

Philosophical association heralds 'decade of LaRouche and Leibniz'

by John Sigerson

Under a banner proclaiming "The 1990s: The Decade of LaRouche and Leibniz," over 850 members and friends of the International Caucus of Labor Committees—the philosophical association founded almost 20 years ago by Lyndon LaRouche—gathered at the Hyatt Regency Hotel in Arlington, Virginia, for three days of intense policy deliberation.

The inclusion of the name of Gottfried Leibniz—the universal 17th-century thinker who founded modern science and caused the industrial revolution—encapsulates the purpose of this extraordinary conference, held in an extraordinary time of crisis in the 2,500-year history of Western civilization. It was the second U.S. conference of the ICLC since President George Bush had Lyndon LaRouche thrown into prison in January 1989. The themes revolved around the *essence* of what it means to be human, and what it means to *act* as a human being, at a time when oligarchical forces, allied with Britain's Prince Philip, are committed to nothing less than extinguishing humanity from this planet.

The conference was, as it were, a tightly-knit musical fugue on the double-theme of two works authored by LaRouche since his incarceration. The first, which has appeared in book form under the title *In Defense of Common Sense*, rescues that hackneyed term from the clutches of the pragmatists and worse, who have shown so little true common sense, that they have brought the world to the brink of a new world war. LaRouche provides a rigorous definition of what it means for Western Judeo-Christian civilization to *successfully survive*, not merely from day to day and week to week, but such that what makes us human—creative reason, man acting in the living image of God—is preserved and fostered.

The second work, which LaRouche wrote from prison in Rochester, Minnesota in June and July of this year, is provisionally called *Project A*, and was distributed at the ICLC conference in draft form. *Project A* takes the standpoint that Western Christianity has created the most successful civilization to date, precisely because of its assertion that mankind stands above and apart from all other beasts by virtue of his creative reason; and so, that creative reason must necessarily be *intelligible* to the human mind. LaRouche

defines what it means for a concept to be intelligible, but not from the standpoint of logical-deductive "reasoning," since that kind of thinking is in fact *premised* on the assumption that creativity is *unintelligible* to the human mind.

What is the ICLC?

An abstruse theoretical point? Hardly. Person for person, the International Caucus of Labor Committees has become potentially the most powerful force on Earth today—in terms of ideas—precisely because it has consistently refused to descend to sloganeering and empty phrase-mongering, and has focused on those *policies* which are necessary if Western civilization is to survive the economic collapse which LaRouche forecast as early as 1957.

And those policies—such as the European "Productive Triangle" proposed by LaRouche and now under discussion in virtually every European capital—must be fundamentally *intelligible* if they are to be successfully transmitted and implemented. For, even if the policy may be a good one, if it is carried out only mechanically, as a series of discrete logical steps, it is doomed to failure unless the hands and feet are guided by an intelligible concept of the desired result. And that desired result is nothing less than the successful survival of Western Christian civilization.

War and truth

"We assemble this day," LaRouche opened his keynote audiotaped address, "under the darkening shadow of a global strategic crisis, a crisis which is reaching toward the remotest corners of our planet, and into the most jealously guarded, most private places, where deluded persons might seek physical and mental refuge from awareness of unpleasant truths.

"We are sitting presently, in a process leading toward the possibility of a new world war. On the surface, it is the heirs of Britain's evil Castlereagh who are orchestrating such a war, in the same geopolitical fashion they caused World War I.

"Events in the Middle East cockpit are being orchestrated by British Intelligence and diplomacy, to the purpose of pitting France and Moscow against Germany, and against Ja-

pan: all leading toward a later, nuclear conflict between Moscow and the Anglo-Americans.

"If such a war comes, it will degenerate, as the 1618-48 Thirty Years War in Central Europe degenerated.

"To be specific, it will degenerate into a form of total war, which history usually associates with so-called religious wars. The character of any future world wars of this present time-frame (the period ahead), would indeed be derived from the fact that the root from the present, global strategic crisis is a present, most visible effort, by some, to eradicate Christianity from this planet. It is to that deepest, axiomatic feature of the crisis, that I address my present remarks."

