

LaRouche in Berlin: 'We're Marching Down the Road That Leads to Victory'

Here are Lyndon LaRouche's opening remarks to a LaRouche Youth Movement cadre school in Berlin, Germany, on May 13, 2006, followed by a selection of the questions and answers. Subheads have been added.

All right, let's take a number of things. First of all let's start with the U.S. situation, because it's a pivotal point for dealing with a lot of things. Right at present, don't underestimate our role in the United States. We have a heavily active operation, including in the Congress and among institutions around the country. This is now a pre-election campaign for the so-called midterm national elections, for this year. And so, already the country is stirred up by concern about these coming elections. So that our campaign, which is presently to try to save the U.S. economy by saving the essential part of the automobile industry which is being shut down, which is about two-thirds of U.S. auto industry, especially to save the component which is called the machine-tool part of the auto industry.

Now, the crucial thing, here, just to get the technical part—I've said it before, but it should be said again, just to situate the discussion: The key part of the United States' economy today, in terms of physical economy is the machine-tool sector, which is largely concentrated in the machine-tool operatives and designers of the automobile industry, plus something in the aerospace and aircraft industry as such. There's very little machine-tool capability in the United States, except that, there. Now it's quite impressive. We're talking about a machine-tool capacity using plants which have millions of square feet of space in which this kind of advanced technology work is done, especially design work.

The machine-tool industry is capable of doing a lot of things: It can build or contribute to building nuclear plants; it can build a railroad system; it can build or rebuild a river lock system, and so forth and so on. So therefore, saving the industry, or this two-thirds of the industry, is not a matter of bailing something out, really, it's a matter of putting to work, what must be put back to work, without which we could not fix up a collapsing internal water-borne navigation system; we could not deal with large-scale desalination projects; we could not deal with crises such as that which hit with the Level 5 hurricane this past summer; we could not build a railroad system, as I said; we could not build nuclear plants.

So all the things that we have been deprived of over the past 30 years, through the policy of post-industrial society and outsourcing, all these things have to be replaced. Without that, no economy. But this section of our labor force in this

industry, and a few auxiliaries, is the key to that.

Rebuilding the Military Engineering Capability

So, what we've set up is the following: My proposal is—and this is going into legislative form for the election, and there'll be a lot of different kinds of laws, some already on the books as established laws. But what we'll do, is pull together all the relevant law, some of it which is not operative but should have been, but needs connections. We will make those connections. We will build the force.

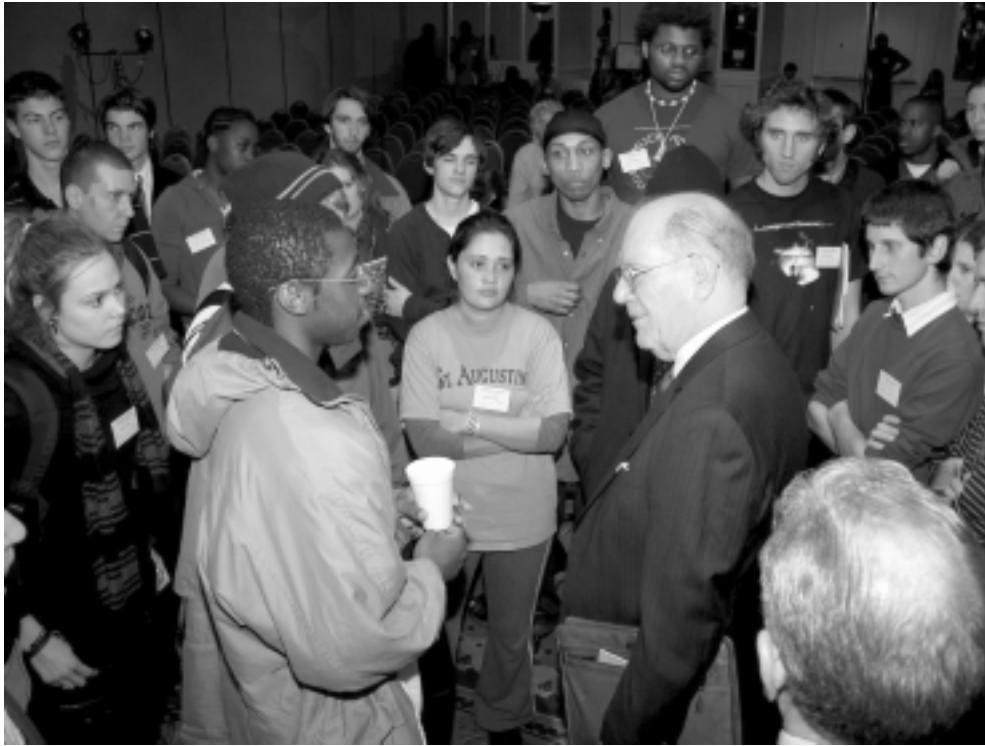
My plan is, of course, is to increase the U.S. military force by six divisions, precisely the six divisions capacity that Dick Cheney shut down when he was Secretary of Defense under George Bush I. And rebuild this as an engineering division. And then we have the AmeriCorps, which is not being used effectively, but was being developed by President Clinton earlier—put these things together, and other things together, so we have a capability of implementing the installation of what the best part of the auto industry being shifted to new missions can undertake. It also means that we have the core, which we don't have otherwise presently, of the core of ability to deal with certain kinds of crises, like hurricanes and things like that, which can be quite devastating. But we have the potential.

