

Rescue the Western Alliance!

**Helga Zepp-LaRouche,
founder of the
Schiller Institute**



This book presents the proceedings of the First International Conference of the Schiller Institute, held July 3-4, 1984 in Arlington, Virginia.

The Schiller Institute was founded in order to formulate and promote principles for a republican foreign policy of independent, sovereign states—the principles upon which America's Founding Fathers fought and won the American Revolution.

Never has the continued existence of humanity itself been more endangered than now. But at the same time, we have arrived at a *punctum saliens*, a “jumping-off place” from which we can—if we muster the resourcefulness and courage to do so—emerge from the present crisis with a new and just world order, and launch into the true Age of Reason.

But to do this, we must not only maintain the Western Alliance; we must also give it new content, recasting it on the basis of the ideas of the American Revolution, the German Classics, and the German republicans' Wars of Liberation against Napoleon.

The Schiller Institute therefore serves as a counter-pole to the Council on Foreign Relations, the Aspen Institute, the Trilateral Commission, and many other think-tanks which today are advocating the decoupling of Western Europe from the United States, and which aim to reshape the world on their own oligarchical model of the 19th-century “Holy Alliance.”

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RESCUE THE WESTERN ALLIANCE!

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WESTERN ALLIANCE!**

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Rescue the Western Alliance!

**Proceedings of the
First International Conference
Of the Schiller Institute**

July 3-4, 1984

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Early 19th-century copy of a bust of Schiller by
Johann Heinrich von Dannecker. Private collection,
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Foreword

Applying the standards of the best traditions of European civilization, we must unfortunately conclude that the principles upon which nations are conducting their foreign affairs today are extraordinarily poor. Whatever happened to those high ideals that such great thinkers as Nicolaus of Cusa or Gottfried Wilhelm Leibniz specified for relations between states on the basis of natural law—ideals that guided not only the Fathers of the American Revolution, but also the parallel republican networks in Europe? If today we were to follow Cusa, Leibniz, Benjamin Franklin, or John Quincy Adams, then our goal should be to establish relations between nations on the basis of a community of principle among nations. Each individual state should be permitted to pursue its own national interest; that interest, however, must not be defined in such fashion that it stands in contradiction to the interest of the world as a whole. Each state must, at the same time, orient its foreign policy toward doing its utmost to promote the development of other states.

Is this an idealistic dream? A naive hope which has no place in this world of political pragmatism?

Perhaps so; but then, perhaps our world is in exceedingly bad shape. Perhaps we will not survive as a species because of our inability to uphold these principles as the basis of our conduct—just as other civilizations, such as the Roman Empire, have collapsed before us.

And what are foreign relations like today? The urgent needs of the so-called developing nations, the very lives of the millions residing there, are a pawn in the confrontation between the two super-powers. Proxy warfare is conducted there by political circles which could care less about these nations' actual interests.

Once again, the upper hand has been gained by that same malady against which the American Revolution was fought. Oligarchical forces now wield great power, often over the heads of ostensibly democratically elected governments. Their controlling influence over the monetary system, real estate, production and marketing of food and so-called strategic raw materials, has brought the developing countries to the brink of an unofficial reintroduction of the colonial system. This oligarchical influence over "foreign policy relations" is what has forced many of the world's nations into opposition against the United States, despite these nations' strong identification with the West and their desire to maintain alliances and friendship with America. This holds true for the entirety of Ibero-America (excepting Cuba), as well as for many countries in the Pacific region and Africa. In many cases, it is simply for lack of an explicitly positive American policy for solving their crushing problems, that these countries are pushed into Moscow's clutches.

The Western Alliance, even though it remains the sole guarantor of freedom in the world, unfortunately does not currently operate according to the ideas of the American Revolution. And if today it seems to have no ideas at all, and if relations between the United States and the Federal Republic of Germany are particularly overladen with tensions, we can only blame the influence of those same oligarchical policies.

This weakness is now turning into a dangerous liability. It has now become overwhelmingly evident that the Soviet Union's priority aim is to split the Federal Republic from the Western Alliance, so as to use it as a stepping-stone to dominating all of Europe. Analysis of the massive military maneuvers held this past July by the Warsaw Pact—the largest maneuvers since World War II—has convinced Western military experts that we cannot even dismiss the possibility that military operations may be launched against the territory of Western Europe itself.

With all its problems, the fact that Western Europe has remained secure against Soviet encroachments is nevertheless almost entirely due to the presence of American troops and the American nuclear umbrella. Therefore, proposals from Henry Kissinger, or his echo Helmut Schmidt, to make substantial troop withdrawals at this time are tantamount to the unofficial decoupling of Western Europe from the United States, and are an open invitation for the Soviets to march in. The identical direction is indicated by the delphically coded arguments of such spokesmen as Vernon Walters, who claims to support the maintenance of the al-

liance with Western Europe, while through the back door he is smuggling in his call for redeploying troops out of West Germany and into Central America.

Certainly one of the most dangerous conceivable developments would be a new strategic Cuban-missile-style crisis, involving the outbreak of simultaneous crises in Central America, Southeast Asia, the Persian Gulf, and Western Europe. It is just possible that the Soviet Union might attempt to deal President Reagan an ignominious strategic defeat in the course of such a crisis, possibly even before the American presidential elections this November.

The Schiller Institute, only a few short weeks after its founding, has established advisory boards in the United States and the Federal Republic of Germany which already include an international body of 400 experts. In September, additional branches will be founded in other Western European and Ibero-American countries. In the short term, the Institute has set itself the task of preparing new studies in fields of inquiry in which the Western Alliance is urgently in need of reform, namely, in the fields of culture and history, military strategy, economics, and the natural sciences. The contributions appearing in this book, presented at the First International Conference of the Schiller Institute, July 3-4, 1984, represent a preliminary sampling of the work we have initiated.

But in addition to the immediately necessary re-formulation of various foreign policy principles, the Schiller Institute has set itself a far more fundamental task. The founding members and advisory board share my view that all the multifarious

problems plaguing the foreign affairs of virtually every nation today, must not simply be covered up with a shower of empty words. If it is true that the reasons for the world's present misery lie in our turning away from the principles of the American Revolution, then our only remedy is to return to those same conceptions.

It is my most profound personal conviction that the Western Alliance—and therefore our entire Western civilization and culture—will survive only if we return to the precepts of the American Revolution, German Classicism, and the Wars of Liberation against Napoleon. This means, above all, that within the population of the Western world, within individual men and women, we must re-ignite that spark which has always animated men's souls during the better epochs of human history. The Schiller Institute will therefore publish material and sponsor events aimed at familiarizing people today with the beautiful examples of the classical epochs, of renaissance periods, and of that fortunate confluence of events occurring approximately 200 years ago. For, as Friedrich Schiller perhaps knew better than anyone else, it is precisely during times of great crisis that it becomes necessary to study the great causes of humanity and history—whether in historical or poetical form—so that we today can measure ourselves against those greater ideals, finding within ourselves the strength to bring human society a bit further along in its development.

It is therefore to be hoped that these speeches and contributions will cause the reader to sense within himself the need to make some contribution

to improving the course of events and, in one way or another, to lend support to the work of the Schiller Institute. An even better step would be to become a member of the Schiller Institute; and the greater the number of citizens who make that step, the closer we will have come to the republican idea.

Helga Zepp-LaRouche
Leesburg, Virginia
August 1984

Keynote Address: Toward A New Age Of Reason

and fuel. And yet, in spite of this catastrophic situation, the Americans were still welcomed as the liberators from the Nazi terror. Thousands gathered into ad hoc organizations and cleared the factories in order to immediately begin reconstruction. In empty factory buildings, in the biting cold and with gnawing stomachs, they organized concerts to celebrate that freedom of thought had been restored.

But all this only served to increase the disappointment over the policies of the victorious powers, who had proclaimed they were coming as liberators and not as conquerors. A report written Dec. 14, 1945 by Herr Fried, the administrative president of Arnsberg, accurately summed up the prevailing attitude within large parts of the population:

I am thinking back to the time of the war when I was with the masses of people in the bunkers and tunnels. It was clear that everyone—regardless of party affiliation—longed for the end of the war, which they hoped would bring a turn away from Nazism. . . . And so it passed that the population anticipated and welcomed the arrival of the occupying troops as an act of liberation. For all the anguish and material need, the Allies struck a deep chord with their declaration, in leaflets and on radio programs, that they came not as oppressors but as liberators. Though confronted with mere heaps of rubble, everyone expected that a slow but steady reconstruction period would ensue. The universality of this view is demonstrated by the fact that military government decrees were



The Schiller Institute orchestra and chorus at their conclusion of their performance of Schiller's "Song of the Bell."



HELGA ZEPP-LAROUCHE
*Founder and Chairman,
 Schiller Institute*

Toward a New Age Of Reason

What Schiller said about Paris at the time of the French Revolution, is doubly true of the situation today concerning Latin America: this is where, during these weeks, the great destiny of mankind is being negotiated! While the issue in France in Schiller's time was the establishment of a single national sovereign government, today the sovereignty of many nations, the happiness, and even the lives of millions of people are at stake, and the great question is whether the courageous actions of a few governments, inspired by a program based on reason, can lead us out of the most severe world economic and financial crisis in history and bring into being a new and just world economic order, marking the start of a new epoch of world history, or whether we will miss this great opportunity which fate has again thrown our way, and perhaps seal the doom of us all.

If Schiller were to cast his eye on our world today, what would he see? Would he see, as he did then,

*Keynote Address
 Opening the
 First International
 Conference of the
 Schiller Institute
 July 3, 1984*

the “spirit of freedom in combat with despotism, the chains of stupidity asunder, thousand-year prejudices shattered, nations demanding their human rights, the practice of republican virtues, more enlightened ideas coming into currency, minds in ferment and souls elevated by an enthusiastic interest to fill out this happy constellation”—in short, would he see an international republican movement, reaching from Ibero-America, through Asia, Africa, and Western Europe, to America, jointly working to realize the Grand Design?

In no previous historical epoch, in fact, have the decisions facing us been more immense—decisions which will determine the Southern Hemisphere’s development or its demise, the maintenance of peace for the majority of the world’s population, or the catastrophe of a global nuclear war.

And what would Schiller say were he to observe us today? Would he have to conclude once again that “a great moment has found a little people”? Would he have to repeat his words: “Man portrays himself in his deeds, and behold the figure we see depicted in the drama of the present age! Here barbarity, there impotence—the two extremes of human depravity, and both united at a single moment in time!”

Would this be his judgment? Or would he be that much more hopeful that mankind has arrived on the threshold of the Age of Reason?

So that we may find a happier answer to this question than was found 200 years ago, we have founded the international Schiller Institute. Its multinational membership is inspired with an unshakeable confidence that mankind can attain rea-

son, and that we can find a solution to even the greatest of crises.

It is my deepest personal conviction that we already hold in our hands the ideas with which we can solve all of the world’s important problems. I am equally convinced that the works and the philosophy of Friedrich Schiller, more than any other great poet and thinker of the past, can provide us with the conceptual weapons and the method of thought we require to win the great cause for mankind.

The Schiller Institute has no lesser task than to defeat the tendency to decouple Western Europe from the United States and to reformulate the basis for the Western Alliance. It must furthermore help elevate foreign policy between nations onto the foundations of the American Revolution, establishing a community of principle among national, sovereign republics.

Precisely what such a just world order should look like, and how an entente of national sovereign republics can mutually promote their own development and well-being, was already worked out long ago. Many thinkers have put their brush to this beautiful painting, from Nicolaus of Cusa, to Leibniz, John Quincy Adams, Pope Paul VI, and Lyndon LaRouche, to name only a few. As a plan, this “Grand Design” is near at hand; but in order to realize it, a “little people” must be transformed into a great one. Our “little people” must learn to think big, to concern themselves with the great affairs and problems of mankind, and to act as citizens of a true republic.

Let me make this even more comprehensible: I am absolutely convinced that mankind can only be

saved when the individuals constituting that humanity are improved, and when, as human beings, they become better and more human than they are today. And Schiller has shown us how this can be done.

Now, it is altogether conceivable that some of you are already beginning to secretly protest, and might feel like calling out: "Impossible! You can't improve people, that's sheer idealism; it would be nice, but it will never happen, especially not in politics. Politics is all pragmatism!"

This is precisely the problem. If we continue to think like this not-so-hypothetical protester, then mankind is finished. If we take the "pragmatic," "realistic" view, then the decoupling of Western Europe from the United States is virtually ensured, and the Federal Republic of Germany as good as lost—and more than a few people in the Reagan administration already think this way. Then it would be more or less certain that the Soviet Union would soon extend its hegemony over all of Western Europe, enabling them to rapidly dominate the entire globe.

Realistically, pragmatically, the situation looks like this: Even though President Reagan, Secretary of Defense Weinberger, and Lt. Gen. Abrahamson have fortunately expressed their firm commitment to the Western Alliance, the decoupling forces on both sides of the Atlantic—the Kissingers, Carringtons, Genschers, and Andreottis—are very far along in the realization of their plans for a "New Yalta" agreement, whereby Western Europe would be handed over into the Soviet Union's sphere of influence.

The condition of Western Europe is grim. Greece,

Belgium, Holland, Denmark, and Norway, all formally members of NATO, are advocating a variety of plans to turn themselves into nuclear free zones, some having even refused to station the new medium-range Euromissiles. Finland, Sweden, Austria, and Switzerland have long dropped all pretenses of neutrality, and are now cooperating quite openly with the Soviet Union. On his recent Moscow visit, French President François Mitterrand presented himself as a spokesman for European opposition to President Reagan's Strategic Defense Initiative. In the recent European parliamentary elections, the Communist Party of Italy has just become that nation's strongest party, and a collapse of the Craxi government now seems imminent.

The installation of Lord Carrington as NATO's new Secretary General is truly a disaster. A friend and business associate of Henry Kissinger, Carrington will give a giant boost to the decoupling forces and the opponents of the beam weapons policy. And what about the Federal Republic of Germany? A government crisis is rapidly approaching; Chancellor Helmut Kohl could fall in a few weeks, and the Social Democratic Party politicians are already whetting their knives, boasting how they will take over the government before the end of this year—a turn which would make the Federal Republic of Germany's withdrawal from NATO more or less certain.

All of West Germany's leading institutions and parties have entered into a secret agreement with Moscow, in the hope that a separate peace would permit them to escape unscathed in the expected confrontation between the two superpowers. And

it is extremely important that you, the people of America, understand that this development is motivated by pure and simple fear.

Ever since Lenin, the Soviet Union has proceeded on the assumption that control over Western Europe would be their key to the ultimate victory of world communism, and that their success entirely hinged on breaking Germany, or, later, the Federal Republic of Germany, out of the Western camp. A glance at a map suffices to show that Western Europe is only a thin strip of land on the Eurasian continent, an area whose lack of depth precludes any defense by conventional means alone. In the past, only the American nuclear umbrella has deterred a Soviet attack.

There is an immense blunder contained in the opinion frequently voiced over the U.S. media: "Why should we be over there, if they won't even take care of their own defense?" Leaving geographical realities to one side for the moment, let us examine the actual situation.

Europe, shaken by economic crisis and politically disunited, may appear to be weak. However, measured in terms of industrial capacity and highly skilled manpower, Europe's potential is even greater than that of the United States. Were this potential to ever fall under Soviet control, this combination of the Warsaw Pact and Western Europe would become by far the strongest economic power, and hence the strongest military power in the world. The United States would then be reduced to the status of a third-rate power, and nothing would stand in the way of total Soviet world domination.

Consider how the Soviets have mobilized over half a million troops in their current war maneu-

vers, extending from the Baltic, through Poland, to the German Democratic Republic and Czechoslovakia, in order to test combat readiness for a blitzkrieg; consider also the Soviets' global command and control maneuvers which are scheduled to continue through the U.S. elections in November. Adding this up with the unprecedented barrage of Soviet rhetoric about an alleged resurgence of "revanchism" in West Germany, we must unfortunately conclude that the Soviet Union is seeking to deal President Reagan some decisive defeat in the course of a strategic confrontation which would break out before the presidential elections. Moscow calculates that a President Mondale would not only carry through on the troop withdrawals demanded by Kissinger and Nunn, but would also guarantee future Soviet domination of outer space, so that the United States would cease to be a match for the Soviet Union in any field. Should Mondale win the election, the past 2,500 years of human civilization would rapidly go down the drain.

What can we do about this? How can we find our way out of this dramatic world crisis, if every foreign policy institution, every think tank is advocating one or another version of disengagement and neo-isolationist policy, and while similar institutions in Western Europe are all capitulating to the threat from the East?

In this situation, it is obvious that simply continuing along with pragmatic policies will not enable us to prevent disaster. Unless the present trends are dramatically shifted, those people who claim that there is no longer any common basis for the Alliance will be proven right, because both continents will have undergone an irreversible trans-

formation. Mere lip-service will not be enough to bridge the resulting deep gap; too much has happened in the twentieth century, and too many chances have been missed already, especially in the period following World War II.

No, something much more dramatic is required! We immediately need a new republican elite to take foreign policy into its own hands, and which will set an example for relations between sovereign states, by establishing relations between the Federal Republic of Germany and the United States on a new foundation based upon natural law.

But where is this republican elite going to come from?

I am utterly convinced that not only the Western Alliance, but the entirety of civilization will be lost unless we retrieve our sunken treasure, the humanist ideals of the American Revolution and of the German Classics, and put these ideals visibly before the public. By linking up in this way with the best epochs of our history, we can repeat, or even surpass, this republican revolution in our own time. Indeed, we can lead the way to final victory in the cause of reason!

We today must link up with the American Revolution, the German Classics and the Wars of Liberation against Napoleon, because never before nor since did mankind conquer a higher degree of political freedom, and achieve a more beautiful ideal of humanity and a nobler method of thought. The coincidence of these two high-points represents the watershed of modern history, against which everything else must be measured. Precisely for this reason, this republican movement soon became the

target of the most raging attacks from the oligarchical faction.

The American Revolution established for the first time a democratic republic in which every citizen's inalienable rights, based upon natural law, along with his absolute equality before the law, became integrated with his reciprocal relationship to the state. The Revolution was a joint European project, in which all of Europe's republican forces exerted a most direct and practical influence in the persons of the Marquis de Lafayette and Baron von Steuben, among many others. But more than this, it became the proving ground for the best products of 2,500 years of European culture. The American Constitution was molded from the ideas of Plato, Nicolaus of Cusa, Leibniz, and Pufendorf, and these ideas encompassed both the citizen's republican duty to act for the best possible development of his nation, as well as the state's own obligation to provide for the flowering of every individual's latent potentials.

The American Revolution also represented the first complete victory for the republican system of economy, which Friedrich List subsequently called the "American System." As Alexander Hamilton, Friedrich List, and Henry and Mathew Carey demonstrated in their works, the increase in productivity effected by means of technological progress is the sole source of all social wealth. It is therefore the responsibility of the state, for the sake of its citizens' well-being, to promote technological and industrial progress by means of a suitable credit policy. It was this right to economic progress that England refused to grant its most important colony, a policy which finally convinced America's Found-

ing Fathers that independence from England would have to be won by force of arms.

Benjamin Franklin was rightly called the "Pro-methews of the Eighteenth Century," and the best minds Europe had to offer became associated with his political network. Contemporary literature described the young American republic as the "beacon of hope" and the "temple of liberty," and those who had supported America in the League of Armed Neutrality began to hope that the example of the American Revolution could be repeated in Germany. They enthusiastically viewed the early phases of the French Revolution as another step in this direction.

All of Europe's republicans hoped that a successful republican revolution in France would catalyze the development of sovereign, national republics in every part of Europe. William Penn, thoroughly conversant with the humanist authors of European civilization, presented a proposal entirely in the tradition of Nicolaus of Cusa and Leibniz. Relations between nations, he proposed, should be shaped on the basis of a community of principle among sovereign republics, in which such nations would enter into a relationship of mutual support, with each nation equally concerned for other nations' well-being as if it were its own.

John Quincy Adams later incorporated these foreign policy principles of the young American republic within the Monroe Doctrine, which was firmly anchored upon the principle of national sovereignty. Adams had traveled to Paris at an early age together with his father, John Adams, and became immersed in European culture. To him we

owe the first translations of Schiller into American English.

No one celebrated these ideas of the American Revolution with greater dramatic tension and poetic beauty than Friedrich Schiller himself, especially in his works *Don Carlos* and *William Tell*. In his "Letters on *Don Carlos*" he wrote about

... the favorite discussion topic of our decade—on the propagation of a purer, more tender humanity, on the highest possible freedom of the individual, coinciding with the state's greatest flourishing—in short, on the most perfect condition of mankind as is attainable with what lies implicit within its nature and its powers.

Schiller and many of his contemporaries were spurred on by this "great destiny of an entire state, the happiness of humankind for many generations to come," and he shared the conviction that mankind was on the eve of the Age of Reason. A tremendous sense of cultural optimism inspired them to greater works, in music and in poetry; never had men's minds been ennobled by a higher ideal of mankind. More than anyone else, Schiller embodied within his own person and works the humanist ideal of man, and no one has more effectively united the idea of republican freedom with the principle of poetical beauty. What Beethoven was for music, Schiller was for poetry. Indeed, we can confidently say that Schiller and Beethoven were the two giants of the German Classics, infinitely like one another in their method of thought, each having established the standards against which all art must henceforth be measured.

Schiller was the great republican poet of freedom, who developed his capacity to clothe the ideals of a more noble, more beautiful mankind in such powerful language, that he indeed found that “infallible key to the most secret accesses to the human soul.” None could surpass his ability to evoke the most tender emotions within his audience, to expand its heart, and to guide it to previously unknown heights of reason. Schiller fulfilled the criterion he himself had set for all poetry:

All that he can give us is his individuality. Hence, this must be worthy of being displayed before the world and to posterity. To so enoble his individuality, to refine and purify it into the most magnificent example of humanity—this his most important obligation he must fulfill before he can endeavor to move superior intellects.

For Schiller, the most perfect of all works of art was the establishment of true political freedom. But what, to his mind, was the content of this most pure and most magnificent humanity?

Schiller was also one of the best philosophers in all history, worthy of being taught and studied in every university philosophy department. His concept of the universe was identical to that of Cusa and Leibniz, the only difference being that he expressed their conception more poetically, and hence all the more effectively. Wilhelm von Humboldt, who forged his famous educational system according to Schiller’s philosophy, wrote about Schiller:

Confidence in mankind’s mental faculties, elevated to a poetical image, is expressed in the

distich entitled “Columbus,” one of the most unique Schiller ever composed. This belief in the invisible force residing within the human mind, this exalted and so profoundly true view that there must exist a secret, internal agreement between this force and those which order and govern the entire universe—since all truth must be but a reflection of that which is eternal and primary—was a characteristic feature of Schiller’s system of ideas. This was in keeping with how tenaciously he applied himself to every intellectual task, until it was solved to his satisfaction. Already in his early letters of Raphael to Julius, published in the *Thalia*, with the bold, but beautiful expression, “When Columbus entered a dubious contest with the untraveled sea,” we see this same thought allied with the same image.

This is the idea—already evident in Plato and pronounced in Cusa—of a correspondence between the lawfulness of human reason, the microcosmos, and the laws of the macrocosmos, the philosophical universe.

In the Raphael letters, Schiller wrote:

The universe is a thought of God. Once this ideal image of the mind had entered into actuality, and the birth of the world had fulfilled the plan of its creator—permit me this human simile—it became the mission of all thinking beings, to rediscover the first design for the entirety of what exists—to seek the rule governing this mechanism, the unity of what is composed, the lawfulness of the phenome-

non, and so to trace the edifice back to its first outlines.

Schiller goes on to develop an epistemological kernel idea which constituted the conceptual basis for the great advances in the natural sciences and mathematics during the nineteenth century, namely, the idea that the visible world is only the reflection, the analogy of a more complex reality. It can be proven that there exists a direct coherence between Schiller's ideal of humanity, his philosophy, and the geometry of Bernhard Riemann.

In his *Letters on the Aesthetic Education of Mankind*, Schiller proceeds from this agreement between human reason and the laws of the universe, taking up the question of how it might be possible to found the perfect state and to establish political freedom. In the fourth letter, he writes:

We can say that every individual, by his very nature, encloses within himself a pure and ideal man, for whom the concordance of his immutable unity with all his changes of state, is the great problem of his existence. This pure human being, who is more or less distinctly manifest within every individual, is represented by the state [What a wonderful Republican thought!—HZL], the objective and, as it were, canonical form in which the great multiplicity of individual characters strives toward unity. Now, there are only two conceivable ways by which man *in time* coincides with man *the idea*, and just as many ways by which the state can become manifest within individuals: either the pure man represses the empirical man, so that the state annuls the

individual, or the individual *becomes* the state, so that man in time *ennobles* himself into man the idea.

Now, for Schiller, who loved freedom above all else and considered freedom to be the only fitting condition of mankind, only the latter possibility was conceivable. But how is this to come about? How shall man be ennobled, and to what end?

We must begin by saying that for Schiller, the maximum perfection of a man's character is his moral beauty; it is the condition in which he has a "beautiful soul." The idea of man's beautiful soul, however, can only be understood from the standpoint of Schiller's general aesthetics. Wilhelm von Humboldt rightly said that Schiller has set down everything essential concerning the concept of beauty of creation and of action, and hence on the foundations of all art and art itself, and that it would never be possible to go beyond what he had accomplished.

Schiller was moved to write his works on aesthetics, his theory of beauty, in part because of his irritation over the aesthetics of Immanuel Kant. Kant had claimed that reason can dictate no universally valid criteria for beauty, but rather beauty is a subjective judgment of arbitrary taste, having no other recognizable purpose, so that an arbitrary, for example, is more beautiful than the human form. On the other hand, Kant postulated the categorical imperative, according to which man, whenever he perceives a contradiction between his inclinations and his duty, must always choose the latter.

But beauty cannot possibly come about in this

manner, and Schiller, who considered Kant to be a rather monkish fellow who must have had an unhappy childhood, wrote the following:

Clearly, the dominion which practical reason exerts over our impulses as it morally determines the will, has something abusive, something distressing about it. Yet we do not wish to see compulsion anywhere, not even when exerted by reason itself. We also desire that the freedom of nature be respected, because, in aesthetic judgment, we consider each being as a purpose unto itself, and because we who hold freedom to be supreme, are repelled by the thought that something must be *sacrificed* for the sake of the other, serving as the means to some *other* end. Therefore, a moral action can never be beautiful so long as we can observe the process by which it is tormented away from the sensuous.

Only when fulfillment of duty has become part of one's nature, when reason and sensuousness, duty and inclination coincide, and man fulfills his duty with ease and on his own accord, as if he had acted on instinct alone—only then does a man have a beautiful soul.

It is important that beauty here does not become equated with perfection. Only those representations of perfection which are free, become at once transformed into beauty. This is the notion of organic self-organization, the notion of free self-termination, of freedom and autonomy of phenomena.

Something is perfect, says Schiller, if its manifold predicates come into agreement with the unity of

its concept; it is beautiful when this perfection appears *as nature*. "Beauty increases when perfection becomes more elaborated and nature does not suffer therefrom, for as the quantity of predicates grows, the problem of freedom becomes that more difficult, and its successful resolution all the more surprising."

This is why man, in his most beautiful humanity, is always more beautiful than the most splendid beast, and this is why a cathedral constructed according to the Golden Section is always more beautiful than a common house, and why—with your permission—a fugue of Beethoven is more beautiful than one by Bach.

Along with Schiller, I say that there do exist absolute criteria for beauty, dictated by reason. However—and Schiller is emphatic about this—purpose, order, proportion and perfection have absolutely nothing to do with beauty itself; they are merely the material of beauty. "The only form of beauty is a free exposition of the truth, of purpose, of perfection."

Beauty as the free exposition of truth—that is an ennobling thought! For the beautiful soul potentially residing within every individual, "desire shall ally with duty, and reason shall be joyously obeyed." Beauty is therefore of vital significance for all mankind. Man's "intellectual nature has been provided with a sensuous partner, not so as to cast it off or to shed it like a rough shell, but on the contrary, so as to unite it with its own higher self."

But it is the senses which give human reason so much trouble, and they must be educated to the level of reason. Likewise, even though beauty itself is founded upon reason, it is through the senses

that beauty is perceived. Schiller therefore arrives at the following conclusion:

The contemplation of beauty, of truth, of excellence, is the momentary appropriation of these qualities. Whatever condition we perceive, we ourselves enter into that condition. The moment we think it, we are already the possessor of a virtue, the author of an action, the discoverer of a truth, the harbinger of a joy. We ourselves become that object which we perceive.

The contemplation of beauty awakens within us a power which transforms the sensuous world into a free product of our reason, and governs the material world through ideas.

But there is never a final goal in this quest. We must never cease striving for improvement, struggling for the creative fruits of genius. As Schiller warns, "General experience teaches us that the person who relapses into the criminal life is all the more maniacal, and that the relief which the renegade from virtue finds from his heavy burden of contrition, is all the sweeter when he returns to the arms of perfidy."

Or, conversely, "The person who has managed to reap all the beauty, greatness, and excellence of nature in small and large, and can find the grand unity within this multiplicity, has already come much closer to the divinity. The entirety of creation flows into, and dissolves within his personality. If each man loved all men, then each individual would inherit the world."

Hence beauty, the free expression of the order of creation, is absolutely necessary for the enno-

blement of the human species, and consequently for the development of sovereign, national republics and a just world order. And is it not precisely such beauty which our present world so sorely lacks? What has the twentieth century produced so far, that truly deserves to be called beautiful?

This is why we must go back to Schiller. The ideas I have dealt with here theoretically can all be found in his works, presented with even greater power and effectiveness. Never was the majority of Germans at a higher level than during the time when Schiller became the beloved and celebrated national poet. He understood how to raise the people "playfully and jestingly" up to his own level, and by loving him, they also loved the best of humanity within themselves. It was Schiller who scaled the highest pinnacle ever attained by the human species, and at the same time expressed this with the most power, sensitivity, and poetical beauty.

Schiller was a product of the best Leibnizian tradition. The real conditions of his time, however, were anything but ideal. He often described the despotic caprice and internal strife afflicting mankind, conditions which remind us very much of our world today. Schiller was not the happy son of his time; he had to conspire with Goethe, Wilhelm von Humboldt, and their circles to single-handedly create the program of the Weimar Classics. So it is possible to overcome dreadful situations!

Studying the biographies of Schiller's contemporaries and other documents from the period, it becomes clear that Schiller's influence was not confined to his works, but that an infinity of sparks was thrown off whenever his genius directly touched another mind. His genius helped bring forth more

geniuses, and numerous people have recounted how their encounter with Schiller left an indelible impression on their lives.

Almost all of the Prussian reformers felt the influence of Schiller's mind, and even after Schiller was long dead, they sought to realize political changes designed by him in patriotic fervor. It is because of the joint influence of Schiller and the Humboldt educational system which embraced his ideas, that nineteenth-century Germany produced a larger number of outstanding scientists than any other epoch or nation!

The high-point of German history is unquestionably the period of the Liberation Wars, a time when the population not only rose up in patriotic revolt against Napoleon's tyranny, but also viewed itself as a republican movement to secure a constitution for Germany. The correspondence, diaries, and other literature of the period contains massive testimony of how Schiller's conception of freedom was the guiding idea uniting the minds of the German people into a national republic. The French philosopher Remon characterized the war of 1813 to 1815 as the only exalted time of the century, and it was Gneisenau's dictum that the issue was not merely the independence of the nation, but its "ennoblement" as well.

Gneisenau, who during this time was staging rehearsals of *Wallenstein's Camp* with his officers, wrote to Count Münster on March 14, 1783:

I cannot tell you enough about the spirit sweeping the nation. Sons of princes, children of the wealthiest families are streaming in to take up the lowliest duties. Men of office are

leaving their lucrative positions to do the same. The administration has already been obliged to take curbing measures. It is truly moving to see all the sons of the nobility and the upper classes, with their refined upbringing, lined up as common soldiers in numerous rifle companies, where they clothe, equip, and recompense themselves. A wonderful spirit of enthusiasm prevails.

Three days later, Gneisenau wrote to his wife:

These are great and noble times. We are freeing ourselves of an intolerable, foreign yoke. If [our son] successfully gets through this period of warfare, I know he will always thank me for having given him the opportunity to say one day: "I, too, fought in the War of Independence!" And as Schiller has already said:

And stake ye not your life thereon,
Never will your life be won!

And on March 19, 1813, he wrote to Eichhorn in Berlin:

How fortunate we are to have lived long enough to see this era in world history! Now we can die, and bequeath independence to our progeny.

Independence—almost. Little indeed was wanting for a repetition of the American Revolution on German soil!

But the entirety of the European oligarchy entered into a conspiracy to crush this potential, a conspiracy extending from the Russian nobility, the

Venetians, Swiss, French, British, and German oligarchs, to Talleyrand, Castlereagh, and Metternich. The policy forced through at the Congress of Vienna in the course of long intrigues and maneuvers, represented a huge backward step for humanity, and ushered in a phase of gloomiest reaction.

The results of these intrigues, manipulations, and "step-by-step" policies was the formation of the Holy Alliance, which established relations between its members states on a religious-fundamentalist basis. The program of the Holy Alliance, and the language in which it is framed, is one of the most stinking, slimy, hideous political documents any numbskull has ever concocted. The inventor of the Holy Alliance was the Russian Czar Alexander I, who had slid out from under the influence of the Prussian reformers, and became convinced by the fundamentalists of the Russian Orthodox Church and the mystic Julie von Krüdener, that the Russian people were a "holy race" that had not yet drunk from the cup of evil. From then on, the Russian nobility's favorite theory that Moscow was the "third and final Rome," became an integral part of the Czar's own convictions.

And so, at the end of the document we find the following:

Thus, the sole governing principle, be it between said governments or between their various subjects, shall be that they mutually serve one another with constant benevolence; that they mutually declare the affections with which they shall be inspired, and consider themselves merely as elements of one and the same

Christian nation [with Moscow as the Third Rome—HZL], whereas the three allied princes shall see themselves as the mere deputies of Providence [!], who have been called upon to govern three branches of one and the same family, namely, Austria, Prussia and Russia, and thus to acknowledge that the Christian nation, to which they and their peoples belong, in truth has no other sovereign than the All-Powerful, for in Him alone reside all the treasures of love, of knowledge, and of infinite wisdom—i.e., in God, our divine Savior Jesus Christ, the Word of the Almighty, the Word of life. . . .

One would be hard put to find a more hypocritical and shameless declaration. The other European powers were asked to set their own feet onto this sticky surface, but all overtures were foiled by the Pope's refusal to support an alliance which included such "heretics" as Germany and Russia.

What was the Holy Alliance in reality? A cheap trick by which the principals could style themselves as ayatollahs, pretending to be the arbitrary interpreters of "Providence." This is the oldest trick in the oligarchy's book: the princes were simply a new edition of that infamous agent of Persian imperial influence, the Oracle of Delphi! The idea of Russian world domination was a built-in feature, and we know rather well where such ideas as a "holy race" were going to lead.

It was only four short years before the dark reaction dropped this mask of hypocrisy at the Carlsbad Conference with the infamous decrees known by the same name. All the mumbo-jumbo about

affection and the Christian family was quietly thrown out the window. The memorandum on this conference, entitled "On the Difference Between Government by Estates and Government by Representation," was written by none other than Metternich's little spy and errand-boy, Friedrich von Genz. According to Genz,

The old German provincial diets were founded upon distinctions of estate and law which had been ordained by God himself [!], whereas the alien [!] system of representation is based on revolutionary *delusions of popular sovereignty* and of equality before the law. In the former case, monarchical power is limited only by the exercise of specific rights; in the latter, the crown is subjugated to the whim of the popular representatives!

That was the essence of the Holy Alliance. It was directly aimed against the republican system of representative popular sovereignty based on natural law, and against everything that the American Revolution stood for. It was therefore directed against everything Friedrich Schiller represents as the humanist ideal of mankind. This total, all-out confrontation between the two factions—between the forces of the American Revolution and the spirit expressed by the Holy Alliance—has been the single most relevant battle of the last 200 years of history.

The forces allied with Moscow today, which still cling to the idea of the Third Rome and the dream of establishing a world order according to this oligarchical model—i.e., Kissinger and his associates—are all avowed worshippers of the Holy Alliance. Thus Kissinger writes in his book about

this period and his self-proclaimed hero Metternich:

What is surprising is not how imperfect was the settlement that emerged, but how sane; not how "reactionary" according to the self-righteous doctrines of nineteenth-century historiography, but rather how balanced. It may not have fulfilled all the hopes of an idealistic generation, but it gave this generation something perhaps more precious: a period of stability which permitted their hopes to be realized without a major war or a permanent revolution. And our account will end in 1822, when the international order which emerged out of the revolutionary conflict assumed the form it was to retain over a generation. The period of stability which ensued was the best proof that a "legitimate" order had been constructed, an order recognized by all the major powers, so that thenceforth they sought adjustment within its framework rather than in its overthrow. . . .

Their achievements were not inconsiderable: a period of peace lasting almost a hundred years, stability so pervasive that it may have contributed to disaster. For in the long interval of peace, the sense of the tragic was lost; it was forgotten that states could die, that upheavals could become irretrievable, and that fear could become the means of social cohesion. (*A World Restored*, pp. 5–6)

Manipulation of the population through fear—this is the quintessence of the oligarchical conception of power, and this is an undeniable feature of

Soviet foreign policy today. It is also the doubtful glue holding together the so-called peace movement. And at the same time, it happens to be the avowed specialty of Henry Kissinger, who is now in the forefront of the effort to decouple Western Europe from the United States.

The fact that Kissinger chose as his models Metternich, Talleyrand, and Castlereagh speaks for itself, and sheds light on the political order desired by the oligarchical faction he represents. The Holy Alliance was the most sinister reactionary brew, a system which gave us a foretaste of what was to come in the twentieth century. It was a system teeming with spies and informers; terror over the mind was the order of the day, and even the sermons of Schleiermacher, the translator of Plato, were monitored by the police. The works of Schiller were banned by the Carlsbad Decrees, although this did not prevent them from being passed around secretly from hand to hand.

The great decision confronting human society today is altogether clear: the necessity for a just world order, founded upon natural law and based on the ideas of the American Revolution and German Classicism, stands in resolute opposition to the danger of an oligarchical nightmare modeled on the Holy Alliance, which will in all likelihood spawn a Third World War.

Thus we are engaged in the decisive battle, whose outcome will determine the survival of the human species. The Schiller Institute has therefore set itself the following tasks, and will publish studies on the following themes:

1. The immediate focus of our efforts shall be to prevent the decoupling of Western Europe from

the United States, because upon this question hinges the survival of Western civilization.

2. It is equally urgent that the Western Alliance be given a new content, which by linking up with the ideals of the American Revolution, the German Classics and the Wars of Liberation, will enable us to formulate new tasks for the future.

3. By disseminating and stimulating the study of humanist literature and art in general, the Schiller Institute intends to contribute to creating the conditions for the flowering of a new Renaissance.

4. In order to ensure peace, we must work out concepts for eliminating the present nuclear threat, concepts comparable to those implicitly embedded within President Reagan's Strategic Defense Initiative. Lasting peace is only possible when the superpowers demonstrate mutual respect for each other's sovereignty, as well as that of other nations.

5. Solving the world economic crisis, whose effects are threatening the lives of millions of people, is a matter of the greatest urgency. It is the moral duty of the United States and Western Europe to support the Southern Hemisphere in its legitimate desire for industrialization and development, with full recognition of national sovereignty.

6. The Western Alliance must adopt the goal of making the emerging scientific and technological revolution in the fields of plasma physics, laser technology, and biology, into an object of international cooperation, as it is already doing on a limited scale with the joint exploration of space.

It is my profound conviction that we will survive only if, at last, we fulfill Friedrich Schiller's great hope that now—in our own time—we can usher in the Age of Reason. How can this be done? Along

with the great poet himself, let me tell all of you who share the ideas and goals of the Schiller Institute:

Dare to be wise. This requires the energy and the courage to overcome all the obstacles which indolence and cowardice may put in the way of our education. It is not insignificant that the ancient myth has the goddess of wisdom springing fully armed from Jupiter's head; for her very first function is warlike.

Let us therefore be the warrior-angels who will storm into the Age of Reason for all humanity. Let us never rest until, a few generations hence, all humanity, all living people, will have developed into beautiful souls; for this is the only fitting condition for mankind.

I give my thanks to Friedrich Schiller, this beautiful, great soul.

Historical and Cultural Background



RENATE MÜLLER

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Leibniz or Hobbes: Republican Versus Oligarchical Law

Former West German Chancellor Helmut Schmidt's recent remark that "Henry Kissinger is the only man in the United States with a Grand Strategy for the West," demonstrates clearly enough how dangerously far the process of decoupling has already progressed. With his paeans to Kissinger, Schmidt is apparently angling for a job in Kissinger's new business, "Euroventures." This outfit is supposed to coordinate Europe's military production, which in "Kissingerese" means withdrawing American troops from Western Europe, halting the development of defensive beam weapons, and, instead, forcing a buildup of conventional forces in Europe.

If we are to rescue the Western Alliance from a cruel fate, we must, through the Schiller Institute, win back the foreign policy of all the world's nations, push back the one-worldists' encroachments

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on sovereign states, and finally extinguish their influence altogether.

Indeed, we are responsible for a task no less grand than that which history assigned to Gottfried Wilhelm Leibniz, truly one of the greatest founding fathers of the American nation. We today must learn to tread in the footsteps of such men as Leibniz, William Penn, Benjamin Franklin, and John Quincy Adams.

Leibniz was born on June 21, 1646 in Leipzig, at a time when Europe was convulsed by the final phase of that reign of horror called the Thirty Years War. The major battlefield of this war was Germany; and by the time it ended Germany's population was cut in half. As the chronicler Merian wrote, "All law and justice ceased when ten or twelve starving people would fight over the meat of a half putrified carcass, finally even going so far as to eat each other."

Leibniz was just two years old when the 1648 Peace of Westphalia ended this era of murder, butchery, and plunder. A comprehensive political strategy for rebuilding Europe and Germany did not exist. The devastated German empire had turned into a veritable monster composed of 300 petty principalities, most of which had been ruined by the particular interests of the houses of Hapsburg and Brandenburg, and which in the West were threatened by France, in the East by the Turkish Empire.

Leibniz grew up in the midst of this turmoil. His earliest influence was his father, and even as a young child Leibniz was given the run of his father's well-stocked library. Leibniz himself recalls that he knew "Latin fluently at the age of 12, and already began

to stammer in Greek," and even began to venture into Plato in the original Greek.

To the end of his life, Leibniz remained a self-taught man, who refused to settle for the life of an academic—"scholars-for-bread" as Schiller called them—at the universities and princely courts. Instead, he always let himself be guided by the striving for perfection and the search for truth, and by the principle of sufficient reason in all fields of endeavor: in statecraft, economics, physics, mathematics, biology, chemistry, music, and even in poetry.

At the age of 16 he became a bachelor of philosophy, and a master one year later. To the dismay of petty academic minds, especially at the University of Leipzig, at the tender age of 20, he became doctor of law at the University of Altdorf in 1666, presenting his thesis *De casibus perplexis* (On Complicated Legal Cases).

It was also in Altdorf, near Nuremberg, that Leibniz made the acquaintance of the Baron of Boineburg, chancellor to the Elector of Mainz, Carl Schönborn. Boineburg was a close friend of Cardinal Mazarin, who set the stage for the grand accomplishments of Jean Colbert in France.

Boineburg brought Leibniz into the Elector's court in Mainz, and at age 23 he was drawn into the process of deciding upon the reorganization of the devastated and depopulated European continent.

The first goal of Leibniz's new order was to establish an entente or partnership of sovereign republics in Europe based on natural law. Germany, with its central position, would have to be the starting point. America, Russia, China, and Africa were

then to be integrated into this community of principle as rapidly as possible, so as to create a "*harmonia universalis*," a world of "nations of reason" or "republics of scholars." Leibniz set forth this plan for a worldwide "Grand Design" in his first great paper on strategy, "Considerations On the Form in Which Foreign and Domestic Security Can Be Firmly Established (Under Present Conditions)," which he wrote in 1670 when he was 24 years old.

His strategy was aimed at countering the external threat to the Reich coming from France, which had been attempting to expand its own empire at Holland's and Germany's expense. Leibniz proposed that the enemy, France, could be turned into a friend by creating a common interest between France and a majority of the German principalities. He vehemently warned against committing the tactical mistake of joining with France's enemies, the Triple Alliance, consisting of England, Sweden, and Holland. With this, Leibniz broke the age-old principle of foreign policy, "the enemy of my enemy is my friend," which countless times in history had degraded not only Germany to the status of a mere political pawn.

These were the considerations underlying Leibniz' famous plans, contained in his 1672 *Consilium Aegypticum*, for a French expedition to Egypt. Such a project would have brought great cultural and economic benefits for France and Europe, and at the same time would have been a flanking maneuver against the Turkish Empire's threat to Europe.

In addition, in order to contain the threat to the German states from within, Leibniz proposed a reform of the German imperial system. Here he took up the conception of the empire as developed by

Nicolaus of Cusa in his *Concordantia Catholica*, and demanded the creation of an imperial council, a standing army, an imperial economic council, and an imperial financial authority, as necessary steps toward unifying the empire. For Leibniz, the empire, or the state, was comparable to a *persona civilis*, which can only have existence if it has a mind, blood, and limbs.

According to Leibniz's Grand Design for a new world order, England, America, France, Africa, and Spain would conquer the Mediterranean region, while Germany and Russia would together conquer Asia. These regions would then be built up by means of a humanist development policy, and then guided into the *res publica*, the general welfare.

Leibniz saw the Grand Design as the realization of his idea of a *res publica universalis*, a universal community. In this worldwide community of "states of reason," lawful relations within and between states would be derived from the principle of the unlimited capacity for development of man, and hence of the state, as well as the commitment to ensure and promote this capacity. Relations would therefore be governed by natural law, which is equivalent to the law of reason.

In a state based upon natural law, there exists a reciprocal relationship between the individual citizen and the state. Both have the duty and the responsibility to promote the greatest possible perfection of the other. Only if the state develops into a community of principle, whose citizens conduct themselves with freedom and dignity according to this natural law of the state, can the state be part of this world society and contribute to the greatest possible development of other states. Only when

the patriot and the world citizen coincide, is the state in agreement with the laws of statecraft founded on natural law, because only then does it show "respect for the species," for all humankind.

It is hardly surprising that the oligarchy vehemently opposed these conceptions of republican statecraft. It was none other than Thomas Hobbes, in his *Leviathan*, who provided the most frank justification for imperialist-oligarchical policies. Hobbes's theory that man's natural condition was that of a beast, ruled only by the principle of "eat or be eaten," by an instinct for self-preservation, and by his infantile, hedonistic impulses, is a theory designed to provide the legal framework for the maintenance of oligarchical power. For Hobbes et al., the only way to end this condition of war is for the populace to enter into a contract with a sovereign, i.e., with the oligarchy.

This same purported natural condition governs relations among individual states: the "eternal war of each against all." This war, according to Hobbes, can only be ended by relinquishing power to an "omnipotent" world government.

Leibniz, in his essay "On Freedom, Necessity, and Accident," polemized against Hobbes's "rather peculiar and untenable" views, according to which "everything [occurs] through absolute necessity" and a "moral necessity" does not exist. He says:

We nevertheless have every reason to make a great distinction between the necessity which compels the wise man to do good; so-called moral necessity which holds true even for God; and that blind necessity, on the basis of which, according to Epicurus, Strato, Spinoza, and

also Mr. Hobbes, things exist without reason and without choice, and consequently without God. Moral necessity brings with it only one compulsion, namely, the compulsion to provide grounds based on reason, which is always at work within the wise man. This sort of necessity is a happy and desirable one, so long as good reasons push us into correct actions. A necessity which is blind and absolute, on the other hand, would only undermine our piety and our morality.

Leibniz uses against Hobbes the same argument used by Socrates against Thrasymachus in Plato's *Politeia* dialogue (*The Republic*), and postulates that "justice is in no way tied to the arbitrary laws of those who govern, but rather depends upon the eternal laws of wisdom and goodness. This is just as true for men as it is for God."

Justice is the foundation of the state. It is incumbent upon wisdom and virtue, which together constitute justice, to promote the true good. But what is the true good? "Nothing other than what serves the perfecting of those substances endowed with reason, the monads."

Wisdom for Leibniz is "nothing other than the science of happiness." Happiness, in turn, is "the condition of continuous joy" over the "apperception of perfection or of excellence."

By perfection, I refer to all elevation of a being's nature; for just as sickness is a sort of degradation and a falling away from health, so perfection is something which transcends health. Whereas sickness results from an impairment of action, perfection becomes man-

ifest in the power of action, and every being consists in a certain power; the greater the power, the higher and freer that being is. It is further characteristic of all force, that the greater it is, the more it manifests the many proceeding from the one and within the one.

In addition to Hobbes, another front against Leibniz was opened by John Locke, a protégé of William of Orange, in the form of his *Essay Concerning Human Understanding*, published in 1690. Locke's attack was specifically aimed against Leibniz's fundamental conception of the "inborn idea," the divine spark in every human being. For Locke, man is only capable of receiving external stimuli as if he were a computer: impulses fall onto a *tabula rasa*, an empty slate, and all the human mind can do is connect these impulses with one another. Thus, for Locke, the faculty for hypothesis-formation does not exist. Man therefore has no faculty for self-development and perfection, and is degraded to the level of the lower species.

Locke was wrong. Man is uniquely distinguished from the lower beasts by his capacity to strive toward the supreme, divine monad, to become the "mirror of the universe" and the image of the "com-poser" of the universe, and this faculty defines the dignity of the entire human species. (Typically enough, Leibniz's counter-polemic, *A New Treatise on Human Understanding*, written in 1704, was only translated into English and published in 1895.)

For Leibniz, universal natural law and universal justice also demand the prohibition of slavery.

This is the right of all souls which are endowed with reason and are naturally and inalienably

free; i.e., the right of God, the supreme lord of bodies and souls under whom masters are fellows of their slaves, since in the kingdom of God, the latter enjoy the same civil rights as the former. We can therefore say that a man's soul is the proprietor of his body, and that, as long as he is still living, it cannot be taken away from him. And since the soul cannot be purchased, neither can anyone purchase proprietorship over its body.

Leibniz conceived of every individual, and also every state as such, as a "monad," which is ordered according to the pre-established harmony of the universe. Every monad, despite its natural variations, mirrors the total ordering of the universe, and follows the natural law created by God, its architect.

In practice, the substance of Leibniz's community of principle among sovereign states was the extremely rapid development of industry and agriculture on the basis of scientific-technological progress.

His plans for establishing academies in Berlin, Dresden, Vienna, and Petersburg were the first decisive and necessary steps toward realizing this goal. The academies became centers of scientific cooperation, exchange and dissemination of scientific ideas and technological information. They became hubs for manufacturing, agricultural research laboratories, trade, and banking. In today's language, we would compare Leibniz's academy plans with the current plans for nuclear complexes, or multiplexes, within the framework of the new world economic order. At the same time, picking up on

Colbert's ideas, Leibniz also proposed a "program for the best administration of the state," which involved establishment of an economic council which would dirigistically promote the development of industry, agriculture, transportation infrastructure, and health facilities.

Leibniz's academy plans were critical in clearing the path along which man would be led, especially through instruction and education, out of the dark ages of the Thirty Years War, and into a cultural renaissance, thus bringing him closer to the great task of "true politics": to further perfect the universe by ennobling of the entire human species, as he described it in his 1669 work, *Societas Philadelphia*. Even the title of this work, "Philadelphia," indicates the great influence Leibniz had upon William Penn and his secretary, James Logan, the founders of the city of Philadelphia.

When the Declaration of Independence was signed in Philadelphia on July 4, 1776, a crucial element of the Leibnizian Grand Design was made reality. The oligarchical system was defeated and the beginnings of a republic based upon natural law were erected in the New World.

Today humanity is once again in danger of stumbling into a new dark age. As a consequence of the weaknesses of American leadership, Western Europe—the cradle of Western civilization and the birthplace of the American nation—is now under threat of being delivered into the sphere of influence of the Soviet Union.

Therefore, let the Schiller Institute become our vehicle for awakening an understanding and knowledge of the legacy of the American nation's Founding Fathers, such as Gottfried Wilhelm Leib-

niz, so that each citizen may develop his sense of responsibility for all the world's nations, and develop the moral greatness which inspired Benjamin Franklin to write in 1777 while in Paris:

Tyranny is so universal over the world that it must render all those who truly love freedom supremely joyful, when they see that in the future America will become the asylum of all the oppressed. We are fighting for the dignity and the happiness of mankind. What a glory it is for America to have been called upon by destiny to fill this honorable post.

Today, by drawing upon certain aspects of the mental development of Ludwig van Beethoven, I would like to bring you somewhat closer to the fundamental conception of musical beauty, the idea of the Classic in art.

Alongside Friedrich Schiller, Ludwig van Beethoven embodies, over and above any other artist, the great awakening in preparation for the eagerly awaited "Age of Reason." Born in 1770, raised in the Rhineland town of Bonn where republican literature was hotly debated, Beethoven would often surprise his companions by declaiming the lines of "the great Schiller." Circles around the young Beethoven eagerly grabbed up any news of the progress of the revolution in America, remote in distance but close in spirit. Herder's *Letters on the Education of Mankind*, praised by Franklin in his youthful memoirs, were eagerly devoured. Thomas Paine's books were read with enthusiasm by Beethoven's circle of friends.

This was at the root of Beethoven's life-long special interest in events in, and visits from, America. More than once, Americans commissioned commissions from his pen. In one instance, in his later years, Beethoven received a request from Boston to compose an oratorio, a project he unfortunately never carried out.

I would like to give a brief account of Beethoven's only family heir, Ludwig Johann, the son of his nephew Karl. In 1871, Ludwig Johann emigrated to America, where he took up various jobs, including at the World Exhibition in Chicago, where he had the idea of providing 500 wheelchairs to allow the elderly to visit the exhibition. Later, Beethoven's great-nephew, who by then was called Louis



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The Classical in Music

Could the creative principles of great composers such as Mozart, Beethoven, or Schubert, principles which we associate with the classical era stretching from 1780 through 1830, provide us today with guidelines for the further cultural development of mankind? Or should we simply treat their works as museum pieces which we occasionally turn to, as if seeking shelter from the pressure of daily routine on some island of relaxation and joy? But are they not something far more than that? Are not the laws of classical composition the unique tool, which today, 200 years after the climax of the classical period, we can use to generate a new cultural upswing, and to unleash creative powers into the future?

The answer to this question will fall like a hammer on the heads of those numerous individuals who earn their living in the field of modern culture, miserable people who periodically throw provocative, infantile temper tantrums against the musical classics—such as John Cage, whose artistic character is adequately expressed in his ugly little patchworks.

van Hoven, was a director of the South Pacific Railroad. Towards the end of the century, he returned to Europe.

Very early in life, Beethoven absorbed the works of his artistic forebears, especially J.S. Bach, but also Handel, Mozart, and generally every musical composition he could lay his hands on. Though he was soon afflicted with incipient deafness, Beethoven struggled as no one else, to define "new paths for art."

Both in the optimistic period of the Prussian reforms, and amid the defeat following the Congress of Vienna, when he never even tried to conceal his disdain for the "ragtag" group around Metternich and his ilk, Beethoven tirelessly worked according to his maxim: "Yes, if it is to reach the heart, then it must come from above; otherwise it's just notes—bodies without a soul."

The pinnacle of Beethoven's creative work, his celebration of freedom and joy in the Ninth Symphony with Schiller's ideas from the "Ode to Joy," demonstrates how intimately familiar Beethoven was with Schiller's work and thought. This composition preoccupied him for a good part of his life.

Unfortunately, we know virtually nothing about whether Schiller was personally acquainted with the works of his musical admirer before Schiller's own death in 1805. We do know of an exchange of letters in 1793 between Professor Fischenisch and Mrs. Charlotte Schiller, containing a discussion of Beethoven's setting of the poem "Feuerfarbe" ("Fiery Hue"), at a point when Beethoven was already mulling over the composition of the "Ode to Joy." We also know from concert programs that Körner's

excellent choral academy in Dresden regularly performed works of Mozart, Haydn, and Beethoven, which certainly would have given Körner's friend Schiller an opportunity to acquaint himself with Beethoven's works. Returning to Beethoven himself, the references and remarks from him, as well as entries in his conversation notebooks from the 1817–1827 period which have become available to a broader public in the last years, are sufficient to confirm how Beethoven repeatedly strove to assimilate Schiller's aesthetic conception. During his painful fights with his nephew Karl, references to Schiller's works repeatedly turn up.

Biographically, it could be quite significant that Beethoven's initial work on his Fifth Symphony coincides with the time of Schiller's death. This is the first musical work which shows the beginnings of the principle of complex coherent development, through all the movements, of the same basic thematic material, a principle which Beethoven brought into full bloom later on, especially in his late string quartets. His Fifth Symphony had its memorable first performance in Vienna on December 22, at a concert also featuring the Sixth ("Pastorale") Symphony, whose marking, "More expression of the sentiment than painting [could have]," comes directly from Schiller, along with the Choral Fantasy, Op. 80, where for the first time (except in his masses) Beethoven undertook to fuse instrumental and human voices.

I contend that the Fifth Symphony, which the reviews demonstrate to be one of the world's most widely performed symphonies, should also be considered as a most moving testimony of Beethoven's profoundly-felt sense of loss after Schiller's death.

And finally, with his Ninth Symphony, Beethoven erected a monument to Schiller for all time.

The period 1804–1814 was one of Beethoven's most creative periods. But it marked merely his preliminary development, from suitable basic materials, of the seed-forms of new musical ideas.

Following Schiller's death, there was a rapid increase in the number of performances of Schiller's works in Vienna, Beethoven's adopted home, especially after 1807, when Joseph Hartl took over Vienna's *Hoftheater*. It was common at the time to perform pieces by Mozart, Romberg, Haydn, Beethoven, etc., during the intermissions of, for example, *Don Carlos*. Many of Beethoven's friends tried to convince him to set *William Tell* to music, and he himself would have been quite inclined to do so, as is easily seen from such fragments as the "Song of the Monks." But, as Czerny reports, he was restrained by others from pursuing this, and was oriented instead toward Goethe's *Egmont*.

The period of 1805–1806 also saw the premiere of Beethoven's only opera *Fidelio*, whose libretto by Sonnleitner also incorporated material from Schiller. This opera, however, was only first performed ten years later in the revised version familiar to us today.

In the standard German-language reference work, *Musik in Geschichte und Gegenwart*, Friedrich Blume wrote the following about how works of art are basically constructed:

To derive, from bits of material which themselves can be divided and developed, any possible shifts in expression, is the problem of all thematic work in the Classic-Romantic era—

a problem which is ever tantalizing and ever solved anew. The spinning-out, development, and combination of material are the means used to that aim. The working material is spun by drawing it out into similar, but substantially different forms with altered expression, by bringing out contrasting themes, by producing bridging, transitional elements, thereby evolving a chain of phrases, logically related but differing in substance, each [seeming] to come imperceptibly out of the one before. [The working material is] developed . . . by taking the given themes and intertwining them, . . . bringing them into a contrapuntal dialogue. . . . Classical music is the mirror of the ever-changing, ever-developing human soul.

Blume's description here is right on the mark when he says that the classical composer conceived his piece as a dialogue, a succession of self-propagating multiplicities. He also touches upon something even more fundamental, which I would like to go into now.

Classical art is based on the fundamental conviction that man's creative reason uniquely distinguishes him from all other living creatures, and that man's creative reason is manifested through his faculty for negentropic growth—the quality the philosophers have settled on calling the divine within us. A Socratic artist such as Beethoven aims at engaging his audience in a dialogue, so that he can then bend his inventive powers toward igniting this "divine spark." The work of art is thus a microcosm of the great, universal negentropic development of the universe. This conception, to which all our clas-

sical republican-humanist artists devoted their lives, comes originally from Plato's dialogues. It is noteworthy that in the *Timaeus*, Plato describes the creator of the universe as the "composer."

Indeed, as Plato, the philosophers and artists of the Arab Renaissance, and Kepler all understood, music evinces the same lawfulness which can be demonstrated in the laws of nature. Kepler's "harmony of the universe" is therefore no mere symbolic phrase, as is almost always wrongly asserted, but is rather a magnificent proof of the correct and rational use of what Plato called the "higher hypothesis" which underlies the lawfulness of the universe and of all growth.

We can therefore say today that the creative mental processes are congruent with negentropic mathematical functions, if such functions be defined through synthetic geometry. These laws of harmony are of extraordinary import. Leonardo da Vinci demonstrated in his countless studies, that every living process, and hence everything determined through a process of growth, is characterized by a self-similar harmonic progression whose growth ratios always correspond to the Golden Section. Beginning with the Greek classics at the latest, from Solon's and Plato's times, the concept of beauty as we know it today has in the visual arts always been associated with architectural structures, sculpture, etc., which followed the proportions of the Golden Section. Da Vinci and Dürer proved with their drawings that the construction of the human body is likewise based on these proportions.

In all of Plato's dialogues, but especially in *Ti-*

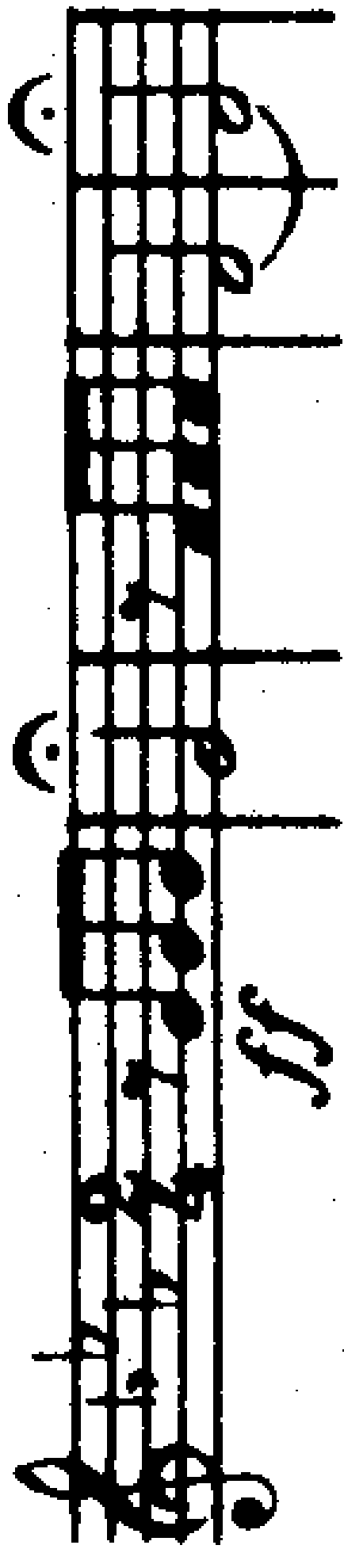
maeus, the same geometric principles which obtain for the visual arts, are also proven to govern the process of musical composition. The principles of musical harmony are derived from the five Platonic solids, whose characteristic feature of construction is the Golden Section. At the suggestion of Larouche, it was shown in 1981 that the best and most efficient method of determining the only possible coherent musical system, the well-tempered system, consists in the projection of a self-similar conic spiral onto the circular base of a cone. The musical proportions so generated are the sole principle according to which beautiful musical works can be created.

