

Europe's Mission: Build A Future for 6 Billion People

by Helga Zepp-LaRouche

Helga Zepp-LaRouche, the chairwoman of the Civil Rights Movement Solidarity (BüSo) political party in Germany gave this keynote speech to the party's national convention on Jan. 25, to outline the perspectives for the party's participation in the European Parliament elections. The BüSo chose 86 candidates for the June 13 elections. The speech was translated from German by Alexander Hartmann.

Ladies and gentlemen, dear members,

I think we are all conscious of the fact, that this European election campaign will be totally different from all earlier campaigns, because it occurs at a historical moment, where, not only for Europe, but on a world scale, the switches are being set for the fate of the world's population for many generations to come; where, as Friedrich Schiller characterized it in his *Aesthetical Letters*, "The great destiny of mankind is being negotiated," and where, as Schiller wrote in his *Prologue to Wallenstein*, it is "mankind's great issues, war and peace," that are being wrestled over.

The Civil Rights Movement Solidarity will participate in these elections, with the aim of entering the European Parliament and ensuring that during the coming years, civil rights, which are in great danger not only in Germany, but all over the world, especially in America—in America, the civil rights that Martin Luther King and his civil rights movement fought for, have effectively been eliminated—that these civil rights are being defended, that the principle of solidarity is enforced, and not the bare Social Darwinism of "all against all," which is growing more and more in the face of an ever-shrinking share of the increasingly critical, systemic collapse of the failed model of the neo-liberal, "free" market economy.

Therefore, at this historical moment, the BüSo must co-determine the history of Europe. For we are the only ones

who have an idea, in this crisis of the systemic collapse, how to defend the common good, not only for the soon-to-be 450 million Europeans, but for the more than 6 billion human beings on Earth.

Others have impulses that go in the right direction, like Italian Economics Minister [Giulio] Tremonti, who has taken a right step, in the plan [for European infrastructure development] named after him. But if you look at the quick start program of the European Union—which is 60 billion euros in investments over the coming ten years—it demonstrates the total inadequacy of these approaches, which are absolutely insufficient to deal with the systemic collapse during the coming months.

This financial crash, which no other party is even talking about, is imminent, and it is really just a question of *when* this collapse will wipe out, with gigantic force, all the institutions that are currently considered as nearly impregnable. But, there are cracks already, which you can see in the health reforms, the question of pensions, and other issues.

It is of course clear, that the Bush Administration will do everything to postpone the collapse until after Nov. 2, after the elections in America. But it is really our best estimate, which is shared by many leading financial experts, that it is quite unlikely that they will succeed in this, because of the collapse of the dollar that you have all observed. The dollar has collapsed from a high point of \$.83 to the euro, to \$1.27-\$1.28, by now, which is more than 40%. And this is not only the collapse of a national currency—the whole global financial system is based on the dollar. All trade deals, all long-term agreements are based on the dollar. And we are seeing the simultaneous expansion of three bubbles—a stock bubble, a bond bubble, and a real estate bubble—that, in all likelihood, will all explode at the same time.



Helga Zepp-LaRouche addresses the BüSo conference on Jan. 25: "We are the only ones who have an idea, in this crisis of the systemic collapse, how to defend the common good, not only for the soon-to-be 450 million Europeans, but for the more than 6 billion human beings on Earth."

I will quote the head of a leading investment fund, whom we talked to last week, because he chose an image which I believe is an expressive characterization of the current situation. He said, in a private discussion: "You have to think of it as a camp, somewhere in the savannah in Africa, which is encircled by wild animals; and Greenspan, the head of the Federal Reserve, and the heads of the central banks are the guards of the camp. They are throwing a lot of wood into the fire, to keep the animals away, but they all know that by 9:00 p.m., they will run out of wood. What will happen then, to the campers?"

I say: What will happen to the guards, to Greenspan and the central bank heads? They will be eaten, too, or possibly, other measures will be taken against them. Perhaps it is these guards that are the wild animals, and the image is not quite fitting, as it is the guards, who are the problem.

