

Overturn the axioms that are leading us to catastrophe

by Lyndon H. LaRouche, Jr.

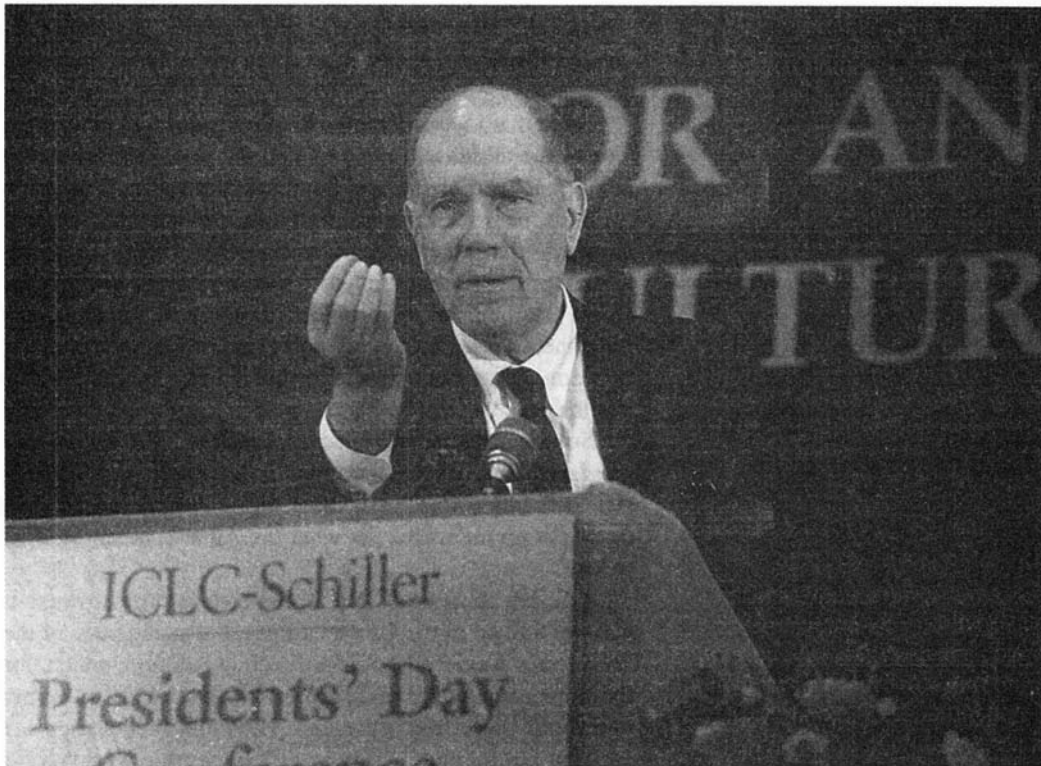
The following speech was the keynote address to a conference of the Schiller Institute and International Caucus of Labor Committees, in Reston, Virginia on Feb. 17. It was titled, "If You Passed Economics 101, You Are Probably a Member of an Endangered Species." For a report on other panels of the conference, see p. 66.

The subject, the actual subject of these two days' events, is the subject of *history as tragedy*; because we are living in a real tragedy. When a person says to me, "Why don't you give answers in byte-sized doses, like the other politicians? Why don't you take a poll and find out what the people want to hear, and state your proposition in terms of the prejudices which they already have, as the polls tell you?" my answer would be: "I'm not a fool."

Because what is dooming us, is not Richard Nixon. What is dooming us is not George Bush—much as he tries. What is dooming us is our people; what our people believe. Because these people we like to blame—we talk about the "crooked politicians," we talk about the conspirators on Wall Street, we talk about this, we talk about that, always blaming someone else. And if they're a public figure, as in the old days, when some people wore top hats, it was more fun to throw a snowball at a top hat. So we always blame somebody else.

Now, the job of a leader is not to blame leaders. We can point out some are bad, some are defective, some are utterly immoral, some are barely human. But the problem lies *in the people*, not in the leaders. The problem, often, of oppression, lies in the oppressed. Because they will not accept any proposition that is not consistent with the assumption that they must remain "the oppressed." Now, we wish to make that clear this weekend.

We now have a civilization, a worldwide civilization, which is doomed, in its present form. Over the next months or years, this civilization which people talk about—their opinions, their culture, their prejudices, their way of life, their tradi-



Lyndon H. LaRouche, Jr. addresses the Presidents' Day Conference. "Hamlet could have saved the nation of Denmark, but he failed to do so. . . . The story is about a man who is in a position of leadership, upon whose leadership the fate of his nation depended; and he sank like a sinker, and took the nation with him, because he was a fool."

tions—are all gone! Nothing can save it. And it's like clinging to a stateroom on the *Titanic*: If you cling to those traditions, you'll go down and drown with it. We have to get the people off the *Titanic*, off traditions, into the lifeboats, so they may be saved.

In order to do that, we have to attack what people believe is their most precious "private opinion." Like the fellow who tells you—the poor, ignorant fellow who says, "I know all about things. I read the newspapers and watch television," which means he knows *nothing*, because he has confidence in these things as sources of so-called information. This is the thing we must make clear. And at these sessions today and tomorrow, we will endeavor to help make that clearer.

This is not the first time we've addressed this subject, nor will this be an ordinary presentation where we talk about something, present a few facts, and then try to induce you to reach a conclusion. No, this will be in the spirit of a Shakespeare or Schiller tragedy; and a Shakespeare or Schiller tragedy, as you may know, those of you who are old enough to know there once was a Schiller or Shakespeare (which means you're probably over 50, the way schools have been going these days), know that the end of every tragedy is a bloody, horrible show on stage. The blood isn't actually there, unlike the modern movies and television. But the death is there, the representation of death and calamity is there. The representation of the collapse of entire civilizations and nations is there.

Now, what's the function of a tragedy? Since the time of Sophocles or Aeschylus in ancient Greece, who invented this

form; or the more modern type of Marlowe, *Dr. Faustus*, or *The Jew of Malta*; or Shakespeare's tragedies; or those of Schiller, what is the function of tragedy?

It is not entertainment in the modern sense. The function of tragedy is to slaughter the characters on stage, that the people in the audience may be saved. The joy of tragedy, is to recognize that the person on stage, whether it's Hamlet or someone else, the leading character *and the people*, the whole people with whom this leading character is associated, are *doomed*. And they are doomed by their traditions. They're not doomed by violating a law, they're not doomed by violating a tradition, they're not doomed by going against the opinion of the common people. That is not what dooms them, in any case. What dooms them, is they cling to accepted traditions. Because the accepted tradition, like the iceberg that greeted the *Titanic* and ripped the bottom out of it, is what's going to kill them.

The 'Hamlet' problem

Now, the leader's significance in a tragedy, is someone who's in a position where he or she *might* convince the people they're being stupid—foolish—and he fails to do so. Because, like Clinton today, given the opportunity to *change* the course of history, he tries to ride the course in the direction of current events, rather than *changing* them.

I'm trying to get this foolish President of ours to change his behavior right now; because the way he's going, he's going down to destruction, as sure as you can say "Hamlet."



A scene from Friedrich Schiller's tragedy "Don Carlos," showing the King's confessor Domingo (left) and the Duke of Alba, watching the Princess of Eboli depart. Tragedy is not entertainment, says LaRouche. "The function of tragedy is to slaughter the characters on stage, that the people in the audience may be saved."

I'll just describe that situation, the political situation. What is it?

The President appears to be going in the direction, under pressure, of adapting to a strange phenomenon; not wars, goblins, or trolls, but Generation X, the next best thing. The assumption is, in these circles, that African-American constituents, Hispanic-American constituents, what's left of the labor movement, the senior citizens organizations, and so forth, *can be taken for granted*; that they are prisoners of the Democratic Party and are forced to vote for it, whatever comes. And it goes to the point that when African-American political figures say, "We want to have a voter registration drive in the state of Georgia and a few other states, to turn out the vote to win the election," the Democratic National Committee says, "There's no money for that purpose."

And if you look at what's going on around the campaign, you see the President, and the Presidency, for the purposes of the campaign, is giving up, through so-called "compromises," or advice of campaign advisers, giving up, step by step, *everything which is a winner*, and going for a loser. Going to win over Generation X, with its ignorance and its prejudices, to vote for him, and losing everybody else.

The only thing that can sink this President from being re-elected, is himself; and he just kicked a hole in the bottom of the boat.

Now, that's a true tragedy. That's a Hamlet-style tragedy. One of the things I'm concerned to do, is to get him to stop being that kind of a tragic figure, and to dump Generation X. Take them for granted! They can't understand anything anyway—that's the way you educated them, with your educational system—and *tell them* what they're supposed to do. Don't ask them for their opinion, because they really don't have one. Or at least, between watching pornographic movies, they don't have much time to formulate one, or whatever else it is they do.

So it is opinion; and what the President is doing, is he's *pandering* to what the news media and others, and the pollsters, tell him (often lying about this, of course, to get their own spin on the matter) is what the American people wish to hear.

You saw that in the State of the Union address, where it was *not* a State of the Union address. It was the State of the President's Anxiety About Re-Election Address, which, for the moment, he addressed fairly well. He had a Christmas tree; everybody was offered a present: "Hey, you, in the audience, I got your bill for you!" "Hey, you! You got this, I got that for you." "Hey, you! I got this for you!" And he did fairly well. And after he got through speaking, and he refused to shake hands with Janet Reno, for good reason (half his problems come from that gutless wonder over there in the Attorney General's office), he walked out, and then the program shifted. And there was Bob Dole standing there with his face hanging out, giving an undertaker's speech, in mourning. It was a wake for the Republican Party, or something.

So, relatively speaking, Clinton won the debate. But what was it a debate about? It's like the guy who wins the booby prize: He won *something*, but what's he got?

The important thing for the President, is not for him to succeed as in a sports event. A President is not really much. A President is only the chief executive officer of the United States, which is a very important position; but that's not the cure-all for anything. The question is, having become the chief executive officer, *what is he going to do?* Is he going to be a leader of a nation, or is he going to be a guy holding on to a prize called the Presidency, as something he won in a raffle called a national election?

Because he's like Hamlet. Hamlet could have saved the nation of Denmark, but he failed to do so. So the story is not a story about how Hamlet failed or succeeded in becoming successful. He wanted to die, he was successful. The story is about a man who is in a position of leadership, upon whose leadership *the fate of his nation depended*; and he sank like a sinker, and took the nation with him, because he was a *fool*.

What did he say? You go to the two famous soliloquies in Shakespeare's *Hamlet*, which get to the heart of the problem, which is the heart of what we're going to be addressing in

these two days here. He's had a rehearsal of this group of travelling players, and, as the players leave, and then his two cronies leave, he stands alone, and he says, "O! What a rogue and peasant slave am I, that this actor here, could make such a show of passion for nothing! For Hecuba! What's Hecuba to him, or he to Hecuba? What would he do if he had the cause and cue for passion which *I* have? He would drown the stage with his tears. And yet I peak, like John-a-dreams, and can do *nothing*, naught, for my cause."

