important to all of society. And, as a member of society, he looks at other individuals and assesses their value to him in the same way.

In the Christianity of Saint John and Saint Paul, we have these values embedded, which is the essence of the good part of European civilization. But we have also in European civilization the enemies of that viewpoint, who have used the power of European civilization to do great evil.

The best example of this evil and cruelty is the British Empire. The essence of the British Empire's morality is completely opposed to all Christianity. First of all, because it denies the equality of all human beings as *imago viva Dei*. It makes some people inferior, and says some should be slaves and some masters, and it denies the principle of morality by denying that there is any knowable right and wrong way to conduct society's affairs.

The British doctrine of free trade is the essence of British imperialism and British morality.

Now we come into the past 200 years of history, which are now being reflected in what is happening in eastern Europe, in the former Soviet Union, and in China. As a result of that history, there are three leading tendencies today in the former Soviet Union, the Warsaw Pact, and visible in China, too. There are those who, in spite of the manifest failure and oppression of the former communist regimes, try to restore those regimes. We call this the anti-reform tendency. Then you have people who seem to be, like Mikhail Gorbachov or Deng Xiaoping, a reform tendency, but who really are, we say, the friends of Bertrand Russell, who were educated by Russell during 1919 to 1921 in China. The kernel of the communist cadre was educated by Bertrand Russell there. So these people have an affinity of their own type for keeping their power, but adapting to Anglo-American cooperation. These are like Yuri Andropov in the Soviet Union, or Gorbachov, and like Deng Xiaoping.

Then you have the people who reject the old bureaucracy, both factions, and who wish to make a reform, but who, unfortunately, because of their lack of knowledge, have trust in the Anglo-Americans as their potential allies against both factions of the old apparatus.

For example, in eastern Europe and in the former Soviet Union, and you see this in China, some of the old hard-liners wish to make certain reforms, but their way.

What did the reform tendency in China try to do, that is, the bureaucratic reform tendency, typified by Deng? They said, "We have too many Chinese. We will take areas like Shanghai, and make imitations of Hong Kong; and we will take the too many Chinese, and we will dump them in these

areas, called free trade zones. And they will work as slaves for foreigners under joint enterprises. They will die of overwork; they will have wages on which they cannot support families; we will *discourage* families. So we will grind up 30 million, 40 million, 50 million, 100 million Chinese, the way we grind up meat. We will make simple products, but very cheap. We will sell these products on the world market through our Anglo-American friends. So out of the dead bodies of hundreds of millions of miserably overworked Chinese, we will get some money.”

This is back to the nineteenth century and to British colonialism, only more cruel, worse. To sell the dead bodies is like selling your people into slavery.

That proposal meant two things. The very proposal itself meant the failure of the communist regime. So, the old communists in the non-reform tendency say, “No! This is stupid! We will use the 300 million Chinese to build infrastructure,” or something like that. They point to the absurdity of Deng’s reforms. And in their criticism of Deng they are somewhat correct, but opportunistically. Deng means the disintegration of the country.

Then, the reformers who oppose both factions of the old bureaucracy, but who trust the Anglo-Americans, have no solution to this problem. And you have, among these reformers, outright Anglo-American agents. Part of this problem in the reform movement is fear. On the one hand, you have the old communist movement, which is terrible; it’s a murderer; it will kill, in great numbers, with no compunction. And now that it has already lost the mantle of heaven, it will not hesitate to kill. So the reformers are frightened by this monster. Now they are also afraid that the Americans will not assist them. So they try to please the Anglo-Americans. And they are afraid not to please the Anglo-Americans.