So, we will be building—at least that's what we're working on—building a new machine inside the United States, which will have the additional effect, of bringing the U.S., which is presently operating below breakeven, above breakeven, so the U.S. economy and the U.S. dollar will once again be worth something, because we will be producing more than we're consuming. We'll also be putting some spunk back into the American people.

We're at the center of this. We're all over the country. And the Youth Movement in the United States is a key part of this. We're engineering it: We're all over the Congress, we're all over state government in many parts of the country, we're deeply involved in this area. And we're not unimportant. We may be relatively small, but we're extremely important. And my influence in this, because of people's experience with me in high levels of government and similar institutions as such—we're now moving.

A Race Against Time

Now, the point also is, that Europe for example, Western and Central Europe, is not capable, presently, of recovering



EIRNS/Stuart Lewis

Lyndon LaRouche talks with LYM members after a webcast in Washington, D.C., Jan. 11. "We're in a position, where we've got to move in, and go straight for victory, LaRouche told the Berlin cadre school."

from the presently onrushing depression. And this is no mere depression: Because I remind you that what's happening is, that the present rate of inflation in prices of petroleum, in prices of precious metals, in prices of other industrial metals, essential ones, are zooming. The rate of inflation is increasing per month at the same rate, or approximately the same rate, as the development of the German hyperinflation of 1923, from June through November of 1923. That means, that under present policies, if there's not a change in policy, the United States and other countries will go down, not into a depression, but a systemic collapse, by the time of September: That's where we are, and we're racing against time to deal with that.

However, if the United States does what it should do, which is what we're working on—which means also pulling the United States back into the role as a leader in a fixed-exchange-rate monetary system of the type that Roosevelt established at the end of World War II—on this basis, we can also save the rest of the world.

First of all in Europe: Western and Central Europe don't have a chance, under their present policies. Their forms of government, at present, *do not allow them to take the immediate measures needed to save their own existence*. However, if the United States does what *it* should do, then, in partnership with Europe, and with other parts of the world, we can fix that problem, and bring the world into a pattern of recovery, and prevent this thing from going into an absolute collapse.

In terms of India and China, let's take a couple of examples of this: India is on the verge of actually doing something

which is probably the only hope for India. Because India has over a billion people, and most of them are extremely poor, and many are becoming *more* poor. India is running out of fresh water, particularly in the southern part of India. They're draining fresh water reservoirs, which can not be replenished in a normal fashion. So you need the ability for large-scale desalination of seawater, in order to solve that problem.

But India's very poor. So how can you get a fast lift on India's poverty? Well, India has one great resource: It has thorium. And as we've known since the early 1980s, that the thorium cycle in the Jülich design from Germany of the high-temperature gas-cooled reactor, which type is being built in China—that that design in scales from 120 MW up to 1,000 or higher, or chains of them, can solve the problem. All India has to do, is take a fast-breeder reactor as a charger for the thorium cycle, and it could build thorium-based nuclear power plants all over India. That is probably the greatest lift possible for India now.

