

## Interview: Jacques Cheminade



# The leading role of 'Free France' in the world today

*Mr. Cheminade is secretary of the European Labor Party of France. He was interviewed on Aug. 4 by telephone by EIR Editor Nora Hamerman.*

**EIR:** France has come into the center of attention of people interested in international policy, I would say, for two reasons: One is historical, because the whole world is aware that France is this year celebrating the bicentennial of Bastille Day, the supposed beginning of the French Revolution on July 14, 1789. And the second, which is not unrelated, is that at the recent Paris summit of the Group of Seven, the French government distinguished itself from the Anglo-American faction and from the Germans in promoting an attitude that the Third World debt problem absolutely had to be solved as a high priority, and even in sponsoring a North-South conference on the debt taking place at the same time.

So that our readers will have some sense of why you're in a somewhat special position to comment on all of this, would you say something about your background and what your role is right now in French political life?

**Cheminade:** Well, I am considered in France as an associate and friend of Lyndon LaRouche, and at the same time, as a person who is trying to refocus French history in the best tradition of public education, science, and technology, instead of the wrong tradition of academicism and existentialist art—artistic drive, let's say.

So, for these two reasons, I am looked at by various circles who read our newspaper *Nouvelle Solidarité*—in Parliament, in the Senate, and in government and opposition circles—as a different reference point for relations to the United States. Although they are not yet willing to intervene into American affairs, they are extremely aware of what's happening in the United States, and given the policy of the Bush administration, given the policy of the American banks, given the policy of the American embassy in Paris, there is one thing that I fear, which is a wave of anti-Americanism. So, what I am trying to do, is to prevent that by showing to my fellow citizens that there is something else in the United States than the behavior of the official American services.

To give you an example, when Bush came to Paris, he went to the summit, and when he entered the door to the summit, he was welcomed by a French functionary, who welcomes people with a medal—a very traditional republican role—with a chain around the neck, formal dress, to honor Mr. Bush. And as Mr. Bush was coming into the room, the American Secret Service agents jumped on the poor Frenchman who was just doing his job, and shoved him aside in a very brutal way, because Bush didn't want anybody around, and this guy was not on the checklist of the American Secret Service, so this created something of a scandal, and at the same time, a mood of hostility toward the Anglo-Saxon powers—for example, Mrs. Thatcher was booed at any appearance in the street.

This in a way is lawful, because the policy of England and the United States is wrong; but it can lead to a preference for continental Europe against the Atlantic powers, and this is very dangerous.

So I am the person who tries to intervene to show that there is a positive faction in American policies, which is Lyndon LaRouche and what he has achieved, and at the same time, the spirit of the American Revolution which is still alive inside the United States, and spirit of discovery, of interest in science which is very much alive, and this is the spirit of republicanism, that man is defined by his works, by what he has achieved, and not by his ancestors or by his fortune.

This is, of course, what we have in common with the United States, and also with all republics in a community of republics. So I am seen in France as somebody trying to go into French history and dig out what will make France today a power to intervene into international affairs in an independent way for the good, and at the same time somebody who looks at the United States in a positive way, to see how this French view can be rallied to a positive American view.

If this work I have tried to do, among others in association with Mr. LaRouche, is not achieved, there is a great danger for Europe, because there is a fear that the world will be divided into three specific sectors: an Asia sector dominated

by Japan, the Atlantic world of England and the United States, and then continental Europe from the Atlantic to the Urals. It's a very dangerous conception, because it is a definite decoupling between Europe and the United States. I am seen as the person fighting against that. Because I disapprove of the American administration's policy today in Ibero-America, in the Middle East, and in Europe, I am looked at as the last chance of maintaining the French-American alliance.

Our work in the world, our work in Ibero-America, our work in Asia, has started to be very well known in France. And we have a secret network of friends in Africa. They are not yet emerging as an official network because of the condition of the states in Africa, but *Nouvelle Solidarité*, *Fusion*, *Guerre à la Drogue*, and memos that I have written as well as memos written by Lyndon LaRouche, emerge in cities in Africa—in a school, in a library, in a university—and it is a matter for discussion. So, this is in a way what I am accomplishing in France and in the Francophone countries.