A man who is incapable of acting when he has great motivation and cause to act; a man in a leading position, who can shape the future of his nation, stands, "peaking, like John-a-dreams, unpregnant of his cause." Doing nothing, with no *passion* to do anything to save his nation from a catastrophe. And you say, "Now what's this all about?"

The curtain falls on that soliloquy. Then Act III opens, and you have this prostitute, sort of like an Anne Boleyn of the drama, Ophelia. Ophelia is being used like a prostitute by the king and by her father, to attempt to manipulate and handle Hamlet in the way in which Anne Boleyn, the strumpet of the Howard family, was used to manipulate Henry VIII, an image which was very much in the mind of Shakespeare at that time. So there's a meeting of these guys. "I've invited Hamlet to come. Ophelia, you're going to be reading a book, walking along the path, intercepting him."

Now Hamlet is aware of this. His insults to Ophelia, comparing her to a strumpet afterward, reflect that understanding. So he's not crazy in calling Ophelia a strumpet and telling her to get to a nunnery and save her soul. But what does he say about himself?

He speaks in the subjunctive, the real subjunctive: "To be or not to be." Those terms are in the subjunctive. They're not in the indicative mood, they're in the subjunctive mood, which people who follow Hobbes and empiricism don't believe in.

"To be" in what? There are two states. One, is the state of knowing the tradition which is going to guide you in your action. The other, is a new way of thinking, or a different way of thinking, which violates your tradition, by which you might survive. *You are certain* that if you follow tradition, you are doomed: "To be or not to be." What's the issue?

The issue is, this is like death. Death is an experience from which no one has returned; and to change my ideas, to change my axioms of belief, is, to me, like death. It's uncertainty. It's the unexplored, the unexpected. I would rather bear the ills I have and *die*, than go into this strange area of new things, contrary to tradition, and live.

And so he walked to the end of the drama, into an orgy of death which he knew he was walking into, like an existentialist. Because he refused to admit that what he assumed to be beforehand, the right way of thinking, was the only way of thinking which he could accept. And he would rather die than change that.

That's the spectacle I have of Clinton. People are coming

and saying, "Clinton! You're going to lose the election! You've gotta do this, you've gotta do this. Forget these voters, you've gotta get these voters. Don't campaign, you might say something that'll go against you, if you answer a question to an audience on the hustings. Wonk it, wonk it. Go around, give this speech, give that speech, give this speech. *Never face an audience, never get yourself sucked in to a real discussion.* Don't have any competition. Never get into a debate."

Meanwhile, all over the country, rumors are spreading about Clinton: "He did this," "He did this," "He did that," "He did this." He didn't do these things. But the rumors say he did. The voters would like to ask him about this, or hear some other voter-citizen ask him. And he would answer. If he would speak the truth on these charges against him, personal charges, in his own voice, these things would largely go away. He is being undermined and destroyed by his refusal to get out and talk to the voters, in these terms. Something *he* would like to do; but the advisers say, "No, Mr. President, no, Mr. President. You must do this, you must not do this." They are seeking to destroy him; and also to destroy the nation. Because he's in the position, as I shall indicate, that it falls upon him to make certain decisions, not by himself, but he must do his part. And if those decisions are not made, *this nation is doomed.*

This is not something where we'll look back in the future and say, "He should have done this." No! *Doomed!* This year, next, or the year following. *This nation*, this global civilization, is doomed. *We've come to the end of the road.* We can no longer continue to do as we have been doing. We must change. And the people depend upon leaders. Like when Martin Luther King was assassinated. The movement died, not because the cause died; but because nobody could play that crucial role of leadership which Martin had proven himself or discovered himself to have, uniquely, as a quality of leadership.

You kill the leader, you cut off the head, and the movement collapsed. The leaders—well, Jesse Jackson was never much of a leader, he ran up to Chicago, and got his hand in the till as deep as he could. Others went here, others went there. They went into their private operations, they got a foundation to grant them this. They all dissipated. They all went wandering in the wilderness, and abandoned the cause, because they didn't have a leader who had the quality of Martin: the ability to go into the Garden of Gethsemane, to recognize the cup, and to drink from it. They all had their agenda. They couldn't break through, to break through to the new dimensions that had to be broken into, in order to lead the movement to the next step. There was nothing wrong with the movement. The movement was there, it was good people. But it collapsed for lack of leadership.

So it is with mankind. We have institutions. We try to select leaders who will perform the functions of leaders. If we let our choice of leaders go awry, or if we allow the leaders we choose who *might* do the job for us, to fail to do the job,

we become as if helpless. We choose the captain. The captain is drunk, and the ship is sunk. That's the kind of problem we face.

So my problem, my concern, is to get *this* President, who happens to be the captain on the bridge at the moment, to get him to stop drinking, and to read the charts. Forget Generation X; that's the Circe of Twentieth-Century politics. Generation X will turn a politician into a swine if he hasn't already achieved it.

So that's what we're going to address. We're going to address the necessity of doing something which most people will take as an insult, is to attack and show to be fallacious, and dangerous, and poisonous, what they have considered *generally accepted opinion*.

British imperialism vs. the American System

Now I'll give a little personal note on this, just to set the stage for it. When I was leaving Southeast Asia, South Asia, at the end of the last war, coming out of Burma, going back to India, on my way, eventually, back to Jersey, and up to New England again, we, in that region, most of us, as soldiers, had a contempt for the British. We *despised* them. Anybody who was moral, despised the British, all the way up and down, down to the most common British soldier, who was a morally contemptible creature; because the typical British soldier reflected the attitude of that pervert, Lord Dickey Mountbatten, who was the governor-general of India at that time: "Kick the wogs!"

We saw conditions under the British Empire in India and other parts of the world, which were *unacceptable*, which were *disgusting*. We saw the values expressed by the typical British soldier, who was an animal, a racist animal. "Kick the wogs! You need to kick them, just to keep them in line." We had a little bit of that in our country from certain quarters, didn't we, that kind of attitude. We know something about that. And it was my opinion, and the opinion of many with me, I would say a majority of servicemen who shared that experience, who were *disgusted*. The word "British" became a curse word. One would prefer the term "Brutish." We said, "We can't stand this. We can't have the world run by *this* kind of thing again!"

We didn't know, then, that that was the chief issue between Churchill and Roosevelt; that Roosevelt was committed that not a single colony would be returned to the French, the British, or the Dutch at the close of the war; that the British Empire, and everything resembling, it would be eliminated from the face of this planet, and British free trade, or what Roosevelt described as "British Eighteenth-Century methods in economy," would be eliminated and replaced by American methods, the methods of Hamilton and Lincoln.

And then, Roosevelt died. The twelfth of April, 1945; and the world went to hell. Because Harry Truman was a different kind of Democrat.

The fact is—you know, people talk about the Jefferson-

Jackson tradition. That's crap, that's a lie, it's a fraud! It's disgusting! The Jefferson-Jackson tradition, particularly the Jackson tradition, is a tradition of *treason!* The Democratic Party of the Nineteenth Century was a party of Copperheads. They were British agents. There was no Confederacy: The Confederacy was a puppet government set up by the British, by British agents, pure and simple. The Democratic Party organized in New York in 1863 draft riots among the Irish, which *lynched* African-Americans. The riots were intended to assist the Confederacy in defeating the Union at Gettysburg. *That's* the tradition of the Democratic Party. The Democratic Party then was headed by August Belmont, a British spy, who was using the Democratic Party to destroy the nation. The Democratic Party was predominantly a party of evil and treason.

What happened?

Well, in that period, as we all know, the patriotic tendency came from the Federalists, and they got into trouble, corruption. Out of that, in the process, about 1812, around Henry Clay, the American Whig Party emerged, which was a patriotic party again. Then the Whig Party was split, on the issue of how to deal with the slave question; and, out of that, came the Republican Party, which also had some rotten things get in there, too, mixed into the brew, from New England. The party of Lincoln.

But the Republican Party remained predominantly the party of patriotism, until Teddy Roosevelt, when it became a party of treason. And we had a period in this country, at the beginning of this century, when we had *no* patriotic political party in the country! We had the party of the Republican Party, which had become the party of Teddy Roosevelt, a treasonous party. We had the party—

The other thing was Woodrow Wilson, who gave us the Federal Reserve System, the income tax, and a few other beauties. Woodrow Wilson was a racist. He was an admirer of the Ku Klux Klan, who, from the White House, organized, launched the reorganization of the Klan, which had almost died out of existence, into 3 million members. It was organized around a film produced by a couple of guys called Goldwyn and Mayer, and a few other people, the foundation of Hollywood—founding the tradition upon which Hollywood entertains and educates our Americans, and tells them what "culture" is. You don't even get married unless you get a Hollywood screen book and see what kind of actress you're going to marry, right? We're crazy, right? And that's why you have so many divorces: You know what actresses do, they have divorces. You marry an actress or someone who looks like an actress, you'll probably have a divorce.

So, Wilson organized the Klan.

Then along came Franklin Roosevelt. Now Franklin Roosevelt, like most people, was a mixed bag. But Roosevelt was a patriot. You know, he's like the guy who's drunk, but he's good to his family? He was a patriot. So Roosevelt, faced with a crisis, and knowing American history, realized the

fundamental strategic issue, particularly from 1936 on, when he knew that the British had put Hitler into power—he knew that. He knew that Harriman, and Morgan, and Prescott Bush—George Bush’s daddy—had put Hitler into power for policy reasons, under British orders. He knew that. He knew the United States was going to be engaged in a war in Europe, at least from 1936 on. *I knew that he knew that, in 1936!* I was a well-informed kid. *I knew that.* And I wasn’t the only one that knew it. Anybody who was around, who was paying attention to business, knew that.

We were preparing for war from 1936 on. And the issue of the United States policy became the issue of, both, economic recovery from a British-designed world depression, and a recovery from the British Empire. And Roosevelt said to Winston, he said, “Winston! The United States is not going to fight a world war for a *second* time, to save the British Empire. We’re going to be *rid* of the British Empire, we’re going to be rid of your British Eighteenth-Century methods. The world is no longer going to live under the oppression of those methods.”

So, Roosevelt set out to rebuild the world, not because he had a perfect design, or because he was a perfectly moral person, but because he was *an effective leader*, making the change in policy which had to be made to save the nation, and give it a moral purpose.

But the problem was, he died. And you had a meathead, Harry Truman, who didn’t really believe in the existence of foreign countries, and hated a large number of the American states as well. I mean, the idea of foreign policy in Truman’s mind, everything Truman thought was policy, was something that’s foreign to a moral person.

But Truman was nothing but a dumb stooge for Winston Churchill. He was controlled by the Harriman crowd, as well as Jimmy Byrnes. Jimmy Byrnes was a fanatic for Churchill, but that wasn’t the real issue. The real control over Truman was Averell Harriman, *the man whose firm put Hitler into power in 1932, ’33*, by moving the money from the Union Bank of Germany, on British orders, to the Nazi Party coffers, to bring about the coup d’état which was organized by the British, which then led to Hitler’s coming to power.