A similar thing would be true of China. China is too much dependent on a world market, on product which is sold into the world market, which of course puts a drain on China, in terms of, it requires assistance from other countries in Asia, for example, in order to produce this. So therefore, China has a similar need for very rapid development of power resources, which have to be nuclear power, in order to manage its own environmental processes. And also to develop its own control of its industry, which China would be less dependent upon producing for the United States or other markets. It would



AmeriCorps members clear debris from a house in Pass Christian, Miss. in September 2005, following Hurricane Katrina. The AmeriCorps is not being used effectively, LaRouche said, but can be upgraded to undertake new missions, as we retool the auto industry.

AmeriCorps/Peter Shiffer

have a greater degree, increasing degree of actual, internal independence. And internal independence is very important for having healthy economies.

So, we're in that direction.

Why the Youth Movement Is Key

In this context, the key thing here is the Youth Movement, this is young adult youth. This is not just youth taken off the street, though they are taken off the street, in a sense. But there's a certain natural selection process, and that's what I want to concentrate on.

First of all, the first thing about a youth movement is, that young adults today, that is, between 18 and 25 approximately—they come out of adolescence, they're now young adults, they're thinking as adults with all the things that go with that when you're between 18 and 25, so-called university-age level. But the one thing about it is, they have about 50 years of active economic life before them. Whereas people of an older generation have about a quarter-century or much less before them. So therefore, many of the projects that have to be undertaken involve two generations, counting 25 years as a generation, that is, from birth to about 25 years of age. And so, we're looking two generations ahead. And two generations is convenient, because that is the adult productive life-span of youth who are now in the 18- to 25-year age-group. If the rest of the society sees the young adults coming up now, as being part of a process which means that the future is going to be better than the present, then people will react to young adults by saying, "*They are our future.*" The fact that the young adults are moving in a constructive direction, means

that the rest of society says, "Our society has a future, and these young people are the demonstration of that fact."

Now, therefore, how do you develop a youth movement? This is something which we've worked on which we've been successful at, not for any accidental reason. It is simply because I've recognized a problem of principle, which is not generally recognized in universities today. You notice for example, what I've concentrated on for the Youth Movement programs, apart from the work we do, are two things: development of mastery of physical science; and development of the singing, choral singing, of Classical works of music. They're both the same thing, because they involve the same principle, which is not generally recognized or taught in any university around the world, today.

What this is, is that, in ancient Greece, the time of ancient Greece, about 700 B.C., was arising out of a level of, a road to a dark age. Egypt was coming out of a dark age. And one part of the process, in Egypt, began to move by allying itself against Tyre and against the Carthaginians, by making alliances with the Ionian Greek states, which were closely tied to Athens; and also in the western part of the Mediterranean, with a branch of the Hittites, which had settled there, and were called the Etruscans.

So, in this period, there was a rapid rate of development of progress in what we call today science and culture. And the reason was, that the Egyptians had stimulated this section of the Greeks, Ionians, and also the Etruscans—had stimulated them to understand the secrets of science, secrets of science which are not well known in universities today. And that is, what is the difference between a man and a beast?

Well, what's the difference between gorilla or a chimpanzee, or a baboon, and a man. You say, in some cases of our right-wing politicians in the United States, you say, there isn't much difference, not functionally. The difference is, that a human being can do something that no animal can do. The human being is capable of discovering a universal physical principle. And that is, first of all, what is not taught, even in science in universities today. Rather, what's taught is sort of an algebraic scheme, how to "repeat after me at the blackboard," how to calculate this, and so on—but no understanding of a universal principle involved.

This is, for example, the subject of a book, which was the book of the Albert Einstein and Max Born debates on this issue. Born, who had been trained in part by Einstein, had gone over to this mechanistic view of the world, the positivist view, which is dominant in the world today. Whereas Einstein had stayed with the more Classical view, and looked back in his older age, looked back to Kepler and to Bernhard Riemann, as the paragons of scientific progress, which is what I look to.

So, what we did with the Youth Movement: we concentrated on a program of education, which in the first instance was on science. It was not just educating in the modern science. It was violating every rule of universities today, by educating them in the secrets of the birth of European science, which we associate today with the Classical Greeks before Aristotle, such as the Pythagoreans, or Thales, Heraclitus, and Plato.

So, by grounding our young people in the Classical Greek secrets of discovery of universal principles, we had one leg of the problem solved. And you will see the results in some of the accomplishments by our young people today. On the other side, we stuck with music. And the musical program actually developed in a serious, systematic way a little bit later.