Private Vices, Public Virtues?

Look at the huge number of scandals that have become known during the recent months: Enron, Worldcom—where \$4 billion vanished, just like that, into the pockets of their managers. At the same time, pension funds are going bankrupt. Corporate pension plans are being cancelled. Parmalat, a big agro-industrial corporation in Italy, where \$14 billion were embezzled. Its boss, Mr. Tanzi, has admitted that he pocketed "only" \$500 million.

My husband, the U.S. Presidential pre-candidate Lyndon LaRouche, has said in an internationally distributed state-

ment, that this Parmalat bankruptcy is probably much bigger than the bankruptcy of Long Term Credit Management in 1998, because it involves a giant bubble of derivatives. International banks, like Citicorp, Morgan Stanley, Bank of America, and Deutsche Bank were involved in criminal activities, by using bonds that were based on loans to Parmalat, for more speculation in derivatives on the offshore markets, in the Cayman Islands, and to fund illegal political activities all over the world, on a large scale.

All this is being investigated in Italy, and it demonstrates not only that globalization does not work, but also, that it is indeed based on the principle that [Bernard de] Mandeville spoke about, that supposedly, private crimes will advance the common good. Here we can see, how this concept is being applied.

I have said, that by now, leading representatives of the financial community publicly agree with our assessment. Of utmost significance is the dramatic turn of former U.S. Treasury Secretary Robert Rubin, who, about two weeks ago in a speech at the Brookings Institution, dramatically warned that the collapse of the \$11 trillion U.S. debt pyramid is imminent. Eleven trillion dollars, that is \$11,000 billion—which is quite a sum. Further, he said that several of the U.S. deficits are unsustainable—the U.S. trade deficit, which is about \$1 trillion, and the U.S. budget deficit, which is at least \$500 billion; and that it is only a question of how long are the Europeans, the Japanese, and the Asians willing to finance these U.S. deficits?

You have to be aware that Japan and the Japanese central bank have used \$75 billion, in the three weeks since the beginning of the year, to push down the yen and to support the dollar—\$75 billion in just three weeks! This is more than the Gross National Product of most countries in the world, taken one by one.

Then, which is obviously quite remarkable, Greenspan, the head of the Federal Reserve, virtually openly threatened Europe, in an address before 300 leading bankers and managers here in Berlin, when he said: Either Europe steps up privatization in all areas and continues to finance the U.S. deficits, or the Europeans will be responsible if the system collapses. This was an unmistakable threat; and luckily, one of our representatives, Mr. Tennenbaum, succeeded in forcing Greenspan to explain his theory more precisely, in front of this audience. These people do not necessarily feel comfortable, when they are forced to present their theories publicly and clearly, and not in some semantic code.

How long will the Europeans, the Japanese and the Asians continue to finance the U.S. deficits? An answer to this question was just given in Davos, Switzerland, where the general manager and advisor to the President for the Bank of China reported that U.S. Vice President Cheney, who was also there, is exerting massive pressure on China to float the renminbi, the Chinese currency for foreign trade. The Governor said this will not happen: “All Asian countries have large dollar reserves. Until now, we have kept silent, but this love affair is coming to an end. China will no longer finance the trade deficit, because we need to develop our own interior regions.”

With all these different aspects taken together, this means that if interest rates are raised even slightly in the U.S., it is highly probable that immediately these bubbles will pop—the real estate bubble, the bubble of personal and household debt. And therefore, we are saying that the world financial system is doomed beyond salvation, and that, in the coming weeks and months, the crucial issue will be: Will we be confronted with global chaos and a new financial fascism, or can we decide this question differently, and use the influence that Mr. LaRouche and our movement have gained all over the world, on this question, to force a New Bretton Woods system?