This knowledge, as outlined here, was part of the equipment available to the great masters of classical counterpoint, Beethoven emphatically included. It is no accident whatsoever that we find references scattered throughout Beethoven's biography, as in his conversations, that he concerned himself not only with acoustic phenomena, but also repeatedly with physical and mathematical problems as well. On November 2, 1809, in the middle of an acutely creative phase, Beethoven wrote his publishers Brietkopf & Härtel:

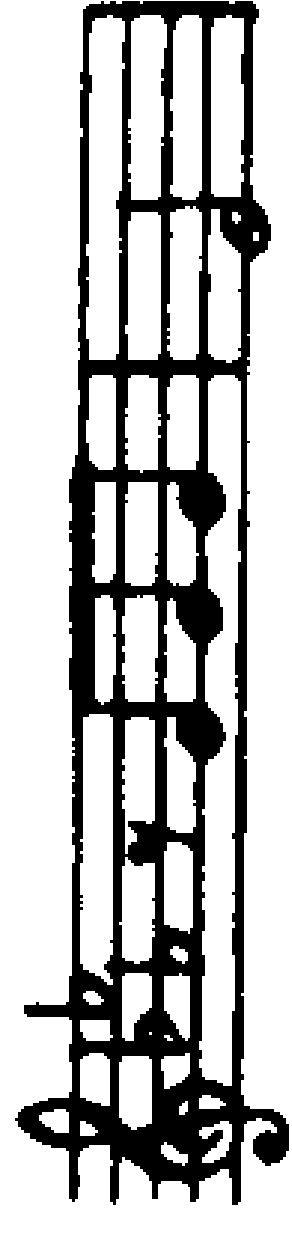
There is no treatise too scholarly for me; without making the slightest claim to be a scholar, I have nevertheless striven from childhood on, to grasp the sense of the best and the wisest of every age. Shame on the artist who does not consider it his duty to go at least as far as that!

What artist today, or at least anyone who claims to be one, would not immediately look around for another calling when faced with such a challenge?

In order to bring you somewhat closer to this process of musical development in Beethoven, I would like to play for you a few short passages from the Fifth Symphony. Are we still capable of recognizing the whys and wherefores of the musical-creative, compositional method in this symphony, which we hear played so often? Even the very first notes have confounded generations of conductors and musical experts:



Is this famous "knocking" motive the primary thematic statement of the Fifth Symphony? Even Beethoven's own contemporaries betray their uncertainty over Beethoven's "true motives" for composing this "violent" symphony. Schindler, for instance, Beethoven's incessant adulator, draws upon one of Beethoven's alleged remarks—"this is how fate knocks at our door"—in order to account for this "Symphony of Fate." Beethoven's student Carl Czerny, on the other hand, refers to how Beethoven allegedly remarked that he had taken the theme from the call of the yellow-hammer, "tü-tü-tü-toh," which he heard while walking in the forest. These are certainly instructive stories, but is this really the creative substance of the construction of this work? As Heinrich Schenker correctly observed, the opening four measures, with their three eighth-notes as an upbeat:

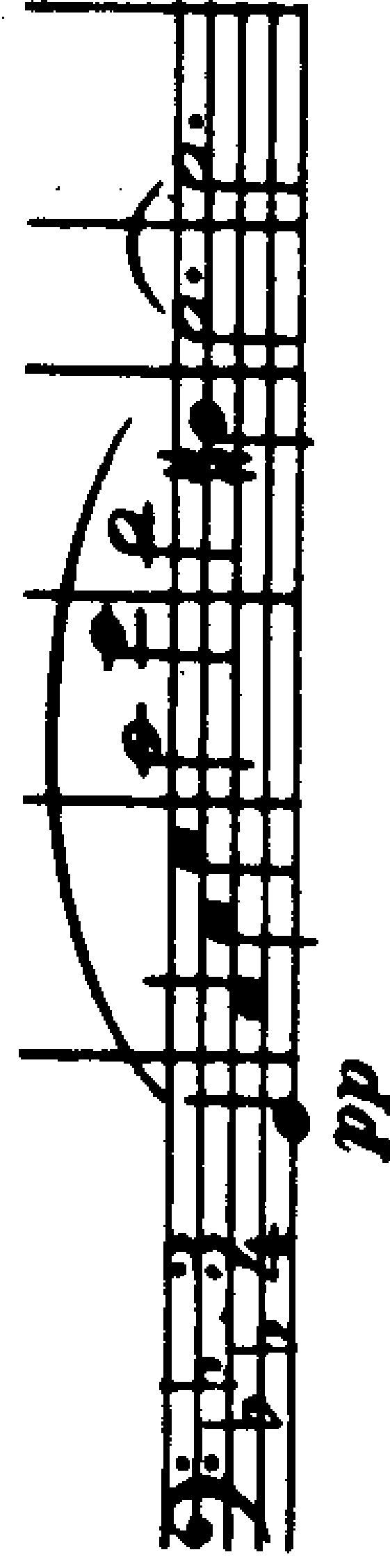


Major subject of First Movement (Schenker)

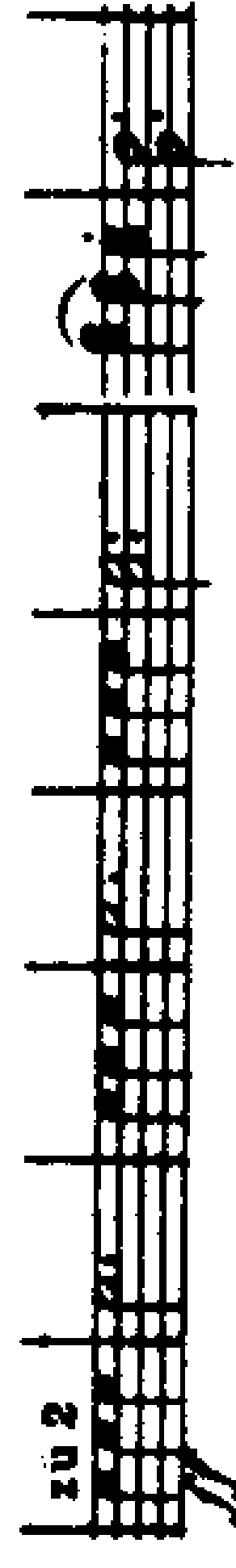
A series of musical notations showing transformations of the major subject. The first staff is labeled "Auftakt. 1" and has a bracket above it with numbers 1, 2, 3, 4. Below it are two staves with notes and stems, labeled "ff" and "in T: 1-5, 248-253, 478-483". The second staff is labeled "ff" and "in T: 228-232, 398-402, 406-409 (in Viertel)", with notes and stems. The third staff is labeled "ff" and "in T: 60-64, 180-184", with notes and stems. The fourth staff is labeled "ff" and "in T: 198-200", with notes and stems. The fifth staff is labeled "ff" and "in T: 128-129, u. s. 10.", with notes and stems. The sixth staff is labeled "ff" and "in T: 23-24", with notes and stems.

Major subject with major transformations (Schenker)

must be seen as a unified whole. Only if we do this, will we be able to understand the further working-out and shaping of the second musical idea, as well as how this leads to the third movement, where the four-bar theme with an upbeat,



is followed by a full-barred, transformed theme in 3/4:



Only in this way can we completely understand the theme's direction, namely, toward the "d" in the fourth measure—the dominant of the fifth scale-step. Moreover, Beethoven himself clearly emphasized the four-bar nature of this theme when he made his final revisions for the first printing. The original $\overset{\sim}{\sim}{\sim}{\sim}$, was now changed to $\overset{\sim}{\sim}{\sim}{\sim}$ —! This explains the otherwise mystifying half-note preceding the second fermata, which is of critical significance and must therefore be rendered clearly audible by the conductor.

I would like to discuss the problem of musically correct interpretation by way of a negative example. Its only advantage is that it was recorded with the most modern technology, but as in the many other versions available today, the interpretation does not given even a vague approximation of the true musical sense of the piece. (Carlo Maria Giulini, Los Angeles Philharmonic Orchestra, digital recording, First Movement, exposition, measures 1–124.)

I would like to contrast this with a very moving document, Wilhelm Furtwängler's first concert after the war, recorded in Berlin with the Berlin Philharmonic. This recording is from a radio broadcast of the concert, held May 27, 1947 in the Titania Palace. Without saying too much more about Furtwängler himself, I would like to stress only one thing: Anyone today who wants to tackle the ques-

tion of musically adequate replication of a classical musical work, must study and restudy Furtwängler's breathtaking immediacy and tension-laden, thoroughly pedagogical process of representation—his "hearing from afar" (*Fernhören*) in the work of art as a process of development. (Examples from Furtwängler: First Movement, opening, measures 1–24; beginning of developmental section, measures 125–176.)

To help you recognize the transformation of the thematic material in the Fifth Symphony, here is another example from the beginning of the Third Movement, measures 1–45. Another example should demonstrate Beethoven's transformational ideas—ideas which have a certain "scherzo" or joking character, but which also evoke something "uncanny," a creative act which then, in the famous 50-measure bridge, with the kettle-drums beating out the motive *pianissimo* above sustained tones in the strings, strives toward resolution in the D Major of the Fourth Movement (measures 244–323). The technique used here is a dialogue of *pizzicato* in the strings against the woodwinds, especially the bassoon, together with the irritating rhythmic variant introduced by the first violins, e.g. in measure 255, with their 32nd-note anticipations. (Kettle-drum section, measures 324–371, through to the Fourth Movement, measures 1–22.)

We can perhaps get a better view of Beethoven's idea of his own composition, as well as his creative activity and method of thought, if we consider the somewhat unserious, humorous-paradoxical observation contained in Beethoven's undated letter to Count Franz von Oppersdorff, who probably commissioned the Fifth Symphony: "I will only report

Timpani and Violins (VI) musical score. The timpani part features a rhythmic pattern of eighth notes. The violin part features a melodic line with slurs and dynamic markings.

Thematic subject in the kettle-drum (timpani)

Musical score for Trombones and Piccolo (tr). The score shows a rhythmic pattern with dynamic markings like *pp cresc.* and *cresc.*

Musical score for Trombones and Piccolo (tr). The score shows a rhythmic pattern with dynamic markings like *pp cresc.* and *cresc.* ending with *Allacca:*

Conclusion of Third Movement

to you that your symphony has been ready for some time now. . . . The last piece of the symphony is with 3 trombones and piccolo—not three kettle-drums, but it will make more noise—and indeed better noise—than 6 kettle-drums.”

In the later evolution of Beethoven's creative

Musical score for the beginning of the Fourth Movement, marked *Allegro (♩ = 64)*. The score includes parts for Piccolo, 2 Flauti, 2 Oboi, 2 Clarinetti (C), 2 Fagotti, Contrabasso, Violino I, Violino II, and Viola. The tempo is *Allegro (♩ = 64)*.

Beginning of Fourth Movement

Musical score for the beginning of the Fourth Movement, marked *poco ritard. a tempo*. The score includes parts for Cl., Fg., VI., VIa., and Vc. The tempo is *poco ritard. a tempo*.

Rhythmic variant in 1st violins, starting at measure 255, Third Movement

compositional method, not only was his astounding wealth of ideas, this truly classical beauty, aided by his familiarity with Plato, Dante and other classics; with respect to his grounding in musical theory, he welcomed and assimilated all available literature on that topic, as shown by the numerous newspaper advertisements Beethoven himself copied into his conversation notebooks. Of great interest in this respect is a conversation entry from December, 1819, where one of his partners mentions the Italian musicologist Gioseffo Zarlino ("We have a few old Italians—Zarlino"). The significance of this lies in the fact that Zarlino's *Istituzione Harmoniche* was probably the most comprehensive musicological treatise during that time, and could certainly have given new impetus for discoveries of even greater profundity.

One thing made me particularly happy in the course of preparing this presentation. I finally was able to locate a small piece of evidence proving that Beethoven was acquainted with the great German philosopher of Bach's age, Gottfried Wilhelm Leibniz, and had discussed Leibniz with others. An October 1824 entry by his nephew Karl reads: "Him [Leibniz—A.H.] or Newton. There's a dispute about this."

Evidently Beethoven, who was greatly concerned with his nephew's education, had steered the discussion onto some of Leibniz's works.

The distinguishing feature of the works of Mozart, Schubert, and Beethoven is that, through mediation of the well-tempered system, which is governed by the proportions of the Golden Section, new multiplicities are developed within these works, in celebration of our reason's creative freedom, as

expressed through the overcoming of apparent boundaries of musical lawfulness. The poetic moves us to the very core.

Schiller's *Aesthetic Letters* and his writings on naive and sentimental poetry clearly delineate this process through which beauty is born, along with its implications, particularly for the development of our emotions, or, as Schiller said, the formation of the motions of our soul. According to Schiller, the work of art works in the following way:

Indeed, we consider each pictorial and poetic composition as a kind of musical work, and we subject them in part to the same laws. We require colors to also have harmony and a determinate key, along with a certain kind of modulation. Within each poem we must distinguish between its logical construction and its unity of ideas, its musical disposition—in short, we demand that, alongside what is expressed by its content, in form each poetic composition be an imitation and expression of emotion, and that it act upon us as does music. Now, the great power of music lies in its ability to give the inner motions of the soul an analogous external, sensuous form. But since those inner motions (human nature) operate according to the strict laws of necessity, this necessity and determinacy also becomes transferred into the external motions through which the inner motions are expressed. . . . And now that lovely harmony of form and tone and light, becomes something satisfying, as delightful to the aesthetic sense . . . as it is to the moral.

Schiller's criterion—to delight the moral as well as the aesthetic sense—was universally shared by all republican artists, and this was why the American Revolution received such enthusiastic and wholehearted support, and also why Thomas Paine's and Benjamin Franklin's works were avidly studied. On the same grounds, Herder's *Letters on the Furrance of Mankind* include a great eulogy of Benjamin Franklin's youthful memoirs. And Georg Forster's celebrated obituary of Franklin reads: "Reason—and virtue, which is possible only through reason, and thus again reason and nothing but reason, is the magic with which Benjamin Franklin subdued heaven and earth." Forster exuberantly addressed Franklin words to all people: "You children of Europe, honor the divine spark of reason within you, and perfect yourselves through its use. . . . The spirit of reason within you shall be free, and external freedom will follow thereafter." From Bonn to Dresden, republicans took up this call throughout Germany in the wake of the American Revolution. And still in 1820, Beethoven's conversation notebooks contain references to Friedrich List, the German economist who stayed in the United States from 1825–1830 and helped develop the American System there. Benjamin Franklin is also mentioned.

As a consequence of the great yearning unleashed by the spread of general, higher education, the period following 1776 saw great upheavals in the actual conduct of musical endeavor. The large classical orchestra came into being. Beethoven, for example, required up to 60 instruments for his symphonies. Performances with more than 100 players were no longer a rarity. The relationship

among the orchestral choirs fundamentally changed, and more strings were added. The clarinets became more closely integrated into the orchestra, and the trombones received a permanent position. Among the keyboard instruments, the organ increasingly retreated into the background. The forte-piano began to undergo development into the piano as we know it today. The sonata emerged as a musical form and, as already mentioned, the symphony. Public concerts became more common, and were promoted so as to introduce broader layers to the delights of music—a goal which was high in the minds of humanist artist-educators. At the same time, there was a rapid rise in chamber music; the popularity of the home *Liederabend*, or musical evening, along with choral singing can be traced to this period. This was also when the foundation was laid for the world-famous German musical system of the end of the last and beginning of the present century.

But I would like to point out one further reason why at this point we must go back and rethink the art of composition of our great classicists and learn to understand them better. The nature of the problem is indicated by the remarkable way Beethoven—in his Fifth Symphony, for example—worked with such apparently simple means as the building blocks of the triad, the repetition of tones, etc. Or we could take the "Ode to Joy" theme of the Ninth Symphony. As can be seen from his sketchbooks, the great simplicity of this melody is only matched by the strenuous effort on Beethoven's part to devise it. Beethoven was able to take the everyday mental attitudes of his fellow citizens and "re-cognize" them. The republican artist saw all the stuff-

finess, roughness, the wild customs of the time, the short-windedness of thought, the unbounded egotism, the lack of identity with a free polity, the uncouth behavior and abrasiveness, fully arrayed against the perfection of man and of the world.

The composer quite consciously availed himself of this opportunity to address this daily misery of the little people, and utilized a "comprehensible musical language" that could, with penetration and apparent simplicity, nonetheless directly seize people. These considerations account for the song-like, dance-like quality of many of his symphonies and sonatas. The composer, towering above people's littleness, had yet another device: the scherzo—the joke or jest—with which he could arouse the pleasure of the little person, and then guide the thus-awakened impulses and curiosity into an improved and more moral self-conscious process. In this way, a short and humorous idea like the Scherzo of the Ninth Symphony becomes a fishhook for snagging and leading the minds of the unattentive.

The more the listener can be caught, such as in the first phrase of the Fifth Symphony, the greater becomes his desire to grasp the development of the musical events and their connectedness. The true pinnacle of all compositional work lies in this ability of the composer to take simple contrapuntal, dialogue-like "cell" structures and produce musical transformations which themselves lend expression to a new idea. A dissonance, conceived as a paradox, becomes a necessary link to the next musical passage, and so each further musical transition creates within the listener a new musical concept—a complete fulfilment of his need for beauty. Beethoven is known for his surprises, which provide addi-

tional, ironic tension. Humorous attacks in *fortissimo* are also supposed to produce at least some impulse to betterment, even in "deaf" listeners.

In conclusion, I would like to show you a very rare item, a London BBC film clip of a rehearsal held by Wilhelm Furtwängler with the Berlin Philharmonic in November, 1948, entitled "Backstage with the Berlin Orchestra," featuring the finale of Brahms' Fourth Symphony. This extraordinary document has been specially made available to us for this conference, and comes from the private archives of Furtwängler's wife, Mrs. Elisabeth Furtwängler. I would like to take this opportunity to thank her, and report to you that Mrs. Furtwängler has lent us this film with the wish that she could thereby show her support for the aims of our work. I believe this film can convey to you something of what we all desire—that great culture must be carried forward if we are to survive. The picture shows musicians, still bearing the marks of the war years, playing with utter intensity, as if to demonstrate that, in spite of the great tragedy, only great art is capable of ensuring that man has a future, a future with morality.

garchs themselves do not sing and have nothing to sing for. How could they? Their only goal is the destruction of the ebullient cultural optimism resented by infinite scientific and technological progress. Can you imagine a Henry Kissinger, an Alexander King, a Prince of Thurn and Taxis—singing?

Song, you see, is not merely a perfunctory activity one executes at certain times of the day or week. It is a state of mind which permeates all one's activities, whether it be in raising a family or—as with the Schiller Institute—acting to shape the affairs of nations for generations to come. Friedrich Schiller's own thoughts are revealing in this respect. In 1796 he wrote to his friend Goethe that "With me, my conceptions always begin without any clear and definite object; this only takes shape later. It is preceded by a certain musical inclination of mind, and only after this comes the poetic idea."

But song is not merely the monody of the alienated individual, stoically crying out his joys and pains. It is not the "blues" or the dionysiac frenzy of the revivalist meeting or the Broadway show. It is the intimate dialogue of many separate voices, each singing according to its own seemingly internal laws, but, in so doing, composing a song which is actually sung *between* the voices. This is the essence of well-tempered counterpoint, as it is the essence of all good republican statesmanship.

The Schiller Institute is dedicated to re-establishing the German-American relationship on the basis of the American Revolution and German Classicism. So let's briefly look at the singing nature of these two joyous events.

A good starting point is Schiller's "Song of the



JOHN SIGERSON
President, Schiller Institute

The Need for Song

We are in a world urgently in need of song. By this I do not mean the popular ditties knocking around in most people's heads, the residue of our daily barrage from the so-called entertainment media. I also do not mean some kind of effete ritual of passively subjecting ourselves to the dead products of a past era. By song I mean that vital impulse by which every citizen, no matter how lowly in background, can grasp and express his or her hope and determination to infect the minds of their fellow men with an indomitable cultural optimism, with the attitude that no task is impossible, if only that task is undertaken in harmony with universal, natural law.

The oligarchy does not sing. With all their money and power they can and do hire lackeys to sing for them; like the impotent man at a house of prostitution, they may get someone else to perform where they cannot, using such institutions as the Ford Foundation and the Aspen festival to create the impression that something is going on. But the oli-

Bell," which you will be hearing tonight. This poem absolutely distinguishes Schiller artistically and politically from the forces of oligarchical, medieval reaction on the one side, and dionysian, Jacobin romanticism on the other—which actually amounts to the same thing. Ostensibly about the casting of a great bell, the poem challenges the population to raise its intellectual and emotional level from that of the "little person"—the mere object of the crosswinds and disasters of world history—up to the standpoint of the master bell-maker, the philosopher king, who has mastered the principles of science and statecraft for the benefit of humanity. Although I have no direct evidence, it is highly probable that Schiller had the image of Benjamin Franklin as that master bell-maker, just as Schiller's "schöner Götterfunken" was a direct reference to Franklin's groundbreaking scientific work on electricity. (Schiller's home, by the way, proudly displayed one of Franklin's lightning rods.)

Within ten short years after its composition at the turn of the nineteenth century, every single educated German was able to recite this rather long poem by heart. With Germany's defeat by Napoleon in 1806, the poem took on the character of a national anthem for the reviving patriotic constitutional movement.

The romantic circles around the Schlegels snickered at Schiller for being a "Biedermeier"—a "do-gooder"—in this poem; why, they chuckled, should any true artist be concerned with such mundane matters as building structures and establishing a solid basis for social wealth? August Wilhelm Schlegel preferred the opium-ridden salon of the British oligarchy's agent Madame de Staël, while his brother

Friedrich opted for a different kind of opium in the lap of the Jesuit-controlled mother church.

During the depths of the French occupation of Hamburg, an old friend of Beethoven, Andreas Romberg, set Schiller's poem to the best music within his powers. Though he lacked the musical depth of a Beethoven, he was nonetheless steeped in the best classical tradition of Mozart and Haydn, and his settings of this and other Schiller poems lent them new wings. Across the Atlantic, Romberg's setting quickly became a popular item for performances in the burgeoning American choral movement.

Now let us take a brief look at the nature of song in America. The very existence of the young United States was itself a song for every republican citizen of the Western world. Every European poet and composer lived and worked with the knowledge that America was the place where, perhaps for the first time in all history, every single individual would have a chance to fully develop and exercise his creative potentials. As early as 1736, only twelve years after Johann Sebastian Bach composed the first twenty-four preludes and fugues of the Well-Tempered Clavier, New York City was the site of concerts given by Charles Theodore Pachelbel, whose father had been close to the Bach family. The arrival to America of every new poet or musician, every new work by a European classical master, was greeted with joy and enthusiasm, and attempts were immediately made to perform the best works in spite of the limited means available in the New World. The influx of Moravians into Pennsylvania set off an explosion of musical culture, and by the mid-1700s works of Carl Friedrich

Abel, Christoph Friedrich Bach, Joseph Haydn, and Mozart were frequently performed in semi-private concerts. This was the popular music of the day.

It is important to keep in mind here that the best music and poetry was passionately encouraged by the very people who were building the nation. The idea of the artist as some kind of hothouse flower, to be picked and sniffed at whim, could not have been more repugnant to these leaders. To their minds, music, science, and statecraft were merely aspects of their overall project to establish the first successful national republic. What a contrast to the maudlin boorishness of even our best policy-making elites today!

For instance, take a look at the work of one of young America's best composers, Alexander Reinagle. As soon as he arrived in Philadelphia in 1786, he began a series of ambitious subscription concerts, featuring works of Mozart, Haydn, Bach, Pleyel, Abel, and Stamitz, not to mention his own rigorously contrapuntal works. One of his songs was titled "America, Commerce and Freedom." His operas included *Pizzaro*, a name well known today through the evil Kissinger-type oligarch in Beethoven's opera *Fidelio*. One of Reinagle's contemporaries, Benjamin Carr, premiered his own opera on April 18, 1796, entitled *The Archers; or the Mountaineers of Switzerland*, which makes it clear that Schiller's later *William Tell* was merely the culmination of the republican circles' interest in this theme.

The first pipe organ in America was probably built in 1746. To give you an idea of the kind of enthusiasm these technological marvels inspired, I would like to quote you part of a poem which ap-

peared in a local Philadelphia newspaper, entitled: "On Hearing the Organ at St. Paul's Church on Christmas Day, 1762":

Hail Heav'n-born Science! whose enlivening

Touch,

Thro' Nature felt, makes all her Powers
rejoice,

And fills the soul with Harmony, and Bliss

Extatic—When Joy tumultuous revels

In the swelling Breast, then thou, sweet
Music,

Majestically smooth, and soft as Zephyrs,

The Voice assuasive to the Heart applyst.

If jarring Passions, like disgorging Etna,

Wage War intestine, and with Rage destroy

Then Mother Nature, instant at thy call

They lose their Fury, and subside in

Peace:—

A sov'reign Balm thou pour'st into the

Wounds

Of bleeding Love, and sooth'st the Heart-
felt Pain.

And thou, majestic Organ! taught by thee,

We raise our Thoughts on Fancy's Wing,

Soaring beyond the darksome veil of time

Up to the empyreal Heav'n, where God-
head habits,

High thron'd above all Height, encircl'd

round

By seraphims, whose well instructed choirs

To pleasing Numbers tune their Harps of

Gold....

Imagine reading something like that in the *New York Times* or the *Frankfurter Allgemeine Zeitung* today!

This song was seriously undermined by the defeat of the German republican movement and the oligarchical families' subversion of the United States. In spite of the efforts of such giants as John Quincy Adams, formulator of the Monroe Doctrine and avid promoter of German republican culture in the United States, many threads which had previously bound the movement into a whole were abruptly cut. At precisely the point when America had achieved the cultural depth and strength to stage entire performances of all the major works of the great composers, fatal flaws were being introduced into American education by such people as Lowell Mason, who waged a campaign against the old "fudging" method of teaching in favor of the reductionist, vertical, "harmonic" approach. The rise of the treacherous Andrew Jackson administration was accompanied by the increase in popularity of the "down-home" banality of such so-called songwriters as Stephen Foster. The year 1828 marked the beginning of the popularity of "blackface" music, which celebrated the degradation of slavery and represented the beginnings of the racist "jazz" of the twentieth century. A population which begins to tolerate banality and degradation in song will quickly become unable to think the great thoughts needed to build a republic. This was well understood by the great Edgar Allan Poe, who heroically fought against this tide.

The very fact that we are all gathered together today is ample proof that this long downward trend can and will be reversed. As we assume military,

strategic and economic leadership of this tormented world, we must also create a new classical renaissance to make it stick. We must revive—especially among those who bear the greatest responsibility for the lives and fates of millions—the passion for poetry and rigorous musical composition. For our think-tank, music and poetry are not baubles or pleasant diversions from more serious affairs; they are the very heart and soul of our work.

Only if we proceed in this spirit, can our heavy yoke of responsibility become easy, and our burden—light!

who have plotted the overthrow of the American republic from its birth. The agency created to carry out this plan, the Federal Bureau of Investigation, has functioned from its inception as the intelligence police of the treasonous Eastern Establishment. They launched their inquisitional assault against the speaking or teaching of the German language, and suppressed the performance of classical music and drama. The cultural life of the United States has not recovered to this day.

Real American Culture

Even the briefest sketch of nineteenth-century cultural life in America will show why it was vital to suppress the influence of German culture if the republican spirit of the nation was to be destroyed. The plays of Schiller were performed to enthusiastic audiences throughout the United States—many times receiving their first hearing in the new world, while they were banned in the old. Cities and towns on the frontier celebrated holidays with readings from Schiller; up through the 1870s it was a common occurrence for the founding of a new town to be celebrated with a performance by Schiller.

Schiller's popularity reached a high-water mark with the 1857 Schiller festivals held throughout the country. The Chicago festival lasted for over three days, and involved tens of thousands of people—at a time when Chicago was a relatively small city! Later, during the Civil War, translations of Schiller's plays were mass-produced and circulated among the Union troops as educational and morale-building devices.

German music was as deeply rooted in the population as drama. A Handel and Hayden Society



LEO SCANLON

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How the West Was Lost: The Conspiracy to Destroy German Culture in America

Friedrich Schiller, in his essay examining the difference between the Spartan and Athenian states, commented that "The character of a whole people is the most faithful expression of its laws, and the most reliable judge of their worth or nothingness." With this in mind, we here chronicle the attempt that was made at the end of the nineteenth century to destroy the character of the American Republic and its institutions by suppressing the influence of Schiller and the entirety of the German Classical culture in America.

This attack was launched in order to destroy the traditions which were the basis of American resistance to the byzantine scheming ("dangerous foreign entanglements" as George Washington called them) of the European oligarchy. Those families who coordinated this cultural warfare were the people identified by Anton Chaitkin as the conspirators

was founded in Massachusetts as early as 1786, and by the early 1800s similar societies, often boasting a symphony orchestra, existed in New York, Baltimore, Cleveland, Cincinnati, St. Louis, and other cities. This movement was reinforced after 1848 by the arrival of republican activists fleeing the repression in Germany.

Contrary to myth, these settlers were not rough-hewn peasants—their culture was a crucial part of the development of the frontier, as Franklin's invention of the upright piano, designed to allow every town to be able to hear performances of Bach and Hayden, demonstrates.

The numbers participating in the performance of classical music in the nineteenth century are staggering in comparison to the paltry attendance at today's music events: in 1849, the Deutsche Sän-gerbund von Nordamerika held a festival in Cincinnati which boasted two days of concerts with over one thousand participants!

In 1881, a festival was conducted by the New York Oratorio Society and the Symphony Society of New York, under the direction of conductor Leopold Damrosch, held in the Armory of the 7th New York Regiment. It lasted for four days and the chorus consisted of 1,200 select voices supported by 1,000 young ladies of the high schools of New York and by 250 boys of the choirs of several churches. The orchestra numbered 250 instruments, and among the works presented were Handel's Messiah and Te Deum, and Beethoven's Ninth Symphony.

In July 1900, a similar festival in Brooklyn was visited by 174 societies with more than 6,000 singers!

Abraham Lincoln's coffin was accompanied on its journey across the country to Springfield, Illinois by a 100-voice Männerchor. German American citizens were among the most enthusiastic supporters of Lincoln and the Union, and made up a disproportionately large percentage of the soldiers and officers of the Union Army. Germany herself played a crucial role in financing the Union cause, by subscribing to a large American bond issue at a time when the United States was excluded from the Exchange in London and the Paris Bourse.

Germany soon became America's second-ranking trading partner, and with the central role of German trade and German science in growing U.S. industries, the importance of the German language was widely recognized. In 1915 there were 18,000 high school students, only about one-third of them of German ancestry, studying German.

By 1918, the picture had changed. It was illegal to teach or speak the German language in most of the United States. German singing societies were forcibly shut down, performances of Beethoven were disrupted by jingoist mobs, and the Justice Department had created a private vigilante force, 250,000 strong, under the direction of the Bureau of Investigation (soon to become the FBI) to enforce the suppression of German culture.

Origins of the Cowboy Project

At the same time, Americans were presented with an entirely synthetic national identity modeled on the "blood and soil" nationalist cults which were spreading throughout Europe. The archetype of this new identity was a mythical creation called the

“cowboy,” representative of a “new race, a native American” according to the creators of this myth.

The most important American in this “national identity” project was Henry Demarest Lloyd, chief theoretician of the Progressive and Reform movements of the late nineteenth century, and the leading American exponent of the ideas of the Freemasonic conspirator Giuseppe Mazzini.

Mazzini and his network were highly active in Europe, building the Jacobin-like terrorist movement which was used to destabilize every attempt of republican factions in Europe to recreate the “American experiment” in the old world. Mazzini’s method of political warfare was to propagate the idea that nation-states must be built around the racial characteristics of the people of a limited geographic region. The geography (or “soil”) occupied by a people gave rise to the racial characteristics (or “blood”) specific to that people, and his movement was simply an effort to create the cults which later came to be known as the “blood and soil nationalists.”

From the Mazzinian standpoint, any nation which is not based on this foundation, such as the American constitutional republic, is inherently oppressive to one or another of the ethnic minorities encompassed within the political bounds of the state. Such an ideology is perfectly suited to the destabilization of one imperial power by another, and that is exactly what Mazzini did in Europe while enjoying the reputation of a “radical republican.”

Every effort to undermine the universal political content of the American Constitution has been premised on the racist conceptions of Mazzini and his co-thinkers within the Eastern Establishment.

Henry Demarest Lloyd is a conspicuous example. The son of a minister in the Dutch Reformed Church, Lloyd was raised in Pekin, Illinois, a Copperhead center so notorious that Lincoln had to occupy it with Union troops to suppress Ku Klux Klan activity during the Civil War. Upon graduating from Princeton, Lloyd was sponsored as the editor of the newspaper of the Free Trade League—the postwar continuation of the anti-constitutional Abolitionist movement.

The Free Trade League was backed by the core of the Eastern Establishment: the Pell family of the Liverpool and London Globe Insurance Company; the Illinois Central Railroad, owned by the Hariman family; Field-Leiter & Co., the Morgan-financed dry goods company which backed the Field family; and the Chicago and Alton Railway, also a Morgan property later to become the base of the Moore family (of the notorious Bishop Paul Moore), and an early funder of the Anti-Defamation League of B’Nai B’Rith.

Henry Demarest Lloyd married into the anglophile Bross family, powerful real estate speculators in Chicago. William Bross, Lloyd’s father-in-law, was a founder of the American Association for the Advancement of Science, served as the American correspondent of the Royal Society, and was part-owner of the *Chicago Tribune*. Bross took advantage of the fact that Joseph Medill, the paper’s founder and a confidant of Lincoln, had left the paper to serve as mayor of Chicago and supervise its rebuilding following the Great Chicago Fire, by making Lloyd an editor of the paper.

From this position Lloyd propagandized for the Christian Socialist and Christian Skeptic move-

ments, popularized the irrationalist writings of Spencer, Darwin, and Huxley, and wrote extensively attacking the government-protected monopolies granted to the quickly expanding railroads.

Lloyd was not opposed to railroad monopolies—after all, he was a paid public relations officer for the Morgan-owned Northern Pacific Railroad. He was opposed to the industrial development which the railroads brought in their wake. “Civilization groans under the evils of the revolution wrought by the new industry and its philosophy,” he complained.

In his various books (*The New Conscience, or the Religion of Labor, The New School of Political Economy*) he articulated his conception of government in radical opposition to republican principles:

Election by examination is the beginning of the election by education, which Emerson prophesied. . . . Selected, instead of elected—these representatives will represent the deliberate and intelligent will of the people. . . . It will be the will of the people that does this. It will choose to express itself in this better way.

To bring into being the “new race of people” who would create this new social order, Lloyd turned to Mazzini, whom he called “the artist—the priest of a universal life and the prophet of a high social aim.” Popularizing Mazzini’s writings, Lloyd began to build a religious movement to substitute a collectivist identity for the republican outlook in order to gain acceptance for the world empire he was proposing.

As in this activity or that, the citizens become

of one mind, with one will, and one common purpose, the commune comes. In communism each contributes to a common fund according to his abilities and shares according to his need. As civilization progresses, that which is produced by the common effort and shared by the common need is steadily enlarging.

Lloyd was not an isolated kook; he gathered in his salons (one in Winnetka, Illinois, and the other in Newport, Rhode Island) the entire spectrum of leading opinion makers of the day. His circle included John Dewey, Jane Addams, William Torey Harris (first commissioner of public education), and Judge J.B. Stallo—all leaders of the “Hegelian Movement”; on the East Coast, William James and the “Goddard Circle” of Boston-centered racists were his students; labor leaders Eugene Debs, Clarence Darrow and John L. Lewis consulted him for advice; and most importantly, the reformist historians Frederick Jackson Turner, John Commons, and John Ely were all exponents of Lloyd’s teachings. Turner in particular, with his theory that American history was predominantly shaped by the frontier, explicitly rejected the influence of European republican thought on the founding fathers, and thereby laid the groundwork for the spreading of the “cowboy” myth.

The “Civic Church”

Lloyd had achieved a controlling position over the entire radical movement in America. The man who came upon the scene to direct Lloyd was William

Stead, one of the most notorious operatives of the British Empire. Stead was, among other things, the theoretician of the Rhodes Trust, and was the actual author of the wildly racist will of Cecil Rhodes that proposed to recolonize the United States for the British Empire. Stead described his purpose in coming to America in the pages of the magazine he edited, *The Review of Reviews*:

... There exists at this moment no institution which even aspires to be to the English speaking world what the Catholic church in its prime was to the intelligence of Christendom. To call attention to the need for such an institution... [is among] the ultimate objects for which this Review has been established.... Among all the agencies for the shaping of the future of the human race, none seem so potent now, and still more hereafter, as the English speaking man. Already he begins to dominate the world.... To save the British Empire we must largely Americanise its constitution.... Home Rule will open the door by which all the colonies may yet enter into the pale of our Imperial constitution, pending the inevitable evolution of a true Imperial Senate.

(There was a less grandiloquent side to this great reformer's arrival on American shores: Stead was the leader of a movement to raise the age of consent in Britain, and when he was surprised in bed with a very young girl, he found it expedient to organize elsewhere while things cooled down in old England.)

For Europe, Stead proposed a British-directed

"United States of Europe." For the United States, Stead proposed the following:

"We must look for the revival of civic faith which will save the English speaking race; for other hope of salvation from untutored democracy weighted with the burdens of Empire and distracted by its own clamant wants and needs, it is difficult to see.... That which we really wish to found among our readers is in truth, a civic Church" which can substitute for the fact that the "modern state and modern municipality is very largely heir and acting legatee to the medieval church" but lacks "an aristoi to manage the affairs of the preoccupied many."

To build such a civic church would be possible even in republican America because "Hero worship is innate in the human mind.... The majority of men and women, whether in democracies or aristocracies, do not think for themselves, they have not the mind in the first place and would not take the trouble if they had the mind!" Thus was begun the plan to build a mass movement, built around the "hero image" of the racially pure, free and independent cowboy.

The place chosen to launch the civic church was the 1893 Columbian Exhibition in Chicago. The exhibition was organized by Stead as an attack on the idea of industrial progress, and as a showcase for his new movement for "moral progress." It featured a series of "Parliaments" held to highlight the writings of all the leading radicals of the day. The final days of the gathering saw a raucous tour of Jane Addams' settlement houses in Chicago's slums conducted by Stead and Lloyd, and a mass meeting of the assembled mobs was held on the final day of the Exhibition. The meeting was the forum for

the denunciation of government corruption, and the announcement, by the founders, of a new reform organization—the Civic Federation. The “civic church” had been born.

Financially backed by the Rockefellers, Morgan, and Harriman, the Civic Federation was led by Stead, Lloyd, and the Field family factotum Samuel Insull; they immediately began preparing to bring the United States into the war they were planning in Europe.

The Race Lobby Goes to War

The Civic Federation rapidly took control of Lloyd's radical movement from top to bottom, and by 1913, Insull was also appointed, secretly and illegally, to the position of American representative of the British War Propaganda office.

1913 also saw the founding of another organization which drew its philosophy from the sewers of the blood and soil cults of Europe. The Anti-Defamation League of B'Nai B'Rith was founded in Illinois by Sigmund Livingston, a devotee of the doctrines of Count Coudenhove-Kalergi, a race theorist controlled by the Hapsburg monarchy. Livingston was a lawyer for the Chicago and Alton Railway, a Morgan property earlier identified as one of the first sponsors of Lloyd's career, and his organization drew support from the law firm of Sonnenschein, Carlin, the real estate lawyers for Sears, Roebuck & Co.

By 1914, the pace was quickening, and the Justice Department, now increasing its staff in order to accommodate the demands of the “reform movement,” had created its own investigative arm, headed

by Charles J. Bonaparte, who bragged he was a descendant of the original Little Corporal.

Bonaparte was forging the intelligence and enforcement arm of the race lobby, against the opposition of Congress and the population. Bonaparte was appointed head of a new organization, formed by Teddy Roosevelt and backed by prominent Civic Federationists and republicans like Sears-backed Leonard Wood: the American Defense Society. Its purpose was straightforward: “*to defend America from the influence of the German language*”—the civic church had launched its inquisition.

Backed by the semi-official endorsement of the Justice Department and its Bureau of Investigation, the American Defense Society began a virulent campaign to suppress widespread anti-British sentiment. It formed a writers' auxiliary known as the “Vigilantes,” citizen's committees called “Vigilance Committees” and numerous high school auxiliaries. These groups were unleashed against every expression of German influence, language or music, and became the sounding board for a series of incidents stage-managed by the imperialists which were designed to build war sentiment.

According to the French historian and statesman Gabriel Hanotaux, a promise had been given to the French in September 1914 (before the submarine war began) by U.S. ambassadors representing Wilson and Taft, that although there were then only 50,000 Americans supporting U.S. entrance into the war, there would shortly be millions.

With the retirement in 1915 of pacifist Secretary of State William Jennings Bryan (another old pal of Lloyd), Robert Lansing, uncle of the Dulles brothers, was brought in as his replacement and

began to stage-manage the building of support for the war. His first act as secretary was to authorize the theft of the briefcase of the German commercial attaché, Heinrich Albert. The case was alleged to contain proofs of conspiracies against U.S. industries, and the whole incident created a wild furor.

Shortly thereafter, the Black Tom Munitions plant blew up in New Jersey, again alleged to have been the work of German spies. The young lawyer assigned to pursue this case was John J. McCloy, future High Commissioner of Germany during the Allied occupation after World War II. It took McCloy seventeen years to close the case!

With these incidents providing cover, the American Defense Society campaign against German culture went into high gear. Its journalist networks began turning out spy scare propaganda so outrageous that a reporter for the *Providence Journal*, John Rathom, and his collaborator, a British Intelligence operative named Guy Gaunt, were forced to admit to a grand jury that they were fabricating stories.

The grand jury did not stop Rathom from organizing mob violence against the performance of Beethoven by symphony orchestras. He succeeded in causing the governor of Maryland to stop a tour of the Boston symphony for fear of violence! The conductor of the symphony, a Hessian named Darl Muck, was repeatedly accused by Rathom of being a spy, and was repeatedly cleared of the charges by the courts. Eventually, the Justice Department stepped in, and using its newly acquired power to issue summary warrants, had Muck arrested as a "dangerous alien."

The American Defense Society was turned loose

against social clubs, *lieder* societies, and anyone who could be accused of "speaking sedition." Amazingly, by 1918 speaking German was a crime in most states! Samuel Insull spearheaded a drive led by the Civic Federation and the American Defense Society, to enact the "Insull Laws," which for the first time in American history outlawed the use of a foreign language.

This campaign was escalated to a fever pitch once the Espionage Act was passed, giving legal status to the racial insanity organized by the American Defense Society. The *New York Call*, a German-language paper, described the atmosphere: "Free discussion became a memory, . . . men and women were hunted out of their homes, men were mobbed and some lynched . . . spying on your friends became an honorable calling. The coward who hated his fellow man in packs became the popular hero."

The reaction against this from traditionalists, especially the military, was not long in coming. Ralph van Deman, head of Military Intelligence and a protégé of Douglas MacArthur's father, released information to the press proving the American Defense Society was fabricating its information and was a menace to the nation. Van Deman was speaking for the military professionals who were horrified at the Justice Department's illegal and unconstitutional actions.

The American Protective League

The military was fighting a losing battle however; although their exposés ruined the American Defense Society, the Justice Department secured for itself the authority to control all domestic espionage investigations—an enormous increase in its power.

No sooner was the Society disbanded, than it was absorbed into a new civilian organization formed on the day war broke out against Germany: the American Protective League (APL).

The APL was founded by three prominent Chicago businessmen: Albery Briggs, owner of "Outdoor Advertising," the billboard company; Victor Elting, a friend of Walter Lippmann; and Daniel Frey—all Civic Federation activists.

On the first day of the war, they presented themselves to Attorney General Thomas Watt Gregory and offered to build a citizens' organization which would volunteer to help the Bureau of Investigation hunt German spies. Gregory agreed, authorized the Justice Department to deputize the APL, issued tin badges, and the organization went into business—in Samuel Insull's offices!

The APL was structured like a secret society: cells in every factory, with captains who knew only their lieutenants, lieutenants who knew other captains, etc. The members' badges were good for securing free entrance to baseball games, parking illegally, and breaking into a citizen's home and terrorizing his family. The resemblance to the Ku Klux Klan is not accidental—in many places in the south the APL *was* the KKK.

Each phase of APL growth was carefully controlled by the Justice Department, and was used to create the incidents, step by step, which would justify the extension of operating authority of the newly created Bureau of Investigation.

One famous example: the renowned Palmer Raids named after the Bureau's head, J. Mitchell Palmer. The private papers of Felix Frankfurter and Louis Brandeis and the public documents of

the APL tell an interesting story about this event. The Justice Department needed a forum from which to carry out the witch-hunting of its political enemies, but was barred by the Constitution from access to the formidable legal powers of the grand jury. In order to get its agents before a grand jury, the Bureau whipped the APL and the population into a frenzy with stories that the Wobblies, the radical International Workers of the World (IWW), was planning a butchery of women and children on behalf of the Kaiser. When the time was right, they staged spectacular national raids on the offices of the IWW, an organization which Brandeis and Frankfurter had under complete control! Not surprisingly, the IWW's lawyer, Clarence Darrow, another Lloyd protégé, was "busy with war work" and refused to defend the IWW.

The Bureau now demanded and received authority to take its "evidence" before grand juries composed of suitably terrified citizens. No evidence was produced—none had ever existed—and the APL later admitted that it knew none had existed! The entire scheme was designed to get unconstitutional legal standing for the Justice Department before a grand jury.

The passing of the Espionage Act is a similar case. The Justice Department wanted the right to begin giving legal definition to the concept of who was and who was not a citizen, something which violated the spirit, if not every letter of existing law. John Lord O'Brian hired Harvard Law professor Alfred Bettman to work for his War Emergencies Division of the Justice Department. Bettman's assignment was, in his own words, to rewrite the 1798 Alien and Sedition Acts "to interpret the law so as

to make of it an effective weapon against dangerous propaganda, that is, against propaganda whose effect would be to seriously reduce the participation of the American People in the active prosecution of the war. . . .”

The American Protective League was a little less circumspect in describing what that actually meant to its members in the APL handbook: “Notice the word ‘willfully’ is omitted in clause nine. To convict a man of disloyalty or sedition, *you will not have to prove his hostile or disloyal intention*. Like murder or burglary, espionage and sedition are become positive crimes.” In other words, the APL claimed legal authority to persecute anyone who did not show proper enthusiasm for the imperial policies of Britain or her stooge, Woodrow Wilson—no matter what their actual sentiments regarding the war! This law not only was used to persecute German-Americans whose sons were in the army fighting their cousins overseas, but was used with greater frequency *after* the war, as a political weapon wielded by the Justice Department!

Of the 2,000 indictments brought by the Department of Justice under the Sabotage and Espionage Acts, *not one* involved a case of spying. Those indicted were those who expressed disagreement with the government’s war policies.

Attorney General Gregory admitted in a letter to a friend: “There is quite a deal of hysteria in the country about German spies. If you will kindly box up and send me from one to a dozen I will pay you very handsomely for your trouble. We are looking for them constantly, but it is a little difficult to shoot them until they have been found.”

The Justice Department also created an insti-

tion called the “Alien Property Custodian” empowered to seize German investments in the U.S. economy. The APL paper *Spyglass* reported that “Mr. Palmer is not content with the progress made. He has appealed to the APL, therefore, to aid him in discovering, particularly in the small communities, all German concerns as are not yet in his hands.”

Seven hundred million dollars of German assets were seized in less than one year—the bulk of the non-British foreign investment in the U.S. economy! The APL was permitted to begin “denaturalization proceedings” against anyone defined as “seditious”; their property would then be seized by the Custodian.

With the end of the war, the American Protective League and its apparatus did not die. In 1919 J. Mitchell Palmer became head of the Justice Department, and began demobilizing the APL. Suddenly, on June 2 his house was bombed.

Daniel Frey and Victor Elting of the Civic Federation began making speeches demanding that loyalty oaths be taken as a requirement for citizenship, and that denaturalization proceedings be started against “disloyal” elements, including citizens who did not learn to speak English within a specified time.

The propaganda backing for this effort was the mass circulation of the history of the American Protective League, a book called *The Web* authored by one Emerson Hough. Issued *after* the war, *The Web* cannot be passed off as war propaganda; it is *race propaganda*. It was accompanied by a campaign to restrict immigration, deport “un-Americans,” sup-

press the study of German, and boycott German goods.

The Web begins with a quote from the nativist author Monroe Joyce, taken from his book *The Passing of the American*:

The curse these immigrants bring upon themselves is plainly to be seen, for it is immediate, they form a body incompatible with the healthy growth of this country . . . They take the work and the bread out of the hands and mouths of native Americans, and the question of their means of living must soon become one of the most pressing social problems of the day.

After this introduction, Hough continues:

Can a leopard change his spots? The answer would appear to be that he cannot if he is a German Leopard. . . . Since it has been shown in many instances that the River Jordan has not been able to wash out the German spots, the query is whether the River Styx is any more able to do so? That is the question in which all admirers of German Kultur and its practices are interested.

. . . Such a wholly devilish ingenuity, such an intellectual finesse in conspiracy, such a delicate exactness and such a crude brutality in destruction, never have been manifested on the part of any other nation in the world. The flower of centuries of civilization in Germany's case had been merely a baneful, noisome bloom, and not the sweet product of an actual culture. The efflorescence of the German heart is the fungus of decay. Feed them?

Why should we feed them? Trust them? Why should we trust them? Why should we receive them? Why should we ever believe them?

The Hoax Completed

This race-baiting was coupled with a campaign to create a popular notion of what a real "native American" of pure racial stock ought to look like.

Hough gives the clearest expression to this racist assault on the American identity in his book, *The Passing of the Frontier*:

Now the truth is that the American Frontier of history has many a local habitation and many a name. And this is why it lies somewhat indefinite under the blue haze of the years, all the more alluring for its lack of definition. . . . Take away all our history of political regimes, the story of the rise and fall of this or that partisan aggregation in our government; take away our somewhat inglorious military past; but leave us forever the tradition of the American frontier! . . . There we were a melting pot for character, before we came to know that odious appellation which classifies us as the melting pot of the nations.

Everson Hough, before he turned his talents to work for the APL, was well known as a novelist writing stories about the "Wild West." His novels are today considered "classics" of this particular romantic genre, and are studied by graduate students as examples of "American" literature! Such a bizarre phenomenon could only occur after the real culture of the United States had been crushed.

The "cowboy" created by Hough, Zane Grey and others was of course a fraud. The term *cowboy* entered the vocabulary, according to James Fennimore Cooper, as the name given to the thieves organized by the British troops and turned loose against the livestock of the American farmers. The character Hough based his fantasies on existed for only a short time after the Civil War, prior to the extension of the railroads westward to the grazing lands of the great herds of cattle. Demobilized Confederate soldiers, southern farmers whose lands were stolen during Reconstruction, and others were employed to drive the cattle to the rail heads.

Cowboys were a transitory phenomena which disappeared as soon as cities and towns were built along the railroads, and the only ones who became truly famous were bandits, preying on the townspeople, and fighting on behalf of the oligarchs who had bought up the grazing lands against the efforts of immigrants to settle the west and develop scientific farming and ranching techniques!

The cowboy myth lives on in American popular culture in part by the force of the movies, TV shows, and novels which perpetuate it. It lives also because of the widespread acceptance of the fraudulent historiography which was developed to support it. But it survives above all because the American people have not been organized to reject the fraudulent culture created by the race lobby.

We reclaim German Classical culture as the rightful heritage of republican patriots of all nations. As its destruction marked the beginning of our descent into the present crisis, let its revival signal the end of this modern dark age and the joyful rebuilding of the powers of goodness in all nations.



CAROL WHITE

Author,

The New Dark Ages Conspiracy

The Firebombing Of Dresden

On February 13 and 14, in 1945—just twelve weeks before the war in Europe ended—the British destroyed the city of Dresden, with incendiary bombs. Official estimates count 130,000 people killed. More people died in Dresden than in either Hiroshima or Nagasaki.

The British admit that Dresden was not a military target; it was not even an industrial city. Before the firebombing, Dresden was one of the most beautiful cities in all of Europe, famous for its museums. Since it was a cultural center, it was assumed that it would be treated as an open city and refugees, the sick, and the wounded had flooded into the city.

The British "strategic bombing" policy was a calculated effort to obliterate the German nation. These mass-murderers who had conspired to bring Adolf Hitler to power and who had refused to support the German officer corps when it attempted to remove Hitler from power, were determined once and for all to destroy German culture.

The British policy was to bomb population centers rather than industrial targets. The rationale for this genocide was that such mass slaughter of innocent civilians would weaken German morale. In fact morale stiffened as the German population became convinced that there was no alternative to Hitler.

Churchill had anticipated this. In 1917, Winston Churchill, the man who personally ordered the fire-bombing of Dresden, debunked the idea that bombing civilian targets would contribute to winning a war. The claim was made that in any case, British targeting was not sufficiently accurate for precision bombing. This also was a lie. Under pressure from Eisenhower, the British had shifted to precision bombing of oil depots and transportation centers, in order to give tactical support to the invasion of France. The British deliberately resumed the indiscriminate bombing of populated areas.

The British invented the technique of the firestorm, by deploying a concentration of incendiary bombs rather than explosives. The head of British Bomber Command, Sir Arthur Harris, described how these firestorms worked:

To comprehend these . . . one can only analyze them from a physical, meteorological angle. Through the union of a number of fires, the air gets so hot that on account of its decreasing specific weight, it receives a terrific momentum, which in its turn causes other surrounding air to be sucked towards the centre. . . . In a built-up area the suction could not follow its shortest course, but the overheated air stormed through the street with

immense force taking along not only sparks but burning timber and roof beams, so spreading the fire farther and farther, developing in a short time into a fire typhoon such as was never before witnessed, against which every human resistance was quite useless.

People caught in such an attack were smothered to death from lack of oxygen, before being cremated on the spot. The British had a special operations research unit devoted to calculating the precise pressures necessary to destroy a person's lungs. These OR specialists developed the first body-count ratios between tonnage of bombs dropped and people killed. Dresden was the third successful firestorm created by the British.

Despite British lies to the contrary, the policy of population bombing was not started by the British in retaliation for German bombing of British cities. Aside from the inevitable accidental bombing of residential areas, German planes were specifically aimed at military-industrial targets. In fact, not only did the British initiate the deliberate targeting of residential areas, but Adolf Hitler waited six months before he retaliated. He issued repeated protests at this British policy and warned that he would be forced to retaliate in kind.

It was an irony of the war, that in order to liberate Germany from Hitler, in order to prevent the spread of fascism, the United States was forced into alliance with the same people who had put Hitler into power. It is a historical tragedy that Americans not only allowed the British to perpetrate these war crimes, and perpetrate them with impunity, but we gave

the British the task of "re-educating" the German postwar elite on the question of morality.

Were Frederick Schiller to write a tragedy with the Second World War as theme, I believe he would place the *punctum saliens* at the point when the Americans capitulated to Churchill and postponed the invasion of France. This transformed the war into a war of attrition whose final goal was the death of the German nation.

In all, 14.3 percent of the German population was killed in the war—almost double the percentage of Russians, although fewer in absolute numbers. Strategic bombing deliberately left industry intact—but even in the Western zone, over 20 percent of German industry was dismantled and shipped to the Soviet Union.

The postponement of the Second Front was just the first of many capitulations by the Americans to the British. Directing the Allies to attack North Africa before landing in France, Churchill tricked General Eisenhower into continuing the Vichyite fascist, General Darlan in political power. The United States opposed British bombing policy, but did not stop it. In fact U.S. precision bombing raids were coordinated by day, with British terror bombing by night. Step by step the British took control of American policy, until by the end of the war the United States was equally committed to the fascist policy of terrorizing civilian populations. The U.S. firebombed Tokyo on February 9, 1945, even before Hiroshima.

Frederich Schiller was truly the poet of the American Revolution. If we allow the death knell to sound for Germany, we destroy the American republic as well.



ANTON CHAITKIN

Author, *Treason in America*

Racism Versus Republicanism

The European feudalists had to come up with a new technique to stop the American System from persisting and spreading by example and alliance throughout Europe and elsewhere. In the twentieth century, we refer to that technique as fascism. From the 1870s through the 1890s, the new movement was worked up cooperatively by an international team of British, German, and American racialists. They used the British political economy of Thomas Malthus, the British pseudo-science of Darwin, Huxley, and Galton, and the racial myths of the British and Swiss irrationalists—for whom Richard Wagner wrote the songs.

In the United States this movement appeared in three costumes: First, the Society for Psychic Research, begun in 1884 by the Harvard psychologist William James, as an American branch of the British organization founded at Cambridge University by Lord Arthur Balfour and his associates.

The second costume of the movement was the

Immigration Restriction League, started in 1894 by a member of the Saltonstall family named Robert de Coursey Ward.

The third is the Eugenics movement, founded by Charles Darwin's cousin Francis Galton and supported financially in the United States by the Hariman family.

In reality, these three movements are a single movement, led by the same small group of people. Its first headquarters was Harvard University, and it has never left there. It was extended to Columbia University and the American Museum of Natural History.

In 1826, Thomas Malthus was a teacher in the British East India Company's college, when Malthus published the sixth edition of his "Essay on the Principles of Population." Here is a formal statement of the program of racialism, the murder of the "unfit."

We are bound . . . formally to disclaim the *right* of the poor to support.

To this end, I should propose a regulation to be made . . . that no child born . . . two years from the [date of the law] should ever be entitled to parish assistance. . . .

All children born, beyond what would be required to keep up [the desired] level, must necessarily perish, unless room be made for them by the deaths of grown persons. . . .

[We] should facilitate, instead of foolishly and vainly endeavoring to impede, the operations of nature in producing this mortality. . . . Instead of recommending cleanliness to the poor, we should encourage contrary

habits. In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. . . . But above all, we should reprobate specific remedies for ravaging diseases; and those benevolent, but much mistaken men, who have thought they were doing a service to mankind by projecting schemes for the total extirpation of particular disorders.

The question of who, specifically, are those fit to live and reproduce, and who are unfit, was decided over the decades in response to the needs of British geopolitics. A racial theory of human history was concocted which substituted ganglike migrations for the genius of individual humans as the explanation for civilized development.

For example, quoting the Scottish Rite: "The conquest of England by the Normans during the eleventh century introduced artistic, scientific and religious activities to a region which up to that time had been one of the frontiers of Europe. The military overlords—the feudal barons . . . laid the foundations of a new form of government which finally blossomed into the democracy we know today. . . ."

These mythicized ancestors of the British aristocrats were also regarded as the ancestors of the pro-British "bluebloods" in America, *and* of the aristocrats in British-dominated or British-allied areas of north central Europe. These Nordic ancestors and their descendants were proclaimed to be, not only a distinct race or *subspecies* alongside other subspecies of the human race, but a Super-race, uniquely fit to survive and procreate, with supposed better-shaped skulls, larger brains.

Charles Davenport, whose Eugenics Records Office was financed by Averell Harriman's mother, announced in 1911 how society was to sort out the unfit:

"The commonwealth is greater than any individual in it. Hence the rights of society over the life, the reproduction, the behavior, the traits of the individuals that compose it are . . . limitless, and society may take life, may sterilize, may segregate so as to prevent marriage, may restrict liberty in a hundred ways.

"Society has . . . the profound duty, to know the nature of the germ plasm upon which . . . the life and progress of the state depend."

The two greatest *political* leaders of this early pre-fascist movement in America were Sen. Henry Cabot Lodge of Boston, the grandson of the head of the treasonous Essex Junto, and President Theodore Roosevelt, the nephew of the international chief of the Confederate Secret Service. Both men were trained at Harvard by Henry Adams, the pioneer Teutonic or Nordic supremacist.

Lodge, Roosevelt, Adams, and officials of the U.S. State Department and of the British Embassy virtually lived together for 20 years in the Lodge and Adams houses in Washington, D.C., beginning in the 1880s.

Madison Grant was a New York lawyer who helped Teddy Roosevelt mount an 1894 drive to put anti-Irish, blueblood reformers in control of New York City. Roosevelt later made Grant head of the Bronx Zoo, and Grant was otherwise a major environmentalist leader. Grant was responsible for conduiting Harriman money to support the international eugenics movement.

Madison Grant's Nordic supremacist book, *The Passing of the Great Race*, directly attacks the American republic:

In the *democratic forms of government* the operation of universal suffrage tends toward the selection of the average man for public office rather than the man qualified by birth, education and integrity. How *this scheme* of administration will work out remains to be seen, but from a racial point of view it will inevitably increase the preponderance of the lower types. . . . the majority . . . endeavored to destroy the higher type . . . after the American Revolution by the expulsion of the Loyalists and the confiscation of their lands, with the resultant loss . . . of good race strains, which were in the next century replaced by immigrants of far lower type" [among whom Grant names the] Slovak, the Italian, the Syrian and . . . the swarms of Polish Jews.

In his introduction to Grant's book, the president of the Museum of Natural History, Henry Osborne, warns against "the gradual dying out among our people of those *hereditary traits* through which the principles of our religious, political and social foundations were laid down, and their replacement by traits of less noble character."

The immigration restriction movement hampered away in this mode for thirty years until the passage of the Johnson Act in 1924. Grant published one insane book quoting American Founding Fathers supposedly attacking immigration: George Washington and John Adams warning against foreign factions having influence here; and

Benjamin Franklin opposing the "immigration" of black Africans!

The legislative objective of Roosevelt, Lodge, and their associates was the prevention of any but Nordic or *racially Germanic* immigration. This was the basis for the tragic 1924 law.

At the same time the Eugenic Records Office wrote a model law for the sterilization of "defectives," a category which could include epileptics, alcoholics, the "feebleminded," all defined as *hereditarily* unfit. This model law was adopted by many state governments. The Nazi regime later took its law for the mass sterilization of the unfit from the Harrimans' model law.

But let us now notice an amazing historical irony about our Nordic, Germanic supremacists. Henry Cabot Lodge was in England in July and August of 1914. His family biographer tells us "he knew intimately both the Liberal and Conservative leaders" there. He "heartily approved their hard decision to put honor above peace" when England went into the First World War against Germany. "English to the very fiber of his being . . . it was almost as though his own country were fighting for her life."

Senator Lodge and ex-President Teddy Roosevelt then directed the same Nordic supremacist movement into a new drive, to push the United States into the war on behalf of Britain against Germany. (These two had previously engineered the 1898 U.S. war against Spain, burying the Monroe Doctrine.) The vicious anti-German propaganda of this campaign continued through and after the war, into the catastrophe of the Versailles Treaty.

Madison Grant's book, *The Passing of the Great*

Race, was a product of this campaign, written in 1916. Grant explains the *great mystery*. If "Germanic" people are the only ones who qualify for immigration and procreation, why should we go to war and kill the Germans? Grant says that because the losses in the Thirty Years' War "bore . . . most heavily on the big, blond fighting man, at the end of the [Thirty Years'] war most German states contained a greatly lessened proportion of Nordic blood . . . from that time on the purely Teutonic race in Germany has been largely replaced by the Alpine type in the south and by the Wendish and Polish types in the East . . . out of the 70,000,000 inhabitants of the German Empire, only 9,000,000 are purely Teutonic in coloration, stature and skull characteristics. . . ."

"Today in the German armies the ghastly rarity of chivalry and generosity toward women and of knightly protection and courtesy toward the prisoners or wounded can largely be attributed to the annihilation of the gentle classes."

There it is! The people who *live* in Germany are not *real* Germans, because they don't have that superior Germanic-German germ plasm—so it is all right to kill them.

After World War I, the *international* fascist organizing took off. The anti-Semitic ravings of Houston Stewart Chamberlain were fed to Adolf Hitler by Chamberlain's Russian disciple Alfred Rosenberg as "political science." The International Federation of Eugenic Organizations operated jointly out of New York, London, and the government offices of Benito Mussolini in Rome. Federation President Charles Davenport personally lectured Il Duce on the evils of race-crossing be-

tween whites and negroes. The works of Madison Grant and Theodore Lothrop Stoddard were disseminated through the ranks of the Nazi movement and to Hitler by Race Hygienists Eugen Fisher, Alfred Rosenberg, and Fritz Lenz.

Madison Grant's book, *The Passing of the Great Race*, was a sensation with Hitler and the Nazis—because of Grant's atrocious attack on the German nation. Writing in *Mein Kampf* in 1925, Hitler picked up Grant's fabulous rationalization for the war against Germany, and resold it as a primary reason for Germany's weakness, military failure and defeat. Quoting *Mein Kampf*:

"Unfortunately, our German nationality is no longer based on a racially uniform nucleus. . . . On the contrary: the blood-poisoning which affected our national body, especially since the Thirty Years' War, led not only to a decomposition of our blood but also of our soul . . . as every cross-breeding . . . create[s] a culture inferior to . . . the primal components."

Hitler now proposed to remedy this by making Germany "more German," by "purifying the race."

