
The Full Story of President Reagan's German Trip

'The Germans were with us the day the American Revolution triumphed'

President Reagan's May 2-8 visit to Europe, and especially his last day in the Federal Republic of Germany, marked a turning point in U.S.-German relations. The President's speech at Hambach Castle May 6, which we reprint here in full, has dealt a devastating blow to the Soviet scenario for splitting Europe from the United States.

Reagan rejected the notion of the "collective guilt" of all Germans for the Nazis' crimes—a notion dinned into heads of the Germans by the psychological warfare experts who ran the Anglo-American and Soviet postwar Occupation, and who have continued to manipulate "public opinion" in Germany to this day. The President developed in depth the theme of U.S.-German reconciliation which led him to his bitterly contested pilgrimage to the military cemetery at Bitburg.

The speech was delivered at a castle high in the mountains above the Rhine, where 10,000 youths from all over Germany had gathered. The castle is famous as a place of insurrection and protest by republican circles in 1832 against the Holy Alliance. The President's stirring appeal to the youth to uphold the best traditions of the German classics, to create more Beethovens and Otto Hahns, generated a shock of excitement and thunderous applause. One German youth, interviewed on television the following day, expressed his amazement that an American President would come to Germany to talk about such great ideals, to tell the young people of his country that they had a national tradition to be proud of, that there was hope for the future.

The response of the German press to the Hambach speech was equally enthusiastic. *Die Welt* ran banner headlines, "Reagan Says Europe Is United Only If All Germans Are Free." DPA news service commented, "When Reagan flew to Madrid Monday afternoon, he left behind in the Federal Republic of Germany the most positive presidential image since the unforgettable Berlin visit of Kennedy in 1961. . . . With his Bitburg cemetery visit, Reagan—at considerable domestic cost to himself—performed an act of friendship for the Chancellor and gave the Germans a completely new feeling of patriotism."

Yet to read the American press, one would think that Reagan had never gone to Hambach, or certainly had not said anything significant there! *EIR's* monitoring of the principal U.S. dailies revealed that only the *Boston Globe* gave a fair

representation of what the President actually said. The *New York Times* deleted those sections in which Reagan quoted Friedrich Schiller, stressed the values of "Judeo-Christian civilization," and underlined that man is made "in the image of God." Asked by a representative of the Schiller Institute to account for this censorship, Deputy Foreign Editor John Darnton replied, before hanging up, "The person who did the editing obviously didn't think that the things you mentioned were important."

President Reagan's speech at Hambach

We print here the full, official text, from the White House News Service, of President Ronald Reagan's speech May 6 at Hambach Castle in the Federal Republic of Germany. Subheads have been added.

Chancellor Kohl, honored guests, and my young friends of Germany and Europe, *danke schön*.

Nancy and I are very happy to be with you and to see that the ideals of the first Hambach Fest live on today. To join you at this site so rich in history makes this a very special day.

Already, you have given us a gift of hope and beauty from the site of this sturdy old castle in the spirit of your youth, and the spirit of Germany's future, and, yes, from the warmth that we feel in German hearts. I may not say it well, but I can truly say, *wir füllen ganz hier zu hause*.

In welcoming us, you honor the 237 million Americans that I'm privileged to represent. I might add that, as you've been told, more Americans trace their roots to this land, these towns, and your families than to almost any other place or people in the world.

It's fitting that we meet where so much that is good and worthy of our two nations began.

From here in the Rhineland-Palatinate, thousands left to cross a mighty ocean, to push back America's frontiers and to help us win a great struggle for independence.

You have been told that, yes, one regiment came from Zweibrücken, led by Count Christian and Viscount Wilhelm von Frobach. They fought by our side.

They were with us the day we won the historic battle of Yorktown, the day the American Revolution triumphed. And it was from this hill on this good soil that freedom was proclaimed and the dream of democracy and national unity came alive in the German soul.