We can see already, that the paradigm-shift which led us into this crisis and which flipped the switch from a producer society to a consumer society during the last four decades, which was reinforced by 14 years of globalization since the collapse of the Soviet Union, has already created an unbearable state in the world, where the world sits by and watches, how a financial system is continued, leaving Africa to die; where the gap between rich and poor is growing wider and wider; where 2.6 billion human beings are vegetating on the fringes of poverty, leading a life that cannot be called worthy of human beings!

It is, as was formulated at the conference in Rhodes, on the Dialogue of Cultures, a society of consumers defended

by force of arms, where the attempt is made to uphold the privileges of the very few at the expense of many, many people. Managers pocket hundreds of millions, while the right of billions of human beings to live in dignity is being trampled upon. What is being done to the health sector in Germany—and not only in Germany—is shortening lifespans. Pensions are no longer secure. Social systems that took 130 years to be built up, are being dismantled.

Where does this come from? Is it really a necessity of nature, that the only answer is austerity, as all parties in Berlin claim? Is the destruction of all social systems really necessary? Is the total privatization in all areas the solution, as Greenspan demanded in Berlin? And if so—for whom?

The Danger of a New Financial Fascism

The reality is that we are confronted, in Germany, Europe, and in the U.S.A., with the danger of a new financial fascism. We have written extensively about this in our paper, *Neue Solidarität*, and other publications, so I will touch on these issues only briefly.

What is intervening into politics now, is the problem of Synarchism, the fascist ideology of the financial oligarchy which developed during the past 250 years, which has intervened into historical developments, sometimes more, sometimes less, in order to defend the influence of financial and economic circles. In crises like the one we are experiencing now, the representatives of this Synarchist financial oligarchy will always act in favor of the leading financial forces, and against the interest of the common good of the population.

These representatives of Synarchism appear in different colors, sometimes as leftists, sometimes as rightists, sometimes as lawyers, sometimes as representatives of industry—not the old-time entrepreneurs, but the new generation of directors. They all have in common, that they demand the system of the neo-liberal, “free”-market economy in the extreme, and that they openly try to lever out the *Grundgesetz* [the German Basic Law, or Constitution]—i.e., they demand a total privatization of all functions of society. They want to move the political process away from the parties, toward private consultants and private think-tanks. And the problem with these private institutions is, that they, just like supranational institutions, lack any accountability to the voter.

This privatization of politics is already quite far advanced in Germany, with the multitude of consultancies which develop the conceptions that are then embraced by the poor back-benchers in the Bundestag [the lower house of parliament], who cannot understand where it comes from, when suddenly, the word is, “The German social system is a prison, a straitjacket, from which we have to free ourselves.” What nonsense this is! But, the politicians repeat this nonsense, which has been cooked up by these institutions.

I can name here only some of them, such as Bertelsmann. What gives Bertelsmann, the Bertelsmann Foundation, the authority to dictate trans-Atlantic relations, to develop con-



A Bündnis 90/Die Grünen organizer during an earlier election campaign. The sign reads, "Production Instead of Speculation, Vote Bündnis 90/Die Grünen."

cepts for education, and to dictate policies for the Middle East or Russia? Or, people like Roland Berger, Michael Sterner, the Boston consulting firm McKinsey, or institutions such as the Council for Public Policy, or the Munich-based Center for Applied Political Research, and others?

For example, the so-called "leftist" Citizens Assembly of Meinhard Miegel, of whom the *Süddeutsche Zeitung* wrote that he uses the same kind of rhetoric as Robespierre, after France went bankrupt in 1792. And what is Mr. Miegel's battle-cry? "The patronizing of the state must be brought to an end; we need direct democracy!"

But, direct democracy does not exist; it is an illusion. It was recognized already by Plato and Thucydides, the first historian, that direct democracy has always been just a cover for tyranny. "Abolish the state of the parties, abolish special interests like the trade unions, face the facts, lower the standard of living." This Citizens Assembly is a proto-fascist idea, and it is supposed to become a mass movement.