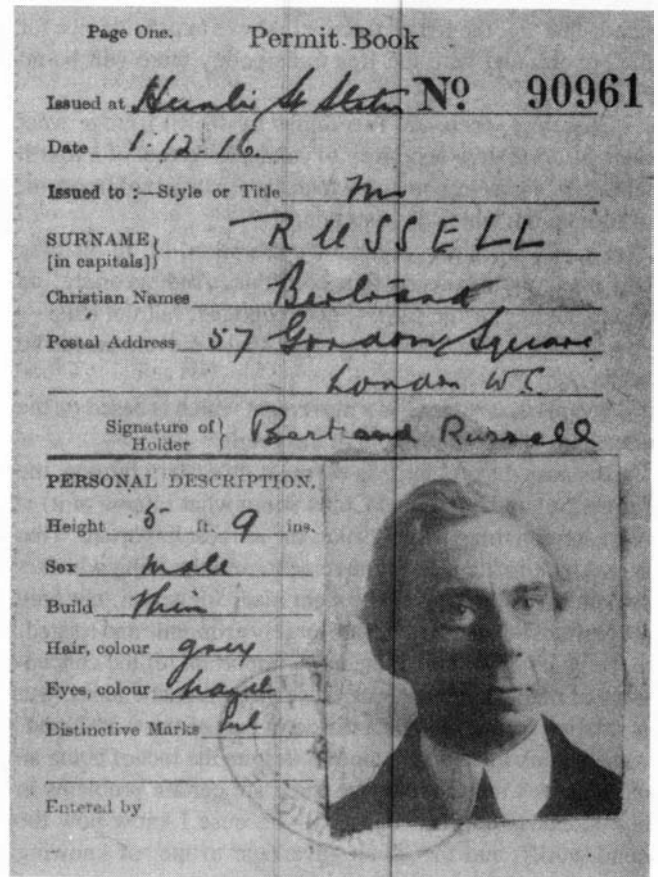
Obviously, the three tendencies are all wrong. To a large degree, we have the same situation in eastern Europe and the former Soviet Union.

The division between the communists and those who are the anti-communists, that is clear; that was clear at Tiananmen Square. Absolutely clear.

Now, who has the *right* policy? We have to distinguish, I think, between the *social force* of the communists, which is evil, and the *social force* of the people from the Tiananmen Square tradition. But then, there is a second thing: the right idea.

You have the choice. You have three forces there. You have the social force of the anti-reform, the social force of the communist reformers, and the social force of those opposed to the communists. Then you have, somewhat separate from the three forces, the conception of the correct program. Then what happens if the communists developed what is approximately the right program, and the reformers develop the wrong program?

Now look at Russia, where that question is immediately posed today. If the Boris Yeltsin regime continues to follow



The 1916 passport of Britain’s “Taoist” Lord Bertrand Russell. Within a decade, he began his dirty work in China.

the western policy, there will come a point of crisis at which the Russian people will turn to the Russian Army for help. Look at the condition of the peoples in these countries, at the average person. Were the people educated under the communists? No. They were only indoctrinated with materialism. It is said in Russia that he who rules will be the person who puts meat and bread on the table of the Russian people. And I remember a story which I heard directly from some Chinese soldiers.

I was in Myitkyina in Burma in World War II, where we had two Chinese divisions. Through some Chinese who were interpreters, who spoke English, I got to talk to many Chinese soldiers. “How did you join the Army?” I asked. They said, “They came to me and they said, ‘Did you eat rice today?’ I said, ‘No.’ ‘Did you eat rice yesterday?’ ‘No.’ ‘Do you want to eat rice tomorrow?’ ‘Yes.’ ‘Come with us.’”

So, in China, in Asia, that is also a problem, that the wrong regime, with what *seems* to be the right program, can retake the country. And that to me is the problem.

It is also a problem for Russia, and it is obviously on the agenda for China. The problem is: Where is the fourth force, the social movement with the right programmatic ideas? The

fact is that we, the fourth force, also have to provide rice for the people, and with the free trade policy there will be no rice.

Therefore, there are two things by which I judge what must be done. It is necessary to create the kernel of a fourth tendency, a new leadership, which has the object of freedom, of course, but which has two things.

First of all, a programmatic conception, or, in the case of China, the reconstruction of China. And secondly, an understanding of the *ideas*—not programs, but the ideas—upon which a great, new long-lived social movement can be built.

It is necessary to build a movement which is based on the education of the most gifted of the young.

Because the problem, as we see it, in eastern Europe, the former Soviet Union, and China (from what I know of it) is one common thing which strikes me as most important. That is, we look at the reform movement, and the thing which is so painful, is the lack of the right ideas for action, not only programmatic ideas (which are largely economic and related, that's necessary), but all the more important, of the conceptions of man which generate these programmatic ideas. But of course, for me, that is a different part of the world, and, while I think I can understand it, despite the fact of being an old man as I am, I recognize there are certain problems in my understanding it adequately—because I know how the mind works, and that is an advantage to me, of knowing what I *don't* know. Another word for it is the importance of language-culture.

