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## Conference Report: Duino Castle

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# *Mittleuropa* session in Trieste plots restoration of the Hapsburg Empire

by Mark Burdman

Duino Castle, an ornate oriental-style 15th century edifice perched above the Adriatic Sea near Trieste, Italy, was the scene of a gathering of European oligarchs from Sept. 19 to 21. Hosted by Prince Raimondo Torre e Tasso, the occasion was a conference entitled "The European Significance of *Mittleuropa*." While promoting the cultural decadence of *fin de siècle* Vienna, the meeting was also a political strategy-planning session by an elite which intends to re-establish the Hapsburg Empire, redrawing the map of Europe and creating a neo-feudalist Fourth Reich in Central Europe.

One American speaker, an academic expert in 19th century Viennese culture, reported later that the event had been misrepresented to him when he was invited to attend. The conference turned out to be highly politically charged, he said. The theme emphasized by political figures and artists from both Western and Eastern Europe was "that the Hapsburg Empire was a positive concept which should be revived to transcend the problems of national boundaries in Europe today."

It is not surprising that among certain elite cultist circles in Europe, it is believed that St. John will rise and blow the final horn of the Apocalypse from the cemetery adjoining Duino Castle. Prince Raimondo, the scion of the Italian branch of the same evil family that rules over Regensburg, West Germany under the name "Thurn und Taxis," is the patron of the "universal fascists," who want to replicate on a world scale the basic policy-design of the Nazis, minus the crude excesses and what they consider to be the overly nationalistic pretensions of Adolf Hitler.

Prince Raimondo, in conjunction with the Geneva-based Centre Européen de Culture and other *Mittleuropa*-proponent organizations of universal fascism (the Coudenhove-Kalergi Foundation, UniEurope, the Associazioni Giuliani nel Mondo), brought together high priests of irrationalist trends in the past decades' culture and science—from existentialism, structuralism, and logical positivism in philosophy, to expressionism and absurdism in art, to the monetarism of Friedrich von Hayek and the Mont Pelerin Society, to systems analysis. These cultural effluvia of Hapsburg Vienna are allying with the mystical currents in Russia (including the KGB!) who are promoting Moscow as the seat of a "Third

Roman Empire," in mutual antagonism to the European Golden Renaissance and to the idea of progress in the Judeo-Christian tradition.

With at least four-to-one Soviet military superiority in the European theater, the Hapsburg dream of *Mittleuropa* is contingent on Soviet approval and therefore Soviet control.

Among the conference participants were **Otto von Hapsburg**, head of the Pan-European Union and heir to the Hapsburg crown; **Aurelio Peccei**, founder and president of the genocidalist Club of Rome International; **Sir Karl Popper**, the delphic oracle of logical positivism and enemy of progress in science; **Eugene Ionesco**, theater-of-the-absurd playwright (*The Rhinoceros*, *The Bald Soprano*) and guru of the 1968 student upsurges in Paris; **Ervin Laszlo**, systems-analyst at the United Nations UNITAR organization in New York; **Victor Weisskopf**, M.I.T. physicist and leading member of the Geneva Pugwash Conference group of "back channel" contacts to Moscow, an opponent of President Reagan's policy for anti-ballistic missile system development; **Orio Giarini**, economist for the Club of Rome and the Geneva insurance companies; and a host of aesthetes and academicians from Hungary and other East bloc countries.

Absent from the proceedings was conference mentor and Centre Européen de Culture (CEC) head Denis de Rougement, the Swiss Nazi ideologue who was prevented by sickness from presenting in person his proposal that Geneva be made the central-district of a new European-federalist empire. De Rougement's CEC had spent three years in preparing this event. Together with Venice's Société Européenne de Culture, the CEC issues the cultural and political marching orders for Europe's neo-feudal oligarchy.

### The cult of *Mittleuropa*

The keynote speech at Duino was delivered, of course, by Otto von Hapsburg. He paid obeisance to "our master," Richard Coudenhove-Kalergi, the head of the 1920s fascist "Blue Shirts" movement and godfather of the European regionalist-secessionist organizations, who today get most of their funds from Libya's Colonel Muammar Qaddafi. Von Hapsburg's Pan-European Union, which Coudenhove-Kalergi founded, sits atop Europe's ethnic separatists, promoting

a "Europe of the Regions" against the modern nation-states.  
Von Hapsburg continued:

The United Europe that we would like to build can well take into account also the experiences of federation that have affirmed themselves elsewhere, notably in North America, but it must take into account our own European heritage. On our continent, we have two major examples of political federation: on the one side, that of Switzerland, and the other, that of *Mittleuropa*. . . . Vienna is recognized as the primary capital of modern Europe, where Schoenberg, Berg, Webern, Hofmannsthal, Musil, Klimt, Schiele, O. Wagner, etc. have elaborated the foundations of the artistic and intellectual culture of the twentieth century.