In his chapter on "People and Race" in *Mein Kampf*, Hitler shows the fundamental ground of conflict between our standpoint, that of the republicans of Germany and the United States, versus that of our racialist enemy. Hitler says:

The result of any crossing of races . . . is always . . . physical and intellectual retrogression. . . . To induce such a development . . . is . . . to sin against the will of the Eternal Creator. . . .

In attempting to rebel against the iron logic of Nature, man comes into conflict with the

principles to which he owes his very existence as a human being. Thus his action in defiance of Nature is bound to lead to his own downfall.

To this we hear the objection of the modern pacifist, truly Jewish in its impudence, and correspondingly stupid: "But man conquers Nature!"

Millions thoughtlessly babble this Jewish nonsense, and end by really imagining themselves as a sort of conqueror of Nature; but their sole weapon is an *idea*, and this so wretched a one that no sort of world could really be conceived in accordance with it.

. . . man has never once yet conquered Nature, but at most has caught hold of and tried to lift one corner and another of her vast, gigantic veil; . . . in fact he invents nothing but merely discovers things; . . . he does not rule Nature, but has only risen, by knowing certain natural laws and secrets, to dominate other living creatures that lack this knowledge. . . .

The great civilizations of the past have all been destroyed simply because the originally creative race died out through blood-poisoning. . . . In order to preserve a particular civilization the man who created it must also be preserved. But this is dependent on the iron-clad law that it is necessary for the best and strongest man to be victor. . . .

The Jewish people . . . totally lacks . . . the spirit of idealism. Jewry has always been a people with definite racial characteristics, and never a religion. . . . Jesus . . . made no secret of his disposition to the Jewish people, and

even resorted to the whip if necessary to drive [them] out of the Lord's temple. . .

Of course, if the Jews are only a race then this puts Hitler into a fairly tricky position with respect to Jesus of Nazareth. Lothrop Stoddard helped Hitler out of this predicament. Stoddard was a 33rd degree Massachusetts blueblood who in 1940 actually sat as an honored guest on the bench of a Nazi Eugenics Court, in judgment on the sterilization of unfit Germans. In Stoddard's essay, "The Permanent Menace from Europe," he explains that Eastern European Jews are not the Jews of the Bible, but descended from assorted West-Asiatic peoples and a Mongoloid group called Khazars. Thus, they are not *racially* related to Jesus and the apostles, and since the Jews at hand are not those real Jews, it is perfectly all right to exterminate them.

It is *not* simply a coincidence that Winston Churchill, then Lord of the Admiralty, was one of the vice-presidents of the First International Congress of Eugenics held in London in 1912, as were the Harriman flunkey Charles Davenport, Harvard President-Emeritus Charles Eliot, the founding president of Stanford University, David Starr Jordan, and Teddy Roosevelt's head of the U.S. Forest Service, Gifford Pinchot.

It was also no coincidence that Mr. Herbert Hoover was a member of the sponsoring committee for the *Second* International Congress of Eugenics, held in New York in 1921.

The *Third* International Congress of Eugenics met in New York in 1932, in the shadow of Herbert Hoover's Malthusian U.S. presidency. At that conference, the president of the British Eugenics So-

ciety, Sir Bernard Mallet, called for the sterilization of the "socially inadequate," the "race of chronic paupers." This gentleman had been the private secretary of Lord Balfour in the formative years of the eugenics movement; he was the son of Sir Louis Mallet, the founder of the Cobden Club.

During the following year Adolf Hitler became the dictator of Germany, claiming that he would rectify the wrongs of the Versailles Treaty. Attorney John Foster Dulles, technically an American citizen, then came to Berlin to work out a deal whereby German private and public debts due to Americans would be paid instead into Hitler's aggressive armament program; Dulles's law firm Sullivan and Cromwell then represented the Nazi corporations and cartels in the implementation of this program.

Dulles claimed that he was only letting Germany off the hook from the Versailles Treaty, but it was Dulles and his family who had put Germany on the hook in the first place. John Foster Dulles and his brother Allen had been hired into the U.S. State Department by their *uncle*, Robert Lansing, who was United States Secretary of State during the First World War. Lansing was an inside man for Henry Cabot Lodge and Teddy Roosevelt in their 1914 to 1917 drive to get the United States into the war. He was literally a traitor to the United States, and to the proclaimed neutralist policy of President Wilson.

In his memoirs, Lansing used direct language to describe himself as a British agent of influence. But the man chosen by the Dulles brothers to be their family biographer, Leonard Mosley, describes their uncle Robert Lansing's relationship to the British in *very* candid terms:

One of the reasons why Robert M. Lansing knew exactly how flagrantly the British were breaching the United States neutrality laws was because he had become close friends with the two chief British agents in charge of the operation, Sir Courtney Bennett and Captain Alex Gaunt. Both were spies operating under the intelligence network run from London by . . . the British Admiralty. Lansing became particularly fond of Gaunt, and brought him frequently to Henderson Harbor or to meetings in New York, when they would all go off to football games together. Gaunt . . . would keep Allen entranced for hours with stories of his prewar missions into Germany and eastern Europe. So closely did Lansing work with Gaunt that he even introduced him to American special agents and ordered . . . the chief of the investigative division of the Department of Justice . . . to cooperate with Gaunt and turn over to him the information he had uncovered about German espionage activity in the United States. . . .

Robert Lansing was something of a snob, and so pro-English that he even took elocution lessons to perfect the English accent he was cultivating. Allen thought Gaunt was one of the most exciting men he had ever met, and he made up his mind that one of these days he would become an intelligence operative just like him—except for the accent, of course.

John Foster Dulles helped to write the Versailles Treaty and to implement the blood-sucking reparations payments against Germany during the 1920s.

It wasn't *Germany* he was looking out for with his 1930s brokering, but Adolf Hitler's Nazism.

Hitler's racialism suited the Dulles family traditions perfectly. Their original fortune had been made by the Dulles who went to India in the conquering army of the British East India Company. This money was then used to set up a large slave plantation in South Carolina. The 20th-century Dulles brothers joined and made their name in a law firm, Sullivan and Cromwell, whose first founder Sullivan had been the Southern Confederacy's first Northern lawyer during their war against the United States, and whose second founder Cromwell had been Teddy Roosevelt's agent for the instigation of war against Columbia to rip off the Isthmus of Panama.

We are still suffering from the dirty work of the Dulles brothers in many ways. John Foster Dulles's chief legal partner, Arthur Dean, negotiated the Test Ban Treaty with the Soviet Union, and it was signed by Averell Harriman.

We want to restore the alliance of the United States and Germany such as it was between Mathew Carey's and Friedrich List's branches of the transatlantic republican movement. But let us not think only of our two countries. When Alexander von Humboldt completed his tour of South America, he turned over to Mathew Carey of Philadelphia his list of personal contacts made in von Humboldt's scientific and political work in Latin America. The political development of these contacts, the fostering of the republican movement for sovereign nation states, as Latin America's part in the creation of a republican world order, was seen by von Humboldt and Carey as a joint German and American project. Let it be so today.

newscasters deign to report on the Federal Republic of Germany, their reports morbidly dwell on the anti-American demonstrations conducted by a tiny minority of the Green "peace" movement—thereby prompting the thoughtless viewer to mutter that if the Germans do not want "our boys" over there, they should be pulled out and Germany left to itself—or to the Russians.

If we are to avert the political catastrophe resulting from the decoupling of the Federal Republic from the United States, it is our burdensome yet necessary task to ensure that both Americans and Germans begin to comprehend their own recent history, and that the mistakes made during the postwar period be promptly corrected. Unless we rise to this task, the vitally necessary collaboration between the two most important alliance partners will never be reestablished on the new republican basis so urgently required today.

Regrettably, the leaders of America's postwar policy for Germany were the same British-influenced representatives of the Eastern Establishment who now control most of the U.S. State Department and many U.S. embassies. These circles bear a large share of responsibility for stirring up anti-American sentiments worldwide.

The victorious American troops, joyously welcomed by the liberated German population, passed up their chance to implement a republican strategy of war winning, whereby republican tendencies would be fostered and strengthened and opposites discouraged, resulting in the formation of long-term political friendships. The hopes of the just-liberated population quickly turned into bitter disappointment as Nazi civil servants and judges were



ANGELIKA RAIMONDI

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The Failure of American Foreign Policy In Postwar Germany

It is not easy for the average American citizen to obtain a truly accurate picture of the world. As everyone knows, or at least suspects, the mass media do not actually report the truth, and this is blatantly so in media portrayals of the American view of Germany today and German-American relations. Thirty-nine years after the war, blond, blue-eyed Nazis can still be seen daily parading across the television screen, barking out orders and responding with their clipped "Jawohl!" American bookstores are unrivalled in their huge selection of books on Hitler, the Third Reich, "German" National Socialism, and World War II battles. Most of these publications more or less subtly suggest that if you scratch any German, you will inevitably find a Nazi, and that there is something specific within the German "character" which especially predisposes Germans to fascist leanings. Whenever American

speedily whitewashed and reinstalled in their old positions. Today, 39 years later, the America which should have taken the initiative, has not even brought itself to offer Germany a formal peace treaty!

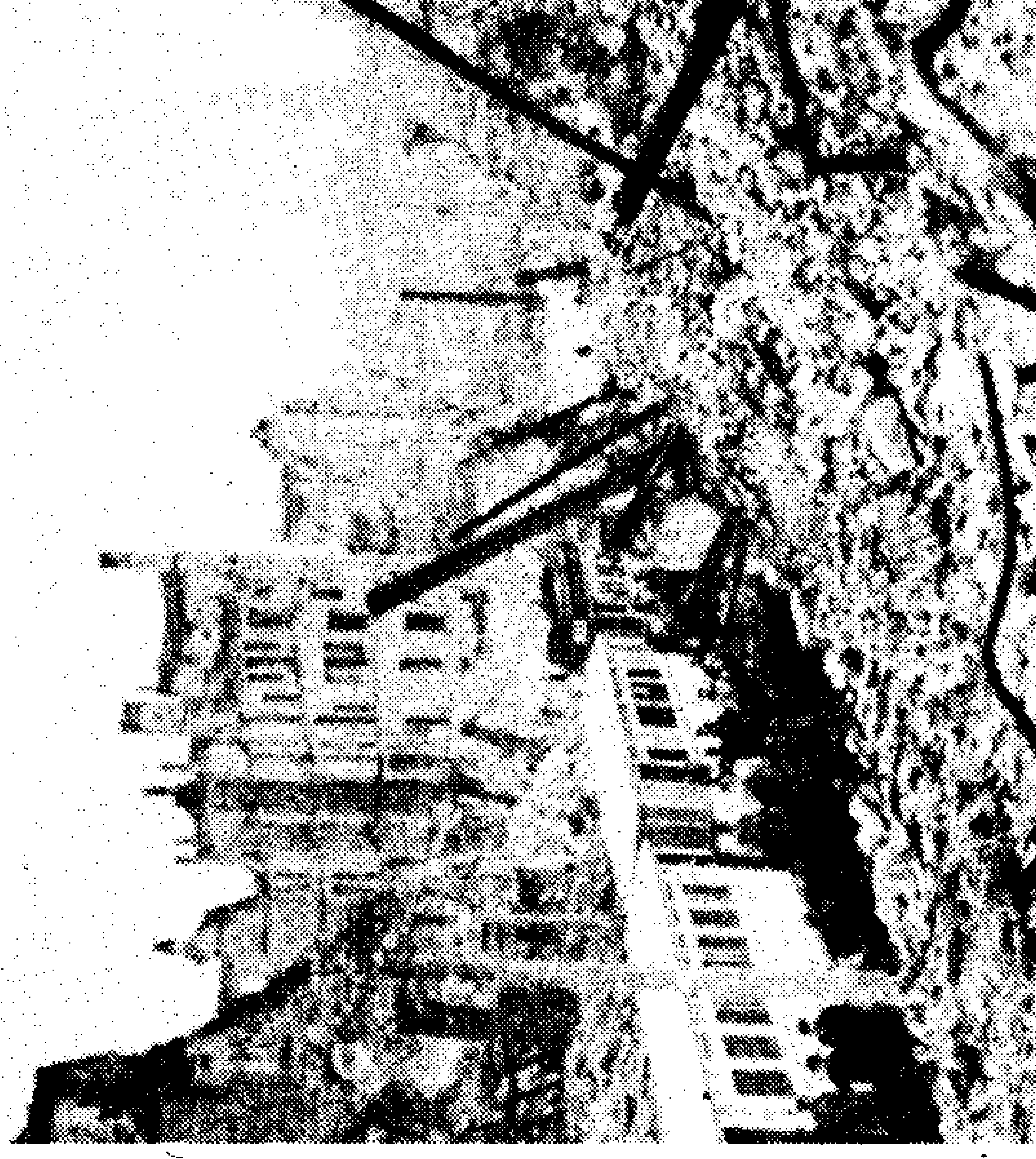
1945: Chance for a New Beginning

What was happening in Germany in 1945? What was it like when the victorious powers marched in and swept away the bestial Nazi regime?

Virtually every city lay in ashes and rubble; the inner cities were 70 to 80 percent destroyed. Approximately four million civilians had died in the Allied bombing attacks on the cities or during the final months of the war. Cologne was 72 percent destroyed. Out of a previous population of 770,000, only 40,000 were left to scramble through the rubble. Düsseldorf was 90 percent uninhabitable. In Hannover over 99 percent of all homes had suffered some damage. Moreover, these heaps of rubble served as gathering points for the millions of refugees who had fled from the Russians occupying Germany's eastern regions. Two million people died in the process. In the first two years after the war, hundreds of thousands lost their lives because of insufficient food; during the winter famines of 1946 and 1947, the weak died of hunger, disease, and cold. The daily food ration for Germans in the British Occupied Zone was set at 700 to 800 calories. Energy supplies collapsed; infrastructure ceased to exist. During these first months following the liberation from Gestapo terror and night bombing raids, Germans bent their efforts to sheer survival. Liverwurst was made from wood, and everything conceivable or inconceivable was utilized for food



The United States would never have come into being without the culture epitomized by Leibniz (left) and Beethoven. Yet in the twentieth century, America has too often acted as the pawn of the anti-republican forces who put Hitler in power. Below, the 1945 firebombing of Dresden ordered by Winston Churchill.

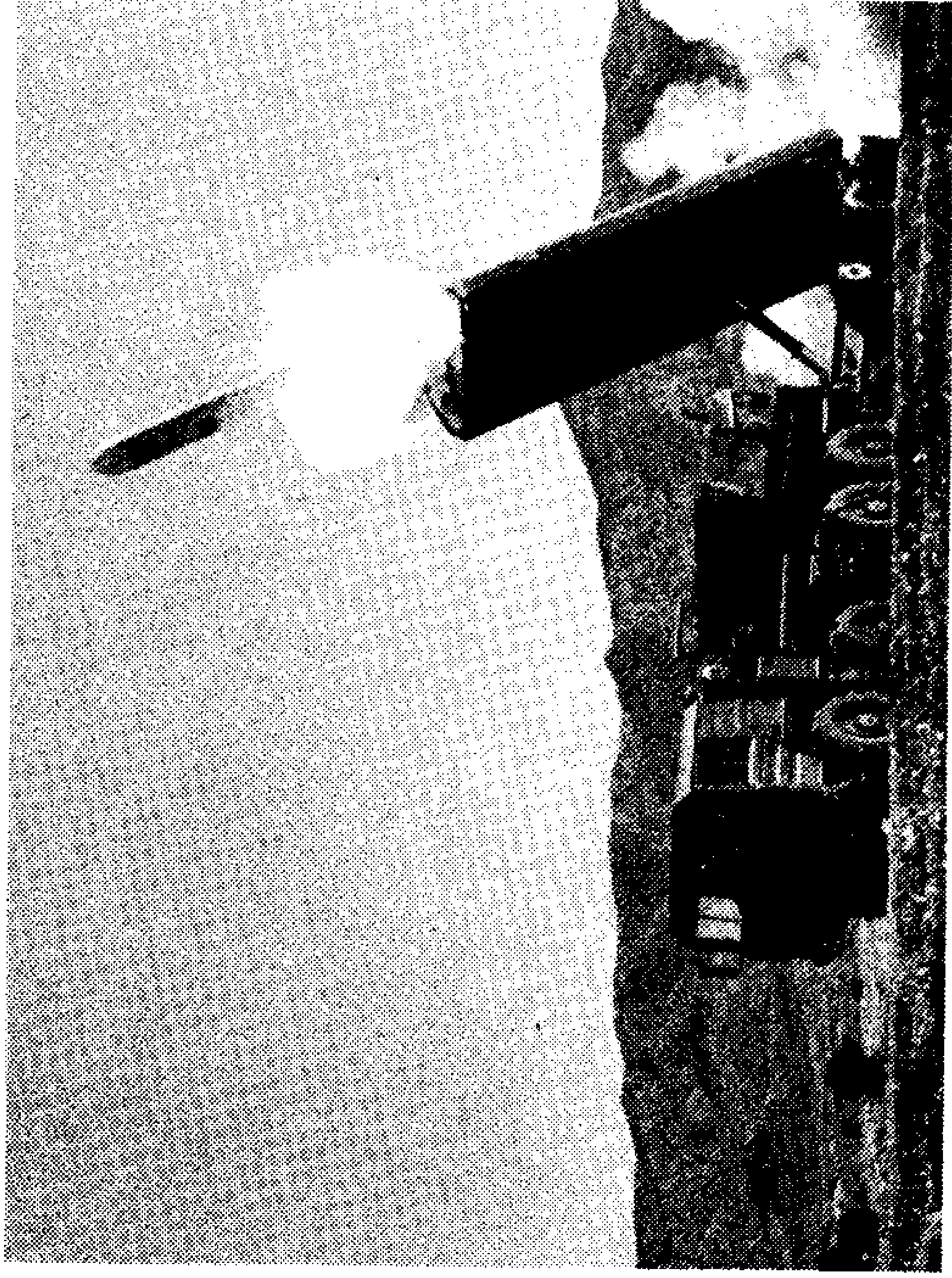


concept of a "leaner, meaner, and cheaper" Navy built around low-value assets!

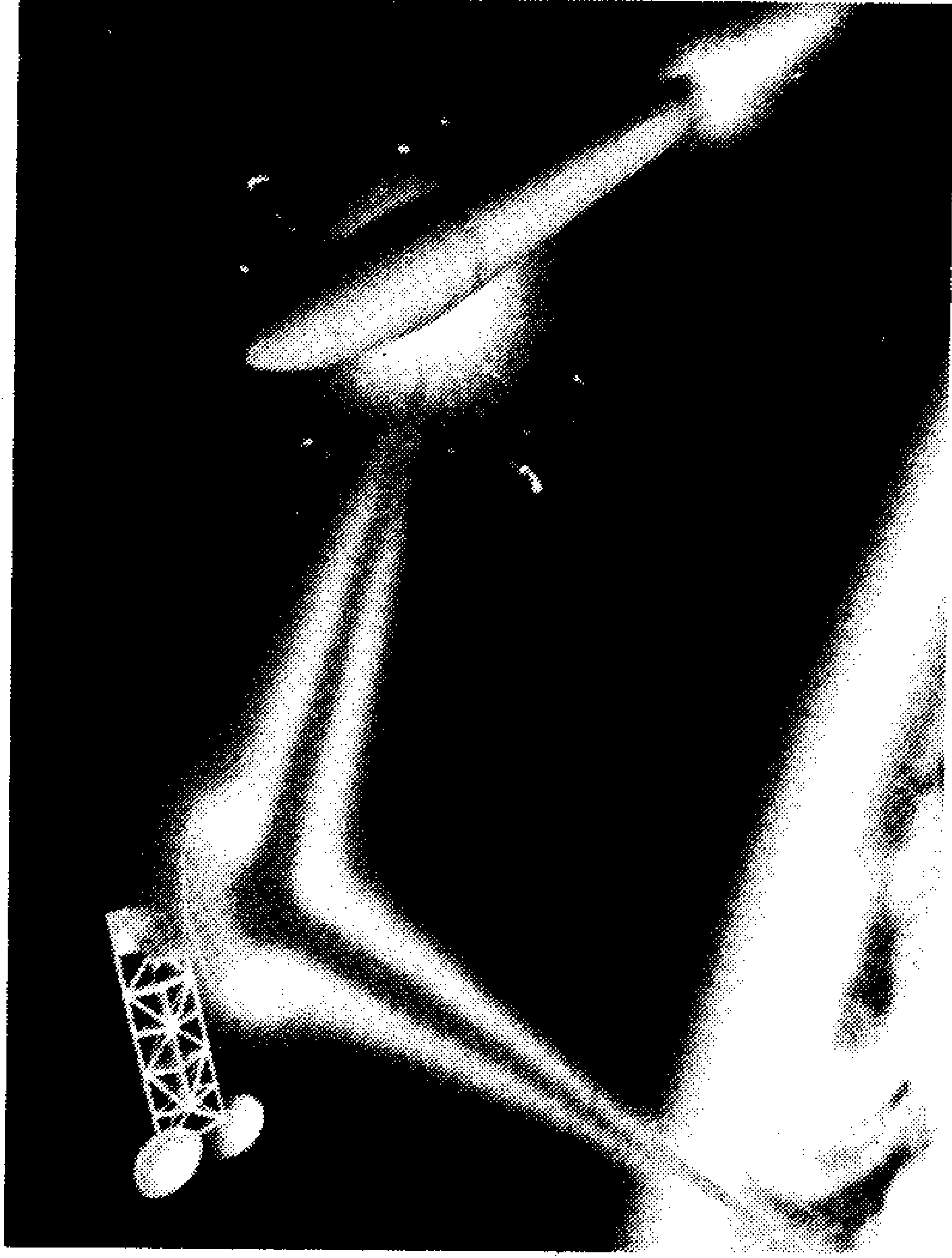
Unbelievably, to further aggravate the situation in the Malvinas, Sheffield's own area surveillance radar was shut down for routine maintenance in a war zone. Some naval experts may argue that Sheffield was exercising emission control conditions—i.e., her crew would not emit their radar signal in order to deny the enemy the use of their electronic surveillance equipment. But the fact is, the Malvinas War was not fought in a sophisticated, electronic-surveillance-measure environment. The Argentines are not equipped with the sophisticated gear that the Soviets have. Furthermore, the Argentines knew the position of the Sheffield, and the British knew that the Argentines knew it, so that argument will not wash.

Sheffield's crew had approximately 6 seconds warning before missile impact. The warning sensor finally detecting the incoming Exocet was a pair of Mark I Mod-0 eyeballs belonging to one of Sheffield's topside lookouts. Interestingly, the missile was a dud. The high-explosive warhead failed to explode, but the missile penetrated Sheffield's main magazine, detonated ordnance stored there, and ignited the missile's residual fuel. It was the resultant fuel fire and secondary magazine explosions which actually destroyed the ship.

No weapons system, no matter how complex, no matter how sophisticated, can be expected to do its job when complacency is substituted for a conscious, conscientious adherence to doctrine. Great Britain could have fared much worse in her Malvinas misadventure were it not for two factors. First was U.S. intelligence assistance to Great Britain—



Above, a U.S. Cruise missile. Below, an artist's conception of an anti-missile beam weapon, essential for a return to classical strategy.



all followed willingly and without complaint. A general sigh of relief after twelve years of oppression! . . . But now, this positive popular view has been replaced by a negative sense of disappointment. Reports from all parts of the zone unanimously agree that the mood of depression has grown all the more as the population begins to suspect that economic activity is being systematically halted. . . . The general opinion is that, in their efforts at reconciliation, the victorious powers are making worse errors than they did in 1918 with the Versailles Treaty and its ramifications. For example, people are bitterly talking about how the real republicans and the truly honest democrats and heroes of freedom who suffered so much in the prisons, penitentiaries, concentration camps, and other forms of Gestapo detainment, have not received the same treatment as the citizens and representatives of the victorious nations claimed for themselves. . . . From all areas in my purview, I see that the population wants a distinction made between the active Nazis, the broad masses which had to put up with the intolerable burdens of Hitler's murderous system, and the men and women who suffered unspeakably in the cause of freedom and justice.

Instead of taking up this sense of justice, this joy over freedom regained, this budding hope within the population with its spontaneously organized concerts and other cultural events, immediately uniting it with the republican ideals of freedom embedded in the American Revolution and thereby

creating a solid and lasting basis of friendship, the victorious powers, led by Britain and its East Coast representatives around John J. McCloy and the Dulles brothers, declared that all Germans were collectively guilty of the Nazis' crimes, and that the German population was to be treated as irresponsible and dangerous criminals. Over heated protests from the population, leading Nazis and Communists were installed in key administrative and economic posts; no such invitations were extended to the great potential of republican resistance fighters typified by such republican and democratic institutions as the Reichsbanner organization, which comprised 3.5 million people before Hitler's seizure of power.

Instead, the victorious powers began to build up their own "assets," through whom they believed they would be able to control the future course of German politics. So-called opinion leaders were deployed from the various re-education camps and placed in key posts; the press, radio, school system, etc., were overseen by such re-educated and basically identity-stripped "assets." The formerly great German national culture was "brainwashed," and induced to believe that classical culture itself was primarily to blame for the emergence of National Socialism. From then on, to the great glee of British ruling circles, "German" would always come with a "Nazi" tag attached, and the Germans themselves were prevented from ever again calmly reflecting on such ideas as "nation," "elite," or "leadership." Hans Habe, one of those responsible for the American effort to build up the press in postwar Germany, enunciated his demands to the Germans in his 1946 lead article in the *Neue Zeitung*:

Prevent the German disease of continually thinking in grand terms. The Germans must stop waiting for plans for a new, bigger and better nation of millions, which will only come in 1966. Instead they must go back and construct a house of corrugated metal for themselves, father and mother for Christmas, 1946. [They will do it] once they realize that not everything men do has to be for the sake of the nation or the world.

Completely contrary to the Japanese occupation policies of General MacArthur, who fostered freedom-loving republican elements in the best interest of his own nation and of Japan, while at the same time preserving specifically Japanese components of Japanese culture, thereby respecting and reinforcing the population's cultural identity and its pride as an ancient and cultured nation, it was Germany's great misfortune that those who came to Germany as occupiers, re-educators and as High Commissioner had earlier played a critical role in bringing Hitler to power! Regrettably, President Roosevelt was abysmally ignorant of European political affairs. His early death prevented the realization of his wish, once the war was ended, to rid the world of the British colonial system and replace it with the American System of industrializing the entire world. Such a policy would also surely have wrought a fundamental shift in postwar German politics.

McCloy and the Dulles Brothers

Two men who defined the parameters of German politics before, during, and after the war—John Foster Dulles and Allen Dulles—had been, ever since

the 1920s, close friends with the man who had not only organized the foreign funding of Hitler's seizure of power, but who had also drafted and carried out the National Socialist regime's austerity and rearmament program: Hjalmar Schacht. John Foster Dulles was an assistant to Bernard Baruch within the reparations committee of the Versailles Conference at which Schacht appeared as one of the German negotiators. Allen Dulles sat on the board of directors of the Schroeder Bank, through which large quantities of funds flowed in support of Hitler. John Foster Dulles was counsel to this bank. Fritz Thyssen, Hitler's first big backer, was a client of Dulles' legal firm Sullivan and Cromwell. But Allen Dulles also met personally with Hitler in his capacity as member of the board of the New York branch of the Schroeder Bank. John Foster Dulles had also met personally with Hitler. Hardly an opponent of the Nazi regime, John Foster Dulles said in a 1936 speech in Princeton, New Jersey, "What is happening in Germany and Italy is part of the inevitable struggle between dynamic and static nations. America must adapt to the changed situation."

After Allen Dulles had been set up as head of the OSS, operating out of his headquarters in Berne Switzerland, he began not only to organize support for and incorporation of large parts of the top Nazi networks and fascist networks of the "Conservative Revolution" into his own service; he also participated in the transfer of Nazi fortunes to Switzerland for use after the war. In addition, through such agents as Gisevius he kept himself informed on the minutest details of the situation in the Third Reich, and especially on the resistance organiza-

tions against the Nazi regime. Although it was well known that the desperate resistance of individual groups could only succeed if it received massive support from abroad, all such aid was refused. Dulles' agent Gisevius, who belonged to the many-faceted group of "July 20th conspirators," later became the defense attorney at the Nuremberg war crimes trials for Hjalmar Schacht, who got off just as easily as the SS leader and head of the SS Special Commandos, Otto Skorzeny!

In the early phases of the occupation, mass demonstrations of Germans were touched off by the pardoning of such top war criminals, along with the Allies' blatant recruitment of Nazis and Communists—the main co-authors of the Weimar Republic's destruction—into Allied service. But Germans soon enough became resigned, giving up their fighting spirit and assuming the apathetic political attitude so fatally evident in the Federal Republic today.

The quintessence of this "renewal" was Wilton Park. The purpose of this "model" re-education camp was to extinguish whatever was left of German humanist culture, by repeatedly equating the German classical tradition with the ideology of National Socialism. One Wilton Park victim, former West German Chancellor Helmut Schmidt, defined the significance of Wilton Park as follows: "Virtually an entire generation of German politicians defined their conception of, and attitude toward, Great Britain on the basis of the impressions they gathered in Wilton Park."

In a 1950 speech delivered in Washington, D.C., John J. McCloy, American High Commissioner of

Germany; summed up the theses behind his German policies as follows:

We have tried, and will continue to try, to encourage the Germans to master far greater difficulties, such as, for example, the elimination of the instinctive leanings of the German people and its leaders to authoritarianism and aggression, which has characterized a much longer period of German history than the mere 12 years under Hitler.

McCloy went on to indicate that there has always been too much "nationalism" in Germany, and that there was still a "strong link with tradition influencing German thought." "Germany's very existence represents a threat," according to McCloy, but there were now a growing number of suitable "assets" who were "working to break through the traditional authoritarian principles. These include editors, teachers, politicians, trade union functionaries, students, youth leaders, etc."—precisely those who had lost their identities somewhere on the grounds of the Wilton Park re-education camp!

The German nation was almost completely robbed of its identity and its elites. In order to reverse the failures of the postwar period, a republican movement must emerge within the Federal Republic, and the United States must lay a new, republican basis for its policy toward the Federal Republic. America fought and won its independence from the British colonial system; today, only a joint effort on the part of the American and the German nation can lead to the final disappearance of the British colonial system, and will enable us to

quickly implement "American-style" development of the miserably underdeveloped parts of the world.

The Schiller Institute's great and necessary task is to bring historical truth to the light of day, so that prejudices can be removed and we can sufficiently learn from our mistakes, so that we can successfully carry through our current political battle for sovereign, republican nation-states.



FRANZ HRON

Reichsbanner Schwarz-Rot-Gold

Lessons of the Weimar Republic

Decades before the outbreak of the First World War, millions of people in Central Europe, as well as in the German Imperial Reich and in the Austro-Hungarian monarchy, were already making great sacrifices for the cherished concepts of Republic, Parliament, and Democracy.

With an almost religious devotion, these people were convinced that a democratic parliamentary republic could indeed become a veritable paradise on earth.

During the years of the First World War, this devotion increasingly took on the form of resistance against the monarchy and opposition to the war. When the war ended and republics subsequently emerged, the masses rejoiced, especially within Germany, Austria, as well as within the new republic of Czechoslovakia, which came into being with America's help.

But all the masses' jubilation was still no guar-

antee that goodness and justice would prevail in the future.

After only a short time, the material consequences of the war, the tenaciousness of those who clung to the past, the divisions among the republicans and democrats, and the power struggles among the adherents of Lenin and the Bolsheviks, all led the Weimar Republic—and others as well—into an incipient process of decay.

In 1921, the Weimar Republic and the democratic parliamentary order were in such danger that men from all democratic republican parties came together out of concern for the existence of the new state, and formed a protective organization to fight for the preservation of the republic. The name of the new organization was Reichsbanner Schwarz-Rot-Gold (National Banner: Black, Red, Gold). The deep chord struck by this new organization is demonstrated by the fact that 3.5 million men signed up, ready to make any sacrifice which might be necessary. Many men of the Reichsbanner gave up their lives fighting against the swastika and the red star, some even before 1933 and many more from 1933 to 1945.

How did the Nazi dictatorship come about? Due to the impossible day-to-day circumstances of the Weimar Republic, with its economic crises, political, spiritual and moral decay, the ideal republic, parliament and democracy lost support so quickly that most people came to regard a dictatorship as the lesser evil. In the years preceding 1939, only a very small portion of the population believed there would ever be a Second World War; this was so even when, in 1938, Czechoslovakia was abandoned by its allies, and the emigrant German republicans who had

settled there, were forced to emigrate once again. This was particularly disappointing for the men of the Reichsbanner, who from 1933–38 had fought along with the Czechoslovak-Germans of the Republikanische Wehr to save the Czechoslovak Republic. But this was not the end of their disappointments.

When, in 1939, the Austrian republic was liquidated by its “homecoming” into Adolf Hitler’s Reich, freedom for Germans, Czechs, and Slovaks became but a memory.

This was a time of persecution and emigration for the German republicans and democrats from Czechoslovakia and Austria. Anyone who did not manage to escape from the “Greater German Reich” ended up in concentration camp, prison, or, once the war was underway, penal battalions.

But despite all the persecutions and disappointments, countless men and women kept faith in their conviction that life is only worth living when lived in freedom, and that this included the concepts of republic, parliament, and democracy. This conviction played an important part in the desperate attempt to tempt a coup on July 20, 1944.

The jubilation of the masses on May 9, 1945 was primarily because the Second World War, with all its misery, was finally over. But they were also expressing their hopes for a new age for the republic and for democracy.

During the period of Germany’s unconditional surrender, of unimaginable destruction and massive flows of refugees, exiles, returnees, and the homeless throughout Central Europe, the United States proved to be a helper in time of greatest

need, despite all its mistakes in policy and administration.

Today, many people have become politically complacent, and are on the verge of forgetting what freedom means. Must we have another catastrophe in order to bring humanity back to reason?

We must make clear to people that monarchies can end when their dynasty dies out; dictatorships are generally defeated only from outside. Democratic republics, on the other hand, are in constant danger of destroying themselves from within.

It is hardly consoling when, after the catastrophe, a poet can write: "Freedom is like the sun. We must first lose it before we know what we have lost."

Messages and Discussion

Walter Böhnke: Ladies and gentlemen, my name is Walter Böhnke. I come from the Federal Republic of Germany, from Schleswig-Holstein, and I live only eight kilometers from the border with the German Democratic Republic—that is, with the Soviet Union. I have come here to support a step being made toward reason, namely the founding of the Schiller Institute for German-American cooperation. I have come here to get acquainted with you and your country, and also to tell you something about Europe.

Let me address two things which concern us Europeans, and especially us Germans. If the tendencies toward decoupling, encouraged both here and in my country by Mr. Kissinger, Mr. Genscher, Mr. Brandt, Mr. Palme's Socialist International and many others, are allowed to gain the upper hand, then Europe, and with it the Federal Republic, will be lost. The light of freedom in Europe will be extinguished once and for all, and Europe will fall back into a new dark age. Then, dear friends, the American nation's effort during World War II to destroy Hitler Germany and to establish freedom in that state, would all have been for naught, and

all their sacrifices just as fruitless as the revolt of the German resistance movement on July 20, 1944. There is a slogan in Germany which goes: Better red than dead. But I am telling you, along with Friedrich Schiller in his *William Tell*: Better death than a life in slavery. And there are many Germans who think as I do.

The second problem which preoccupies us in Europe and in the Federal Republic, is the problem of beam weapons, and this question separates the wheat from the chaff. I will not say too much about this, ladies and gentlemen, since I am not a military man. But I would like to say one thing: If we are to defend the freedom of the Western world, then this can only be done through developing and deploying defensive beam weapons a great deal faster than even our own best leaders think is practical.

Eulalio Fernandez: My name is Eulalio Fernandez, and I am originally from the Dominican Republic. I have a question for Mrs. LaRouche. I would like to know specifically what the policies of the Schiller Institute toward Ibero-America should be. I recall quite distinctly when I heard you speak in Detroit in 1979, you mentioned Schiller as one of the defenders of the Indians in Paraguay. Does the Schiller Institute, and you as its head, have plans to establish some sort of commission on Ibero-America to deal with this?

Helga Zepp-LaRouche: Yes, absolutely. The Advisory Board of the Schiller Institute includes republicans from all over the world, who believe in the same ideas of republican freedom as Schiller expressed them. I especially want to invite people

from Ibero-America, Asia, and Africa to join with us. The principles of an entente of sovereign national republics is only possible if we eventually establish a world order in which these republics become involved in mutual relations similar to what the American Founding Fathers had hoped for—what they called the Community of Principle. As a matter of fact, the economic department of the Schiller Institute will immediately take up Operation Juarez, which was launched by my husband to protect the sovereignty of Ibero-American nations, and we will invite people to contribute still more documents on this. In the same way, the 50-year development perspective for Southeast Asia, as well as the development program for Africa, are projects which will be espoused and promoted within the context of the Schiller Institute. So I can only say that the Schiller Institute is intended to be a republican, international think tank, which will work on all aspects of foreign policy. So the answer to your question is absolutely yes.

Concerning Schiller's influence in Ibero-America, I can say that the little piece he wrote on the Jesuit government in Paraguay deserves to be widely circulated in Ibero-America today; in it he describes the evil methods used by the Jesuits to stir up the native Indians against the Europeans. When Schiller published this, he said that maybe some decades or centuries later someone might find a good use for it. Given the fact that the Jesuits are plaguing the continent today, I think we should publish his piece, so that everyone can see what these people are up to.

Arnulfo Velasquez: My name is Arnulfo Velasquez from Mexico. We Mexicans have every reason

to be overjoyed at the creation of this Schiller Institute today. The foundation of the Mexican republic itself is based on the principles defended by the European classics. In the aftermath of Alexander Humboldt's visit, a circle of politicians and intellectuals was formed in Mexico, with the purpose of spreading the classical works of the European intellectuals. Specifically, this group began to publish a sort of journal called *Renacimiento*, which published very good translations of some of the poems of Schiller, Goethe, and Edgar Allan Poe. Out of this group came Benito Juárez—or rather, its influence was decisive in Juárez's intellectual development, and therefore led directly to the formation of republican institutions of Mexico.

I should add that the efforts of this group to spread classical European culture were truly titanic. For instance, when Beethoven's Fifth Symphony arrived, because they lacked the means to perform it properly, they assembled twenty musicians to play the symphony on ten pianos in place of a full orchestra. This characterizes the political and cultural origins of the Mexican republic, and therefore I see the foundation of the Schiller Institute as entirely in keeping with the work embodied in Operation Juárez, since Juárez himself was directly a result of the spread of Schiller's republican idea in Ibero-America.

Werner Lampa: I am Werner Lampa, I come from the Federal Republic of Germany, live in Bremen and work at the Bremer Vulkan shipyard.

I would like to use two historical examples from my home town, Bremen, to explain to you what a

decoupling of the two powers, the United States and Europe, would mean.

Ever since the United States' declaration of independence in 1776, there has been a continual expansion of trade relations between Bremen—representing all of Germany—and the United States. This caused the construction of new shipyards in order to fill the need for ever larger transoceanic ships. There was more work, small business got along better, and everybody profited. This positive development continued until 1806, when Napoleon decreed the infamous Continental Blockade, which we might describe as the first decoupling of Europe from the United States. Everything achieved over the previous decades quickly fell apart.

Only twenty years later did relations with the United States recover enough to resume a semblance of prosperity. From 1830 to 1833 Bremen built a port in the ocean itself, because the big transoceanic ships could no longer reach the port in the Bremen harbor. Even before this new seaport was officially opened, American clippers were already lining up to unload their cargo. The resulting explosion in trade—an expression of intensive cooperation—quickly took on unprecedented proportions, such that it produced a pronounced euphoria and motivated parents to christen their sons with such names as “Washington.”

Between the years 1928 and 1938, humanity experienced a tremendous leap in technological development. With the construction of the first four-engine aircraft, Fokker's FW-200, which could fly from Europe to America in 24½ hours, it was now possible to establish a European-American air connection for the first time. Only one year later, Hitler

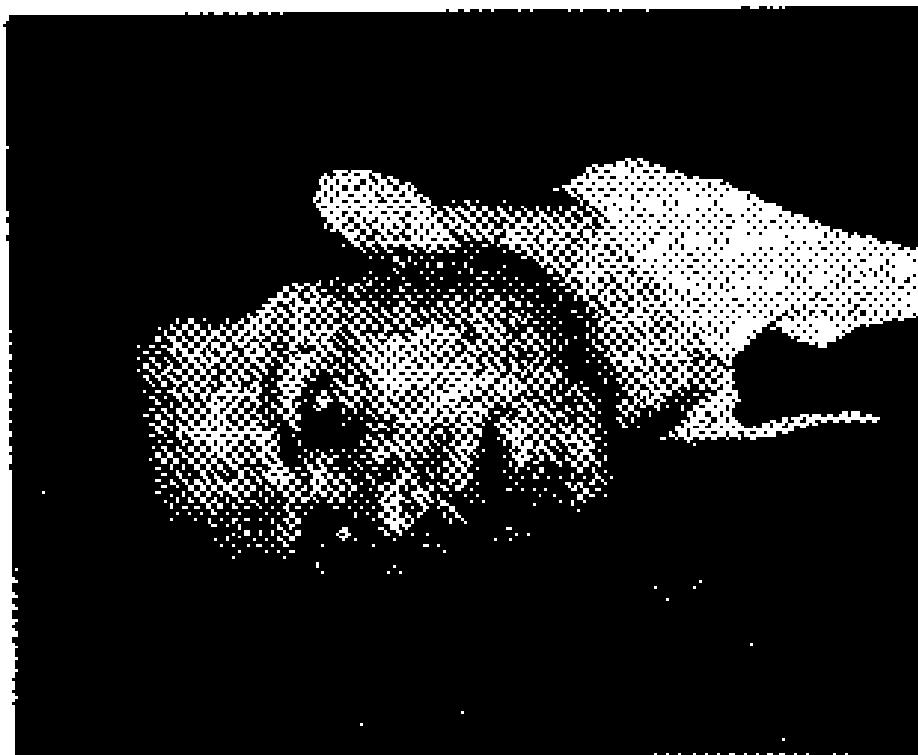
destroyed this booming age, and we had to experience our second decoupling.

Today we are once again in a period of prospering cooperation, including in the military sphere. In collaboration with NASA, we are about to take our first steps toward the colonization of outer space. The ERNO Space Research effort, headquartered in Bremen, developed the Spacelab, which has worked so successfully on the space shuttle that second-generation models are already being constructed. In addition, people are working to develop the Eureka and Columbus space projects. And now, approximately one million empty-headed would-be Napoleons and would-be Hitlers go out and demand that Europe voluntarily decouple itself from its best friend, the United States of America! That is really the height of stupidity.

I think it is absolutely necessary for the Schiller Institute to give us all the strength and the knowledge to make sure this insane idea is not carried out.

Helga Zepp-LaRouche: We have to close this panel now, but I want to say one thing. I hope that this morning's discussion has made you sufficiently curious that you will now go and read the works of Friedrich Schiller. I want to announce one of the first projects the Schiller Institute will undertake. Many translations are not available, and many of Schiller's writings have never been translated at all—some of the most beautiful writings just do not exist in English, and some are very poorly translated. Therefore one of the Schiller Institute's first projects will be to embark on a translation of the complete works of Friedrich Schiller, and to publish them in a poetical English translation.

The Future of the Alliance on the Basis of the Strategic Defense Initiative



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Classical Military Strategy And the Alliance

We of the Schiller Institute want to see to it that the increasing disintegration and devolution of German-American relations in the alliance, and of the Alliance generally, is stopped. Political factions on both sides of the Atlantic are forcing this process of disintegration, to such an extent that we can foresee that if this process continues, the alliance will break apart.

That may sound "alarmist." After all, those here in the United States and those in the Federal Republic of Germany who are gnawing away at the alliance, are doing so with a certain finesse. They claim they are only trying to "adjust" the alliance to new political, economic, and strategic realities; they say they only want to initiate certain gradual changes, and shift the focus slightly. We hear this sort of sophistry from Kissinger, former U.S. State Department official Lawrence Eagleburger, and "conservative" Irving Kristol, and we hear the same sophistry from former West German Chancellor

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Willy Brandt, his collaborator Egon Bahr, and from the man who is still foreign minister of the Federal Republic of Germany, Hans Dietrich Genscher.

There are many well-meaning people on both sides of the Atlantic who want to keep the Alliance together, people who think that there is, indeed, a crisis in the Alliance. But precisely because they know this, they want to avoid an open, straightforward discussion of the crisis. The present creeping, or even rapidly increasing tendency of decoupling the United States from the Federal Republic, they claim, is merely "another" crisis of the Alliance, which has gone through innumerable crises since it was established, but in the end all of these crises were more or less happily overcome.

Such people say that an open discussion about the severe problems of the Alliance and their political background plays into the hands of the internal and external enemies of the Alliance, and should be avoided for that reason.

To my mind, this approach is totally wrong. The incontestable fact that the alliance is battling for its existence, has deeper reasons which must be put out on the table openly, if we are to find a way out of this crisis.

I would like to concentrate primarily on the military-strategic antinomies in the Alliance. I want to try to use the military strategic heritage in the United States and Europe, especially in Germany, in order to sketch out, within the limits of a brief presentation, the direction in which to look for solutions to this crisis.

Clausewitz says that war, strategic planning, and the use of the military in general, are always the continuation of politics by other means. The *purpose*

of war is determined by policy. One might object that Clausewitz did not define in a sufficiently explicit way, which "policy," which "political purpose" is to be continued with what military means. As a student of Scharnhorst, he did in fact provide such a definition, at least implicitly, and the objection that his notion of "policy" was a purely positivist or statist one, is untenable.

Classical Military Strategy— "Continuation" of Which Policy?

The policy of a state or an alliance of sovereign states is primarily determined by the cultural matrix of its population in general, and particularly by the cultural matrix of its elites. "Policy" is the expression of existent or missing intellectual, moral powers. Technological-economic resources, too, are, after all, only the product, the materialization, of these intellectual powers, even if they have decisive "independent" weight in the totality of the "political" potential of a country.

The key question concerning the cultural matrix, which is the foundation of "policy," is whether this cultural matrix in a state or an alliance of states implements and realizes cultural and material progress domestically and abroad, or not. Cultural and material progress and development are only possible as the realization of the particular creative potential contributions of individuals. The "Eastern" cultural matrix does in fact make a formal claim to represent progress, but it simultaneously denies individuality. For that reason, the "policy" of the East expresses itself again and again domestically as the "principle of the police state," and

abroad as a continuous inclination toward violence and aggression.

But, in the West, too, as previous speakers have shown, if “policy” is characterized by cultural and material stagnation and regression, by economic Malthusianism and cultural pessimism, then the military “continuation” of such a policy takes on corresponding degenerate forms. Here lie the roots of the military strategic antinomies of the Alliance.

In addition to the *political purpose* of war and the use of the military in general, Clausewitz speaks about the *military goal* of war and of military strategy. The goal of military strategy must be to defend one’s own state or alliance of states, i.e., to insure its integrity, or at least its ability to survive, *and* to crush the enemy, to overcome him militarily, which usually includes the occupation of his territory. For Clausewitz, defense is the stronger form of combat, since the immediate issue of defense is whether one will continue to exist or not. But defense and offensive belong together—defense and offense together provide the goal of war and military strategy. This is the crucial issue in NATO strategy today, since NATO fundamentally lacks defense in any effective sense.

Every military strategy which claims to be rational, must fulfill the requirements of two principles of the classical theory of war: the defense of one’s own state must be guaranteed; and one must subjugate the enemy, defeat him.

Classical Military Strategy in America

Unfortunately, at no point in time since 1949 has the military strategy of the Atlantic Alliance fulfilled these criteria. In 1949, four years after the

end of the Second World War, classical military strategy was no longer, as far as I can see, hegemonic in the United States. It is true that the United States was capable of guaranteeing not only the survival, even integrity of its territory before and after the Soviet Union exploded its first atomic bomb, but even then there was a lack of means and consensus of will to subjugate and defeat the Soviet aggressor. This was evident at the time of the Berlin Blockade and in the Korean War. General George Patton was dead, and the best strategic minds like General Albert C. Wedemeyer and General Douglas MacArthur were “on the way out.”

The availability of nuclear weapons set what I would like to call a “perverse mechanism” into motion within the United States, even before the Soviets had their own nuclear weapons, a perverse mechanism which threw the military strategy of America, and so of the entire West, back into a pre-classical military thinking, in which notions like “deterrence,” “limited war,” and “balance of power” gained predominance.

Classical military strategy was developed by Carnot, Scharnhorst, Gneisenau, and Clausewitz at the beginning of the nineteenth century. German military thinking lived off of these fundamental theoretical achievements, applied practically in the anti-Napoleonic Liberation Wars, through the nineteenth century and beyond. From that point onward, however, there were no significant conceptual achievements in Germany, despite the incontestable operational brilliance of generals from Moltke to Rommel.

It was in the United States of the nineteenth century and beyond that the heritage of classical

military strategy was maintained and practically applied. Winfield Scott, Grant, Sherman, and Sheridan were military leaders who understood war in the sense of classical military strategy.

It is usually claimed that Jomini, the theoretical military apologist for the Napoleonic conception of warfare in the United States, was well known and popular, but that German classical military strategy remained largely unknown in the U.S. It is argued that it was only in 1873 that Clausewitz's works appeared in English.

It seems to me, however, that such claims are contradicted by reality. Scott, Grant, Sherman, and Sheridan had a conception of classical warfare which was diametrically opposed to the Jomini-Napoleonic conception. The most talented of the opponents of these American military leaders, General Lee, was largely influenced by the Napoleonic conception of the "climactic decisive battle" in military strategy, but this was not true for the victorious generals of the Union.

I think this should be an important aspect of the research work of the Schiller Institute, to show how classical German military strategy struck roots in the United States, primarily through Sylvanus Thayer's West Point military academy, which was then expressed in the twentieth century in MacArthur or Wedemeyer.

Against this background, one can see the tragic devolution of strategic thinking in the United States after 1945, when, in a long retreat, classical military strategy was given up, piece by piece.

Naturally, this situation in the United States decisively influenced military strategic thinking in the West as a whole. Classical military strategy had never

taken hold in England. Montgomery's famous comment that he gave up the attempt to read Clausewitz after a few pages because the dark teutonic expressions said nothing to him, is a concrete demonstration of the situation in England. Then, in the middle of the 1950s, Lord Russell launched a decisive blow against classical military strategy. In his Pugwash movement, he assembled, in addition to the emissaries of the Kremlin, the Kissingers, McGeorge Bundys, the McNamaras, Maxwell Taylors, to elevate the "deterrence" theory into hegemony for decades.

Massive Retaliation

The military strategy of the Atlantic Alliance in the 1950s was called "Massive Retaliation." In theory, were the Soviet Union to attack Western Europe, the United States would beat back and defeat the Soviet Union by counterattacking the Soviet Union with tactical and strategic nuclear weapons. Realistically, it was assumed that the conventional armed forces of the Soviet Union, far superior to those of NATO, armed with these tactical nuclear weapons, would penetrate deeply into West German territory, if not further into Western Europe.

"Massive retaliation" aimed at a comprehensive nuclear-conventional reconquest of Western Europe: a "rollback" in which the full logistical potential and nuclear bomber forces of the United States would be employed. In 1955, this strategic conception was tested in the "Carte Blanche" NATO maneuver, in which about 500 nuclear weapons were "used" in West Germany. It is fairly obvious that the nuclear reconquest of West Germany would have meant the total annihilation of West Germany.

The aggressor would have been thrown back, even defeated, but the territory of the ally that was supposed to be defended, would have ceased to exist, and the German population would have been annihilated.

In the 1950s, the United States was practically invulnerable. The United States was seriously threatened neither by nuclear bombers nor missiles, and the idea of an amphibious invasion or an assault of Soviet tanks from Alaska through Canada was—and is—less probable than a conquest of the United States by extraterrestrial beings. “Massive retaliation” thus fulfilled the criteria of classical military strategy for the United States, but not for its allies.

As early as the 1950s, Western Europe confronted not only the vastly superior conventional forces of the Soviet Union, but also a theater-tactical nuclear power of hundreds of Russian bombers and missiles. Since the beginning of the 1950s, the Russians have had nuclear SS-1, SS-4, and SS-5 missiles. Therefore, “massive retaliation” meant that for the Alliance as a whole, and especially for Germany, classical military strategy, assurance of the survival of the territory to be defended *and* victorious subjugation of the aggressor, was no longer valid. And everyone in Western Europe sensed that—and still senses it up to today. This “sensing” may be only preconscious, or unconscious, but it is there.

Flexible Response

The Soviets managed to be the first to develop intercontinental nuclear missiles with nuclear warheads at the end of the 1950s. The United States itself became vulnerable to Russian nuclear strikes.

The Soviets were now able to credibly threaten that if they attacked Western Europe, and the United States applied the doctrine of “Massive Retaliation,” then the United States itself would become a target of a Russian nuclear assault, in case the Soviets had not already carried out such a nuclear assault at the beginning of their offensive.

At that point, the Pugwash forces broke all the dams in the strategic discussion in the United States. Under the miserable McNamara, those elements of classical military strategy still embedded in “massive retaliation” were almost totally eliminated. “Mutual and Assured Destruction” became an axiom of American strategy, and the dogma of deterrence was elevated to the status of infallibility. The new doctrine of “Flexible Response” was introduced de facto into the Atlantic Alliance in 1961, even though it only became official later.

I do not wish to discuss the details of how the Pugwash group successfully “sold” the doctrine of deterrence to the political and military leadership of the United States since the middle of the 1950s. We have provided extensive documentation on this.

Since the United States had become objectively vulnerable since the end of the 1950s, a “strategic understanding” was arranged with the Kremlin leadership over the Pugwash channels on the basis of the deterrence doctrine (mutual vulnerability) that the superpowers would consider their respective home-territories to be sanctuaries. The British knew exactly what the game was, and, with the creation of the British nuclear Polaris missile force in the Nassau agreements between Kennedy and Macmillan, the British proceeded to associate themselves with the American and Soviet sanctuaries.

Naturally, de Gaulle also knew what was going on and, when he did not get the same treatment as the British, and was denied the "special relationship," he prepared to build his own nuclear missile force in order to make France, too, into a nuclear sanctuary. Soon thereafter, France left the NATO military command.

With the doctrine of deterrence and "flexible response," the Alliance now consisted of sanctuary-territories (United States, United Kingdom, France) and non-sanctuary territories of non-nuclear Alliance states. These states form the potential theater of war for "limited" conventional and/or nuclear warfare in the system of deterrence. That does not mean, of course, that in case of a Soviet aggression, the Soviets will hold to the strategic "understanding." I am convinced that, for whatever reasons they make a decision to go for war, they will *not* hold to this strategic understanding. Nevertheless, the arrangements made on the basis of the deterrence-doctrine are real.

This becomes evident if we consider the doctrine of "flexible response." The axioms and postulates of this doctrine are so abstruse that they only make sense as a collection of formulas designed to obscure the very simple facts just mentioned. The totally arbitrary separation between strategic-nuclear, tactical-nuclear, and conventional forces only makes sense if those weapons categories which do threaten the United States are supposed to be separated from the ones that do not. The same goes for the equally arbitrary conception of the stepwise escalation and counter-escalation in a war. The combination of the three "levels" of "flexible response" into the "NATO triad" is in fact a feat

worthy of a Hegel; but then again, we know that Hegel was far more fascinated by his postulates than by reality and truth.

Henry Kissinger, who played a decisive role in the Soviet-American back-channel arrangements from the beginning, and therefore must be in the know, said in Brussels at the 30-year anniversary of NATO in 1979, that American strategic nuclear weapons would not be made available for the defense of Western Europe. Even before his notorious decoupling essay in *Time* magazine of March 5, 1984, Kissinger told a December 1983 NATO conference in Brussels that the leaders of Western Europe ought to get used to the idea of a "limited" nuclear and/or conventional war in Europe. They should stop treating the notion of "limited war" in Europe as tabu, said Kissinger.

Enough said for the moment about this conception of the Pugwash group for "limited war," as expressed by Szilard, Kissinger in *Nuclear Weapons and Foreign Policy*, or Osgood's *Limited War: The Challenge to American Strategy*. We have documented that already as well.

The essential point is that the doctrine of "Flexible Response" exacerbated the contradictions of "massive retaliation." Not only was the notion of subjugating and defeating an aggressor buried, but "Flexible Response" was based on (a) the vulnerability of Western Europe and the United States to nuclear weapons, and (b) the threat to Western Europe of the superior conventional forces of the Warsaw Pact. With no appropriate means of defense against nuclear missiles, nor with any effective means of defense against the conventional superiority of the Soviet Union, the groundwork was

nevertheless laid by Sam Cohen for the neutron weapon back in 1958.

Since the establishment of "Flexible Response" in the 1960s, the situation in Western Europe today has deteriorated to the point that the Soviets have built up their nuclear assault potential of short- and medium-range missiles, bombers, and Cruise Missiles into a clear superiority. Primarily the SS-20, 21, 22, 23 nuclear missiles make it possible for the Soviet Union to carry out a disarming first strike against the total military infrastructure of NATO in Western Europe.

At the same time, on the basis of the equally drastic Soviet build-up of conventional superiority in Western Europe, a conventional power-balance has emerged which reduces the "escalation dominance" upon which "Flexible Response" rests to an absurdity.

On the basis of this power-balance, the advocates of decoupling around Kissinger, Kristol, McGeorge Bundy, and McNamara have concluded that we should not only decouple the nuclear strategic systems, but also nuclear weapons in the short and medium ranges, from the defense of Western Europe, since their use against Soviet superiority in these areas would be unreal in any case. This line of policy is put out in the package of "No First Use" of nuclear weapons. Instead, NATO's defense in Europe should be "conventionalized."

The increase of NATO's conventional fighting power in Europe is supposed to be achieved by means of a massive inflow of microelectronics, so that, by *refining* conventional weapons systems with sensors, telecommunications, and computers, the

West's quantitative inferiority could be balanced out qualitatively. These notions are the basis of the "Rogers Plan," the "ESECS Study," and "Airland 2000." Now, it is true that there would be a certain rationalization effect by means of such an electronic "revolution," and this would be quite useful, but the fact remains that, with or without electronic revolution, NATO would lack, by conservative estimate, the following categories of armaments for a half-way promising defense of Western Europe. Without neutron weapons as the only effective means of defense against conventional weapons, we would need at least 40 to 50 divisions of soldiers, 18,000 tanks, 12,000 pieces of artillery, 2,000 fighter, aircraft, and 3,000 anti-aircraft missiles.

And even this is based on the totally hypothetical supposition that, for some inexplicable reason, the Soviets would not use their clearly superior nuclear assault potential in the short- and medium-range missile categories, in order to carry out a nuclear first strike against Western Europe. In that case, of course, it would be irrelevant whether the destroyed conventional forces on the NATO side were armed with smart weapons, or not so smart ones.

Let us now get back to the essential point: with the currently still valid doctrine of "Flexible Response" and all possible variations of this strategy, the defense of Western Europe, in the sense of guaranteeing the survival of the territory to be defended, is *not* possible.

Even if the United States is temporarily not threatened by a Soviet invasion as West Europe is threatened, in the last fifteen years the Soviets have, nevertheless, built up a marginal first strike capa-

bility with ICBMs and medium-range missiles against the United States. Even if the United States has taken a number of steps in recent years to improve the survivability of its strategic nuclear weapons, there is still a window of vulnerability, which provides the Soviets with attack options they have not had in the past.

Beam Weapon Ballistic Missile Defense

At this point we have to think back to the time when the "System of Deterrence" and "Flexible Response" were established. Was the United States really "objectively vulnerable" at the end of the 1950s? This question deserves a loud and clear "no" for an answer. To be sure, this was the first time in postwar history that the United States was vulnerable to Russian intercontinental-range missiles. But these Russian nuclear missiles themselves were not the cause of the vulnerability; rather, it was the decision *not* to defend against these missiles, and thus to protect the United States, which made the United States vulnerable.

Nuclear weapons have never been the "ultimate weapon" that the system of deterrence has made them out to be. Alongside the nuclear offensive missile, there was also the defensive missile. ABM missiles have inherent technical limitations, but they were quite capable of being successfully deployed against a limited number of not-yet-MIRV'd Soviet single-warhead missiles. ABM missiles could indeed have guaranteed the protection of the United States from nuclear attack for a transitional period in the 1960s, up to the time when means of defense based

on different physical principles could be made operational. Technological progress is no "autonomous" magnitude. There is no reason to assume that the United States would not have been able to achieve development of ABM beam weapons much earlier. After all, there were ideas and research in the direction of beam weapons by the end of the 1950s. Books about this were published even in Germany.

The rejection of ABM systems signified a rejection of classical military strategy, and that rejection of beam weapons entails the impossibility of guaranteeing the survival of the member states of the Alliance against nuclear aggression. We need beam weapons in order to achieve a rational military strategy for the Alliance that is based on defense in a real, rather than absurd, sense. Beam weapons are not so much a technical change, as a strategic necessity, without which the Alliance has no future. If we leave aside the Moscow-controlled and financed so-called peace movement, there is no doubt that the underlying feeling of defenselessness against the combined nuclear and conventional superiority of the Soviets, sooner or later, will undermine the German population's will to resist.

Beam weapons will create the objective basis for *common security* in the Alliance for the first time since World War II. We still will not be able to speak of an *equal security*, even once beam weapons for defense against missiles in all range categories have become available in the Alliance, but we will have a common security. One need not be a geopolitician to know that the closest Russian tank division is 7,000, or 6,000, or 10,000 kilometers away from

you here in America, but only 50, 100, or 150 kilometers away from us in the Federal Republic!

The development of beam weapons for defense against nuclear offensive weapons in strategic, operational and tactical ranges must be made into the priority joint task of the Alliance. We need a common political will in the Alliance for development of beam-weapon ABMs. We need a cooperative division-of-labor program for beam weapon development in the shortest possible time.

I am not ignoring in the slightest the immense problems that such a program will confront, the political opposition, which is moving full speed even today, and organized by the same people who are dismembering the Alliance, here as well as in Western Europe. Numerous nationalist and bureaucratic obstacles will be thrown up against beam weapons.

Nevertheless, it is going to become quite clear that a "yes" or "no" to beam weapons is the equivalent of a "yes" or "no" to the Alliance. The equation of beam weapons and the Alliance is as simple as it is true.

We are under enormous time pressure to develop beam weapons for anti-missile defense, because the Soviet Union will fully exploit the intervening time up to actual deployment of beam weapons to attempt to stop this development with their "carrot and stick" methods. In my opinion, it would be an immense illusion to assume that we can avoid a confrontation on this issue: the Soviets have already begun the confrontation, even if most people in the West do not want to see it. The more the Alliance dodges and delays, and sends out ap-

peasement signals, the more dangerous the confrontation will become.

I think that we here in the Schiller Institute can set a number of crucial milestones. The development of beam weapons is proceeding, of course, under extreme secrecy. But I am convinced that the assembled political, military, and scientific-technological knowledge in our Institute, can indeed contribute to ensuring that the scientific-technological and political-strategic resources of the United States and Western Europe be used in optimal fashion to achieve a political breakthrough rapidly, and to implement beam weapons technologically. The good and bad experience I have gathered in dozens of seminars and presentations in Western Europe on the technological and strategic implications of beam weapons, have shown me that a *joint initiative* of competent people in the United States and Western Europe can well have a very significant weight in achieving development and deployment of beam weapons.

At the same time, I would like to say that if we proceed with a business-as-usual attitude toward deployment of beam weapons for the Alliance as a whole, beam weapons could suffer the same fate as the neutron weapon. The Federal Republic needs the stationing of neutron weapons, since they are the only effective instrument to defend against a superior armored assault from the Soviet Union. In the meantime, the neutron weapon has become politically tabu in West Germany, and the population is helplessly confused and mixed up about it. If we could rely upon the political and military administrators to "do the right thing" with respect

to beam weapons, with their "proven" methods, we could find ourselves in deep trouble—in fact, we are already in deep trouble.

Once Again, Classical Military Strategy

In conclusion, I would like to come back to the classical military strategy of Scharnhorst, Gneisenau, and Clausewitz.

Twenty years before Clausewitz's *On War*, Scharnhorst wrote that "It is the experience of all ages that, where policy and the art of war are not united with one another, great things have seldom occurred."