And Truman was a patsy. What Truman did, is simply divided the world into East and West, or North and South, as they did with Korea, and so forth. Germany was divided between East and West, Europe was divided between East and West. That wasn’t done by Stalin. Stalin did it as a reaction. But Churchill set it up! And so we lived, from 1946 until 1989 and beyond, in which London, which is a decrepit garbage pail culturally, economically, was able to dominate the world (not by the British people, they didn’t even know where the world was), but dominate the world on behalf of the British aristocracy, by playing a Soviet super-power against an American super-power. And every nation in this world was *crushed* under the policies which arose from the super-power, or the so-called bipolar conflict, which is what

the British are trying to bring back today.

Don’t you think the British knew what they were doing, when Margaret Thatcher put that cat, George Bush, on the tail of her broom, and ran around eastern Europe? Don’t you think they knew the reform was going to destroy every honest patriot in eastern Europe, and bring back communists who are now converted to free trade or something, to play the old game, and divide the world in Europe again, between two blocs, the United States against a new Russian Empire, and to play that in mixture with China, which is what they’re doing? And *dumb Presidents and dumb people in the United States*, want to insist on that reform in Russia and eastern Europe, which is crushing every one of our friends! Because it’s destroying the economy, destroying the people, and building up hatred against anybody who could be blamed, for bringing that upon them.

And you have our President, who knows better, who for political reasons, is pressured for an election campaign, into supporting the reform, Chernomyrdin and Yeltsin’s policy, even though Yeltsin is going to have a better policy than Clinton wants him to have now.

Our government is supporting the IMF, which is responsible for this. Our government is supporting the World Bank, which is responsible for genocide in Africa and elsewhere. We are falling into the old British game again, where they rule the world by divide and rule. Play two guys against each other. Get one fighting the other. Whisper to one, whisper to the other, play one against the other. As we were dominated in this world over the entire postwar period, from 1946 until 1989. This was *precisely* what Roosevelt tried to prevent; and the death of Roosevelt, and the stupidity of Truman, under the influence of the Churchill crowd, including Averell Harriman and company, is what got this nation into the mess it’s been in.

This was the reason that Harriman got Truman to fire MacArthur. The firing of MacArthur led to the post-MacArthur war in Korea, which, you may recall, was the prelude to the war in Vietnam. No general, no military officer of the United States, has had any guts since MacArthur was fired. They’ve all capitulated. They’ve all become the “funny-funny” boys, who believe in these strange utopian games.

Under that influence, they accepted the war in Vietnam, in Indochina. Complete fraud! It was not a war; it was a butchery done for diplomatic purposes. A lot of people died. Some people said patriots went off there and died for the United States in Southeast Asia. No; *poor unfortunates* went off and died for the United States in Indochina, for a war that never should have happened, that was orchestrated on the basis of the firing of MacArthur. A war which was immoral, which violated every principle of statecraft. And thus, we were destroyed.

A turning point: 1966

Now, our destruction as a nation, has gone way back. Our destruction of civilization has gone way back. We divide what



Civil rights leader Amelia Boynton meets President Lyndon B. Johnson, after the signing of the Voting Rights Act of 1965. The courage of the civil rights movement in the 1950s and '60s succeeded, where previous efforts had not, because the generation that had gone through World War II still had a conscience, and responded, "That's right! That's what we want."

is happening to us today, into two parts. One, there were things which were built into the development of Europe, particularly from the end of the Sixteenth Century and the beginning of the Seventeenth, which were carried forward like a disease. It's like being infected with tuberculosis, which becomes more or less hereditary, passed from parent to child. And we had a kind of political and moral tuberculosis with which we were infected, which is part of our problem.

But then, something else happened; and most of you experienced it.

Until 1966, the idea governing this nation was that we were investing in scientific and technological progress to improve the productive power of labor; to improve the environment, that is, the infrastructure, to make life better. And that was the spirit underlying the acceptance of the civil rights movement. Because those of us who had gone through the World War II experience, as typified by the young President of the United States at that time, John F. Kennedy, the veterans of World War II, the young veterans who were taking over, the generation taking over—and if we die, Generation X will carry out the garbage.

So, when the civil rights movement addressed our conscience, we responded. Because Martin and the civil rights movement were not raving idiots. They were people demanding *humanity* for African-Americans and others, and addressing the question of the Constitution, our system of government. We responded: "That's right! That's what *we* want. They don't want anything different than *we* want. Why shouldn't they have it? And if they get it, the country will be more powerful, we'll all be better off, and this thing will be off our back."

That's what won the bills: the courage of the civil rights

movement; but the civil rights movement had been courageous before. It was hundreds of years old. It wasn't something that came up in the '50s and '60s. The movement against slavery is almost an instinctive movement—if you're human. But it was the acceptance of the *appeal* of the civil rights movement which is the distinctive feature of the 1960s. The courage, heroism, worked; and Johnson signed two bills, and a lot of other things happened as a result of this. Good.

But why? Because we still believed. We believed in the education of the human mind, we believed in universal education. We believed in the education of the citizen, not just for a future job. In the 1950s, dumb people from my generation, moving into suburbia, would vote school boards into power for the purpose of increasing school board taxes, in order to bring about improvements in education for children. This was not education for jobs. People *understood*, from the experience of the depression and war in this country, that the universal education of the citizen was necessary, as citizen: *knowledge*, knowledge for its own sake, to develop the character and mind of the individual.

Look at today. I am ridiculed—by, of course, degenerate people, but nonetheless, I'm ridiculed—because I say we should have a 40-year colonization crash program for putting a science city on Mars, 40 years from now. Remember when Kennedy proposed putting a man on the Moon, in the early '60s? What was the response then? We were still a moral people; we are not today. We believed in progress. We believed in change to make things better. And somebody coming in and saying, "Well, we want to participate in change and make it better, too," that was accepted.

In 1966, that changed. Now, there are two aspects to the change. First of all, the change was planned by the British. If

you don't believe it, read Aldous Huxley, *Brave New World*. Read Orwell, *1984*. Look at the work of H.G. Wells and Bertrand Russell. Look at the number of people who are educated in the United States, and influential in institutions which are controlled by H.G. Wells and Bertrand Russell today. Virtually the entirety of the sociology, anthropology, psychology professions, linguistics, all of this; the teaching of history, such as it is; all is dictated by people who are part of the Bertrand Russell/H.G. Wells mafia. Just like pigs in a pen. They're all Bertrand Russells, or his protégés.

That was part of it. But how did they do it? What they did, was they did a number of things to us. And the key figure in part of this, was the case of our dear friend McGeorge Bundy. McGeorge Bundy is no good. He comes from a long line of no-goods, so I suppose he "comes by it honestly," as one might say.

Kennedy was fighting to prevent conducting this war in Indochina. And he wrote an Executive Order which he imposed on McGeorge Bundy, who was his national security adviser, which stipulated that the United States would engage in a process of withdrawal of its military forces from engagement in the Indochina Theater. As a matter of fact, he went further. He took that no-goodnik Robert S. McNamara (whose middle name, by the way, is Strange), and he made him give a press conference on the White House steps announcing the policy which the President had just dictated to him. I don't know, I think at that moment Kennedy just about lost his life.

Then, McGeorge Bundy, shortly before Kennedy was assassinated, wrote another Executive Order draft, which he didn't show to the President, revoking the previous one.

Then the President was killed, and McGeorge Bundy, from the White House, said that it was done by a guy that nobody knew, who happened to be a government agent, Lee Harvey Oswald. He ordered a shutdown of the investigation, to proceed with the conviction of Oswald.

Then in came Johnson, and Johnson was convinced he had three rifles pointing at his head, sniper's rifles, or something like that. As he said a number of times, that there was no lone assassin, that a killer machine in the United States, or a killer machine, killed politicians and others we don't like. He was frightened, scared all his life, from then on.

Then we had the killing of Malcolm X. Now that was shocking at that point; but then the killing of Martin: that was really shocking. Then the killing of Bobby Kennedy. And in *all* of these cases and related cases, what the government did, and everyone in those generations, including young people coming out of high school and university, *knew* there had been a cover-up.

So there was a sudden, shocking loss of belief in our system of government and justice, which hit us in the '60s, not because Kennedy was killed, or because Malcolm X was also killed, or because Martin was also killed, or because Bobby Kennedy was also killed, but because there was a cover-up in every case. And the Warren Commission was a

symbol of the moral degeneracy of the United States. The very trick of using a prestigious commission to engage in a cover-up, did *not* make the cover-up succeed. What it did, is it showed Americans, especially young people, that the whole system stunk. There was no morality in the system from top to bottom. As we say in Yiddish, "Fish stinks from the head." And that's the reaction.

Then, along came the war in Vietnam. Well, that wasn't a war. That was a colonial operation, done for diplomatic reasons. Everyone knew that Kennedy had said, "We aren't going to do it." Kennedy's dead, and we start to do it. McGeorge Bundy gets it going.

As soon as McGeorge Bundy has got Johnson up to his ears in the Vietnam War, Bundy *left* the National Security Council, and went to work as head of the Ford Foundation, *where he immediately organized the anti-war movement*, from the top down. He was the one that funded the SDS crazies. We know that. We were there. We saw the paper. We know the individuals. The anti-war movement was created by Bundy, at about the same moment he left the National Security Council, after having gotten the United States involved *in* the war.

A fascist movement emerges

Along with that, came Margaret Mead and her crowd, also British: *Dame* Margaret Mead of the British Hospitaller Order. And, together with the friends of David Rockefeller and Billy Mellon Hitchcock of the Mellon family and people like that, they passed around *10 million doses* of LSD-25, of synthetic ergotamine, surreptitiously and otherwise targeting college campuses around the United States. And that continued as a spillover to create the drug problem which we've had in this country ever since. It spread from the college campuses, to the high schools, and down to the kiddies. It became an integral characteristic of the so-called Yippie/Yippie generation. That's where we got our drug problem.

What happened to the minds of those people—and they are the children of my generation—is they became *fascists*. They called themselves leftists, but they were fascists. In what sense?

What is the philosophy of the Yippie? The philosophy of the Yippie is known by people like Arthur Schopenhauer, Friedrich Nietzsche, people like that. Martin Heidegger. The existentialist fascists. What is that? It's a *culture of pessimism*. We no longer believe in society. Our institutions are corrupt. They called themselves "leftists." So did the Nazis back in the 1920s, when they were starting out. The same thing. Read things like Armin Mohler's *Conservative Revolution in Germany*, which is a Nazi writing about the inside story about how the Nazi movement—and about how the Mont Pelerin Society—came into existence.

The Mont Pelerin Society is the leading Nazi organization of the United States, which is known to you through the Heritage Foundation, through Newt Gingrich, who's part of it;



Nazi Economics Minister Hjalmar Schacht (center) at the Nuremberg Tribunal. Supreme Court Justice Robert Jackson specified at Nuremberg that people were guilty, not because they had killed by their own hands, but because they had adopted policies which they knew or should have known would lead to an increase in wrongful deaths.

through Phil Gramm. Virtually *every* Nobel Prize-winning economist in the United States today, is an associate or member of the Mont Pelerin Society, and is an outright Nazi, in terms of economics.

