

LaRouche movement meets in Germany: 'Real history is the history of ideas'

by Our Wiesbaden Staff

Lyndon H. LaRouche, Jr., in a speech in Germany on July 26, emphasized to his friends and collaborators that we are living in a time, "when the fate of humanity for 500 years, perhaps, to come, will be determined by what we do, in these weeks, months, and years ahead. And what we do, will not be based on the swinging of swords, or great physical events; what we do, will be determined entirely within the realm of ideas. *Ideas*. The choice of ideas and the ability and passion to act for those ideas which ensure the continuation of humanity."

LaRouche, his wife Helga Zepp-LaRouche, and other leaders of the LaRouche movement engaged in a dialogue concerning such great ideas, with an audience of some 250 people at the annual "summer school" of the European Labor Committees and the Schiller Institute on July 25-26, in the town of Oberwesel, above the Rhine River.

Helga Zepp-LaRouche, the founder of the Schiller Institute and currently a candidate for the Chancellorship of Germany, delivered the keynote speech, on the theme, "The Fight to Overcome the Oligarchical Control of the World in Light of the Last 50 Years, and the Struggle for the New, Just World Economic Order." She detailed the crucial interventions the LaRouche movement has made during the last 25 years, with a particular emphasis upon the 1989-90 conjuncture, the period of German reunification, during which Germany's elites missed a crucial opportunity to defeat oligarchism. "Either mankind rids itself, in the coming short period of time, of the unjust oligarchical structures," she said, "or the entirety of civilization will be destroyed."

In 1989-90, as she showed, the four Allied powers forced Germany to adopt a disastrous strategy, against its national interest, leading to the economic destruction of eastern Europe, and eventually to the deadly crisis we are witnessing right now in Russia, Ukraine, and elsewhere. Instead of adopting the LaRouche "Productive Triangle" program for high-technology and infrastructure development of Eurasia, Germany opted to mortgage its sovereignty to the European Union, under control of the Anglo-French oligarchy.

The German government on July 7, 1998 published hitherto-secret documentation of this process; Chancellor Helmut Kohl himself admits that he agreed to pursue a policy of self-containment of Germany, as the price for national unification.

Kohl only agreed to this after his close friend and collaborator, Deutsche Bank chairman Alfred Herrhausen, was murdered, on Nov. 30, 1989. Herrhausen's plans for development of eastern Europe went in the same direction as the LaRouche policy.

Mrs. LaRouche said that the reason Kohl—contrary to usual practices of keeping such sensitive matters classified for about 30 years—published these documents now, less than three months before the next national elections, was, that he wanted to "cover his behind, which in itself would be a huge job to do," in order that, should the international economic situation get out of control *before* the elections, he could tell people, "It was not my fault; I was blackmailed from the outside to do this; this was the price for our unification!"

Point by point, Mrs. LaRouche then presented the facts as they unfolded over the course of 1989-90, using both the official documentation released by the German government, and the most crucial interventions of the LaRouche movement, including the Schiller Institute's "Benjamin Franklin Brigade," from the United States, which visited Checkpoint Charlie at what was formerly the Berlin Wall, in December 1989, and the addresses by prominent members of the "Martin Luther King movement" to the famous Leipzig "Monday demonstrations," which swept the communists from power in East Germany. If the German elite had gone with our concepts, she said—the New, Just Economic Order, the Productive Triangle, the Strategic Defense Initiative—"it could have functioned; the majority of the population was behind this; the only thing lacking in the German elite was the presence of mind to boldly overthrow their narrow thinking in oligarchical terms, and pursue the true interest of mankind instead!"

EIR will soon be releasing a special report, in both English and German, on the subject of the German government's recent revelations, and on the LaRouche movement's interventions into the political process in Europe dating back to 1975.

Lyndon LaRouche: The system is doomed

Addressing the seminar on the second day, Lyndon LaRouche underlined the revolutionary nature of the circumstances in which we find ourselves today. "In the coming several months," he said, "August, September, October, there



Lyndon LaRouche (inset) and Helga Zepp-LaRouche (speaking) at the Oberwesel “summer school,” July 25-26, 1998.

will be such changes in the world, as none of you living has ever seen before.

“The change in the course of European and world history, which has been ongoing for the last thirty-odd years, is most comparable to the destruction of European civilization, which occurred from the death of Frederick II, in the middle of the 13th century, through the collapse of European civilization in the so-called Dark Ages of the 14th century.”

The present world monetary and financial system, LaRouche said, is doomed; it will not live out this century. We are at a turning point in history. “For someone to live in such a time as this, is to live what people have not lived for a thousand years, the time of crisis when everything changes, when nothing is simple any more. This is *real* history. Not the history that’s talked about in the newspapers or the textbooks or the classrooms these days: This is *real* history—a fundamental change in human destiny, for the better, or for the terrible.”

History does not mean what event occurs, who is elected, what war is won, he said. “History is *ideas*. History is the principles, like the discovery of scientific principles, relative to the physical universe, or those principles we call artistic principles, these are the principles which determine how humanity behaves, how it governs itself. And we come to a turning point, where we must choose between two sets of ideas: the set of ideas, on the one hand, which are generally accepted; which are upheld by the press; which are presented

by the television; which are the commonly accepted terms of conversation; which are the common terms of discussion among parliamentarians; and so forth and so on. The common street-corner types of discussion. All of this is nonsense. It’s finished, it’s gone. It’s over.”

A new set of ideas will either take over, in the months and years immediately ahead, or, if we do not have a revolutionary change, then the level of the human population will collapse, to much less than half of what it is today; whole civilizations will disappear. Entire languages and cultures will vanish, doomed, because they lack the ideas, the moral fitness to save themselves.