And who is Mr. Miegel? He works, together with [former Saxony Gov. Kurt] Biedenkopf, in the Bonn Institute for Science and Society, and is a consultant to the German Institute for Old-Age Coverage, a wholly owned subsidiary of Deutsche Bank. And in this capacity, he teaches people "bitter truths" about the public social security system, and why they need additional, private pension insurance policies—not telling them, though, that within a few months, these private insurance companies will be just as bankrupt as the others. Why should they be safer, then?

To the right, there is the so-called "expert level," the As-

sembly for Germany. And who sits there? Herzog, Roland Berge, Glotz, Henkel, Lambsdorff, Oswald Metzger, Dr. Schneider, Robert Scholz, Jutta Limbach, Monika Wulff-Matthiesen, Henning Voscherau. And what do they demand? "More direct democracy!"—but, from the right wing. What these people want is, there should be a "benchmarking institute." Benchmarking means essentially computer models, which are to permanently monitor political decision-making in Germany, by an "independent" commission.

We are dealing, in Germany and in Europe, presently, with a whole flood of Synarchist *Quereinsteiger* [people who enter politics without going through the traditional process], who all aim at nothing less than to circumvent the Basic Law and the party system, to privatize each and every thing, and ultimately, to install fascist regimes, who come from the same ideological circle that, in the past, produced such figures as Napoleon, Mussolini, Franco, and Hitler.

As an example, I just want to mention the call for a Jacobin insurrection, which was published by the neo-conservative Arnulf Baring, on Nov. 19, 2002, in the *Frankfurter Allgemeine Zeitung*, under the title, "Citizens to the Barricades." It was a foaming attack on [Chancellor Gerhard] Schröder's anti-Iraq War policy, which Baring castigated as a "debasement of the government and parliament." We shall have to see—when even [U.S. Secretary of State Colin] Powell said that there were never any weapons of mass destruction in Iraq—what Mr. Baring has to say now, about who was debased here. Perhaps it was his own political opinion?

And then, he lamented that the Basic Law does not have

an Article 48, which would allow the imposition of certain changes by *Notverordnungen* [emergency decrees]. *Notverordnungen* are what the Nazis used to impose their system on Germany, and they were explicitly advocated by Carl Schmitt, the so-called “Crown Jurist” of the Nazis.

Fellow-Travellers of the U.S. Neo-Cons

Baring turned out to be a fellow-traveller of the neo-cons in the United States, of people like Cheney, Wolfowitz, Perle, and Ashcroft. Actually, all that’s happening in Europe presently cannot be explained without this phenomenon, which has in a way hijacked the American government. This has been characterized as a coup—even by conservative Republicans—by an ideology which is not identical to that of the Republican Party.

What is this phenomenon? We have investigated this, especially after the political changes in the aftermath of Sept. 11, and we found out that nearly all of these neo-cons were students of a so-called philosopher, Leo Strauss.

This guy, Leo Strauss, who was supposedly an expert on Plato, indoctrinated two generations of policymakers in the U.S. with the following ideology: That tyranny is the best form of the state; that it is not Socrates’ outlook which is expressed in Plato’s works, especially by his *Republic*—i.e., that man, by his reason, is able to discover the truth—but

that Plato identifies with Thrasymachus, who argues, in this dialogue, that might makes right, i.e., that *power* decides what is just; that everything is allowed in politics; that lies are the most favored means of politics; that inducing fear of an enemy is a perfect means to manipulate people; that religious manipulation through fundamentalist cults belongs to the arsenal of the apt politician; and most of all, that the “Big Lie” in the tradition of Goebbels must be carried on and applied. I can only urge you to read this work of Leo Strauss, then you will understand much better what Mr. Rumsfeld or Mr. Cheney says, when they appear on TV.

Strauss conducted an intensive correspondence with a Russian émigré who was living in France, whose name was Alexander Kojève. And he had a debate with him at the time, whether a national dictatorship is a better form of the state, or a universal tyranny. Kojève argued, that the examples of Napoleon, Hitler, and Stalin had demonstrated why a world dictatorship is the better model. And this is what the neo-cons represent, still today.