Any doubt of it? Let's go through the point I made on the campaign, just to indicate what this led to, indicate what happened to us; the second thing.

What Newt Gingrich is doing, what "Contract on America" represents, what Phil Gramm represents, is *no different than Adolf Hitler*. None. And people who are afraid to say that, or to say something else I'll refer to, are in trouble. They're not facing reality. And it's of crucial importance, as I shall show, that you have to say that, because if you're afraid to say it, you're not going to think it, and you're not going to act on it. *Newt Gingrich is a Nazi. Phil Gramm is a Nazi*. The entire crowd behind the "Contract on America," is a bunch of Nazis. I can prove it to you.

Crimes against humanity

I'll go by the standard of the Nuremberg trials of the postwar period. The representative of the United States to the Nuremberg trials, the highest-ranking representative, was Supreme Court Justice Robert Jackson. And in the case, one of the subsidiary Nuremberg cases, the trial of the Nazi doctors and judges, or those trials, Jackson proposed the argument that these people were guilty, not because they'd killed by their own hands, but because they had adopted policies which they *knew or should have known* would lead to an increase in

the wrongful deaths among indicated categories of targeted people, and, therefore, by laying down for society and for institutions *the conduct of policies which must result in wrongful deaths*, they were committing the crime of murder. And they were committing crimes against humanity by the fact that the very nature of this was not individual murder, this was categorical or mass murder. Crimes against humanity.

The argument was that if such an official of government or of these professions, pushed a policy which they either *knew or should have known* would result in that consequence, they were guilty of the result. Therefore, they had committed a crime against humanity, *a capital crime against humanity*. And that was the generic charge against the Nazis. It was crimes against humanity. Forget the war crimes, that's a special category. *Crimes against humanity*.

Now these Nazis *did nothing different* than what Contract with America is demanding, in their policies which must increase the rate of wrongful death among categories of targeted persons: senior citizens; families of young, unwed mothers; and so forth and so on.

Insurance companies are similarly guilty of crimes against humanity in the United States, most of them. The insurance firms and financial interests behind HMOs are guilty of crimes against humanity. Because what they're doing, in terms of their policy, in terms of insurance companies' medical malpractice policies, is to depersonalize physicians and their patients. And, in the course of doing that, they are specifying policies for which a physician can be stripped of

his profession, and even imprisoned, if he breaks their rules. If he does not break their rules, he will kill patients by forced negligence, selective negligence, willful negligence.

These policies of these insurance companies, which have the actuaries which calculate what they're going to save, and which can show the rate of increase of death among the victims, are, by the Nuremberg standard of Justice Jackson and the court, they are Nazis. They're just as guilty of the crimes of which we accuse the Nazis, as any Nazi.

Now, how many members of the Congress, and how many members of the relevant political parties, and how many members of other leading professions, are committing those crimes today? How many Nazis do we have in the United States? They don't wear swastikas, they don't need to. They've got them emblazoned in their souls.

How did this come about? How did a nation which, 20, 30 years ago, would have abhorred these things, come to do the very things which shocked our conscience most profoundly, in the immediate postwar period? How did we become the Nazis we abhorred? Why do we tolerate and show respect for people who have become the new Nazis of the United States? Why don't we recognize that the British, with what they have done and are doing in Africa, are Nazis?

Take just another case of the same thing: foreign policy. We have a Republican right nearby here. His name is Frank Wolf. I prefer to call him Frank Coyote, or Frank Hyena. Because this man is a complete witting British agent, who is wittingly engaged in spreading genocide in Africa, specifically in the area adjoining Uganda; specifically in the areas around Nigeria. This man is a *total* British agent, under direct British agent influence. He's spreading lies, he's part of the mafia which is forcing on the government of the United States a policy of condoning *genocide* which is organized by Prince Philip, the consort of the Queen of England, and other agencies, through the World Wildlife Fund and so forth, in Africa. They are the people who organized the genocide in Rwanda, remember that? The genocide in Burundi; who increase the death rate in Zaire; who set out to start a civil war in Kenya, which they've called off temporarily, only because they want to destroy Sudan, to do to Sudan what was done to Somalia by Henry Kissinger and company, and done to Ethiopia by Henry Kissinger and company—another Nazi.

We condone this! We call these people "respectable"! People say, "Well, how can you say that about an elected official?" I can say, "Well, Hitler was elected, too. Probably got more votes than any of these guys ever did. A very democratic guy."

See, the problem here is *not*—we don't need a byte-size answer. We don't need an easy explanation. We have to go against the pricks. We have to say, "Look, the things that are considered unsalable and unthinkable are the very things we must say! Because if we can't say them, *we are thereby condoning these things.*"

Now, I'm not proposing that by simply saying that people

are Nazis, you're going to make the problem go away; you're not. But you have to clear your head first. Get your values straightened out. And then you have to ask yourself: "Well, what's the argument that these guys will make? And what about our fellow Americans? What about an American who's actually Nazi enough, or stupid enough, to vote for Newt Gingrich, or support him? What does he say?"

Well, he says, "I think we ought to balance the budget." "I think we've got too much government." We have lower taxes than we had in the 1950s, 1960s, 1970s, early '80s. So we don't have a "great tax burden increase." We have less government, in some respects, than we had then. That's not our problem.

We have *less income*. We have less economy. We have people who are suffering because we're shipping our jobs overseas, through free trade policies. We're telling Americans they have to compete with 20¢-an-hour labor on the coast of China in producing footwear and other things. And we say we have to defend these policies. We have to defend NAFTA, we have to defend GATT, we have to defend the World Trade Organization. "Free trade" and "democracy"—these are the modern virtues. Or we say, "This is all a necessary change for the good. We're going from an industrial society to a post-industrial society; this is just a temporary inconvenience." What are you going to eat—software?

'Popular policies' are killing us

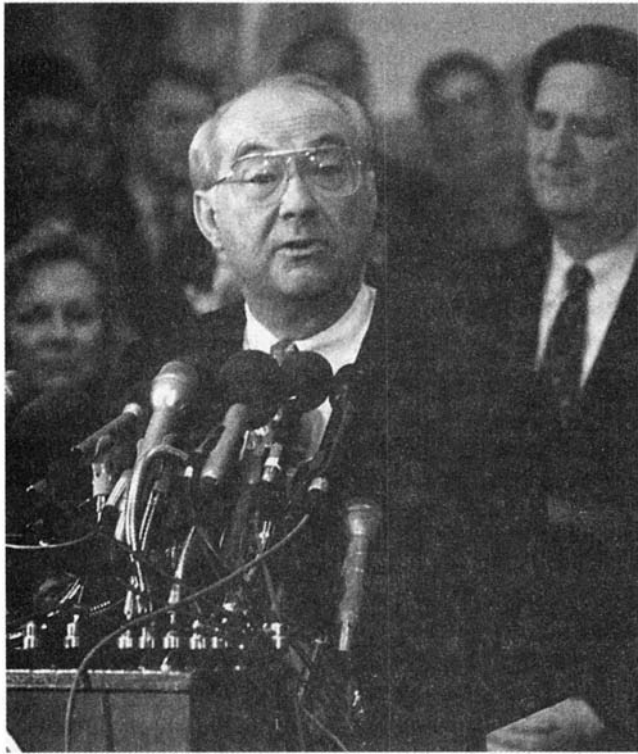
So the point is, "popular policies" are adopted; so-called environmental policies. People say, "Well, DDT *was* dangerous." "There's global warming"—which is not occurring, there's actually global cooling. About 10,000 years from now, this whole area might be under a glacier. That's the way we're headed. This is determined by the Sun, not by anything else. There is no ozone hole in the sense of being "caused by CFCs."

Virtually every policy that we have adopted as a government, through no-good organizations (as I call NGOs, actually), is fraudulent. These policies are killing us, they're killing people. But we say they're sacred, we've got to protect the environment. "Oh, lots of people want to protect the environment. All the squidgy-squirmy little animals have to be protected!" Where does a human being line up to become an endangered species?

What happens, then, is, you say, "But there are these *policies*, and we have too many people. And we have to face reality. We have to get our taxes down. We have to have smaller government. And therefore," they say, "we must do this."

But you say, "But what you're proposing as the solution to defend this policy, is Nazi. Therefore, let us *re-examine* the policy which demands you to become a Nazi. That if there's any policy interest that forces us to become Nazis, obviously, that policy is going to have to give way."

Why do we accept these policies? They're all fake any-



Sen. Phil Gramm (R-Tex.) announces his withdrawal from the Presidential race. "What Phil Gramm represents," says LaRouche, "is no different than Adolf Hitler. None. And people who are afraid to say that . . . are in trouble. They're not facing reality. . . . You have to say that, because if you're afraid to say it, you're not going to think it, and you're not going to act on it."

way. This forces us to look at the *assumptions which underlie our opinion*, and to realize that these things that are happening to us, the fact that we tolerate a Gingrich and don't send him into court to be tried as a Nazi or something; this demonstrates to us, or should, that there are prevailing, generally accepted assumptions which people don't even think about, which cause them either to promote or to tolerate things which, if confronted with the consequences, they would consider abhorrent.

The Socratic method

Now, to go to geometry. Most of you have had some exposure to it. In geometry, you have sets of propositions. And if any set of propositions is not inconsistent, each and every one, with an underlying set of what we used to call axioms and postulates, you are permitted to call these assumptions, each and every one, theorems. And it's a theorem lattice.

Now that's the way opinion works, at least in a formal sense. The society has opinions. Now some people say, "This is my opinion." But we, like Socrates, say, "That's not good enough." Someone will say, "My opinion is as good as yours." I say, "No, that's not true. Your opinion stinks." "Well, I'm

just as good as you are." "I don't think you are. I would like to *have* you be at least as good as I am, but you're not. Maybe I'll help you. Mind a little evangelization?"

What happens is, we are not permitted, in an other-directed society, in the name of democracy, to challenge the sincerity or the competence of the beliefs and opinions of our fellow-citizens. We can shoot them if we don't like their opinion, but we can't challenge their opinion.

But that's *precisely* what we must do. That's what Socrates did, in each of these dialogues, Platonic dialogues. Someone says, "This is a proposition." And Socrates said, "Well, obviously, that's absurd. Let's see what opinion *underlies* that belief of yours. Let's see if the *axioms which underlie your beliefs* are defensible. And then let's look at the beliefs which underlie those beliefs, and see if they're defensible. Maybe everything you believe is absurd."

Now, this is a common problem in mathematics, mathematical physics, where every discovery that man has made in science has taken the form of an overturning of certain axiomatic assumptions which have been proven to be false. Scientific or rational work, or reason, consists in ignoring the propositions that people adopt as opinion, and, instead, looking at the assumptions which underlie those opinions, to see if the assumptions themselves are faulty. And thus, we find that all of the beliefs which are based on faulty assumptions, are based on false beliefs! And it is by purging ourselves of false beliefs, and correcting our assumptions, that we're able to solve certain classes of problems.