Understanding the Creative Principle

I developed it in particular with some other people when we began to expand the Youth Movement on the East Coast of the United States. And what we started with were two things: In general, we took the Bach motet, *Jesu, meine Freude*, which is much more challenging than most people would think it is, because you have to temper the voices in certain ways to make the thing work. Now in tempering the voices, you run into a principle which is known as the Pythagorean comma principle, which is not simply a fixed entity, which corrects something. But it's the result of taking different voices, or different modalities, and different species of singing voice, as, say, the tenor, the soprano, the alto, and so forth. And when you put these voices together in a Bachian form of counterpoint, you have to temper the singing of the integral parts in the chorus in a certain way, to make the thing work as Bach intended. We also did the same thing with a Mozart motet, the famous *Ave Verum Corpus*, which is a

simpler piece, less complicated conceptually, than the Bach *Jesu, meine Freude*.

But by concentrating on this, we're focussing on developing in the young persons, an understanding of what the creative principle is. The creative principle is the difference between a man and a monkey, a man and an ape. Whereas in most science education, the difference between man and an ape is not really understood from a musical or a scientific standpoint. In fact, we have many of our modern musicians who tend to make music like chimpanzees, rather than like human beings, because they don't understand the crucial point here.

So by doing that, we develop a quality of youth which is prepared to make a scientific revolution. Not a particular scientific revolution, but they're open to making scientific revolutions. This is essential from a standpoint of education, to have a generation which understands scientific and technological progress. Today, if you go to, say, people 50 to 60, 65, 70 years of age, they no longer know what a discovery of a universal principle is. They don't understand, actually, how progress in technologically progressive production works. And here we are, in a crisis where the ability to utilize and mobilize scientific and technological progress is essential to saving world civilization! That is, without a high rate of technological progress, based on science, we can not achieve our goals of saving an endangered humanity. We can not do it fast enough to meet the rising needs around the planet.

So that's what we're doing. It's effective. I've seen the fruits of it. I've seen the way our young people are deployed in the United States under the present mobilization. We're producing what many people regard as virtual miracles in what we're accomplishing: Because it's been proven, that the kind of program of self-development which we've given to the Youth Movement has produced a growing, new generation, which has the intrinsic capability of developing into a generation capable of meeting the challenges of today and tomorrow. And that's what makes me extremely satisfied about the importance of what we're doing.

At the Point of Preventing a Dark Age

Right now, as I say, we're on the verge of a threatened, general collapse of civilization. Because, don't have any illusions: If the United States goes down, then all the Americas will go down; all of Europe will go down. And Asian countries will also go down, Asian countries which are important, like India and China. If you pull out, collapse the world system, the world system which is now considered part of the process of globalization, then the very *fact* that the world is more or less globalized now, means that the collapse of any key *part* of the world will set forth a chain-reaction which will suck all the nations of the world into the same crash, the same dark age. So we're now at the point of preventing a dark age.

We're dealing with reluctant people, people, however, who are more and more open as the crisis becomes more

clear, to listening to ideas. But they don't have, themselves, a conception of what has to be done. When our young people tell them what we're doing, they open their eyes, and they're interested. So that if we take the rate of progress, since this particular mobilization began, I think we're on the road to success; it's not a guaranteed success, but probably it's the only road to success that exists.

And we're doing it in the United States. It has to be done there, because history has determined the United States has a special place. Not as an imperial power—the United States is not an imperial power. Trying to make it an imperial power *won't work*; you can't do it. You can try, but it won't work. We don't have the oligarchical tradition, which an imperial power requires. So we couldn't become an imperial power, even if Bush and Cheney wish us to become one. It just wouldn't work. But we are crucial, because of what was embedded in us, as a melting-pot nation, which is European culture, largely, but it's free of the extremes of oligarchical tradition which Europe suffers. And therefore, we're in a position, now, as in the past, as under Roosevelt, we're still in a position to take the leadership, in organizing the rest of the world as partners with us, in a common effort to save this world from a depression, a very deep depression.

And, that's what we're doing. I'm happy with it. It's excellent. I'm proud of it. I'm proud of my people. We're on the right track, and we want more people to join us in doing the same thing.

Okay: Let's get back to you, because I'm sure you have a lot of discussion, a lot of things to throw at me.