**EIR:** Isn't it true that you have not only promoted these ideas that you have just discussed at the level of the elites in France, but also within the framework of French electoral politics?

**Cheminade:** Absolutely. The French system is a system of selection by money. It is quite open if you have the money; it is not open if you don't have the money. It's relatively fair if you have the money; it's totally unfair if you don't have the money. So, with our limited means, we have managed to intervene in French politics by running campaigns throughout the country.

**EIR:** What is the name of the organization that is doing this?

**Cheminade:** It was and still is POE, the European Labor Party. But we ran a slate in the recent European Parliament elections, which was a slate in alliance with certain circles in France, the secondary and tertiary leadership of the circles—mayors, vice-mayors, district councilors, minister councilors—who run with us on a list called *Rassemblement pour une France Libre* [Movement for a Free France].

What we meant by France Libre is a Free French spirit. I think Americans are very well aware of that, because they like the spirit of the Free French. "Free French" is very important, because the usual problem of the Frenchman is that he tends to stick the mud of his country to his shoes—he is too much involved with the cooking, the habits, the home. But when something higher, in the interest of the country, determines a break with this comfortable and amiable way of life—which in a period of crisis is not positive factors—when you break with that, immediately there comes a detachment from this blood and soil, and the Frenchman becomes Free French, who is somebody linked to the building of the nation-state, and something universal in spirit.

This Free French spirit is the spirit of de Gaulle, but not only de Gaulle; it is the spirit of people who were Christians, Jews, Protestants, even members of the French Freemasonry,

and also Social Democrats who went against both Stalinism and Soviet Communism and against Nazism, against Hitler. The Free French spirit is that. It is to fight under the worst conditions and be more free, because what you are fighting for is what is most important of all. And you are free because all your life you have fought for this important and key concept of yourself, the world, and what you do good for humanity and your fellow citizens. This is the Free French spirit that we are trying to promote.

Our results in the European elections were not electorally good: We got 0.2% of the vote. But, the spirit of our campaign has penetrated different circles, in the Socialist Party, among the Gaullists, and is a permanent matter of discussion. The discussion now around us concerns when this is going to emerge as an organized political force. It has not yet emerged, but it's banging at the door of French politics. The only thing that doesn't allow us to enter is, first, money, and, second, the media. Some of the media are under American influence and don't like us at all; the Soviet-influenced ones even less. But, some media are against us because what they promote is totally opposed to what we are and what we fight for. They promote the rule of opinions, the rule of the average state of man, which is more and more of the man who watches TV, as in the United States.

What we have more and more is a degradation of culture. The average Frenchman watches television three hours per day—and it was one hour 15 years ago. So we have all kinds of things happening in the cultural world which can measure this process of degradation, similar to what happened in the United States, but three or four years later. So we are fighting against that. And the French Revolution in this period helps us in a way.

The French Revolution has been totally distorted. Now we have three schools that are intervening to "explain" what happened during the French Revolution. There is one, the traditional school, the leftist school, who says that the French Revolution was a whole, and like it or not you have to accept everything. So if you like the Ecole Polytechnique, if you like Carnot, if you like the defense of the French nation, you have to accept Marat, you have to accept Fouchay.

**EIR:** Does that include the Marquis de Sade?

**Cheminade:** Yes, of course. The Marquis de Sade is seen as a revolutionary. By the way, in what he writes on political matters, he's almost more coherent than Marat or Danton.

Then there is a second school which is a reactionary school, and this school is picking up because the first school is decadent. For that school, the French Revolution is totalitarian from beginning to end, and it brings forth the future seed of all totalitarianism in the world, and they see the French Revolution with the eyes of the Vendéen—someone from the Vendée region of France which had massacres for religious reasons, in a most awful occurrence in the French Revolution. But they see only that. The Vendée is a place

where the republicans massacred between 100,000 and 400,000 men; it was a regional genocide. So they see that with the eyes of that region, and it's promoted by a nobleman, an aristocrat called Philippe de Lully, who has a sort of Hollywood show in the Vendée around the history of his village. He has 20,000-25,000 spectators every night when he holds performances in the summer. So there is a revival of this which is also very dangerous.