LaRouche then laid out some of the "ground rules" for the discussion which was to ensue at the conference: "We assembled represent an international philosophical association, ecumenical in its composition. Thus, whenever we address matters of religion, as we are obliged to do that here, we allow no proposition to be presented, either as premise or topic of discussion, unless the truthfulness or error of that proposition, is to be subjected to those tests of truthfulness, which I associate with the term 'intelligible representation.' . . . So when we say . . . that Christian civilization is the highest form of social order yet obtained by man, and thus must be defended by all humanity, as in the vital interests of all humanity, I am stating a scientific proposition with conclusive scientific proof, which does not rely upon the arbitrary assertions of any interpretation of a religious text in the fundamentalist, or kindred, sense.

"The essential proofs of Christianity, in any case, have always been contended to be, by the leading Christian theologians, truths which were evident, *even if no text existed to assert them*. As Christ says in the Gospel (Luke 19:40): 'The very stones might speak.' Indeed, the stones and stars, as we know, do sometimes speak, in their own way, as they bespeak perceivable natural law, susceptible of intelligible representation by aid of the creative powers of reason of mankind."

The oligarchical enemy

LaRouche painted, in a way which would have pleased the great German "poet of freedom" Friedrich Schiller, a broad picture of the 2,600-year conflict between the Christian, or proto-Christian, conception of man as embodied in the ancient Athens and the Ionian city-state republics, and the oligarchical, bestial image of man used in Sparta and continued with the usury-practicing culture of Babylon, Mesopotamia, and later, by pagan Rome. (The Schiller Institute, a republican think-tank founded by Helga Zepp-LaRouche and named for Friedrich Schiller, co-sponsored the ICLC conference.)

LaRouche identified the most deadly and pernicious expression of the pagan Roman current today, as *romanticism* and the outrightly satanic modernism which emerged from it. "Romanticism, while it eroded and damaged the republican

movement greatly, during the period of the 18th century and the early 19th, nonetheless was unable to suppress entirely scientific and technological progress, and unable, thus, to abort the improvement of mind of the general population, an improvement of mind which caters to political freedom, as it caters to the power of intellectual freedom. And thus, those behind the Romantic idea, had to resort to more desperate means to attempt to uproot Christianity."

He traced those efforts through the Ruskin circle at Oxford University and their satanic co-thinkers around Friedrich Nietzsche and Aleister Crowley, who sought to revive the cult of Dionysius and the Age of Aquarius, through the rise of the ugly twins of bolshevism and fascism, and into the Frankfurt School, which launched the rock-drug-sex counter-culture beginning in 1963.

"Since that time, there has been an outright, increasing effort to destroy Christianity *per se*," LaRouche stated. "In the United States, this erupted to the surface most conspicuously with the work of Supreme Court Justice Hugo Black, in using the mythical argument of Jefferson's supposed moral separation between Church and State, to create a vacuum to the effect that, while Christianity is outlawed from our public schools, Satanism is invited in, under law. And, by these attacks upon Christian morality, and the attempt to substitute Roman-style, pagan ethics for Christian morality, we have at least two generations of young Americans, for example (and in other countries, similar conditions), who are essentially morally destroyed, or disoriented; who have *lost the immunological potential* to resist such viruses as bolshevism, fascism, and so forth.

"And thus, when Prince Philip says that man must give way to the rights of the beast, that the human population must be curtailed for this account, one finds that today, what would have been impossible two generations ago, erupts—that we have animal rights movement, wild terrorists, completely irrational, insane, as insane as maenads, preparing to tear society down, for the sake of a spotted owl, or a red squirrel, or even some lower variety of species."

As opposed to that, LaRouche said, we have Christian civilization, the highest form of civilization yet devised by man. "We in European civilization," LaRouche said in conclusion, "have thus acquired a great treasure, which, since it is a gift of the Creator, belongs not to us, but is entrusted to us, to our care, as the common property of mankind. And, whether mankind in general, is willing to come forth, to embrace Christianity on this account or not, makes a difference, but not a difference in this respect: that we hold that in trust. We hold that in trust for all mankind. And, whoever knocks at our door, so to speak, and seeks that, must receive it. Because it is not ours to withhold."

He went on: "And that is precisely why, from an ecumenical standpoint, my proposition is a true one, *that the Vedantist, the Jew, the Buddhist, and the Muslim, must join with us, in defense of Christian civilization*, against the bestialist,

satanic movement, the attempt to destroy Christianity, and Christian civilization, with which, unfortunately, the British Royal Household's Prince Philip has lately associated himself."