Very important for the fascist ideology of these Synarchists is the question of violence seen as catharsis, and from this results a perverse admiration for Stalin’s mass exterminations. There are theorists of Synarchism, like [Joseph] de Maistre and Donoso Cortés, who wrote extensively about the question of violence as a purifying element in politics. Strauss, in turn, was a student of Carl Schmitt, and he was fascinated by Nietzsche, Heidegger, and similar people.

Against what is this ideology directed? Essentially, against that big breakthrough in history which is represented by the American Revolution. I have to go further back to explain why I say this.

The Oligarchical Model

There are two fundamentally different traditions within European history. On the one side, there is the oligarchical tradition, where a small power elite is determined to exert their privileges at any price, against a population which is intentionally kept backward and has the status of human cattle, which can be slaughtered, culled, or sold, if need be.

Friedrich Schiller describes the oligarchical model in his paper *On the Legislation of Lycurgus and Solon*: How in Sparta, the Spartan elite could treat the helots, the slaves, as sub-humans who could be degraded, tortured, and killed at pleasure. The slaves in the Roman Empire had a similar status, like all slaves and serfs in all imperial and feudal power systems. This exists still today. Quite rarely do I go shopping at Wal-Mart, but when you see how the ladies at the cash register sit there—usually obese, because they can hardly move—doing piecework; who then go home at night, where “RTL” shows them how stars eat maggots in the jungle: Then we are confronted with a modern form of slavery, even if these people may not be conscious of it. But in fact, this is the case.

This oligarchical model has always been associated with



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an epistemological model which Plato describes in his famous parable of the cave: that man is reduced to his sensuous impressions; that he mistakes the shadows on the wall for reality, and not the real events which occur outside the cave in the form of real, universal principles.

When man is reduced to this level of pure sensuous experience, where he receives all knowledge through sensuous perceptions only, then he is obviously very manipulable, and this is what all oligarchical systems have always done—in the Roman Empire by “bread and circuses,” by brutalization, by violence, by slavery, by fear.

Part of this oligarchical system was the abuse of religion, where religion was interpreted to imply a strict separation of knowledge and belief; that any revelation has to be accepted blindly. This is the image of man of Donoso Cortés, one of the favorite authors of Carl Schmitt, who propagated the idea of blood sacrifice as catharsis: that man is unable to reason; that revealed religion must establish a dictatorship; that doctrinaire intolerance must save the world from chaos; that reason is unable to recognize truth; that at best, man can understand, what the authorities tell him.

According to this worldview, man is inherently bad and himself the origin of evil, and therefore, blood sacrifice is the most universal of all human dogmas, because it purifies. This was the ideology of the Inquisition, the basis for the Crusades and for all religious wars that have occurred all over the world up to the present time, and it was the result of this image of man, which produced two world wars, Mussolini, Hitler and similar developments. This is one side, the dark side of European history.

The Humanist Model

On the other side, there is a totally opposite tradition, which began with Solon, the wise law-maker of Athens, who explained that the purpose of humanity is progress, and, like Plato, found that man is a cognitive being, who is able to formulate ideas, creative hypotheses, again and again, which provide him with an unlimited potential for self-perfection, with which he can understand and change the laws of nature ever more efficiently.

To this tradition belonged, for example, St. Augustine, who said that belief and knowledge must never contradict one another. As a proof of this, he points to the fact that Plato could, several centuries before the appearance of Christ, formulate the same ideas that appear in Christianity, which Augustine said demonstrates the unity of belief and knowledge.

The same positive conception of man dominated the Italian Renaissance. It was the idea of Nicolaus of Cusa, that in the universe, in the macrocosm, concordance is only possible if all microcosms, all human beings, develop as much as possible. Cusa, who also developed the representative system as the only way to protect the rights of the individual, was the author of the idea of the nation-state and of the idea, that a

government is only legitimate if it is dedicated to the common good, and that hence, any legitimate government must support scientific and technological progress, as a precondition for the improvement of the standard of living of the population. The Renaissance was followed by 150 years of religious wars, including the Thirty Years' War.