Hugo von Hoffmannsthal, one of those mentioned, was the first writer to coin the term "Conservative Revolution," which was later picked up by the Siemens Foundation's Armin Mohler to connote the ideology of "universal fascism."

Asleep for a half-century, the notion of *Mittleuropa* acquires a new significance, born of the will to supersede the era of nationalisms and the divisions of Europe into two opposed blocs. . . . In this world, alas, where the power of destruction is always the measure of power, we must never forget that a wrong political decision could annihilate in five minutes what the economy has constructed in twenty years of arduous work. . . . In the media of mass communication, as in politics, one speaks without ceasing of West Europe and East Europe. One does not think of the fact that every natural entity possesses a center, *eine Mitte*, and that this is often what is more important. To abandon the notion of *Mitte* for Europe, is to eliminate from it its center of gravity. A Europe that is no more than East or West, is in fact a simple geographical abstraction for two zones of influence for extra-European powers. To forget Central Europe is in fact to admit an antinomy or, more or less, to recognize intellectually the establishment of a colonial system at home. To declare for Central Europe is therefore a proclamation of unity, and, at the same time, a declaration of independence for our continent. . . . *For Central Europe is a reality.*

Whoever travels with his eyes open across our continent knows that there is much in common between Trieste and Vienna, Budapest and Prague, Bratislava and Zagreb, Ljubljana and Cracow. The languages are different but the spirits find themselves along the same length of shadows. The interests are also common. . . . [*Mittleuropa* expresses the] common Christian culture, evidenced not only in the Patriarch of the West, St. Benedict, but also St. Cyril and St. Methodius or St. Stephan, which succeeds to

harmonize—in the name of Christ—the classical heritage of the Latins, the Germans, and the Slavs, without forgetting other communities—this Christ whose cross placed at the center of the sun of the Greek wisdom, finds itself in the insignia of the Pan-European Union.

While other conference participants echoed von Hapsburg's blasts against the "superpowers," hostility was directed more against the United States than the Soviet Union. America embodies the humanist ideals of scientific and economic progress, whereas the mystical "Russian soul" lurks beneath the thin veneer of official atheism in the U.S.S.R. Ionesco, the Romanian-born master of the absurd, rallied the assembled oligarchs for "defense against the terrible danger from Russia, America, Germany, and England." But privately he explained that he supports those tendencies in Russia which promote "world spiritual orthodoxy," only criticizing *secular* Russian imperial tendencies.

It was therefore no surprise to find East bloc representatives at the conference lining up at the podium to denounce the United States. Gyoergy Ranki, director of historiography of the Hungarian Academy of Sciences in Budapest, located the historical roots of *Mittleuropa* in the 19th century efforts by German economist Friedrich List to create a customs union, or *Zollverein*, in Europe. This, Ranki lied, was done to unite Europe "against the threat of economic expansionism of the United States." This is an outrageous slander, since List evolved his *Zollverein* conception directly from the American System of economics of Alexander Hamilton and Matthew Carey during an extended stay in the United States. A protégé of the Marquis de Lafayette and a collaborator with Carey, List was an ally of the American republic throughout his life.

After the Duino conference, Ranki's Hungarian Academy of Sciences co-sponsored a conference in Budapest, Hungary with Peccei's Club of Rome, in which a central theme of discussion was how to destroy the agricultural-production apparatus of the United States! Inquiries about this conference so deranged Mr. Peccei that he tried, with only partial success, to have *EIR*'s correspondents removed from the confines of the castle during the last day of the proceedings.

Czech emigré writer Antonin Liehm presented at Duino a program for using "art" to ensure the victory of mystical currents in the Soviet Union and Eastern Europe:

The essence of the Soviet system consists in the fact that the state is a well-ordered symmetry, in harmony with all the rest. There must be ideological order everywhere, in art and culture too. But exactly the contrary characterizes art. *Art means anarchy, disgust with order, individualism, irrationalism. Art is something preventing the system from working.* The political system asks for non-art. . . . Art is dangerous in

itself, in its own nature. You never know what a poet really means.