The reforms of the Prussian state and military, as well as the strategic plan for the anti-Napoleonic Liberation Wars, graphically illustrate the way Scharnhorst understood the combination of politics and military strategy. In a study written in 1797 on the wars of the French Revolution since 1792, Scharnhorst went to the source of his understanding of policy:

...the greatest portion of the educated population carried within their hearts pieces of the ideal of a more perfect national constitution, while for some time many writers, especially in novels and poems, have presented individual elements of this ideal, sometimes very delightfully, and have thus made known the events in North America, and many ideas of freedom, independence and equality.

In the same spirit of understanding of policy stated by Scharnhorst, Clausewitz wrote in Book Eight of his *On War*, that "policy" was to be understood as "the representative of all of the interests

of the whole society." "Feudalism has come to the end of its days among us, just as it has elsewhere." Instead, the "industrial classes" must determine developments.

The example of the American Revolution and the War of Independence was of primary importance for the Prussian reformers. After all, as a young officer, Gneisenau had been sent to fight in America. He only reached America after 1783, but stayed another two years in order to view the situation for himself. When he returned, he wrote a memorandum to Frederick the Great, wherein he described the superior loose-formation, or *tivauteurs* tactics of the American militia against the linear tactics of the British. Soon after the death of Frederick the Great, Gneisenau was "put on ice," but he introduced his American experiences into the reforms and the strategic planning of the Liberation Wars.

I believe this should be another area of the military historical research work of our institute, because it is so vitally important to reintroduce classical military strategy into the Alliance. In military strategy, if it is to represent something of lasting value, and if it is to guarantee our survival and allow us to defeat an aggressor, then Scharnhorst's dictum holds true: "It must be the tradition of the military to march at the forefront of progress."

between the United States and Germany, so we can continue to have a positive response to Schiller's famous poem, "The Commencement of the New Century," which early in the last century sternly warned us:

Noble friend! Where will peace find refuge
Yet open, where can freedom safely rest?
The century went out in storm and deluge,
And murder ushers in the next.

Across the succeeding decades, Schiller has remained and will always remain a man for all epochs. He was concerned with one thing alone: the coming of age of mankind, who he wished could shape its own destiny, without arbitrariness and with free creativity. And that is what he says, with his poet's magic sense, in his poem "Words of Faith":

Three meaning-laden words we hear,
From mouth to mouth they are racing,
But not from without do these words
appear—

'Tis words from the heart we are facing.
Mankind is of all his value bereft
If in these three words no faith is left.

Man was created free—*is* free
E'en though he were born in shackles.
Do not be deceived by the rabble's bray
Or idiots' abusive cackles.

Before the slave, from his chains uncaught,
Before man set free, O tremble not!

And virtue—this is no meaningless sound—
Can be practiced each day if we trouble;



MARIE-MADELEINE FOURCADE

*Chairman,
Comité d'Action de la Résistance*

Schiller and the Defense of Liberty

Let me first express my joy at the name given to this institute for a new German-American alliance by my friend, Mrs. Helga LaRouche—the name of Friedrich Schiller, my compatriot.

As the French Revolution was breaking out in 1789, the revolutionary Schiller, who denounced and decried the arbitrary power of the princes, desired to overthrow all tyrannical rule and regenerate the world through the new spirit of liberty. Schiller was named an honorary French citizen by the legislature which followed the Constituent Assembly on October 1, 1791.

This, however, is not the only trait which ties me to Schiller.

The title of your institute includes the word "alliance," and that was the name of my resistance network against Nazism, during the occupation of my country between 1940 and 1945. Alliance: a beautiful act of mutual friendship. I sincerely desire that the Schiller Institute become a powerful link

And much as we tend to go stumbling
around,

Toward paradise, too, can we struggle.
And what no logician's logic can see
The child-like mind sees obviously.

And one God there is, a Will divine,
However man's own will may waver;
Supremely above all space and all time
The living Idea moves forever.

And though all's e'er-changing in form and
in scene,

There persists in that change a spirit
serene.

Keep these three content-laden words;
From mouth to mouth implant them.
And if from without they do not emerge,
Then your innermost soul must grant them.
Mankind is never of value bereft
So long as his faith in these three words is
left.

Freedom, Virtue, God—these are the masterly
words, the words of a faith that Schiller prints in
his poems in the same way as the roses of the ca-
thedrals admit light.

Thus, Schiller anticipates the French Declaration
of the Rights of Man. Just as the French constitution
of 1791 was the fruit of the imperishable friendship
between Lafayette and America, so the Declara-
tion of the Rights of Man proclaimed two essential
principles: liberty and equality of rights. Lafayette
was one of the principal writers of the French text.
Article 1 says: "Men are born and remain free and
equal in rights." Article 2: "The natural and ina-

alienable rights of man . . . are liberty, property,
security and resistance to oppression."

It is upon this groundwork laid by Schiller, La-
fayette, Franklin and Washington that the follow-
ing generations erected their own choice of society,
creating and expanding it into our modern, free
world.

On December 10, 1948, the United Nations
adopted a Declaration of the Universal Rights of
Man, which specifies those rights and underlines
the right to popular sovereignty.

In 1950, the Council of Europe which was then
coming into being, submitted a text aimed at giving
these texts the force of law.

But alas, the rule of law only too often gives way
to the rule of arms, and it is impossible for us to
forget that in 1917 and 1944, American forces could
only save our liberty by intervening into conflicts
which threatened to last far longer.

In 1944, in particular, the American and Allied
victory was also a victory for the forces of the Eu-
ropean Resistance, including my friends of the Ger-
man Resistance, who recently invited me to visit
Berlin on July 20 to celebrate the fortieth anniver-
sary of their open rebellion against the Führer. We
ought not forget that, from 1933 on, the first people
to be incarcerated in Hitler's camps were German
citizens.

We along with other nations paid a terrible price
to recover our territories and to defend our ideal
of the dignity of man and his fundamental rights.

Our generation is therefore better situated than
any other to enter into complete solidarity with the
United States in defense of liberty in our time, in
the same way as I and my friends have never ceased

to fight for the cause of peoples who are oppressed today, who are demanding our moral, material, and concrete assistance.

But our so dearly recovered liberty is now ominously threatened around the globe. How is it that, following our victorious thrust in the Second World War, after the horrible experience of so much suffering and so many tears, we have not been able to rescue liberty wherever it has come under seige—we, who know so well the value of our hard-fought freedom?

The Gulags have now replaced the “Nacht und Nebel” camps; torture and physical constraint continue to proliferate; killings without any form of trial are commonplace on every continent where countries are still struggling to maintain their identity and independence.

Hence, the peace sealed in Europe between the Allies and the adversaries of the war, now appears increasingly ephemeral.

And how can we reasonably speak of peace when, since 1945, we have witnessed an unending chain of armed conflicts? First, Indochina, from 1945 to 1974, with its prolongation in Cambodia. Korea in 1950, Algeria in 1954, Suez in 1956. Israel and Egypt during the Six Day War and Yom Kippur War. Lebanon, desperately resisting an invasion from Syria and the Palestinians for ten years. Afghanistan and its determined but isolated resistance to the Russian invasion. The Iran-Iraq war. The Malvinas war. Chad. And then the smaller wars, with their procession of guerrillas in Angola, Mozambique, El Salvador, Nicaragua, and many more.

The situation is clear. The United States and Western Europe are not threatening world peace.

The threat today is coming from the Soviet Union; and anyone who watches their activities without himself acting and making vigorous protest, is only acting out the role of those “*happy idiots*” whom Lenin liked to speak of.

It is through Soviet infiltration on all levels, of all countries by special agents numbering in the tens of thousands, that they are carrying out this intensive campaign.

The Soviet military arsenal is also an awesome threat. It plays a dual role: as a means of pressure and intimidation, as we witnessed in the affair of the Korean Boeing aircraft; and as blackmail, as in the case of the deployment of the SS-20s.

With respect to the SS-20s and other Soviet nuclear weapons, their great numbers, and the wide range of their deployment, extending from the Baltic all the way to Asia, so that even the American continent itself is threatened, already signifies that the Soviets have attained their sought-for superiority.

Eighty to ninety Soviet nuclear submarines are thought to be in action under the oceans, capable at any moment of attacking adversary defenses. The most obvious concentration of these units is in the Baltic region.

Thank God, in Europe their SS-20s are now being countered by our Pershings, because all we have heard in Europe is calls for the defense of Europe, with no solutions being put forward. Instead, the destabilization of the masses has become manifest in processions of protestors screaming “better red than dead” and “better alive than vitrified,” which reminds me terribly of the atmosphere of Munich in 1938.

Over the past forty years we have witnessed many conventional wars, yet the spectre of the balance of nuclear terror still hangs over us, and we remember how the atomic bomb brought about the sudden, apocalyptic end of the Second World War.

Today, the most powerful atomic bombs are in the possession of the two superpowers, and less powerful atomic weapons are available to a half-dozen other nations. Perhaps more countries than these already have the bomb, since, like a matchbook, it has become so perfected and yet so common that one need not scratch it to know if it will work!

We may be facing some surprises in this regard, and while all agree on "no first use," we are not told what *would* justify their use. So why continue to produce them under this type of logic?

At a time when Soviet threats have turned into direct action, as in the case of Afghanistan, or have remained indirect, as in Lebanon, through the mediation of the Syrians; when awesome troop concentrations are massed on certain borders; today, in 1984, the survival of the free world and that of the oppressed nations depends on close cooperation between the United States and Western Europe, and on the development of a new global strategy, which would include providing the necessary aid to "hot spots."

I can tell you solemnly, in the name of La France et Son Armée (a committee which we created and which includes eminent thinkers and specialists), that the new strategy defined by President Reagan in 1983 is the only development which has brought us an immense surge of hope.

For the first time in the past thirty years, the firm declaration of the President of the United States

now permits us to talk of Mutual and Assured Survival, and no longer of Mutual and Assured Destruction.

The new defensive weapons known as beam weapons are well known in your country. In Europe, these arms were first ridiculed in comic-book fashion. People talked about "Star Wars" and science fiction. Later on, it was admitted that "Perhaps these weapons are possible, but they will not be ready for half a century; they are therefore of no interest to our generation." Some are even saying, "This could be a KGB plot to induce the West to neglect its conventional weapons and allow them to turn into junk."

President Reagan's persistence has managed to overcome the short-sighted opposition of these armchair strategists, not to mention how it has produced panic on the Soviet side over the perspective of U.S. development of such weapons. *Pravda* on April 2 called us "cannibals" in its report on a conference sponsored by our committee, adorning that article with the friendly headline: "Colloquium of Assassins." This demonstrates the extent of their embarrassment over this issue.

Only yesterday we learned that the Kremlin is still obstinately refusing all discussion on this issue. Recent conclusive tests on the American side have clearly put to rest all Soviet hopes of becoming the master of the game in this regard.

This is why the allies of the United States and France must, first of all, become fully integrated into the research and development of these new weapons.

France is in a good position for this race. Our specialized laboratories possess substantial knowl-

edge of the problems raised by these highly advanced technologies. French scientists and researchers have many years of experience in particle beams, lasers, plasma physics, and electromagnetic waves.

A relationship of trust with our allies is required for this, and I hope this is established as rapidly as possible, because France can and must play a part in this race for security.

This is all the more necessary because the nature of battle differs on either side of the Atlantic. In this regard Europe, without a doubt, must have battlefield beam weapons and lasers which can target tanks, aircraft, enemy helicopters, and SS missiles of all sorts.

The Federal Republic of Germany, which is on the front lines, will also have to participate in this defense. Treaty agreements forbid West Germany access to nuclear weapons, but West Germany can now have perfect freedom to contribute to the complete transformation of the art of war, and to provide itself with the security it presently does not enjoy.

These transformations definitely signify that nothing will ever again be the same. We have a new phenomenon, which will challenge the preconceived ideas of the present generation.

It is vital that we now gauge the immense implications of these transformations, just as General de Gaulle tirelessly urged France to adopt tank defense—an idea which, alas, was only understood by General Guderian—and just as my own network in 1943 managed to inform London in time about the truth of the secret V-1 and V-2 weapons, which could have jeopardized the success of the Allied

landing, had the British not destroyed the largest launching pads.

This time around, it is urgent that France and its European partners respond by arming themselves as necessary, and as America offers them the possibility to do so, by demonstrating our constant readiness to ensure our own destiny.

Let us not wait until our moral resolve has already been shattered through a combination of problems assaulting us. The minute a nation or an individual loses its reason for living and dying, it is already too late. Defense today is the key to salvation, progress and peace.

These were my ardent thoughts when I saw President Reagan on June 6 in Normandy at the ceremonies commemorating Overlord. I saw him bow his head over the graves of his dear boys who fell in such great numbers when they assaulted the cliffs, so that liberty might live.

I believe this more than ever today, at this moment of worsening international tensions. The martyrdom of the Christians of Lebanon; the blood spilled by the Afghans who would not be stopped even by paralyzing gases; terrorism that we thought had been all but eradicated, but which is now being revived with a vengeance in the underground corridors of West Beirut and in training camps; the protracted petroleum war, where the satrap Khomeini is sending his own innocent children into combat, along with Afghan refugees; talks which yield nothing and are a dialogue of the deaf; the “refusednik” Jews of Russia who are the last bastion against the Holocaust—all this is a somber reminder, calling out to us for a remedy.

The Soviets, who are the cause of this abomi-

nable destabilization of a world which thirsts for social progress and serenity, only know the application of force.

We must be able to tell them that we know their weaknesses, and that we unhesitatingly condemn their stratagems. We must spread the truth throughout the media, and we must put an end to the concessions which only aid them in persisting with their insidious advances.

But how can we demand that they respect the human rights they themselves have formally acknowledged, if these rights cannot be enforced?

As our resistance organizations are demanding in France, we must create an international criminal court on the model of the initiative made after the war by my friend René Cassin, a Nobel Peace Prize winner. Once such a court is created, sanctions will result from law rather than from unworkable diplomatic talks.

We must organize ourselves in such a way that we can wage war against terrorism in a positive manner, without being afraid to accuse those who must be accused.

Finally, together we must complete the great task begun with the victory over Nazi oppression, that is, we must complete the era of decolonization, and lead the Third World into economic development, as General de Gaulle wanted and began to do.

We must also conclude agreements to ensure our common defense, not merely on a European level but on a world level, since each continent today is dependent on all the others. This can be done by accelerating the possibilities for all of us to develop the weapons of Mutual and Assured Survival, now that the United States has opened up the way.

Providing this is done, we can foresee a world of concord and respect for the human individual, a world dreamed of by all those who died for their ideal during the last two world wars, and all those who are still falling today for the salvation of their own families as well as for their distant and all too ungrateful brothers.

I wish to thank the Schiller Institute for having given me this great opportunity to express this wish from the depths of a long and bloody saga of resistance, and to do so in the capital of the United States—the capital of liberty. I will always be grateful to Mr. and Mrs. LaRouche, these tireless initiators of social and humanitarian progress, and to them I express my most affectionate wishes for success.

ditions in Italy, and in Western Europe generally, do not permit Communists to act with such violent methods. This is why the Communist Party of Italy changed its 1964 strategy of conquering power, in favor of their 1974 theory of "historic compromise" with the Catholics—their first step in separating Italy from its natural alliance with the rest of the Western world.

In the European parliamentary election on June 17, the Italian Communist Party scored 33.3 percent, finishing first, ahead of the Christian Democrats, who received 33.0 percent, the lowest since 1946. Now the Communist danger is even greater, and all of Italy's democratic and Atlantic forces must have the determination to set aside their squabbles and fight against our country's common political enemy.

If in Italy the so-called pacifists are a sort of arm directed by a Communist brain, then other Western European countries are also in trouble with movements sponsored by non-Marxist left-wing parties, such as the German Social Democracy and the British Labour Party, which in recent years have abandoned their traditional Atlantic positions in favor of a neutral stance. These parties are leaning toward a sort of denuclearized Europe, which in fact would be a sort of greater Finland. In light of this situation, it is vitally necessary that the Atlantic democratic forces of Western Europe and the United States consolidate a common policy in order to disseminate accurate information on the risks the West is running without a strong defense policy, as opposed to the decoupling theory of NATO.

In Europe, the Atlantic forces still have the consensual majority; in order to maintain this majority,



CLAUDIO POLLASTRI
*Defense Policy Committee,
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Beam Defense Is Necessary for Europe

I am a representative of a small Italian political force which since 1947 has been the most sincere proponent of the political and strategic link between Italy and the United States, and hence between Western Europe and the United States.

As Social Democrats of Italy, we have been engaged in an ongoing, bitter fight against Communist participation in governmental power in our country, because of the obvious danger this poses to our democratic institutions. This danger, however, is not well recognized by some of the democratic forces in my country; they cling to the illusion that by involving Communists in the arena of responsibility, they can accelerate their so-called evolution toward a Western model. We say that this is nonsense.

The Italian Communists' final goal is the same as the Communists' goal in every other country. Only in their tactical maneuvering are they completely different from the Afghanistan model; con-

however, the Western institutions, and above all NATO, must develop a strong coordinated activity as a whole, not permitting NATO to be divided on the fundamental question of the Eurostrategic Cruise and Pershing missiles. If we consider that the Italian Communist Party is the strongest Communist Party in the West, and is fully committed to halting the Cruise installation at Comiso in Sicily, then we can appreciate not only the determination, but also the courage of our government, and hence the activity of the most intransigent pro-NATO force, like the one I am here to represent.

At present in Italy, we are engaged in a hard fight in support of President Reagan's policy to develop the X-ray defense instruments. (We do not call them X-ray weapons, because they are not weapons—they do not kill people.) They are the only means for the West's military organization to regain the superiority it enjoyed in the 1960s. The development of beam-defense instruments is the only technological sector in which Soviets are lagging.

The debate on the beam weapons has become confused by some incredible statements which have created sharp divisions in public opinion—especially in Western Europe—and Madame Fourcade has clearly defined the reasons for this confusion. These statements do not take into account the real usefulness of defensive beam instruments for the entire free world, and this allows the Soviet Union to claim that the West is divided, thereby at the same time giving the U.S.S.R. a political and psychological advantage.

The delay in the decision to implement the beam program is a tremendous opportunity for the So-

viets to regain their technological lag, and perhaps, as in the nuclear sector, to even achieve superiority. This is a course we do not want to pursue. As Italian Social Democrats, we declare our support of Mr. Reagan's efforts to place the whole free world in a sure, strong position to maintain peace by improving Western military strength.

In Europe, these efforts must be taken into the federal process of the ten EEC countries. But at the same time, it must be clear that we will be obliged to stop the process itself if the proposals of those who dream of a new political and military entity positioned halfway between the United States and the U.S.S.R. should prevail. We, as Italy's Social Democrats, do not conceive the EEC as a third power, but as a strong ally of the United States. One thing, however, must be made very clear. Italy has agreed to refrain from producing nuclear weapons according to every single item of the Non-Proliferation Treaty, by ratifying it and respecting it. But if the decoupling theory of NATO becomes the determinant feature of future U.S. foreign policy, Italy has sufficient technology from Enrico Fermi onward, and sufficient human know-how, to try to defend its territory through developing our own weapons production. And then, along with Britain and France, the European Community would in fact become an historic nuclear power, and West Germany, already theoretically well-prepared in nuclear weapons production, would become the third power which up to now we have prevented it from becoming.

The tremendous burden of responsibility the Western free world has to face at the present time and in the days and months ahead, obliges all true

democrats to strive toward establishing unified and coordinated political trends in order to highlight such important things as the duplicitous East-West economic relationship. Here we must act with clear decisiveness. We must terminate our current lending policy to the Communist Soviet countries. We all know that the vast majority of these loans is used by Eastern countries for military investments. This situation must come to an end.

Communism and its military force, its menace to peace, its imperialism, must not be subsidized by the West. The West must look within its own borders, especially in its southern part. Economic and financial surplus of the richer northern countries must be dedicated to helping to protect our poorest areas from Soviet penetration. It is therefore necessary to solve the tremendous debt problem of the Latin American countries, for example, by creating a new financial relationship which will prevent bad social conditions from worsening into revolutionary solutions. The unity of the West is important enough to justify painful sacrifices on the part of the developed countries.

I wish to conclude by reminding you that we Western democrats must continue our fight for peace and democracy and for the defense of the West, so that we can continue to have the honor of being free.



COL. (ret.) HANS E. SEUBERT
Executive Board, Kyffhäuser Bund

The Soviet Propaganda Fraud

Ladies and Gentlemen, dear friends of the greatest and most successful peace movement of modern history: I am sure you think like me, and I address you as friends of NATO. It is an honor and delight for me to participate as a German here at this conference of the young Schiller Institute, and to represent the Kyffhäuser Bund. The Kyffhäuser Bund is the oldest soldiers' association in Germany. It was founded in 1786, and so it was born just ten years after the American Declaration of Independence. At that time, in 1776, Schiller was hardly eight years old, but the events of that period in Europe and in America deeply influenced and inspired him. Six years later he performed his first famous freedom drama, *The Robbers*, and then in 1787, the second part, so to speak—*Don Carlos*—in which you find the now world-famous sentence: "Give us freedom of thought, sir!"

The German Democratic Republic, East Germany, has used the name of Schiller extensively for

its own propaganda purposes. And we can be sure that if Schiller knew how his name was being used for this kind of "freedom," he would turn over in his grave.

We in the Schiller Institute can undercut this Communist propaganda, but we must know that such deception and camouflage has been part of the general Communist strategy for 136 years—ever since the Communist Manifesto. There you can read that the Communist should support every revolutionary movement to overthrow existing social and political conditions. In 1902, we heard the same from Lenin, and the first Communist program to overthrow the Czar in Russia came in 1903—which then, as you know, succeeded in 1917. In 1920, Lenin outlined the use of deception propaganda like the German Democratic Republic's misuse of Schiller, and also the method by which our alliance was to be torn apart. I quote: "One can only defeat a powerful opponent, if one skillfully exploits every small crack in the enemy's defenses, every difference of interest, and use even the smallest groups in the individual countries to gain allies"—allies for the Communists.

For all the talk of Western imperialism, we should consider how Lenin formulated policy toward the non-white world in 1921. I quote:

If Europe and America are the front of the war, the main battlefield between Socialism and Imperialism, then the non-sovereign peoples and colonies, with their raw materials, fuels, food, and large reserves of manpower, must be considered the hinterland, the reserve base of imperialism. In order to win the

war, one must be victorious not only on the front, but also in his hinterland. One must revolutionize his reserves.

The Lenin Institute for Communists from Europe, America, and Australia, was established along with the Sun-Yat Sen University for Chinese Communists and other centers for Communists from Africa, Asia, and Indonesia. These institutions taught propaganda agitation, infiltration, neutralization, penetration, sabotage, and terror methods of different kinds, and those who successfully graduated were given an officer's rank in the Red Army.

But these institutions were established because there was a shift in the Communists' conception of revolution. No longer was it to be an inevitable result of the collapse of capitalism, as is told by historical materialism—you know it as "histomat"—but was now to depend upon the strength of the Soviet Union, and Stalin saw that the success of the world revolution depended on the existence and strength of the Soviet Union. With this approach, all Communists outside the Soviet Union were totally subordinated to the Soviets, and became merely part of their worldwide power apparatus.

To know what we are confronted with, we should recall the official strategic program outlined at the Sixth World Congress of the Comintern—the Communist international organization—in 1928. Firstly, the Soviet Union was to emphasize its psychologically interesting and peculiar special security requirements, and the Soviet Union had to be "prepared for everything." For victory, a revolutionary needed but three things: weapons, weapons, and more weapons. You should also bear in

mind the kind of tactics outlined by Lenin in 1920. He said that victory over the international bourgeoisie was very, very difficult, so it would be ridiculous not to seek wavering allies; a zigzag course would be the best. One could even retreat temporarily in order to find a better way. Or, more concretely, as Frunze, Stalin's War Commissioner after Trotsky, formulated it, there are three strategic phases: first the phase of compromise; second, the phase of passive resistance; third, the phase of open attack. In the last phase, one should "deliver deadly blows against the capitalists." And therefore, the Soviet Union has to build up its military industries with the aid of foreign countries, has to support Communist movements in foreign countries, and has to increase the fighting power and the morale of the Red Army to the highest level.

The Sixth Comintern World Congress I mentioned before produced three very important documents, and the tenets of these documents have remained intact up to this day. They have never been revoked. First, the program of the Comintern, which can be called the battle program of World Communism; second, the resolution on Communist activity in colonial and dependent areas, where it says that wars are to be started, and that they are just, because they are directed against the "imperialist reactionary forces"; third, the resolution document, "Struggle Against Imperialist War and the Task of Communists," where those tasks are the development of anti-military attitudes in the West. To break the will to resist is the central point of this third document. A handbook appearing shortly thereafter, which perhaps our peace movement ought to read, says that Communist anti-militarism

is a tool of war against imperialism and capitalism. It serves the defense and promotion of socialism. Of course, it has nothing to do with bourgeois pacifism—quite another thing!

We need not carry this brief historical overview into the present with any great detail, since most of these things speak for themselves. The Soviets' psycho-political strategy has remained the same down to the present time. But I should perhaps add one reference to our present strategic situation, and mention to you one of Lenin's basic tenets. I quote: "A Communist statesman would be acting like a criminal, were he to begin a war at the time when the victory of Socialism is not absolutely assured." That is very interesting for us. This tenet has not changed, even in the nuclear age, with its anti-missile demonstrations and peace movements of all kinds, which are supported in the Federal Republic by the Communist Party of Germany.

At this point, I would like to make a small remark on our excellent panel this morning, specifically when Mrs. Helga Zepp-LaRouche very impressively outlined the close cultural connections between the U.S.A. and Europe, while on the other hand, she gave us a grave warning in respect to the great decoupling danger we face. In the course of this she mentioned such persons as Foreign Minister Hans-Dietrich Genscher, a German, and Arthur Burns, the U.S. ambassador in Bonn, and in the same breath Manfred Wörner as well, the German Defense Minister. I don't want to defend our Defense Minister—how could I, a stubborn retired infantry colonel, possibly do that? I might blame him, but I must say that I know him rather well. For some years I was one of his deputies in one of the largest German

committees for security policy, and so I can say that Manfred Wörner has been, and still is a very good friend of the United States and of our alliance. But his position in some respects is a very difficult one, especially when the decision maker is not the Minister of Defense, but the Minister of Foreign Affairs. And that is Mr. Wörner's problem.

We cannot permit ourselves to be made fearful by compromising cowards and anti-American slogans. But the most recent public opinion polls show how much partial success Communist propaganda methods have had. In the past weeks, our organization, the Kyffhäuser Bund, with the help of the Ministry of Defense, held a conference on security policy, and on Thursday morning of last week, we had an official of the U.S. embassy there. I listened to him, and then in the afternoon, to two officials from the Soviet Embassy. And here I have three of the Soviets' handouts. I will only read you their headlines. The first: "Disarmament—Who Is Against It?" The second: "New Danger for Europe—Who Is the Troublemaker?" where you can see a rocket with the letters "U.S." written on it. And here we have the headline: "Soviet Program to Preserve Peace and Security in Europe," where you can see peace demonstrators marching in the streets. This is very dangerous, for if people listen to the same line repeated a hundred times and more, then many of them might begin, step by step, to believe it.

Only a firm consciousness of our Atlantic Alliance and our heritage can assure us of success. Everyone is called upon to stand up and be counted if he wants to live in peace and freedom. We older people experienced dictatorship once. I don't think we want it again.



LENNART HANE
*Attorney; Advisory Board,
Schiller Institute*

Our Freedom and Its Enemies

I would like to extend to you the support of many Swedes who are very worried about the decoupling of Europe from the United States. I can assure you that many people in my country, Sweden, are following this conference with much attention. In particular I am thinking about the more than 3,000 Swedes who have signed the call for a formation of the Schiller Institute, and who are worried about the future of the Western Alliance and Sweden.

I would like to present to you a kind of particular threat against the freedom of Sweden which comes from the Soviet Union. I see in this conference the only forum for understanding and counteracting that threat. You may think that what is going on in a country like Sweden, at the very north of Europe, is of little significance to you. But I would like to tell you this, because Sweden is used as a model, and every scheme that is tested there will be used to crush freedom in all Western countries.

Sweden is one of the oldest free nations in Eu-

rope. Sweden has not been occupied by foreign armies except for a brief period in 1520–1521, when the Danish King Christian II conquered Sweden.

With the exception of this occupation, Sweden has never had to fight foreign troops on its own territory. The last war Sweden fought ended in 1809, when Sweden lost Finland to its arch-enemy—Russia.

Thus, Sweden has lived in peace with all nations for almost 175 years. During that time, Sweden developed its industry and high technology, and it seems like there was a steady growth up through the 1960s. Sweden earned the name of the “welfare state.”

But despite this long period of peace, wealth, and legal protection of civil rights—in other words, extremely good opportunities for Swedes to develop and realize their talents for goodness, happiness, and security—Sweden today—the famous year 1984—is in danger, the greatest in its long history. Sweden is facing a national catastrophe: There is no doubt about that. It might be hard to believe, but the question is: Does Sweden have any chance at all to survive as a free nation, or will it turn into a totalitarian state?

The Swedish Moles

The conquest of Sweden today might not be exactly what you would expect. There is undoubtedly a direct military threat to Sweden, considering the fact of our location where the Soviets will need Swedish territory to protect the largest military concentration mankind has ever seen—the Soviet naval base at Murmansk on the Kola Peninsula.

But the new and awful threat which is going on

simultaneously with the submarine incursions into Swedish waters, is the transformation of a free nation into a totalitarian state which has occurred over the last fifteen years. This transformation is not the result of chance or even stupidity, but has occurred under the leadership of a group of very skilled and conscious group of moles, inside and outside Sweden.

Who then are these enemies of the freedom of Sweden and of Sweden as a free nation? There is only one answer to this question—the Soviet Union. There is a lot of evidence that the Soviet Union and no other nation is responsible for the Swedish catastrophe.

What I want to point out is that Sweden is a very good example of what methods and techniques the Soviets use in order to conquer a nation without using traditional military methods. The problem is that Sweden lacks the juridical and political system that can defend the nation against the new Soviet methods of conquest.

Traditionally, the security of a nation is aimed to protect the country against military attacks, civil war, and violent revolutions. At the same time the security system aims to protect the citizens from violence and to protect individual freedom as well as the freedom of institutions.

The foundation of this security system is the individual, on the one hand, and the rule of law, on the other.

The Soviets are fully aware of the power of information and therefore of the power of the media in democratic societies. Alexis de Toqueville said that the most powerful tyrant in a democracy is public opinion. After the introduction of radio and

TV, a very serious change in the political and other power structures has taken place. The media is the new tyrant in the democracies.

What television presents as general opinion is considered as truth, even if the ideas or proposals originally come from a few persons or have their origin in the Soviet Embassy or in the Kremlin. I will give one example of how dangerous and effective the power of the media is in Sweden.

Three New Laws Daily

Since 1969, the Swedish parliament has passed three new laws every day. Almost all of these laws take away the legal protection of civil rights. The technique is very simple—the new law is a general clause instead of a specific law prohibiting something. The result is more jobs for more bureaucrats and unlimited power for all the bureaucrats and the courts. At the same time, the civil rights of the Swedish citizen are cancelled.

The only two areas of the Swedish legal system which have not been replaced by the general clause system, are the laws concerning freedom of speech and the printed word on the one side, and the laws concerning personal freedom which rely on the penal law, on the other.

Right now, both these legal systems are under attack by the media and consequently by the political parties. If even these fundamental civil rights are cancelled, then they have succeeded in perverting the old Swedish legal system into a copy of the Soviet legal system.

Despite the fact that this dangerous change is taking place, it has been impossible to voice opinion or even discuss it in the media. A few of

the 20,000 new laws have been criticized because they restrict personal freedom. But to unmask the principal and basic destruction in the new laws has not been allowed. All such attempts by myself and others have been stopped.

I have been talking to some politicians about this. They freely admit that they are afraid of what is going on, but they dare not do anything about it because they say it is "not politically possible." This means that they are afraid of what the media will say.

In the history of mankind, it is a well-known fact that law is the best weapon against tyranny. The 20,000 new laws in Sweden serve the opposite purpose—to welcome the tyrants. This is the result of the media's status as the absolute ruler.

Society of Tension

The technique the media is using in its war against freedom in Sweden is well known—it is called brainwashing. Today, Sweden is a society of tension. The laws are weapons against the people, the education in schools is a propaganda weapon, our language is changed into a weapon against free information, entertainment is a weapon to create trouble, and all individuals are subjected to hard and growing stress. Most people are so harassed that they lose their capacity of comprehending and of making individual analysis.

The situation for the family in Sweden has been getting attention abroad. It has gone so far that Sweden is called a "Kinder Gulag" (a children's gulag). Swedish families live in fear: They do not dare to go to the social welfare authorities when they really need help, because then their children

might be taken away from them! A large number of children are forcibly taken from their parents each year. This especially happens to immigrants or other families which are "different."

It has gone so far that a new law states that a child who has been taken away from its parents can be hidden from the parents. The parents are not allowed to even know where the child is.

Naturally, there are many more details to be disclosed about how Sweden is a model for the new, modern, and secret tyranny. If nothing is done, it will be a victim of the Soviet imperial claims.

The experience of the Swedish tyrannical model must teach all free nations that:

A) Their political system and its guards are too weak and must be supplemented by effective and new weapons against Soviet secret subversion.
 B) It is necessary to establish new and effective barriers against:

- the destruction of the national languages;
- the media's totalitarian propaganda;
- the political parties and their inclination to destroy the law as such and its protection of freedom.

It seems to me that the Soviets are fully aware of their effective control over the media in all Western countries. The Soviets are also aware of the weakness in the political structures and how successful their destabilizing activities are. Therefore it must be logical that they now openly try to decouple Europe from the United States.

If the Soviets succeed in this, then an honest

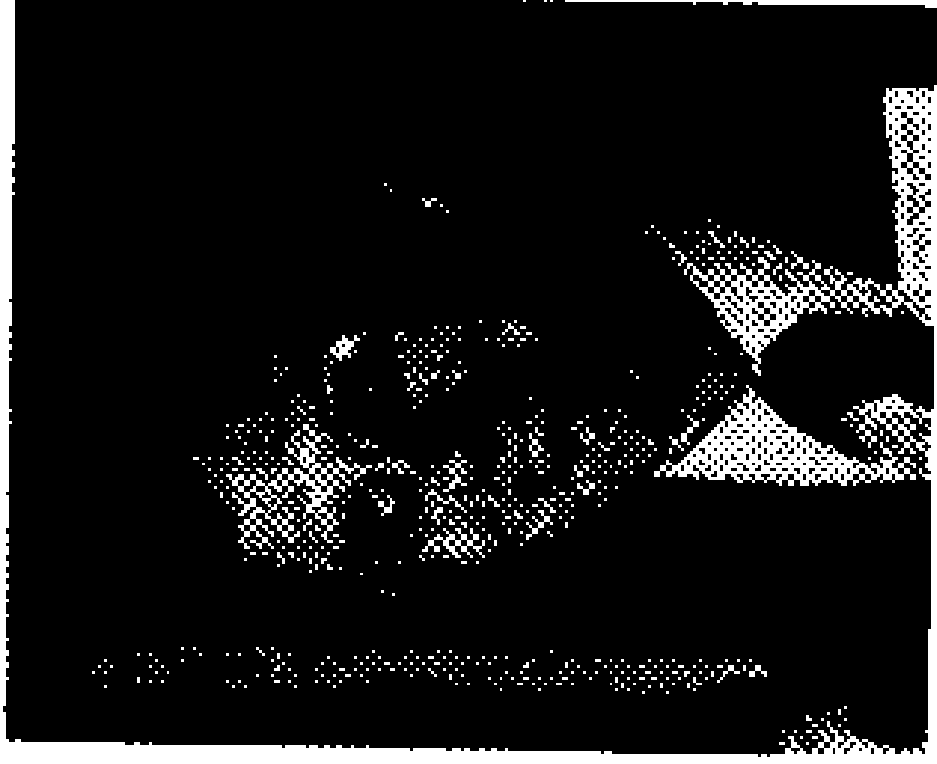
question must be: Does the United States have a chance to survive as a free nation?

Personally I don't think so. Therefore, the founding of the Schiller Institute to combat the Soviet attempts to take over Europe militarily, ideologically, or in any other form, is the key, both to save my country and the rest of Western civilization.

moment entertained any illusion concerning the cynical, ulterior motive behind Jesse Jackson's grandstanding in engineering the release of Lt. Goodman by his Syrian captors, I was nevertheless absolutely delighted that Rev. Jackson managed to bring home the bacon.

This was just before the Iowa caucus debates among some of the Democratic candidates, aired over ABC-TV, and from which Lyndon LaRouche was illegally excluded. Ordinarily, I would not have given a damn what any of these gentlemen, or any other liberal Democrat, had to say about anything. But I was hoping that during these proceedings, Jesse might throw out some interesting tidbits on his trip to Damascus. As luck would have it, I missed the Ted Koppel segment of that program, and I caught only the tail-end of the Donahue segment, which features questions from the audience. This event degenerated into a sideshow, wherein Walter Mondale and John Glenn made utter fools of themselves—true to form among liberal Democrats.

I do not know what possessed me to leave my television tuned to ABC on the night of January 21 of this year—that is when the LaRouche Campaign presented the 30-minute broadcast on the Strategic Defense Initiative. When this program began, I remember my first impression was that this must be some ultra-liberal kook way out in left field, if he was not even included in the League of Women Voters debate. In any event, I never expected that this would be, quite literally, the sublimest political address I had ever heard up to that time. This was the first politician who did not talk down to me, patronize me, and did not lie to me. I would not have changed one word in that address. The facts



FOREST McNEIR

Lt. Commander, U.S. Naval Reserve

In Defense of Military Excellence

I am Forest McNeir, a citizen candidate running for Congress against incumbent Republican Bob Livingston in the First Congressional District in Louisiana.

I have been in the Naval Reserve since my release from active duty in 1976, drilling at the Naval Air Station in New Orleans. My most recent assignment has been to Naval Reserve Carrier Group 0282, which mobilizes with the staff of Carrier Battle Group of the U.S. Sixth Fleet in the Mediterranean. It is under command of this battle group that Lieutenants Mark Lang and Robert Goodman were flying off the deck of USS Independence, when their A-6 Echo Intruder medium-attack aircraft was shot down over Syrian-held Lebanese territory last January. Having made two active-duty cruises aboard USS Eisenhower with this staff the preceding summer, I was, of course, deeply concerned regarding the death of Lt. Lang and Lt. Goodman's capture by the Syrians. Although I never for one

and figures were obviously well-researched, and Mr. LaRouche's conclusions convinced me totally.

Included in this talk was a comparison of U.S. and Soviet land-based silo-launched nuclear rocket reserves, or silo reloads. The Soviets have so many of these spares, that they constitute a major component of their nuclear arsenal. The United States has none. That was shocking to me. Of course, a Soviet nuclear first strike and U.S. retaliation with surviving assets leaves us, in LaRouche's words, "Guess where?"

Following the address was a videotaped segment of a LaRouche talk on the same topic which he made at some Sheraton Hotel, possibly this very one, during which he made what is in my opinion the most priceless talk I have ever heard from a political candidate. I quote, "If anybody ever told you that the Soviets are interested in negotiating peace with us, they lied to you." Nothing I have heard from, or read by, LaRouche or any of his followers since, has ever disappointed me.

It took me two hours to get through the busy-signals on the toll-free number that appeared on my TV screen after that broadcast. But because of that phone call, life will never be the same for me.

So, this is what started me on the road to becoming a citizen-candidate with LaRouche. As mentioned earlier, I am in the Naval Reserve, presently serving in the grade of Lt. Commander. Last May our unit performed two weeks of annual active duty for training by joining the Carrier Battle Group staff on board the USS Saratoga as she was steaming south of Sardinia off the west coast of Italy. We flew aboard, making a carrier-arrested landing in a U.S. Navy C-2 logistics support aircraft. Our as-

signment was to support the staff during the annual NATO spring Mediterranean Fleet exercise Distant Hammer '84. Exercise participants included units of the U.S., Italian, French, Turkish and Royal Navy, the U.S. Air Force, Italian Air Force and the Royal Air Force, as well as a number of Allied flag merchant ships. The exercise was divided into several phases, starting with fundamentals such as gunnery exercises, formation steaming, and replenishment at sea.

(Incidentally, Allied replenishments at sea are interesting to watch. It is not unusual to see a U.S. Navy oiler or a civilian-manned U.S. or British fleet auxiliary oiler refueling a U.S. Navy cruiser to starboard and maybe an Italian or Turkish Navy frigate to port.)

As the exercise progressed, the complexity of the fleet maneuvers intensified. Emphasis shifted from honing fundamental skills in seamanship, gunnery, airmanship, etc., to war and sea tactics, communications connectivity and interoperability among Allied forces, implemented as glitches in command and control systems were ironed out.

During the work-up phase the Allies had forged their assets into a single potent, coordinated fighting force fully capable of sweeping the Soviet fleet from the Mediterranean. Then the exercise shifted to a scenario-driven phase, which led through a period of increasing international tensions, to a mock-shooting war between Blue and Orange forces. Combined armed tactics employing assets of the Naval Southern Command air forces demonstrated their suitability for maritime air defense missions. Through coordination with airborne command and control aircraft, the carrier air wing

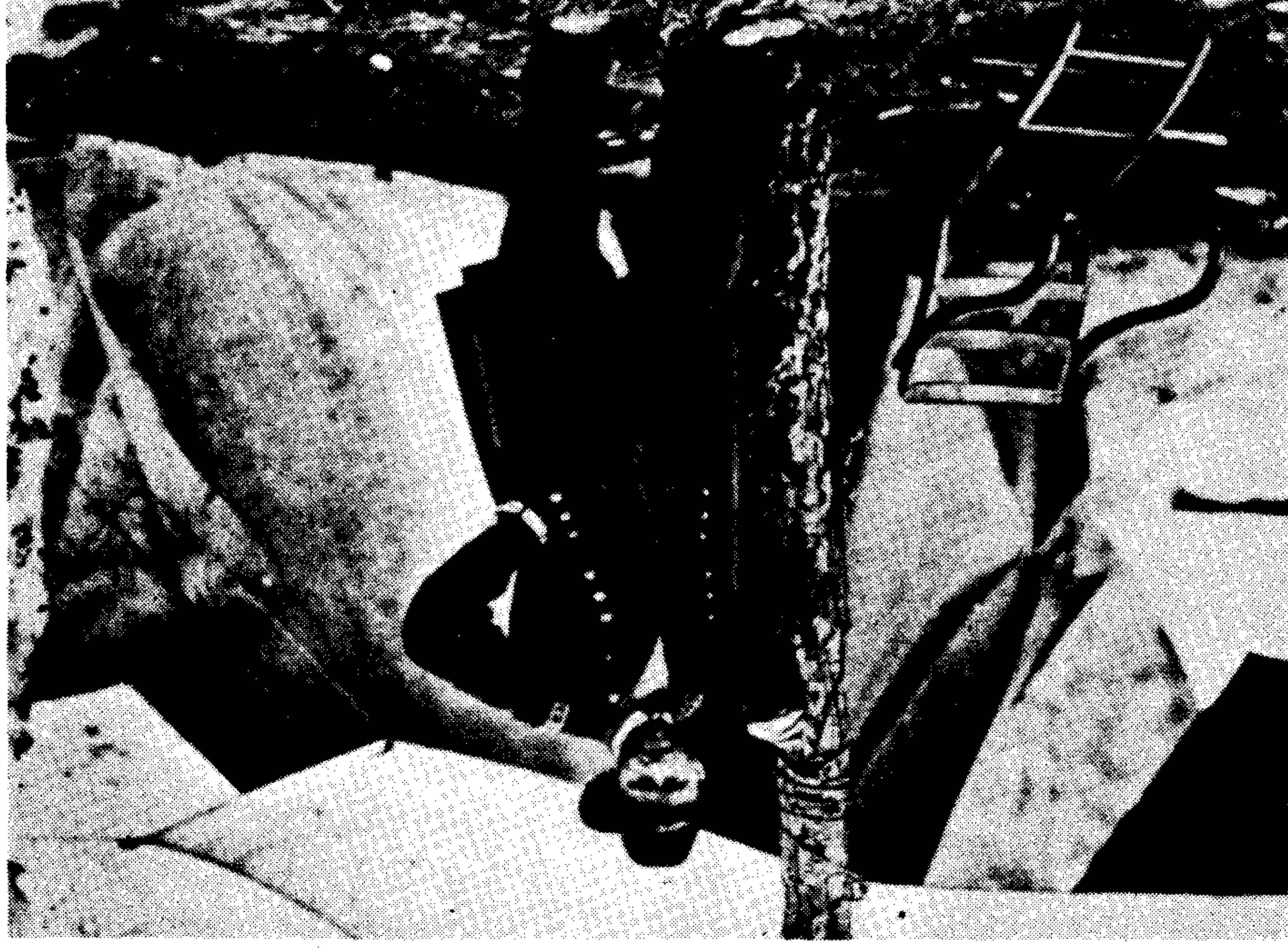
embarked aboard the USS Saratoga achieved long-range intercepts, demonstrating viability of current concepts of layered defense-in-depth of the carrier and her consorts.

There is a popular misconception today, held among some supposedly knowledgeable experts, that the aircraft carrier and other modern, complex, sophisticated high-value naval vessels, such as the new Ticonderoga-class Aegis anti-air warfare cruisers, are in fact obsolescent sitting ducks. These experts argue for building our Allied navies around cheaper, less sophisticated, less capable ships, which afford the enemy a less tempting, and so, presumably, less vulnerable target.

Some of these experts are fond of citing as evidence to support their case, the destruction of HMS Sheffield in the Malvinas War by an air-launched Exocet missile. But while this incident indeed demonstrates the formidable threat of air-launched cruise missiles, we must examine these factors:

The British force included the aircraft carrier *Invincible*, which is not a true carrier. She is not fitted with catapults and arresting cables for launch and recovery of aircraft. *Invincible's* air wing consisted only of Royal Navy AV8BC Harrier vertical takeoff and landing aircraft and SH3 Sea King helicopters. The air wing was also augmented by a number of Royal Air Force AV8B Harriers, but lacking were any airborne early-warning aircraft.

Due to austerity measures by a succession of governments in Great Britain, her fleet has been deprived of the services of over-the-horizon radar targeting and tracking aircraft, because her relatively inexpensive carriers are unable to support these types of aircraft. So much for Gary Hart's



The classical tradition in military strategy passed from Gneissman, Scharnhorst, and Clausewitz, to such American generals as Ulysses S. Grant, shown here in 1864 near the end of the Civil War.

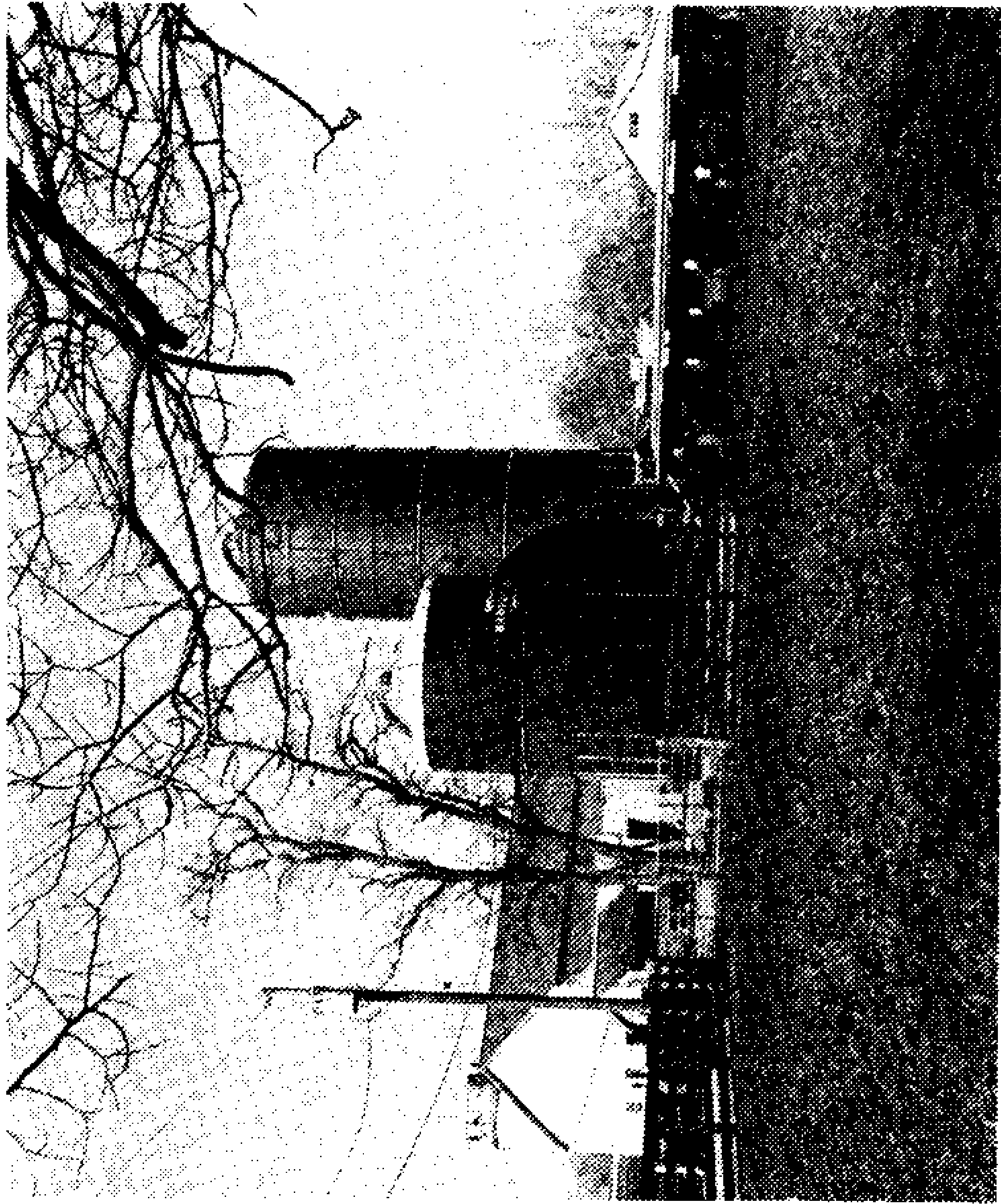
People who like to perform romantic music, are therefore, what?

On Beethoven: There are many things to which I am indebted, but I could have accomplished none of these without Leibniz and Beethoven. Why?

Here you are, a young fellow out there. You know there is something wrong with all the stuff going on around you. You *must have a reference point*. You say, am I insane? I know I am right, but what's wrong, why is it like this? Is there somebody out there, who has gone through this before, who embodies the experience of those who have gone through this problem before, who can help me see the answer to my question as a child, "Why?" Without Leibniz, I would have had no sense of security, no sense of optimism. But one of the most celebrated minds in modern science agreed precisely with me on this question, and could inform my mind and respond to me. So I didn't care about these other teachers; I knew that they were a bunch of philistines who knew nothing. Here was one of the great minds who answered the question, and these fellows were incompetent because they could not answer the question.

Beethoven—because without the sense, you cannot think of knowledge abstractly, and so you have to think of love. You have to locate yourself inside the human species. You cannot be an eccentric on a mountaintop isolated from humanity. There must be that unifying sharing of love with humanity, as well as this rigorous passion for discovery, without which the complete individual, the creative individual, is impossible.

So, for these two people above all, and for everything they represented, and everything that went



Why are U.S. family farms, the most productive agricultural units in the world, being driven into bankruptcy, while millions in Africa are starving?



in direct violation of the Monroe Doctrine. A second factor was timidity on the part of Argentine commanders, who held their air force on a tight leash, never allowing them the latitude to fully engage the enemy. If anybody told you anything different, they lied.

At any rate, the proper employment of over-the-horizon targeting and tracking aircraft, as well as the proper adherence to defense-in-depth anti-sub warfare, anti-air warfare, and anti-surface unit warfare doctrines, will hold the enemy at bay and allow the carrier air wing to do its job.

Another misconception regarding the vulnerability of the carrier is the tendency of so-called experts to consider the carrier as entity unto herself, without her consorts. In any conceivable hot war scenario in the Mediterranean, all NATO Southern Command assets must be considered as a whole. Of particular interest, for instance, are recent developments in the Italian Navy. Ships built since enactment of the navy law of 1975 include a number of new frigates, as well as the recently launched Italian Navy ship, Giuseppe Garibaldi, an anti-sub warfare carrier capable of supporting Harrier Vertical Take-Off and Landing (VTOL) aircraft. These units, when employed with U.S. Navy and other NATO assets, including over-the-horizon targeting and tracking aircraft, with which Italian Navy ships are fully interfaced, are a formidable fighting force. The Garibaldi is capable of supporting the Harriers; but a 1923 statute, still on the books in Italy, attributes all military fixed-wing aviation to the Italian Air Force. My latest information is that this glitch in the system has not yet been resolved. Unless some political heat is put on within Italy to solve

this problem, the value of this very excellent platform will not be fully realized. We need to be able to have not only the helicopters, but the VTOL Harrier-type aircraft deployed aboard this ship.

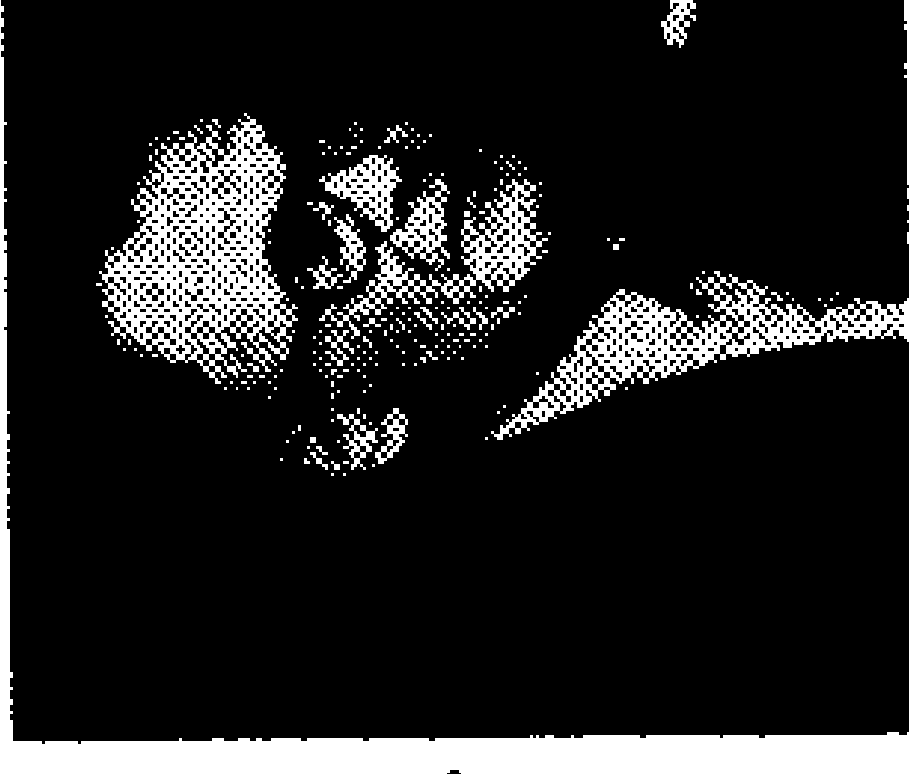
Italian seamanship is on a par with our own, and they are dirty fighters. That is to say, they are resourceful, determined, and quite sneaky. I know this for a fact from my own experiences in several NATO fleet exercises. The skipper of the Italian Navy frigate *Sagittario* is especially known for employment of innovative, effective operational deception techniques. CTS 60 Commander Rear Admiral Jerry O. Tuttle admirably described this ship as the "ubiquitous *Sagittario*"—it is literally everywhere at once.

It is worth considering naval developments in the Soviet Union, when determining what should be the composition of Allied navies. 1980 was a banner year for the Soviet blue-ocean fleet, the *Voyenno-morskoi flot*. Lead ships of the nuclear cruiser Kirov class, as well as of the gas-turbine frigate *Sovremennyyi* and *Udaloi* classes, were commissioned in that year. In the summer of 1983, I personally observed the Soviet hybrid cruiser *Novorossiisk*, third of her class, on her maiden voyage as she transited the Mediterranean from the Black Sea to her first duty station with the Soviet Northern Fleet, home-forded at Murmansk. The current issue of *Jane's Fighting Ships* reports the Soviets hard at work at their Nikolayev shipyard on the Black Sea, building their own nuclear-powered aircraft carrier, complete with catapults and arresting gear. *Jane's* also reports a new Soviet fleet ballistic-missile submarine now under development

which dwarfs the U.S. Trident class missile submarine.

My fellow citizens, our NATO allies in the Mediterranean theater have demonstrated that they are capable, competent, and motivated. The U.S. 6th Fleet is not expected to fight alone—but NATO cannot defeat the Soviets without the help of the 6th Fleet. The U.S. Navy can and must swing the balance in favor of the West.

Obviously, there are problems in the NATO Alliance, or we would not be here today. NATO is pervaded with the peacetime attitude that destroyed HMS Sheffield in the Malvinas, and the U.S. Pacific Fleet at Pearl Harbor. The Soviets are in the process of the most massive military mobilization in peacetime history. Meanwhile, Neville Chamberlains and Henry Kissingers on both sides of the Atlantic try to negotiate for favorable terms of surrender. The Soviets are a formidable and determined adversary, but not invincible. A rational policy in NATO will preclude the necessity for war. Lyndon LaRouche has invited our attention to the lessons of history, and we have learned what it costs to appease the despots—Lord Carrington's failure in this regard notwithstanding. Now it is up to us to lay aside our personal concerns, to mobilize ourselves to deploy among our fellow citizens on both sides of the Atlantic. We can be certain that the necessity for war will be obviated if we ourselves are prepared for war.



ROBERT JASTROW
*Director, Goddard Institute of
Space Studies, NASA*

NATO Is Dead

The American nuclear arsenal today is one-quarter of its size in 1960. During 20 years of "arms racing" against the Russians we got rid of three-quarters of our arsenal. At the same time, the Soviet nuclear arsenal, which was a small fraction of the American nuclear arsenal in 1960, has zoomed to four times the size of ours today.

Around 1970, the Russians had about a third as many bombs as we did, but their bombs were three times bigger. At this point they had achieved rough parity. But they kept on building. Year after year, they add about 1,000 ICBM warheads a year, with no sign of letup. Meanwhile, we argue over whether we should build 100 MX missiles, each one-half the size of the monster Russian SS-18, of which the Soviets have now deployed 308 with 3,000 warheads.

These are some facts that are a necessary introduction to the question of the Pershing IIs and the Cruise missiles in Europe. The first fact is that because of our loss of strategic superiority, NATO is

dead. The alliance was premised on the assumption that the Russians would be deterred from using the power of their land armies against Western Europe by the American threat to strike back at the Soviets with strategic missiles.

That threat is no longer credible. No American President will fire our nuclear missiles against Russia to protect Europe, knowing that a Soviet retaliatory strike will destroy America so that it can never rise from the ashes.

Furthermore, the Soviets have a 2:1 superiority over NATO in troops and planes and a 3:1 superiority in conventional weapons (including tanks and anti-tank weapons), and also 3:1 in tactical nuclear weapons. Of course, the Soviet superiority in intermediate nuclear weapons (the SS-20s) is overwhelming.

That is why NATO is dead—unless we deploy the Cruise missiles and the Pershings. The Pershings and the Cruise missiles have a range that includes Russia, and possibly Moscow itself. They have an accuracy sufficient to target hardened military targets—command centers, and bunkers in which the Kremlin leaders will be hiding. They can put the Russian political and military leadership at risk.

Without the Pershings and the Cruise missiles, NATO is dead. With them, it is alive.



GEN. (ret.) GIULIO MACRÌ
Advisory Board, Schiller Institute

Not 'Red or Dead,' But Free and Alive

The coherence of a defense strategy for Europe depends on the close association between North America and Western Europe. The individual countries of Europe cannot hope to defend themselves from the range of attack which could be launched against them without the support of all their allies. Thus, even when it is a matter of defending the values in which they believe and their economic interests or interests of another nature, the fundamental security of the North American members of the Western Alliance is based on what occurs in Western Europe.

The Atlantic Alliance is not based on idealism and a spirit of unilateral American sacrifices. Nor, as is maintained by a loud but unrepresentative minority, is it based on power and predominance. It is an association based on respect and mutual advantage, which is precisely what gives it its greater moral force. Nonetheless, Europeans and Americans do not see things from the same perspective.

We in Europe—and this should surprise no one—have a “Eurocentric” view of the world, while the United States is a superpower with a global perspective and other concerns different from those of Europe.

The burden which falls on the United States to guarantee a defensive potential commensurate with this role is enormous. In order to defend our liberty, it must deal with enormous responsibilities throughout the world.

Given these difficulties stemming from the geographical perspective, and given the variations within the Alliance of members’ economic potential, it is inevitable that today reasons for controversy manifest themselves. Some say that these controversies have become acute (e.g., proposals for the withdrawal of portions of the American forces stationed in Europe), but, until now, these have been gloomy prognoses which have been refuted by the last NATO meetings and the American Congress itself.

The reality of the Alliance is that it is a peacetime one, unique in its duration and strength, which achieves its aim of maintaining the peace and liberty of its members. If one bears in mind the fratricidal tendencies historically proper to Europe, and also the tragic fate visited on other countries and other continents from the end of World War II through today, the import of this accomplishment certainly cannot be overestimated.

Naturally there exist differences in points of view and concerns which cannot be simply covered up. Hence, for example, in the United States there is a body of opinion which could be characterized by a series of statements that are interconnected: that

the Europeans are soft with respect to communism, that they do not appreciate the efforts made on their behalf by the Americans. One of the major tasks of the Schiller Institute, seen from a European-American perspective not limited to a new German-American alliance, will be that of dispelling these types of statements.

It is not worthwhile to dedicate too much time to discussing the nature of the Soviet system and the threat which it represents to the security of the entire West (not only to Germany) and our common values. Even the most ingenuous in the West recognize that from the North Sea down to Turkey we are confronted by a system which maintains a level of military forces much greater than required by self-defense, and which has furthermore shown itself ready to make use of this power in the pursuit of its own interests. In order to safeguard our common values and our security in the face of this threat we must have recourse to the closest political solidarity, given the continuous Soviet efforts to drive a wedge into the Alliance. We also require the best military cooperation among ourselves, in order to convince the Soviets that they cannot expect to gain any advantage from any eventual aggression.

With respect to the first point, progress will not spring from unilateral gestures, such as some minority circles would prefer, but from a commitment that is consistent and concordant with following a policy of negotiating from a position of strength. The United States must be supported in accomplishing its fundamental role in this process, without underestimating the contribution which the European allies must make. This support and con-

tribution must be explained from the military point of view:

- in the willingness to reinforce, continuously and always better, the U.S. strategic triad (ICBM-SLBM-bombers); the MX and B-1 bomber.
- in the improvement in quantity and quality of the European strategic triad, i.e., the Euromissiles, tactical nuclear forces, and conventional forces, without diminishing those of the United States and Canada stationed in Europe.
- in endowing all the European conventional forces with neutron bombs in order to reinforce in an incisive manner Europe's capacity to resist massive Soviet tank attacks.
- in constituting, also in Europe, an effective total defense against ballistic missiles by means of directed energy weapons, be they conventional ABM weapons systems or laser, particle, or hypervelocity systems.

The United States is currently engaged in the development of such weapons systems, capable of destroying every missile at long and medium range launched against the territory of the United States or its allies, as was demonstrated for the first time in the world by the [HOE] experiment of June 11, 1984. These same technologies must simultaneously provide for the first time the means for defending Western Europe from any form of nuclear or conventional attack conducted by short- or medium-range weapons, Cruise missiles, bombers, and tactical nuclear missiles transportable to the battlefield.

The adoption and development of these systems would provoke a profound reorganization in the way in which war is fought at both the strategic and

tactical levels, as has also been recognized by Soviet Marshal Ogarkov in his *Red Star* article of May 9, 1984. But development of these systems would also impel the Soviet Union to accept an agreement for installing, in a parallel and balanced manner, these new defensive systems, as has been many times proposed by the American leadership.