Finally, in the Peace of Westphalia, the beginnings of international law were firmly established, which have governed our laws on the international level, up to the UN Charter, which, of course, is threatened by the doctrine of pre-emptive warfare.

The most important achievement of the Peace of Westphalia was the principles upon which this treaty was based, the first of which reads: “All foreign policy must be based on love, and it must, in order to secure peace, recognize the interest of the other.”

This goes back to Nicolaus of Cusa, to his idea that concordance in the macrocosm is only possible, if all microcosms understand that it is in their very own interest to develop the other microcosm—no matter if this is another individual, or a state, or a people—to the utmost; that one adopts the development of the other as one's own self-interest.

The second principle of the Peace of Westphalia reads: “For the sake of peace, all crimes committed by any of the parties must be forgotten.” And if we do not enforce this conception of the Peace of Westphalia, globally, then the world will go under in chaos, because in the Middle East or in the Great Lakes region of Africa, or other crisis regions, there is no solution in sight, if this principle is not applied.

The third principle of the Peace of Westphalia has been the role of the state in reconstruction, which led to cameralism, to the science of physical economy, and I want to pose as a thesis, that this conception of the Peace of Westphalia—the beginning of international law—is, in a certain way *the*, or at least one of those achievements that Europe can be proud of, i.e., something, that we have contributed to universal history, in a unique way.

The American Tradition

The ideas that came from this tradition—Nicolaus of Cusa's idea of the rights of the individual and the question of the common good—could not be implemented in Europe at the time, because of the political conditions. But it was these ideas that accelerated the settlements in America; it was these ideas that were advanced by people like Increase and Cotton Mather, John Winthrop, Alexander Spotswood, and of course, most of all, by the networks of Benjamin Franklin, which ultimately led to the American Declaration of Independence, to the American Constitution, and to the American Revolution.

I want to suggest that you study these documents again, when you get home, because they are the best documents based on natural law in constitutional history that exist world-

wide. I can say this with authority, because when I tried to find the founding document or some kind of charter for the Schiller Institute, I read many such documents, and there is no other Constitution in the whole world which deals with the question of the common good with the same clarity as the Preamble of the U.S. Constitution does, in the question of solidarity and the common good and the good of posterity; not as single points, but as a yardstick to measure all other points of law; as a task that determines how all single issues must be interpreted.

For the first time, with the American Constitution, a Constitution existed that realized the representative system developed by Nicolaus of Cusa—i.e., the common good as a mandatory yardstick for all actions of the state; as the purpose and task of the state. It determines and, at the same time, limits the legitimacy of the state and of the laws, and it was the first time that this concept was realized.

In this context, another breakthrough was achieved, with Alexander Hamilton's concept of a national bank—an absolutely revolutionary breakthrough without precedent, which put the control over the creation of credit—and thus, of the instruments that ultimately determine the common good—under the control of a sovereign government.

Ever since, this tradition has existed in America, and despite repeated attempts by imperial circles to undo the American Revolution—like the war of 1812, the Civil War of the Confederacy against Lincoln, the roles of Teddy Roosevelt, Woodrow Wilson, or the neo-cons today—which of course caused a fight, this tradition has been established. And therefore, it is absolutely possible for my husband to reawaken this tradition and say: “We have to return to the policies of Washington, of the Founding Fathers, Alexander Hamilton, John Quincy Adams, Lincoln, Franklin D. Roosevelt, and Martin Luther King.” And this is extremely important.

In his *Letters on Don Carlos*, Schiller writes that the issue of the American Revolution was the favorite theme of this decade, the 1780s: the best form of the state with the greatest liberty for its citizens. This was in the decade after the Declaration of Independence, in 1776.

The British Empire felt mortally threatened by the American Revolution, and it became the main string-puller—especially through the evil Lord Shelburne and the British East India Company—of the efforts to prevent the precedent of the American Revolution from being repeated on the European continent.