The human being's mind, as I shall indicate, is capable of all kinds of good things. There is no truth which, ultimately, is hidden from us. It's all accessible to us, as a human species. Not all at once: We have to keep working at it constantly. Sometimes this takes the form of scientific progress, it also takes the form of *artistic progress* as well. We make steps, we advance. Man's power over nature is increased. I'll discuss again the economic side of this crisis, which is my particular topic, how bad economics is killing us, and why.

But all of our progress is based on the fact that something like cultural and scientific discoveries which have been adopted by society, which have been institutionalized by society, and, on the basis of using those discoveries of principle, we come up with new ideas, new responses to problems, new responses to challenge, and we're able to increase the productive powers of labor, to enable people to live longer, to enable us to control sickness, and so forth and so on. And, also, to free people from oppression, so we don't reduce most of the human race—95%—to a bunch of coolies who are totally uneducated because they are slaving away, emptying the toilets and so forth for the rest of us, who are otherwise living more privileged lives.

We believe that *all people* should have these privileges, this education. And that's made possible by this kind of progress, scientific and technological and cultural progress, which is realized by discoveries, discoveries which overturn false

assumptions, or ignorant assumptions which we have made in the past, and we've come to adopt.

What Hamlet was afraid of

Now this is the Hamlet problem. Hamlet was a jock, I must admit it. Terrible guy. Look at the play; it's all in the play. What's he doing when he's not scampering around the palace, shoving a sword into Polonius from behind the curtain, even before he knows it's Polonius? He doesn't care, he just slaughters him. This is a jock!

Now, what's he doing when he's away from the palace? He's on the field of the battle. What's he doing? He's slaughtering people. How does he go out? Engaged in one of these slaughters. You think our little teenagers on the ghetto streets are tough? These guys are nasty! These are real jocks!

What's Hamlet's problem? He's not a coward. He's a coward of the form that I knew among those fellow veterans of mine who returned to the United States in the late 1940s. The typical American was not a coward in war; he was a coward in face of threat of economic insecurity. When he came back and he got a Truman depression, and he thought the United States was going into a depression, he became the most disgusting coward you can imagine. He would look to the right, he would look to the left. You would think he was living under the Nazis, or under communism or something. Not expressing an opinion until he was sure it was safe to express it. Saying things he didn't believe, because he thought it was advantageous to do so.

He was worried about economic security, "not getting into trouble." He was a coward; and he trained his children to be cowards, which is part of the story about the Yuppies and the Yuppies and the people under 55 in this country today. And then, the Generation X that came after them—you see what happened to them, as a result of this same tradition of cowardice. Not cowardice in battle, but cowardice before some form of tribulation.

That was Hamlet. Hamlet was not afraid of war. He was not afraid to die. He *preferred* to die, rather than change false beliefs, false assumptions. And he died. And the audience that understands Hamlet, can come out of a good performance (not Laurence Olivier, the first rap artist, hmm? Some of you know what I mean by that), could come out of a play, seeing all the slaughter on stage, or in a Schiller drama; and the people come out of the theater better people.

Why? Because if the drama is well-written and effectively done, then it shows people a liberating idea. They say, "Well, Hamlet should have known he was going to die. He *should have known* he had to change his beliefs. He foresaw—just as he foresaw the prostitute character of Ophelia—he foresaw what was going to happen to him. He *preferred to die in the manner he died, rather than change the beliefs which led him to destruction, and his society to destruction.*

When a people realize that the great crises in society are not inevitable, that we have the chance to change, that we

require leaders who express for us the ability for the rest of us to make the changes in belief that we have to make, to get out of the tragedy. And so, by seeing this on stage, people say, "You know, that story is true. That's not fiction, that's true." Why is it true? It's true, because that's the way things work. That is, ordinarily, we all can foresee the troubles which are going to befall us if we cling to our old ways. We see that we're doomed. And, seeing a drama like that, you say, "But they had the chance *to change!* And to avoid that trouble."

And that's the problem we face in the United States today. We have to understand our sickness, what is destroying us. It's not Dick Nixon, nor is it even Newt Gingrich. What is destroying us, is the fact that we *tolerate* a Newt Gingrich. It's not Newt Gingrich who is to blame for that. It's *our toleration of him* which is to blame. Like the man, the unemployed man, watching his job go out in the ship, never to return. He's going to sit behind and starve. And he says, "I have to accept that." And he starves and suffers; and he blames somebody else. "Well, you can't fight the policy. 'They say' that free trade is good for us. 'They say' the nation-state is bad, we've got to get a global society."

If we can see that it is these kinds of things which destroy us, and also see that we are capable of changing that, then we have a just basis for optimism.

And so, in the case of Schiller, in his tragedies. As the accounts of the period state: People came out of the drama, of the theater, after a play which depicted a great catastrophe, and the people came out happier, because they knew they were better people. Because they had found in themselves *the potential for changing themselves for the better*. And the ability to change society, to turn it from the course of catastrophe, by changing their *own* false assumptions, and to recognize that they were false.

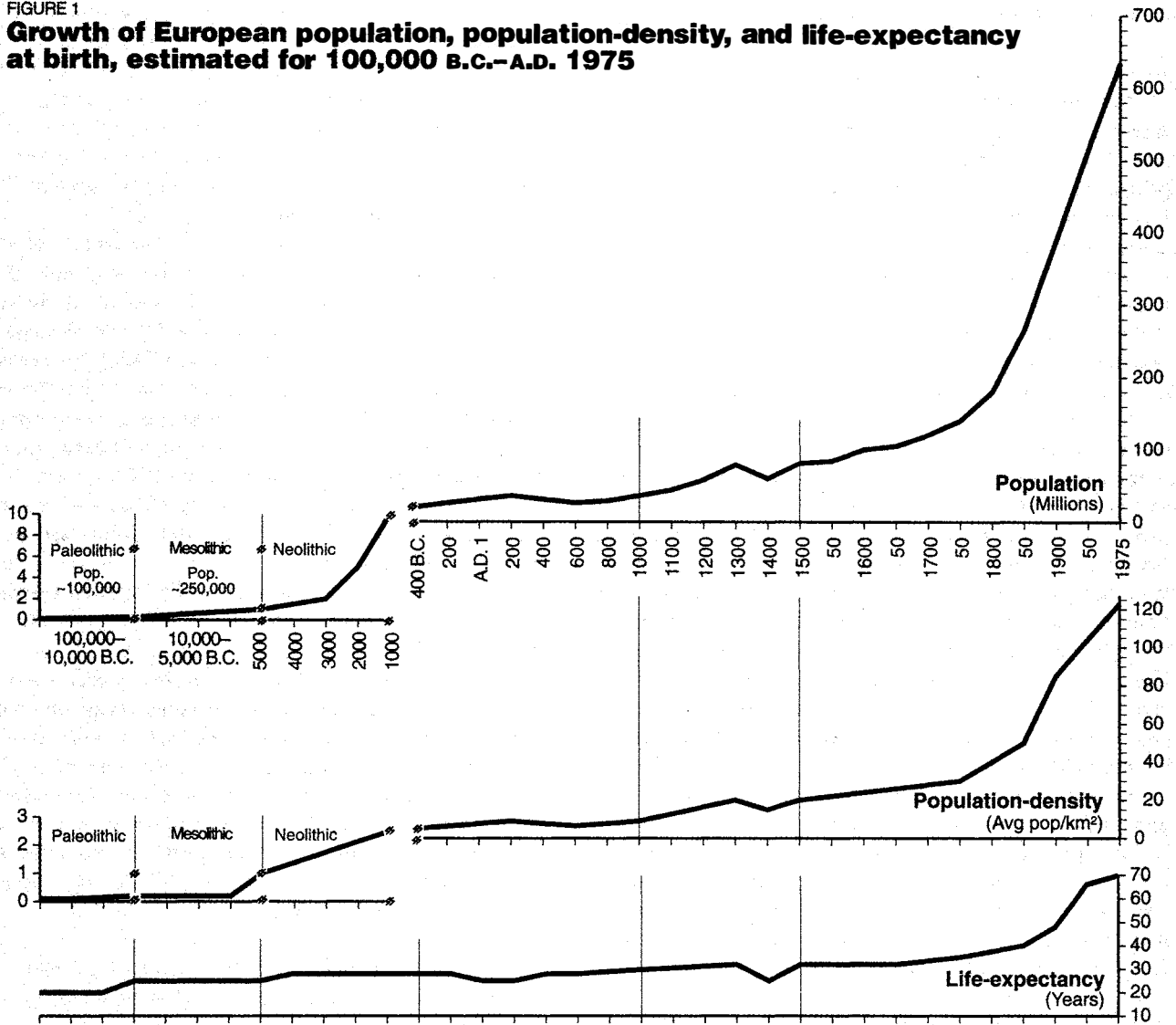
The increase of potential population-density

So there are two things that we have to consider. We have to consider the fact, that in terms of our present crisis—we have, as I said, a two-stage crisis. One, the crisis which has built up since 1966, when we abandoned a successful mode of national existence, of commitment to scientific and technological progress as the way of improving the conditions of life, and the idea of a universal education available to all, which is consistent with that. That we went into a pessimistic mode which is highlighted by a kind of Nietzschean/Heidegger/Schopenhauer existentialist philosophy, which is what is taught in the universities today, in terms of philosophy. Nietzsche, Heidegger, and other Nazis, are the popular philosophies taught in the philosophy departments of most universities today. That is, *Nazi philosophy* is the common philosophy taught by liberal professors in universities, in philosophy today, around the United States. So we have Nazi universities, as in the tradition of Martin Heidegger. So we have this idea.

We also have environmentalism. Now environmentalism is one of the most evil philosophies ever invented; as a matter

FIGURE 1

Growth of European population, population-density, and life-expectancy at birth, estimated for 100,000 B.C.–A.D. 1975



All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources for Figure 1: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*; for life-expectancy, various studies in historical demography including Gy. Acsádi and J. Nemeskéri, *History of Human Life Span and Mortality* (1970); Peter R. Cox, *Demography* (1976); Jacques Dupâquier, *La population rurale du Bassin parisien à l'époque de Louis XIV* (1979); Jacques Dupâquier, *Introduction à la démographie historique* (1974); D.V. Glass and D.E.C. Eversley, eds., *Population in History* (1965); T.H. Hollingswoirth, *Historical Demography* (1965); Roger Mols, S.J., *Introduction à la démographie historique des villes d'Europe du XIVe au XVIIe siècle*, (1955); Henry S. Shryock et al., *The Methods and Materials of Demography* (1976); E.A. Wrigley, *Population and History* (1967); E.A. Wrigley and R.S. Schofield, *The Population History of England, 1541-1871* (1981). Note breaks and changes in scales.

of fact, it also comes from the Nazis. If you look at the Nazi Party as it actually was, the first modern environmentalist party, the first modern ecological movement, was called the Nazi Party, of the 1920s and 1930s. Because it was a denial of something.

What are we looking at here [Figure 1]? You've seen

this before. We have three characteristics here. You have the *growth of population*, the *increase of population density*, the *increase of life expectancy*, and we could also talk about a *reduction of disease*. From the Fifteenth Century until 1966, the general trend on this planet was for an increase in population. Now, in the Fourteenth Century, the population on this

planet as a whole, had not reached more than 300 million people. And life expectancy was very poor, about the level of African life expectancy. But the population of Europe *alone* zoomed from the middle of the Fifteenth Century on.