Then you have the third school, which is the school of mediocrity. This school says that the French Revolution has to be celebrated because it is finished, it has reached an end. So it leads to the process of national reconciliation, which is now the process of President Mitterrand. It is described as a Social Democratic liberalism. Such a person tends to dissolve the French Revolution into what is happening in the "Europe of 1992."

So we have to get the French Revolution out of the hands of these schools and reestablish a true history of the French Revolution, as Leibniz did to establish a true history of China in the 18th century. It's a fascinating thing to do, and immediately it awakens in the French people very good ideas, because all see that the three schools are fraudulent, and they know that there is something good in the French Revolution. Immediately they would identify this good thing as education, and they are absolutely right. The French Revolution was a failure in terms of political policies and institutions, but it was a success in terms of institutions of education. And this we are fighting to promote and re-establish, the institutions of excellence where they tried to teach and educate a republican elite. This is Polytechnique, this is called the *Grandes Ecoles*.

France has one of the best traditions of seniority of knowledge of China. That's why what is happening with the embargo of China is important in France, and France has the lead on that. It is because you have a seniority that dates back to the French Revolution, to the School of Oriental Languages. You have also the *Ecole Normale Supérieure*; you have the primary schools of very good quality that later were developed in the United States, that were inspired by Benjamin Franklin—the permanent French-American communication in terms of teaching, and particularly primary school teaching. Polytechnique and West Point: We have proved the connection between West Point and Polytechnique, the scientists of 18th-century France and West Point. We have a lot of new things that we are working on and want to publish on that.

**EIR:** We're going to look forward to that. I'll take that as a promise.

**Cheminade:** It is. We have the spirit of the French Revolution in education and the teaching of a republican elite. This is the best of France, that through education everyone has the same chance as his or her neighbor, and the process of education is what defines the nation-state, which is an absolutely

good and clear idea. We are establishing that in the process of thinking in France, and our French newspaper has become much more geared to that: education to what is happening in the world. Initiatives to face concrete challenges. The history of France, and what is happening in the country, and to locate events in the framework of a long historical period. This is what people like a lot in our newspaper.

**EIR:** On this particular topic I wanted to mention an observation which I believe Mr. LaRouche made recently, and I hope I am not misquoting him. He was quite impressed with the fact that the ashes of Gaspard Monge had been moved to the Panthéon on the occasion of the celebration of the French Revolution. If I remember rightly, a few years ago you collaborated with Mr. LaRouche on a book about the Polytechnique tradition in France. Maybe you could help our readers understand a bit better why it is so important, why we are pointing to the significance of this honoring of Monge, and secondly what your role and LaRouche's role has been in focusing people around these questions.

**Cheminade:** It is very important, because it is the right tradition. It is not only Monge that they are honoring. They are honoring Condorcet, who was not at the level of Monge, but a quite interesting figure. And then Abbé Grégoire, who is a key figure, probably as key as Monge. Abbé Grégoire developed the integration of the Jews within the mainstream of the French nation and created a sort of humanism for the French nation. One of the problems most acute at the time was the problem with the Jews—to integrate them into the nation and give them human and civil rights, the right to vote. . . .

This was in 1792. Also Grégoire was the founder of the *Conservatoire des Arts et des Métiers*, which is at the technological level, the counterpart of the Polytechnique. Monge and Grégoire were very close. †

**EIR:** And who was Monge?

**Cheminade:** Monge was head and founder of the *Ecole Polytechnique*, which is the cradle of the education of the nation, to learn the most advanced scientific notions of the time. Polytechnique was developed as a school where the eyes of the students were to be opened, which means they had to see beyond the *sense* meaning of things, see the reality of processes in the world. That's why projective or constructive or synthetic geometry was the basis of teaching in Polytechnique. To see processes in the universe which the eye cannot see, or you cannot feel, or listen to, but that your mind can understand through discovery of the laws that are equivalent in your universe and in the universe beyond your senses, and through this connection, master laws that come from the superior universe. That was the idea of Polytechnique, which is the idea of the Italian and Flemish Renaissance. It meant everything—music, painting—they were studying Leonardo da Vinci, and [composer Luigi] Cherubini was involved

in Polytechnique.