You see, you ask the question: What defines Chinese? We know from history that the Chinese are a mixture of many peoples who came together. They intermarried; South China, Middle China, North China, and so forth, and, over many thousands of years, the dominant genetic traits became the dominant traits visible among Chinese people. And despite the differences in dialects, there's a certain convergence of Chinese language-culture among Chinese people generally, which I discovered from my overseas Chinese friends in Thailand, for example, who have longstanding family in Thailand, but who have relatives, uncles and cousins, in Beijing and similar places. I have enough experience to know that there is a phenomenon called *Chinese people*. It is not just a collection of people, it is a people which has a conception of being Chinese. When I say that, now I really know something: I know what I don't know, because I know how I know things, and I have some knowledge of how people in different European groups, and so forth, know things. I'm still trying to find out how Japanese people know things. And I have some knowledge of Buddhism, and more of the culture of India.

There are certain things which are crucial here, which I'm addressing in this form, when I say, "What is China?"

For example, my first real knowledge of European civilization came when, between 13 and 14 years of age, I was

studying Gottfried Leibniz. I became aware, through the study of Leibniz, of how culture works.

The young person assimilates with words—but not just words—ideas. Even though the ideas may be similar in some respects, these ideas are very specific, and have a language-historical connection for the people.

For example, if I had enough knowledge, and I weren't in prison, and I wished to find out what a gentleman from China thought, I would ask him such questions: What are your ideas about Confucius, Mencius, and so forth? because these are for him as the Christian Apostles, or Leibniz, or Plato is, for me.

Truth is the same for all people, because the universe is one universe. And all human beings have the same nature. But the way the individual *knows* culture, and *knows* the universe, is through language-culture. And the great teacher and leader, or the movements of great teachers and leaders, must be able to reach into the people's cultural store in their minds, and bring forth ideas by addressing those deeper inheritances of language-culture.

For example, in the case of China, in modern times, it's obvious. There can be no discussion of China today without discussing the question of Sun Yat-sen. These ideas, associated with names and people and movements, must be understood and addressed, otherwise the people cannot define their own history. The well-meaning Chinese person would say to me, "Yes, you know what you want to do from the European standpoint; but how can we know that from the standpoint of Chinese language-culture?"

We have one problem with Poland, which is different; a problem with Russia; a problem with Ukraine, the Ukrainian people, and so forth. These problems all exist in Europe as well. But you must locate for people in terms of their own language-culture, the ability to understand the ideas which must be discussed.

To me, that's the problem. The right program, yes. But remember, there's the danger that the right program could be taken over by the extreme right or the extreme hard communist faction—not the full program, but a caricature of it, at least, convincing enough to deceive the poor man with an empty rice bowl. And the problem is, the program is necessary but the program must be guided by a mentality which is the necessary kind for building a nation over many generations to come.

I'll give you just one example, and with that, complete this long response to the question.

Take the idea of free trade. The idea of free trade is totally immoral. To adopt it would be like electing Lord Palmerston to be the nineteenth-century Emperor of China. But the point is, do the people in the reform movement understand that this is a terrible immorality which in practice would destroy the Chinese people? I can imagine if I say that to these leaders, these young people who are in the reform movement, they will say, "Yes, but that's not good, because if we do not

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accept free trade, the Anglo-Americans will not support us, and then the communists will crush us.” And I think the understanding of that paradox is the key to understanding the problem of China, as in eastern Europe similarly. So that’s my general response to this question.

Q: In the later years of Confucius’s life, his philosophy was not implemented; it was not accepted by everybody. So he would visit all these warring states, to teach the people. Sometimes he got harassed by many people, and sometimes he couldn’t even get food to eat. But the ruler at the time was not George Bush; if it had been Bush, he would have put Confucius in jail.

Wei: During the May 4th movement, after the Versailles Treaty in 1919, certain people, who had gotten a certain kind of western education, initiated an evil policy to wipe out Confucianism completely. If you deny all of Chinese classical heritage, then communism will get a chance to get in, because Confucianism is not compatible with communism. It is not surprising that Sun Yat-sen advocated Confucianism, although he himself was a Christian at the same time.