Naturally, the population density increased, which means, forget ecology when it comes to man. What you call ecology in the study of animal populations, is only applied to man by quacks who don't know anything. Because man has no inherent—that is, the planet has no fixed carrying capacity for the human species. Because the human species, through technology, can transform the potential population density of mankind. Also, of course, life expectancy zoomed, from down around 35 and 40 years, the mean modal life expectancy rose to 70 and higher.

That was entirely a result of what happened in Europe in the period of the Fifteenth Century, until about 1966. Every part of this planet has benefitted from European civilization, without question. Because before European civilization, 95% or more of all parts of the human species, in every part of history, lived as slaves, serfs, or worse. The idea of human dignity as a practically realizable thing, is something which is introduced to this planet for the first time by the emergence of the modern nation-state in Europe in the Fifteenth Century. And that aspect of European civilization *has been good*. We've increased the human population, we've increased the standard of living, we've increased the population density, we've taken people, whole classes of people, who were treated mostly as human cattle or worse, and we have liberated them so they enjoy full dignity as citizens. They may not have all those rights, but that's our principle.

We went from a system in which virtually no one was educated—remember even Charlemagne couldn't read and write. He had to have things read to him every night, the Bible, and Augustine, and so forth. Today, the idea of universal education became, through Europe, a universal idea.

The biggest problem we have in Africa, Asia, and so forth, is breaking through the caste mentality, which still does not recognize, in these cultures, in full, the importance that every person is equally human. This is not understood, generally, in China, in Communist China. This is not accepted in India, this is not accepted in Southeast Asia. It's not accepted in whole parts of Africa. The idea that all people are created equal, that all people are individuals, are created in the image of God, is not an accepted idea throughout this planet, even today. But European civilization, which is based on that conception, the modern nation-state, has increased its benefit.

Now this demonstrates a number of things, which show how idiotic everything is that is generally believed, including ecology, which was introduced since the middle of the 1960s in the United States.

The characteristic of European civilization is *economic growth*. Now, economic growth breaks down, physically, into these kinds of terms: increase of population; increase of population density, naturally, with the improvement of land to

support more people; and increase in life expectancy, lowering of the death rate. Because we consume services such as education, health care, science. We consume things we have to live on. We produce children. And these households which consume these things, then go out and produce wealth.

And these households, under European civilization, produce more than they consume. They produce more than they must consume in order to maintain themselves. Out of this improvement, comes an improvement of the family condition, and comes something that's called profit. Profit and growth, in physical terms, are the same thing. That is, some people say that the profit is the sum of the profits of the individual firms. That's a lie, as you see in the United States today. The United States economy has been shrinking physically at a rate of more than 2% a year for the past 30 years, especially for the past 25. Physically, this economy has been shrinking. Where does the profit come from? It's largely fictitious; or it comes by—

For example, we don't repair infrastructure; we don't fix bridges. We let hospitals collapse into decay. We let our agricultural system, which had a tremendous investment in it, in improvements, decay. We loot the land. We don't repair it. We don't maintain our canal system.

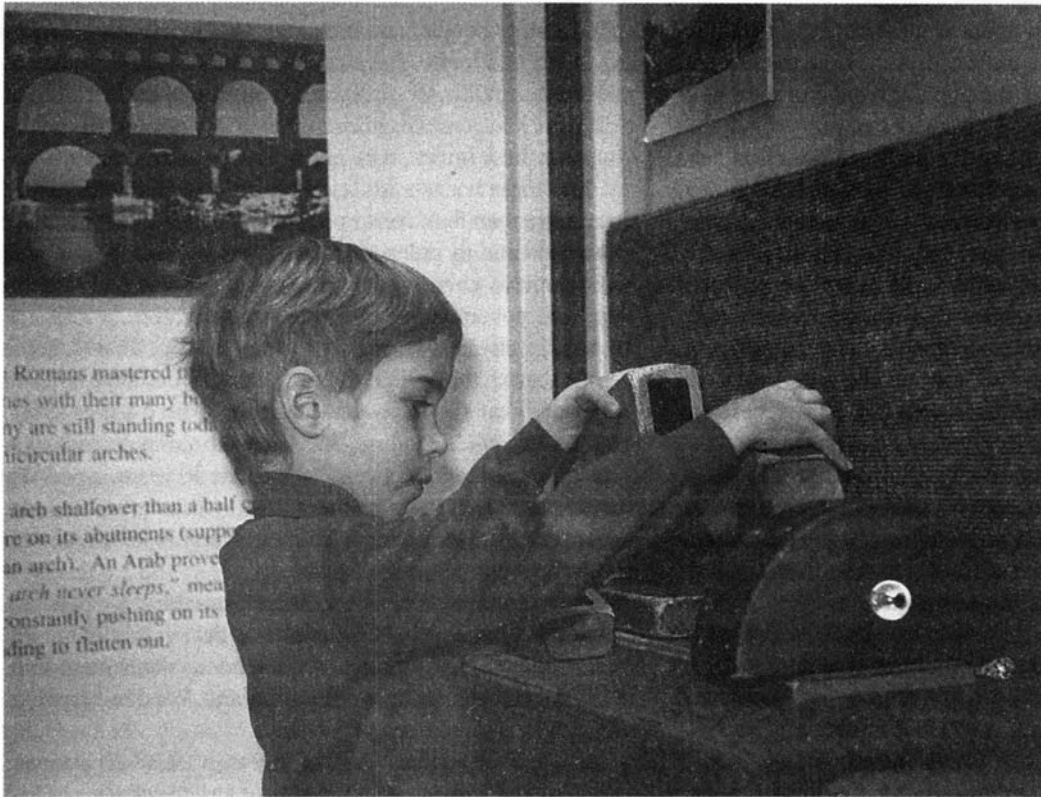
Look at the airlines. Any of you ever travel on airlines? Can you compare that with the kind of airline service you had 20 years ago, what you had 10 years ago, what you had 5 years ago, and today? You've had the Frank Lorenzo disease. You have these raiders that go from airline to airline to get profit. How? By looting the airline, like Genghis Khan looted the territories he raided. You have people on Wall Street who are making great amounts of money. They're not earning any money, but they're making it. They're getting it. But the *average person* in the United States, per capita, has about half the physical standard of living that the average person had, 25, 30 years ago. In physical terms, in education, health care, and so forth. The nearby hospital, and all these things.

So *growth* is a peculiarity of a successful human economy, the fact that human beings are able to produce more than it requires to maintain the level of skill and productivity to do this production.

The process of discovery

Where does this come from? This comes from a characteristic of the human intellect which exists in no animal: the same thing we were discussing earlier, in a different context. The individual person is capable of making fundamental discoveries of principles, which are like improved axioms which overturn old axioms. Just as we can get rid of bad ideas through discovery, we can also discover new principles which advance human knowledge and power over nature. We transmit this through education.

Now a certain amount of education occurs purely in the family, in the nurture within the household; or just osmosis, so to speak, social osmosis. Ideas, discoveries which are made



Block play at the Maryland Science Center in Baltimore: construction of a Roman arch. "Instead of teaching children the 'right answer,' we attempt to get the child to go through the process of re-experiencing discovery."

by previous generations are passed on to current generations. And they're able to use these ideas, which are the heritage of the human species, to improve the power of man in society.

But other ideas are of the nature of scientific discoveries, or of fundamental artistic discoveries. And these ideas produce revolutions in technology and in practice. For example, the very idea of the modern nation-state was a revolutionary discovery. No nation-state existed on this planet *anywhere*, prior to the Fifteenth Century. It was an invention, an invention whose history we know. Every scientific invention which has increased man's power over nature: the same thing.

Now, how do you do that? You do it through a process which is related to universal education. How? You ask the child not "to learn," that is, not to learn the right answer. You ask the child to re-experience the act of original discovery made by an original discoverer, such as Archimedes, or Plato, or Eratosthenes, or whomever. To relive that discovery, and thus *to know that discovery* with their own mind. Not to learn the right answer, but to be able to *generate* that answer, by knowing how to make that discovery.

We base a good education on that kind of process, of one discovery after another. We arrange these in the order so the student has the foundation for making the next discovery on the basis of the previous discoveries. And good education is based not on learning, but on *knowledge*. You don't *know* something, unless you have re-experienced the act of discovery of that knowledge, of that principle. If you learned it from

a textbook and rehearsed it, and made yourself familiar with it, you don't *know* it. You only *learned* it. It's only when you repeat the experiment, and discover the solution again, yourself, that you *know*, that you have called on the creative powers of mind, of cognition, to be able to discover. That's knowledge. And it's through knowledge, that man is able to increase his power over nature.

In order to have knowledge in general, in a society, you have to have something like universal education. You have to have a system of education which walks each child through that process. Of course, the child has already done that. As I've said repeatedly, when a child learns how, for the first time, to pile one block on another so they don't fall over, that, for a child, at a child's age, is a revolutionary discovery, akin in nature to a scientific discovery. The same principle of mind by which the child executes that discovery, is the same principle of mind which will carry him all the way through education, and lead him to become, perhaps, a scientific discoverer in his own right.

So what we do in education, instead of teaching children the "right answer," we attempt to get the child to go through the process of re-experiencing discovery, for two purposes. *Not only to know* what he needs to know, instead of learning it; but also, because when a child acquires knowledge in this way, a child becomes aware of the principle of creative reason; becomes aware of a faculty which is not formal logic, but a higher faculty, a faculty which is associated with the joy

of discovery. It's not an emotionless faculty. Creativity is the most exciting and most beautiful thing in all human work. Great art is based on this same emotion of great discovery. The experience of great discovery is a great, powerful emotion of a special kind, which the New Testament calls *agapē*, the same thing as the love of a child, the love of the child's mind, in seeing the child make discoveries. So that we become discoverers.

Now, when you have a society which is organized to assimilate, to transmit, and to apply, to generate, new discoveries, you get this kind of phenomenon. You suddenly get a society in which the rate of growth, which is an economic fact, a physical-economic fact, is made possible; because, instead of having less than 5% in society educated, you're now moving to 100% educated.

The more members of society which are educated in that way as young people, and the greater their degree of education, the greater the potential power per capita of that society. And that is growth: investment in the human mind, and providing the human mind with the materials and the improvements of land, which enable the individual human mind to *increase* mankind's power over nature.

Now, there's another spiritual side to this, which has to do with the rejection of things like Nietzsche and Heidegger and Schopenhauer. If I learn, that is, acquire knowledge in the way I've described it—which I did—then you have a sense of a very personal kinship, with people who died thousands of years ago. And you have an intimation of a similar kinship with people you don't know, but who you know must have existed in making language in its form available, and other things that we know.

For example, we don't know who made many of the original discoveries in astronomy. We don't *know* them, we just simply know the result: solar-astronomical tables. They existed thousands of years ago. Long before Babylon, long before Mesopotamia. While Mesopotamia was still under water, before it existed, great solar-astronomical tables existed in Central Asia, among other places.