I am only a visitor to your country, but I am proud to stand with you today by these walls of Schloß Hambach. They are walls of time that cradle the glorious past and that reach toward the promise of a future written for eternity across this wide open sky.

In your lifetime, men and women will be living and working in space. We're going to make the extraordinary commonplace—this is freedom's way.

Think back to that first Festival of Freedom that was held here in 1832. What noble vision it was that inspired and emboldened your first patriots—not violence, not destruction of society, and not some far-flung utopian scheme.

For freedom, democracy, unity

No, their vision and cry were revolutionary in the truest sense of that word. Those first patriots cried out for a free, democratic, and united Germany, and we do so again today. They cried out for solidarity with freedom fighters in Poland, and we do so again today. And they waved the colors of black, red, and gold to announce rebirth of human spirit and dignity, and those colors wave proudly here today.

The dream was voiced by many that year. But there was one student, and I am told that his name was Karl Heinrich Bruggemann, whose passion and eloquence echo with us still. "All Germanic peoples," Karl said, "will and must acquire greater dignity; the times of tyranny have passed. Free states will flourish, patriotic nations will in future celebrate the New Europe."

The New Europe. One hundred fifty-three years have come and gone, bringing great change and progress. But the New Europe is yet to be complete. Why is this so? We know the answer. It is not that freedom has not worked for the European people; but that too many Europeans have been forbidden to work for freedom. It's not that democracy was tried and found wanting, but that some forbid democracy to be tried because they knew it would succeed.

Europe today—divided by concrete walls, by electrified barbed wire, and by mined and manicured fields, killing fields—it is a living portrait of the most compelling truth of

our time—the future belongs to the free.

You are living in the springtime of your lives. The world needs your idealism, your courage, and your good works. From one whose own life spans many years—my critics in America would tell you too many years—permit me to offer you some observations about the future; about the creative future that can be yours if only we apply our wisdom and will to heed the lessons of history.

Let me speak to you for a moment about your responsibilities and your opportunities.

In many ways, the challenges of 1832, when thousands of young Germans came here to protest repression, were similar to those you face today. By that year of 1832, Germany was changing rapidly. The Industrial Revolution was sweeping across Europe. But in dealing with these new problems, strong forces inside and outside Germany resisted democracy and national unity.

The great hopes that arose in 1832 and again in 1848 were set back. But despite the difficulties of democratic movements, we know for sure that totalitarianism, by whatever name, will never fulfill German aspirations within a united Europe.

The cause of German unity is bound up with the cause of democracy. As Chancellor Kohl said in his State of the Nation Address last February, "Europe is divided because part of Europe is not free; Germany is divided because part of Germany is not free." And democracy will only be complete, Europe will only be united, when all Germans and all Europeans are finally free.

The role of Germany's youth

But even if national unity cannot be achieved immediately, you, the youth of Germany, you who are Germany's future, can show the power of democratic ideals by committing yourselves to the cause of freedom here in Europe and everywhere.

You know some may not like to hear it, but history is not on the side of those who manipulate the meaning of words like revolution, freedom and peace.

History is on the side of those struggling for a true revolution of peace with freedom all across the world.

Nothing could make our hearts more glad than to see the day when there will be no more walls, no more guns to keep loved ones apart. Nothing could bring greater happiness than to reach an agreement that will rid the Earth of nuclear weapons forever—and we will—and we will never stop praying, never stop working, never stop striving one moment to bring that day closer.

But my young friends, I must also plead for realism. For unless and until there's a changing by the other side, the United States must fulfill a commitment of its own—to the survival of liberty.

The first frontier of European liberty begins in Berlin and I assure you—I assure you that America will stand by you in Europe and America will stand by you in Berlin.

Understanding the true nature of totalitarianism will be worth as much to us as any weapons system in preserving peace. Realism is the beginning of wisdom, and where there's wisdom and courage, there will be safety and security, and they will be yours.