Just a few days ago I found a song by Cherubini on how saltpeter was produced in France at the time of the Revolution, a very funny song. The good, we educate to the good; the bad, we educate with saltpeter, which is the basis for gunpowder. It's fun to look into these things. What Mitterrand is doing by having the ashes of Monge and Abbé Grégoire transferred to the Panthéon is very interesting, because if you look at the first celebration of the French Revolution, the centennial in 1889, the people celebrated at that point were the politicians—Danton, Robespierre, Mirabeau, and this crowd—which is the less important part of the French Revolution. It is the totally wrong way to see it.

In 1939, for the 150-year anniversary, there were nice figures celebrated, but for opportunistic reasons. They celebrated Tom Paine and Benjamin Franklin, because they wanted the Americans to intervene in favor of France against Nazi Germany, so it was opportunistic and not in-depth thinking.

This time, at last, we have a chance to have in-depth thinking about it, and I'm sure that those persons to whom we send memos, who are in charge of the bicentennial, were the ones who raised the idea of bringing the ashes of Gaspard Monge to the Panthéon. I am certain that the influence of Mr. LaRouche and myself was at some point crucial. It was not direct influence—it was indirect influence, but it was most certainly there. All those whom we have been discussing, researching, explaining, and outlining as fundamental for the French nation—those are the ones that are now honored by their ashes being put in the Panthéon. So it has a very important meaning.

I'm not sure the French President understands that meaning fully, because he is not steeped in economics and in science at the level of a true master of the laws of humanism and science. But as a symbol it is extremely important. What was also very important, was what he said when they asked him whom he prefers as political leaders in the French Revolution. He said, Carnot. Carnot, who is the person whom we quote on the masthead of our newspaper: "To raise up to the dignity of man all the individuals of the human species." Carnot was the protector and also a scientist of the Polytechnique group and of the Committee of Public Instruction group in the French Revolution.

We recently published something on Carnot. And Mrs. Claude Albert and myself were invited to a meeting of the French military at the Sorbonne, at a colloquium on the scientific founders of the French Revolution.

**EIR:** That was in January 1988?

**Cheminade:** Yes. Her presentation was on the Ecole Polytechnique, and mine was on Carnot.

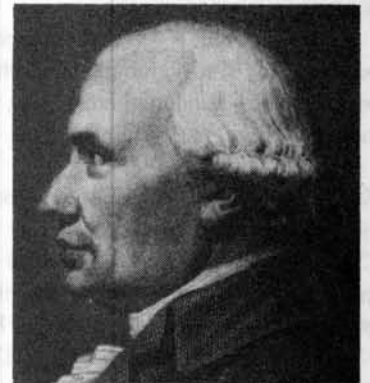
Now there is a big exhibition, "The Revolution and Its Scientists," and although it doesn't bring forth the true epistemological problems, nonetheless it introduces all the dis-

*Lazare Carnot (1753-1823), a military leader of the French Revolution, scientist of the Ecole Polytechnique, and one of the founders of modern geometry.*



*Gen. Charles de Gaulle (1890-1970), military commander of the "Free French" Resistance forces during World War II, later President of the Fifth Republic.*

*Gaspard Monge (1746-1818), founder and head of the Ecole Polytechnique, a mathematician who was one of the creators of constructive geometry.*



*Marie-Madeleine Fourcade (1909-1989), leader of the Alliance, the most important French underground Resistance organization during World War II.*

coveries and all the scientific work of Carnot, Grégoire, Monge, and all these people during the French Revolution, and their successors, like Fresnel, like Maluse, or like Biot. This is very important for France because it's now on the table, it's being discussed, and even if the persons who put it on the table don't understand fully all the implications of it, it lays the basis to develop those implications. That's necessarily our work.

