

Editorial

The LaRouche Experiment

Lyndon LaRouche's short paper, "Trade Without Currency," in this issue of *EIR*, makes it apparent again that LaRouche has secured the responsibility of providing the concepts needed by leaders world-wide, whether they are inside or outside of governments, who now know that they must rescue their populations from the coming, inevitable shipwreck of the "IMF" world financial system.

LaRouche has earned his place in this hot-seat by his scientific authority and his unflagging morality—along with a proselytizing zeal like that of Socrates in Plato's *Gorgias* dialogue. But to most Americans, and indeed to most of our readers of whatever nationality, the process by which LaRouche has won this unique distinction, is so paradoxical as to be incomprehensible.

For one thing, LaRouche never had any money, and has none today.

No university economics department ever certified his authority—rather, they united to pretend he never existed, after LaRouche trounced Queens College economics professor Abba Lerner in a 1971 debate. A furious Lerner told an associate afterwards that LaRouche would never be permitted to debate any notable academic economist again, and so it has remained to this day.

No establishment picked him up and sponsored him. Instead, he was simultaneously the number-one hate-object of the Soviet media during the late 1980s and 1990s, while at the very same time, he was subject to a massive defamation campaign in the controlled U.S. media—a campaign which still continues to a great extent. An authoritative Sept. 24, 1976 *Washington Post* commentary by Stephen Rosenfeld, pontificated that "we," the press, have no obligation to cover anything LaRouche does or says, and that what "we" must do, is black out everything about him at all times, never mentioning his existence except to demonize him. That is still the rule for all major U.S. print and electronic media, whether "liberal" or "conservative."

The conventional wisdom would have it that LaRouche had to have been "in the right place at the right time," in order to have earned the position he has

today. And he has been in the right place at the right time, according to *his* lights—but not in the way most Americans would see it, because "the right place" included five years in Federal prison (1989-94). LaRouche and several associates were put there by an unprecedented Federal-state-private frameup, and by his own refusal to compromise his principles under that sort of pressure. Indeed, one his associates, the scholar Michael O. Billington, is still behind bars today.

It is relevant to this whole paradox, that the "clout" behind the LaRouche railroad and frameup was so great, that not a single Federal official, whether elected or appointed, had the nerve to speak out against this travesty of justice then—and not one has done so to the present date.

And yet, this man is now the adviser—unofficial, to be sure—to Presidents and other leaders, in a way and to a degree unprecedented during the Twentieth Century.

How is this possible? In the world inhabited by the American populist, to take one important example, it is not. In that fanciful world, "they" make everything happen by conspiracies acting behind the scenes. Systemic financial collapse, like that ongoing now, is excluded, because "they" would never let it happen. In that world, ideas count for nothing, especially ideas motivated by the desire (horrors!) to do good, whereas money counts for everything. In that world, public figures only achieve prominence by pandering to the powers that be. They are all nothing but prostitutes of one sort or another, the movie star in his or her way, the kept intellectual in a slightly different way.

Who is right? The populist can cite numerous actual and hypothetical occurrences to prove his point, but ultimately they amount to nothing, and he is driven back to platitudes about so-called "human nature." But the LaRouche case is a unique experiment, which has been going on on the world's stage, in virtually complete openness for decades. Wake up, you populist, and others who share similar delusions. You are not living in the world you imagine you are, and human nature—even your own human nature—is not what you insist it to be.