Religion and ideology

And indeed, looking around the room, every one of those religious currents was represented, from the many Jews and Catholics among the ICLC membership in North and Ibero-America, to a representative from India, to the many young Chinese who have been trying to answer the burning question of why the West refused to act as their friends and relatives were being slaughtered on Tiananmen Square, to Protestants of numerous denominations. And as for the Muslim religion, the second day's proceedings were enriched when Dr. Abdul Alim Muhammad, a representative of the Nation of Islam who is opposing Rep. Steny Hoyer for the Democratic nomination for Congress in Maryland's 5th District, strode to the podium and, speaking also for Dr. Louis Farrakhan, extended his greetings to the conference and expressed his sympathy for Lyndon LaRouche's fight for economic justice.

Each one of the open conference's four panels, extending into the wee hours of the morning, addressed crucial elements of the challenge thrown down by LaRouche and by his wife Helga Zepp-LaRouche, who spoke to the conference by videotape from Germany.

Aside from the internal conference, where it was resolved to immediately proceed to build an worldwide anti-war movement in order to halt the imminent cataclysm in the Mideast (see article, p. 58), perhaps the most intensely discussed panel was on the "American Ideology," a project aimed at pinpointing for elimination, the origin and nature of the flaws in the American national character which prevent the broad majority of Americans from acting according to the dictates of reason, even when faced with crises which spell the death of their culture and no future for their children and grandchildren.

Webster Tarpley, president of the Schiller Institute in the United States, posed the question pithily, by asking why there were no mass protests in the street at the point that George Bush had Lyndon LaRouche thrown into prison, and why there was no mass upsurge against Bush's imperialist adventure in Panama, or, most recently, against his cynical operations in the Mideast? Tarpley traced the roots of this deep-seated apathy to an underlying thread of immorality running through the Protestant world-view since the time of the reformation, and emerging in its most virulently immoral form in radical Calvinism. Tarpley, while making it clear that he was in no way giving advice on anyone's religious affiliation, pointed out that the broad effect of the theology promoted by the Protestant Reformation has been to weaken God and the Holy Trinity, to increase the distance between man and God, and to increase the dominion of the devil over man and this world, through Luther's quasi-Manichean effort

to portray the Devil as the absolute lord of this world, wielding powers equal to the power of God. Thus, radical Calvinism theologically rules out the possibility of the salvation of the individual soul through good works in this world, claiming that such works are necessarily works of the Devil.

Shattering the 'Black Legend'

Another angle of the same problem was addressed by Fernando Quijano, a member of the executive committee of the National Caucus of Labor Committees. Quijano ripped up five centuries of mythology built up around the false assertion that Spain, after Ferdinand and Isabella, was solely bent on looting and murder of the indigenous Indians.

While not apologizing for the serious problems of the most powerful empire on Earth at the time, Quijano demonstrated that the coiners of this "Black Legend" have been intent on denigrating the civilizing effects of the Christian evangelization of native Americans, as well as trying to obliterate the indisputable fact that it was the Spanish who saved Western Europe from being overrun by the brutal Ottoman Empire, which was backed by the evil Venetian oligarchy as a battering-ram against Christianity. Martin Luther played an active role in attempts to sabotage Western resistance to the Turk; whereas, 150 years later, the great Leibniz (a Protestant) spoke strongly against the French for attacking the Hapsburg effort to defend Vienna against the Turk.

Hope

It is impossible in this limited space to do justice to the other conference presentations, ranging from the economic geography of the "Productive Triangle," to a gripping filmed account of the beautiful revolution in East Germany, to creative reason in scientific work and as celebrated in great classical music. The agenda was so packed, that a group of participants who play musical instruments (including several violinists under the age of 12!) waited until 1:00 a.m. to participate in a reading of Beethoven's Fifth Symphony. (The current issue, No. 33, of *New Federalist* newspaper, contains Lyndon LaRouche's full message, while future issues of *EIR* and *New Federalist* will publish the texts of the remaining speeches. Warren Hamerman's appears on page 20 of this issue.)

But the key challenge—a challenge which many have decided to take up for the first time—was put most succinctly by Helga Zepp-LaRouche: "The key problem in the United States, for me, and if you think about it, is the fact that Lyn is in jail. I would even go so far as to say that the fact that Lyn is in jail, represents one of the key dangers to the existence of civilization, because the fact that you have a beautiful mind, a beautiful soul like Lyn in jail, is a direct reflection of how immoral the American Establishment is. . . . So, therefore, we have to get Lyn out. And, I want to tell you: Be hopeful. There is hope, that we can turn this world, and make it into a better world."