We have published in the last issue of *Fusion* magazine a special report on Jean Victor Poncelet, who was the one after Monge who followed up projective geometry. He was the father of projective geometry and very important in the education of Euler and Gauss. We are bringing that to the memory of French people, and it creates a lot of agitation. Nobody knew anymore who Poncelet was in the development of math. The military were very happy because Poncelet was a military man. Many people were ashamed, many were furious—it livened things up.

I met last week and interviewed the head of the Lycée Louis le Grand, the best school for the French Grande Ecole. The Grande Ecole is the leftover of the Polytechnique. There is Polytechnique, there is the Centrale, there is commercial school, there is a chemical school, and so forth, where the elite is trained. There is a competition, an examination, that you have to go through to succeed. My conception was that the competition was formal, but that was changed in meeting with this individual, because what he says is precisely the contrary.

If we succeed, if we have the best students in France, it's because they study grammar and philology and music, and he says to be a good mathematician, you have to study grammar, philology, and music.

**EIR:** This is the old idea upon which the German classical system of Humboldt was also built.

**Cheminade:** It's German-French. It was Humboldt who was in Paris with his brother. It was discussed in the Weimar group and the French group around Polytechnique.

This is still alive at the Lycée. They organized a concert two weeks before the competition. He said to me, "Everybody says that you're crazy: How can these students think about music just two weeks before engaging in the most advanced mathematical competition? How can they manage to succeed despite that? I am very sad when I hear that, because they don't understand that they succeed, they are the best and the brightest, *because* they love music." He told me, "My best students in music are better than the ones in the concert rooms in Paris, because they know science. It's a shame that they can't continue learning science and music at the same time."

He's an arch-enemy of the division of classes by age. He told me, "We are like at the Polytechnique, it is the equivalent of a Master's Degree in the U. S. We have a girl who was 14 when she came; she is good, she is at the level, so, she's

there, she's happy. Now, she's finished her Ph. D. at age 17." He said, "Don't consider age, these formalities, just look at what people are capable of doing. It's a crime not to let them learn and master what they have to know."

So this tradition is still there, it's still active, and this is the explanation of why the French institutions are cracking later than in other countries.

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**EIR:** That's another question I wanted to get to. Some people have observed, that the role that the French have taken recently is not exclusively a French phenomenon, but is also a question of other people in other countries seeing that France still has the institutions through which to work, while in other nations these national institutions are very weak.

**Cheminade:** It's very clear from the letter that Sarney, the Brazilian President sent to Mitterrand, and was published in the French press—I think both agreed to have it published—what he says is that France is the last chance for a country like Brazil, or Mexico, or Egypt, or India. They want France to be a representative in the advanced sector of the non-aligned Third World countries. And France has to be that, because it still represents the ideals of the French Revolution, which is what I tried to explain before. That the human being is not defined by his race, his family, his network, or his Establishment connections; he's defined by what he achieves in life, what he does, the good for others, and by the advancement of the knowledge of the laws of the universe. This is seen as represented in France by various layers in the Third World, and also by Poland.

There is a lot of Polish influence in France, which I can't describe right now. I am partially involved in that, but there is a lot of influence currently.

Something in France which has been forgotten since the time of the death of de Gaulle is reemerging now. It's not because of the present government, or the current President, but it's not despite them.

It comes through curious channels and diverse channels. For example, you know that Mitterrand called, with Jacques Attali who is his adviser, for this North-South summit on the

debt and development. Jacques Chirac, the former prime minister, who is the head of the neo-Gaullist party, was in Gabon and he issued the same call, except that he said that much more should be done for development than the French President says. Then the representative of the French President says, "No, no, we want to do even much more than what Chirac says." So there is now a fight to be more in favor of debt moratorium and Third World development in France. And Chirac also had harsh words for the Bush administration recently. The French Socialists don't say it publicly, but I met last night a civil servant from the Foreign Affairs Ministry who was totally angry and bitter at the behavior of the American delegation in Paris. He himself likes the United States a lot; he was probably a sort of American agent a few years ago, but he was very disappointed with what the Americans are doing.