Alfons Dalma, director of Austrian radio in Rome, told this correspondent that support for *Mittleuropa* can be found in Moscow "not among the bureaucracy but among the artistic circles." Dalma's appeal to the conference was to regard Pope John Paul II as the high-priest of *Mittleuropa*, and insisted that the Pope's September visit to Vienna was a launching-point for a new phase of Holy See advocacy of such an idea. "The symptoms are favorable for a renewal. . . . The Pope chose St. Stephan's since it represents the architecture of *Mittleuropa* Gothic, the same architecture as churches in Buda outside Budapest, in Cracow, in Prague, in Zagheb. . . . What does the Pope offer the Soviets? He offers them a stable Central Europe, which can be an intermediary between the East and the West."

Vienna's Cardinal König is known as the crucial liaison to Moscow for the Roman Catholic Church. Less well known is that he has recently authored a book claiming that the roots of St. Augustine's theology can be found in the worship of the eastern god Mithra, whose priests used to bathe themselves in the blood from bull-castration rites!

The only thing that the town of Duino is famous for aside from Prince Raimondo's castle and cemetery is a shrine and monument *to the god Mithra!* Coincidence?

What would the Pope think if he saw the insides of the minds of the discussants at Duino Castle?

### 'The Austrian mind'

The Viennese cultural matrix is not merely reactionary; it has consequences that are genocidal. Take ultra-monetarist von Hayek, who said in an interview with *EIR* (Jan. 18, 1983) that he hopes to see a crash of the world monetary system before he dies. Duino Castle speaker William Johnston, an American academic and author of *The Viennese Mind*, quoted from von Hayek's speech accepting the Nobel Prize:

I rather prefer a non-complete but real knowledge to a science which is probably wrong. . . . *If man is not able to distinguish the good from the bad, he must know that science cannot be reached.*

The root of this idea, Johnston explained, is a popular Viennese medical conception known as "therapeutic nihilism":

. . . observing an illness without any direct attempt to treat the illness. . . . The thinking is that it is better to give no drugs at all than the wrong medicine. . . . Hayek prefers *not to intervene with a treatment that can alleviate suffering but cannot save life.* Ivan Illich, also from Austria, has written of the *Limits of Medicine*, and has endorsed this "therapeutic nihilist" approach, saying that nature must find its own cure. . . .

Observe abuses with no attempt to cure them. . . . Generally speaking, the Hapsburg bureaucrat could recognize abuses, but could not solve them. *Hayek criticized Anglo-American attempts to study social problems which could only cause more damage, provoked by the intervention of man.* It was a puristic view.

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But wasn't this idea the root of modern theories of "useless eaters," euthanasia, and other forms of genocidal practice, Johnston was asked?

That cannot be denied, but this was not only true for medicine and economics. It was a viewpoint characteristic of Viennese culture across the board, from the critiques of Karl Kraus to the writings of Grillparzer. One can only *analyze, not change. It is a way of thinking totally different than the America way of thinking. In this sense, the Austrian mind and the American mind can be considered to be at opposing poles.*

As the sense of identity is destroyed, the potentials of brainwashing and social-engineering take over. Another conference speaker, Andre Haynal, Vice-President of the European Federation of Psychoanalysis based in Geneva, quoted from Sigmund Freud's tome on the theme that "The Mother is the Homeland of Everybody." Says Freud: "*The need for an illusion is a biological fact.*"

It is a culture of pessimism, stated Trieste University professor Claudio Magris:

Reality is invented. . . . Imperial Vienna is regime of variegated qualities in which the substance is lacking, the substantial void of all that invented reality. . . . Life is absurd, a mere game of refined social existence. . . . *Fin de siècle* Vienna is camouflaged under the aesthetics of the aristocracy, to confuse the real and the false.

## Mitteleuropäer vs. LaRouche

The chief opponent today of the cultural pessimism which the *Mitteleuropäer* exude is American political economist Lyndon LaRouche, Jr., who has been engaged in heated polemics with Duino participants like Hapsburg, Peccei, Popper, and Laszlo for years. They have pored hatefully over LaRouche's writings on the need to revive classical culture, to begin musical composition where Beethoven left off, to base scientific inquiry on the concept of negentropic development, the principles of Plato's *Timaeus*, to analyze economic processes from the vantage point of the mathematics of Bernhard Riemann.