Dialogue

Q: Hello Lyn. A few days ago, you proposed that we reproduce the auto pamphlet here in Germany, but that the youth do it. And we have a couple of people here in Leipzig, that want to take on this challenge. So in our first meeting, there were a lot of questions coming up, and particularly whether, to what extent for example, we should involve the Boomers to gather data and so on? And also, shall we do it for a nationwide study, or is it like, for the region of Saxony?

And also, shall we focus on the auto industry, as we do in the United States? Or shall we look at other viable industries in Germany, such as transportation in general, and energy, for example?

And generally, maybe you can elaborate a bit more, what you were thinking when you were making your proposal.

LaRouche: My principle is, if you want to have the kind of effect, which is a technological and political effect, you've got to concentrate specifically on those kinds of industries which are characteristically machine-tool type industries. Not any industry. Now every industry is affected by machine-tool type product, but the auto industry is particularly susceptible to that. But don't think of it as an auto industry. Think of it as



EIRNS/James Rea

LYM members work together at the cadre school on pedagogical demonstrations. LaRouche's program of education for the Youth Movement violates "every rule of universities today, by educating them in the secrets of the birth of European science, which we associate today with the Classical Greeks before Aristotle, such as the Pythagoreans, or Thales, Heraclitus, and Plato."

an industry which has a high machine-tool composition. That kind of thing.

For example, you had this MBB [Messerschmitt-Bölkow-Blohm] in Germany, prior to the breakup of the Soviet system, which is, that system, MBB, was more or less dissolved. But MBB had a concentration of about 10,000 design engineers! Imagine, 10,000 people who were essentially working on design engineering! For aerospace, and outer space, and things like that; who involve people in Germany, who are sometimes small shops of two or three specialists, who are doing specialized, advanced scientific tool-making. This has been largely destroyed. So you have a section of the basic industry, of the basic machine-tool sector, the *Mittelstand*, that part, has been destroyed.

So the thing you've got is, you have to have a science orientation. You have to have a major project, which is: What do you do with certain kinds of lost industrial capacity? How can you bring it back? And get a general discussion. And what happens, as in the United States, you immediately find yourself in the middle of what the national economy of Germany needs.



Ford Motor Co.

Production of the Ford Focus C-MAX in the plant at Saarlouis, Germany: LaRouche proposes that the U.S. and Germany “form a trans-Atlantic program of cooperation to save the potential in both countries, in the interests of both, and in the world at large.”

Now, for example, in the case of the area of Berlin, which is already a conscious undertaking for people there: Berlin is the capital of Germany. It's a large city. It is the *soul* of Germany. That is, with all the problems it has, the German nation, the people of the German nation as a whole, are going to look to Berlin. And if they're pessimistic about Berlin, they're going to be pessimistic about Germany. If they're optimistic about Berlin, they're going to be optimistic about Germany.

Now, Leipzig, of course, is special in the sense of what the cultural history is. And you have elements of science there. So the point is, to take the thing of the Saxony operation, and take Saxony in relationship to Berlin. Because you want to have a national program (and a European-wide program, also)—but a national program for Germany: You've got to start with Berlin. You've got to think about how Berlin has to be developed, or the area around Berlin has to be developed. Now you take Saxony: Saxony is a completely underdeveloped area now, being run down. It has a history of technological capability. We want to focus on the Classical music, which is especially the *bel canto* singing; and focus on science, as we do in the United States with the Youth Movement, but focus in a task-oriented way, which looks at industries which are science-intensive. And a science-intensive industry is usually the same thing as one which has a high machine-tool content orientation. And that will get the action.

Because, people who work for a living, in factories for example, know the importance of the machine-tool design

capability. For example, Germany is going to survive, if it does, on the basis of its integrated role in the development of Eurasia. And this is not going to mean cheap labor. It's not going to mean pushing low-grade jobs. It is going to be involved in producing product which is needed in Asia, for the development of these large population areas, which must be rapidly developed in order to meet the challenge of existence of these nations, today. So, we're talking about 25 to 50 years of long-term Eurasian development, which has to come, in large part, from Western Europe, and this means, especially, that it will be organized from Germany: through Russia, into China, India, so forth, other areas.