LaRouche: After all, human beings are human beings. You will find that in any culture, certain principles of humanity will express themselves in various ways, and these expressions will tend to become adopted as part of the language-culture. You must always find that. You will always find that “evil” is expressed, “good” is expressed, in some way. And you must look for it. It is expressed, not by accident. It is expressed because it is already in the nature of the human being. One is not necessary, one is; but the unnecessary is also expressed. And therefore, the importance of Confucianism. It’s obvious in the history of China, that this became a rallying point, a reference point, for a whole group of ideas which were an essential central part of the culture. And if you remove that, you produce chaos. And that’s what happened.

That’s why I say, I know China in the one sense, but I don’t know enough, because of this conception. One must know this *from the inside* of the language-culture. I can know it is there, but I cannot know it, except from the *inside* of the language-culture.

There’s also another phenomenon in this cultural history. I mention it because it’s crucial—I’ve mentioned it before—but it’s obvious that there are certain points of catastrophe in history, in the past 5,000-6,000 years, that turn up.

The period of the Ch’in, during the building of the Great Wall [221-202 B.C.], was a time which coincided with great catastrophe around much of the world.

For example, in Europe, there was the crisis of the collapse of the Hellenic culture, a total collapse of culture. It’s fascinating. About 1,000 B.C. or somewhere in that vicinity, there was a great collapse of culture. You had it in Europe, with Greek history, the Indo-European history; we have it in Central America, in the Americas.

The collapse of the culture in the Americas was more or less progressing from 1,000 B.C. on for about 2,500 years before Columbus. There was an overall downward collapse of the culture of all the so-called Indians. A hideous collapse.

The period of the Great Wall was a period in which a great collapse occurred. We have in India, earlier, a period of collapse; then you have the revival of Indian culture first around Panini in the fifth century B.C.; then you have, of course, the second one, which is about the time of the Roman Empire, with the Gupta revival in northern India.

So there are certain points of cultural collapse. But it’s obvious in the case of China, that with the building of the Great Wall, there was a chopping-off of great parts of Chinese culture from before that time.

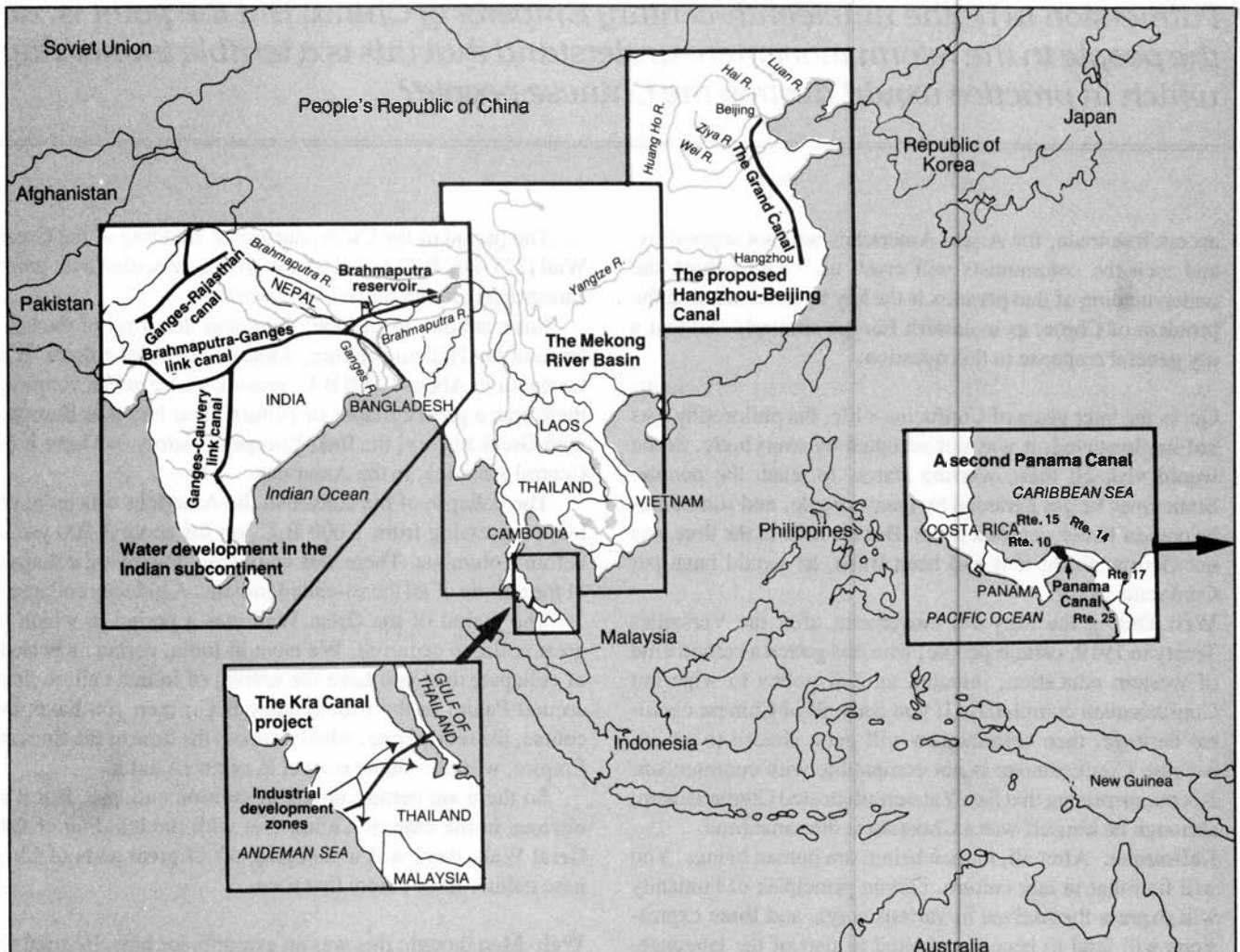
Wei: Mao thought this was an example for him. He tried to make the language uniform and unite the country, but that’s from this vantage-point—Mao took the Ch’in dynasty as his example.