Although this is the only serious peace proposal on the table, capable of creating the conditions for an effective reduction of nuclear arsenals—which would at that point become obsolete—the proposal has been from the outset rejected by the Soviets with violent critiques and completely gratuitous accusations. In the face of repeated Soviet refusals, there is no other course for Europe than the closest possible cooperation with the United States, even though the response of the Western governments to President Reagan's historic speech of March 23, 1983 was lukewarm. The Schiller Institute, with its "military strategy department," must therefore act at different but related levels:

At the political level, it must convince the Western governments that if the American territory is effectively defended against Soviet intercontinental missiles, the U.S.A. will have no difficulty in intervening, even with nuclear weapons, on the European theater in order to destroy any aggression.

At the technological level (scientific and industrial), it must be made known that participation in the research and development of beam weapons would permit Europe such technological growth that it would spill over into the development of weapons systems, including tactical ones, based on new conceptions which will overturn present Soviet superiority in favor of NATO.

At the economic and industrial level, it is essential that Europe take an active role in the Strategic Defense Initiative in order not to remain behind in the technological progress essential for its future economy, and also in order to give, with the weight of its great cultural and scientific tradition, its just contribution to the Alliance.

The United Kingdom and France, which already have a notable background gained from the knowledge acquired in the development of their own nuclear weapons, have already taken steps along these lines with the collaboration of West Germany, particularly through the efforts of private industry. The other Western nations, including Italy, which has a notable background in the space field, must be induced to lend greater support to the United States on the basis of a program that must be elaborated with the greatest haste.

It is obvious that in an alliance of free nations, difficult situations will emerge in this field, requiring a military directive.

We must concern ourselves not only with the overall sums destined for defense, but also with the means of elevating to the maximum extent the potential for comprehensive battle, and therefore the deterrent effectiveness of our defense expenditures. For the entire spectrum of materiel and means of defense, an effective "two-way street" must be developed across the Atlantic, overcoming the difficulties of an evolution that will lead to an effective form of trans-Atlantic cooperation.

In conclusion, the program for the future is to remain united, and to work together; to maintain vigilance, determined at the same time to mobilize our defense efforts for the task of:

- 1) *not* permitting the decoupling of Europe from the United States and Canada;
- 2) *not* permitting facile attempts at withdrawing military forces from Europe (e.g., the Kissinger and Nunn proposals);
- 3) reenforcing the Strategic US triad, MX missile, and B-1 bomber;
- 4) improving Western defense with the "Euromissiles" and the supply of the neutron bomb to conventional forces stationed throughout the European theater;
- 5) developing and deploying, both in the United States and Europe, a solid array of beam weapons to annul the nuclear threat that weighs on the entire world.

Only in this way can we be certain that the Atlantic Alliance will continue to maintain the peace and liberty through strength, as it has done successfully for the past thirty-five years. The alternative is not "red or dead," but free and alive.

possible before the November elections. And the Soviets are perfectly capable of exploiting that; I think I know their temper.

During the months of July and August subsequent to the conference, it emerged as reported fact in the press of Western Europe that the Soviets had conducted their largest military maneuvers since World War II, that elements of the maneuvers continued well past the official date announced for their termination, and that the maneuvers were of the type coherent with a projected Soviet invasion of Western Europe. In general, the U.S. press neglected to publicize these reports.

Hermann Rudolf: My name is Hermann Rudolf, and I have the following question. During the early 1960s—a crucial period in the history of the Western Alliance—we had the Penkovsky papers, smuggled out of the Soviet Union by a Russian colonel whose refusal to defect to the West cost him his life. Did we at that time already know the intentions of the Russians; are they the same now, and why are the contents of the Penkovsky papers being hushed up right now?

Lyndon LaRouche: I wouldn't propose to start a strategic evaluation from the Penkovsky papers, because they involve some very esoteric complications, in terms of factional circumstances and games inside the Soviet military and the Soviet command. What you should start from is not the Penkovsky papers, but you can very readily construct from what is implicit in the Penkovsky papers; that is, you can verify from sources that don't require you

Messages and Discussion

During the July 3 afternoon panel of the conference, immediately following Madame Fourcade's speech, Lyndon LaRouche rose to make the following announcement.

Just briefly: I have received a dispatch from Europe which reflects the opinion from a very high-level source (anonymous), reflecting the thinking of a significant portion of the military staff inside the Defense Ministry of the Federal Republic of Germany.

It is the opinion of this circle, echoed by their comrades assigned to NATO, that, if the Soviet maneuvers presently ongoing in Europe are prolonged beyond Thursday of this week, it may be the case that an attack is in place, and could come even as early as Friday or Saturday.

There are several points of evaluation in this; my own opinion is that the estimate of the option is highly responsible and highly credible. The only question is: Do the Soviets intend to use this option which is now clearly available to them?

I mention this since it is obviously intended that I should attempt to alert people in this city of Washington, where they don't wish to think a crisis is

to stand on your head thirty-four times before saying what these papers really mean.

First of all, you have to know the nature of Russia historically. Talk less about Communism; talk about Russia. As we said earlier, Russia has a culture—it is a branch of Byzantine culture. It is this culture which is transmitted from generation to generation, with some modification and evolution. The basic matrix of the cultural structure, however, remains unchanged.

Second, you can match up the leading features of Soviet society since Lenin, with Russian culture. Don't believe what you read. Stand back and look at this forest without believing what the FBI tells you about the pedigree of each tree—because Russian culture is much older than the FBI. And they have a few tricks that the FBI couldn't figure out.

Don't try to explain it in terms of Karl Marx. People assimilate ideas as their culture permits them to assimilate ideas. So don't assume that somebody dropped a message—*Das Kapital*—like a bomb or a propaganda leaflet onto Russia, after which this thing suddenly sprang up. When you look at Russian Communism you have to look at what aspect of Russian culture was expressing itself. Then you find what the Russians themselves called the “peasant problem,” the “Raskolniki” or “Old Believers” problem, is in fact the dominant characteristic of Soviet culture. Soviet collectivism is as old as Russia; it is older than *Kiev Rus*. It is more than 1,000 years old. It is not something dreamed up by Karl Marx or his students.

Forget papers; look at very simple, elementary ABCs. Fact No. 1: the Communist Party of the Soviet Union rules the Russian Empire. Fact No.

2: The Communist Party is not like the local joke we have up in New York City; that's just a bunch of Soviet agents up there, shared with the Morgan interests. It's a joke—a bad one, but still a joke. The Soviet Communist Party is a very different proposition. It is an oligarchical formation of the Byzantine type.

Soviet society is ruled at the top within this agglomeration called the Communist Party, which is the ruling elite of Russia—of the Soviet empire. This consists of approved families, such that if the siblings of the family don't goof up, they inherit their jobs. (Not entirely, of course—no more than they do in the United States, in terms of the Harvard families and the Yale families.) But the Soviet Communist Party, the Soviet state is essentially an oligarchy, in which one part of the oligarchy is the Soviet state apparatus as such, and this overlays the Communist Party.

This, however, is a Byzantine, and not a Western country. The Soviet state apparatus is in the image of the pontiff of the Roman Empire, or the Byzantine emperor. It has a sacerdotal, religious function, which we see expressed today by the rise of the Russian Orthodox Church, which has approximately 100 million members, with a turnout for last Easter's service in Russia of about 40 million. The churches outside of Moscow are thronged; loudspeakers provide the sermons and the service for those who can't get inside because of the crowd. There's a massive religious revival in Russia.

But don't think there's any Christianity there. It's a different kind of religion.

The Russian church, the Russian oligarchy, and the Russian army are the three pillars of the Soviet

state, and the Russian oligarchy, located within the party, is based not on Karl Marx, but rather on the prophets of the "Third Rome," on the Byzantine tradition, on old Russia in its slightly altered costume. That culture has asserted itself.

Old Russia couldn't beat us back in the 1960s, so they ran a twofold policy. One was a diplomatic policy, and during the 1962 Cuban missile crisis, they put a living document into the Soviet Embassy in Washington, called Ambassador Dobrynin. He himself is the secret document; he is the oracle. The ambassador in Moscow does not deal with the Soviet government; the U.S. government here deals with Ambassador Dobrynin, who is the proconsul of the Soviet Union, directing affairs of concern here. So they ran with this diplomatic game, saying, "Okay. We'll play your game. We'll play the game of détente. We'll play the game of the 'New Yalta.' We'll play the game of allying with the useful idiots of the Anglo-American liberal establishment. You are fools. One day we're going to beat you, and when we beat the United States we're going to eat them—the Harrimans, the Morgans, the Carringtons, the rest of *them*."

The Soviets are oligarchs just like those people, but they're not going to let those people rule—*them*. They're going to use them to destroy the United States, and once having done this, they'll eat them. They'll eat McGeorge Bundy—the most inedible person I can think of.

These fools think they are playing a game with the Soviet Union. The idiots! They're trying to destroy the very states upon which their power rests, whereas the Soviet oligarchy is trying to strengthen

the state upon which its power rests. Guess who wins?

In 1962 we had Sokolovsky's Soviet military doctrine—Grechko, Malinovsky, Soviet practice, Soviet weapons, Soviet deployment. They have been preparing to survive and win a thermonuclear war against the United States. This does not mean that they particularly enjoy engaging in a war; they would rather have us surrender before the war starts, or maybe with only a little provocation. If you say, "There are no problems in Europe—the Soviets are peaceful," then they'll come on twice as hard. Then you say, "No, we're not going to be provoked. They're peaceful. We want to negotiate. They really want to negotiate. They're just trying to scare us. We won't be intimidated. We won't notice their provocations." Then they escalate by a factor of two or three. This is the way they play the game.

This is not Soviet—this is Byzantine. This is Genghis Khan. And these idiots here don't want to face reality, because it's uncomfortable for them during the election campaign year to confront hard realities. The Soviets are having a grand time. They know that a bunch of softies in Europe and here, when confronted, will punt. The Soviets will kick two times for every punt, four times for every punt, and they keep coming until we get so scared that we capitulate or we negotiate.

That's the way they're playing the game. They're playing for world domination—for world empire—not the way some idiot wants to describe it, but in a way that corresponds to the realities of history. They have had a bureaucracy throughout the post-war period. They haven't destroyed their CIA or their other institutions. They haven't cut their mil-

itary budget. Year after year, father to son, grandfather to grandson, the institutions of the Soviet Union grind in a Byzantine fashion—year after year after year. They build their assets, their agents in this country, whom you would never suspect were agents, who will one day surface after 40 years. Grinding away, working persistently with tremendous oriental patience—while we, like butterflies, grasshoppers, jump from one thing to the other, one policy to the next, with no consistency. And they patiently build up, year after year.

You don't need the Penkovsky papers, though there are certain things about them which are very attractive because they seem to resemble the truth. But it is my recommendation that this dangerous stuff is deception—don't be sucked in by deception. Always base your judgment on hard, verifiable realities, which may require a little more study than saying, "Here's this piece of paper; let's try to interpret it."

Unidentified questioner: I want Mr. LaRouche to give me more explanation on the short message you gave earlier today on the immediate Soviet military threat.

Lyndon LaRouche: Well, first of all, it's something you are all entitled to know. I can't tell you much more about it. As you may have assumed, some people associated with me, who are running back and forth rather busily, are doing what should be done with a message of that type, including talking to the people we should talk to about these kinds of things—going into the files, pulling out information, cross-checking, doing all the things that we

do in my and our capacity as running an international newsweekly specializing in these matters. The reason I dropped the message is that there are certain people in attendance who also have some competence and relevance in these matters, and the rest of you are entitled to know it. This comes from a source, which like all good informants, is a high-level leak. It's secret—the name is secret, the source is secret, and I have to protect that. But I know who the informant is, and it's very high level.

The information may be accurate insofar as it reports fact, and it is probable enough for us to take it seriously. It might be mistaken—maybe the Soviets aren't going to do these things. But we are now watching, and we are talking to people about every parameter of visible Soviet deployment and other developments which will indicate whether this is a maneuver, a bluff, a Halloween trick, or whether they mean to do something.

The problem that concerns us is that, at this point—with Henry Kissinger in Washington, with Walter Mondale's crowd running the Democratic convention, with the bag-lady Margaret Thatcher, Prime Minister of England, Lord Carrington in NATO, Genscher in Germany—you ask yourself, "If the Soviets were to do what they are perfectly capable of doing any time they choose to do it, on any morning—if they walk into Schleswig-Holstein and go to lunch in Hamburg (which they can do), what would Washington do? What would NATO do?"

I'll tell you what they would do in response: nothing—cry, capitulate. You might have a "Pearl Harbor" reaction, but they're perfectly capable of capitulating.

And I'm not only worried about that type of defeat of the United States and its allies—a limited defeat. I'm worried about something else. I'm worried about "flight forward." The other side of cowardice is flight forward, and our political and military command is riddled with cowardice and kookishness. Some people think that competent generals are dangerous; they think they're disposed to making adventures and killing people all the time. But it's exactly the other way around. The people who do the killing are the cowardly generals, because they go into flight forward. What I'm afraid of is the possibility, not only that we might submit, but I'm afraid of the lack of quality in our military and political command, such that if they decided not to submit, they might go to flight forward, rather than into well-calculated strategic decisions.

This may not be the alarm, the attack, but these are the kinds of things that those of us concerned with these matters have to deal with regularly. We have to look at anything that could happen, anything that is consistent with Soviet character to be done; when they deploy the capability to do it, we have to start paying attention. And we hope we have paid attention even before they did, and consider that one of the options, and consider what we do about it.

That's the reality everyone faces, who is not a kook in the European and in the U.S. military and intelligence command, as well as we in private life, who are concerned with these matters. This is the reality: we're walking around, and have been for years, on the edge of war. People say, "You mean, next year? Next week? Next month?" Well, I can't think in those terms of reference. You've got to

think "down-line." You can't go past the point of no return and then say, "Now it's coming." It's not a matter of predicting. It's a matter of responding, reacting. We're moving in a certain direction—I don't care about whether it's next year or next month, or two years from now. I have to respond *now*—and *we* have to respond now. We have to learn, as people, to respond now, and to realize the dangers are there, not wait to see if they come and then react to them.

That's the way I treat this message. It's of very great concern in those quarters, and I think legitimate concern. Maybe the Soviets aren't going to do it. But to the limit I have any capability, I am looking, and I'm double-checking with everybody who is relevant and who is accessible to me. And I want to determine as quickly as possible whether that's happening.

This is not the first time this has happened with me; it has happened many times. This is the reality of the Cold War. It's going on all the time, despite this business about pacifism you read in the newspapers.

Tony Wikrent: I am Tony Wickrent from the Chicago region. I have two interrelated questions. First of all, would someone give the conference attendees some idea of how far advanced the Soviets are in their own strategic defense initiative?

Second, I think there is a bit of an inconsistency. We have identified beam weapons as being able to redress strategic vulnerability, and we have identified the neutron bomb as having the potential to redress the conventional superiority enjoyed by the Soviets. What is the possibility of using beam weap-

ons to intercept and destroy warheads carrying neutron bombs?

Lyndon LaRouche: First of all, the neutron bomb is not a bomb; it is like a small artillery shell. It is fired, probably from a mobile howitzer, like any other artillery shell—a nuclear artillery shell. But the more basic point is, these are military tools, just like any other tools. There is no difference between strategic and tactical nuclear weapons. Tactics is what is done by a major; strategy is what is done by an army group commander, using exactly the same weapons. Any weapons system which has strategic significance, implicitly has a tactical significance. What will shoot down a missile in space, will shoot down an air-to-air missile. Implicitly, a fighter aircraft of the future—if people aren't idiots—will have some kind of device on it, of the type which is now big and bulky on these test things. And if somebody fires air-to-air missiles against that craft, it will probably fire back. Then somebody will say, "Let's take an over-the-horizon device. Let's fire that from the plane. Let that have the beam on it, and make it a sort of 'kleenex' defense device, and let that thing hunt, in a more sophisticated way, any missiles coming from over the horizon."

All these things are possible. The problem is, we have been so conditioned to systems analysis, that we think that somebody is going to come up with the perfect system; we'll adopt that, get it through Congress, and we'll continue to plunk it out in a given budgetary quantity.

It doesn't work that way. There's no limit. We can have ourselves a technological arms race. We've brought back technological attrition. There's no fi-

nal solution; there's nothing perfect. As soon as we build something, it's already obsolete. The minute we unveil it, it's obsolete. And we're going to have to deal with the next thing even before we unveil what we've completed building the first time in the old system. That's the way it used to be, and that's the reality today. When you are preparing to defend your country, and the other fellow is trying to beat you, any technology potentially will be used in any way it can, and generally can be used in almost any way imaginable. So there's no "perfect system" that is going to stand up there like a passive watchdog, while you can go to sleep and don't have to do any more work. As soon as we build something, it is obsolete, and any technology which can be applied to one purpose, somebody is going to figure out how to apply it to something else.

There are no absolutes in this business. There's no "perfect system." There's only continual progress. Whatever you do today, that's not good enough tomorrow. You have to come out with something far better tomorrow. And you have got to have something on the assembly line which outdates what you are producing, before what you have finished producing comes off the end of the assembly line. This is true in applications, it is true in terms of systems. If you have already done it, it's no good—never do it again.

Michael McFadden: I am Michael McFadden from the New York region. I have one question concerning the present leadership in the United States. If the Soviet Union were to move into West Germany, do you believe they would have the courage to risk nuclear war to take it back?

Lyndon LaRouche: My view on this is, generally speaking, no. I can't tell about Ronald Reagan. He's got some people who are close to him, of whom this is not true. They would be inclined to do what is necessary. They might have some difficulty in figuring out what that was—I'm not deprecating them; they would be quite sincere, and they would scrounge around and try to find the best ideas that they thought they could find, and try to do the right thing. Under those circumstances, Ronald Reagan might burn the palace guard alive in the Soviets' incinerator in their embassy, and decide he is going to do something, displaying the kind of executive capability he showed last March 23, 1983 in announcing the new strategic doctrine.

Reagan personally—and the Soviets are afraid of this, along with others, particularly in New York—is unpredictable in that sense. He is a very simple man, but there are some areas where he will respond. The area where Ronald Reagan is most likely to respond sensibly would be on a matter of defense of this kind.

But what I would be afraid of—and that is what I referred to earlier—is that some well-meaning cowards over there around the military side (and I know enough of them to be worried about what's over there) might throw him into a flight forward posture. And if you are getting to the brink of war, we don't want the guy who tears his shirt off and says, "I want to kill ya!" and charges into the enemy's bayonets. We want a little more shrewdness and cleverness.

There are patriots around the government, and I think Ronald Reagan is a sincere patriot, and I think he would try to do something and would not

be a coward under those circumstances. He might do something, and he might not. But the rest of it—the liberals, the State Department, the Treasury, the "First Earth Battalion" at the Pentagon, some of the civilians over there at the Pentagon, in DARPA and other locations, the ones in the L-5 Society, the Lifespring Society, and all these other kinds of strange cults who say "Ooh! The men from outer space are about to come here!"—I think the basic characteristic of our government, and particularly anyone who does not think Henry Kissinger is evil, would not do a thing. They are cowards of the worst kind.

They are not fearful people, because all soldiers are fearful when combat comes, except the crazy ones, who are sometimes useful. There is a difference between fear and cowardice. What I would like to have is fearful people, not cowards. But I think what we've got among these liberals around Washington is cowards—or worse.

**An Evening
With
Friedrich Schiller**

An Evening with Friedrich Schiller

One aspect of Gottfried Wilhelm Leibniz's heated dispute with Isaac Newton's towel-boy Samuel Clarke, revolved around the question of whether any two things in the universe can be perfectly identical.

Clarke agreed with Newton that the universe is essentially "dead," i.e., that the universe is a collection of discrete particles bouncing about in "empty" space and interacting according to certain ineffable "forces." Clarke therefore argued that God the Creator would have had no problem creating myriads of perfectly identical, dead things in his universe.

Leibniz proved that this is a profoundly nonsensical view of the universe. For Leibniz, there is no such thing as an axiomatic "empty" space, since such a space would not be an object of the active will of the Creator. Therefore we can only speak of the *ordering* of things in the universe as determining the spatial relationship of those things. The purpose of those things, and hence the things themselves, will vary according to their position in that order—even if that variation be exceedingly small.

*Concert and Film
Presentation
Evening
July 3, 1984*

Therefore, Leibniz concluded, no two things created by God can be identical, because if they were identical, we would have to accuse God of arbitrarily creating two identical things with an identical purpose. But God is never arbitrary.

If you think about it, Leibniz is arguing against a fundamentally *pornographic* view of the universe. And I believe this is a difficulty we all must struggle with in viewing and performing great art today. The purpose of great art is precisely to free us from this cursed prejudice of *arbitrariness* and *repetitiveness*—prejudices which have been pounded into us through such media as television, “popular” music, and bad performances of great music. And as we view and listen, we must make sure our minds are attuned to that great purpose.

I am prefacing our Evening with Friedrich Schiller with these remarks, so as to alert you that this is not the “entertainment” portion of the conference, where we can lower our level of mental activity to that of the television viewer or someone “taking in a show.” On the contrary, the only difference between this session and the other panels is that the same thoughts are presented here in a vastly more concentrated, and therefore vastly more enjoyable form.

Forget about what you are “supposed” to hear and how you are “supposed” to react to a great work of art. Try to identify for yourselves the variations, the transformations in what you see and hear, and then attempt to account for them on your own. In this way, no matter what your level of expertise or familiarity may be, you will not be merely *subjected* to a great work of art, but will be truly participating in it.

The film, *Friedrich Schiller: Poet of the American Revolution*, is the result of a joint effort on the part of Helga Zepp-LaRouche and other members and collaborators of the Schiller Institute in West Germany. It has also been prepared in a German version. A more expanded version is planned.

Schiller’s “Song of the Bell” was performed in Andreas Romberg’s 1808 choral setting, by a 16-person chorus and string quartet, under the direction of John Howard. As an English rendering of the poem, I have selected an 1846 translation by Thomas James Arnold. Unlike the extravagant gushings of such purported Schiller admirers as the transcendentalist Henry Wadsworth Longfellow, who only succeeds in clouding and mystifying Schiller’s powerful ideas, the version here at least has the merit of faithfully following the rhythm of the great poet’s own thought.

It is my hope that both the film text and the poem will not merely be read once, but will be studied and put close to the heart. Where possible, passages should be memorized. In this way, anyone who desires to do so, can climb atop the shoulders of the great souls of the past, and reach further upward.

John Sigerson

The great causes of mankind seem all but overwhelming; world peace and freedom hang in the balance; the less favored part of the world is threatened with extinction for lack of development; rabid Jacobinism is raging in the southeast regions of the world; indeed, our entire civilization appears to be in danger.

Would Schiller today pass the same judgment he reached upon witnessing the Jacobin terror of the French Revolution, that "a great moment has found a little people"?

Because we must find a better answer to this question, the international Schiller Institute has been founded. Its members in many nations share a fundamental belief in the reason of man, and in man's ability to solve even the greatest of crises. In order that those who do not know this great poet should understand why the institute bears his name, we offer here a brief sketch of the history of his life and work.

Let us establish the extraordinary example of beautiful humanity, so that we may orient ourselves thereto, and, with more joy and confidence, devote ourselves to our urgent goals.

But let it be said from the very start that no one, to our knowledge, more perfectly embodied the humanist ideal of humanity, no one more effectively united the conception of republican freedom with the principle of poetic beauty, than Friedrich Schiller. What Beethoven was for music, Schiller was for poetry. Schiller and Beethoven were the giants of the German classics, infinitely alike in their method of thought, each having established the standards by which all art must henceforth be measured.

Friedrich Schiller: Poet of The American Revolution

Filmscript

For only can a great and noble cause
Arouse humanity's profoundest nature.
In smaller spheres, the mind of man
contracts;
But with a nobler purpose, grows the
greater.

...
And as this century is gravely ending,
And even what is real to fable turns,
When we behold huge forces locked in
battle
And our portentous goal is hov'ring near,
And war is waged for man's most noble
causes,
For domination and for liberty—
So now, let art attempt to soar yet higher
Upon the shadow-stage; indeed, she must,
Lest she be put to shame by life's own
drama.

What would Schiller say, were he to see us today?

Schiller was the great republican poet of freedom, who could adorn the ideal of a nobler, more beautiful mankind in such powerful language, that he truly found "an infallible key to the most secret recesses of the human soul." Like no other, he could evoke the most tender emotions within his audience, enlarge its heart, and guide it to a level of reason not previously known, because he, like no other, met the challenge he himself posed to every poet:

All he can give us is his individuality. Hence, this must be worthy of being shown off to the world and to posterity. To so ennoble this individuality, to refine and purify it into the most magnificent example of humanity—this his most important obligation he must fulfill before he can endeavor to move superior intellects.

It is the boundless merit of the German population of his time, that they loved Schiller as they never loved any other poet. One contemporary, Heinrich Anschütz, who later acted at the Burgtheater in Vienna, witnessed the premiere performance of *The Maid of Orleans* in Leipzig:

Young and old flocked to the theater in joyous ecstasy. The most vigorous gained the best seats in the gallery. Then a door in the loge section opens, and a tall, thin figure steps to the rail. "It's he, there's Schiller," ripples through the hall, and, like a cornfield swayed by the wind, the crowd leans to catch sight of the one it adores. . . .

We are hardly able to drag ourselves away

from this sight in order to follow the overture and the first act of the tragedy. Now the heroine rises, to emplant the flag of victory in Orleans; the curtain falls, and a bacchanalian cry of jubilation echoes like a storm through the house: "Long live Friedrich Schiller!" accompanied by sounds of drums and trumpets from the orchestra. And now the stirring figure rises, visibly moved, and bows thankfully toward the audience. Again a crescendo of applause, and only the rising curtain puts an end to the tumult.

Another eyewitness recounts what went on outside in front of the theater after the performance:

The entire square in front of the theater, all the way to the Ranstädter Gate, was choked with people. Then he stepped out, and a lane was instantly formed. Voices ordered hats to be removed. And so, the poet walked through the crowd of his admirers, their heads bared, and by his side his little Karl, who remembered it all his life. In the back, fathers lifted their children high above their shoulders and cried, "There he is!"

But Schiller's "jesting and playful," yet exalting impact was not confined to the popular masses. It would require an entire history book to demonstrate how Schiller was probably the most critical influence on all positive subsequent developments in German history. The thinking of the Prussian reformers vom Stein, von Humboldt, Scharnhorst, Gneisenau, and many others, was decisively shaped by him. It was his ideas which inspired the Wars

of Liberation against Napoleon. And he also influenced the best minds around the world, such as John Quincy Adams, James Fenimore Cooper, and Edgar Allen Poe, to name only a few.

If we are to comprehend Schiller's powerful impact on his fellow men, we must try to imagine the electrifying effect such a genius has upon his fellow men. For instance, let us hear the words of Wilhelm von Humboldt, the great humanist and creator of the world's best model of education, who lived in Schiller's company for many years, and who, with Goethe, was one of the pillars of the Weimar classical period:

A great intellect can have no more direct and comprehensive effect, than through his own works. These works, however, illuminate merely one small part of his essential nature, which only flows back fully and clearly in its living form. In a manner which can be neither proven in the individual case, nor traced by thought alone, it is assimilated by his contemporaries and bequeathed to future generations. This quiet and almost magical effect of great minds is the principal vehicle by which an ever expanding body of thought can extend ever more broadly and powerfully from one generation, one nation to the next. In mummified form, as it were, written scientific and literary works can then transport it over chasms which the course of living affairs cannot bridge. Nations have always made major strides in their development before the written word, and in those darkest, but most important periods of human creation and

formation, the only possible influence was that of the living. Thus, nothing draws our attention more than any attempt, no matter how weak, to investigate how a remarkable man of his century has, in his own individual manner, run the course of all thought, binding law with the world of appearances and striving beyond the finite into the infinite. This has often occupied my reflections on Schiller, and there is no one of his era whose internal intellectual life is more deserving of our examination.

The written reports of those who had the good fortune to have met Schiller personally, contain the most precious testimony of how their contact with him left such a lasting impression, that in many cases it altered the course of their entire lives.

Never did Germany more closely approach Schiller's ideals than at the time of the Liberation Wars. These were not merely a patriotic uprising against Napoleon's tyranny; they were the result of an enthusiastic republican constitutional movement; and no one inspired that movement more than the great poet of freedom, Friedrich Schiller.

The reformers of Prussia carefully studied Schiller's *History of the Thirty Years War*, and applied its lessons to their battles against Napoleon during Russian campaign. Gneisenau rehearsed *Wallenstein's Camp* with his soldiers; countless soldiers visited Schiller's widow to receive lines torn from his poems, and kept them in the pockets of their jackets, near their hearts, so as to strengthen them as they marched into battle.

When Schiller's writings were banned under the Carlsbad Decrees of the reactionary rulers of the

Holy Alliance in 1819, they were secretly passed from hand to hand, and his popularity continued to grow. Schiller became the inspiration and hero of the youth. His fame soon spread throughout the world, and in 1836, Germans from every part of the world financed the statue made by Thorwaldson, the first statue ever of a German who was neither prince nor military commander!

In 1841, Goethe's student Riemer wrote:

Schiller is the idol of the youth, the favorite of the women, the oracle of the elderly, the warrior's inspiration in storm and battle, the motto and election slogan of the republican debaters.

The Schiller festivals in 1859 still stand as the most powerful positive political demonstrations ever held in Germany. Schiller's memory was celebrated in countless towns in Germany, but also among all German emigrants in America and elsewhere. In schools, universities, churches, and even in workshops, a loud call rang out for national unity, and there is no doubt that Germany's fate would have taken a far more positive turn, had Germany been united as a republic in the spirit of Schiller, and not under Bismarck, who followed soon thereafter.

German culture, and especially Schiller's popularity, exerted an important influence on America throughout the nineteenth century. The 100th anniversary of Schiller's death in 1905 marked yet another Schiller renaissance, but it was also the last time when German culture was considered a genuine ingredient of America's heritage, before it was largely suppressed by Teddy Roosevelt and the First World War.

But as long as America remains separated from Schiller by ideological barriers, it will also remain separated from its own soul. For no other poet eternalized the ideals of the American Revolution as did he.

Friedrich Schiller was born 225 years ago, on November 10, in Marbach. He spent an extremely happy childhood there, and also later in Lorch, and then at the Latin School in Ludwigsburg. His happiness was only interrupted when Karl Eugen, the Duke of Württemberg, moved him into the Karlschule, the "Ducal military academy."

Although Schiller suffered immensely at this school, where he had to stay from his thirteenth to his twenty-first year, the influences which flowed in upon him during that time became a wellspring from which his poetic genius would later explode.

On the more positive side, his mind developed under the influence, still felt in the eighteenth century, of Leibniz, Lessing, and Shakespeare, and conspicuous among his teachers was a professor of philosophy who polemically challenged his students to develop into geniuses—Friedrich Abel.

Schiller developed a passionate aversion to the oligarchical despotism of the nobility, who brutally and thoughtlessly crushed the aspirations of their subjects, and who would carelessly squander their peasants' entire year's work, if it pleased them to stage a hunt with 300 horses. In these early years, Schiller developed an absolutely uncompromising disgust for every form of philistinism and mediocrity, an attitude without which he would have never attained greatness. But he also developed acute political insight, enabling him to expose the most intricate and covert operations run by the oligarchical

faction of his time, and he shed ever new light upon them in such works as "The Ghost Seer" or his "The Jesuit government of Paraguay," or in his poem "The Evil Monarchs," to name only a few. With that unique insight exclusive to genius, he exposed every method of psychological warfare, every activity they directed against the idea of republican freedom. Whoever reads his works today will quickly discover to his great amazement, that these forces remain essentially unchanged to this day.

In his first drama, *The Robbers*, secretly written by the 20-year-old Schiller when he was still in the Karlsschule, a dramatic talent erupted, that has no parallel in the German language. While dramas greater than *The Robbers* were to follow, Schiller had already demonstrated what it was that distinguished him from all other playwrights—his ability to compose in such a gripping way that each line is born of necessity from the previous one, so that it is impossible to put down one of his dramas, no matter how many times one might have read it, not to speak of the overwhelming effect of his dramas performed on the stage, which only a fool could possibly evade.

Schiller's fellow students, who secretly attended the first performance of *The Robbers*, excitedly acted out entire scenes at night in the woods. This drama established Schiller's fame throughout Germany at one stroke, and soon throughout Europe.

When Duke Carl Eugen forbade Schiller to write, forbade him any contact with "foreign countries," and even arrested him, so that Schiller must have thought he would soon share the same horrible fate as the poet Schubart, he decided to flee. His good friend, the composer and later collaborator of Bee-

thoven; Andreas Streicher, made great sacrifices to help Schiller escape.

These experiences were woven into Schiller's third drama, *Cabals and Love*, the first play in which he makes direct reference to the American Revolution. Not only did he put the entire duplicity and perfidy of contemporary life at court ruthlessly upon the stage; here he also attacks the sale of Hessian soldiers to the English, who were in the habit of throwing such soldiers as cannon-fodder into the war against the renegade American colonies. But even the English could not prevent some of those soldiers from deserting to the side of the young American republic.

Cabals and Love was to be Schiller's last drama to make such drastic references to his own time. The play was immediately forbidden after its premiere performance, and a flood of letters attacking the poet flew back and forth between the authorities. From the Prussian to the Bavarian court, the word was that this dangerous subject would have to be neutralized and prevented from obtaining any employment.

To escape censorship, Schiller never wrote another drama dealing with his own time. Instead, he used the trick of shifting the great affairs of the present to earlier historical times. But all of his many subsequent works, ranging from dramas, poems, historical to theoretical works, were still borne by the great idea of political freedom, and they all mirrored the ideals successfully realized in the American Revolution, ideals that united all of Europe's ardent patriots. The famous Rütli oath from *William Tell* was directly taken from the American Declaration of Independence.

After Schiller had escaped from his personal difficulties, with the aid of Christian Gottfried Körner in Leipzig, whose house was a gathering place for republican networks, he was filled with optimism about the future of mankind. It was in Körner's house that Schiller composed the world-famous lines:

Freude, schöner Götterfunken,
Tochter aus Elysium,
Wir betreten, feuertrunken,
Himmlische, dein Heiligtum.
Deine Zauber binden wieder,
Was die Mode streng geteilt,
Alle Menschen werden Brüder,
Wo dein sanfter Flügel weilt.

Joy, immortal incandescence,
Daughter of Elysium!
Breathing fire from thy presence
To thy temple-ground we come.
Whom the world estranged from others
Thy enchantments reunite,
Making mankind into brothers
Where thy gentle wings alight.

This poem appeared in 1786, in that very decade when all Europe's republicans were gazing, full of enthusiasm, upon the successful American Revolution, a success in which they had a large share, through the networks of Lafayette, Steuben, Franklin, Washington, and the League of Armed Neutrality. The American Revolution had really been their joint project to establish, for the first time, a free republic in the New World.

They hoped that the beginning of the French

Revolution would take a similarly happy turn, that this would act as a lever for all of Europe, so that Germany, too, which was still a collection of 300 small principalities, could become a nation.

In his "Letters On *Don Carlos*," Schiller describes discussions on this perspective as the favorite topic of the decade: the establishment of a new nation, wherein the utmost flourishing of the state would coincide with the maximum development of the individual.

The drama *Don Carlos*, along with *William Tell*, are perhaps his most direct celebration of the American Revolution. Even though the scene of *Don Carlos* is shifted to the court of Philip II of Spain, when the Marquis of Posa takes up the cause of justice for the province of Flanders, this "emissary of mankind" speaks, in ideal form, the words which also moved the Founding Fathers. When Philip hears the Marquis refuse to become a servant of princes, and the King attempts to force him into his service, the Marquis seizes the opportunity to hurl the truth directly at the most powerful monarch of his time:

Yes, almighty God!

Yes—yes—I will repeat it. Give us back
What you have taken from us! Let there be
An endless flow of human happiness
From your incessant spring—let minds
mature
Within your universal structure. Give us
back

What you have taken from us, and become
A king who rules a million other kings.
And oh! If only words of eloquence

Of all the thousands who are taking part
 In this great hour, were hov'ring on my
 lips,
 Then could I take that spark within your
 eye
 And kindle it to flames!—Relinquish this
 Perverse, unnatural idolatry
 Which crushes us. Become for us a model
 Of truth whose reign is timeless. Never—
 never

Has one sole mortal ever had so much
 To use toward goodness and divinity.
 All Europe's kings acclaim the Spanish
 throne;

You are the first among the kings of
 Europe.

From you, a single pen-stroke, and the
 world
 Is new, is re-created. Sire, O give us
 The freedom of ideas.

Yet, Schiller's dramas are far more than a celebration; they are really strategic studies containing universal truths, revealing the mistakes that republicans simply must not make, if victory is to be theirs.

In the case of the Marquis of Posa, for example, his mistake is *flight forward*. Embroiled in a complicated plot, the Marquis flees forward, first to save the prince, Don Carlos, by sacrificing himself, but also—as Schiller points out—so that by sacrificing himself, he can remain “pure.” But by doing so, the Marquis has lost precisely what had to be won—freedom for Flanders.

Time and again, Schiller's dramas demonstrate

how a man's duty lies above his own personal inclinations, how he must be both a patriot and a world citizen—which can never imply a contradiction, for the true interests any one nation can never be at odds with the interests of the world as a whole.

Schiller's dramatic method is at the same time a method of education into reason—not didactically, with a raised, moralizing finger, but rather by forcibly confronting the individuals on the stage with the great cause of mankind, “which elevates men, even as it crushes them.”

In his prologue to the *Bride of Messina*, Schiller remarks that

True art . . . is not intended as a mere passing fancy; its earnest endeavor is not to transport man into a mere momentary dream of freedom, but rather to make him actually free, and to do so by awakening, exercising and developing within him his power to achieve an objective distance from the sensible world, which otherwise weighs down upon us like a dead object, pressing us like a blind force. This distance gives us the power to transform the material world into the free work of our own intellect, and to exert dominion over it through ideas.

In another place, Schiller says,

The stage is the common channel through which the light of wisdom streams down from the thoughtful, better part of society, spreading thence in mild beams throughout the entire state. Truer ideas, more refined precepts, purified emotions then flow into the veins of

the population; the clouds of barbarism and dark superstition disperse; night yields to victorious light.

Schiller was not only the greatest German dramatist; he also developed a philosophy of history, that has not been surpassed to this day in its high principles and its truth of insight.

All previous ages, without knowing or intending it, have endeavored to prepare the advent of our own *human* century. Ours are all the treasures which industry and genius, reason and experience, have conquered over the world's aging span. It is from history that you will first learn to value of these possessions, which the force of habit and unassailed possession all too readily incline us to take for granted—these precious goods, stained with the blood of our noblest and best, the hard-won fruits of the heavy toil of generations! Who among you, where clear mind and feeling heart are closely wed, can be cognizant of this high obligation without also being moved by a silent wish to repay the *coming* generation for that debt which the past can no longer receive? Within us there must burn a noble desire to contribute from our *own* means to the rich legacy of truth, morality, and liberty, which our ancestors have bequeathed to us, and which we must now pass on to our successors—a desire to link our fleeting existence with the imperishable chain that winds through all generations of mankind. As diverse as your destinies may be in the great world, still every one of you can contribute something to that

end! With every worthy act, a pathway is opened to immortality, to that true immortality where the deed lives and hurries on, even should the name of its author remain behind.

In the same year of 1789, when Schiller delivered that inaugural address as Professor of History in Jena, he also composed a poem called "The Artists," a hymn to the reason of man:

How beautifully, O man, with your branch
of palm,

You stand on the century's slope
In proud and noble manliness,

With open mind, with spirits high,
Stern yet gentle, in active stillness,

The ripest son of time—

Free through reason, strong through laws,
Through meekness great, and rich with
treasures

Long lain dormant within your breast;

Lord of nature who loves your chains,

Who tests your strength in countless battles,

Who under you emerged resplendent from
the wilderness!

When Schiller wrote those lines, he was still firmly convinced that mankind stood on the threshold of the Age of Reason. But as the Jacobin Terror began to crush the hopes offered by the French Revolution, he increasingly vented his horror at that scene of barbarity. And so, Schiller, who had just composed the lines, "How beautifully, O man, with your branch of palm, you stand on the century's slope," later reflected upon the Paris massacre in "The Song of the Bell":

Yet the most terrifying of terrors
Is man in his folly.

The outcome of the French Revolution occasioned Schiller to make his famous remark that "A great moment has found a little people." Since for the moment there was no hope of establishing a political order in Europe based on the principles of reason and freedom, Schiller turned his attention to the question of how this "little people" could now be educated. His "Aesthetic Letters" deal with this issue, and proceed from the thesis that any improvement in political affairs can only result from an improvement in the character of individuals. Many other invaluable works, such as "On Grace and Dignity," deal with the same subject.

Schiller attributes the most decisive role to art itself. Art can never be a mere ornament or a passing mood. It must be the expression of a higher lawfulness, and of freedom at the same time. But how can the artist predetermine the effect of a work of art upon his audience, without himself violating that principle of freedom?

By dictating to our imagination no other course but that which it would have to take in full freedom and according to its own laws, so that it accomplishes its purpose through nature and will transform external into internal necessity. . . . Both criteria do not simply cancel each other out, but rather, each is contained within the other; it is only through the greatest determinateness that the greatest freedom is possible.

Schiller's challenge to artists is the greatest one conceivable. The poet "must have extinguished the individual within himself and have elevated himself to his species character. Only thus is he capable of formulating a universal truth, which can win the reader to a higher order of thought."

This period of the early 1790s also saw Schiller's reckoning with the work of Immanuel Kant, whose categorical imperative required that man must do his duty, should any contradiction between necessity and inclination arise. Such a "Kantian" approach necessarily aroused the indignation of our freedom-loving poet, and so he wrote:

What crime have the children of the house committed, that he cares only for the *servants*?

Schiller counterposed the Kantian fulfilment of duty to the idea of the "beautiful soul," an emotional condition in which "reason and sensuousness, duty and inclination, coincide."

We call a soul "beautiful" when its moral sense of all human experience has become so steadfast, that it can confidently let its emotions serve to guide its own will, without any risk of coming into contradiction with its own decisions. The individual actions of the beautiful soul are therefore not moral in themselves, but rather are so by virtue of its entire nature. No single one of its actions can be counted as a specific merit, since the mere satisfaction of an impulse could never be called meritorious. The beautiful soul possesses no other merit than its own existence. It performs humanity's most odious duties with the ease of someone acting out of pure instinct, and the most heroic

sacrifices it extracts from its natural impulse, appear to the observer as the mere free play of that impulse. Hence the beautiful soul is never cognizant of the beauty of its own acts; it no longer occurs to it that one could act and feel otherwise.

Friedrich Schiller died too young, on May 12, 1805. There were so much more, infinitely more to quote from Schiller, so much more to say about him. But let this brief sketch be a stimulus for those who wish to read and study Schiller for themselves.

Just as Schiller set forth a program for his own era to elevate endangered and ruined humanity through classical art, by reaching back to the heritage of the Greeks, today we, too, must link up with the ideal of mankind set forth in the Weimar classics, in order to unfold anew the whole of human nature with Schiller's method.

If we leave all the confusion of later history to one side, and ourselves become those "honest discoverers" whom Schiller once hoped for, we will then have found the key to overcoming the inner fissures of modern man. But not only this. If we learn to think great thoughts as Schiller did, we will have also found the strength to master the great causes of mankind today.

Great is he, who overcomes the terrifying;
Man is greater than his fate.

Das Lied von der Glocke (The Song of the Bell)

by Friedrich Schiller

Vivos voco. Mortuos plango. Fulgura frango.

Meister:

Fest gemauert in der Erden,
 Steht die Form, aus Lehm gebrannt.
 Heute muß die Glocke werden!
 Frisch, Gesellen! seid zur Hand.
 Von der Stirne heiß
 Rinnen muß der Schweiß,
 Soll das Werk den Meister loben;
 Doch der Segen kommt von oben.

Chorus:

Zum Werke, das wir ernst bereiten,
 Geziemt sich wohl ein ernstes Wort;
 Wenn gute Reden sie begleiten,
 Dann fließt die Arbeit munter fort.
 So laßt uns jetzt mit Fleiß betrachten,
 Was durch die schwache Kraft entspringt;
 Den schlechten Mann muß man verachten,
 Der nie bedacht, was er vollbringt.
 Das ist's ja, was den Menschen zieret,
 Und dazu ward ihm der Verstand,
 Daß er im innern Herzen spüret,
 Was er erschafft mit seiner Hand.

Meister:

Nehmet Holz vom Fichtenstamme,
 Doch recht trocken laßt es sein,
 Daß die eingepreßte Flamme
 Schlage zu dem Schwalch hinein!
 Kocht des Kupfers Brei,
 Schnell das Zinn herbei,
 Daß die zähe Glockenspeise
 Fließe nach der rechten Weise.

*I celebrate the living. I mourn the dead.
 I break the lightning.*

Firmly wall'd within the earth,
 Burnt of loam, the frame doth stand;
 Today the bell must have its birth;
 Brisk, my comrades, be at hand!
 From the heated brow
 Down the sweat must flow,
 If praise to the master shall be given;
 But the blessing comes from heaven.

An earnest word doth well betide
 When we prepare for earnest deeds,
 By good discourse accompanied
 Then labor cheerfully proceeds.
 So let us carefully now scan
 Of feeble strength what are the fruits;
 One must despise the wretched man,
 Who, unreflecting, executes.
 For this it is that man doth grace,
 Hereto he hath power to understand,
 That he, in his heart's core, may trace
 The type of his creative hand.

Take ye wood of the pine-stem,
 But be sure that 'tis right dry,
 That the inward pent-up flame
 Through the furnace throat may fly.
 Melt the copper down!
 Quick! the tin bring on!
 That the tough bell metal so
 Properly may fuse and flow.

Chorus:

Was in des Dammes tiefer Grube
 Die Hand mit Feuers Hilfe baut,
 Hoch auf des Turmes Glockenstube,
 Da wird es von uns zeugen laut.
 Noch dauern wird's in späten Tagen
 Und rühren vieler Menschen Ohr
 Und wird mit dem Betrübten klagen
 Und stimmen zu der Andacht Chor.
 Was unten tief dem Erdensohne
 Das wechselnde Verhängnis bringt,
 Das schlägt an die metallne Krone,
 Die es erbaulich weiter klingt.

Meister:

Weiß Blasen seh' ich springen;
 Wohl! die Massen sind im Fluß.
 Laßt's mit Aschensalz durchdringen,
 Das befördert schnell den Guß.
 Auch von Schaume rein
 Muß die Mischung sein,
 Daß vom reinlichen Metalle
 Rein und voll die Stimme schalle.

Soprano Solo:

Denn mit der Freude Feierklänge
 Begrüßt sie das geliebte Kind
 Auf seines Lebens erstem Gange,
 Den es in Schlafes Arm beginnt;
 Ihm ruhen noch im Zeitenschoße
 Die schwarzen und die heitern Lose;
 Der Mutterliebe zarte Sorgen
 Bewachen seinen goldnen Morgen—
 Die Jahre fliehen pfeilgeschwind.

What now with fire's assisting power
 In this deep pit we fashion thus,
 Loud from the belfry's lofty tower
 Shall one day testify of us;
 And many a man shall hear its tone,
 For it shall last in after-time,
 And shall with the afflicted moan,
 And with devotion's chorus chime.
 Whatever to earth's lowly son
 Aye-changing destiny may bring,
 Shall strike on its metallic crown,
 And edifying thence shall ring.

Lo! I see white bubbles spring!
 Good! the mass is fused at last.
 Let us in the potash fling,
 That will quickly aid the cast.
 From scum all pure and free
 Must the mixture be;
 That from metal clean and round
 Clear and full the voice may sound.

For with its joyous festal tone
 The dear-lov'd infant it doth greet,
 Life's path when first it enters on,
 Lapp'd in the arms of slumber sweet;
 The lot, or dark, or bright, of whom
 As yet rests hidden in time's womb.
 Maternal love with tender yearning
 Is watching o'er his golden morning—
 The years fly on as arrows fleet.

Tenor Solo:

Vom Mädchen reißt sich stolz der Knabe,
 Er stürmt ins Leben wild hinaus,
 Durchmißt die Welt am Wanderstabe,
 Fremd kehrt er heim ins Vaterhaus,
 Und herrlich, in der Jugend Prangen,
 Wie ein Gebild aus Himmelshöhn,
 Mit züchtigen, verschämten Wangen
 Sieht er die Jungfrau vor sich stehn.
 Da faßt ein namenloses Sehnen
 Des Jünglings Herz, er irrt allein,
 Aus seinen Augen brechen Tränen,
 Er flieht der Brüder wilden Reihn,
 Errötend folgt er ihren Spuren,
 Und ist von ihrem Gruß beglückt,
 Das Schönste sucht er auf den Fluren,
 Womit er seine Liebe schmückt.

Soprano & Tenor Duet:

O! zarte Sehnsucht, süßes Hoffen,
 Der ersten Liebe goldne Zeit,
 Das Auge sieht den Himmel offen,
 Es schwelgt das Herz in Seligkeit.
 O, daß sie ewig grünen bliebe,
 Die schöne Zeit der jungen Liebe!

Meister:

Wie sich schon die Pfeifen bräunen!
 Dieses Stäbchen tauch' ich ein,
 Sehn wir's überglast erscheinen,
 Wird's zum Gusse zeitig sein.
 Jetzt, Gesellen, frisch!
 Prüft mir das Gemisch,
 Ob das Spröde mit dem Weichen
 Sich vereint zum guten Zeichen.

From the girl the proud boy rushes forth;
 He wildly storms into life's danger;
 On wanderer's staff roams o'er the earth—
 To his father's home returns, a stranger.
 And glorious in the pride of youth,
 Even as a form from heaven's height,
 Her cheeks deep-dyed with bashful truth,
 The virgin stands before his sight.
 Then doth a nameless longing seize
 His youthful heart; alone he rambles;
 The frequent tear breaks from his eye;
 He shuns his brethren's noisy gambols;
 Blushing, he follows in her track,
 And is but by her greeting blest;
 And to adorn his love brings back
 From flowery meads the loveliest.

O tender yearning! O sweet hope!
 Of love the golden age is this;
 The eye doth see the heavens ope;
 The heart doth revel in deep bliss.
 Oh! that it ever green might prove,
 That beauteous season of young love.

Already how the pipes are brown'd!
 This little staff I now dip in;
 If glaz'd over it be found,
 Then the casting may begin.
 Hither, comrades, hie!
 Quick the mixture try;
 If the pliant with the brittle
 Join to make the proper metal.

Bass Solo:

Denn wo das Strenge mit dem Zarten,
 Wo Starkes sich und Mildes paarten,
 Da gibt es einen guten Klang.
 Drum prüfe, wer sich ewig bindet,
 Ob sich das Herz zum Herzen findet!
 Der Wahn ist kurz, die Reu' ist lang.
 Lieblich in der Bräute Locken
 Spielt der jungfräuliche Kranz,
 Wenn die hellen Kirchenglocken
 Laden zu des Festes Glanz.
 Ach! des Lebens schönste Feier
 Endigt auch den Lebensmai.
 Mit dem Gürtel, mit dem Schleier
 Reißt der schöne Wahn entzwei.

Tenor Solo:

Die Leidenschaft flieht,
 Die Liebe muß bleiben;
 Die Blume verblüht,
 Die Frucht muß treiben;
 Der Mann muß hinaus
 Ins feindliche Leben,
 Muß wirken und streben,
 Und pflanzen und schaffen,
 Erlisten, erraffen,
 Muß wetten und wagen,
 Das Glück zu erjagen.
 Da strömet herbei die unendliche Gabe,
 Es füllt sich der Speicher mit köstlicher Habe,
 Die Räume wachsen, es dehnt sich das Haus.
 Und drinnen waltet
 Die züchtige Hausfrau,
 Die Mutter der Kinder,
 Und herrschet weise

For then a perfect tone we find,
 When soft and hard are well combin'd,
 The mild united with the strong.
 Who'er would form eternal bonds
 Should weigh if heart to heart responds.
 Folly is short—repentance long.
 Mid the bridal tresses slinging
 Plays the virgin garland bright,
 When the clear ton'd church bells ringing
 To the festive scene invite.
 Ah! life's fairest festival
 Closes also life's young May;
 With the girdle, with the veil,
 The fine illusion's torn away.

Passion may fly,
 Love should endure;
 The blossom may die,
 The fruit shall mature;
 The man must abroad
 Into hostile life,
 Mid labor and strife,
 With craft and with pain,
 Must gather and gain,
 Must venture and stake,
 Good luck to o'ertake.
 Then endless wealth rushes in, like a stream,
 With costly possessions the granaries teem,
 The space is extended—enlarged the abode:
 And indoors governs
 The modest housewife,
 The mother of children,
 And wisely doth steer

Im häuslichen Kreise,
 Und lehret die Mädchen
 Und wehret den Knaben,
 Und reget ohn' Ende
 Die fleißigen Hände,
 Und mehrt den Gewinn
 Mit ordnendem Sinn,
 Und füllet mit Schätzen die duftenden Laden,
 Und dreht um die schnurrende Spindel den
 Faden,
 Und sammelt im reinlich geglätteten Schrein
 Die schimmernde Wolle, den schneeeigten Lein,
 Und füget zum Guten den Glanz und den
 Schimmer,
 Und ruhet nimmer.

Chorus:

Und der Vater mit frohem Blick
 Von des Hauses weitschauendem Giebel —
 Überzählet sein blühend Glück,
 Siehet der Pfosten ragende Bäume
 Und der Scheunen gefüllte Räume
 Und die Speicher, vom Segen gebogen,
 Und des Kornes bewegte Wogen,
 Rühmt sich mit stolzem Mund:
 Fest, wie der Erde Grund,
 Gegen des Unglücks Macht
 Steht mir des Hauses Pracht!
 Doch mit des Geschickes Mächten
 Ist kein ew'ger Bund zu flechten,
 Und das Unglück schreitet schnell.

The domestic sphere;
 And schooleth the girls,
 And ruleth the boys;
 And plies without end
 Her diligent hand;
 And the stock doth enlarge
 By her orderly charge;
 And fills with treasures the scent-breathing
 chests;
 And the thread round the whirring spindle she
 twists;
 And the bright polish'd coffer she storeth full
 With snowy white linen, and shimmering wool;
 The useful with beauty and brightness investing,
 And never resting.

And the father, with cheerful look,
 From his home's far-seeing roof,
 Reckons o'er his flourishing stock;
 The lofty poles of the stacks discerns,
 And the well-filled spaces of the barns,
 And the treasure-laden granaries,
 And the cornfields' waving seas.
 Boasting, he gazes round,
 "Firm as the very ground,
 Spite of misfortune's cross,
 Stands the wealth of my house."
 But with the powers of destiny
 No lasting band may woven be;
 And misfortune strideth swift.

Meister:

Wohl! nun kann der Guß beginnen;
 Schön gezacket ist der Bruch.
 Doch, bevor wir's lassen rinnen,
 Betet einen frommen Spruch!
 Stoßt den Zapfen aus!
 Gott bewahr' das Haus!
 Rauchend in des Henkels Bogen
 Schießt's mit feuerbraunen Wogen.

Chorus:

Wohltätig ist des Feuers Macht,
 Wenn sie der Mensch bezähmt, bewacht,
 Und was er bildet, was er schafft,
 Das dankt er dieser Himmelskraft;
 Doch furchtbar wird die Himmelskraft,
 Wenn sie der Fessel sich entraft,
 Einherritt auf der eignen Spur,
 Die freie Tochter der Natur.
 Wehe, wenn sie losgelassen,
 Wachsend ohne Widerstand,
 Durch die volkbelebten Gassen
 Wälzt den ungeheuren Brand!
 Denn die Elemente hassen
 Das Gebild der Menschenhand.
 Aus der Wolke
 Quillt der Segen,
 Strömt der Regen;
 Aus der Wolke, ohne Wahl,
 Zuckt der Strahl!
 Hört ihr's wimmern hoch vom Turm?
 Das ist Sturm!
 Rot, wie Blut,
 Ist der Himmel;
 Das ist nicht des Tages Glut!

Good! the cast may be begun,
 Well-jagg'd doth the breach appear;
 Yet, before we let it run,
 Breathe ye first a pious pray'r.
 Strike the stopper loose!
 God preserve the house!
 Shooting into the hanger's bow
 The fire-brown billows reeking flow.

Beneficent is fire's strong might
 When man subdues and watches it;
 Whate'er with art or toil he does,
 Unto this heavenly power his owes;
 But dread this heavenly power grows,
 When, breaking from its fetters loose,
 On its own track it ranges wild,
 Nature's free and daring child.
 Woe! when it, from bondage freed,
 When nought its increase can withstand,
 Through streets alive with crowds doth haste,
 Whirling its enormous brand;
 For the elements detest
 Every work of human hand.
 From the cloud
 Blessings pour;—
 The rain doth show'r;—
 From the cloud, undistinguishing,
 Lightnings spring.
 Hark! from the tower that wailing peal!
 'Tis the 'larum-bell!
 Blood-red, lo!
 Are the skies!
 That is not the daybreak's glow!

Welch Getümmel
 Straßen auf!
 Dampf wallt auf!
 Flackernd steigt die Feuersäule,
 Durch der Straße lange Zeile
 Wächst es fort mit Windeseile;
 Kochend, wie aus Ofens Rachen,
 Glühn die Lüfte, Balken krachen,
 Pfosten stürzen, Fenster klirren,
 Kinder jammern, Mütter irren,
 Tiere wimmern
 Unter Trümmern;
 Alles rennet, rettet, flüchtet,
 Taghell ist die Nacht gelichtet.
 Durch der Hände lange Kette
 Um die Wette
 Fliegt der Eimer, hoch im Bogen
 Spritzen Quellen Wasserwogen.
 Heulend kommt der Sturm geflogen,
 Der die Flamme brausend sucht.
 Prasselnd in die dürre Frucht
 Fällt sie, in des Speichers Räume,
 In der Sparren dürre Bäume,
 Und als wollte sie im Wehen
 Mit sich fort der Erde Wucht
 Reißen in gewalt'ger Flucht,
 Wächst sie in des Himmels Höhen
 Riesengroß!
 Hoffnungslos
 Weicht der Mensch der Götterstärke,
 Müßig sieht er seine Werke
 Und bewundernd untergehn.
 Leergebrannt
 Ist die Stätte,
 Wilder Stürme rauhes Bette.
 In den öden Fensterhöhlen

Hark! what noise,
 Along the streets!
 Smoke waves up!
 Fiery columns flickering rise!
 Through the streets' long lines it flies,
 And with the wind in swiftness vies.
 As from furnace jaws out-reeking,
 Glows the hot air; beams are creaking,
 Windows jarring, pillars sundering,
 Children screaming, mothers wandering,
 Cattle lowing
 'Neath the ruin.
 All is hurry, rescue, flight;
 Clear as daylight gleams the night;
 Thro' the long and emulous band
 Of many a hand
 Flies the bucket; arching high
 Water-streams from engines fly;
 Howling, on the storm-blasts hie,
 With the roaring flame to meet;
 Crackling in the arid wheat
 It falleth; in the granary,
 In the spars and rafters dry;
 And with mighty blast, as though
 'T would tear away, in violent flight,
 With itself the earth's own weight,
 It into heaven's height doth grow,
 Giant-great!
 In hopeless state,
 Man succumbs to strength divine,
 And amazed and supine
 Sees his handyworks laid low.
 Bare and burnt
 Is the space,
 The wild storms' rough resting-place.
 In the desolate window-cells

Wohnt das Grauen,
Und des Himmels Wolken schauen
Hoch hinein.

Bass Solo:

Einen Blick
Nach dem Grabe
Seiner Habe
Sendet noch der Mensch zurück—
Greift fröhlich dann zum Wanderstabe.
Was Feuers Wut ihm auch geraubt,
Ein süßer Trost ist ihm geblieben:
Er zählt die Häupter seiner Lieben,
Und sieh! ihm fehlt kein teures Haupt.

Meister:

In die Erd' ist's aufgenommen,
Glücklich ist die Form gefüllt;
Wird's auch schön zutage kommen,
Daß es Fleiß und Kunst vergilt?
Wenn der Guß mißlang?
Wenn die Form zersprang?
Ach, vielleicht, indem wir hoffen,
Hat uns Unheil schon getroffen.

Chorus:

Dem dunkeln Schoß der heil'gen Erde
Vertrauen wir der Hände Tat,
Vertraut der Sämann seine Saat,
Und hofft, daß sie entkeimen werde
Zum Segen, nach des Himmels Rat.
Noch köstlicheren Samen bergen
Wir trauernd in der Erde Schoß,
Und hoffen, daß er aus den Särgen
Erbühen soll zu schönerm Los.

Horror broods;
And from heaven the lofty clouds
Peer within.

One look—the last—
Tow'rd the tomb
Of his home,
Doth the man behind him cast—
Then cheerful grasps his staff to roam;
Whate'er the fire's rage hath o'erthrown,
One comfort sweet remains unmov'd,
He counts the heads of his belov'd,
And lo! not one dear head is lost.

'Tis receiv'd within the Earth;
The mould it happily doth fill;
Will it issue fairly forth,
To requite our toil and skill?
If the cast should fail—
Should the mould prove frail!
Ah! perhaps while hoping thus
Mischance e'en now hath stricken us.

To the dark womb of holy earth,
Do we our handywork confide;
The sower too confides his seed,
And hopes that it shall yet shoot forth
To bless—if heaven have so decreed.
Far costlier seed do we commit
In sorrow to the earth's dark womb,
And hope that, from the coffin, it
May blossom to a fairer doom.

Von dem Dome,
Schwer und bang,
Tönt die Glocke
Grabgesang.
Ernst begleiten ihre Trauerschläge
Einen Wanderer auf dem letzten Wege.

Soprano Solo:

Ach, die Gattin ist's, die teure,
Ach! es ist die treue Mutter,
Die der schwarze Fürst der Schatten
Wegführt aus dem Arm des Gatten,
Aus der zarten Kinder Schar,
Die sie blühend ihm gebar,
Die sie an der treuen Brust
Wachsen sah mit Mutterlust—
Ach, des Hauses zarte Bande
Sind gelöst auf immerdar;
Denn sie wohnt im Schattenlande,
Die des Hauses Mutter war;
Denn es fehlt ihr treues Walten,
Ihre Sorge wacht nicht mehr;
An verwaister Stätte schalten
Wird die Fremde, liebeleer.

Meister:

Bis die Glocke sich verkühlet,
Laßt die strenge Arbeit ruhn.
Wie im Laub der Vogel spielt,
Mag sich jeder gütlich tun.
Winkt der Sterne Licht,
Ledig aller Pflicht,
Hört der Bursch die Vesper schlagen;
Meister muß sich immer plagen.

From the tower
Tolls the bell,
Dull and heavy,
The funeral knell;
Sad its melancholy notes convey
Some poor wand'rer on the long last way.

Ah! it is the wife, the dear one!
Ah! it is the tender mother!
Whom the gloomy Prince of Shades
From her mate's embraces leads;
From the group of children dear,
Which blooming unto him she bare;
Which growing on her faithful breast,
She watch'd with a mother's interest.
Ah! of home each tender band
Now for evermore is loose;
For she dwells in the shadow-land,
Who was the mother of the house;
Her faithful rule has passed away,
Her care no more shall watchful prove;
In the orphan'd place shall sway
Henceforth the stranger, void of love.

While the bell is cooling now,
Rigorous toil may have its rest;
As birds gambol on the bough,
Each may sport as likes him best.
When winking stars appear,
Freed from every care,
The workman hears the vespers toll,
Doubts still vex the master's soul.

Soprano Solo:

Munter fördert seine Schritte
 Fern im wilden Forst der Wanderer
 Nach der lieben Heimathütte.
 Blökend ziehen heim die Schafe,
 Und der Rinder
 Breitgestirnte, glatte Scharen
 Kommen brüllend,
 Die gewohnten Ställe füllend.
 Schwer herein
 Schwankt der Wagen,
 Kornbeladen;
 Bunt von Farben,
 Auf den Garben
 Liegt der Kranz,
 Und das junge Volk der Schnitter
 Fliegt zum Tanz.
 Markt und Straße werden stiller;
 Um des Lichts gesell'ge Flamme
 Sammeln sich die Hausbewohner,
 Und das Stadttor schließt sich knarrend.
 Schwarz bedeckt
 Sich die Erde,
 Doch den sichern Bürger schreckt
 Nicht die Nacht,
 Die den Bösen gräßlich wecket;
 Denn das Auge des Gesetzes wacht.