Shelburne organized a systematic counterattack, manipulating the political situation in France. He directed subversive agents in Switzerland and in France itself, and he ordered Adam Smith to write an apology for free trade—also in 1776—about the so-called *Wealth of Nations*, in which he claims that economic wealth is created by the “invisible hand”; that if everyone just pursues his selfish interests, this will lead to the common good—which is of course a variation

of Mandeville. It was the cooperation of Shelburne and Jeremy Bentham with the financial nobility of Geneva around Jacques Necker, who, in 1777, became the French Finance Minister, and with the Martinist order of Lyon, which was decisive for the destabilization of France between 1780 and 1790.

At the same time, British Prime Minister William Pitt exerted great pressure upon France, to eliminate all measures to protect the French economy in the tradition of Colbert, and to render France unprotected from Britain's free-trade policies. In principle, you have to conceive of this as exactly the same as that which the IMF is doing to countries in Ibero-America, like Argentina, or to Africa, today.

International banks imposed measures of economic warfare. Soon agriculture and trade collapsed, and there was famine. In 1789, the banks denied credits to France. Louis XVI had to yield to the pressure of the international banks, and reappointed Necker as Finance Minister, in order to “regain the confidence of the banks.” When you see how the IMF and the World Bank insist that certain politicians get certain appointments, that is a similar concept.

A whole series of manipulative scandals was launched, like Cagliostro's “Necklace Affair” against French Queen Marie-Antoinette, and, while in America, on April 30, 1789, George Washington was elected the first President of the United States, something entirely different happened in Europe, unfortunately, only seven weeks later.

The French Revolution

At first, there was hope that there could be similar developments in France, to what had occurred in America. On June 17, 1789, the French National Assembly was convened, where, under the leadership of Jean-Sylvain Bailly, an attempt was made to give France a written Constitution, following the example of America, or at least to introduce a constitutional monarchy. On June 20, in the so-called “Tennis Court Oath,” all participants vowed not to part from one another, and to continue to work together, until a reasonable Constitution had been established, according to these criteria.

If this development had succeeded, this would have been the beginning of a repetition of the American Revolution in Europe. But it did not happen. Rumors were spread, which led to the storming of the Bastille by the Jacobins, who defeated the Republicans, in 1792. They introduced the terror and the guillotine, which claimed the lives of many scientists and other leading minds. And thus, this opportunity was destroyed.

A certain Jacques Mallet du Pan, a representative of the Synarchist financial nobility of Geneva, wrote a series of articles, saying that the French Privy Council must follow the example of the British parliamentary system, and make sure that the creation of credits must stay in the hands of independent central banks—i.e., private interests. This was a direct



Carl Friedrich, Freiherr vom Stein (left) and Wilhelm von Humboldt led the fight in Germany against entrenched feudalism.



assault on Hamilton's concept of the National Bank.

As everyone knows, the Jacobin terror was followed by the Thermidor: the terror from the right; and the rise of Napoleon, who spread war all over Europe. The revolution in France had failed, and the oligarchical interests prevailed.

The Prussian Reformers

And what happened in Germany? After the defeat at Jena and Auerstedt at the hand of Napoleon, Prussia was cut in half. The shock caused by this, enabled the Prussian reformers around vom Stein, [Wilhelm] von Humboldt, and Scharnhorst, to initiate reforms against the feudal structures. At vom Stein's behest, Humboldt became Director for Cultural and Educational Affairs in the Prussian Interior Ministry, in 1809, and in a very short period, he was able, at least initially, create the best education system the world has ever seen, based on the idea—which in fact comes from Schiller—that every human being is able to become a beautiful soul. This, Humboldt translated into the idea that the aim of education should be a beautiful character, and the citizen of the state.