“What we are going to have to do,” LaRouche said, “will probably, to most, seem impossible, in the next weeks and months ahead—is to make a great revolution, which will erupt, as people realize that everything they believed in up to now, is *false*. That government is *false*, the economy is *false*, institutions are *false*, that world credit institutions must vanish, globalization must vanish, free trade must vanish, Prince Philip of England must vanish, carried by the Erinyes, who are quite useful for carrying out such garbage. We purge ourselves of these things, or we do not survive.”

If we fail, LaRouche concluded, “humanity will be *purged* of those of us who have failed, because we are unfit to survive, like Belshazzar, or ancient Babylon. If we become unfit to survive, like the empires in the dust, we shall go in the dust too. A new civilization will come to replace it, perhaps to

do better.

“But we have now the chance, one chance, a momentary chance; and to live in such a time, when the fate of humanity is in our hands, *that is to live in real history.*”

Science, music, and statecraft

In the two days of the conference, other speakers developed at greater length, some of the issues of science and epistemology involved in this political battle.

Dr. Jonathan Tennenbaum, director of Germany’s Fusion Energy Forum, spoke on “Gauss at Play: The Story of the Regular 17-Sided Polygon.” He reminded the audience of Friedrich Schiller’s words, that man is only man when he *plays*. It was the 19th-century German mathematician Carl Friedrich Gauss who told his students, that in mathematics or in other sciences you cannot always base your motivation on the simple question, “What is it good for?” The neglect of great ideas, Gauss said, was a reason for many of the political problems his contemporaries were facing at this time. Instead, a scientist must rely on “love of truth.” And Gauss liked to refresh his mind with a very special kind of play, something he called “higher arithmetic.” Like the Renaissance’s Nicolaus of Cusa before him, Gauss didn’t perceive “arithmetics” and “numbers” as a business of counting, but as an area of developing new hypotheses, or principles of changes. Here the “numbers” play a similar role to notes in the case of great music.

A very special kind of “higher arithmetic” led Gauss to discover at the age of 18, the principle of a solution to a more than 2,000-year-old problem: whether regular polygons with 7 sides, or with 17 sides, can be constructed by ruler and compass.

Bruce Director, of the Schiller Institute in the United States, then described key aspects of Gauss’s involvement in a geodesic project in Hanover, Germany, which resulted not only in a better understanding of the physical shape of Earth, but at the same time fostered the development of more advanced geometrical ideas. To decide whether our physical geometry is governed by some anti-Euclidean geometry, Director said, you cannot tackle the problem in a purely theoretical way; you have to go out in the world and start to “measure nature.”

Gauss was able to arrive at a very good measurement of the ellipsoid shape of the Earth. But, by first assuming an overall fixed ellipsoid shape, Gauss and his collaborator, H.C. Schumacher, discovered a discrepancy of a few arc seconds, which others probably would have blamed on faulty instruments. Instead, Gauss solved the problem of this discrepancy by correctly rejecting any specific ellipsoid, and by going to an irregular, non-uniform shape of the Earth, which involved also the establishment of higher geometrical hypotheses. Tennenbaum and Director co-authored the lengthy exercise “How Gauss Determined the Orbit of Ceres,” for the Summer 1998 issue of *Fidelio*.

Jacques Cheminade, a former Presidential candidate in France, spoke on the LaRouchean concept of physical economics. He traced the steps of some of LaRouche’s leading intellectual ancestors, from ancient Greece to the last century, to show how the concept of “physical economy” came into being. He quoted the French scientist and statesman Lazare Carnot, speaking of the need for true mathematicians to deal with political economy, and thus to create a new science, “warmed by a love for humanity, in order to transform the governments of states.” This is what LaRouche has done, Cheminade said.

Jean Gahururu, from the Rally for the Return of Democracy and Refugees (RPR) of Rwanda, described the “sad story” of what has happened to his country and to the entire African Great Lakes region. Stressing that it is ideas which count in the historical process, he said that people do not *want* to know the reality of what is happening in Africa, because if they did know, they would realize that they would have to do something to stop the tragedy.

Gahururu recalled that Rwanda had been actively engaged in the fight against slavery and the slave-trade since the ninth century, and that this tradition has become a part of the self-consciousness and pride of the population. Another important feature of Rwandan history, is the successful fight to rid the country of a monarchy, which occurred in 1959.

The Rwandans are “more American” than many Americans, he said, because the U.S. Declaration of Independence was the source of inspiration for the Rwandan overthrow of the monarchy. “We are not anti-American, as some would present us; we are pro-American, more American than one senator I spoke to, in the sense that we are like Lincoln, and fight for a government of, by, and for the people.” He added that Rwanda had supported the fight led by Franklin Roosevelt, before his untimely death, for the elimination of the British imperial system.

Rosa Tennenbaum, of the Schiller Institute in Germany, discussed the reform of education, and particularly the ideas of Wilhelm von Humboldt, the 19th-century German philosopher, scientist, writer, and diplomat. Humboldt, as Minister of Education in Prussia in 1809, designed an educational system based on developing “the whole human being”—emotion and intellect alike.

Claudio Ciccanti, of the Schiller Institute in Italy, then presented the artistic and political work of the painter Raphael Sanzio, showing that the main feature of the Golden Renaissance was that man changed from being a passive observer in history, to becoming an active participant.

Finally, **Anno Hellenbroich**, of the Schiller Institute in Germany, discussed the concept of *Motivführung*, or motivic thorough-composition, in Mozart’s “Mass in C Minor.” The Schiller Institute chorus and orchestra in Germany has recently started working on parts of this mass, and musical examples were presented by a small chorus and a string quartet, plus double bass.