We don't know these people by name. There's no book that tells us who they were. Yet we know we have a heritage from them. So I can live today, and, on the basis of what I know, in this way, I know that I have a personal debt and kinship with people who lived thousands of years before me, who have made what I know possible; who have made possible what our culture knows, and what it's able to do. I know the beauty of sharing with people the *transmission* of that knowledge among people who live today, to make society more powerful, better, to solve its problems.

I know that if we treasure that, and pass that on through an educational system and otherwise, to coming generations, and, as the New Testament says, if we can not only use this talent in that way, but use it in a way which adds something to it, so the talent which is our mortal life, its benefit is passed on to the next generation *enriched*, that *we benefit all people*

who come after us. That our mortal life is one of joy, because our life has a purpose. It's short. It comes and it goes, oh so quickly. As you get older, you realize how quickly it's going. Just passing away—whizzing away at high speed.

But the whole life is beautiful. You have a sense of *goodness* in humanity, a sense of the beauty of living a mortal life. Because *in this mortal life*, you can do such wonderful things as to use your talent, preserve it, enhance it, and pass it on to the benefit of coming generations. And you feel good about being alive, feel good about having had a life. Joy in everything you can do.

So there is an optimism about living. There's an optimism in the eyes of a person who's dying of some disease, if they live so. Because they don't feel that their life is coming to an end with the end of this sensory experience. They sense that *what they've done that's good in life*, will be preserved, and will be of benefit to coming generations. And they have a sense, an anticipation, a prescience of anything good they've done, is somehow benefitting future generations. Just as, in a narrow sense, families used to sense that in what they were doing, their children, grandchildren, and so forth, were benefitting. And there's a confidence, an optimism, about being alive. There's a love for other people, because the sharing of ideas with them, *is the basis* for society. And with optimism, we plunge into doing things.

For example, let's take the case of the Kennedy space shot. Why did Americans respond with such joy to the idea of putting a man on the Moon within the decade, which is what Kennedy proposed? "Hey, this is *great!*" was the answer. "This is wonderful!" They didn't say, "How much profit do we get out of it?" They didn't say, "Is this going to lower my tax bill?" They said, "This is a wonderful thing to do, to live in a country that is doing a great thing!"

So there's a difference in attitude, as opposed to this environmentalist, so-called ecological attitude today. And that's what we've lost. We've lost it. We've become pessimistic, we're destroying ourselves. I'll come back to just one other aspect of this thing, too, in this sense, what this means. But let's go back to another aspect of this.

The evil of the Enlightenment

Before then, before 1966, the disease was already there. It was placed there—and I've written a good deal about this, and there'll be more reference to it—by a fellow called Paolo Sarpi. After the nation-state was created, the forces which were threatened by the existence of the nation-state—which were two, essentially: the feudal landed aristocracy, which held serfs, and the financial oligarchy, as typified by Venice, for example, the bankers of Venice, the parasites of Venice—these forces were out to destroy the nation-state; and they did everything they could, in the latter part of the Fifteenth Century and Sixteenth Century, to accomplish that. But along toward the end of the century, a very clever fellow, an atheist monk by the name of Paolo Sarpi, the mathematics teacher of

his lackey, who was called Galileo Galilei, who was the teacher of Thomas Hobbes, the mathematics teacher of Hobbes, the patron and controller of Francis Bacon, and so forth, created what was called the Enlightenment.

And this Enlightenment was pure evil, because the distinction of Paolo Sarpi, was that he recognized that he could not defeat the nation-state with feudal forces, because the characteristic of the nation-state was increasing its power per capita, physically and in other ways. And therefore, old feudal nations, dragging their serfs to war, could not compete with an intelligent people, who would find ways to defend themselves through greater power. So Paolo Sarpi said, "We have to take over the nation-state, rather than trying to destroy it from the outside."

And Sarpi got control of Venice. He said, "We're going to take charge of the Netherlands and England, and we're going to create a new Venice, in the Netherlands and around London. We're going to plant an oligarchy of the Venetian model, a financier oligarchy, a maritime power which will dominate the world as Venice used to dominate the Mediterranean. And what we'll do, is we will accept the modern nation-state outwardly. We will practice usury. But what we will do, is we will *destroy* the fundamental principle upon which the nation-state depends: creativity."

And what they did in mathematics, and in mathematical physics and so forth, was all done to that purpose: to eliminate the idea that man is capable of creating knowledge, that man is capable of creating something new. They came up with something which is as old as Diocletian and older: the idea that man cannot change things, man can only loot nature, conquer nature, and distribute the results; that what one man gets, comes out of another man's pocket. To get more, you must take it away from somebody else. This is the zero-growth idea, or the entropic idea. And so they denied—

The characteristic of the Enlightenment, is that it denies the creative powers of reason, and substitutes an Ockhamite kind of logic, mere logic, in which there is no creativity, to replace reason. This has infected our teaching of mathematics and mathematical physics. This is what the difference is between one school of science and the other, that is, the school of Cusa, of Leonardo da Vinci, of Kepler, and of Leibniz, against the school of Sarpi, the school of Bacon, the school of Galileo, and the school of so-called Newton, that drug-pusher Newton, who used to get the witches out by night. So that's the difference.

So all along, we've had this idea of a form of society which would take the outward form of being modern society, but on the inside, was a modern form of society which is going to self-destruct. And that form was the Hobbesian form.

Thomas Hobbes, the mathematics student of Galileo, was a protégé of Sarpi. He wrote a number of books in which he proposed the elimination of creativity from society. He said that human nature is fixed, that man is intrinsically evil, he's governed by lusts, and society functions on the basis of the

kinematic interaction of the lustful impulses of individuals who act upon each other and thus produce the net result of society.

This idea of Hobbes was worked upon by various people, such as John Locke, who was also evil; famously by Bernard de Mandeville, who was *very evil*; by Adam Smith, who was evil; and Jeremy Bentham, who was evil; and the utilitarians and all the positivists, who were also very evil. And their idea was that society is based on what is called human nature, that man is by nature evil. Man is nothing but a creature of lusts, that the lusts of mankind can be quantified as to greater than, less than—that is, by extension and action of human beings upon each other: like the action of imaginary particles in a confined gas, they bounce against each other and produce a net result analogous to temperature, pressure, and so forth. These were the ideas of Hobbes: that man is limited by human nature; that man cannot willfully increase anything. Man can divide, in the way an animal, or an animal species, divides.

And thus, Hobbes said, eliminate the subjunctive, which is the language of hypothesis or creativity; eliminate metaphor, which is the form in which creativity occurs in science or great art; produce a mechanistic society, a form of society which is epitomized today by so-called information theory; a society which is epitomized by systems analysis; a society in which there is no increase, there is simply this mechanistic interaction. And that's the nature of the thing.

So they *do not believe* in a gross profit of society as a whole. They believe that the individual profit of the individual entrepreneur, added up among all the entrepreneurs, represents the profit of society as a whole.

For example, they will say, as they *do say*, that if we were to take an economy, take all the people who have low incomes, take all the firms which have zero or low profits, kill them; and all you'll have left are highly profitable firms, of people with higher incomes. That argument is made, in one form or another. That's the argument. They deny creativity. They say you shouldn't educate people "above their stations," as Diocletian said: These people are destined to be dumb.

Prevailing educational policy: the case of Ritalin

For example. I wanted to come back to this Ritalin case, the example of this.

Now, for about 30 years, and very intensely in recent times, quacks, called teachers and school officials, have been doping bright students to make them stupid with a dangerous drug called Ritalin. This drug is comparable in its administration to cocaine or amphetamine. And what it does, is it produces a quietening by lapse; that is, a person relapses or recovers from an intense stimulant, and becomes quiet, by being, in a sense, exhausted. And this drug is administered to children who are hyperactive in classroom—which usually indicates, in most cases, that they're bored. And if you had the teachers they have, you'd be hyperactive too, if you had any

brains! So they dope the kid up with this drug, and the kid becomes quiet. "He seems to be paying attention." All right.

Now, it has recently been noted, as is inevitable, that we have, now, a major drug epidemic comparable to other drug epidemics, which is based on the circulation of Ritalin, which is imposed upon students *without the consent of their parents, by quacks who are called teachers, principals, and other schools officials*. And this is backed up by law. A very significant percentile of the student population of the United States is being drugged with a drug whose effects are analogous to those of cocaine or amphetamines, which are illegal, in our schools.

This dosing of people with Ritalin is part of a philosophy which is typified by an educational policy called "Goals 2000." It is the prevailing educational philosophy, introduced through governmental and other agencies into our public educational system today. We are in a way to produce a collection of zombies.

Now, when you see this phenomenon, and if you're a little older, suddenly you get a flashback: "Wait a minute. I've seen this before. There was a book in the early thirties, called *Brave New World*, written by Aldous Huxley, which described this. There was something similar described by George Orwell, of the same species, in a book called *1984*," which is called 1984 because it was written in 1948. "I know who did it: the people who associate with Huxley, are the people who developed this program. John Rawlings Rees. Julian Huxley, his brother, at the World Federation of Mental Health, this crowd. They're the ones who did it."

Now let me look a little closer and see what's behind this. What's the philosophy? Well, you come back to Gingrich again: the Third Wave. And you get the clear utterances of Gingrich's master, a British fellow by the name of Lord William Rees-Mogg, who is the former chief editor of the *London Times*, a Murdoch publication, which is the official voice, foreign policy voice of the British royal family and the royal oligarchy. As a matter of fact, the *London Times* often expresses the foreign policy of the British Empire, before the British Foreign Office knows about it. Because it comes directly from the horse's rear-end, that is, of the British oligarchy.

Rees-Mogg says, as the rest of them say, that in the so-called "Information Society"—called the society of lies—that in that society, we don't need production any more. We'll eat software. Information can be produced, says Lord William Rees-Mogg, on places like the Channel Islands. And a few people sitting there, less than 5% of the population, living as recluses in various places of refuge, can produce all the information from which the wealth of society will flow. And the other 95% are what? They are, as Jonathan Swift portrayed the image of a society ruled by horses' rear-ends, in his famous "Voyage to the Land of the Houyhnhnms": they are Yahoos! They are the Yahoos of *Brave New World*. People rutting in the ditch. Home-made pornography. People who

are below horses, or horses' rear-ends, in their cultural status, as Swift described it. He was actually describing the English population of the early Eighteenth Century under George I.

And these fellows say, "We have to keep them quiet. We have to keep them from overbreeding. Well, maybe if we get them to give up heterosexuality, that would help the overbreeding. Maybe if we can get them to change their sex fast enough, we can sort of confuse them on that point." Cut down the birth rate, break up the family, give them entertainment, dope them up, keep them stupid, so their ambitions *will not rise above their "destined station" in life*. That's what's in process. You see it. You see, by my standards of the 1940s, 1950s, 1960s, early 1970s, we are producing a Generation X, a population which is *not employable for any serious productive enterprise!* They never studied history. It was considered "enriched education" if they had a blab course called "Current Events"—a tale told by an idiot. They don't know anything. They're highly opinionated. All they can operate, the highest level is to operate a personal computer and get on the Internet, looking for pornography, perhaps; or whatever.