So therefore, the question is, get a concept of what it is you're doing, and adapt the concept to the actual reality you found on the ground. Take Berlin as the center of Germany's future: Focus on that: What Berlin must do, can do. Focus on Germany, with a focus on Berlin. Focus on Germany as a whole, and Berlin, on the orientation toward a Eurasian development scheme, for 50 years to come: What does Asia need from Europe, in terms of contributions to development for the coming 50 years, on the basis of long-term treaty agreements? Then go back to Germany, within Europe; take Berlin, then take Saxony as an adjunct to Berlin. And look at it that way. You can not make a mistake: Because once you start to work in that direction, you're going to find out that everything begins to fall into place, and what was unclear at the beginning, will become clear in the process of working this through.

Bringing Science and Culture Together

Q: Hello, I had two questions. Both are on the auto sector. As General Motors and Opel are connected, how would a bankruptcy or the reorganization you have proposed, either one, feed into Germany? And how would that be a direct—could we for example, directly mobilize petitions to move on your legislation proposal? And the second question, you mentioned that in Saxony you have a technological-scientific tradition, but also the *bel canto* tradition. How do you see those feed together? How does the universal principle and the social principle, how do they work together?

LaRouche: Well, I would take the auto sector first, because that's simple. What I propose is, that you take the section of the auto industry, which is excess capacity for production of autos today, and you take that section and the government takes it over under a special sponsorship. We've done this before. We have a bill.

For example, at the end of the 1980s, we had the collapse of the savings and loan institutions, which was in danger of putting the whole system into crisis. So the government, under a special law, took over responsibility for organizing this to prevent chaos. Now, what we would do, is take a similar kind of legislation, and probably that itself is a model law: Use that to take over the section of the auto industry which is not going to be used by automobile manufacture, but which is actually interchangeable, completely, with this machine-tool sector, for fixing elements for river systems, like the locks on river systems; for building power plants; for dealing with major water-management systems; for building railroad systems.

So take that element, where you have machine-tool designers, who are the *gut* of anything—any economy that's worth anything is based on machine-tool design. Machine-tool design is the link between physical science *as such*, and production and design: So we take that, and we organize that, as one unit, together in cooperation with the military Corps of Engineers sections, with AmeriCorps, with other institutions which are essential for dealing with the combined function involved—Public Health Service and so forth.

All right, now: The minute we do that, you have a situation like the case that you mentioned in Germany, where General Motors and the German firm are tied together. In that case, what we would do—certainly I would do it—is you immediately go to your diplomatic department, and you negotiate an agreement with Germany—if Germany wishes to cooperate—with Germany on getting a trans-Atlantic program of cooperation to save the potential in *both* countries, in the interests of both, and in the world at large.

So I would say, we would extend our cooperation, to try to keep what is functioning that is good, still functioning. And you've got the same thing with the rest of the auto industry—you have Volkswagen, which is going through a major crisis right now. So therefore, we have an interest, as civilization, in maintaining these productive capacities. *We don't want people on 5 euro jobs! Or 1 euro jobs!* We want people em-

ployed in producing wealth, not gobbling it up, not doing useless work, to keep them on the dole. We want the employment capabilities of a type which is good for nations, it's good for the world economy, it's good for the economy of Germany, in particular. So therefore, we cooperate, and we do that by a diplomatic agreement and we come up with easing legislation which is negotiated as a treaty agreement, and that's the way we handle it.

Performing 'Between the Notes'

Now, on the question of culture: The common link between science and Classical culture is the creative principle, which is absent from all animals, but also absent from the awareness of most people today. Scientific discovery is not something you discover by mathematical formulas. Mathematical formulas are things you use to describe the effects of a scientific discovery, that is, of a universal physical principle, like Kepler's discovery of universal gravitation. For example, we take the case of the early Pythagorean discoveries, which throw out all Euclid, and which came in later.

Now, in music, in Classical music you have the same principle: This is best illustrated in Germany, in recent German history, by the work of conductor Wilhelm Furtwängler, with which many people I think are still familiar. Furtwängler had the ability to direct compositions which no other conductor I've ever known, or ever heard could do as well, even approximately. Furtwängler used to call this "performing between the notes." What "performing between the notes" is, essentially, is it's based on the Bach method of choral singing, such as *Jesu, meine Freude*, where the problem of *Jesu, meine Freude* properly, means you have to have a tempering, that is a sharpening and flattening at various points in the performance, so that the work is a unit.