LaRouche: Then it seems that much of Chinese intellectual culture was an attempt to reconstruct what had been destroyed by this regime, following a period of catastrophe in the history of China.

This is what Leibniz was rightly concerned about in the case of China: that embedded in the Chinese language-culture, are things from before that time, which are an essential part of the character of China as a nation and as a potential nation. And it is necessary to get some grasp of that, in order to deal with the problem of the mind of the Chinese people, because the mind of the Chinese people is the language-culture, unless they go out of China and become completely different people with a different language-culture.

In this part of the language-culture, there’s something very important which must be dealt with, must be comprehended. It’s very important to deal with.

Indian Ocean-Pacific basin development projects



The Grand Canal in China is among the key infrastructure development projects LaRouche proposes for Asia.

You see the television pictures of the students in Tiananmen Square. While I was in jail, I watched the pictures on Cable News Network. You look at this process which was going on, and you see a people, the young people, looking for the soul of itself. It's like they're saying, "Somebody stole our soul, we want our soul back." But they didn't know what the soul was; they knew what they wanted, but they didn't know where it was. And now today, you have the manipulation of this tradition of Tiananmen Square by people who say, "They don't know what their soul is? We'll tell them what to do." The thing that has to be done, is to give those people, like the people in Tiananmen Square, the means to find their own soul. And then China can be rebuilt. Without that leadership, you cannot have a stable leadership of China. And since I'm not Chinese, I cannot do that; but I can give some guidance, as to how others could do that. So

I do what I can. But as you can see, I have certain limitations.

Q: But your mind is not limited.

LaRouche: Well, it's limited by—I don't get access to things I should get access to, that I should be working on. It's limited, it's compressed. But I'm a wild bird; my mind is in the hills.

Q: The heritage of Chinese culture has been destroyed, so among many intellectuals, those people praise western ideas, as the Chinese say, the moon is brighter in a foreign country.

LaRouche: Yes, but they don't get the point. Because I know, with great difficulty, the great ideas of European civilization, being a somewhat old man and being actively involved in this for many years, I know western civilization perhaps as few do. I know that people who study in the U.S.

universities probably get no hint even of the existence of European civilization.

Probably the most pernicious is U.S. television, U.S. movies, and then U.S. newspapers and books. Everything in them is false. European civilization would never have become as strong as it was on such ideas.