There is agreement both in the majority and the opposition that something has to be done to solve the world economic mess. And this orientation is in accordance with what Lyndon LaRouche has been developing for 15-20 years. It will be difficult. The method of Mitterrand and his advisers, and the method also of the opposition, is not the method of General de Gaulle. What they try to do is issue the ideas and then they try to do what we call here, "surf the wave"; instead of saying bluntly certain things that have to be said bluntly, they try to follow the movement. So it's a compromising method, while they know very well what is true in terms of ideas.

There will come, I think, a very key conflict, when all the crises will break at once—the economic crisis, the crisis in the East bloc, the health crisis in Africa. There will be a conflict between this overall orientation and the wrong method of its practitioners.

**EIR:** On this question of the wrong method: Mitterrand and his people are part of the Socialist International, which has been very much associated with malthusian ideas and the push for using the environmental issue to promote malthusian conceptions. Do you think they are breaking away from that, or compromising with it—what is going on?

**Cheminade:** On that issue, the French are quite clear. What they said during the famine is the following: "Yes, we are in favor of environmentalism. We are in favor of a world agency to control the environment." This is bad in method. But they say, "Because we have to protect the environment in the Third World, so how? By the Bangladesh project, by the Ganges-Brahmaputra canal project." And also "to produce energy in the most advanced form of man's mastery of the universe"—these are exactly the words of Mitterrand. The cleanest and the best, in terms of achieving man's mastery of the universe: nuclear energy. At the same time that they pay lip service to the environmentalist notion, what they say is totally different, and it goes in the right direction. In the ideas they are right: They are for nuclear energy, they are for the

development of the Third World, they are against the monetary speculation. They slowly are protecting their assets also—French banks, Swiss banks, German banks. At the same time, they are diplomatic, and there is nothing wrong in being diplomatic at times, but it is wrong when you follow the tradition of the Congress of Vienna. They are working in the byzantine part of this Congress of Vienna atmosphere.

So there is, on one side, Gaspard Monge, and on the other Talleyrand, and a decision will have to be made. It is not yet fully made. They want to promote the ideas, concepts, and education of Gaspard Monge, with the method of Talleyrand.

**EIR:** I have one last question. Many Americans have been deeply moved by the tribute that was paid to French Resistance leader Marie-Madeleine Fourcade upon the occasion of her recent death. And because she was a very special person, this has to do with what you said in the beginning about the Free French. People here are quite aware of not only what she did during the Second World War, but the fact at the end of her life, she courageously supported the cause of Lyndon LaRouche. You knew Marie-Madeleine Fourcade. Can you tell us something more about her?

**Cheminade:** She assumed leadership of the most efficient and most courageous Resistance organization inside occupied France, the one that spotted the V-1s and V-2s of the Germans. The ones that spotted the Nazi submarines going out of Brest and Lorient, against American and British ships in the Atlantic. And she was a woman at a time when women were not accepted as leaders. She had to hide for a few months from the British the fact that she was a woman. She was a woman from high society, she was a woman very much integrated into French society life. Her father was the head of the most important French company in China, and her uncle was the famous Georges Picot of the Mideast. So she comes from the elite.

All of a sudden she, with a few people, accepts to fight outside of the laws of the elite, and that's the most important thing that has to be understood about her life, the most important principle that guides her life: She breaks with her circles and her environment, and fights with people—one is a butcher, another is a doctor, another is a colonel, another is an admiral, another one is a grocer, another one is a priest. From all over French society, a few people gather around her to lead that fight.

At the Church of the Invalides, [where French military heroes are buried—ed.], the government made the principled decision to allow her to be honored by ceremony. She was the first woman in French history that was honored in the military Church of the Invalides. In that church, there reappeared all those old people from the shadows of society, all those people who fought during the war for the best, who were around her. They were there, very modest and very simple; they were there with flags and without their flags, and representing the best of the nation—the honor of the



nation—what saved France between 1940 and 1945. And it saved France not only from Nazism during those years, but also from Communism later. This is a lesser-known story. But these people were the principal fighters against the Stalinist networks.