What we use as a model of this, you have the case of the comparison of the *Grosse Fuge* of Beethoven, and you compare that with the Bach *Art of the Fugue*, which is an incomplete work; it's the work he was working on when he died. Particularly, the fourth section of that, and compare that directly with its relevant piece in Beethoven, which is the *Grosse Fuge*. Now, Beethoven was very aware of this, and did the *Grosse Fuge* with an understanding, and a reflection upon Bach, whom he loved and knew very well. So, in that the *Art of the Fugue*, you have a problem of tempering. If you don't temper, the thing sounds like a mess. But if you *do* temper, you've got one of the most beautiful and powerful pieces of work you can imagine.

The same thing with the *Grosse Fuge* of Beethoven. If it's performed badly, or performed in a straightforward, mechanical way, it's a mess! But if you perform it with insight and tempering, it's one of the most beautiful and powerful compositions. You have a similar thing with Mozart; in 1782, Mozart was involved with this study of Bach, and as a result, a reflection of that, he at that point, became a master of improvising fugues. But at a later point, he wrote this *Adagio and*



EIRNS/James Rea

The LYM chorus at the Berlin cadre school on May 13. "The principle of creativity lies in the tempering, which is a reflection of the original concept of the so-called 'Pythagorean comma,' It is whatever you have to do, as a result of putting several voices together, in order to temper, in order to have a perfect continuity of development in the performance of a composition."

Fugue composition, and again, you hear that, and you hear Bach! You hear the effect of Bach, just as you do with Beethoven's *Grosse Fuge*.

So, the principle of creativity lies in the tempering, a tempering which is a reflection of the original concept of the so-called "Pythagorean comma," which is not a fixed magnitude. It is whatever you have to do, as a result of putting several voices together, in order to temper, in order to have a perfect continuity of development in the performance of a composition. So that, if you take people who are trained: You know, we take once a day, for five days a week at least, people get together and do the choral work, preferably under good direction, where the tempering factor is brought into play, and do that every day, as a warm-up for the day. You know, tune-up, do your Florentine *bel canto* exercises, tune up, and then take a piece of work, and work on it, from the standpoint of tempering. And as you do this, your mind becomes closer and closer to what should be the result, the *intention*. The simplest one is the Mozart *Ave Verum Corpus*. Because it's short; it has a single thing, a series of Lydian intervals, and you can do it. You *see* something. As a result of doing that, you have a change.

Now, take people when they sing, according to this kind of direction, even before they've perfected it, they sing on the streets: They have more impact, politically, on the population than *any* amount of conversation! You sing first, and then you talk. You set the tone. You've set the stage for intelligent discussion, by putting an intelligent atmosphere into it. Sing first! And then talk.

This is the same principle as physical science, of real

physical science. So the two things go together. That's why we developed this program in the States the way we did: Is to integrate, stick to two things. Don't go all over the lot, with a course of this, and course of that. *Take one thing*: Understand the history of science from the Pythagoreans and Thales, through Riemann, and the implications of Riemann, today. Understand that. Because if you have mastered that, if you can understand it from the beginning of European science, among the Pythagoreans, and Heraclitus, and Thales, and you can work your way through to the concept of Riemannian hypergeometries, *you know everything that you need to know*, in terms of understanding what man has accomplished so far in science. *Take that, know that*, and then branch out to the side trips.

Do the same thing with music: Take the core, the very *best* of music, in which this genius of Classical artistic composition is located, in the tempering of great works like the Bach *Jesu, meine Freude* or the Mozart *Ave Verum Corpus*. Listen to it again, from that standpoint, with that kind of vocal training. *Now* listen to Bach; now, listen to the *Grosse Fuge* of Beethoven. Now, listen to the *Adagio and Fuge* of Mozart—now you see, they are the same thing! Because you find, that inside your mind, the same state of tension which you find with scientific discovery of principle, and the state of tension which is aroused in you by these kinds of musical works, *is the same!* What the sameness is, is *human creativity, the difference between man and the ape*. This is the sense of man's immortality, as distinct from the animals: It's one and the same thing.

If you have that, if you have that inside you, then *you*

know you are human. And if you know you're human, you can't be beaten.