Your future awaits you; so take up your responsibilities, embrace your opportunities with enthusiasm and pride in Germany's strength. Understand that there are no limits to how high each of you can climb. Unlike your cousins on the other side of the wall, your future is in your hands—you're free to follow your dreams to the stars.

And, you know, we have something so precious if we'll just remember: The eternal youngness of freedom makes it irresistible to people everywhere.

And we who live in this great cathedral of freedom need to remind ourselves that we can see our future shining, we

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world.*

can see new freedom spires rising and, yes, we can see the times of tyranny passing if we will just believe in our own greatest strengths—our courage, our worthiness, our unlimited capacity for love.

In the image of God

Let us ask ourselves, what is at the heart of freedom? In the answer lies the deepest hope for the future of mankind, and the reason there can be no walls around those who are determined to be free. Each of us, each of you, is made in the most enduring, powerful image of Western civilization. We're made in the image of God, the image of God, the Creator.

This is our power. And this is our freedom. This future. And through this power, not drugs, not materialism, nor any other "ism," can we find brotherhood. And you can create the new Europe, a Europe democratic, a Europe united east and west, a Europe at long last completely free.

Now, we hear it said by some that Europe may be glum about her future, that Europe dares no more. Well, forgive me, but I think this kind of talk is nonsense. And I hope you think it's nonsense, too.

It is you, Germany, and you, Europe, that gave the values and vitality of Judeo-Christian civilization to America and to the world. It is Europe that has known more tragedy and triumph than anyplace in history. Each time you suffered, you sprang back like giants—the giants, Adenauer and Schumann, Churchill and Monnet.

Today, only 40 years after the most devastating war known to man, Western Europe has risen in glory from its ruins.

Germany's creativity

Today, Europe stands like Schloß Hambach, a magnificent monument to the indomitable spirit of free people. No country in the world has been more creative than Germany. And no other can better help create our future.

We have already seen one miracle, your *Wirtschaftswunder*. The experts expected it would be decades before Germany regained its pre-war level. You did it in less than one.

The experts said the Federal Republic could not absorb millions of refugees, establish a democracy on the ashes of Nazism and be reconciled with your neighbors. You did all three.

Germany's success showed that our future must not depend on experts or on government plans, but on the treasures of the human mind and spirit—imagination, intellect, courage and faith. We remembered Ludwig Erhard's secret; how he blazed Germany's path with freedom by creating opportunity and lowering tax rates, to reward every man and woman who dared to dream and to create the future—your farmers, labor leaders, carpenters, and engineers—every German hero who helped to put the pieces of a broken society back together.

I want to encourage you today to consider joining with your friends now or in the future to start up your own business, become part of a great new movement for progress—the Age of the Entrepreneur. Small businesses will be the biggest job creators for the future.

Human faith and skill discovered oil where once there was sand. Today we're discovering a new world of computers, microchips, and biotechnology. The new technologies can bring opportunities, create more jobs, produce medical breakthroughs, make our world cleaner and more humane, and provide better means of communication to bring the people of the world closer together. One top American computer firm was actually started by two college students in a garage behind their house.

Technology developed in the Federal Republic can make your air and water more pure, preserve the environment for your children. And because you're free, because you live in a democracy, you can help make all these things happen. You can make your voices heard so that technology works for us, not against us.

My young friends, you can not only control your lives, you can help invent the future. New technologies may someday enable us to develop far safer defenses—a non-nuclear defense not to harm people, but to prevent missiles from reaching our soil; a non-nuclear defense not to militarize space, but to demilitarize the arsenals of Earth.

For now, we must rely on a system based on the threat of nuclear retaliation called Mutual Assured Destruction. But someday, your children may be protected, and war could be avoided by a system we would call Mutual Assured Survival.

Someday, technology developed by your generation could render nuclear weapons obsolete. Working together in space—as we've done with your fine astronaut, Ulf Merbold—we can create the future together. We've learned enough from our shuttle flights to believe that we'll be able to manufacture in space rare crystals and medicines in far greater quantities, medicines to treat diseases that afflict millions of us.