Tenor and Bass Duet:

Heil'ge Ordnung, segeneiche
 Himmelstochter, die das Gleiche
 Frei und leicht und freudig bindet,
 Die der Städte Bau gegründet,
 Die herein von den Gefilden
 Rief den ungesell'gen Wilden,

In the wild forest's distant gloom,
 The wanderer with cheerful steps
 Hastes to his dear cottage-home.
 Bleating homeward went the flocks;
 And the glossy
 Broadly-fronted herds of oxen
 Come on lowing,
 To fill their wonted home-stalls going.
 Heavily in
 Reels the wagon,
 Harvest laden;
 Of varied dyes
 The garland lies
 The sheaves upon;
 And the youthful band of reapers
 To the dance hath flown.
 Street and market grow more still;
 Round the candle's social flame,
 All house-dwellers meet together,
 And the town gate closes gnarring.
 The earth doth dight
 Herself in black;
 But the safe burgher at the night
 Feels no awe,
 Which fearful wakes the guilty wight,
 For still watchful is the eye of law.

Holy Order! blissful child
 Of Heaven! in union free and mild
 And joyous, she hath equals bound;
 She the first did cities found;
 And therein from the waste plain
 Call'd unsocial, savage man;

Eintrat in der Menschen Hütten,
 Sie gewöhnt zu sanften Sitten,
 Und das teuerste der Bande
 Wob, den Trieb zum Vaterlande!

Chorus:

Tausend fleiß'ge Hände regen,
 Helfen sich in munterm Bund,
 Und in feurigem Bewegen
 Werden alle Kräfte kund.
 Meister rührt sich und Geselle
 In der Freiheit heiligem Schutz;
 Jeder freut sich seiner Stelle,
 Bietet dem Verächter Trutz.
 Arbeit ist des Bürgers Zierde,
 Segen ist der Mühe Preis;
 Ehrt den König seine Würde,
 Ehret *uns* der Hände Fleiß.

Solo Quartet and Chorus:

Holder Friede,
 Süße Eintracht,
 Weilet, weilet
 Freundlich über dieser Stadt!
 Möge nie der Tag erscheinen,
 Wo des rauhen Krieges Horden
 Dieses stille Tal durchtoben,
 Wo der Himmel,
 Den des Abends sanfte Röte
 Lieblich malt,
 Von der Dörfer, von der Städte
 Wildem Brande schrecklich strahlt!

Entered in the rugged hut,
 Its inmates gentler manners taught,
 And wove that best and dearest band,
 The vital love of fatherland.

Thousand active hands bestir;
 In cheerful league each other aid,
 And, in fiery movement, are
 All the powers of art display'd.
 Man and master calmly rest,
 Holy freedom their reliance;
 Each in his own place is blest,
 To the scorner bids defiance.
 Labor is the burgher's pride,
 Success, of industry the prize;
 The king by pomp is dignified,
 Us our hands' work dignifies.

Gentle concord!

Kindly peace!
 Ah! tarry, tarry,
 Friendly over this our town!
 Never may the day appear,
 When the hordes of rugged war
 Riot thro' this tranquil valley;
 When the heavens,
 Whence the evening's blushes mild
 Lovely beam,
 Shall, with conflagration wild
 Of towns and hamlets, frightful gleam.

Meister:

Nun zerbrecht mir das Gebäude,
 Seine Absicht hat's erfüllt,
 Daß sich Herz und Auge weide
 An dem wohlgelungnen Bild.
 Schwingt den Hammer, schwingt,
 Bis der Mantel springt!
 Wenn die Glock' soll auferstehen,
 Muß die Form in Stücke gehen.

Chorus:

Der Meister kann die Form zerbrechen
 Mit weiser hand, zur rechten Zeit;
 Doch wehe, wenn in Flammenbächen
 Das glühnde Erz sich selbst befreit!
 Blindwütend mit des Donners Krachen
 Zersprengt es das geborstne Haus,
 Und wie aus offnem Höllenrachen
 Speit es Verderben zündend aus;
 Wo rohe Kräfte sinnlos walten,
 Da kann sich kein Gebild gestalten;
 Wenn sich die Völker selbst befrein,
 Da kann die Wohlfahrt nicht gedeihn.

Weh, wenn sich in dem Schoß der Städte
 Der Feuerzunder still gehäuft,
 Das Volk, zerreißend seine Kette,
 Zur Eigenhilfe schrecklich greift!
 Da zerret an der Glocke Strängen
 Der Aufruhr, daß sie heulend schallt
 Und, nur geweiht zu Friedensklängen,
 Die Losung anstimmt zur Gewalt.

Now the mould we may destroy,
 It hath answered its intent;
 Let us feast both heart and eye
 On our task's accomplishment.
 Swing the hammer, swing!
 Till the mantle spring!
 Ere the bell rise from below,
 Must the frame to pieces go.

The master may break up the frame
 With prudent hand at fitting hour;
 But woe! when'er, in brooks of flame,
 Itself shall free the flowing ore,
 Blind-raging, with the crash of thunder,
 It springs in air the bursten house;
 And, as from hell-jaws wide asunder,
 Blazing destruction forth it spews.
 Where rude and senseless powers prevail
 There form and shape will ever fail;
 To free themselves when nations strive,
 The common weal can never thrive.

Woe! when in cities' womb hath lain
 The fuel heaped by slow degrees,
 The people, shattering their chain,
 At self-relief doth madly seize.
 Then at the ropes doth uproar pull,
 Till, hallow'd but to peaceful chimes,
 The bell with hideous clang doth howl,
 The signal to revolt and crimes.

Freiheit und Gleichheit! hört man schallen;
 Der ruh'ge Bürger greift zur Wehr,
 Die Straßen füllen sich, die Hallen,
 Und Würgerbanden ziehn umher.
 Da werden Weiber zu Hyänen
 Und treiben mit Entsetzen Scherz;
 Noch zuckend, mit des Panthers Zähnen,
 Zerreißen sie des Feindes Herz.
 Nichts Heiliges ist mehr, es lösen
 Sich alle Bande frommer Scheu;
 Der Gute räumt den Platz dem Bösen,
 Und alle Laster walten frei.
 Gefährlich ist's, den Leu zu wecken,
 Verderblich ist des Tigers Zahn;
 Jedoch der schrecklichste der Schrecken,
 Das ist der Mensch in seinem Wahn.
 Weh denen, die dem Ewigblinden
 Des Lichtes Himmelsfackel leihn!
 Sie strahlt ihm nicht, sie kann nur zünden,
 Und äschert Städt' und Länder ein.

Meister:

Freude hat mir Gott gegeben!
 Seheth! wie ein goldner Stern,
 Aus der Hülse, blank und eben,
 Schält sich der metallne Kern.
 Von dem Helm zum Kranz
 Spielt's wie Sonnenglanz,
 Auch des Wappens nette Schilder
 Loben den erfahrenen Bilder.

Herein! herein!
 Gesellen alle, schließt den Reihen,
 Daß wir die Glocke taufend weihen!
Concordia soll ihr Name sein.

"Freedom! Equality!" they call—
 The fearful burgher grasps his arms;
 The streets are fill'd, the market-hall—
 On all sides prowl the murderous swarms.
 Women into hyænas start,
 Disgustingly with horror jest;
 With panther-teeth their victims' heart
 They tear, yet quivering, from the breast.
 Nought holy is there more; all ties
 Of pious shame are rent in twain;
 The bad of the good the place supplies,
 And freely all the vices reign.
 To wake the lion is perilous;
 Destructive is the tiger's tooth;
 But fearfullest of fears to rouse
 Is Man in his delirious wrath.
 Woe's them, who heaven's torch of light
 Unto the ever-blind would trust;
 It lights not him; can but ignite,
 And lands and cities burns to dust.

Joy unto me God hath given!
 See! how like a star of gold,
 From its shell, all bright and even,
 The metal kernel doth unfold.
 From helve to crown, the ray
 Like sunny glance doth play:
 And the neat armorial shield
 Doth credit to the workman yield.

Come in! Come in!
 Comrades all, and close the ring,
 To aid at the bell's christening;
Concordia is the name we bring.

Zur Eintracht, zu herzlichem Vereine
Versammle sie die liebende Gemeine.

Und dies sei fortan ihr Beruf,
Wozu der Meister sie erschuf:
Hoch überm niedern Erdenleben
Soll sie im blauen Himmelszelt,
Die Nachbarin des Donners, schweben
Und grenzen an die Sternenwelt,
Soll eine Stimme sein von oben,
Wie der Gestirne helle Schar,
Die ihren Schöpfer wandelnd loben
Und führen das bekränzte Jahr.
Nur ewigen und ernstest Dingen
Sei ihr metallner Mund geweiht,
Und stündlich mit den schnellen Schwingen
Berühr' im Fluge sie die Zeit.
Dem Schicksal leihe sie die Zunge;
Selbst herzlos, ohne Mitgefühl,
Begleite sie mit ihrem Schwunge
Des Lebens wechselvolles Spiel.
Und wie der Klang im Ohr vergehet,
Der mächtig tönend ihr entschallt,
So lehre sie, daß nichts bestehet,
Daß alles Irdische verhallt.

Jetzo mit der Kraft des Stranges
Wiegt die Glock' mir aus der Gruft,
Daß sie in das Reich des Klanges
Steige, in die Himmelsluft!
Zieheth, ziehet, hebt!

Chorus:

Sie bewegt sich, schwebt!
Freude dieser Stadt bedeute,
Friede sei ihr erst Geläute.

In union's cordial harmony her summons
Shall oft-times congregate the loving commons.

This office let her hence fulfil,
The purpose of the master's will!
High in the heavens' blue tent away,
Above our lowly earth-life here,
The thunder's neighbor she shall sway,
And border on the starry sphere.
A voice shall she be from above,
Like the bright constellations' throng,
Who praise their maker as they move,
And lead the wreathed year along.
Only to grave and lasting things,
Be consecrate her metal chime;
And hourly with his rapid wings,
Shall she be touched by flying time.
A tongue to destiny shall she lend;
Heartless herself to joy or grief,
Still with her swing let her attend
Upon the changeful game of life.
And as the sounds which forth she casts,
In mighty tones, on the ear decay;
So let her teach that nothing lasts—
That all things earthly die away.
Now, with the power of the rope,
Rock the bell from out the ground;
Into the air let her mount up,
Into the heavenly realm of sound!
Pull ye! pull ye! heave!

She doth move—doth wave!
May she forebode us happiness—
May her first chime utter—*peace*.

**The Principles
Of Economic
Cooperation Among
The Partners
Of the Alliance**



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*Founder and Contributing Editor,
 Executive Intelligence Review*

The True Purpose of the Western Alliance

Yesterday our particular emphasis was by and large on the military section, on the disaster that befalls us if the Alliance fails. Now the Alliance, in that sense, is like trying to get to work on the New York subway; you need two heavy weapons battalions just to make sure you get there safely! But one would not say that arrangement is the purpose of life, or even the purpose of the journey. The military alliance, as usually defined, is simply an accessory to something. What is the higher purpose to which the military alliance and the things associated with it are merely accessory?

I propose to illuminate that in a twofold way: first with a reference to my own personal debt to German culture, second with reference to the expression of the higher purpose for which the military is necessary but otherwise merely incidental.

Our culture as it is now defined (when we used to have a culture—i.e., until about fifteen years ago),

*The Principles of Economic
 Cooperation Among
 The Partners of the Alliance
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is based on the Neoplatonic Augustinian republican tradition in Europe, which was revived at about the same point that European culture was being destroyed. The destruction of European culture of the order created by Charlemagne, occurred beginning about A.D. 1233 with the establishment of the Inquisition, and the takeover of Europe by forces associated with the Templar and Hospitaller orders, whose flag still flies over Switzerland today. If you want to understand Switzerland, you have to understand that flag, particularly in Burgundy, the so-called French-speaking part of Switzerland. They destroyed civilization.

The destruction began about 1215, with the death of Friedrich Hohenstaufen, and then the wars that followed. Dante was a political leader of the resistance against the degeneracy of the Black Guelphs, the black aristocracy of Europe. The great Dante Alighieri established a program for the re-creation of civilization, from amid the very ruins into which it was being plunged by the same kinds of ideas which Kissinger represents today, and which appear to predominate even in our own government here, as well as the governments of Europe.

Dante's program was based on the development of the individual. The *Commedia*, which is the only competent book of any length written on psychology in the history of mankind, and Dante's proposal for the establishment of a system of nation-state republics in his *De Monarchia*, established a new program for civilization. The work of Dante was brought largely to fruition by Nicolaus of Cusa, beginning with *Concordantia Catholica*. This program was given its first form in the creation of the first modern nation-state, France, by Louis XI in

the process of his war to crush Burgundy, i.e. the Swiss, and to defeat and outwit Britain, i.e. the Scots, who are the same thing as the Swiss and Genoese politically (or at least morally). I have a little joke about that. The Calvinist, by virtue of predestination, when he dies goes directly to Hell. He does that because he is ignorant of all matters except stealing money, and therefore could not learn any more-sophisticated doctrines. Whereas the Jesuit, who is slightly more sophisticated but has the same doctrine, does not go directly to Hell when he dies—he has to talk his way in!

This program for building modern civilization is thus, in that sense, acknowledging its predecessors in the form of the Augustinian movement, while understanding the relationship of the program of the Christian apostles and Augustine to what they understood about the previous efforts of Classical Greece, including Plato in particular. Christian theology is Platonic. Any other variety belongs to something else.

Understanding these roots, understanding our great debt to Dante, we as a civilization, we as a system of modern nation-state republics, are a creation of the fifteenth-century Golden Renaissance. That is our law. That is our purpose. That is our culture. We are the people of the Golden Renaissance. France under Louis XI is the beginning of modern European history. Cusa is the epitome of the thought which is modern European civilization.

My Personal Debt to German Culture

Some of you are not like most people. The very fact that you are here may indicate that. You are superior on a very simple point, not necessarily by

terms of education or wealth or accomplishment—though some of you represent that—but something much more fundamental, something which is manifest in a child. A child that has had any love from its parents—that is, if the parents don't sniff cocaine, smoke pot, and don't act out *Playboy*, if they are loving, normal parents—that child will ask parents most frequently, "Why?" That is the child's most common question. The difference comes when the parents say with great irritation, "You'll find out when you grow up." There's some validity to that. But as a way of saying something else to the child, it's evil. That something else is this:

"Why do we do this?"

"Because everybody does it."

"Why do we believe this?"

"Because everybody believes it."

That was the beginning of my preparation for German classical philosophy, i.e. Leibniz, because I didn't like that answer, and I never accepted it. I've been a maverick all my life because of that. I got in trouble in geometry because I refused to accept the proposition that lines exist and points exist as axiomatic and postulational definitions. I refused to accept the existence of straightness as axiomatically defined; I couldn't see any sense to it. I couldn't see any sense to a point's existing. I couldn't believe in a point; I don't believe in points to this day (unless we're talking about the brain of Jimmy Carter). I was this kind of obstreperous maverick. Oh, I was a nice person. I've been a nice person all my life. Only the worst people in the world are my enemies, and everybody else we get along with fairly well. We argue a lot, but we get along.

This prepared me. At about the age of 12, realizing I was running up against this kind of a world, in which all these idiots around me were saying—in answer to the question "Why?"—"Because we all accept it," or "Because the right people accept it," or "Because this group accepts it, we accept it, so you have to learn to accept it," I said: "*I never accept anything. Prove it!*"

I had heard by rumor and reputation about philosophy, which had the reputation of being able to deal with this kind of problem. If you mastered philosophy, you could figure out what you should and should not accept, and be able to prove it. So I did the obvious thing that one might do at the age of 12. I began ransacking libraries for names of people who were identified to me as philosophers, and I began ranking the works available in terms of the date of their publication, and I went from the beginning to the end.

I started, unfortunately, with Bacon, because that was what was available, and I went to some of the eighteenth-century French philosophers, all of whom I despised (not as much as I do today, but with a certain just perception), and I hated the British more. You know the usual collection: Bacon; Hobbes, who seemed like a beast to me, even at that age; Locke, who made me sick to my stomach; Hume, Berkeley and his crowd—I couldn't stand them. Descartes was a little more interesting, but he's evil, a sneaky fellow. The British can't really be sneaky; they only cheat, they're not really cleverly sneaky. It takes a French Jesuit to be really cleverly sneaky. Then, of course, there's disgusting Rousseau.

But amid this, I ran across a few works of Leibniz,

the *Monadology*, the *Theodicy*, and in due course the Clarke-Leibniz correspondence. And I must say that my entire life was shaped during that period of pre- and early adolescence, by recognizing that Leibniz was part of the human race—as opposed to all these other fellows—and I was trying to find out where the human race was. Leibniz represented conceptions which addressed the question “Why?” in terms acceptable to me.

I had a little fight with Kant, and wrestled with Kant for a few years after that, because Kant is a very, very tricky fellow. You know he’s wrong, but you never can quite figure out how, or why, until you work that through. Then, later on in life, this commitment to Leibniz steered me in the direction of becoming an economist, but not because I was acquainted with Leibniz’s work as an economist, not in any orderly sense. One day in 1947 I acquired an advance copy of one of the first Paris paperback-print publications of Norbert Wiener’s *Cybernetics*. The thing was very seductive, at least to people like me.

I’m sort of a gimmicky person in terms of mechanical devices; I used to like to build things and make them work. Designing pieces of apparatus of this type is real fun—little boxes that go around and find their own electrical outlets, and stick their little rear ends in the electrical outlets and recharge their batteries. We would try to figure out some gift to give to a friend at birthday time, and then they would open it and it would do various funny things, and that was considered a good time—and it still is, by me. I’m a very impractical joker.

There was another feature of the book which was not quite so innocently foolish: what was called

the Wiener-Shannon doctrine of information theory. With that I became angrier and angrier and angrier, and I threw that thing against the wall. I didn’t know that people like Hilbert had thrown Norbert Wiener out of classes at Göttingen, but I would have sympathized strongly with that if I had known that. At Göttingen they said they wouldn’t tolerate that garbage-method Wiener was bringing into the seminars. Of course, this is also the doctrine of John von Neumann, who is sort of a calculating machine with a heart, and not a very good scientist, although he is a brilliant mathematician if you like that sort of thing. I hated it. I recognized in Norbert Wiener’s information theory the enemy which I had been seeking all my life: that misconception of man which leads a biologist with an exposure to physical mechanics to get up and announce that it might be possible to prove that life *can* exist in the universe.

That filled me with a conviction to destroy this conception of negentropy as defined by Wiener and his accomplices, as the main enemy, philosophically, of the human race, and as the enemy lurking within science. Nobody else but me seemed very interested in the project, so I went onto it myself. And because of Leibniz, what I selected as the course of study and action—intending merely to refute and destroy this thing—led me first to Georg Cantor. And those of you who know Leibniz will understand why, if you have mastered Leibniz’s *Monadology*, Cantor was a very natural place to go. Through Cantor I saw that my previous ideas about Riemann had been all wrong, and that Luther Eisenhart at Princeton (which was the text I had been exposed to) was wrong. Then I recognized from the standpoint of Cantor and Leibniz the signifi-

cance of Riemann's work, and the rest is a matter of documentation.

There is another matter of my debt to German culture that illuminates this: the case of Beethoven. I do not think I would have survived without Beethoven. Get away from what people understand as musical theory today. Music is true science. The creative principle which is science, is expressed in the most concentrated way in well-tempered contrapuntal composition. The only way it would be possible to make a mathematical model of any major contrapuntal composition of Beethoven's, would be from the standpoint of Riemannian physics.

Great music—as distinct from this sub-chimpanzee thing which is popular in the United States today called “hard rock,” where children turn themselves into something less than chimpanzees and seem to enjoy it—is that music which, like great plastic art composition based on the principle of the golden section, is implicitly social. Great music is not composed by notes. Music is composed by poets. Music is derived from speaking. Music is derived from prosody. If you want to compose, first compose a line of poetry, and that will tell you how to compose music. The way you compose poetry, the kind of thinking embodied in that, will then be embodied in your composition of music, and the rest of it is simply making music so familiar a language to yourself that you can think in it consciously as you think in any other language. To the degree that you master the syntax, the grammar of music, particularly the point of creativity, then the fact that you are able to speak and to sing poetry will enable you to compose good musical compositions.

The essential reason people cannot compose mu-

sic today—there is not a decent composer known in the 20th century—is because there is no *poetry*. Look at the poetry of a nation and you look at the soul of its music, its musical potential. People cannot understand music, they cannot compose it, because they do not have good poetry. The *lied* is the Rosetta Stone for the understanding of the connection between music and poetry. The great composers understood that, expressed that in such immediacy that I cannot believe anybody would be blind to it. It is axiomatic, if anything is axiomatic.

The point is, in saturating oneself with a certain kind of music, exemplified by the creative processes of composition of Beethoven, we are experiencing a dialogue. There is no vertical harmony. Some people believe in vertical harmony; some people believe in little green men under the floorboards. There is a chorus, a contrapuntal chorus of voices which are coherent, which are harmonized, not vertically, but in sequence, one after the other, across one another. This interplay, to the extent that it creates a problem which is solved, is the highest form of creativity. It is the relationship of creativity to generalized social practice, as distinct from individual practice.

What is science? Science is knowledge, yes, but what is knowledge? What is knowledge except as a meaningless abstraction, unless it is the process of communicating knowledge in such a way as to change the way other people behave. It is not the process *telling* them what to do—that anyone can do—rather, it is a process of informing their minds, informing their powers of judgment, to influence permanently what they shall do.

That is knowledge. Knowledge is social; it is not

individual. Science is social; it is not individual. It is formulating ideas respecting the lawful composition of the universe in the form in which these discoveries can be made universal. Universality lies in contributing these discoveries efficiently to a generality of human practice. This is the significance of communication. Therefore the great problem of language, the great problem of music, the great problem of all social behavior, is where and how in the medium of communication you can include something essential which gas theory, statistical mechanics, and linguistics preclude.

How can you communicate creativity? How can you communicate causality? How can you communicate transformation of the domain? How can you communicate auto-noesis? autopoiesis? How can you communicate the idea of the transitive verb, "to create"? How can you communicate the ideas of God—that being which transforms itself to what it is becoming? Communicate *that*—not as a set of words, but as a concept mediated from one human being to another human being. Where in language, where in geometry, where in music can this essential idea be found? Dissect a language, show me "to create" in that language. Show me the substance of "to create," not as a nominalist substance.

How can we do it? Beethoven reminds you that it can be done. Because to understand, to hear Beethoven, you must utilize precisely those faculties of your mind which are of the highest order of creative mental power.

A scientist who does not like Beethoven is no scientist! He may be a good dictionary, he may be a good information storage device, but he is not a scientist, because his brain cannot function. It can-

not create. And whenever he is confronted with a problem that requires creativity, he will always give you the wrong answer. This is not merely an inference, this is a common experience.

Beethoven, Science and Creativity

You say to somebody, "Here is the axiomatic problem." Everybody in mathematics who has a terminal degree—which is what happens to you before they put you in a body-bag—knows the hereditary principle. Even Bertrand Russell knows the hereditary principle—or knew it, wherever he is today. Everybody knows that if you construct a logical system—and mathematics as usually defined is nothing but a logical latticework (Garrett Birkhoff was no good, but at least his description of his own mental behavior was accurate)—everyone knows that if you start out with a system based only on axioms and postulates, and you develop only deductive theorems based on these axioms and postulates, that the entire latticework, which can never be closed, consists of nothing but echoes of the axiomatic assumptions with which you started. Therefore, if one of the axioms is false, the entirety of that field of knowledge collapses.

An example: If you say that the only thing that exists in arithmetic is the integers, as counting numbers—that everything else is synthetic—therefore, so the argument goes, all mathematics must be derived from the counting numbers as the axiomatic foundation. So you start with an axiomatic counting system, $1 + 1$, you construct that, and from that elaborated basis you must develop all mathematics. This is essentially what Russell and Whitehead demanded: radical nominalism. Therefore, as the case

of prime numbers implicitly proves—the Euler theorem or the Euler-Riemann theorem, the work of Gauss on prime number sequences, the ingenious foresight of Fermat on this question, the work of Pascal on the question of differential number series—the entire history of mathematics, centering around this fantastic little problem of prime numbers, proves implicitly that Kronecker was a malicious and malignant idiot, because the numbers do not have self-evident existence in this universe. Only continuity does. The problem is how to define it, as the Euler-Riemann theorem on prime numbers density illustrates the point. Similarly, if it is demonstrated that atoms are not made up of little quarks, elementary particles (i.e., elastic bodies), but that these elementary things, as we like to call them, are actually very complex electromagnetic processes, and are in fact singularities of a larger process and not building blocks, then the entirety of a mathematical physics which is based on that kind of mathematics, falls.

The essence of creativity is focusing upon this problem. You can develop a system which is a stinking system, like modern algebra. Within certain limits, you can get by with using it. You will not be run over by a bus if you use it for these things. The moon will not collapse on your head if you use it, if you don't go too far with it. But fundamentally, these things are wrong. We have to get out of these limits. How do we get out of them? We pose an experiment, or simple experimental observation which fundamentally challenges one of the explicit or implicit axiomatic assumptions embedded in our present knowledge. We conduct an observation or experiment to put to the test one of the axioms

underlying all generally accepted knowledge. That is Plato's method. That is the Socratic method. If we demonstrate that hypothesis, then the entirety of that department of scientific knowledge collapses, and every one of the theorems, no matter how many experiments were run putatively to prove it, collapses. The difference between a creative scientist and a non-creative scientist is that a creative scientist is always looking to make trouble in that way.

The non-creative scientist is the one who says, "What do you mean? Who are you to say that? Why, fifty of us, our degrees, our professorships, all depend upon what we were taught and what we have been regurgitating for years. Why, I have written ten textbooks on this subject!" And they will begin to go into a schizophrenic babbling, a litany of reciting as proof all of things which you have just disproved. If you prove that the use of the equality sign or the inequality sign in a linear mathematical expression is everywhere out of correspondence with the real universe, this fellow will come in and try to refute you, with precisely the kinds of systems of linear inequalities that you have just proven do not correspond at any place or any time to the real universe. That's the difference between the creative and the non-creative person. That is the difference between the person who likes the silly banality of these tunesmiths, of humming tunes over and over again, popular tunes. These people are dead. That is moral death, that is intellectual death, because there is no creativity in it. It is monotony. I could easily, if I take the time, get down in a workshop and, with a little bit of fiddling around because I'm rusty on it now, take some electronic parts and make

a device that can do that. And you wouldn't want to marry it!

That is not human. That behavior is not human. Jazz is not human! Popular music is not human! Rameau was not human. That is inhumanity; if your mind identifies with that kind of thing, you destroy your own mind. If that is your pleasure, that is your mental death. If you divide your life into two parts—"One part is my profession, the other part is my personal life"—what you are in your profession will reveal itself in your personal life. Do not tell me you are a scientist if you like this kind of garbage, because your personal life reveals you. "Take a few cans of beer, get our socks off, and tell dirty jokes." I know about that.

It is the same thing that goes wrong with our education. We take some poor ambitious fellow who wants to prove to Mummy that he is going to be a success. He goes to school. He is given a textbook. Now, you have regular lies, you have extreme lies, and then you have textbooks. Because somebody falsified something, they put a series of things together in a completely incoherent fashion, never explaining where they came from, the child is supposed to perform exercises, or something equivalent to that, with a textbook. In a typical secondary school—I don't know what they have nowadays, but they used to have at least that—they have a list of problems at the end of each chapter, and if you wanted to pass the course, and you were smart, and you knew it was all garbage, you would start with the end of the book. Do you want to "master" a course cheap? Go to the end of the textbook, and then find out what in the textbook you have to do to solve these problems, and work your way back-

ward. Or work your way to the point that you can do that, and then work your way forward. Start backwards. And then you become very mentally and morally backwards.

There is nothing real to it, but nevertheless, people still come out saying that their personal identity is associated with this textbook learning. They become an information retrieval device. But in these days of computers we don't need such people anymore. They have made themselves obsolete. Once we put this kind of stupid logic, this deductive logic into a computing device, and make these computing devices fairly cheap per-unit process, what do we need these people for? We have just put the textbook out of business, because people who think like textbooks, are not needed by the human race! We are getting to the point that we can devise a machine to do anything that a jazz singer can do, and probably better and faster and more often, and with greater pleasure in what they are doing.

What we need from human beings is that which distinguishes the human being from the machine or the beast, the power to create. And more than the power to create as such, the power to communicate creative power to others. That is what Beethoven represents. I do not know how many people—scientists, statesmen and others, who have contributed to the progress of humanity over the past 150 years or more—are really deeply indebted to that silent training and evocation of the creative powers of their own minds, that Beethoven represents.

That is why I hate Toscanini so much for his Beethoven recordings. He killed him and then embalmed him. I don't like to see my friend Beethoven

murdered, the way Toscanini used to murder him, with his fascist simplicity. Toscanini was the Albert Speer of musical conducting.

I know that when I am saturated with Beethoven, I am restored. When I have had my fill of the philistines that we have to deal with, with Beethoven I am restored because I am partaking in a form of communication whose immediately characteristic feature is the creative powers of the human mind, which is the function of music for children and adults alike.

There are some people who try to separate emotion from knowledge. That is not possible, except in schizophrenia, where there is no knowledge. Emotion is the most essential part of all knowledge. Passion is the essence of creativity. Where there is no passion, there is no creativity. The essence of art, particularly as Beethoven exemplifies it, is to remind us, to instruct us exactly what that creativity is.

To underline this, let us take the case of Madame de Staël and her Nazi movement. Because actually, the Nazi movement was invented in Burgundy and Venice, in the form of romanticism, as typified by Wagner, Rameau, and the attempt to destroy Zarlino in the sixteenth century. The creative element in music, the difference between a blank and a real musician is that in real music the passion, the beauty, the excitement, is not located in chromatic sensual effects—that is romanticism. It is not located in the “freedom” of the “interpreter”—another word for liar—certain “gratifying effects,” idiosyncrasies for which he is famous. The performer is properly enslaved to the music, not in any rigorous programmed sense, but in the sense that in great con-

trapuntal music, there is a progress of development, rigorous development: the creation of problems in a rigorous way, not an arbitrary way. There is also the solution of these problems in a rigorous way, not an arbitrary way—a solution which enlarges the power of music to create. A scientific discovery in music, in short.

The excitement of music is the same excitement that you feel in a profound scientific discovery, or the excitement that a child experiences in solving a problem and re-experiencing discoveries made before. The passion of music is the experience of that light turning on in your head at the point you have made a discovery. It is an emotion which is precisely congruent with love, in the most profound sense of love. To love someone is to love them in precisely these terms of passion—the passion of discovery, the passion to create, to elevate by creativity, to communicate something which will become immortally useful. That is, love, and music, and Beethoven especially, if properly performed, presents you with tension—the tension of a problem which you cannot deny.

In the hearing of music, in the performing of music, the duty of the performer and the composer is to guide the mind of the audience through every stage of this process, to focus, to put the question mark at the point of anomaly, the question mark at the point of discontinuity—*tension*, doubt, bewilderment. How do we solve this? There is a process of development, around discontinuity and anomaly, tension, just as there is in trying to solve a scientific problem, until you come to the verge of a solution. You recognize it, the climax but not the end. Now, you have to verify this, you have to make

it coherent. You have to integrate this, which leads you to the stretto, or the equivalent of the composition. Then the mind knows that that particular part of the composition has been completed, is perfected. The great performer *must bring that forth*.

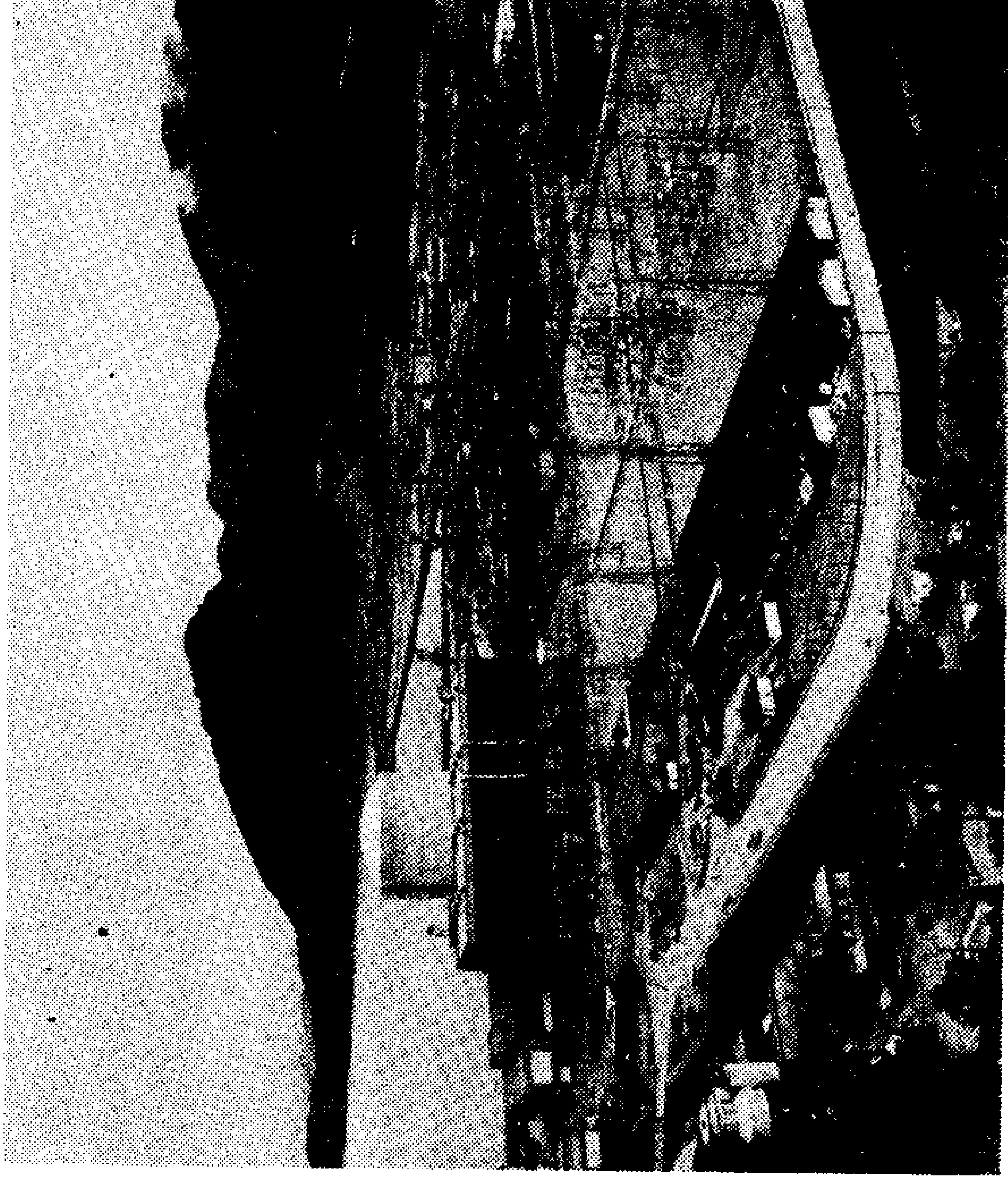
But of course he cannot do so if it is not there in the music. The great problem of the performer is not to interpret the composition, in the way that some people define interpretation loosely; it is to get inside the composition and to find some more ingenious way, without violating what the composer intended, to bring forth in the audience precisely that recognition—to bring the audience not to recognize a sequence of effects, but to bring the audience into a process of composition.

Most performers do not allow you to realize that in a thoroughly composed sonata form, three or four movements may be of one type; they may be one composition. The experience of that as a compositional process is taken away from the audience by the performance, and at most, the performers get you through one movement at a time. Then, there is another movement that seems to be pasted onto it, because it seemed like a good idea to complement or contrast the preceding movement with this one.

Beethoven teaches us, elevates us, teaches us to be creative, teaches us that creativity is not simply the configuration of notes, that creativity involves emotion, the emotion of love—real love; whereas the romantic pursues any effect which happens to be pleasing at the movement, “anything which amuses my jaded appetites, anything idiosyncratic, anything arbitrary.” A romantic composer works on the same principle of love as does the prostitute.



A child's most common question is "Why?"



Why are vital development projects like this Brazilian nuclear complex being dismantled?

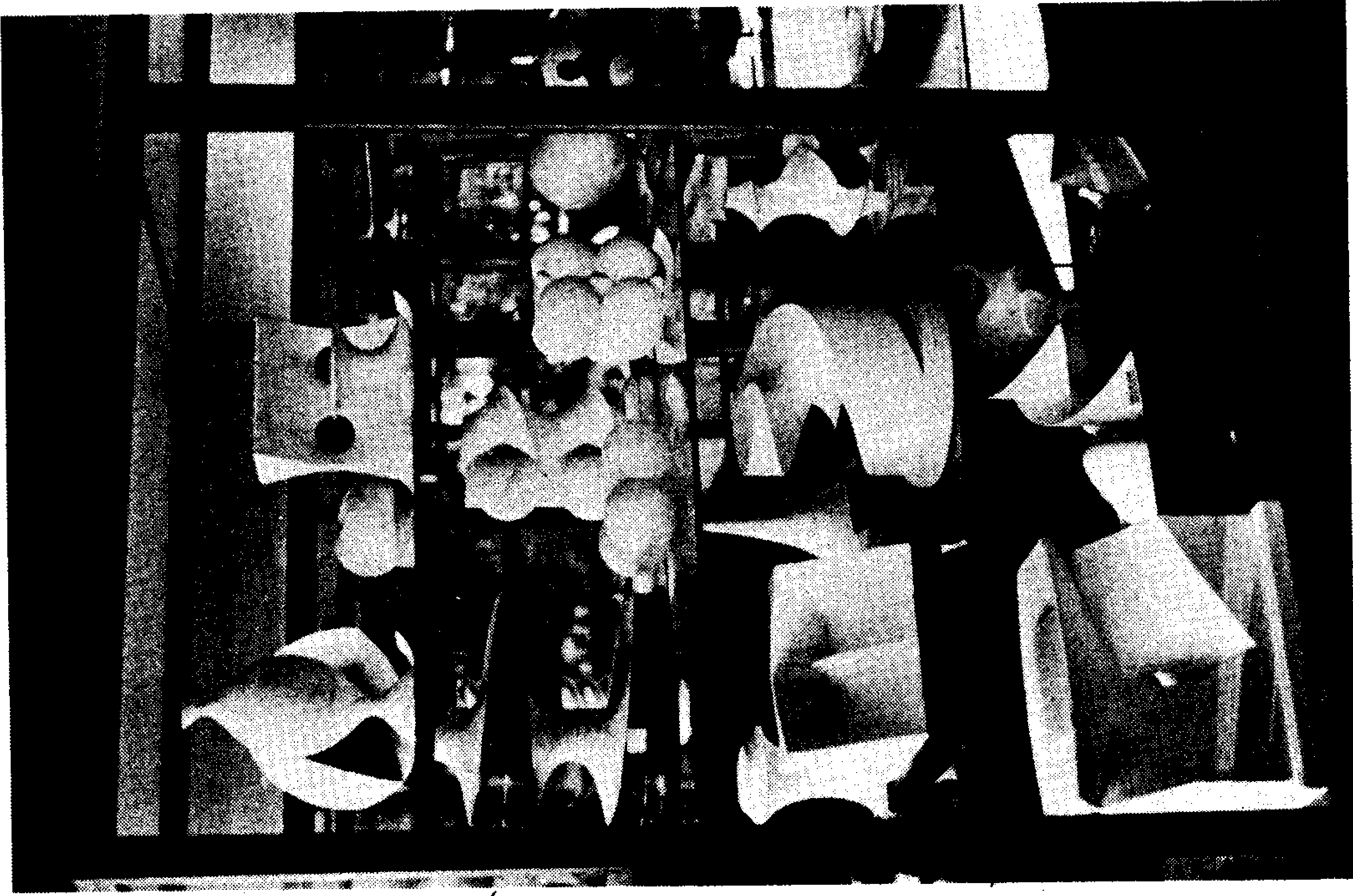
actual collection of geometrical models as a necessary aspect of the activity of everybody who wanted to become a teacher. No one could become a mathematics teacher at the Gymnasium level without having constructed, as a sort of final paper, an actual geometrical model of some complex geometrical object.

Interestingly enough, Felix Klein came to the United States in 1893 for the Chicago World Exhibition in order to look at the activity of science in the United States, and wrote a rather nasty report when he returned to Göttingen.

It is quite unfortunate that throughout much of the nineteenth century, the influence exerted on American science came primarily from Britain. This is precisely the reason why, with very few exceptions, we really cannot speak of any significant developments in theoretical science in the United States over that entire period. I do not know of even a single scientist who I would even include in the second rank of the scientists that worked during that period of time in Germany and France.

I only make this comment so as to re-emphasize the significance of Klein from the standpoint of what you might call his "Riemann revival." It is my view that the extent and the way in which Klein fought for Riemann's ideas, will always be to his greatest credit, and will perhaps be even more important than his translation of the "Cranes of Ibykus."

Let us now look at what has to be done from the standpoint of scientific program today. I want to return briefly to the so-called scandal of the electron. All the best work I can think of in nineteenth and twentieth century science, was directly in-



What direction must science take now? In a sense, the answer is implicit in these complex nineteenth-century geometrical models preserved at Göttingen.

into them, we are all indebted to that interval of German culture exemplified by the span of Leibniz and the influence of Beethoven. We could not be ourselves, we could not be anything worthwhile, without that phase of German culture.

What Happened to France?

In Leibniz's time, France was the great nation. When Napoleon became emperor of France, France ceased to be a great nation. After 1815, France was destroyed except for a few individuals, who were fighting, fragmented and largely scattered and defeated. France was destroyed; the philistines had conquered it.

Germany, rising from the ashes of the Thirty Years War—which is another creation of people like Metternich, and the Calvinists of Switzerland—turned to France and to some degree Italy, in order to rebuild Germany. So as Italy was being crushed, as France rose and was then crushed, so Germany succeeded France as the focal point of development.

This is exemplified by the relationship between Lazare Carnot and Alexander von Humbolt. Science was crushed in France by people like Buffon, who was the father of modern degenerate statistics; by Laplace, probably one of the most evil men that ever existed, with the assistance of Lagrange; and by the most degenerate mathematician that ever existed (next to Kronecker), Cauchy. French science was *destroyed*. The work of the École Polytechnique was deliberately destroyed by the Swiss, the Burgundians. The enemies of Louis XI's France had conquered France, in the person of an Orleans, who is owned by Schlumberger, de Neufize, and

Mallet—this Burgundian horde, which prostitutes France to the present day.

Germany was crushed politically in 1850, but continued the struggle through the conspiracy in science centered around the brothers von Humboldt, along with Lazare Carnot's conspiracy to move science from France, where it could not exist, to Prussia, where it might, despite the royal family of Prussia which had betrayed the German people.

What destroyed France? Was it the Jacobins? Was it the Swiss alone? No. The destruction of France goes back to the fall of Colbert, when these Jacobins, these Swiss, these tribes of Mallet, the black nobility of Burgundy, and elsewhere took over France—the Jesuits. France was destroyed by Descartes. René Descartes destroyed French culture and destroyed much of European culture. He is much cleverer than that stupid Newton, or that prostitute in Britain called Hooker, who did most of Newton's work for him. France was destroyed by the French materialists, by the French Physiocrats, and again Jesuits all.

These were the enemies of Louis XVI. Who chopped his head off? Why, because he was a tyrant? He was not a tyrant; he was caught in a system that was tyrannical, but he was not a tyrant. When Lafayette proposed to make a constitutional monarchy around the king, this was not simply a piece of opportunism. The Bourbon family, as such, was not the problem; it was the French nobility, the black nobility, the Physiocrats, the Jesuits who were the problem.

The Oratorian order was destroyed by the Jacobins as soon as they could do it. These forces in France typified by Lazare Carnot and later by Louis

Pasteur, were trying to make a comeback for civilization, trying to restore the Golden Renaissance, to crush the black oligarchy.

Who had their heads chopped off under the Jacobins? The king and other friends of the American Revolution. By whom? By the Swiss and by the British. Marat is the epitome of that—a Swiss degenerate, trained and recruited by SIS in London, run together with the Mallets and the ruling families of Britain, who, like Danton—also a British agent—was sent to behead France. The question of 1789 was who was going to behead whom, and by the time that Carnot and his friends made that glorious effort called Thermidor, which ought to be the French national holiday today—the greatest day in modern French history was Thermidor—unfortunately it was too late. Too many people who were vital had been beheaded, too many institutions had been destroyed. And so, in Prussia, in Germany along the Rhineland, among the Huguenot circles in Prussia and in the Prussian court, there was an effort to advance civilization in Europe at a time when, everywhere else in Europe, civilization was dying.

So, we must look at German classical culture as I am indebted to it personally, and as I exemplify in this respect the general debt we have. German classical culture must be seen, not as something national, apart; it must be seen as a product of the indefatigable spirit of creativity in our culture and civilization. When greatness is crushed in one place, the spirit of greatness will move to another people who are receptive to it at that moment. It will not merely repeat in that area what it has accomplished and lost in the other; it will build, just as Scharn-

horst's system was an amplification of Carnot's. Scharnhorst's system had political features which are not in Carnot. Carnot created the military system, the essence; Scharnhorst and his collaborators perfected it.

The modern military tradition is not a German creation in that sense, but it was perfected in Germany on the basis of what had been done immediately prior to that by Lazare Carnot, who was the political, philosophical ally of the Prussians who did this; the Carnot who was patriot and an enemy of that butcher and traitor, Napoleon. The great myth of France is that Napoleon is a national hero. Carnot is the hero.

Who built France and who destroyed it? Napoleon, with his imperial fantasies, fostered by the Genoese and the Swiss, and even to some degree the British, who played with him. Napoleon destroyed the program of Dante, of Cusa. He destroyed the program of the French Revolution, the American Revolution. He destroyed it from the moment that he went into Italy with his first Italian campaign. The Italian patriots turned on him with hatred, because they had thought a friend, a republican had come in arms, and they found just the opposite: another imperial tyrant on the Roman model, controlled by the Swiss from the time he had been associated with Robespierre and the Jacobin faction when he was a captain of artillery. Oh yes, he was a good artillery officer, and all you had to be was a well-trained artillery officer in France and you could beat any other army in Europe at that time. The French knew something about artillery that nobody else did, as Vauban's and Monge's work shows. Napoleon had the intelligence and

competence to utilize the inventions, the creation of Monge and Carnot, but he could not create it, and in spirit he was antithetical to it.

A Community of Republican Nations

At that point, a few people in Germany, themselves almost destroyed, rallied around the most advanced European culture, Augustinian culture, Golden Renaissance culture; and we in the United States came very close to making the United States another home for what Europe had produced.

In 1815 and 1816, our military system here was created from France. We did not have to know anything about Clausewitz; we got it from France. Who built our system of coastal fortifications after 1815? Who built West Point? How did we get in touch with German culture in that period, after being isolated in the previous period? Through Lafayette. What are the examples of this? Friedrich List. Who brought Friedrich List to the United States? Lafayette. Who integrated List into the American intelligence system? Lafayette. How could he do that? He was the head of the U.S. intelligence system. How did Morse develop the telegraph? In France, as a gift of Lafayette, because American distances required a telegraph system for military reasons; it was a strategic problem, and specialists in electrodynamics in France, in Paris, worked on this problem and thus permitted a painter, Samuel Morse, to develop the telegraph system. It was a gift, a creation of the U.S. foreign intelligence service headed by Lafayette.

That is how our culture came to us. Therefore, shall we look at the military alliance as a thing in itself, from a military standpoint, from the fact that

the Byzantine barbarians of the East are about to gobble us up, as well as gobbling up these fools who are their agents of influence like the Harrimans, the Morgans, or stupid donkeys like this Mondale, who is nothing but a Soviet agent, who some people vote for? a speaker of the House of Representatives who is nothing but a Soviet agent? liberal Republicans, as well as liberal Democrats, who are nothing but Soviet agents, and consciously so?

Is that the only reason for the alliance? No, it is not. The reason for the alliance pertains to the matter I just discussed with my debt to German culture, and the fact of the integrity of European culture. German culture belongs to no one nation. It does not belong to Germany. It is a product of Italy; it is a product of France; it is a product of part of the United States. It is one of the fruits of the tree of European culture. When one branch was dried out, the other branch gave the fruit, but it was the same fruit, the same tree.

We are a community of different nations, and that is as it should be, for reasons given by Dante: because citizenship depends upon communication, knowledge. Knowledge is expressed in terms of communication; therefore, nations must be constituted as sovereign entities, and they must be absolutely sovereign on the basis of a literate, non-Cartesian form of written and spoken communication—what Shelley described as the power of “imparting and receiving the most profound and impassioned conceptions respecting man and nature.”

Nations must be constituted on the basis of that development of the powers of the individual and a language in common. Therefore, nations must

be sovereign, as Dante was the first to define this principle in that way. But at the same time, while being separate and sovereign nations, we represent a unity on the higher law of a common culture and a common purpose. So, we are not separate. It is necessary that we be separate in respect of sovereignty so that our people may each be citizens, because they cannot be citizens unless the affairs of their state are conducted in a language which is their language, and a literate form of language. Therefore, there can be no citizenship, no democratic republic without the sovereign state. There can be no true democracy without nationalism—not because of blood and soil, not because of heritage, not because of family, but because a citizen can formulate policy only in terms of the language of which that citizen has command. It must be a literate language. Therefore, the illiterate person is not a citizen. They may be a name; we may desire that they be a citizen; we may recognize their inherent political equality, their right to political equality. But they are not equal; they are not citizens, because they deny the essential thing of citizenship—they are denied literacy.

When you do not make a child literate, you are denying that child political equality and citizenship. Every child has that right. But that is the basis of citizenship, and this citizenship is a *farce* unless the conceptions which are formulated in the mind of citizen are implemented in precisely that way by the state.

Therefore, we are belabored with the necessity of the sovereign nation-state republic. But are we divided, or are we united by that? I propose that

we are united, not divided by our respective sovereignties. We are united by that process which created us, and we are distinct from the barbarians of the East.

The Russian Question, Really

I am a humane person. I say bad things about the Soviets, and justly so. I am very careful not to say what I really feel, because that would be too strong—I mean it! What they represent is a horror! Do not try to explain it in terms of Marx or Communism; it is a horror. It does not come from Russia; it comes partly from India. It comes from the Harappan culture, Shakti, the Harappan name for the Whore of Babylon. It represents the evil “blood and soil” cultures which degrade men to the condition of beasts, where the individual mind is not recognized as a reality. Everything that we should think is precious to us, is denied and abhorred among these barbarians.

The Russians are not the worst people on earth by any means. They are simply among the bad varieties the most dangerous. We have people down in Africa and other parts of the world, who, if they had anything like the power the Soviets have, would really be a terror for us. If such cultures were to dominate the world, it would mean the extinction of humanity. The Russians are the practical problem of the moment, as are our own oligarchical families, who are more evil than the Soviets because they are degenerate; the Soviets are merely underdeveloped morally. That is a vital strategic fact.

Take two cultures on the same level of degradation. One is in the process of developing upward; therefore, that culture will have a certain vitality.

The other culture, like Rome, is going downward; that culture has no vitality except the vitality of death. That is our essential weakness. If we tolerate rule by these families, we are essentially doomed. We are going to be destroyed by the Russian barbarians—not necessarily physically destroyed, but more important, our souls are going to be destroyed, or the souls of our children. This precious culture, which we represent, will be obliterated from the earth.

Christianity will be obliterated, despite some fools in the Vatican, who think they can make a peace for a few generations with the church of Moscow. The Soviets will obliterate it; they will seek to impose their cultural standards upon the world. They will not try to occupy every country in the world; they would rather not occupy it. They do not want to occupy Germany; they simply want to get what they want, when they want it, at the price they want it, and pay when they please. That is what they want from Germany. Why have the trouble? They would rather have Genschers and things like that running Germany, carrying out orders.

The British retreated from their colonies in the post-war period, but the colonial nations are more colonial now than they were before 1945, because the British and the French and the Belgians discovered that it is cheaper to let the slaves administer themselves—so long as they pay the debts and deliver the goods at the price required—than it is to support a colonial apparatus of occupation.

Take the concentration camps. The people inside the concentration camps ran the concentration camps—a much more efficient system, and nations are like concentration camps today. That is the way

the Soviets would run it. That is the way the Achaemenid Empire worked. That is the way the Babylonian Empire worked. That is the way the Roman Empire worked. That is the way the Byzantine Empire worked. The system was a satrapal system of semi-autonomous areas which ruled themselves, but according to terms and conditions laid down by the ruling force.

The main drive of the Soviet Empire is not their stealing—that we could tolerate, if we had to; that we could resist. It is not the oppression and killing that they might impose with their slaughter squads—they are great at the assassination business; they have no respect for individual life. (The Russian command to attack is "Rape!") The danger is, they would destroy our souls, and that would be their objective. An enslaved people, if it retains its souls, can arise to freedom, but a people whose souls are destroyed become their own conqueror, their own destroyer.

The point is not, therefore, simply to win a war with the Soviet Union. Who wants such a war under those conditions? The objective is not war; the objective is to gently change them, over a long time to come if necessary, to persuade them, by methods known to Beethoven, to become better than they are. To civilize them, as some Russians have desired to be civilized, like Pushkin. To be gentle with them, as long as they do not do certain things. The issue here is the very culture which we neglect and allow to be destroyed, as we allow the rock-drugs-sex counterculture to destroy our nations from within.

We are not allies of the Germans in the sense of convenience. We are so only in the eyes of fools who don't understand anything. We are allies of

Germany because that is an integral part of our culture, and if we lose that, we lose everything. It is not the physical loss, it is the loss of culture; it is the loss of honor. The reason that we are willing to part with it today, is because we do not prize sufficiently that which is essential: Leibniz, Bach, Schiller, Beethoven.

The purpose of a nation lies, like the purpose of an individual, not within itself, or not primarily so. The purpose of the existence of a republic is its contribution to the advancement and defense of civilization as a whole. In that, the individual, by participating in the work of the republic, becomes a universal person.

The problem of German culture in the postwar period is that the Americans and the British and the Soviets all said, we are not going to let Germany come back again, because Germany caused two world wars. Germany did not cause two world wars. We should have sunk Venice, because the cause of World War I was chiefly a fellow called Volpi di Misurata of Venice, the man who organized and directed the Balkan wars of 1912 to 1914, the man who was behind the assassination of the archduke at Sarajevo, the man who sent Lenin to Russia through his agent Alexander Helphand Parvus, the man that put Mussolini into power, the man who created Libya—not simply as an individual, but for that period the McGeorge Bundy of the Venetian Council of Foreign Relations. These *families*—Swiss, Venetian, British, and American—put Hitler into power. They created the Nazi movement out of Madame de Staël's boudoir, the boudoir of the Jacobins, the boudoir of the people who hate the Golden Renaissance, like Nietzsche, like Dostoev-

sky, who hate Dante, who hate Raphael, who hate Cusa, who hate the sovereign nation-state, who hate technological progress, who hate the Judeo-Christian conception of the individual person.

These oligarchs, these relics and echoes of the degradations of Mesopotamia, these children of the Whore of Babylon, these worshippers of Isis, of Cybele, of Dionysus, of Lucifer—this is the problem. We must defend ourselves against that and defend culture, and if we do not ennoble, apotheosize, develop, comprehend, what this means, we are not going to survive.

Military means are easy; we can create military means. We can create them overnight. People are capable of doing things they do not even think they are capable of themselves until they are put to the test, if the optimism is there. We could create a revolution in military science. I have seen enough of this stuff floating around to know that the opportunities are all over the place. I do not know what the solutions are, but I know if we got the right people together, we would create it. The problem is the moral problem, a lack of commitment to our culture, a lack of knowledge of what we are fighting for, an attempt to rationalize in terms of greed.

It was delightful to discover something through the aid of a person whose temperament is not unlike my own, but unfortunately deceased, the great Bal Gandaghar Tilak, the man who threw Annie Besant's movement out of India, the great soldier, poet, philologist, lawyer, patriot, who wrote books in which he took advantage of what had been done on Vedic and pre-Vedic astronomy, or astronomical calendars, to be more precise, beginning with

Kepler, who was the first to look at the long cycles in the Vedic series of astronomical calendars, and by the immediate teachers of Gauss and Gauss's circle in the nineteenth century. Tilak simply used some of this evidence to demonstrate that the earliest Vedic hymns had to date from before 4,000 B.C. and most probably between 6,000 B.C. and 4,000 B.C., and he proved that he proved it. Then later, on the basis of similar evidence, he proved that the culture from which the Vedic or pre-Vedic culture had emerged, dated tens of thousands of years earlier. In fact, he thought about eight or ten. From what he talked about in terms of the best things we know today, it had to be an interglacial period within the Ice Age, and it had to be in the pole, so you have to find a period in the North Pole in which an urban maritime culture existed before the processes which led into the pre-Vedic culture in Central Asia, and then the aridization which led to the migration of the Aryan people, so-called, in about 3,000 B.C. and so forth, through various parts of the world.

But the point I see in that is that it is easy to demonstrate that a child will and can construct a solar calendar, a fairly accurate calendar, automatically, if he just lives in the right culture. The simplest thing to construct a calendar is to observe the morning sun, the mid-day sun, the setting sun. Take these same shots and shoot them against the night-time sky and make a few comparisons. You will measure the year, from perhaps solstice to solstice, or equinox to equinox. In about five years, you will have created a calendar of about 364 and a quarter days. No lunar calendars exist or need exist.

This sort of calendar indicates that sometime a

long time ago, science began in such forms as astronomy. There were great cultures, but nonetheless despite the antiquity of such cultures, we find that in the recent 10,000 years of so of humanity, the apparently dominant cultures have been evil cultures of the type that the New Testament refers to as the Whore of Babylon: the goddess Ishtar, the Chaldean goddess Astarte, Isis, Cybele, Magna Mater, Shakti.

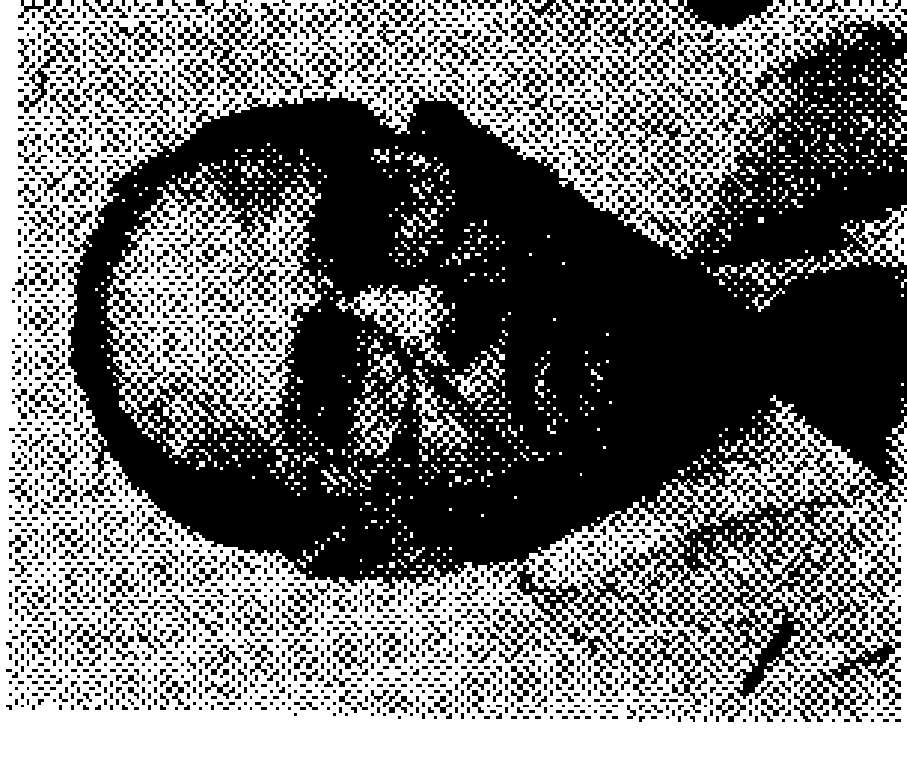
Worldwide, China once had a great culture. We do not know what happened to that from thousands of years ago. Prior to 1,000 B.C., the level of culture in Central America was much higher than it was when Columbus and the Conquistadors arrived. The world history of humanity is largely a history of degeneration of cultures, and most of the things that are called primitive cultures are not; they are simply offshoots of degeneration, of failed cultures, dead cultures, degenerate cultures, immoral cultures.

Then look at us, and look at what we call Judeo-Christian European civilization. Look at the short and precious span of that. Ask yourself, what would be the condition of humanity as a whole if that culture were not dominant? Could there be humanity amid all these relics of degeneracy around the world without the spark and influence special to Western European, republican, Neoplatonic Judeo-Christian culture and conception of the individual and of the individual mind? We are the only culture in the world that is free of the dogma of Ishtar, of the dogma of the mother earth-goddess. Others have good qualities in them, but they are contaminated heavily by mother earth, by Isis. We even allow people to worship Isis and call them-

selves Christians—British Freemasons; they worship officially the Whore of Babylon.

Only in this Neoplatonic republican faction of Western European Judeo-Christian civilization is there the spark which might assure the non-self-extinction of the human race. It is not Soviet conquest that is a danger itself; it is the extinction of this precious spark of culture. It is for that that we fight.

We hold in our hands from our predecessors, we hold in our hands from all humanity, known and unknown before us, the obligation to defend, to propagate and to develop this precious heritage of our culture. And the alliance among our people is not simply based on resisting the Russian bear and his imperial delusions. The alliance is not an alliance *against*; it must be an alliance *for* that which promises, at least, to make the future of humanity human.



BILLY DAVIS
Farmer; Executive Board,
Schiller Institute

Threat of a World Food Crisis

I feel a lot like the farmer who is about to make his will this morning. I have little, I owe much, and the rest I'll leave to charity.

The United States today, as far as the farmers are concerned, as agriculture is concerned, as food is concerned, is in the final stages of absolute destruction. Why do I say this? And how do I draw such conclusions?

Let us take a look at a few things, very briefly. Take a look at the debt that the agricultural section of the United States is bearing. Within ten years, the debt has gone collectively from \$25 billion to nearly \$250 billion. At the same time, the effective farm family unit has decreased from over 3 percent to less than 1 percent of the U.S. working population. We now have a debt service that generally approaches \$260 per hectare per year. And that is not included in the cost of production.

Take a look at the production surplus which we in America have heard so much about. Where is

it? What is it? The truth of the matter is there is no surplus. What do we have in cheese and dried milk? Thirty-nine days' supply. Why is it so dangerous? Because the economic condition of the farmer makes it necessary that he alter his rations so that he fills the cow up as if with marshmallows, and the biological system of that animal becomes weak to the point that the danger is epidemic within the dairy herd. Then what happens to your thirty-nine days' milk surplus?

We hear about these vast surpluses of corn, and we see that ever-so-worn-out picture that they flash on the television repeatedly, this huge pile of grain out in Kansas. But the truth of the matter is, we have approximately three months' supply.

What are they releasing now? Grade 4, 5, and 6 grain. They no longer test for the mycotoxins. I challenge any one of you: Go to any farm feed bin, whether it has been delivered within the last few days or the last week. Pull a sample. It's livid! The animals fed with those chemicals—organic, natural, and the most vicious poisons known to us—do not gain weight. They barely sustain themselves, at best.

I challenge any one of you: If you desire to buy fifty bales of cotton, get yourself a number, put the order on the telex. You won't find it. Do you want to load a ship with wheat? Put such an order across the telex. If they do not recognize your name or number, they won't answer.

They—the collective term. But *they* are real; they are flesh and blood. They—the Fribourgs, the Andersons, and others—can control every bushel, every pound of commodities that leaves this nation. They control the so-called grain reserve. They control the inventory. And their friends in the financial

institutions make it possible for them to get it all at once. And as a result of infrastructural breakdown, you see such piles of wheat as they repeatedly flash over and over in front of us.