When To Flank, and When To Go Straight Ahead

Q: Hello. This morning we learned about John Quincy Adams, and how he developed one flank after the other, in order to cope with his political rivals. And just a look at history—and you also emphasized that flanks are one of the most important things to use. So, my question is, how do you really come up with flanks? How do you flank not being able to make flanks? And at the same time, just recently you said, now is not the time for flanks any more. Now we head straight for the issue? How do you know when to use a flank best? And when you go straight ahead?

LaRouche: Well, you find out, when you always have an objective. What are you supposed to be doing? What are you supposed to be accomplishing? Now the reason you use flanks, is to accomplish something, and you know what you're accomplishing, how you can accomplish it.

What happens is, though, you've got the other side. Flanking is very good, but then you get people who get frightened, and you have a time where you have to go really straight ahead, at your objective. Then people get frightened. And they respond in fright, saying, "Shouldn't we flank it? Shouldn't we flank it?"

And flanking it at that point, becomes a way of *avoiding* going to a decision. It's a way of changing the subject. You raise the subject: We must do this. "Well, I agree, but I think we should flank it, I think we should go here instead." Now, sometimes that's right, and sometimes that's wrong. It depends upon what the actual situation is. But often in life, you're faced with that.

When I said, we're going straight ahead on this: Why, in this situation? Because, I know what our situation is, and I know what the problem is. I know that I personally, and people associated with me, where we *must* and can win this fight, by going into direct organization at the highest level in political life, and so forth. Look, we don't talk about a lot of things, because—not that they're really so much secret, but because of discretion. I mean, for example, I often talk with people about how we're going to deal with some situation. And I'm talking often with people who are at a very high rank in the system of power in society. And the question will come back to me, "How do you evaluate the situation?" And I will think about it, and I will tell them how I evaluate it. But I'm not going to go out and tell everybody in the neighborhood, that I just gave this advice to somebody, at this point. Why should I give the enemy the advantage of knowing that? I've helped people to influence them in making a decision. And I'm not going to brag about it all over the place! And most of the things I do, that is, some of the most important things I do, are of that form.

I'm now in a position, where a lot of confidences are

shared with me, from high places. And I'm asked my advice, as a result of what happened, especially, in 2004 and thereafter. I have a lot of influence, of that type, in the process especially in the United States. And because I've been right for so many years. And now, when they look back at this situation, what I've done over the years, they say, "My God! You were right all along."

So, that's the way it works. So I'm in that kind of situation. And what I said, when I said that, I was thinking on that basis: I know the situation in the United States. I know what the problems are, why people in the Congress aren't doing what they should be doing. But I'm not going to sit back and complain about it. And say, "Oh, we got a problem! They're not coming like—!" Don't worry about it, don't worry about it. We don't have to find some new way to do this: We're doing the right thing! This is going to work. So let's just go straight and do what we're doing, that we know is going to work, and let's not worry about what's "wrong, maybe" with what we're doing. There's *nothing* wrong with what we're doing! If there is, we'll think about it. But as of now, there's nothing wrong with what we're doing.

We are marching down the road that leads toward victory! We're marching down the road where we can change the course of world history, to save this damned civilization. And we're right now in many institutions, as an organization, especially in the United States: *We've got to march straight forward.* We're on the right path, we've got the right program, the right attitude. We've just got to go that direction, and not be deterred from that direction.

So the problem now, I face, is that when we're in the position where we can *win* for the cause, is not the time to start thinking about worrying about flanks. We're now in a position, where we might find—tomorrow morning!—that Bush is in deep trouble; find out, as indicated already, that Karl Rove may be indicted. Rove himself has said it in the White House, that he might be indicted. This is going to change the situation in the United States! Bush's popularity by Harris Poll, which is one of the most pro-Bush polls in the United States, is down to 29%! Another poll, which asked, "Do you want the President to stay on his present course?" About 21%! Well, about that 21% means that even the lunatics in the United States, a great number of the lunatics have turned away from Bush! And his vote is the lunatic vote, the hard-core vote. He's finished! Cheney's down in the range of 10% and he's *very* unpopular!

So, we're in a position, where we've got to *move in*, and go straight for victory. This is like the time in warfare, where you've got, as Grant did with the grinder at Richmond, the battle there—you had to just go straight ahead, *and settle it! Then!* And we're in that situation now. If we don't settle the issue in the short term ahead, September will roll around—if we don't have a change by September, as it looks now, the system will disintegrate. We've got to move now.

So, straight ahead.