In the zero-gravity of space, treat victims of heart attack and manufacture factor 8, a rare and expensive medicine used to treat hemophiliacs. We could study the beta cell, which produces insulin and which could give us mankind's first permanent cure for diabetes. We know from one of our flights this is possible in space.

In your lifetime, men and women will be living and working in space. We're going to make the extraordinary commonplace—this is freedom's way.

And those secrets for our future belong not just to us in Europe and America, but to all people, in all places, in all time. Look at Singapore, Hong Kong, Taiwan—tiny specks on the globe densely populated and with few natural resources. But, today, they are stunning success stories—mighty little engines of growth and progress, pulling the world forward, thanks to their dynamic policies of incentives that reward innovation, risk-taking, and hard work.

What Schiller teaches

The future awaits your creation. From your ranks can come a new Bach, Beethoven, Goethe, and Otto Hahn for Germany's future.

Your future will be a way station further along that same journey in time begun by the great patriots at Hambach 153 years ago—a journey that began in a dream of the human heart; a journey that will not be complete until the dream is real; until the times of tyranny have passed; until the fear of political torture is no more; until the pain of poverty has been lifted from every person in the world forever.

This is freedom's vision, and it's good. And you must go out from here and help make it come true.

My young friends, believe me, this is a wonderful time to be alive and to be free. Remember that in your hearts are the stars of your fate; remember that everything depends on you; and remember not to let one moment slip away, for, as Schiller has told us, "He who has done his best for his own time has lived for all times."

I would just like to insert something here that isn't in the scripts that you may have. There is a poem in our country born of a story of ours in which the words are "breathes there a man with soul so dead who never to himself hath said, this is my own, my native land."

Thank you. Thank you for welcoming us. Thank you for your warmth and your kindness. Thank you for this very wonderful day. I will always remember it and I'll always remember you.

Mein Herz ist mit Ihnen. Gottes segnen. Thank you very much.

Chancellor Kohl's speech at Hambach

The speech was delivered on May 6.

President Reagan, we cordially welcome you to Hambach Castle. Hambach Castle is one of the symbols of the German people's commitment to peace. Some 150 years ago thousands enthused here about the ideals of democracy, and national, and European unity. Here at Hambach Castle, in 1832, artisans, students, farmers, and townspeople gathered to demand human rights and a free constitution. Their vision of a democratic future had been nourished by the French revolution, and also by the New World on the other side of the Atlantic.

"Life, liberty, and the pursuit of happiness," that was the message which arrived here from America. It was sent in thousands of letters from the New World to the old mother country. The 18th century, but even more the 19th century, was a time of German emigration to the U.S. In that way, many tried to escape not only poverty but political persecution.

The striving of the Germans for freedom and self-determination met in America, right from the start, with sincere encouragement. At that time the United States was the only great power to be represented by an envoy at the Frankfurt National Assembly. And 100 years later our U.S. friends have helped us to set up a free Republic, despite all the damage which earlier had been done in the name of Germany, to Europe and the World.

We Germans will always remain grateful for this support in those difficult years. Today, we as partners, are permanently bound up in the community of shared values and in the alliance of peace, freedom, and democracy. Together we hope to be able to overcome the division of Europe and the division of Germany. However great the geographic distance between the F.R.G. and the U.S., our spiritual, political, and human relations which unite us are close and friendly. To research their historic roots and convey their present-day significance will be the task of a German historic institute in the United States. The Federal Government considers this project to be a contribution toward mutual understanding between Americans and Germans.

The partnership of our countries is sustained by the dialogue between our countries, but also by the dialogue between the generations. We are pleased, Mr. President, that you will be addressing the German youth. You have come as the head of state of a democracy rich in traditions, of a dynamic country whose citizens confidently believe in their own strength and future. And you will be addressing young Germans who feel at home in Europe and in the free world, who seek to actively help shape this world with a positive attitude of life and love of freedom.