This has been my joke: For 70 years, the Russian communists told all the Russian people that capitalism is corruption; so one day, Gorbachov said, "We're all capitalists. We've all become corrupt." In the case of people in the East, the Anglo-Americans will say, "Ah! This is freedom!" And they believed for years that the Anglo-American world is the world of freedom. What did they get? Drugs, Hollywood, idiocy, free trade. . . . It's a very difficult job to educate 1.2 billion people. But we must try.

Q: Could you summarize briefly, the essence of western European civilization?

LaRouche: There are two parts to European civilization. One part is the Christian part, which is traced in part from the influence of Plato. The other part is traced from the European version of Taoism, which is typified by the British Empire. Because the history of European civilization for 2,500 years and longer, is a history of a continuing battle between two forces.

The one idea is typified by the Babylonian model, which is the Taoism model, the imperial model, the Taoist oligarchical model, or by Sparta. And the other is the model of people like Solon, Plato, and the Christians.

The difficulty is, of course, that as Christianity became an official religion, most people called themselves part of Christian civilization—but there are two opposite factions. And thus, I think the term Taoism is the correct one as a Chinese reference; to speak of the European Taoism movement, which has become the dominant force with the British Empire.

The irony is that we—one faction—created science, we developed science. We created the great art, and with this science, with this art, and so forth, we made European civilization the most powerful civilization per person and per square kilometer on this planet, which is why European civilization has dominated this planet for the past three centuries. But our civilization, that *we* created, and the power it contains, was taken over by this opposing faction, which uses that power to destroy the world.

My task is to assist in universalizing the best part of European culture. Most of my life has been involved with seeing people from what we call developing countries today, from India and elsewhere, saying to me, as they do to others: "We, the black, the brown, the yellow people of this planet, have the *right* to scientific and technological progress."

And they really are saying more than that. They're saying they have the *right* to the best that we have been able to contribute.

If you look at the history of humanity in the broadest

terms, you understand this, because you see, of all the great things humanity has, many people contributed each of these different pieces.

When we talk about discoveries of ideas, everybody is indebted to everybody else. For example, a lot of our foods come from the area of Peru and Bolivia. We got many foods, like the tomato and the potato and so forth, from this area of the world. The foods of the Mediterranean were mostly imported by sea. The first known solar calendar that's any good comes from somewhere in Central Asia. So, at a certain point in human history, some of us in western European civilization, happened to contribute the great principle of statecraft. We became the repository of Christian civilization. This is something we *owe* to the rest of humanity. This is not a competition between peoples to see which survives and which rules; it is a competition to see who can contribute the best.

If we get out of this mess we're in, which could destroy the whole human race, then, in the next century, the Pacific and Indian Ocean basins will be the center of humanity.

For example, there are over a billion people in China. There will be a billion people approximately, if not now, in South Asia. There soon will be a half-billion people in Southeast Asia. Within 20 years from now, unless there is vast epidemic disease, there will be 3 billion people in this part of the world. In the Pacific Coast area of North America and South America, Asia, the Asian Rim, and the Indian-Pacific Ocean basin, we will have 3 billion people. This will be the majority of the human race.

Now look at China in this picture. Look at the coast of China, the people of China, and the rivers of China. Look at the used land of China, and the unused land of China. China must be reorganized on a grand scale, and rapidly, because the Chinese people will be defined by their relationship to the Pacific Ocean. So, the surface of the Pacific Ocean with the rivers, that's the surface of China. The rivers are the main arteries of the inland movement (and movement out) of bulk freight aided by canals, to move by water and to provide arteries of transportation, like the central European canal system. Because that's the cheapest way to move bulk freight. We must not waste in China, because we have too many people to feed. We must build a high-speed rail line; we don't have enough room or usable space for superhighways. We need to build rails. We need vast amounts of nuclear power.

When I look at the ratios of what China is today, like India, it is impossible to meet this problem without water, power, and transportation. We must develop not only the schools and hospitals for this population, but also we must develop new land-intensive methods of agriculture. We cannot make China productive without decreasing the percentage of the peasantry—in order to create a larger industrial labor force. We cannot do that by great dislocation of the families. We are going to have to go into hydroponics-like development of agriculture. Hydroponics is the high energy,

factory-type of growing of vegetables, and so forth.