**EIR:** Can you say something about how she came to defend the ideas of Lyndon LaRouche and LaRouche personally?

**Cheminade:** Because she met him and judged him according to what he said and according to his ideas, not according to the prejudices which she was told. She was told everything against LaRouche from her American friends and partially from her British friends, and also from some French friends. But despite that, her judgment was not based on prejudice and rumors, but simply on what the person was. And as for what she declared on behalf of Lyndon LaRouche, she said at one point, "I had to decide when I recruited somebody into the Resistance, that this person was fit to fight. And it was a matter of life and death, not only for me, but for my whole network, because if this person happened to be a coward and would sell his soul to the Germans and to the German occupation army, everybody would be killed, because he knew the names and could denounce everybody. So I have good judgment," she said, "because of that historical experience and because of the efforts I made during all of my life. And from the standpoint of my judgment, I can tell exactly what LaRouche is."

And I think this is very important. Independent judgment based on knowledge, effort to develop knowledge, and at the same time to accomplish that knowledge in reality through acts that are good for the nation, that are good for humanity, and good for others. And this is what she was: Until the last moment—she died in the hospital, after one week in the hospital—but in the 15 days before, she was still fighting for the national sovereignty of Lebanon. She was fighting to avoid a massacre of the Christians in Lebanon. She was always fighting; she was a permanent fighter until the last moment. She was not resting on her medals and her laurels.

And that quality was what she liked in LaRouche. She said that LaRouche had the same quality as the person who had organized her to the networks of the Resistance, a person named Loustanau-Lacau. It seems funny, because Loustanau-Lacau has a reputation as an adventurer and a *trompe-la-mort*—a daredevil. It's a lawful comparison. Loustanau-Lacau was not able to give all that he had as a leader, because he died in 1945 or '46, just after the war, under the attacks of the Communists, who were harassing him, and after having spent a few years in a concentration camp.

She always made this comparison to me. She said, Lyndon LaRouche has the same spirit, the same fight, the same inner quality as Loustanau-Lacau, the man that led me to the Resistance. He was the leader of the Alliance network before her. When he was arrested, she took over the leadership. She always compared Lyn to this man.

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## Interview: Gen. T'eng Chieh

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# Taiwan's strategy to control over Chinese

*This interview—Part V in a five-part series—was conducted by C.M. Lao, publisher of the Chinese Flag Monthly, in Taipei, June 14, 1989. General T'eng is an elder statesman of the Kuomintang party (KMT) in the Republic of China on Taiwan. He was a close adviser to Chiang Kai-shek, and is today Taiwan's leading military strategist. In Part IV, General T'eng responded to the first part of a two-part question concerning the role of overseas Chinese in future anti-Communist action. In the continuation of his answer, he deals with how to exploit this opportunity to create a new international anti-Communist movement.*

**General T'eng:** Secondly, I would like to speak about the situation of the international anti-Communist movement, and especially the attitude of the United States government. Ever since Communist China entered the United Nations, they have been using their united front tactics to isolate us step by step in the world. The June 4 massacre at Tiananmen has enraged the world, and all the democratic countries, governments, and populations have all issued condemnations of Beijing. This even includes some of the Communist countries. This has created a disadvantageous situation for Beijing worldwide. This is also breaking down the results Beijing had achieved in setting up international diplomatic relations over the past several decades.

After what they have done, they deserve what they are getting. Now the whole world is disgusted by what the Communists have done. Naturally, this will be an advantage to us. But this does not mean that we can recover our diplomatic relationships right away. To recover our diplomatic relationships will require much hard work and we will need time before we can attain real progress. In the period ahead, we must reduce the enemy's diplomatic relations to empty forms without content. And on the other hand, we must endow our own country with the substance of diplomatic relations, even