The press villifies Reagan

From the Soviet Union

The Soviet government daily Izvestia published this commentary on May 6, by B. Ivanov, titled "A Bow to the Executioners: Against the protests of world public opinion, the President of the U.S.A. visited Bitburg":

And so, the blasphemous spectacle has been staged. President Reagan, during his visit to the F.R.G., visited the German military cemetery in Bitburg and laid a wreath at the graves of the Hitlerite cutthroats.

Now the government propaganda machines of Bonn and Washington are calling this step "a historic milestone," allegedly symbolizing "the great reconciliation" between the U.S.A. and West Germany. What sort of reconciliation is this? With whom did the American president wish to be reconciled, and why?

This act by the master of the White House is a graphic reflection and confirmation of the well known thesis of American reaction, that during the second World War, the U.S.A. was "on the wrong side." Reagan's bow to the Third Reich was nothing else, than a reconciliation with fascism.

In recent days, Reagan repeatedly said, that the Hitlerite soldiers, who died while trying to bring to life the "ideals" of fascism, were supposedly "victims to no less a degree," than the people, whom these same soldiers shot, hanged, tortured, suffocated with gas, and burned in the concentration camps. In other words, an equals sign has been placed between the victims and their executioners! The prisoners who died at the "wall of death" at Dachau, are put on the same pedestal as the SS men, who coldbloodedly shot them in the back of the head.

"To honor the memory of soldiers who defended evil is the same thing, as to openly mock those who fell, fighting against this evil," writes the American publicist Richard Cohen, in the *Washington Post*. "This can be understood by anybody who has experienced the horrors of war, anybody who has a memory and understands even the least bit, about what fascism brought to mankind," adds *New York Times* observer Anthony Lewis. . . .

The visit to Bitburg is not simply an episode, but the lawful fruit of those views, popular in Washington, on the necessity of a new anti-communist "crusade," in which all means are declared "morally justified. . . ."

From the United States

The Los Angeles Times editorial dated May 7, "Whistling Past the Graveyard," was typical of U.S. press coverage of Reagan's trip. Ignoring the President's Hambach speech on the positive heritage of the German nation, its struggle for freedom, the role of its citizens in the American Revolution, and its great classical tradition, the Times characterizes "the old Germany" purely in terms of Nazism.

At the Bergen-Belsen concentration camp site and at the U.S. air base near Bitburg on Sunday, President Reagan spoke eloquently of the agonies of the past and the imperatives of remembrance. At the German military cemetery at Bitburg, where 49 members of Hitler's SS lie among the dead, the President wisely chose to say nothing. He went to that burial ground at the insistence of West German Chancellor Helmut Kohl, fulfilling a promise made in haste and likely long after to be rued. . . .

The brief stroll through the cemetery was promoted as a symbol of reconciliation between old enemies. But was such a gesture, stained as it proved to be by the presence of SS graves, really necessary? For nearly 40 years, from the Berlin airlift through the continuing and costly presence of a quarter-million U.S. troops stationed on West German soil, the United States has demonstrated its friendship, its fidelity to the alliance, its concern for the security and well-being of its erstwhile foe. Reconciliation has long since taken place, visibly and concretely. Kohl's determination to embellish it by the visit to Bitburg was a blunder that did nothing to enhance the longstanding reality.

There is indeed a new Germany now, as there has been for some time—democratic in its politics, responsible in the conduct of its affairs, respected throughout the world for its accomplishments. But there is an old Germany as well—the Germany of the extermination camps and the SS, the Germany of military aggression and the long nightmare of brutal occupation. That Germany is dead, but the evil that it did, as the President said repeatedly on Sunday, must never be forgotten and never, anywhere, be allowed to recur. The inex-pungable record and judgment of history stand. It is right that the new Germany should be honored. The grievous mistake came in allowing the sharp distinction between this Germany and its predecessor to be blurred.