Overproduction of Blockheads

What about overproduction? If we have overproduction, then why can't we farmers pay our debt? Eighty-three million acres were removed from grain production last year. Add that to the drought and you get such indicators as a 44 percent reduction of feedgrain in this country. You get net results such as this: for the first time in the history of this nation we are in beef deficit; we import 54 percent of our beef. The only overproduction we have is timber and blockheads in Washington.

What about the politicians? I have spoken with the President earlier, much earlier, and I have spoken with the presidential aspirants, even when they had their entourage.

What about Mr. Reagan? The last information I had, he is awaiting a briefing. What about Mr. Jackson? He gives a lot of lip-service to a lot of things, but if you wade through what he is proposing, agriculture for him is forty acres and a mule. There is a new hoe that he is advocating, with a flexible handle, and it has a certain working action on the blade. The problem is, we don't know where to put the key in it. What about Mr. Hart? Last I heard, he was handing out packets of moon-melon seed.

"Mr. Mondale"—I asked him face to face—"Mr. Mondale, what is your farm policy? What do you intend to do about the food situation?" His answer: "We're working on it." My neighbor said, "Why

didn't you look him straight in the eye and tell him a few things?" I did! Nobody home.

What about the agricultural experts, all of this massive bureaucracy. If you have the opportunity to go down to the U.S. Department of Agriculture, just peruse through the vastness of nothing. What does a farmer do when the agricultural expert comes out? We have learned by experience: whatever he tells us to do, we do exactly the opposite, and we have a better chance of survival.

What about the farm organizations? Thirty-five organizations in the United States claim to represent the farmer and are officially represented as lobbyists. If they are so great, why are we in such a mess? But the real crowning blow is this: If you took all thirty-five of these organizations and collectively pooled their resources, considering the condition of the Senate and the House, and how they operate, do you think for a second that these combined organizations could outbid for the favor of one Senator; could they outbid one Fribourg? one Anderson? That is reality. That is why I make such statements as, "You are approaching the inability to fill your table at *any* cost."

Let us suppose—and the conditions are right—something happens within the Mexican government, and someone says, "Wait a minute. Our problem is coming from the United States. We need to feed our people." Since the Mexicans have milk lines now, since they had to slaughter their dairy herds to ship into our beef market at the instructions of the International Monetary Fund—specifically, in writing—they close the border! Forget the tomatoes we import from Mexico. Forget the strawberries. Forget the salad! That is reality.

Can the courts help? How can a farmer who is broke, even if he were to serve as his own attorney, which is foolishness, go into a court against millions of dollars for months and months and years and years of time? The debate is over.

What about banks? If you are from the Borough of Manhattan, having never seen a farm in your life, but on paper you can propose a scheme by which you plan to enter into agriculture, and make "X" number of dollars according to the USDA, you can walk into a bank and borrow money to farm. But if you are a farmer with eight generations of experience, and need just \$1,000 to get over the hump—forget it! You are a "bad manager"!

Who is doing all of this? Let me give you just a few of the names. How does Lane Kirkland sound to you? Cyrus Vance? Stuart Eizenstat? Adlai Stevenson III? Robert Strauss? Felix Rohatyn?

What about people who deal specifically with food? Let me give you just a few more names. Farm experts Howard Hjort and Don Paarlberg, Bob Bergland [former U.S. Agriculture Secretary], Carol Tucker Foreman [former USDA consumer expert], Mary Jo Baines, Gaylord Nelson [former U.S. Senator], Orville Freeman [head of Business International], Earl Butz [former U.S. Agriculture Secretary]. As recently as two weeks ago, three former Secretaries of Agriculture called in the current Secretary of Agriculture and said, "You're getting out of line," and we are now about to see this Secretary of Agriculture Watergated. He even filed for bankruptcy two weeks ago on his farm, but he is still dictating our farm policy.

As early as 1973 we saw the footprints of what was to come: farm systems analysis. It was laid out

at the Midwest Governors' Conference by—guess who? Orville Freeman. The Midwest Governors' Conference has been the platform from which agricultural policy has been launched in this nation since 1962, and continues to be today.

Take the proceedings of the Governors' Conference and look at them. Who is in charge? Bob Bergland, just appointed the head of the Rural Electric Association. They are putting the final nail in the coffin of what is left of the co-op system, which they created for their own use. Earl Butz—added value exports, big farm system. Bob Bergland has decided and has begun to put in place the division of the USDA into rural affairs, and (back in the catacombs) the farm sector, because farm systems analysis tells them that farming is no longer viable, so what we need to do is build up the rural economy.

What is the rural economy? Listen to [Texas Agriculture Commissioner] Jim Hightower; he tells you! Weed through all the surplus of rhetoric (I have a container over here and I would be glad to show anyone), and he is talking cottage-barnyard economy. "Small is beautiful." No more family farms as you and I conceive of them, of a man with two children living on approximately 100 hectares and farming that to make his living and carry forth through the next generation. No more of that. Break it up.

You have to look at these things from a global perspective. Therein lies the indicator to exactly where they are going. We in the United States have no idea what farmers in Europe are doing. Farmers in Europe have no idea what we are doing. All we know is what we are told the other is doing. The

result is, we hate each other. Not just across the Atlantic, but we have southern farmers who hate western farmers, simply because the commodity traders have played us off against each other. You have French farmers hating Irish farmers because of the milk support: the French were cut, the Irish were raised.

You must look at these things from an overview. You cannot get tied up in statistics. Statistics are simply tools and not in and of themselves of any value. On our recent trip to Europe, the farmers that we talked to were quite surprised because just within a matter of minutes, the focus of the conversation was shifted.

"How is your farm doing?"

"Oh, it's doing good."

"How's your market?"

"Well . . ."

"Look, forget it! I'm a farmer and I know. I see that barn. I see that house that a generation ago didn't exist. I see that technologically advanced farming system that you've got out there that didn't exist. I know."

Then he admits the truth. You can just see the color fade.

"I don't know if I can pay my debt this year."

That is reality. In Germany, in France, in Italy, in Sweden, in Denmark. How do I know these things? Because over a year ago I introduced a scenario in an address to the Club of Life. I said, this is a scenario that has been used against the U.S. farmer. Since then, I and my associates have done more work on this, and it's true. This scenario fits. It fits even what has been done to Mexico, Brazil, Argentina, Bolivia, and, Africa. They haven't

changed it in 4,000 years. I will not bother you with that scenario except to tell you that it is evident, you can look at it, and it is real.

I can tell you for a fact that the Italian agricultural sector now sits in time where we of the United States were in 1981; Germany, 1979; France, 1982; Denmark, 1984; Sweden, 1983, maybe 1986, because you have an unusual situation there. It is following a timetable. But it will happen much faster in Europe. Why?

The American farmer was conceived in the mind of one man, who had spent much of his time in Europe—Benjamin Franklin. When he travelled throughout Europe and he saw what the farms were doing, he saw how they were set up, he listened to how they were referred to, and he said, this will never happen in America. It's in his letters. Read them! The American farmer must be independent, he must be a family man, he must be an entrepreneur, he must be an engineer, he must be a manager, he must be an accountant.

Look in George Washington's journal. He lays out step by step who the American farmer is, just like an American citizen. Who is an American? Who is an American farmer? It is a state of mind. He may live in Argentina, but he understands what it is to produce. And he understands that if he has a problem, the only way out is to produce his way out.

If I had my way, in every language in the world, I would destroy any term, any phrase that refers to a "peasant." It describes an oligarchical system. The American conception of a farmer must be injected everywhere. The word itself is a small thing,

but oh, what it means! We are in a war, and this organization is the moral catalyst from which we launch what must be done.

Be a Citizen

How do you do that? As to agriculture, as to food, what sustains you day to day—read Peshine Smith, first sentence, first chapter. We have an alternative. The alternative is where the need is: Africa. Africa is dying. When you look at the media, who cares? When you watch television, who cares? We care! Or we wouldn't be here.

We can begin the process of regenerating the productive capacity of this country, of Europe, of the Free World. If you will let the limits of your mind be freed, you can visualize no end to the process of feeding mankind, the educational process, the infrastructure building, the development, and then on to the Moon and Mars.

But you have to start somewhere. What is happening in Africa is immoral. It is Malthusian, orchestrated, and there is no country in Africa that is free—none of them—they never were free. Check this out yourself.

This war that we have now gotten into, what is the commitment that we are talking about? What must we do?

Ask any American on the street, "Would you give your life or your country?" Most of them, out of sheer embarrassment, would say, "Yeah, I guess I would," considering Vietnam and a few more things they remember. Some would seriously say, "Yes."

Ask, "Would you give everything you have, your

fortune, everything?" Most Americans draw the line right there.

Then ask, "Would you pledge your sacred honor?" Most of them don't know what it is.

But there was a time when a handful of men led by one man made such a pledge—"our lives, our fortunes and our sacred honor"—for the ideas, for the opportunity that brings us here.

If we are truly citizens of humanity, citizens of the world and patriots of our republic, so long as a breath of life remains in our bodies, can we do any less than *be* citizens?



SCOTT MORRISON
former Executive Vice-President,
Sea Land

Military-Style Mobilization Can Deliver Emergency Food to Africa

The starvation and economic collapse in Africa can and must be stopped. Yet there are lies in circulation about the impossibility of delivering enough food to relieve the crisis, and the impossibility of creating the physical conditions of infrastructure and economic development to prevent such a crisis from ever occurring again.

I want to focus attention here on the exact means by which millions of tons of food can be shipped and distributed in the short term emergency approach we must adopt. We must make a *military-style mobilization* effort, coordinated government-to-government, between Western Europe and the United States, Canada and other food exporting nations on the one hand, and the receiving nations on the other.

This is necessary, first, to furnish the full amounts of food stocks required, which have been consist-

ently understated by the U.N. Food and Agriculture Organization, the U.S. Department of Agriculture and State, prominent charities, and the international grain trade companies. Second, government to government cooperation is also necessary to requisition the ships and logistical backup—floating piers, trucks, and other equipment—needed to do the job.

In the course of spanning the disaster regions of Africa with food supply lines, routes will be opened up for initiating the water, health, and transportation infrastructure that goes along with creating large-scale development and power projects. We must use every lesson learned from the past, including wartime lessons, to accomplish our goals.

According to the estimates of the Fusion Energy Foundation and the Club of Life, Africa requires, over and above existing food imports, an additional 17 million tons of grain a year as food aid or commercial sales beginning immediately, and for the next few years, to alleviate the disastrous conditions in the 22 worst affected nations. At the present time, less than 3 million tons of grain a year has been flowing into those nations. Africa as a whole has been importing drastically less foodstuffs than required, despite the fact that the total amount of food produced per capita has declined for the last ten years and food aid and commercial imports have not filled the shortfall.

It should be noted that the Soviet Union is currently importing about 33 million tons of grain every year. Diverting just half this amount to Africa for emergency food aid would turn around the current starvation conditions.

In addition to cereals imports, large tonnages of dried milk, soy and corn milk powder, and other protein food supplements are required to treat widespread protein deficiency diseases and upgrade the diet. These food shipments exceed any present storage or handling facility capacity in the African ports and hinterlands.

The existing ports and inland food shipment lines and depots are inadequate to handle the sizable food freight delivery required, so that military-style facilities (floating piers, off-road trucks, and so forth) must be brought into play for the first couple of years. These emergency systems can remain in place for a few years, during which time permanent advanced technology facilities can be built, creating growth spots around the African continent, and "boom towns" in the nations exporting the infrastructure capital goods.

In the earliest phase of food shipments, LASH (Lighter Aboard Ship) and SeaBee ships should be used, which are in the 30-40,000 ton range. These are self-contained, barge carrying ships, which would be good to equip with food already bagged—grain, rice, beans—for easier inland delivery. The ships could deliver to existing ports, from which tugs would move the barges loaded with food cargo to water-accessible locations. There are about thirteen of these ships in the U.S. fleet. Hapag-Lloyd of West Germany has a couple. A number of these from several shipping lines should be requisitioned and chartered for the African food convoys.

Also in the first phase of shipments, about three to six roll on-roll off (Ro Ro) ships must be used to bring in the maximum tonnage of food on loaded trucks to deliver it inland to distribution points.

These trucks would stay on site for handling future shipments brought in by the LASH and later bulk cargo ships. In addition, these Ro Ro vessels would deliver tankers for fuel distribution, electric generators and other temporary infrastructure.

The Ro Ro ships are about 20,000 tons each, and equipped with self-contained ramps. There are 50 or more properly equipped vessels in the free world fleet. Six to nine vessels would start the process and cover the early 6-to-12-month period.

The Ro Ro ships should be equipped with wheeled construction cranes on deck so they could also handle loading and unloading of non-wheeled supplies such as generators, water purification equipment, and other necessities.

Each ship should carry 150 off-road type trucks of between 15 and 20 ton capacity each, with heavy tires for difficult terrain. In addition, there should be 150 road-type, heavy duty trucks.

While as many of these LASH and Ro Ro ships as possible are ferrying in food for truck distribution to the points of need, another effort would be initiated in tandem: the installation of military-style semi-permanent port facilities to handle the continuing flow of food from a fleet of 40 to 50 bulk carriers in the 60,000 ton range. The De Long floating pier technology can be installed within only months at key locations on the west and east African coasts.

From the pattern of the present emergency regions of Africa, it would be advisable to establish three emergency port facilities on the east and west coasts. These ports could *each* handle at least 50 to 60 arrivals per year of bulk carriers.

The De Long-type pier is a floating pier with

hydraulic caissons which self-anchor. The piers are towed into place, then installed for use. The De Long pier is just a sophistication of the concrete piers which were towed into Normandy and installed after the beachhead was secured. The U.S. military has DeLong piers now, sitting in mothballs.

The piers should be pre-equipped with cranes, and with grain sucker discharge equipment. It would take around two to three months to prepare and equip the De Long piers, then another 45 to 60 days towing time, and one to two months to set up. Therefore, one or two of six emergency food ports could be in operation by December of this year, and the rest by early next year, if the decisions are made this summer. The De Long piers can remain in operation for years, handling construction equipment and other needs for development programs in the hinterlands. De Long piers were used by Sea Land during the Vietnam War to solve the port bottlenecks by containerizing the cargo and creating new ports; two or three De Longs were in Cam Ranh Bay, Vietnam, and may have been abandoned. They are probably still in use today by the Vietnamese.

Both at dockside, and at inland distribution points, air bag storage facilities can be erected in a very short time, to minimize the food destruction and pest damage now common in open air storage. Grain shipments should be irradiated at the point of origin for optimum preservation. The practice of sending subgrade, moldy corn and grain must be stopped.

The costs of these emergency shipping methods, excluding grain, is at most 20 percent more than

conventional transport in the first two years, and then equal to conventional transport thereafter.

In contrast to this practical approach to supplying emergency food to Africa, the United Nations and the World Food Program are merely playing with food shipments while watching millions starve. The 1500-ton Danish coaster hired by the Program's Transport Branch last year is a joke. It will deliver 10,000 tons of grain to southern Mozambique in ten voyages over three months. Part of the grain will be unloaded on the former resort island of Santa Carolina—"Paradise Island"—then transported by a landing craft to villages on the mainland beach. There is no excuse for this immoral joke.

Look at the experience of the U.S. Navy in World War II. Picture a wartime supply ship, loaded with trucks, gasoline tanker trucks, cranes, and other emergency materiel—just the way in which we could be conveying supplies to Africa, and driving the cargo inland to every village in need.

All that is required to accomplish this is the moral commitment and political decisionmaking to do the job. We must create a new ad hoc international commission to locate the food, requisition the ships, and set in motion the logistics. There is today a "glut" of shipping tonnage; farmers and farms are being put out of existence. If American and European farmers were allowed to produce, and some excess vessel tonnage were put to work solving this human need, the results would be immediate and measurable. These resources should be put to work now.



MAXIMILIANO LONDOÑO

Secretary-General,
Andean Labor Party in Colombia

Choice for Ibero-America: Kissinger or LaRouche?

I had been advised to have a translator, but I am so happy to be here that I will challenge my own limitations with the English language.

I want to talk to you as a citizen from Ibero-America who came here to discuss with this conference the new basis on which the Western Alliance must be supported, *before* it is too late to do something. The decoupling process which is occurring in Europe is just a phase of the whole process. Ibero-America is also being decoupled from the United States. If we permit this to happen, then forget about the United States as a republic. We can talk about this in a very brief way. It is very simple. It is Kissinger or LaRouche. That's the choice.

This is becoming clear for some of the heads of state of our countries. We have had some progress with the Cartagena meeting. We had a big success with Lyn's recent trip to Argentina. But we have a lot to do, and I would talk to you not as a handful

of good people who have been doing a good job. Lyn has been on TV ten times during this year, but you have to do a lot. I would talk to you as representatives of the citizenry of the United States.

Since 1982, when *Operation Juárez* was written by Lyndon LaRouche, there has been a process of stagnation and crisis in our continent, Ibero-America. In these two years, we have had a lot of problems. Mexico's economy, for example, contracted by 25 percent last year, due to the policies of the International Monetary Fund, which is doing the work of the Russians in our continent.

We also have the drug epidemic. I want to tell you now that we lost a dear friend, the justice minister of Colombia, Lara Bonilla, who was fighting against drugs with our ideas. He was killed by Kissinger and his friends because of that.

It was difficult for us to come here; we weren't allowed to leave the country. Fausto Charris was kidnapped for a few hours by the police due to "technical problems," according to their explanation. They said it was because they have a new computer terminal. We also have a member who is not here because his visa was denied by the American embassy in Colombia. We should not permit such incidents to happen again.

You can see country by country what is happening. In Brazil and Mexico, there were plans to build up a large nuclear industry, but now there's nothing there. We have high interest rates which are destroying our countries and which have forced our heads of state to do something. They are becoming conscious of what is going on.

Let me tell you something about the Cartagena meeting, which will give you an idea of what is

happening. As you may know, we had a demonstration there, organized with the labor movement of Colombia. I'm talking about the UTC, the Union of Colombian Workers, and CTC, also a union for Colombian workers. In just twenty-four hours we organized a demonstration in front of the conference site. We had more than 200 people there. This was seen by the whole continent because the television reporters were there. One of the big banners there read "Operation Juárez Now!" It was seen in France, Spain, Chile, Mexico, and in Colombia. It was a demonstration against the IMF, done very quickly because people are ready to act. What they need are officers to give orders. That is our job, and that we have to do.

There were eleven countries at Cartagena—debtor countries. They were Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Mexico, Peru, Dominican Republic, Uruguay and Venezuela. There were big delegations, the foreign ministers and the treasury ministers. The situation is very simple. There's no money to pay and they are recognizing that. They also know that their political parties are going down because of the conditions which have been imposed on the populations. They're reacting to this.

Operation Juárez has gained great influence throughout Ibero-America. We have a lot of examples of it. I'd just like to mention to you what one of our trade union leaders in Colombia did. When we heard about the meeting that Lyn had in Argentina with President Alfonsín, he immediately took the telephone and called Belisario Betancourt, the president of Colombia. He wasn't there, so he talked to the labor minister. He told him, "At this

moment, right now, Mr. LaRouche, the author of *Operation Juárez*, is talking with Raoul Alfonsín. Don't you think it would be good to have him here?" The minister said, "I know who he is, but could you talk to him to tell him something if the president agrees?" The reply was, "Oh, of course, I've been in touch with him daily!" That's what the trade union leader said! This gives you an idea of the situation.

But we have a lot to do and there should be no moral dilemmas between Kissinger or LaRouche. Let's do our work!



HON. HULAN E. JACK
*Former Borough President
of Manhattan*

Development, Not Despair

It is prophetic that here in the shadow of Independence Day, we gather on this historic occasion to pay tribute to a woman of substance, a woman of immense talent whom we all know as the founder of the Schiller Institute. Certainly on that eventful day Sunday, May 12, 1984, when we journeyed to Leesburg, Virginia, we could not have anticipated the heavy responsibility that was to fall upon our shoulders as participants in the founding of the Schiller Institute. We now know that the Schiller Institute is the only institution dedicated to the urgent task of preserving the historic transatlantic alliance between the United States and her oldest allies.

This challenge has been hurled upon us, and with your help and God's guidance, who can be against us as we shall strive to meet it?

The Schiller Institute will be Western civilization's most trustworthy think tank, supplanting the miserable dishonest ones set up by the oligarchs, for purposes which we now begin to see are the

very destruction of that civilization, purposes which are dedicated to the oppression and extermination of the vast bulk of mankind. We resolve that we shall no longer submit to the creators of those dishonest institutions, the men of the Eastern Liberal Establishment who parade as the intellectual might of our society, while conspiring to destroy it.

Let every American, and every European citizen realize that we are all engaged in a titanic struggle against those who have never been happy that the nation of the United States was ever founded on the universal republican principle that each of us must have the opportunity to rise to inestimable heights with dignity and equal respect for each other. By the principles through which our forebears established the United States, we here in America enjoy liberties not seen or respected in many parts of the globe today.

The Schiller Institute was created to promote relations among nations based on these same principles, beginning with an immediate fight to preserve the historical bond between Europe and the United States. In this fight, we face the intention of the Soviet Union and its agents of influence on both sides of the Atlantic, to decouple us from our NATO allies; to remove the modern missiles from Europe; to reduce U.S. military manpower in West Germany. We have reached a sorry state of affairs, in which the American Congress and the candidates seeking the office of President on the Democratic ticket, with the exception of the courageous candidate LaRouche, are supporting and promoting this decoupling effort.

The Schiller Institute serves notice on the members of the United States Congress and all officials

responsible for making U.S. policy, that the U.S. citizenry says: the Russian bear shall not pass. Let Russia be constantly mindful that in the hour of crisis, this nation will find an undisputed leadership determined to close ranks, expose the dissenters, and move on to attain our solemn objective.

But Americans, unfortunately, do not know the history which brought their nation to the point at which national policy is made by genocidalists and depopulation planners. We in the Schiller Institute must teach them to understand the machinations of the Eastern Establishment, which gave tacit compliance to the division of the world into two camps, one controlling the East and the other overseeing the policy of United States in the West. A plot was carefully prepared that neither the East nor the West would develop past a certain point, nor transfer its technological developments to the needy nations of the world. Agreements between these two superpowers were carefully mediated and controlled by the oligarchy and their retainers in the Eastern Establishment.

We must also make clear that Russia has consistently violated every agreement arrived at by these two superpowers, as we have seen with SALT I. After putting its name to the treaties, Russia has forged ahead to stealthily produce an arsenal of military weapons.

But in its quest for world domination, Russia should never forget the statesmanship and leadership of America's most renowned World War II leader, President Franklin Delano Roosevelt. Roosevelt's spirit captured the loyalty and strength of all Americans as never before, and uplifted this nation to extend its full efforts to bring liberation

from the evil fascist hordes. It was a vast venture, the largest in the history of man. This nation embarked on an immense venture at great sacrifice. We rekindled hope in the hearts of our allies in Europe. We brought liberation to Russia from the savagery and barbarism of Hitler. May Russia never forget our contribution.

And let Russia never forget that Franklin Delano Roosevelt not only led the United States in the great struggle of World War II, but sought with all his strength and indomitable will for a just peace to follow the Allied military victory. Let me invoke the passion of pride in every American citizen and hero, remembering President Roosevelt when he said to a heartless Prime Minister Sir Winston Churchill that the United States would lead an American Century of world development, ending once and for all the British imperial policies of taking wealth in raw materials out of a colonial country, but returning nothing in consideration. Imperialism was the spirit of the eighteenth century, said Roosevelt to Churchill at Casablanca. The United States, he pledged, would lead the world into the twentieth century, by bringing industry to those colonies, by increasing the standard of living, by educating them, by bringing them sanitation and health care.

The Schiller Institute, young and vibrant, responds in a crescendo of support for the rights of Ibero-American nations, African nations, and the entirety of the developing sector, to these modern improvements. We hold fast to the principle of your sovereignty, and pledge that you will not be stampeded by the scoundrels of the International Monetary Fund, and other financial institutions calling for the conditionalities which will lead to

economic domination, control of your industries and raw materials. We shall not surrender to these forces. And as to the rag-picking salesman Henry Kissinger and his associates who willingly do the errands of East and West with no loyalties except to earn wealth by any means, we say: We will hold the line on behalf of our friends in the developing sector.

Born a colonial subject under British imperialism, I know what aggression, oppression, and denial of opportunity mean. I, too, have suffered at the hands of those who call themselves Anglo-Saxon, and claimed that it is their destiny to exploit the people of the Third World. I know their morality well. The sixty chosen families of the United States—the Eastern Establishment—accumulated their original wealth in the slave trade, which bought agony and tyranny to the hearts of so many, bound in chains and exposed to the most inhuman conditions. These were the same American families who brazenly engaged in the abominable trade of opium to the noble people of China. Today, they peddle the heroin that is destroying America's youth.

Much has been said about the tragedy which these families and their financial policies have created on the continent of Africa. Upwards of twenty-two countries are now in dire need of emergency food. Famine now rages because of drought in a broad belt from Senegal and Mauritania on the Atlantic coast, to Ethiopia, Djibouti and Somalia on the Red Sea and Indian Ocean, down to Mozambique and Zimbabwe into South Africa. It is predicted that 150 million people will die of hunger on the continent of Africa in this year of 1984. I shall not burden you with details, except to say that

Henry Kissinger, Secretary of State under President Nixon and in a high-level position of influence in the administration of President Carter, was a prime mover in the population reduction policy known as Global 2000.

If we do not rebuild the Atlantic Alliance as a powerful force to break the power of the International Monetary Fund, this hideous plan for genocide 100 times worse than Hitler will be put into effect throughout the developing sector. We will see a deadly new form of colonialism in which the industries, resources, and raw materials of nations are seized to pay the interest on the International Monetary Fund obligations: Even in the most advanced of the developing sector nations, this would involve an immediate and drastic reduction of the standard of living and lower wages. If we do not resist, we face what will soon be a complete takeover of most nations of the world by a new and brutally crushing economic colonialism.

Let us here resolve in our hearts and our minds that as protagonists of the Schiller Institute, we will make it mankind's model of hope, faith and endurance, by building an impregnable partnership of trade and commerce between the developed nations of America and Western Europe, and those struggling to develop in Africa, Ibero-America and the rest of the Third World.

Let us not despair, but forge ahead under the leadership of Helga Zepp-LaRouche and the Schiller Institute, to destroy the forces of immorality and restore dignity to the human race, through this alliance for development. If we cement and build up the Atlantic Alliance for this noble purpose, we

will create a transatlantic combination that could save Western civilization.

Let us think positively of West Germany's substantial contribution to the onward march of technology and development worldwide. It is the austerity of the International Monetary Fund which is destroying Western Europe's export markets in the developing sector, and is plunging all of our European allies into the arms of the Soviet Union in search of new trading partners.

Consider Russia's ultimate goal as you ponder this problem. Jealous of America's superior productive capacity, recognizing our achievements in high technology, unhappy with the growth of West German and French industrial growth since World War II, Moscow directs its efforts toward splitting us from our first and most important allies, the nations of Western Europe. The Russians are now engaged in a strenuous attempt to intimidate West Germany and France on issues of trade and strategic defense, and the present policies of the U.S. Administration toward our European allies are aiding Moscow's campaign of intimidation.

We must say, together with our European allies: "Russia, your unquenchable greed, unless contained, will condemn you to your own destruction in the community of nations." The Schiller Institute has pledged that American congressional capitulation to your designs, will meet with obstinate defeat by the vast majority of the voters of the great land of America. And the citizenry of America will join with that of the nations of Western Europe to hold intact our historic alliance, built on a centuries-old republican principle, as a model and inspiration for all peoples of the world.

velopment of democracy and the participation of the citizenry in policy choices.

Unfortunately however in the system of many parties there is often the formation of oligarchies who block the exchange of ideas and lead to ossification of the ruling class. This is what we have to fear the most.

Second, in Germany the pacifists took 18 percent of the votes, while the German Social Democracy has recently adopted the proposal of expelling the Euromissiles from the Federal Republic of Germany. These simple data show that in these two countries, key for the Atlantic Alliance, pacifist or neutralist tendencies will be enormously reinforced.

I am aware of the fact that the populations of these two countries certainly have no sympathy for the socialist models of Eastern Europe, and I am convinced that the successes of the Communist Party of Italy and the pacifists in Germany are due to a protest vote, a protest in particular with respect to the economic crisis conditions into which all the Western countries are falling.

The present economic crisis is thus one of the main factors of strategic weakening of the Western countries. If we put this together with proposals such as that of H. Kissinger to withdraw part of the U.S. military from the Federal Republic of Germany, the future of Europe becomes troubling, on the economic level as well, since the desire for peace of the Soviets, as French President Mitterrand was recently able to verify in Moscow, is uncertain and problematic because of a geopolitics of power which has not changed in the course of the past 40 years.

The principal beneficiaries of this situation in

HON. FILIPPO DE JORIO

*Regional Deputy,
Christian Democratic Party of Italy.*

Austerity and Military Strength Do Not Mix

In the aftermath of the elections to the European Parliament we find ourselves facing two new situations.

First of all, in Italy for the first time the Communist Party became the party of the relative majority.

Apropos of this, I profoundly disagree with the opinion of those who have underestimated this fact because, in my view, the death of the Communist leader [Berlinguer] could indeed have reduced the number of potential Communist abstainers, but surely not increased the number of Communist voters, since this kind of vote occurs only through an extremely politicized choice; it is not a "public opinion" vote but one of militants or sympathizers who are quite clearly defined politically.

We must rather make the most of this negative experience, judging it for what it is, that is, a fact.

We must re-create possibilities for the real de-

fact are the Soviets, whose explicit strategy is always that of dividing Europe from the United States.

The first point of a renewed alliance between Europe and the United States is hence that of finding a way for an effective economic recovery.

Up to the present day the International Monetary Fund and the World Bank have intervened in Africa, in Latin America, and in the advanced countries, imposing austerity policies to the point of demanding explicit conditions of population reduction. In this way, the crisis has not been resolved; on the contrary it has gotten worse.

The debt moratorium declared by various Latin American countries has made this fact clear before the entire world.

Austerity is useless to resolve problems. We need development. We must therefore have an economic policy capable of realizing it.

We would need in the first place an international accord to suspend the payments on the debts of the Third World in such a way that new credits could go not to repay the old debts, which are presently unpayable, but for development projects. In this way one could create an enormous market for European and U.S. industries, which is the key to getting out of the Depression.

Only in this way can these countries be put in the condition of being able to repay their debts—among other things.

The second point is that of reinforcing the military alliance between the United States and Western Europe. At present, the imbalance on the European front between NATO and the Warsaw Pact is 3:1 in favor of the Warsaw Pact.

We must not make the mistake of simply com-

peting with the Soviets to seek parity. We must aim at more advanced defense systems that can nullify the present Soviet supremacy.

The neutron bomb could cancel in an instant Soviet supremacy in the field of armored forces.

Directed-energy weapons or "beam weapons" could with one blow cancel Soviet supremacy in nuclear weaponry.

We must promote a much closer cooperation on this question than that which now exists between Europe and the United States, above all in the more advanced sectors of scientific and technological research, and this will also have a dynamic spin-off effect on the economy of the individual countries of the alliance.

In other words, economic crisis and strategic weakness are two sides of the same coin that cannot be solved, unless they are taken together.

**Contributions of
German Science
For America:
Areas on the
Frontiers of
Science Today**



UWE HENKE VON PARPART

*Director of Research,
Fusion Energy Foundation*

Outline Program For Directions of Scientific Research

Give the world on which you are acting the *direction* towards the good, and the quiet rhythm of time will bring about its development. You have given it this direction, if by your teaching you elevate its thoughts to the necessary and the eternal, if by your activities or your creations you transform the necessary and eternal into the object of its impulses. The fabric of error and lowliness will fade, it must fall; it has already fallen as soon as you are certain that it is leaning over; but it must lean in the inner, not merely in the outward man.

[Friedrich Schiller,
The Aesthetic Education of Man,
Ninth Letter, Schiller's emphasis]

Friedrich Schiller's name is not generally associated with the rise of "natural" science in Germany

*Contributions of German
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Of Science Today
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in the late eighteenth and early nineteenth centuries, nor are his ideas credited with having provided much of the impulse or background for the extraordinary accomplishments of the Berlin and Göttingen "schools" of mathematics, physics, and chemistry in the later period. On the contrary, Schiller's occasional highly critical remarks regarding an "excessive positivism" of the "natural" sciences of his day have often been interpreted as skepticism and hostility toward the scientific enterprise in general. Both judgments are wrong, and are indeed born precisely of the mind-set that is urgently necessary to combat, if science today is to connect up—as for the sake of the human race it must—with the spirit and the quality of results of scientific research associated with the names of Gauss, Weber, Riemann, and Cantor, or of Planck and Einstein in the more recent past.

To motivate the *outline program* below for *directions of scientific research*, which I propose become the basis for the Schiller Institute's intervention into the scientific enterprise on both sides of the Atlantic (and elsewhere), I shall argue that this intervention will succeed only if it proceeds from the *Geistesverfassung*, the "constitution of mind," described and explored by Schiller in his letters, composed in 1793 for Prince Friedrich Christian of Schleswig-Holstein-Augustenburg, on "The Aesthetic Education of Man." Furthermore, the *Geistesverfassung* and the implied *Geisteshaltung* ("determined attitude of mind") demarcated in these letters, not only constitute the necessary and sufficient conditions for the Schiller Institute's successful intervention today; to the extent that they found institutional expression in the 1809 educational reforms carried

out by Schiller's close friend Wilhelm von Humboldt in his capacity as director of the culture and public education section of the Prussian Ministry of the Interior, Schiller's ideas became the principal guidelines of an educational system which, in the span of three or four generations, probably produced the highest concentration of great scientists in human history.

This is all the more remarkable, since at the turn of the nineteenth century, with the exception of the work of Gauss, the state of science in Prussia and in Germany as a whole was nothing short of abysmal. Neither Jacobi nor Dirichlet, as late as the 1820s, were able to find a university where they could have acquired knowledge in mathematics or physics going beyond what they had already learned at the *Gymnasium* (secondary school). They solved this problem in two different but characteristic ways: Dirichlet by going to Paris to take courses at the *École Polytechnique*, Jacobi by choosing to study *Althilologie* (classical—mainly Greek—philology) by joining the Berlin classical philology seminar of August Boeckh. But both had already benefited immensely from the Humboldt-Schiller *Gymnasium* curriculum, which provided an enduring foundation for their later accomplishments and those of their successors.

Let me interpose here an anecdotal fact which captures the enduring value and influence of the Schiller-Humboldt *Bildungsideal* (educational ideal). In his 1925 eulogy on the great geometer and scientific organizer Felix Klein, Wilhelm Lorenz reports the following: In his old age, Klein, whose death in a way marks the endpoint of that century of scientific excellence in Germany, was asked about

his proudest achievements. At the top of his list, he put neither his work in elliptic function theory nor the "Erlangen Program," for which he is justly famous, but rather his ability, at the age of 16, to translate several stanzas of Schiller's ballad "The Cranes of Ibykus" into flawless classical Greek! I rather doubt that a survey of mathematicians today would yield a single one whose knowledge of classical Greek goes beyond familiarity with those letters of the Greek alphabet commonly used as algebraic variables.

What our scientists lack today, however, is not only that kind of ability, considered in the sense of "positive" knowledge. What they lack is the proper *Geistesverfassung* with which to approach their subject. What is wanting is, first and foremost, a question of moral character and of personality, and not of the acquisition of any particular variety of positive knowledge.

Schiller, fully acknowledging his own responsibility and duties regarding the condition of his age, characterizes this problem in a manner which is equally applicable to our present situation:

I should not care to be living in another century, or to have worked for another. We are citizens of an age, as well as of a state; . . . [and it is a man's] duty, in his choice of activity, to submit his decision to the needs of his century.

But,

Man portrays himself in his deeds, and behold the figure we see depicted in the drama of the present age! Here barbarity, there impotence—the two extremes of human depravity,

and both united at a single moment in time!
[Fifth Letter]

And specifically concerning the state of science and art, he adds:

Nothing . . . is more common than for both science and art to pay homage to the spirit of the age, and for creative taste to accept the law of critical taste. Where character is rigid and obdurate, we see science keeping a strict watch over its functions, and art moving in the heavy shackles of rules; where character is enervated and dissolute, science will strive to please and art to gratify. . . . [P]hilosophers and artists have shown themselves occupied in plunging truth and beauty into the depths of vulgar humanity; they themselves are submerged there, *but truth and beauty, with their own indestructible vitality, struggle triumphantly to the surface.*

[Ninth-Letter; emphasis added]

As protagonists in this struggle, the first requirement we must meet, says Schiller, is to

Dare to be wise. This requires the energy and the courage to overcome all the obstacles which indolence and cowardice may put in the way of our education. It is not insignificant that the ancient myth has the goddess of wisdom springing fully armed from Jupiter's head; for her very first function is warlike.

[Eighth Letter]

In subsequent letters Schiller then defines in full detail the constitution and attitude of mind of the

creative personality. It is not possible in the limited space and time available here to follow every step of his argument. But it is necessary to present his conclusion, because it explicitly served Wilhelm von Humboldt in his formulation of the *Bildungsideal* of the Prussian *Gymnasium* and universities, and of the curriculum designed to achieve this educational goal.

In his analysis, Schiller identifies two principal faculties or impulses of man, which jointly exhaust the concept of man: the *sensuous* impulse or capacity for feeling, and the *formal* impulse or capacity for reason (Twelfth Letter). Regarding these impulses, the task of culture and thus the business of education is twofold:

First, to secure the sense faculty against the encroachments of freedom; secondly, to secure the personality against the power of sensation.

[Thirteenth Letter]

Advancing in this fashion, education simultaneously cultivates and strengthens man's ability to *apprehend* and his ability to *comprehend* the world, as a result of which his culture, fully developed, will consist of two things:

First, providing the receptive faculty with the most multifarious contacts with the world, and as regards feeling, pushing passivity to its fullest extent; secondly, securing for the determining faculty the fullest independence from the receptive, and as regards reason, pushing activity to its fullest extent. Where both qualities are united, man will combine the greatest

fullness of existence with the utmost self-dependence and freedom, and instead of abandoning himself to the world, he will rather draw it into himself with the whole infinity of its phenomena, and subject it to the unity of his reason.

[Thirteenth Letter]

The creative individual, educated from the standpoint of these guidelines, will manifest the success of his education by having developed a third, new impulse, combining the sensuous and the formal; surprisingly perhaps, Schiller calls this the free "play impulse" (Fourteenth Letter). His intention is to stress that only in this condition is the individual free from all compulsion, and only then can we first begin to love him. Only now does he evince both our affection and our respect.

For, to declare it once and for all, man plays only when he is in the fullest sense of the word a man, and *he is only wholly man when he is playing.*

[Fifteenth Letter; Schiller's emphasis]

On the university level in the Humboldt-Schiller educational system, development of the unfettered creative play impulse presupposes, and is achieved through the *Einheit von Forschung und Lehre* (unity of research and teaching). The teacher in his instruction may present to his students only such material and knowledge as he has himself attained as the result of his own creative research activity. At the earliest feasible point, he is to draw the student into that research at the frontiers of his field. This assumes that the student is not simply inundated

with an essentially arbitrary collection of facts and "authoritative opinion," but rather, through access to the creative process that generates knowledge, he can form his own judgment as to the validity of such knowledge. Moreover, he is put in a position where he can study the creative process itself, and can consciously and self-critically shape within himself those qualities of character required for original research. As Humboldt puts it:

... the concept of the institutions of higher learning . . . [and] their essence consists of creating the inner bond between objective science and subjective character formation [*Bildung*]. . . . As soon as we cease to truly search for scientific knowledge, or imagine that it may be created through something other than the profundity of spirit, and may be outwardly accumulated through mere collecting, then everything is lost once and for all; lost for science . . . and lost for the state. For only science which stems from the inner being and can be implanted there, is capable of transforming the character as well; and the state, much as mankind as a whole, is concerned not with knowledge and talk, but with character and action.

[*Collected Writings*, Vol. X, pp. 250ff and p. 379]

A university education with such an emphasis on the unity of instruction and research—students are "guided researchers" (*geleitet Forschende*), professors "self-dependent researchers" (*selbständig Forschende*)—necessarily involves a significant degree of specialization imposed by the student's choice

of his field of study and research. In order to counter this inevitable specialization at the university level, Humboldt created the "humanist *Gymnasium*" with an overriding emphasis on *Allgemeinbildung* (general education) as the dominant institution for preparatory secondary education.

The literal translation of *Allgemeinbildung* as "general education," unfortunately, is quite misleading and does not capture the concept. *Allgemeinbildung* was to be attained by studying classical Greek philology and culture in exemplary detail, flanked by classical German literature and history—to be specific, Plato's dialogues from the standpoint of the discipline imposed by reading them in the original language, the drama of Aeschylus, and Schiller's drama and poetry. And abiding by Plato's well-known injunction, geometry was a centerpiece of the curriculum.

Humboldt also regarded it as desirable that a significant portion of the *Gymnasium* teachers be involved in original research in their subjects of instruction, so that already in the final grades of secondary school, students were introduced to and could participate in creative research activity. Consequently, in the field of mathematics as well as in other disciplines there are numerous examples of later well-known university professors who started or even spent the better part of their careers as *Gymnasium* instructors. In mathematics, Grassmann and Weierstrass are perhaps the best-known cases.

But let me now apply the moral of my rather detailed account of the philosophy of the Schiller-Humboldt educational reforms to a specific piece of historical analysis, so as to re-emphasize the starting point and initial thesis of my discussion, namely,

that the Schiller Institute's intervention into the scientific enterprise today, while proposing and spearheading specific research efforts, must in the first instance be an epistemological intervention informed by Schiller's concept of man.

The historical point I want to clarify is the significance of the influence of the scientists of the French *École Polytechnique* for the growth of science in Germany in the early nineteenth century. This will include an analysis of the relative ease and rapidity with which the Göttingen, Berlin, and Königsberg "schools," starting in the 1820s, eclipsed the *École's* efforts. Parenthetically, I want to remark that an analysis of the development of military science in France and Germany in this same period would yield equally interesting and similar conclusions.

First, a word of caution so that I will not be misunderstood. There is no doubt in my mind, nor should there be in anyone else's, that the *École Polytechnique*, founded by the great Lazare Carnot in 1794-95, ranks among the greatest scientific institutions ever created. The names of Monge, Legendre, Lagrange, Fourier, Poisson, Poncelet, Berthollet, Gay-Lussac, and later Lionville and Pasteur speak for themselves. But its fame extended beyond France. Alexander von Humboldt, recognizing the obvious, made every effort to draw promising young German students and researchers to Paris to learn at the *École* what they could learn nowhere in Germany. I mention only the names of Dirichlet and Justus Liebig, the founder, along with Eilhardt Mitscherlich in Berlin, of the modern science of chemistry and of agricultural science. (Humboldt, incidentally, was put in a position to

promote the development of science in Germany in this fashion, by staying in Paris from 1808 until his return to Berlin in 1827, on a diplomatic and intelligence mission, for which the preparation of the reports on his explorer's journey to the Americas served as a convenient cover.)

Nevertheless, the *École's* period of excellence lasted for only one generation, and we must identify the causes for its early and precipitous decline. The problem has three principal dimensions: (a) political-historical, (b) political intelligence, and (c) epistemological.

The broad political-historical dimension is indicated by the defeat of Napoleon and the post-1814 (Congress of Vienna) domination of French politics by the Metternich/Castlereagh alliance and their man in Paris, Charles Maurice de Talleyrand-Périgord. How the ideas of Schiller and Wilhelm von Humboldt should have fared in such an environment is clear from Talleyrand's comment concerning von Humboldt, whom he encountered as the chief Prussian negotiator in Vienna: "Your Prussians are ugly people, especially Herr von Humboldt" (Talleyrand letter to the Duchess of Kurland, Oct. 13/19, 1814).

From the standpoint of political intelligence and the closely related epistemological side, the most important factor was the re-emergence of the Jesuits in the period of the Bourbon restoration. During the reigns of Louis XVIII and Charles X, the Jesuits rose to a position of dominance in cultural and educational affairs and into political "advisory" capacities. Aside from the ruling monarchs themselves, the Jesuits' principal promoter was the Duc de Richelieu, who replaced Talleyrand as prime

minister in 1815. Previous to this assignment, Richelieu had spent twelve years in Russian service as mayor of Odessa, where he furthered the Jesuit cause in close collaboration with the Russian Foreign Minister, the Venetian Capo d'Istria. Richelieu had been recommended for his French assignment by the Russian envoy in Paris, Pozzo di Borgo, a Capo d'Istria confidant.

Although the "Russian" Venetians had their policy differences with Metternich over control of the Eastern Mediterranean, a splendid Moscow-Vienna-Paris philosophical and political intelligence axis was forged in 1815. This axis saw its principal purpose as the eradication of all republican strivings and sentiments on the European continent. The aims of this "Holy Alliance" were most ably assisted and executed by the French police under Fouché and Decazes and their Prussian collaborators, the "Hegelians" of the Ministry of Interior.

Wilhelm von Humboldt who, in tandem with his brother Alexander in Paris, might have stemmed the tide, was sent to London as Prussian ambassador, an assignment he justly regarded as a form of political banishment. In Paris, the École Polytechnique and the Académie des Sciences were among the first targets of the new inquisition. Lazare Carnot and Gaspard Monge were purged from the Académie, and Carnot was sent into exile in Germany, where he lived in Magdeburg near Berlin until his death in 1823.

Carnot and Monge were replaced by Bréguet and Augustin Cauchy, the ardent royalist, admirer of the Jesuits, and protégé of the powerful Père de Ravignan, Prédicateur of Notre-Dame. Cauchy was also appointed to three concurrent prestigious pro-

fessorships at the École Polytechnique, the Sorbonne, and the Collège de France, so that at the age of 27 he became the most honored and powerful scientific figure in France. After the 1830 Revolution, he exiled himself to Turin and then to Prague, where he became the educator of the dauphin, the Duke of Bordeaux.

Cauchy's "constitution of mind" is perhaps best characterized not by quoting from any of his very large number of scientific writings, but from his tract in defense of the Jesuits, written in the 1830s. In his "Considerations About the Religious Orders, Addressed to the Friends of Science" he describes the Jesuits as follows:

Well! These admirable men, these wise legislators of Paraguay, these intrepid conquerors of China and Japan, these scientists, these philosophers, these orators, so humble and so lofty at the same time, who, to their gifts of eloquence, genius and invincible courage, add the most touching modesty and an unflinching gentleness; these clever masters, so tenderly loved by their disciples—these are the disciples of the great Ignatius; these are the Fathers of the Company of Jesus.

And now, how would it be possible to condemn these men and to pursue them as if they were vile scoundrels? You would doubtless not consider those who have enlightened and civilized so many different peoples, to be the enemies of civilization and enlightenment. You would not consider as enemies of talent and genius, those clever teachers of whom Grotius and Henri IV have said that they surpassed

all others in science and virtue; those eminent masters whose pupils included Corneille, Bossuet, Molière, Montesquieu and so many others. You would not consider as enemies of the glories of the fatherland, those whose lessons have trained our Condés, our Villars, our Molés, our Lamoignons, our Belzunces. You would not consider as enemies of science, the teachers of our Descartes, our Cassinis, our Toureforts; those whose works have often been honorably mentioned by the Laplaces, the Langes, the Delambres; those who, still today, can count among their admirers and friends the Ampères, the Freycinets, the Coriolis. You would doubtless not ask that in the new edition of the works of Laplace, we should exclude the names of the Gaubils and the Boscowichs; you would not ask that we ban the programs of the Collège of France, of the Sorbonne, and of the École Polytechnique, nor that we suppress the discovery of diffraction by the Jesuit Grimaldi, nor the theorem of the Jesuit Guldin, nor the discoveries of the Jesuite Riccati, upon whom, as a reward for services rendered to Italy, the Republic of Venice bestowed a gold medal. . . .

Why should we not pay homage to the Jesuits as we do to others? Why should they be held in less esteem than our neighbors; why should receive poorer treatment from our polished nation than they do from the savages of Paraguay?

I will let these quotes speak for themselves, though in his list of Jesuit and Jesuit-controlled

luminaries, Monsieur Cauchy conveniently leaves out the most celebrated of them all, Marie Arouet de Voltaire. Otherwise, Cauchy's list is valuable—especially his honorable mention of Descartes and Laplace.

Two assertions serve to introduce the major points to be elaborated at this juncture. Firstly, in the modern era Descartes, Laplace, and Cauchy in succession introduced the same kind of epistemological horrors into mathematics and physics that had in an early period been perpetrated by Aristotle and the Skeptics in their attacks on Plato. Secondly, even the best of the École members failed to understand that these were not honest mistakes, but questions of epistemological warfare every bit as important as the battles of the republican armies against the combined forces of the European oligarchy. This failure on their part was the most fundamental cause of the École's early demise.

Under the political circumstances prevailing in France and in Europe as a whole after 1815, a successful defense of the scientific integrity of the École; or even a more modest rear-guard or holding action, could have been waged only on the basis of the utmost epistemological clarity, exemplified by the Schiller-Humboldt approach. The critical issue for France, in particular, was a thorough reckoning with Cartesianism and the derived "materialism" of the not-so-enlightened "Enlightenment" philosophy. I have found no evidence that such an effort was ever made, or that even the need for it was understood by Carnot, Monge, and Legendre, or by the younger generation of École members and students such as Fourier and Poncelet.

Part of the problem was the narrowness of the

École curriculum, which was limited to mathematical, physical and technical subjects, as well as elements of its method of instruction, which stressed a high degree of regimentation and mindless repetition. The Humboldtian university, by way of contrast, had a vastly broader scope and stressed the individual's self-generated research and learning activity.

There is good reason to believe that the Alexander von Humboldt circle, which included August Leopold Crelle and General Müffling, the Prussian Chief of the General Staff, failed to establish an école polytechnique in Berlin during the 1820s and 1830s not only because of the opposition of the "Hegelians" in the Interior Ministry. There were also significant doubts within the Humboldt circle itself concerning the philosophical orientation of such an école on the Paris model, particularly whether it would include the "ennobling, broad scientific spirit which provides the indispensable foundation and atmosphere" for any successful technical-scientific research and teaching enterprise. I think we must concur with such doubts, and must at no point fail to emphasize—specifically when we consider the education of any new generation of scientists—that pragmatic arrangements and co-existence with the Descartes-Laplace-Cauchy school and epistemological outlook must inevitably lead to the degeneration and destruction of the scientific enterprise itself.

For the later course of development of mathematics and mathematical physics in the nineteenth century, it is important to note that two courses instituted by Cauchy at the École, the "Cours d'Analyse" (analysis or complex function theory course)

and the "Leçons de Physique" (physics lessons), along with Laplace's "Mécanique Céleste" (celestial mechanics) laid the methodological groundwork and became the reference point for every major attack on the Gauss-Weber-Riemann synthetic-geometrical and topological approach derived from the work of Leibniz. There is an unbroken continuity leading from Cauchy's work on analysis via Hermite and others, to the abominations of the Bourbaki school today. And in his physics lessons Cauchy—referencing the work of the Jesuit Cardinal Gerdil—launched the initial attack on the concept of the "actual infinite," and manufactured the ammunition used later by Hermite, Kronecker, and Bertrand Russell in their attempt to destroy Georg Cantor's work on the theory of manifolds and the concept of the "transfinite." Similarly, Laplace's statistical work (along with relevant aspects of Cauchy's writings) is the direct forerunner of the work of Helmholtz, Clausius, Boltzmann and Maxwell, to whom we owe the methodological framework and principal "scientific" results that have produced the present impasses in electrodynamics and quantum field theory, centered on the "scandal" of the point-mass electron.

This sketch must suffice to define the problem. Let us now look at the matter from the positive standpoint, trying to understand what the German "Klassik" or Classicism—perhaps best identified as the common outlook exemplified by the works of Schiller, Beethoven, and the philologists Boeckh, Bopp, and Humboldt—contributed "contextually" (providing the intellectual background) to the scientific renaissance in Germany in the first half of

the nineteenth century. Parenthetically, it is noteworthy that France in that same period did not produce a single poet, composer or philologist who even came close to measuring up to the Schiller-Humboldt-Beethoven standard.

The impact of Classicism made itself felt primarily in the field of secondary and higher education. I will use the example of the education of Bernhard Riemann, or at least certain aspects of it, to make the relevant points. The choice of Riemann is dictated, on the one hand, by the fact that along with Gauss, whose work he continued and completed, he stands out as the greatest and most influential mathematician and mathematical physicist of the last century; on the other hand, he had the benefit of an early education governed by the Schiller-Humboldt curriculum, and a higher education guided by that first generation of professors in Berlin who, as already indicated, were a kind of hybrid product of the influence of the École and the educational ideas of the Prussian reformers.

Riemann was born in 1826 in a small town north of Hannover in northern Germany. He went to school in the part of Germany which after 1837 became subject to the Prussian curriculum. In 1840 he entered the Ratsgymnasium in Hannover. By that time, Humboldt's Prussian curriculum had been fully adopted by the schools of the Kingdom of Hannover.

I will give a brief idea of what this curriculum looked like, and what Riemann had to study in the period between 14 years and 18 years of age. There were 34 hours in every week of study. Out of these, 8 were devoted to Greek language, 6 were devoted to Latin, 2 were devoted to a choice between He-

brew or Sanskrit; then there were 3 hours of German, primarily German poetry and drama, 3 hours of French, 2 hours of English; there were 2 hours of natural sciences, a mandatory 2 hours of singing, and, in particular, 2 hours of what was called *Zeichnen*, or geometrical drawing. With such a curriculum, you can imagine that Riemann came out with quite a well-rounded *Allgemeinbildung*.

In his higher studies, Riemann had the good fortune of being at the University of Göttingen during the last few years of Gauss's activity as a teacher, and there is no question that, in a certain sense, Riemann's work represents a continuation of, and in many places a completion of Gauss's work. But Riemann's Göttingen period was perhaps not as significant as the period he spent between 1847 and 1849 at the University of Berlin. His teachers at Berlin were precisely those individuals I remarked upon earlier, namely, those who had initially not been able to find a place to study science in Germany, and who had either gone elsewhere or learned it themselves, but who had already benefited from the Schiller-Humboldt curriculum.

The three most remarkable of Riemann's teachers at Berlin were Karl Gustav Jacobi, Jakob Steiner, and Lejeune Dirichlet—a rather amazing group of teachers to have all at once. It is probably difficult for most of you to fully appreciate the full significance of such a situation. But it should also be pointed out that during those two years, Riemann not only studied mathematics and physics, but also spent significant time on three other subjects: American constitutional history; German philology and grammar or *Germanistik*, taught by Jakob Grimm of the famous Grimm's fairy tales; and what is called

Alphilologie, classical Greek philology, taught by August Boeckh, who at the time was the best known of the philologists at the University of Berlin, and perhaps in the world.

There is one story about Boeckh regarding Jacobi which I think is important to recount here. When Jacobi came to the University of Berlin, he found out very quickly that the mathematicians there did not know anything about their subject. He therefore decided not to study mathematics at all, and instead turned to Greek philology with Boeckh. One day, one of the mathematics professors became ill, and Boeckh, who was the provost of the university, said to Jacobi: "I want you to go in and teach the mathematics course." Jacobi replied, "But I've never taught mathematics—I've hardly ever learned any mathematics except for what I studied at the Gymnasium level." To which Boeckh replied, as recorded in Jacobi's biography: "Well, anyone who has studied Greek with me is able to teach anything." And that is how his career as a mathematician started. He never went back to teaching philology, but actually stayed on with mathematics.

There are many other examples of this sort. Riemann did not start to study mathematics, but started out studying philology, Greek, and theology. The same is true for Gauss, and for Eilhardt Mitscherlich, who, along with Justus Liebig, was the greatest of the nineteenth-century chemists.

Those were the remarkable teachers of Riemann, and this can give you a sense of the breadth of the knowledge he acquired during that period. But he still had enough time left over to begin drafting his doctoral dissertation, which became one of the most highly regarded pieces of mathematics

ever written on complex function theory. He also did one other thing, which I had an inkling of while looking at some of these things a few years ago, but have since been able to verify. Riemann undertook a very detailed study of the philosophy of Leibniz. He started out by reading a book written by a man named Guhrauer in 1848, which is the only Leibniz biography that exists. (Interestingly, this biography was translated into English by a very good friend of Edgar Allan Poe, a man named Mackey, and was first published in English in Poe's *Broadway Journal*.) Riemann then studied the philosophy of Leibniz in detail, and we must realize that this was one of the principal influences on his further development.

I will now give you some sense of what I regard as the most important accomplishments, not just of Riemann himself, but of this group of mathematicians and scientists assembled at the universities of Berlin, Göttingen, and Königsberg in the period between 1826 and 1866, the year of Riemann's death. Those forty years were perhaps the most productive years in the development of science in Germany.

I myself have always regarded Riemann's paper "On the Hypotheses Upon Which Geometry Is Based" as his most significant one. But his research in geometry must be flanked by his work on the theory of functions, which opened the way toward developing an entirely new outlook on the problems of mathematical physics.

Let me give you one example of the kind of depth of thought and research that was reached during the time Gauss, Riemann, Weber, and others, were jointly doing research at Göttingen Uni-

versity. Gauss once wrote a little letter to one of his students, an astronomer named Hansen. In this letter Gauss says:

This fall I have been occupied a great deal with the investigation of curved surfaces, which leads into a vast new field of inquiry. . . . Those investigations are interrelated in depth with many other matters, I would even say, with the metaphysics of space itself. Only with great effort can I tear myself away from pursuing such consequences as, for example, the question of the true metaphysics of negative and imaginary magnitudes. In this context, the true meaning of $\sqrt{-1}$ stands most vividly before my soul, but it will be difficult to put it into words.

But later on he did begin to put it into words, and the influence those words exerted upon Riemann was quite direct and quite remarkable.

What Gauss is talking about here, is in a certain sense extremely simple. By comparing plane to curved surfaces, Gauss had recognized the obvious, namely, that under certain circumstances planes are a special case of a more general class of surfaces. Gauss simply extended this notion to three-dimensional space, i.e., what you might call plane objects in three-dimensional space are only a more general case of objects placed in a so-called three-fold extended or three-dimensional manifold. The important consideration here is that in such manifolds, three-dimensional objects are determined by three independent parameters, the surfaces by two, and lines by one. Hence, what Gauss means by "the true metaphysics of negative and imaginary magni-

tudes" consists of the fact that the points of a line can be assigned to the values of one of the real variables; that the points in a general two-dimensional space can be assigned to complex variables, which are in essence two-dimensional numbers; and then—his most important recognition—that while ordinary arithmetical operations are applicable to two-dimensional and one-dimensional objects, they are no longer applicable in general to objects in three-dimensions.

As Gauss realized and Riemann developed the point, this has two very significant consequences. First, so-called conformal mappings, that is to say, ways of transforming or mapping one space onto another, can obtain or can hold conformal meaning while preserving the angle, only in one- and two-dimensional spaces, but not in three-dimensional spaces. Furthermore, so-called isometries, that is to say, mappings which preserve measure in some sense, also cannot be extended into the three-dimensional realm without great difficulty.

Under those circumstances, a very specific significance arises not only for $\sqrt{-1}$ or i , but more generally for the general applicability of complex function theory. Complex function theory, as perhaps some of you know from LaRouche's writings and other locations, is the foundation for elliptic function theory, which in turn serves as the general foundation for the most important investigations in mathematical physics.

Riemann developed Gauss's realization that in higher than two-dimensions, conformal mappings—which are the essential characteristic of complex functions from the geometrical standpoint—cannot be carried out in the two-dimen-

sional manifold. Therefore, if we want to go into the most advanced problems of mathematical physics, we must actually go beyond these two-dimensional numbers, and have recourse to what are called so-called hypergeometric functions, i.e., functions based on the so-called hypergeometric series, or other types of functions more general than elliptical functions of a class called Bessel functions. The significance here is that, in a certain sense, the complex plane or the curved surfaces, even in their most important generality, do not have a significant or large enough number of different types of singularities which are able to fully capture what we want to express and develop in mathematical physics. And this, in particular, has extremely important applications to the theory of electromagnetism.

I cannot pursue this point in its mathematical details here. In fact, to pursue it would require an original research effort, because most of this work was dropped after Riemann. But I hope this one example will give you at least a sense of the way in which relatively straightforward ideas, when pursued with the type of rigor that was characteristic of the work of Gauss, and then pursued with the richness of mind that was characteristic of Riemann, will create the rigorous scientific and epistemological framework within which we can capture what is necessary, and what we must newly create, within the scientific discipline.

To my mind, the greatest accomplishments of this school of mathematicians can be captured in two ideas or principles. First, these men took Leibniz's principle of least action and made it into the dominant principle from whose standpoint we must understand the entirety of mathematical physics.

This finds expression in the so-called "Dirichlet principle," and is further expressed in the work of Felix Klein and of Hilbert and others.

The other element is that they have fully and unquestionably established the empirical nature of space. They have further developed Leibniz's idea of the relativity of space, and have given it the specific meaning that, while there are certain general characteristics of manifolds so-called, all questions pertaining to the specific nature of space—whether space in which we live is Euclidean, how many dimensions it has, what kind of so-called measure determinations obtain in it—are indeed empirical questions, and are not questions *a priori* which can be settled *a priori*. This principle, as Gauss himself points out, is intimately connected with necessary finitude of the universe of space in its entirety.

These two ideas taken together—the elaboration of the least action principle in all its tremendous variety of implications, and the concomitant discovery of the empirical nature and reality of space, along with the necessarily simultaneous discovery of the so-called topological characteristics of space—created a framework within which, and from the standpoint of which, we could have developed a theory of electromagnetism which by now would have taken us way beyond where we are in fact today.

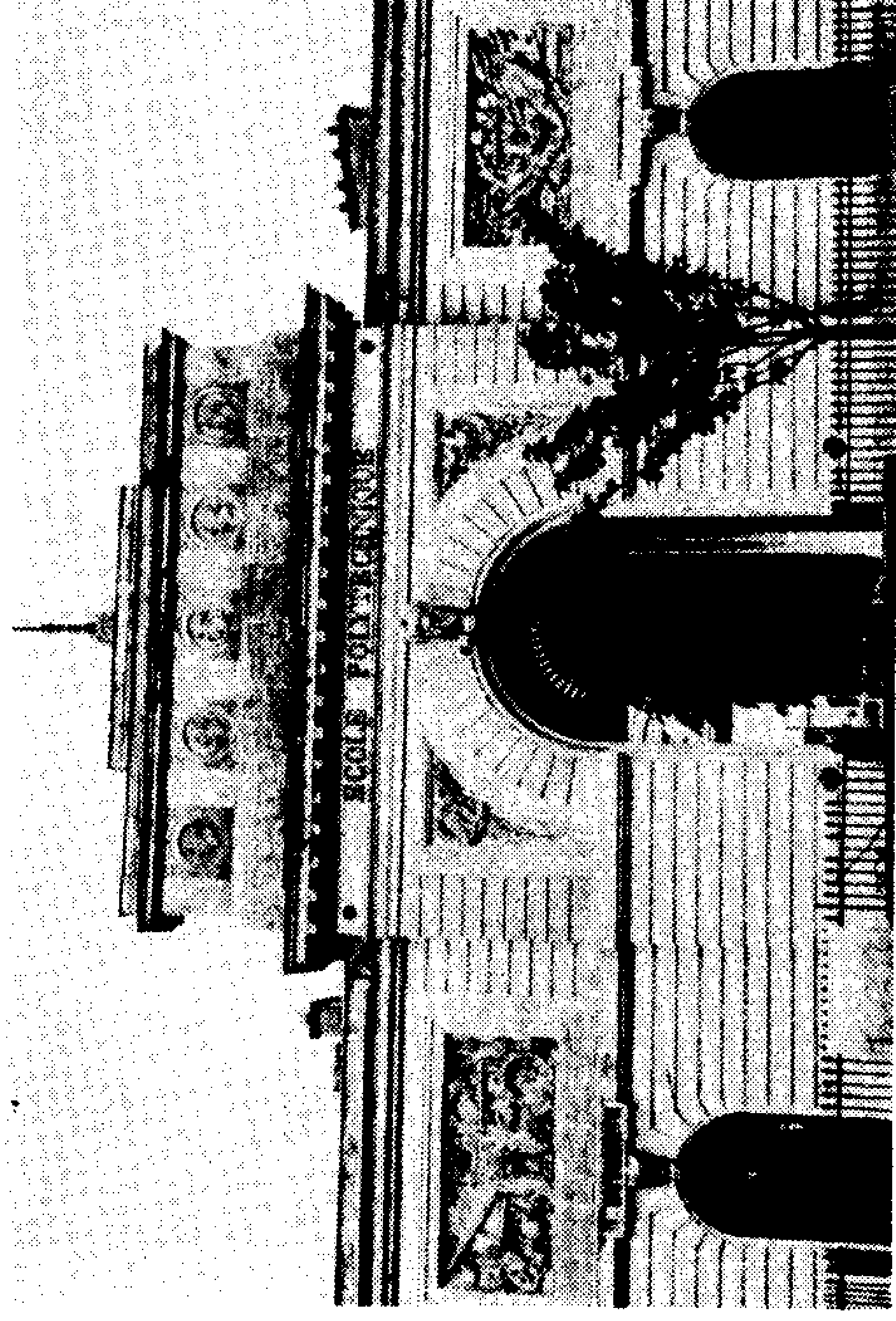
Look at the scandal of the electron today—this impossible notion of a point-like entity that nonetheless embodies a finite positive amount of energy, which is a contradiction in terms. This scandal would have never occurred had we continued to further develop the framework which Riemann and Gauss outlined and developed, and which to a very sig-

nificant extent was developed by Wilhelm Weber in its specific application to electromagnetism.