We will not be able to give the family 200 hectares of land to grow food, but we can give the farmer the equivalent of 200 hectares in terms of hydroponic production, this industrialized agriculture production.

So obviously, China, apart from many other things, must face the problem of making several technological revolutions. And these revolutions must be integral to the general development of the Pacific and Indian Ocean basins. We have a tougher problem in the question of land-use in the subcontinent of Asia. India, for example, has over 700 million people.

China's area is about equivalent to that of the United States, a little larger. It has 1.2 billion people, maybe more. India has an area one-third the size of the United States, and it has two-thirds the population of China. We have to learn to use land more efficiently in new ways, with high technology.

We have to create the conditions of family life in land-use which are compatible with the kind of quality of human being we wish to develop. This is going to be a great challenge. In the process of people learning to think in new ways, we must somehow have task-orientations of this type—of thinking, in a large scale, about the future.

Just think, if a child is born in China today, that child's great-grandchildren will be living at the end of the next century. So we should think *today* about the kind of world we're creating for the end of the next century.

A child born today in China, if he lives to be 80 years old, will be living for three-quarters of the next century. He will have some children who will be living to the end of the next century. So when someone says to me, "I have to think about myself and my children, my family," I say, "Well, some members of your family are going to be living to the end of the next century; therefore, what are you doing for the end of the next century?" This is what we should have learned from European civilization. I am proud of my European civilization, except we should have emptied the garbage more often.

Q: In China, sometimes we don't even throw out the garbage, we collect it, we store it.

LaRouche: We put them in the White House.

We are working on techniques for building farms like factories, but this requires a tremendous amount of energy. With hydroponics, for example, you can grow giant trees with tomatoes. One tree inside a factory. Leafy vegetables can be grown in factory-like conditions, all year round.

For example, there's a man in Spain who does this with asparagus. He has a factory, which he built. The asparagus is on a very slowly moving chain. It moves through the air, which is especially controlled, to give it a lot of carbon dioxide. It grows very well. It moves around, until it comes to the point to be harvested. They harvest it with lasers, they package it, it's out all year long.

They grow chickens in chicken motels. The chicken is sitting there; he starts as a little chick; he moves up; he's fed

automatically; he comes to the end [sound of knife cutting].

With enough energy, we can use land more efficiently, to get a much greater yield.

Q: I do agree with what you said about China. If we don't have technological innovation, a technological revolution, if we don't solve the problem of energy, it doesn't matter who is in power in the government, they would not be able to solve the problem in China.

LaRouche: What you have to have, is an attitude. Yes, there's a program; but it will not happen unless there's a correct attitude, a correct philosophy underneath it.

The same is true here in the United States. The United States is being tested, as to whether it is fit to survive.

We have in the Bible the story of Sodom and Gomorrah. Sodom and Gomorrah were like normal American cities, like San Francisco, Los Angeles, New York City, and Washington, D.C.—that is to say, they were very evil. So God said, "If there are not enough good people in these cities, I will destroy the cities." And there were not enough good people in the cities, so they were destroyed.

The United States has come to such a point that unless the United States proves itself capable of choosing a new government, which is not a government by George Bush or Bill Clinton or so forth, that the United States will begin to disintegrate before the end of this century; and that's the same thing as in the case of China. It's not a question of how to do this or how to do that, but China must choose the right government if it is to survive. It must choose the right social forces to lead it, and these social forces must have the correct conception.

It's very difficult to get those concepts across to ordinary people. I know. I've had some unusual success in that, but I've come far from succeeding. It's difficult, but we have to do it, because there's nothing else for us to do.

I think about my poor country which may be about to be destroyed. I think of over a billion people in China, who are facing a terrible threat.

For example, we have now new varieties of diseases and new epidemics of diseases. They are beginning to spread in India and Southeast Asia.

In the history of disease, the South China area has been one of the greatest concentrations of disease in the history of mankind—of inventing new pandemic diseases. These have always erupted in South China when the regime was bad and produced conditions which caused terrible conditions of life for the people.

There were periods of great famine in this area. People were moving around, looking for food, and so forth. Landlords were throwing people off their farms. Under these conditions, of people with hungry, weakened, diseased bodies and lack of sanitation, diseases would spread like fire in dry wood. And the idiots in the International Monetary Fund and elsewhere who are playing these games with China, are creating, in China, in Southeast Asia, in India, and elsewhere, the conditions for this to happen again. And that's

what makes me sad.