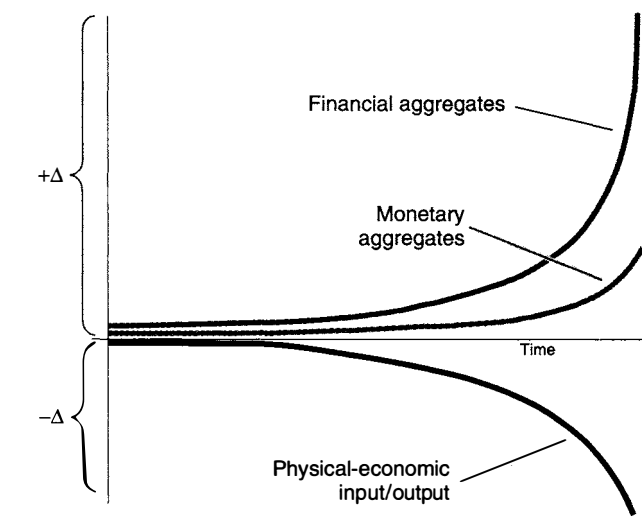
We are transforming the population of the world into a bunch of Yahoos. We are destroying science, we are destroying culture, we are producing entertainment; everything. We are at the end-phase of society.

The onrushing economic and financial crisis

Now, let's get to this other curve, the triple curve [Figure 2].

So, as a result of this destruction, what we have, is, obviously, with this, we have, since 1966, a rate of about 2% a year or more, decline in the per household output and level of physical consumption, and so forth, in the United States. And this

FIGURE 2
A typical collapse function



also corresponds to a general worldwide trend. Even though the figures may vary, the *direction of the curvature* is the same.

Until a few years ago, until the Clinton administration began, the first year of Clinton, we had a very rapid growth, accelerating growth, of monetary emission, which is called, in this country, M1 of the Federal Reserve System. So, we had an increase in *monetary circulation*, money in circulation, but a *decrease* in absolute physical values of goods in circulation.

The result is called, first of all, inflation. It's also called debt. Because of the nature of our Federal Reserve System, when you issue money, which is issued by the Federal Reserve System, it is done *through debt*; that is, the Federal Reserve System goes into debt. Now it charges to the Federal government, government debt, Federal debt, U.S. government debt. It gets the Treasury Department to issue bonds. These bonds are then used as security for the Federal Reserve System's printing of money. The money goes into circulation, in part, through the discount window of the Federal Reserve System, through loans. So, money is put into circulation.

Prior to 1966, the prevailing tendency was that money was put into circulation *primarily* for merchandise trade or for investment in physical production, or related things. And therefore, you had a certain degree of stability up until 1966, despite all the problems.

For example: The merchandise trade account of the United States, imports and exports combined, until 1966, represented about 75% of the foreign exchange turnover of the United States. After this, by 1976, the ratio had dropped to 23%. By the end of the Carter-Volcker measures, the first stage, it had dropped to 5% in 1982. By 1992, which is when the Bushes began to burn, it had dropped to 2%. It has now dropped to *less than one-half of one percent*.

We have comparable figures for monetary circulation, as against calculated GDP. Now you cannot go by the figures, because the figures are fake. But what you can go by, is the curvature, the direction and general relative rate of curvature. The curvature is up, the curvature is down; the ratio of the two curvatures is approximately, now, *hyperbolic*.

Recently, on the basis of the election campaign and otherwise, the Federal Reserve System has just increased monetary circulation spectacularly. And you've seen the stock market go up like a rocket. At the same time, Japan is trying to do a bailout to postpone its crisis; its system is totally bankrupt. So therefore, we have now a new surge in monetary aggregates internationally, which is feeding this other one, which is financial speculation.

The aggregate amount of financial turnover per day on the international markets, is over \$3 trillion a day, and rising. Which means we're going toward, approximately, *\$1 quadrillion* turnover, of financial turnover a year, which means somewhere between \$60 and \$100 trillion of financial obligations—debt. So we're going toward about a \$100 trillion of *net* financial obligations in this direction, superimposed upon

a smaller amount of the same kind of problem in the relationship between monetary aggregates and physical production.

The way the monetary aggregates are sustained, is by taxation or looting of physical production. Therefore, we have what's called austerity: the looting of payments of real things, such as the cutting of pensions, the cutting of medical care, the lowering of wages. All of these things are done as forms of looting, to sustain the monetary system. The monetary system, in turn, sustains the financial speculation. So the ratio of financial speculation to monetary aggregates, as against the ratio of monetary growth to looting of the system, the physical system, defines the crisis of the system; which means we have now come to the point that the entire system is ready to blow; that the entire system is inherently bankrupt, and *could not be reorganized or saved, in its present terms, in any way*.

Because to sustain the financial aggregates, you must continue to increase them. That's the way the system is: It's a bubble. To do that, you have to leverage more growth of monetary aggregates; to maintain the monetary aggregates, you must continue to loot the physical side of production, collapse the economy. This physical output per capita and per household is the source of all payments, ultimately, in the economy. So therefore, you are driving down, collapsing the basis of payments while you're increasing the financial obligations. Anything that is in that shape, is called *bankrupt*.

Every banking system of the world is *bankrupt*. The Federal Reserve System is hopelessly bankrupt. The British Bank of England and its system, is bankrupt. The German banking system is bankrupt. The Japan banking system is bankrupt. The French banking system is bankrupt. The Italian system is much better off: They admit it's bankrupt. And the other countries are being looted.

So, we now have a collapse of the system, which is on its deathbed. You don't have to know *when* it's going to happen; it's going to happen, and it's going to happen soon, and there's *nothing that can be done* to save this system.

Now that is not the cause of the crisis we've been talking about. That is a *product of the crisis*, which reflects the fact that we can not continue to do business the way we've been doing it, that the whole system is going under. Now we are forced to look back upon our policy and say, "How did we get into this mess?"

It wasn't done in one day." This part of the mess, since 1966, has been done drip by drip, and drop by drop, and day by day, and year by year; gradually, step by step, people have changed their values to accept things they would not have accepted before 1966. These things are now traditional. The Yuppie generation, which graduated from high school and university after 1966, doesn't know any better. Generation X doesn't even know.

So, because they don't *know* anything, what they experienced in their lifetime, as opinion, has now become tradition. "You can't go against tradition." But we know, also, or should

know, that the way this thing happened, was despite the fact we had a better economic system before 1966, we were already embedded with the Enlightenment. We did *not* appreciate the importance of educating every human mind. We were *not* ready to rid ourselves of the British system, which has still ruled the world since Roosevelt died: the British system; the Eighteenth-Century British system.

We accepted Enlightenment values. We lived in a Hobbesian universe. We accepted the idea of “human nature,” of man as intrinsically evil. We taught our children lies. We taught them in those days, unlike today; but they were lies.

So what has happened, is that we have made mistakes in policy. We have accepted things we should not have accepted, for a period of centuries, even in the best civilization that ever existed, European civilization, nation-state civilization. But it had this corruption in it. This corruption has now caught up with us. Since 1966, we have accepted a more serious form of the disease, and we’re now at a fatal condition.

So therefore, we’ve come to a point which you knew about if you studied history, in terms of the fall of entire civilizations and empires. This empire is doomed, like the Babylonian Empire before it, like the Persian Empire later, like the Roman Empire, the Ptolemaic Empire, the Byzantine Empire, and all the empires. This civilization in its present form, is *doomed*; which does not invalidate any of the accomplishments of this civilization, but only the false values we’ve accepted, in a cumulative way, layer on layer, over the past centuries. *Now*, like Hamlet, we are *doomed*, unless we can see that to be the nature of the problem.

An opportunity

If we can understand that these beliefs which are popularly accepted are not only absurd but dangerous, are poisonous; and can see in ourselves, that a society that accepts Dr. Kevorkian, Newt Gingrich, the Mont Pelerin Society, and so forth; which can accept neo-Nazism in a so-called liberal democratic form; that this society is doomed, is Nazi. If we can see what the Ritalin phenomenon means, in terms of our destruction of the minds of our children—which means the *death* of our civilization—then we are forced to ask ourselves: What’s wrong with us, that we continue to tolerate these ideas, on whose basis are we destroying ourselves?

If we can do that, if we can ask ourselves that question, as Socrates in Plato’s dialogues so often asked the same kind of question, in his time, then we have the resources to solve the problem. What we must do in this time, is we must develop leaders whose function is that of a Socrates, a person who goes around annoying people, by asking them to examine their beliefs, to examine those beliefs that are destroying us, those beliefs that people have wrongly treasured, or have protected, because they believe they’re inviolable.

If we can do that, if we can rejoice in the fact that what we’re doing is the kind of thing which was done in *every successful challenge* that mankind faced before, that everyone

who got man out of the mess of a fallen civilization to a higher form of civilization, did the same thing, and we have to act like philosopher-kings, as Plato described it. We have to develop leaders who are called Socrates, who question these things, who are willing to call things into question that have to be called into question; who can recognize in Newt Gingrich not the scapegoat we want to burn alive, but rather a symptom that we are so disgusting that we can support and tolerate something like him. If we can accept that, and say, “What’s wrong with us? Why do I watch that stupid television set, with that kind of stuff? Why do I watch Ted Turner’s Stomach-Turner system?” You know, God has punished Ted Turner already for his sins. He forced him to marry Jane Fonda!

If we can free ourselves of that, if we can do the things that we should do, we can survive. Thus, I would suggest to you—and we’ll get to other aspects of this (I’ll just go through a couple of points), but I suggest to you, the crucial thing is, let’s not look at this catastrophe, as “*a Catastrophe*.” Let us not hold a wake. Let us look at this as an opportunity.

We have been weighted down for hundreds of years by the failure to realize the great civilization which European Christianity gave to mankind in the search to create a form of society which is consistent with the principles which we learned at the feet of the Gospel of John, the Epistles of Paul, and the writings of St. Augustine. That’s the great thing that we had. We have not used it properly. We have betrayed it.

So let us take that gift, take it back into the workshop, remove the corruption which was added to it, and come forth again in saying, “That which was good about our civilization was good. We will defend it. But those ideas which we also adopted, which have caused this civilization to collapse, which have almost destroyed the noblest state that was ever created, the United States Federal Republic in its constitutional form, that those things have to be corrected. And we in our time, will take our misery, our disappointment, our frustration, and we’ll turn it into something wonderful.”

Here we are. We’re not much. Compared to some of the greatest people of former times, we’re nothing. But *we have one thing they don’t have*: We have an opportunity to empty the garbage.

So, what we’ll be doing in the other sessions, and we can get into other aspects of this in the question and answer period, I have a lot more to do, but I think this is enough for the moment. What we’ll be doing, is we’ll be looking at some aspects of this cultural problem, so that instead of looking at things the way Joe Jerk on the street corner answers the inquiring television reporter about the hot-button issues, our attention will be focussed in a different place: on what we have to know, and what we have to understand, in order to understand Hamlet, in order to understand what we have to do to straighten out, for example, the President, and get him back on the right track, and things like that. What we have to know to see the mission before us in our time, and to learn to enjoy emptying the garbage.