I cannot leave the historical discussion without mentioning Felix Klein. What happened after 1866 in Germany was, on the whole, miserable—miserable from the standpoint of the developmental science, from the standpoint of political developments, from the standpoint of the rise of Bismarck, and all the rest of it. I cannot go into that here. It is important, however, to realize that there were some people like Felix Klein, who were very acutely aware of this problem, even though their epistemological acuity had already been somewhat blunted along the same lines I criticized with regard to the efforts of the École Polytechnique.

We must realize that Klein regarded it as his life's most important work, to revive the ideas of Riemann and bring them into full blossom, a point he developed in detail in a lecture delivered in Vienna in 1894. At the same time, he further developed the mathematical curriculum by specially emphasizing the work of Jacob Steiner on so-called synthetic geometry, which had made such a deep impression on Riemann and is the necessary and most important continuation of the kind of constructive geometry that was taught at the Gymnasium level.

For this purpose, Felix Klein actually designed aspects of the curriculum which went beyond the subject called *Zeichnen* or drawing, and actually mandated that every school must have a *Zeichensaal*, a well-equipped place where geometrical drawings could be done and geometrical models could be built. In fact, for every university in Prussia over which he had some influence, he organized the



Above, the École Polytechnique, founding institution of modern science. Below, three great scientists who contributed to new breakthroughs in Germany: Dirichlet (left), Weber, and Gauss.



Greetings and Telegrams

Kraft Ehricke *President, Space Global Company,
La Jolla, California*

I send greetings and best wishes to the Schiller Institute founding conference. Close cooperative affiliation of the United States and Western Europe in the spirit of the great values of Western civilization, of liberty in reason and knowledge, is "a natural" historically and a necessity in the future if these values are to be preserved, are to be applied successfully to overcoming the problems facing humanity today, and if they are to underwrite her future terrestrial and extraterrestrial growth. I congratulate the Schiller Institute on its dedication to these propositions and wish it full success.

Dr. Leopoldo Frenkel *Former Mayor, City of Buenos Aires, Argentina*

I am taking the occasion of the founding conference of the Schiller Institute in Washington, D.C. on July 3-4, to express to both the founders and directors, as well as to participants in this event, my personal adherence to the humanist and patriotic objectives which promoted its creation. Based on such principles, the strengthening of relations be-

"We are building for something much greater than we had imagined. This Schiller Institute Conference is just the beginning."



formed by Riemann's ideas. It is therefore necessary to go back to those ideas and counterpose them, consciously and in their full epistemological significance, to the ideas of Cauchy and his school of Jesuits on the one hand, and to the statistical mechanics conceptions that grew during the same period under the influence of Helmholtz, Boltzmann, and Maxwell.

The Maxwell equations, which nobody today is supposed to be able to violate under any circumstances, are in fact no good from the standpoint of the type of scientific problems we have to solve today. This is especially true of the question of the electron. Schrödinger had at least an inkling of this problem toward the end of his scientific career, when he made a very important reference to Leibniz. Schrödinger cited Leibniz's continuity principle, which is in fact identical to the principle of least action, and which says that "nature makes no jumps"—a fact which Leibniz regarded as co-equal with the fact that for everything there must be a sufficient reason and a cause. Schrödinger, writing in 1952, quotes this principle and then goes on to say, "It is therefore clear that the first piece of metaphysical garbage we have to throw out is the notion of quantum jump." He proposed to replace the notion of quantum jumps by going back to the fairly obvious wave-theoretical ideas of looking at frequencies and resonances, and proceeding to construct electrons on the basis of these continuum-theoretical ideas. Schrödinger's work in this regard is perhaps the last bright moment in the recent history of science from the standpoint of the epistemological criteria I want to use.

My proposed outline conception for the direc-

tion of the Schiller Institute's intervention into the scientific enterprise, will have to focus on the tremendously varied behavior of plasmas, for which we have dramatic empirical evidence and knowledge, but no very well-developed theory. We will have to look at directed beams of various kinds, directed forms of energies from lasers to ion beams. We must explore space both from the standpoint of actually doing it, and also with respect to exploring it in its metaphysical sense from the standpoint of Riemann, and must further develop the point I made earlier with regard to Gauss and Riemann.

We must redefine and redesign computers, and make them truly do what they can do. By now we should have been able to explain Cantor's theory of the infinite or the transfinite in relation to looking at computers in a hierarchical sense—a notion of the computer originally discussed by Lyndon LaRouche in the 1950s.

The unifying conception for research in these fields must be the task-orientation of the Strategic Defense Initiative. In a very direct sense, we can judge the success of the SDI effort according to the extent that it addresses these problems from the standpoint of Riemannian physics and mathematics.

This is not an easy task. It is not a task that we will complete tomorrow. But along with Schiller, I believe that we must now, in a war-like sense, provide the right direction and the appropriate theory of knowledge. To the extent that we do this, we will see that Schiller's hope that truth and beauty will prevail, will in fact be realized.

screams of those seeking rescue are fading fast, and are being drowned out by a cacophony of voices which lure the unsuspecting: "Come on in . . . the water is fine in this wonderful slough!" Some drifters will obey the command and jump in, while those more solidly moored in their intellectual, spiritual and moral powers and blessed with courage and fortitude, will save the ship of education from this eschatological event. Courage and fortitude will be forged as hearts and minds in Western Europe and America reach across the ocean in order to join in a "symphony of creativity and love."

This symphony of creativity and love occurred in the "Old Schiller Institute," and a clarion call is being heard by many to do the same today in the establishment of a "New" Schiller Institute in 1984, before man creates Hell here on earth, the likes of which would be akin to Armageddon.

The Schiller Institute aims to bring about an ekstics of hearts and minds to meet and fight to accomplish this task. It is essential that we assess the present and past actions and thoughts, in order to arrive at some preliminary procedures which may be submitted to God for guidance. It is necessary to define terms clearly and accurately in order to prevent a Tower of Babel from being built with good intentions.

It is appropriate to define true education, since there seems to be a cyclic confusion as to its meaning. First, consider the elements of true education. It is an individual process, and must be such that it excites each individual according to his God-given talents, for every person is endowed by God with intellectual, spiritual, and moral powers which vary from individual to individual. Nevertheless, no in-



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Why A Schiller Institute In the Nuclear and Space Age?

The need for founding a Schiller Institute in 1984 is readily realized upon considering the current status of education worldwide, with special emphasis on the historical development of public education in the United States and Germany since the late seventeenth century. If literary license is permitted, then it can be said that there was an "Old Schiller Institute" in the late eighteenth century, and that there were four heroes of this "Old Schiller Institute," Schiller, Goethe, and the Humboldt brothers, who performed the most extraordinary task of salvaging and uprighting the ship of education from the slough of despondence, setting its course in the right direction away from its condition of moral degradation and spiritual dejection.

Now, two centuries later, that marvellous ship is sinking, overloaded with a ballast of materialism, atheism, immorality and spiritual bondage. The

dividual is above another, but rather each individual complements every other individual. Thus, sharing of ideas and thoughts between and among individuals is a process of education in a free society, that leads to greater understanding of a problem or question that has been brought up. As higher levels of education are achieved, the school is transformed into a community of scholars, as each person discovers more and more of his or her God-given talents.

God gives each person time in this transitory life in order to discover who he or she is. "Who am I?" the individual asks of himself or herself. "Who are you?" may be asked of another, and this leads a person to great joy in doing work or creating that continues throughout life, as his or her associative abilities and wisdom are developed. In order to share thoughts, a language, vocabulary, and grammar is needed, and the more these are mastered, the greater is the ability to share thoughts and ideas. Therefore, the greater the creative possibilities and the expression of love for friends and foes. And when shared minds and hearts are combined, there is a multiplicity of talents which opens more doors and avenues to universal truths which transcend all time and space.

Baron Friedrich Wilhelm Karl Heinrich Alexander von Humboldt wrote the following on the subject of education, in his book, *Man as a Being Who Can Be Educated*.

In order for an individual to extend and individuate his character, "and this is what all character-building comes down to," he must first "know himself, in the fullest sense of the word. And, because of his intimate contact with all of his environment,

not only to know himself, but also, his fellow citizens, his situation, his era. In this wondrous way, now, the whole business of education becomes simplified, even if taken in its widest extent. For it is only our own self that we may work on, only our own present situation, that we may learn to know, and to let such knowledge bear fruit in us."

Real education pays no respect to physical limitations of the individual. What may seem unattainable to the physically handicapped, for example, is not so, because the battle to overcome such limitations or distractions is the real essence of man being "greater than his destiny," as Schiller often stated.

Wilhelm von Humboldt stated the following:

To form and educate and organize human beings is not only a task meant for teachers, religious advisors, and lawgivers. As man always remains a human being in addition to everything else he may become, he always has the duty, no matter what other business he may engage in, to take practical consideration of his own and others' intellectual and moral education.

The universal law, not to be disregarded or violated, which reason dictates to the whole human community, is this: Each man and each community must respect the morality and the culture of the other, never violate them, but, where it can be done, aid in their refinement and intensification.

The development of one's moral talents is best expressed in encouraging inward self-examination as a regular part of the individual's life. In physics

and chemistry, standards are exceedingly important for the accurate determination of length, time, mass, charge, purity and composition. Standards do not change with time or place. The same is true of moral standards; they are absolute. Experimental work in physics, for example, requires that the physicist must make the measurements based on absolute moral standards.

Wilhelm von Humboldt offers further counsel:

One must always sacrifice one's inner life to the outer law,

And yet, by sacrificing, save it.

[from a letter to his wife Caroline, November 1813]

The "Old Schiller Institute"

At the close of the eighteenth century, public education had reached a low point, and could not support the flux of creative ideas such as those of Leibniz. The physical state of man's living condition was very poor, since the means to care for an increased population density had not developed. This state of the human condition had aroused the hearts and minds of four people in particular, and in their youth each was challenged separately, in his own way, to seek to discover and develop his individual talents, to alleviate this horrendous state of affairs. This meant self-education or private tutoring. As adults they became acquainted with one another, and were so stimulated by the unique approach of the other that they met frequently in order to share new ideas. And thus began a vigorous intellectual, spiritual, and moral revolution among the four,

which was to put the ship of education afloat and set its course in the right direction.

These four persons were:

1. Johann Christoph Friederich von Schiller. Born: November 19, 1759 at Marbach on the Neckar, Germany. Married: February 1790 to Charlotte von Lengenfeld. Died: May 9, 1805 at Weimar.

2. Karl Wilhelm von Humboldt. Born: Potsdam, June 22, 1767. Married: Caroline von Dacheroden, Winter 1789-1790. Died: Berlin, April 8, 1835.

3. Johann Wolfgang von Goethe. Born: Frankfurt-on-Main, August 28, 1749. Married: Christine Volpius (Goethe and Volpius had lived together since 1788, and she had borne him a son in 1789. Their marriage age was legalized in 1806.) Died: March 22, 1832, Weimar, Germany

4. Frederick Henry Alexander von Humboldt. Born: Berlin, September 14, 1769.

Schiller published some remarkable letters on the problems of social and individual life in *Die Horen*, a new journal founded by him, which led to an intimate friendship with Goethe for the remainder of Schiller's life. Goethe became a collaborator with Schiller on this journal.

Under the leadership of Schiller, Goethe was a powerful force on German life. It is not commonly known that Goethe published works on morphology of plants and on optics. Alexander von Humboldt often visited Goethe in Jena and Weimar to discuss science.

Alexander von Humboldt was known as "the little apothecary," because he was so intrigued by studies of plants, shells, and insects. He was a scientist and an explorer. He was known also as the

great universal man. Alexander's often-voiced goal was to travel the world and discover new worlds to make possible "a world of a free and equal brotherhood of man." His mother had sent him to the Hamburg School of Commerce in 1790. He was also sent to the Freiburg Mining Academy in 1792, where he completed his studies. He studied mines in Bayreuth, where he saw the squalor and wretchedness of the poor and the serfs.

Alexander stimulated Goethe's interest in science; Wilhelm rekindled Goethe's literary enthusiasms. Alexander had done over 4,000 experiments, on so-called animal electricity, for example, many of these on himself. Among his other accomplishments were an expedition to collect plants, fish and animal life, and minerals and rocks in South America; much excellent mapping; and successful experiments in astronomy, and meteorology. The lectures he held from 1827 and 1828 at the Berlin Academy broke through the popular prejudice against science. Six hundred scientists attended the first lecture in Berlin.

Alexander was thereby able to establish a conspiracy of scientists of all nations to further human progress and civilization. Through this lecture series, Alexander von Humboldt met the famed mathematician, Karl Friedrich Gauss.

In 1829, he went on a Siberian expedition paid for by the Russian government, that took 25 weeks to complete. Another famed exploration took Alexander to South America with his constant companion, the expert botanist Aime BonPland, through the high mountain chain in Peru. This eventually led to the discovery of a canal that led into the Amazon.

Wilhelm von Humboldt, famous for his educational reforms which saved the classical education system of Europe and served as a basis for the new republic in America, was a voluminous writer. He authored volumes on *Political Principles*; *Man and his Social Environment*; *Man in the Physical Universe*; *Man as a Being Who Can Be Educated*; *Man in the Realm of Spirit*; *Man's Intrinsic Humanity*; *His Language*; *The Wisdom of Human Life*; *Women and Men*.

One of Wilhelm's books, a philosophic grammar on American languages, discussed the American Indians and their language. In it, Wilhelm proves that American Indians were speaking a form of Asian language. Wilhelm deeply understood the power of language; he said that the verb is the most important part of speech, and that all other parts of language come into a relationship with the verb. "The notion of being is what constitutes the basis and essence of the verb."

Wilhelm also wrote, "Each properly undertaken course of study has an effect, aside from one's material enrichment, in knowledge, on one's mind and spirit. It enlivens us, encourages us, and opens new vistas and new directions for us. And this is its most essential usefulness."

The "Old Schiller Institute" consisted of four great men, essentially self-educated in the manner described, at a time when public education had become a farce. These men shared ideas and dealt with the problems of education, and essentially asked themselves, "What can each of us do toward solving the world's problems facing our day and age?"

These men had found many talents in their striving from the beginning of their lives. They had found them and used them with the aim of im-

proving the human condition worldwide for all time. Today, if four people were pulled together and were to tally their talents, how would they measure up to these four men? Too many are too willing to say, "Oh, I can't compare myself with them!" And it is a very sad state of affairs for people to say this, because it is just this kind of mind-set that has produced the poor type of cultural, moral, and intellectual educational environment pervading our schools today.

Humboldt wrote, "Man must strike a balance between operating in our narrow sphere and being citizens of the world."

There are those among us who are easily corrupted to tighten the reins, so as to block out any new and creative challenges. They would much rather believe in the fraud of mental "limits to growth."

However, it must be remembered that the burden of living has been lifted from man's shoulders to such an extent that there is freedom from hard labor and from want, and potentially free time to compose and create and discover, if civilization as a whole battles against mediocrity. Therefore, the "New" Schiller Institute, founded by Mrs. Helga Zepp-LaRouche, represents the same challenge the four heroes of the "Old Schiller Institute" had to face. Let the basis of collaboration between the Western Alliance, in West Germany and America, be the reconsolidation of the Old and the New Schiller Institutes' ideas on classical education.



JAMES FRAZER, PH.D.

New Frontiers In Biophysics

You have already heard of the Schiller-Humboldt system of producing self-directed research workers as professors. Well—I'm here.

I would like to describe a line of research I have been involved with, which is related to the idea of self-similar geometries and biological work. The series of experiments started out with observations that organelles in cells, such as mitochondria, swell and shrink as part of their normal functioning, and that this swelling and shrinking is associated with energy utilization and production. So far there was not much controversy; but then I reasoned that since swelling and shrinking is a generalized process that goes on in numerous parts of the living cell, it cannot simply be due to shifting of water or ions, but may involve contracting proteins, similar to muscle contraction. Furthermore, since proteins generally have numerous areas of charge, these contracting proteins cause varying electromagnetic fields by their motion (their changes in configu-

ration with contraction and relaxation), and there is where I got into controversy. I went ahead, got an electron spin-resonance spectrometer to measure the expected electromagnetic waves, and got out a rather healthy infra-red emission spectrum when the samples were passed through resonance test frequencies. This, of course, was all very exciting, and I was just starting to compile some nice data when the funder of the research, the U.S. Air Force, decided that biophysics did not exist anymore, and carried my furniture out the door as part of the same operation that closed down the manned space exploration project.

The idea I was beginning to develop was that electromagnetically active microscopic surfaces occur in all body tissues. These surfaces can be affected by imposed microscopic fields, and such surfaces emit their own fields. In this manner, they can affect their neighboring as well as distant surfaces. Furthermore, the kinds of frequencies we observed, and particularly the strong resonances involved, suggested that the surfaces are absorbing and emitting coherently over moderately long ranges (micrometers) of surface distance, and that is very, very interesting. This means that the kind of work performed by the biological substrate is properly characterized as geometrical reordering, rather than simply a linear idea of calories or foot-pounds of lifting.

Considering something like the brain or the immune system, we are dealing with biological tissues and organs which have a staggering number of such surface relations, and our approach to coherence in their functioning should be the kind of orien-

tation which will make sense of the appalling amount of complex activity which is being performed.

Returning to the story of my line of research, I went on and did studies of the spectrum of absorption and emission of some very pure proteins, and exposed solutions of those substances (while the spectra were being made) to strong electromagnetic fields. We had to be very careful to control the temperature to be sure of this effect. The effect was reversible—the protein reverted to normal when the external field was shut off. So we found the importance of electromagnetic fields in both directions of effect: the molecules or biological surfaces can emit the field, and a field can be applied to shift the resonant frequency of the biological entity.

The next thing, then, was: if I could do that, then why not steer fields so that a desired property would occur in tissues? That is exactly what we did. We steered fields into fairly well-defined tumors in animal models, using a particular kind of field steering which creates extreme hyperthermia (high temperatures). I am glad to be able to report that we have not had a tumor recurrence (using this technique) since we began this particular experiment last January—that is about 130 animals so far.

At M.D. Anderson Hospital in Houston, Texas, our hyperthermia clinic is using a similar technique to treat human cancer patients. For each different type of tumor, we use the particular kind of hyperthermia which is applicable to the patient. Depending upon the type of tumor, its location, and size, the applicators are designed to place fields as nearly as possible in the vicinity of the tumor and not in the surrounding normal tissue. For some patients who are very hardy and who have need

for it, we may use whole body hyperthermia. Hyperthermia, when used, often accompanies chemotherapy and radiotherapy. It has been found that hyperthermia potentiates the beneficial effects of either chemotherapy or radiotherapy. This offers a promising modality for the control of cancer when it occurs, though still very much a beginning research entity.

Another interesting aspect of heat treatment is the use of Nuclear Magnetic Resonance imaging (NMR), which is becoming more and more prevalent among major medical institutions across the country. NMR involves imposing a strong magnetic field on the tissue or organism, which according to theory aligns the spins of the hydrogen protons in water and other substances, then observing the absorption and emission characteristics of these protons. Generally speaking, the more regularly periodic the protons are arranged, the more rapidly the emission of radiation occurs in this situation, so NMR measures something akin to long-range coherence of water and other substances present in living tissue. By localizing the different degrees of ordering of the protons throughout a tissue, one can make an image out of this predominant entity of biological tissue. We find, furthermore, that tumor tissue absorbs and emits at frequencies and time distributions slightly different from normal tissue. If we very foxily pick the right signal to send into the organism, and the right time to "listen," we can see any tumor present. Once we have the tumor in our sights, we can then insert a particular kind of probe, turn up the power of the NMR machine, and heat up the tumor area to treat the disease with the same machine!

A friend of mine, William Yamanashi, at the City of Faith Hospital in Tulsa, Oklahoma, is at present putting some of my tuned probes into models of animals, imaging those models in an NMR field spectrometer, and measuring the temperature at the same time. Use in clinical settings is still far in the future.

Our hope for the future is to study the metabolism of the tissue from a geometric standpoint. A crucial promising area is the comparison of absorbed to emitted frequencies of electromagnetic radiation in such substances as DNA and chlorophyll. There is already preliminary evidence that there is a sizeable upshift of the photon frequencies under certain conditions, and this is likely to be related to the notion of biological work.

We must then attempt to pinpoint some of the crucial differences between the metabolic geometry of cancer and normal tissue. This is likely to be of great advantage in helping us design treatment and ultimately prevention strategies.

Overview of Biophysics: The Importance of Surface Relations

I would now like to review for you some aspects of the relationship of physics to biology, and then lead into some more detailed aspects of my work and that of several others who are looking at biology from a similar standpoint.

While it is tempting to write such histories in broad sweeping breakthrough-to-breakthrough fashion, the actual practice has been more like trench warfare with the achievement of one small objective at a time, followed by periods of application and consolidation accompanied by undercurrents of ex-

treme skepticism. In a very broad view, the chief implication of the recent history of this diffuse area is the humbling prospect of biological action accomplished by multiple layers of *complementary topological organization*.

The best-known example of complementarity is the base pairing in the double helix of DNA. We must approach these types of apparent "similarity" in complementarity as instances of self-similarity more readily seen in logarithmic spiral work-function type geometries, rather than with the more usual atomic models, though such models are based on X-ray diffraction distances. Further examples similar to the DNA complementarity include the more gradual accretion of knowledge concerning the presence and activities of messenger RNA's, the control of protein synthesis, and knowledge of the appalling number of enzyme systems, genome controlled, acting cooperatively in maintaining visible cellular level structural integrity and metabolic functions. Some aspects of the processes by which such genome expression is controlled or modulated are beginning to be uncovered, but the processes by which external influences can modulate this activity are, at present, fairly speculative. There are a large number of investigations of ionic content, protein phosphorylation activity, the activities of cyclic nucleotides in directing genome expressions, but, as yet, very few unifying principles of the nature of the control of genetic action.

Studies of the process of enzyme (protein catalyst) action have similarly indicated the importance of specific conformation of both enzyme and substrate (the substance acted on by the enzyme), and more recently measurements of tertiary (higher or-

der) structure alteration of enzymes have been investigated both practically and as computer reconstructions. Theories of catalysis have undergone some advance also by increasing precision of knowledge of the topological distribution of charge at catalytic sites. Multiple sites on enzymes are frequently involved in catalysis. Analysis of tertiary structure changes during catalytic processes, which frequently involve the temporary redistribution of charge in the enzyme, has indicated that fairly large energy transitions occur with this redistribution of charge, allowing rapid reaction kinetics otherwise forbidden.

Cell contacts are involved in a wide range of crucial activities. For example, cells in developing tissues grow rapidly during the phase of tissue formation in the embryo and the growing young, but in the adult the rate of multiplication decreases as the tissue achieves its mature size. What regulates this change in rate? One hint comes from growing cells in culture plates in the laboratory. Most types of cells will multiply over the surface of a dish until they form a one-cell-thick confluent surface of cells over the entire dish. Then they stop multiplying. It appears that the contact between cells inhibits further cell division. Some similar inhibition may operate in normal tissues. This phenomenon is seen not only in embryos, but also in the spatial relationship of nerve cells, in blood platelets during the formation of blood clots, the adherence of cells forming intact blood vessel walls, and in the activities of certain immune cells which engulf bacteria by first forming certain kinds of attachments to them. Other contact relationships implying a very sophisticated topological recognition process reg-

ularly take place in immunological recognition processes and antibody formation, where it appears that the cell surfaces and small portions of immunoglobulin control can result from gene action. Parenthetically, cancer cells grown in laboratory culture typically do not stop after they cover the plate with a one-cell-thick layer, but continue to multiply, producing irregular clumps. Thus, they apparently are not inhibited by contact the way normal cells are.

All of these are multicellular processes implying cell-to-cell action on a most sophisticated level.

Several other examples of the recent improvement in understanding of cell surface activity come to mind. A number of years ago, it became apparent that cell organelles such as mitochondria (mitochondria oxidize carbohydrates and produce ATP) drastically altered their shape and volume in different metabolic environments at a rate consistent with activities of their oxidizing enzymes. Proton displacement across the membrane of the mitochondrion and ion redistribution accompanied the process. About the same time, proton displacement was recognized as a fundamental activity of several kinds of epithelial cells and also regularly accompanied photosynthetic phosphorylation (the addition of phosphate to an entity). A short time later it was proposed, and has been partially demonstrated, that proton displacing oxidation-reduction enzymes could be located within and penetrating through the mitochondrion membrane. These or other similar proteins have been hypothesized to be the euphemistically termed "pumps" or channels which translocate ions across the membrane.

Studies on several different types of membranes

have shown that a repeatable topological distribution of certain glyco- or lipo- proteins (proteins covalently linked to carbohydrates or lipids) with several known enzymes does occur in most membrane systems studied. Indeed, this arrangement has an important relationship to the energy "gain" in photosynthesis and in mammalian eye pigments (photoreceptor substances).

The investigation of each of the broad areas mentioned in the above several paragraphs has come about in large part because of the development of appropriate laboratory technology. Such developments have had their clumsy beginnings, followed by commercial development and finally wide use among researchers. One need only recall centrifuges of 30 years ago (the old PR-1) and compare it to the modern gradient centrifugation techniques to appreciate the awe-inspiring number of physical and engineering advances necessary for this technique alone. The electron microscope, developed in the 1930s, which multiplied magnification power by a thousandfold and gave us our first ultrastructural pictures of the cell, was a product of de Broglie's idea that the electron has a wave activity associated with its propagation, an idea which rocked the entire basis of physics and which is still not completely understood. Winston Bostick can elaborate on this point with his wave models of particles.

Similarly, wedge single beam spectrometers have given way to multiple wavelength grating spectrometers allowing computer reduction of multiple wavelength data that formerly would have taken months or years to accumulate. New methods of high-precision liquid or gas chromatography with drastically improved detector systems have ap-

peared and have supplanted many older methods. Particle counters and pulse height analysis have revolutionized the use of isotopes, and mass spectrometry has made the use of non-radioactive isotopes feasible in certain instances.

While these applications of physics have led to impressive advances in biology, a new area of diagnostics (Nuclear Magnetic Resonance) promises to profoundly alter our way of thinking about biology. Furthermore, this technology is opening up the possibility for biology to actually revolutionize the ideas of physics. First of all, NMR has highlighted the importance of coherence among physiological structures. This coherence even extends to the fascinating area of water itself. When we can say what water actually is, in a variety of circumstances, we will be a long way toward understanding life. Another similar area is the study of membrane systems and states of water, which involves nonlinearities flying in the face of the usual notion of thermodynamics.

Most current models of biological processes have not, as yet, paid sufficient attention to the nature of cell surfaces. Most of us biologists have a picture of a bi-lipid leaflet with protein inclusions burned into our brain, but electron micrographs stubbornly insist on the existence of an external glycolipid structure attached to those proteins which, seemingly, is also the binding site for several types of divalent metal and many other substances. It would appear that such surfaces present a topological charge distribution alterable in some way by the presence of such binding agents, and that such agents can be translocated. Adequate description of surfaces has not yet been worked out, much less

the charge distribution, so it is not possible at present to draw an other than conceptual picture of surface charge contours. We know there are group-specific vibrational states leading to absorption and emission of photons of infrared to millimeter wavelength waves. The extent of coherence of these emissions on the microscopic level has been attacked only in the case of DNA homopolymers (DNA composed of identical subunits). Certainly close approach fields should have perturbing effects on nearest neighbor molecules, but the nature of such perturbation seems not to have been investigated. That net surface charges exist has long been known from studies of electrophoretic activity (directed molecular movement when placed in an electric field) and studies of surface potentials, but the exact time variant distributions of such charges and their associated fields is a matter of conjecture. Macroscopic emissions from most biological systems resemble those of water or other nearly black body radiators at equivalent temperatures. The study of infrared emissions on a microscopic scale seems to have been ignored.

We know that much of the measured net surface charge is due to organic acids and bases as expected from the analytical composition of surface glycolipids and glycoproteins. We also know of the spectral and acoustic wave selectivity of such groups. We know that charge shifts along long chain molecules can alter potentials at distances long enough to penetrate membranes, thus inducing alterations of intracellular ion dissociation potentials. With spatial patterns of such potentials evident, the possibility of an extracellular-induced intracellular geometric coding system becomes apparent. Co-

operative behavior such as this is already known for oxygen transport in muscle, proton translocation, and calcium translocation across membranes.

Levels of complementarity applied at enzyme level, or the topological distribution of enzymes, and the dramatic effects of surface contact phenomena as reflected in qualitative and quantitative alterations in genome expression, bespeak an organizational super-code only now being somewhat dimly perceived in fields as diverse as embryogenesis, tumor biology, enzymology, immunology, and nerve cell membrane function. The pervasive influence of a topological code will probably be a profitable area of study for some time to come.

One can already speculate, with some basis, on some of the processes such a code would encompass. One, certainly, would require inductive effects to alter dissociation constants of acids or bases when the free groups interacted with cations (positively charged ions). Large uncertainties exist for the next order of complementarity, or the exact mechanisms by which a pattern of such events could entrain cellular reactions.

We already know that a cytoskeleton (a network structure within the cell) in contact with a layer of actin (muscle protein) just under cell lipid membranes, is capable of causing dramatic lateral movements of the whole membrane. Newer studies have shown that calcium-dependent proton phosphorylation can rearrange receptor sites in nerve synaptic surfaces. Older work has shown that there may be as many as 100 different neurotransmitter substances in the brain, whose receptors are modulated by calcium-dependent rearrangements. We already know that calcium fluxes are influenced by

low-frequency fields and that receptors for calcium itself possess strong steric (surface geometry) requirements.

Unknown steps in these kinds of processes are the relationships of such surface events to shifts in control of enzyme synthesis. It is already known that specific receptor groups are "uncovered" by repeated electrical activity, but it is also known that shifts in proteins synthesized from DNA templates occur on application of different neurotransmitters. On the other hand, we also know of the hypervariable portion of immunoglobulin molecules so that the immune response also indirectly produces alteration in a small portion of a protein molecule in response to some sort of trigger, while the rest of the molecule remains constant—a "difference amplifier"!

The exact relationship of triggers to the control of synthesis of regional and specific receptors is also unknown.

Our hypothesis is that the approach of a surface with a topological/time variant charge distribution is accompanied by a "broadcast" of particular bands of frequencies detectable at microscopic separation distances. Calcium and other divalent ions serve to stabilize particular configurations of this topology. Activation of contractile activity and other actions such as enzymatic digestion of contents within cells occurs by alteration of ion dissociation constants liberating locally high concentrations of stabilizing ions. This activity also results in a geometric pattern of specific release of nucleotides forming a reverse messenger (that is, a messenger to the DNA rather than the reverse), perhaps related to cyclic nucleo-

tide activity, and this process then alters the expression of (or otherwise changes) the genetic content.

Whether the hypothesis is correct or not, such a system could have coding possibilities ample for 10^{55} events/second/brain. The possibility of such an awe-inspiring coding system certainly is worth examining very carefully in a system whose normal genetic expression is well known. The relationship to be studied would be known topological perturbations resulting in repeatable alterations of cytogenetic expression.

Within this context, the recent progress in genetic engineering and use of bacteria and mammalian cells to incorporate genomes for transcription of specific proteins is one of the more important culminations of biological research in the past half-century. The full implication and use of this methodology extend far beyond our present imagination. I, for one, would like to see it applied to the study of higher-order coherence of electromagnetic activity of the genome, for which this technology is eminently suitable.



DR. WINSTON BOSTICK

Designer, plasma focus experimental nuclear fusion device

What Manner of Renaissance Do We Need In Physical Science?

Since I am now by profession a plasma physicist only, I can professionally address only the plasma physics portion of this title. However, even in these, my declining years, I have the audacity to classify myself as a renaissance type of person.

Therefore, as an amateur I dare tackle some of the areas outside of my professional expertise, even as the European amateur astronomers of the Middle Ages and the Renaissance dared to follow the heliocentric doctrine of the 300 B.C. Greek, Aristarchus, while their contemporary professional astronomers were intellectually helplessly stuck in the geocentric scientific and philosophical mud of Aristotle and Ptolemy, and were intimidated into staying there by a political system which had never heard of the doctrine of the separation of church and state and science.

Another example which could justify my speak-

ing of matters outside my professional expertise is one closer to home—our younger son is a professional hydrologist (ground-water geologist). However, as an amateur bicycle rider he has successfully competed with some of the world's best professionals. With this preamble I bring forth the "lay of my minstrel."

Plasma Physics and Fusion Energy

These subjects are closely interrelated. The bulk of the funding in fusion energy in the U.S.A., U.S.S.R., U.K., EURATOM, Japan has gone into the large, slow machines like the tokamak, mirror machines, bumpy torus, and stellarators, which are built upon the D-T (and D-D) nuclear reactions, and are conventional statistical mechanics.

Some funding now in the last six years has gone into the force-free concepts of the spheromaks and field-reversed pinches and compact tori. The electric power industry is shy of these large-machine fusion concepts (tokamaks, mirrors) because of the large size and high cost of a single tokamak power station (about 2000 MW) and of the uncertainty of success and potential high financial loss if the concept proves to be a failure.

Furthermore, a recent article by Lawrence Lidsky of MIT points out not only the foregoing financial dangers, but also the fact that the neutron-induced radioactivity of the structures of the machine (and the necessity of frequently replacing these structures) represents not only technical problems in remote-controlled mechanical manipulation but also large problems in the management of disposal of these highly radioactive structures. Lidsky states that the only proper way to go for fusion is to use

the boron-proton interaction, which produces only charged particles and no neutrons.

The use of this reaction requires much higher energies of the reacting ions than can be created in the currently-funded magnetic fusion energy machines and in the inertial confinement concepts. The machine which can now be called forth (the one that the Department of Energy has consistently refused to support for the last twenty years, the Rudolph-the-Red-Nosed-Reindeer of the Controlled Thermonuclear Reaction movement) is the plasma focus.

Recent measurements on the plasma focus machine at the Stevens Institute of Technology in New Jersey show that the energy spectrum of deuterons from the plasma focus goes up to about 13 MeV with one peak at about 300 KeV and another peak at 1.7 MeV. The plasma focus cannot be understood strictly on the basis of statistical mechanics. The fine structures of the plasma focus which result from spontaneously-arising force-free, minimum-free-energy, nongentropic, if you will, vortex filaments (plasmoids) are central in the understanding of this remarkable machine, and probably account for the fact that the DOE and its reviewers have never understood or recommended funding the plasma focus.

It is this author's opinion that the study of these spontaneously arising structures is by far the most exciting branch of plasma physics. West Germany has strong efforts in plasma focus research at their university laboratories in Stuttgart, Dusseldorf, and Darmstadt. It is cooperation among university personnel in the U.S.A. (at Stevens, the University of Illinois, University of Maryland, Old Dominion

University) and at the German universities on truly basic phenomena in plasma physics involving the role of force-free vortex filaments which should be encouraged by the spirit of the Schiller Institute.

Such cooperation and concerted attention on this seminal basic research is in the tradition of the influence of Gauss and Riemann on science in America in the eighteenth and nineteenth centuries. The current situation in plasma physics, where most of the profession has ignored these structures, can be likened to a nation on Earth whose scientists study only physical science and ignore the biological world (themselves included) around them. But the renaissance is on its way!

The Cosmology of the Electron, Photon, and Other Elementary Onta

The study of spontaneously-arising, force-free entities—plasmoids—in plasma physics has inspired us to look at the quantum ontas like the electron, photon, proton, neutron, meson (and so on) to see if we can justify their life and properties in a way similar to our justification of the existence of the plasmoid.

The result has been an understanding of this electron (and all other ontas) in terms of a construct of electromagnetic filaments, the waves on which are the de Broglie-Einstein waves, that is, the quantum mechanical wave function. All mass and energy and momentum in these "chaiah" (Hebrew for "living") ontas are electromagnetic in origin—no Newtonian lump mass or lump momentum!

There are no embarrassing self-energy infinities which are the case with the lump point-charge, lump point-mass quantum-mechanical "particles" of the

Copenhagen school's interpretation of quantum mechanics. The concept of the chaiah ontas—or the process by which they are formed "the 'I'chaim" process, (the "to life" process)—now enables us to understand why the electron has a wave length, why it has spin $1/2$ and magnetic moment, and why it has electromagnetic mass.

The reason why some ontas have finite rest mass and others have zero rest mass is now well understood. The Planck relationship $E = h\eta$, and the Einstein relationship $E = mc^2$ take on a more unified and magnificent meaning than ever before. Einstein, in his later years, wrote a letter to Felix Klein in which he said that there are many oafs who think they know what a photon is but they are deluding themselves.

With our chaiah photon we can now graduate from that category of oaf to a much clearer, more profound understanding of the nature of matter. The concept of the chaiah electron brings about a long-overdue unification of classical physics and quantum mechanics, and blows away the vestiges of Aristotle's science and philosophy, which has been preaching one set of physical laws for classical physics and another set for "atomic land."

Laboratory Plasma Physics and the Cosmos

An interesting unification of science in the laboratory with astrophysics and astronomy is underway. The plasma focus replicates in morphology (but not in size) the solar flare process and probably also the cosmical process which accelerates the primary component of the cosmic rays to energies of 10^{18} eV. The filaments seen in the cosmos, the Crab

nebula, for example, are undoubtedly of the same morphological origin as those of the plasma focus. Laboratory experiments have also replicated the morphology of formation of barred spiral and ring spiral galaxies, and have led to an interesting hypothesis concerning the formation of galaxies. The renaissance here is already starting.

In principle, we can now state that since all onta and all matter are electromagnetic in character, all of these forces and interactions are electromagnetic in character. Only the detailed morphologies are yet to be uncovered. Philosophically, this problem is solved now that we understand the reconciliation of quantum physics and classical physics through this chiayah electron and photon.

The mysterious "strong force" of "unknown nuclear origin" will pass the way of the epicycles of Ptolemaic astronomy and the phlogiston of the eighteenth and early nineteenth centuries.

Education in science at all levels now takes on a new integrity and challenge. A new generation of textbooks in physics and mathematics is called for in the renaissance which will take place.



NED ROSINSKY, M.D.

Medical Research Protocols: The Battle For Health Care

We are now in a health care crisis of unprecedented proportions. The moral fiber of our health care professions is collapsing to the point of tolerating the institutionalization of living wills, of participation of health professionals in suicide requests by patients. This outrage is fostered by the growing financial pressure on health care providers, especially hospitals, due to the general financial collapse, which has resulted in a cynical cost-accounting approach forced on doctors by hospital administrators.

The most recent attack on quality health care and health care morality is the payment scheme known as Disease Related Groups accounting, or DRG's. This Nazi practice was instituted as of October 1, 1983. It requires Medicare, the major source of payments for our elderly population over 65, to pay hospitals a specific amount of money for the

treatment of the ill according to only one consideration: the diagnosis. If you enter a hospital with, say, a heart attack, then the hospital will be paid a preset amount, the amount specified under the DRG guidelines for the category "heart attack." No matter how much or how little treatment the hospital gives you, whether they keep you the average two weeks, throw you out after five days, or need to keep you there for two months, they receive exactly the same amount.

This policy is already causing havoc in the hospitals of New Jersey, which piloted the program last year. The American Medical Association has impotently decided, "Let the hospitals scream and when they start closing, then maybe the Federal government will reconsider and revoke the DRG legislation." Already, however, the major private health insurers, such as Blue Shield, have begun planning to implement the same payment approach.

Essentially the DRG program is *paying physicians and hospitals to withhold medical care.*

If you think back to the 1950s and early 1960s for a moment, you will remember that the idea of deliberately terminating medical treatment for financial reasons would have been considered murder, and rightly so. Now we regularly read in such newspapers as the *New York Times* that the important new debate will be whether to ban major surgery for anyone over 75, or to withhold intensive care for newborns weighing less than 1500 grams. Most vicious is the common lie that the rising cost of medical care is due to the use of new medical technologies, to scientific breakthroughs in diagnostics and treatments in the past twenty years. In

fact, it can be shown that new medical technologies actually cheapen the social cost of health care, decrease lengths of hospital stay and diagnose earlier so treatment can be more effective.

What can be done about this growing attack on science and the sanctity of human life?

We propose to counter both these attacks by creating a system of medical research protocols. This idea stems from the kind of health care which was available ten to twenty years ago in major institutions of research, treatment and training such as the Texas Medical Center's M.D. Anderson Tumor Institute. In high-technology-oriented centers such as TMC, there is a pervasive ethic aimed at strenuously fighting to preserve life, and simultaneously an optimistic attitude toward finding new ways to conquer disease. Numerous research projects are continuously underway, and most senior medical staffers are running experimental protocols for selected patients, to make improved treatments a reality. In all cases of these experimental protocols, the existing treatments are considered to be no better, and possibly not as good, as the new experimental regimens.

Since the doctors are trying something new, they are naturally extremely interested in closely monitoring their patients, in keeping them alive for as long as possible, and constantly try to be up to date in their following of the latest developments related to their specific interests underway in other research institutions. These doctors are scientists, are motivated to fight for the best for their patients, and are participating in worldwide efforts to solve the problems in which they are engaged in working.

At the same time, the other hospital staff mem-

bers, such as nurses, lab technicians, and medical technicians, are all caught up in the general level of positive thinking and enthusiasm for learning and treatment. This creates an environment for the patients in which they feel cared for, important, and optimistic about getting the best chance for recovery. In addition, the patients in research protocols are themselves participating in creating cures for the very disease which is disabling them, so they tend to feel that their life has meaning, and that translates into continuing that life for as long as possible. Certainly even in a research institution some patients inevitably get depressed and feel like giving up, but the general tenor is upbeat, compared to the demoralization and cynicism currently becoming typical of community hospitals and major institutions in the past twenty years.

To get an idea of the magnitude of the problem, there are 800,000 new diagnoses of cancer annually in the U.S. Only about 15,000 of these people are treated in research programs. These programs are currently running about 2500 separate experiments, testing everything from new drugs to diets, surgery, radiation, and other modes of treatment. We would like to expand this program to include the vast majority of patients who would like to be in such programs. This could be done without changing the location of treatment or the treating doctor, by simply making the available protocols known to all physicians interested. The local physician could choose the appropriate research regimen, give it to his patient, record the response, and send his data in to the person running the particular research project. In order to ensure high standards of care, the local treating physician would

have to work closely with the physician running the protocol, who would be generally based in one of the major treatment centers.

This kind of coordination would have several major benefits. First, virtually every physician in the country would become an active scientist, induced to continue to carefully observe and record data from all his patients, regardless of the state of his patients. He would be dissuaded from ignoring those patients who seem to be beyond help by current standard medical practice. Second, the amount of research possible would be greatly increased, simply due to the huge number of patients in research, tending to accelerate medical progress. Third, the ethic of saving lives and fighting for life which was dominant twenty years ago would be rekindled among both the medical profession and the population generally, a needed antidote to the poison spewed out by the medical "ethicists" who argue that some lives are not worthy to be lived.

We need this kind of national effort in other areas as well, such as heart disease and stroke.

However, even this kind of national approach will not rapidly succeed in conquering the diseases of cancer and aging without a radical change in research methodology. In order to understand disease we must improve our understanding of normal biological functioning. The biological sciences are currently dominated by molecular biology. Since molecules are not alive, this is nothing but the systematic study of death. The crucial aspect of living organisms that make them alive is never considered, much less studied.

For example, the immune system and its aging is clearly the key in understanding cancer. But to

see the functioning of the immune system in clearing tissues of cancer cells, which occurs throughout life and only deteriorates in old age, we need a concept of the functioning of tissues in which the cancer, as a dedifferentiated condition, is pathological. This requires an understanding of normal differentiation of tissues.

Currently this problem is being approached as a simple matter of turning genes on and off, but this information approach has yet to explain anything interesting in differentiation. On the other hand, the geometric approach to tissue generation in the embryo is beginning to uncover the underlying transformations which define the tissue, and which in fact are the crucial living aspects of the organism. Clearly, it must be derangements connected to these geometric aspects of tissue formation which define the pathological processes in cancer.

These geometric transformations are at this time best understood in the development of the visual system of the brain, in which self-similar processes determine the form of the cortical apparatus involved in sight. Here it is clear that perception involves work, in creating the image of the visual scene. This work involves action done by the visual system which is of the form of a topological development, creating a singularity or series of singularities. It is precisely this type of work, defined as topological transformations, which is characteristic of embryological development, and which is lost in cancer dedifferentiation. Using the visual system as a model we must investigate the identical potential functions of tissues in other organs, such as the lungs, kidneys, intestines, bones, to define

the crucial topological transformations characteristic of the functioning of these tissues, and then study the derangements of cancers of these tissues. Diagnostic equipment such as NMR scanners, which determine the periodicity or nonlinear aperiodicity of water, is a crucial element in this investigation. In order to hone in on the invariant characteristics of cancer, we need to evaluate large numbers of patients with cancers of various tissues. This requires an immense research effort, of the type indicated above, to quickly define the pathological process.

Similar work can be started in the field of heart disease, in which the major problem is atherosclerosis of the coronary arteries. The deposits within the arteries which lead to lethal blocking of the blood flow occur in the context of an abnormal proliferation of cells lining the blood vessel. Thus the problem of heart disease is closely linked to cancer. Blood vessels continue to be able to differentiate throughout the life of an organism. Steady joggers can even grow new branches of their diseased coronary arteries. It is just this potential for new tissue generation which must be studied from the standpoint indicated above, in order to identify the point of intervention to prevent the development of aging of the blood vessels.

Since the human body is capable of generating each tissue and organ during normal embryological development, it must have the implicit capability of continually regenerating each tissue and organ. The task of medical science is to discover how to encourage the extension of these already present implicit abilities, in order to create the conditions in which human life span is without limit.

work cooperatively as a striking example among two Cold War adversaries;

2) the European Space Agency, a consortium of thirteen European nations bringing together their resources and talent to design, build, and operate Spacelab;

3) the contribution of Canada to this effort in the form of the Remote Manipulator System which handles the payloads in the orbiter vehicle and has demonstrated its value in retrieval, launch, and rescue activities.

The successful accomplishment of missions employing international crews and hardware/software designed and built by these many contributors paves the way not only for peaceful coexistence, but provides the potential for continued positive, constructive, cooperative efforts which are beneficial to all mankind. If we can continue to work in these cooperative endeavors, it is clear that we will be able, at some date, to go beyond our solar system to explore other solar systems and to realize the benefits of resources throughout the universe.

The Logic for Our Space-Age Future

The gain is plain. There is no need for greed. Those who feel, or have felt, that there must be a constant struggle on earth for the riches of material resources, a dominance of human resources, and a constant struggle for power must have their eyes opened to the new realm of possibility that lies ahead. True, there must be organization, for no one individual can accomplish alone the tasks that lie before us. Well-organized teamwork is the key for success in great projects, whether they be terrestrial or extraterrestrial. Thus, we must be prepared to



DR. DAVID E. FLINCHBAUGH

International Cooperation In the Exploration and Utilization of Space

The future of our civilization can no longer be based on earth-bound philosophies. With the numerous successes of our space shuttle transportation system, we are now embarking on a whole new era of space exploration, space utilization, and space colonization. In the planning stage are several low earth orbit manned space stations. Three of the most beautiful examples of international cooperation in the technical (and economic) endeavors which have proven successful in our quest to gain the knowledge, to explore and live in space, and to prepare for multinational future cities, not only in earth orbit, but on the moon and other planets within our solar system in the coming decades may be acknowledged as the following:

1) the joint Apollo/Soyez mission where astronauts and cosmonauts coupled their space ships to

organize, mobilize, and work in every way together with carefully selected teams to accomplish each mission task and objective. It is evident that each of our major powers today, as well as many of the emerging nations on Earth, possesses vast amounts of human talent as well as material resources which are potentially trainable, mineable, tappable, or in some way usable. In our frequent conflicts we waste, and far too often destroy, some of these God-given talents and resources. This waste is senseless! It does not belong in our international or multinational society, and this type of waste must no longer be tolerated! We have the intelligence and the technology to prevent waste, to cease polluting our own living environment, to fashion energy-independent cities, closed-cycle living stations, and to develop totally new worlds to inhabit. Why, then, should we squabble over arbitrarily-drawn political boundaries, and even neglect to share in proportionate manner the food resources and the mineral resources in our present terrestrial economy? We are well aware of the emerging needs for energy and the potential for fusion energy to meet these requirements and to solve the many problems brought about by energy-intensive, productive societies. Perhaps we should pool our resources in more cooperative efforts to address this problem right now, since the cost and supply of energy in many parts of the world are significant factors, and have slowed down productivity worldwide.

Multinational Cities of the Future

Several notable thinkers of the nineteenth century, and even a few from earlier generations, envisioned the exploration of outer space and the development

of living centers outside the Earth. This author worked on the preparation of a report in 1959 which outlined numerous ways in which a manned station on the moon could be used for the conduct of scientific research, geophysical and astrophysical measurements. Through the development of remote sensing technology it is now apparent that we have benefited on Earth from artificial satellites and especially from manned orbital missions, such as Skylab and Spacelab, which gather enormous amounts of data about our earth's surface, its hydrosphere, and its atmosphere. In addition, we can monitor both man-made and natural changes and activities as well as their effects on our environment (e.g., pollution, construction, etc.). Similar remote sensing instrumentation located on satellites can serve effectively in probing and measuring conditions in all parts of our solar system and beyond. Visible, ultraviolet, infrared, and radio telescopes provide much of the data required for optimal site selection. The author was also privileged to have the opportunity to design and build the first laser acousto-optic precision broadband variable delay signal conditioner for the high resolution Very Large Array (26-mile diameter synthetic aperture) radio telescope recently constructed by the National Radio Astronomy Observatory. This instrument will be especially useful for resolving all of the individual radio sources within radio galaxies and predicting where potentially suitable habitats might be located.

The first space stations will most likely occupy positions in low-to-moderate earth orbits and will pave the way to space, lunar, and planetary colonies.

begin to contribute, no matter in what form. You have to go out and build chapters. In each city, in the countryside, you have to take that film we showed you yesterday and make it available to every city council hall, to any family you might know, and bring it particularly into the schools, to inspire children, young people with this spark of Schiller.

We are in a very acute global crisis. We are faced with a critical period, where entire nations might cease to exist, where governments might be wiped out. Europe is in very bad shape; Africa desperately needs help; Ibero-America must quickly unite and act, so as to initiate the second step to follow Cartagena, the implementation of Operation Juárez. We are critical in that effort. In other words, the timing of our action on both continents is the critical question.

What are your tasks? They are twofold. On the one hand, you must prevent the values of this precious Western civilization, so dear to us, from being wiped out, perhaps through a horrible war or through a slow process of disintegration like the Thirty Years War. It is therefore up to you to prevent the future generation from turning into a generation of empty-minded cynics. It is up to you to give them the spark to build for the future. You have to remedy the damage already wrought upon us by this cultural pessimism and war, and you must turn frightened, little people, whose only crime is that they have lost their memory and sense of history, into great people. You must give that memory and sense of history back to them.

It is an honor and a joy that we are celebrating this Schiller Institute conference on Independence Day, and in a sense evoke the tradition that Ben-



ELISABETH HELLENBROICH

Concluding Remarks

First, let me thank you wholeheartedly, in the name of the European delegation, for the very exciting and warm reception we have had from you. The tasks should be obvious for everybody in this room. You see on the banner above my head the slogan: "Nun kommt die Schillerzeit" ("Now the Age of Schiller Is Coming"), and it is obvious that this slogan should become a household word here in the United States, and in every country that the participants came from.

By now 150,000 signatures have been collected in support of the Western Alliance and the Schiller Institute and this was done in a rather short time—something like eight weeks. We did a very good job, but it is by far not enough. We need a minimum of 1 million signatures by the end of this year—on all continents, if possible.

Third, the proceedings of this conference, which showed the immense richness of knowledge we could assemble here, will be made available in a very short period of time. It is now up to you to

jamin Franklin was engaged in building in the 1770s, when he came over to Göttingen, Hannover and other cities and put the best brains together in the fields of natural science, culture and art into a real conspiracy, putting an alliance together without whose help he could have never won the war.

Turn these frightened little people into great individuals—that is the method which Schiller and Helga have transmitted to you, as described in Schiller's numerous historical works. Arm them with the knowledge of history, and give them moral strength and character. We need individuals of character—leaders.

The second and more important task is to build the Alliance *for* something. It is not enough to be *against*; we are building for something which is of much greater importance than we have imagined. We must build the future on the basis of reviving culture, conquering space, as we have just heard in a very exciting way. We have to create nations, we have to write constitutions. We have to build up a whole part of a world where most human beings happen to live, a part of the world which is in desperate need of health care, economic projects, schools and cities, all of which must be built. In other words, these are, *grosso modo*, the tasks on a global level which we must take up. This Schiller Institute conference is just the beginning.



Helga Zepf-Larouche receives 150,000 petition signatures collected in support of the Schiller Institute and the Western Alliance.

tween the United States of America and the Federal Republic of Germany, and then their projection to the rest of Western Europe and to Ibero-America, is a significant step forward in the emergence of a new world economic order, and in the establishment of social justice, and in the irrevocable defense of the political sovereignty of states. It is my wish that you incorporate me into the efforts of the institute, as I share the philosophy which inspires all its future activities.

Thorwald Arvidsson *Board Member of the Östermalm District (Stockholm), Swedish Social Democratic Party (SAP)*

In March of this year I wrote an article in the Stockholm daily *Svenska Dagbladet*. The title was "Neutrality is Not an End in Itself."

In this article I took up something which is called a "sacred cow" in Sweden, a dogma that cannot be challenged or debated. This "sacred cow" is the neutrality of Sweden.

In my article I pointed out that the strategic situation around Sweden has changed. The Soviet Union has, over the last 20 years, built up the biggest military concentration mankind has ever seen in Murmansk on the Kola Peninsula. Two-thirds of the Soviet Union's submarines with nuclear weapons are located there.

I pointed out that Sweden today is in the same situation as the Baltic nations were before the Second World War. The Soviets will say that they need Swedish territory to protect themselves.

In my article I state these facts, and continue with the following passage:

"To seize a non-mobilized Sweden is not too big

a task for a ruthless superpower. The Soviet Union would, through such an act decisively improve its strategic position in Northern Europe and, following in the footsteps of the Tsars, they would gain access to ice-free harbors on the warm-water oceans—the North Sea—Atlantic Ocean."

My conclusion is that in a future conflict between East and West it is impossible to be neutral, and that it therefore is necessary to take up a discussion in Sweden about the neutrality policy. It is necessary to take sides. I proposed in my article, and this is my belief, that Sweden should do as Norway and Denmark did: join the alliance as the only way to secure Swedish national independence in the future.

The response to this article was, to my surprise, total silence. No debate was started. I was called by two people only. One was the chairman of my Social Democratic local group. She said that I was disloyal in voicing an opinion that is not sponsored by the party, that is, the party of Prime Minister Olof Palme. I was accused of being a member of the European Labor Party, a party that I had only vaguely heard about at the time. I have also been told that the leading persons in my local will try to have me expelled from the party because of this.

My article also led to the fact that I am writing this statement for the founding of the Schiller Institute, because I was also called by another person, the chairman of the European Labor Party in Sweden, Kerstin Tegin-Gaddy, who said that the EAP just had a launched a campaign with the same aim as my own, namely that Sweden should join the Western Alliance.

I was then informed about the formation of the

Schiller Institute to strengthen the alliance between the United States and Western Europe as a whole, particularly to save West Germany.

Unfortunately I was not able to attend the conference myself, but I do wish to extend my greetings to this conference. I want to tell you that I view the foundation of such an institution as an event of vital importance for the defense of Western Europe, politically and militarily, as well as culturally.

I will continue to work inside the Social Democracy in Sweden as long as I can to try to open the eyes of people to how necessary it is to join the Western Alliance, and I am certain that my membership on the advisory board of the Schiller Foundation will help me in this work.

Kerstin Tegin-Gaddy *Chairman, European Labor Party in Sweden*

I would like to extend my best wishes to your conference on behalf of the European Labor Parties in Sweden and Denmark.

Over the course of the past six weeks, our members have been involved in a campaign to inform the Swedish and Danish populations about the founding of the Schiller Institute, and about its aims and goals, and to enlist their support. In our activity out in the streets to collect signatures in support of the Institute, we encountered an overwhelmingly positive response. On some occasions, people lined up in front of our book tables, waiting to sign up.

We quickly decided to double our original quota of signatures collected, I am pleased to announce that we have been successful in attaining this new level.

The fact that 3,200 people in Sweden and Den-

mark responded to the call for the Schiller Institute to stop the decoupling of Europe from the United States, proves that many people are willing to fight. For us here in the north of Europe, where the Soviets have a vastly superior military strength and where Soviet agents like Olof Palme are running entire governments, it is absolutely vital that the Central European flank is strengthened by deeper cooperation between the United States and the Federal Republic of Germany.

The republican tradition of the German Classics and the American Revolution is the way to do this, and we will make sure that the Northern Flank gives its support, just as Sweden under King Gustavus III and Denmark under King Christian VII actively supported the American Revolution in the creation of the League of Armed Neutrality. Or, like the Swedish officer Axel von Fersen who was the aide-camp of General Rochambeau and who played an important role at the battle of Yorktown.

It might not be known, but the republican tradition in Sweden and Denmark during the time of Schiller was very great. One of the best examples is Schiller's close collaboration with the Danish Prince Frederick of Augustenburg, the Prince to whom Schiller addressed his famous letters on the Aesthetic Education of Man.

In 1859, one hundred years after Schiller's birth, Schiller was still the best-loved author in Sweden. The newspaper *Aftonbladet* wrote in that year:

"Yet in this very hour, none of Germany's many poets is as so popular in Sweden as Schiller. His poems are in the hearts of Swedish youth, who long for knowledge and culture, and his pure and noble

poetic individuality appeals to every mind that is open to poetry."

If we can only reawaken this knowledge of and love for Schiller in our younger generation, then I am convinced that the Western Alliance can be saved and that mankind can be saved. We know that your conference is aimed at doing just that, and we, too, will do everything we can.

Henry Helstoski *Former Representative, U.S. Congress*

My warmest greetings to the Founding Conference of the Schiller Institute, which meets on the our nation's birthday. Best wishes for the success of this historic undertaking to unite Americans with their European allies for the defense of our common democratic traditions. Although illness prevents me from participating in this conference, in my capacity as member of the Advisory Board I will take part in future conferences, and will join you in developing the policies necessary to strengthen the Western Alliance. I compliment you all for your readiness to take leadership of our nation in this crisis situation.

Greetings were sent from **Hon. James R. Mann**, former U.S. Congressman of South Carolina, who joined the Schiller Institute Advisory Board.

Greetings were sent from **Senator Paul Yuzyk**, member of the Senate of the nation of Canada, who joined the Schiller Institute Advisory Board. Senator Yuzyk is a member of the Senate Subcommittee on Defense and an expert on Russian history. He

is also a Commander of the Catholic Order of St. Gregory.

Jacques Cheminade *with the members of the European Labor Party and Schiller Institute in France*

On the date of U.S. independence, our common venture, my best wishes to you all. We are here in Paris celebrating the principles of the Cincinnati Society and their present renaissance in the Schiller Institute.

Let us revive the old conspiracy of republican impulse, against decoupling, and let us give back to all a sense of conception, a moral purpose and respect for the divinity of the individual.

Let us be great and many on both sides of the Atlantic, including its southernmost part.

Lucy and Gerd Niemeyer *Club of Life, Federal Republic of Germany*

Urgent matters have prevented us from being with you today. With all our hearts, it is our wish that this conference be an significant step along the path toward attaining the goals which are so important to us, the goals of deepening the common interests of Germany with the United States of America, and thus with the entire world.

the areas of positive collaboration are included tasks of the Institute. The following departments shall be created to this end:

- I. Department for military cooperation. Subsumed areas: Topics of military history from Lazare Carnot, Scharnhorst, Gneisenau to MacArthur, etc. The alliance in the era of the doctrine of Mutually Assured Survival.
- II. Department for economic cooperation. Subsumed areas: The economic theory of Alexander Hamilton, the "American System" of Political Economy, Friedrich List, the Careys, etc. Common future economic tasks of the alliance.
- III. Department for scientific and technological cooperation. Subsumed areas: The physical principles in the work of Gauss, Riemann, Cantor. Future areas of scientific cooperation.
- IV. Department for the study of the common historical and cultural roots of Western Europe and the United States. Subsumed areas: The significance of the Weimar Classics, Schiller, Beethoven, and Franklin's European networks. The influence of German culture in America. Historical developments in the 18th, 19th and 20th century. Need for a new humanist renaissance.
4. The Institute shall carry the name of Schiller because no one has combined the idea of republican freedom and the idea of poetical beauty more effectively than Friedrich Schiller. For Schiller as for the members of this Institute, the greatest work of art is building political freedom.

Principles of the Schiller Institute

1. The purpose of the Schiller Institute is to counterpose to the multiple tendencies toward decoupling Western Europe from the United States a positive conception for the maintenance and revitalization of the Western alliance. Its members commit themselves to the idea of returning to the spirit of the American Revolution, the German Classics and the Liberation Wars against Napoleon, and to proceed from that basis to find solutions to the present problems.
2. The Schiller Institute sees as its task to newly define the interest of the Western alliance, namely in the humanist tradition of Nicolaus of Cusa, Leibniz and William Penn, and to work for a more just world order in which national sovereign republics are united as a community of principle of mutual help and development. The members of the Schiller Institute regard themselves as world citizens and patriots alike, in the sense that Friedrich Schiller used these notions.
3. It is not without reason that the Western alliance has been afflicted with the present crisis. To elaborate those causes of the crisis and to redesign

Hans-Günther Stark, *Vice President, Bavarian Soldiers Association*
 Diplom-Ingenieur Fritz G. Vieweg-Gutberlet,
 Burghausen

North American Members

Lyndon H. LaRouche, Jr., *Chief Executive, Executive Intelligence Review*
 T. Richard Andresen, *Past President, Minnesota Society of Professional Engineers, Minneapolis, Minnesota*
 Colonel Harry G. Becker, M.D., (ret.); *Chairman, U.S. Medical Delegation to the International Council of Medical Reserve Officers*
 Greg Blaska, *President, Mid-States Region of Associated Milk Producers, Inc.*
 Marvin Boll, *Concordia Gesangsverein, Sheboygan, Wisconsin*
 Noy E. Brackett, *Idaho State Legislator*
 Major Mims McGehee Brantly, *U.S. Marine Corps (ret.)*
 Prof. Charles Carman, *Art History, State University of New York*
 Colonel Drexel B. Cochran, *U.S. Air Force (ret.)*
 Max Dean, *Attorney at Law, Michigan*
 Jonathan Edges, *Chairman, Anti-Drug Task Force, NAACP, Maryland*
 John Egging, *President, The Egging Company, Gurley, Nebraska*
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