Q: I also have confidence that people will wake up more and more.

LaRouche: We have to do our part. I have no magical power to be able to say they will. I can only do what I must do to try to make that happen. We do the best we can. But we are a limited number, and the challenge is very great. There are very few people who know enough and have the capability to do it.

We must succeed. Sometimes you don't know *how* we're going to succeed, we simply know we must. We know what path we must walk, and we must walk it; and somehow, we must succeed. We go that way, because it is the only honorable way to go.

I have in the back of my head, a memory of Cusa, of Leibniz, of many others who went before me, and they watch me—in a manner of speaking. They are part of my conscience. And I dare not do anything that is shameful in their eyes. And they say to me, "We are dead; therefore, you must do it."

So, what else can we do? The human race is very good, it's a very good thing. We must address ourselves to the goodness which is in people, and awaken them. That's the only power we really have. So we worry from day to day, but we go to battle to win, just the same.

I'm reminded of Hannibal, the Carthaginian general. Hannibal's battles have been studied by many military experts over the years. The best study was done by a German general, von Schlieffen.

Hannibal was a very good general, probably almost as good as a great American Civil War general, William Tecumseh Sherman. Hannibal marched down to Italy to meet a Roman army that was much larger than his, and since the Roman army was larger than his, he had to surround it. And he won the famous battle of Cannae. He demolished the Roman army by surrounding it. It's a very famous battle. And von Schlieffen called his book *Cannae: The Theory of the Flank*. These are tactics we can use.

But nonetheless, I've become sad, when I think about my nation and other nations and their problems. I think of the people dying in Africa, and I can do nothing to help them.

So, these things are saddening; but I'm not a sad person.

Q: I wish for you good health so that you can come out of here and lead the United States.

LaRouche: Surround the enemy.

Wei: People talk about liberalism in connection with liberty and the dignity of man. It is difficult to get them to understand that liberalism is not good.

LaRouche: You have to be Socratic. You have to say, What do you mean with those words? Do you mean the British ideal under which they slaughtered the Chinese and pushed dope and destroyed the Chinese with their opium? Is that

what you mean? That is liberalism. Do you want that kind?

What do we see in the United States? Tell me about the liberty and the suffering and the dignity of the ghettos in New York, of the hospitals that care for the sick. What exactly do you mean by these ideas?

Wei: That is just what [Malaysian Prime Minister] Dr. Mahathir Mohamed said at the U.N.

LaRouche: You have to challenge people. British liberalism. Lord Palmerston was a British liberal—plans of mass genocide in India through organized famines; mass destruction of Chinese through various wars and other operations. Look at what they did in Africa! And you want *this*, for *whom*? Who is your enemy that you want to give this liberalism to?

Wei: One writer in the *China Spring* magazine supported Bertrand Russell because he attacked Hegel.

LaRouche: He should read *The Problems of China* by Bertrand Russell, about his plans for genocide against the Chinese people. Is that his philosopher? Bertrand Russell was around the Chinese leadership, then he came back and wrote that book. He represented Taoism. Bertrand Russell is a true Taoist.

Wei: In the book Russell says, Look at China. It's so harmonic! Not all this technological development!

LaRouche: People die on time!

Wei: Confucius said: "At 15, I had willed myself to study. At 30, I stood up. At 40, I had no more doubts. At 50, I understood the mission of heaven. At 60, I could understand whatever I heard without exertion. At 70, I could follow my will without violating natural law."

I have thought about what Confucius means about being 30 and standing up. I think that it means that you know which path to take, that you are clear about the principles that guide you to take that path.

LaRouche: With me, it began with India and my service there, when I came back from Burma. In India, I became emotionally involved with the issue of independence and the economic development of India, and so my sensuous concern about what U.S. policy should be toward the developing countries developed. I was actually 30. Yes, Confucius is right.

Q: There is a saying from Mencius: "If heaven is to confer a great mission to someone, it first exercises his mind with suffering, and his sinews and bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and corrects his shortcomings."

LaRouche: Yes. It makes you very determined, very tough. Not soft. I don't feel soft.