
LaRouche on Epidemiology In the City of Baltimore

On Oct. 12, 2005, at an international LaRouche PAC webcast in Washington, D.C., Lyndon LaRouche spoke of the situation in Baltimore, in his discussion of the necessity of ending genocide in Africa, Asia, and elsewhere, by returning to the “characteristic features” of the concepts of the General Welfare and the Common Good, as understood in modern European society.

Let's take one case, we have a case right here, in nearby Baltimore. You have an area which we call “the Blob.” It's called the “Blob,” because it's a case in which the principles of Dirichlet's Principle of Riemann applies to epidemiology. You have a section of a city—remember, Baltimore once had a certain degree of prosperity during World War II: It was an industrial city; you had the Bethlehem Steel works, and shipping and so forth, were all centered there. And you had an indigenous population of largely African descent, which was becoming prosperous, developing homes, normal lives.

In the course of the past period, especially the 1970s, this characteristic of Baltimore was destroyed. Baltimore has been transformed. It's been transformed in two ways. In one sense, it's been gentrified—which is really a horrible thing to do to anybody—at high prices, along the waterfront. What used to be a prosperous waterfront is now an area of gentrification, of useless people thinking they're important. But then, to maintain this population in Baltimore, you also require a slave quarter: a population which services the menial work of maintaining the gentrified part of the population.

Now, such a population is not one which, on the average, is raised on a certain level of productivity—no! It is a process population, which is dying at the same time it's used! It's just like what you saw on the beaches when the tsunami hit on the coasts in Asia, in last year's tsunami. People who were considered useless, were running the errands and providing the sexual entertainment, for European and American visitors who are there as tourists, in tourist and entertainment centers. So therefore, in order to be convenient to these crazy Americans and Europeans, who want to have sex on the beaches, or by the beaches, you have a population of very poor people who live in shacks in this area, and in very poor conditions; and high rate of disease!

And when we look through some of the things in this area, and you look at things like HIV and you start to make the dots of the co-factors, in some of these areas, you find that instead of having an area, where you have many dots of co-factors, you've got the whole thing is almost solidly black co-factors: which is the kind of cesspool, in which AIDS spreads fantastically. Because everybody transmits everything to everybody out of this kind of area.

And usually, the center of this thing, is something like a prison system. You go into the prison system, you'll find the concentration of disease of the populations coming in and out of the prison, in a *dynamic model*—not your normal statistical model, but a dynamic analysis of this, will show you a process, where you have an area in a city, which has this function. Of people who are in the process of dying, who are all black in terms of dots of disease-sharing, and who often spread AIDS, tuberculosis, and everything else at a high rate, because everybody who kisses everybody, spreads all the diseases.

Some people are looking for a specific agent: They're not looking at the totality of the problem. They're looking at the *disease of poverty! The disease of filth! The disease*

of terrible conditions! And every other disease imaginable. And it's all this area.

And then, you can find an area, you can demark precisely: *It's where the people who are part of this operation live.*

Now, you want to find out, a part of the world where you find this commonly. It's called Africa.

A Crime Against Humanity

This is genocide: *To condone this kind of condition of humanity*, where you create a dynamic condition—not one disease!—a dynamic condition: nutrition, sanitation, diseases, infectious agents, all these things together, this brew! You're committing genocide! And that's what we have to deal with in Africa.

So therefore, we, because we are human, as a human race, if we get our act together with a conception of Eurasian development, Eurasian culture as an emergent development—we, combined, *must deal with this great crime against humanity, in Sub-Saharan Africa.* We have to go into an area where disease is of this character; conditions of life of this character; where the death rates are such that you don't have family structure; all these kinds of conditions. That is what a Eurasian policy means to me.

First of all, we've got to take this world and *come back out* of what we've known before, and finally begin to consider, as nation-states, cooperating nation-states, the condition of the planet as a whole. We have to therefore develop a concept of Eurasian culture, as a process of extending the benefits of European experience, including technologies, into this kind of development in Eurasia generally. We then, jointly, through Eurasian culture, we must attack this great sin, this *great evil*, that's been done in Sub-Saharan Africa: And we must say, that is a mission to make this planet self-respecting, once again.