At the Duino conference, they were forced to tailor their cultural arguments to try to win the battlefield away from LaRouche. Take Karl Popper, who several years ago came out with a published attack on Plato shortly after LaRouche had issued major articles on the importance of *The Timaeus*. At Duino, Sir Karl denounced Sigmund Freud and modernist composer Arnold Schoenberg for, respectively, fomenting irrationalism and undermining the great classical musicians like Bach, Beethoven, Mozart, and Schubert. But, he insisted, all presumptions to understanding the science of creativity are false, since "science and all our knowledge is at best conjectural."

After Popper spoke, Laszlo announced that the roots of Sir Karl's conclusions lay in . . . *The Timaeus*! A study of Riemann's geometry, he said, would help one to come closer to the truth.

Other speakers undertook to defend the notion of the primacy of *entropy*, proclaiming the "science" of the irrational. Jean-Pierre Ritter, of the Swiss ambassadorial corps based in Bern, devoted his speech to the "philosophical implications" of the works of Ludwig Boltzmann, who, according to Ritter, "developed and systematized the notion of entropy, a concept of thermodynamics designating the degradation of energy, which then took on a more general import in coming to designate all degradation of a form of order."

Whatever the relation of Boltzmann's actual ideas to Ritter's accounting of them, the presentation aroused a curious moment of mystery in the conference, since in 1906, Boltzmann committed suicide "here in Duino," Ritter announced! At which point, Prince Raimondo called out cheerfully, "But not in this castle, I can assure you!" To which Ritter replied, "Maybe you can enlighten us as to the details"—and the matter stopped there.

Linking Boltzmann's ideas to those of Club of Rome, mystic-scientist Ilya Prigogine and France's Edgar Morin, Ritter strove to "transpose the notion of entropy to the domain of the social sciences." Negentropy, said Ritter, is:

. . . a partial system that grows only at the price of growing entropy of the system as a whole. . . . A local concentration of negentropy therefore signifies a growth of global entropy. . . . The irreversible tend-

ency to equalization leads the universe toward a state of equilibrium which is "thermodynamic death." . . . *This perspective of an ineluctable slow death of our universe by an irreversible equalization, which, in the end, renders all phenomena of whatever sort impossible, has profoundly influenced the modern philosophy of the sciences.*

## Economics for a 'Dark Age'

The practical consequences for economics of the Viennese program were elaborated at a postscript-event to the Duino Castle conference, at the Trieste Centre for Theoretical Physics. The Centre was established in 1964 with Torre e Tasso patronage, and is headed by Club of Rome member Abdus Salam, a leader of the gnostic Ahmadiyya sect. The Geneva Association for the Study of Insurance Economics, headed by Geneva's Orio Giarini, and the Institute for Insurance Studies of Trieste co-sponsored a speech on Sept. 22 at the Centre, by Walter Weisskopf on "Reflections on Uncertainty." In it he attempted to co-opt the "uncertainty principle" of Vienna physicist Werner Heisenberg to create an economic model reflecting the assumed irrationality of both man and the marketplace. Weisskopf declared "no economist has ever referred to a comparison between economics and physics," which is a bald-faced lie, given Lyndon LaRouche's work since 1952 in elaborating the consequences for economics of Riemann's theories in physics.

Of course the insurance company sponsors of the conference loved this performance, since the more "uncertainty" there is, the more people need insurance! "Truth is a statistic," intoned Geneva insurance association representative F. Padoa, who noted the "failure of economic forecasts" because of their inability to understand "risk and uncertainty."

Sr. Giarini concluded:

We don't live in a typical industrial revolution. . . . We are a service economy. This is *not* the economy of the last century. . . . We can't rely on the classical economists. We have the condition of service, the economy of services. . . . *Lawyers, insurers, and priests can be thought of as increasing wealth today. These can become activities which lead to an increase of value.*

Giarini and his mafia friends had no desire to let the audience, many of whom were students at the Trieste Centre from countries of the developing sector, hear any challenge to this Hapsburgian economics. When *EIR* correspondent Galliano Speri rose to demand to know how much insurance would be needed to help the developing sector victims of the genocide caused by the policies of Giarini and his friends, the session was abruptly closed down.