Humboldt thought that certain subjects of study were more suited than others to promote such beautiful character development. These included the mastery of one's own language, trained with the best fruits of its literature—poetry, great drama, lyrics—but of course also universal history, the recapitulation of decisive and qualitative scientific breakthroughs, in order to supply all children and young people with the creative method of hypothesis. Thus, Humboldt's educational system is exactly what the LaRouche Youth Movement is putting into practice, today.

For a short time, there was hope that these ideas could be

applied in Europe, in Germany. Then came, as you all know, 1812, and Napoleon's campaign in Russia. The Prussian reformers played a big role in the defeat of Napoleon. Schiller's brother-in-law, von Wolzogen, designed the plan to lure Napoleon into Russia, in order to cause his downfall by logistical and material over-extension, and for this, von Wolzogen studied Schiller's papers on *The Thirty Years' War* and *On the Revolt of the Netherlands*, and made use of this knowledge.

The Constitutional Movement

During the Russian campaign, vom Stein continuously pondered the future German national Constitution. The problem was that Germany was still divided into 300 principalities, and the princes of the League of the Rhine had collaborated with Napoleon. Vom Stein was the only one who was pushing for a national Constitution.

The German people had become conscious about its national unity and identity for the first time, during the Liberation War of 1813. It had won a great victory and shaken off foreign domination. The German people felt themselves to be one nation, and they wanted an undivided Constitution, as a seemingly self-evident consequence of this great war of liberation.

Wilhelm von Humboldt was the first who seriously considered vom Stein's constitutional designs, and he presented his own plan for a Constitution. In December 1813, he wrote a memorandum, wherein he described the great national experience of the unity of the German mind in a humanist spirit. Having arrived in Frankfurt, he wrote to vom Stein, he was now "able to talk with more composure and seriousness about the most important issue" that a German could deal with.

And that is what it was. The Constitution is the basis from which a people governs itself, as Alexander Hamilton put it in *The Federalist Papers*. Can a people, can a nation create its own laws, which enable it to govern itself well? This is not a self-evident question, and the question of the Constitution is the absolute key to this.

Von Humboldt wrote: “We have to be careful not to remain at the limited point of view, to aim just at securing Germany against France. Germany must be free and strong—but not only to be able to defend itself against this or that neighbor or any enemy in general, but because only a nation that is strong externally, will keep that spirit in itself, from which emanate all blessings internally. It must be free and strong, in order to nourish—even if it were never to be challenged—the self-esteem necessary to continue its national development calmly and undisturbed, and to be able to maintain the beneficent place that it occupies in the middle of the European nations, permanently.” The role of Germany in the middle of Europe!

“Furthermore, the feeling that Germany is a whole, cannot be extinguished from any German breast, and it is based not only on common manners, language, and literature, but also on a memory of rights and liberties enjoyed commonly, glory gained, and dangers overcome commonly, and a remembrance of a close bond that united the fathers, which is now living only in the desires of the grandchildren.”

Particular Interests

This plan by Wilhelm von Humboldt expressed a wonderful humanist spirit, but at the same time, it expressed the whole dilemma of the historical situation of Germany, cut into hundreds of principalities. Even Humboldt, who was one of the absolute pillars of the Weimar classics, was unable to create an electrifying vision. He arrived at a realistic, confederative concept, instead of a federal solution.

Von Humboldt, and ultimately vom Stein, too, regarded it as impossible to do away with the sovereignty of the member states of the League of the Rhine, which was guaranteed by treaties; to dissolve the middle states, which had been created by Napoleon; and to subject their despots under a strong Caesarian power, which had been vom Stein’s idea.

Therefore, vom Stein rather focussed on the aim of protecting personal liberty and property by constitutional guarantees against princely arbitrariness. This was understandable, for these princes were indeed full of whims, but it was, of course, a much humbler aim. The spirit of Restoration was being raised again, and the princely absolutism of the *ancien régime*, as well as the dualism of a half-princely, half-national state, expressed itself in these documents.

In December 1813, vom Stein asked the Russian Tsar to officially appoint a commission to work on the question of a German Constitution. Unfortunately, the Tsar had no interest at all in heightening the tensions within the coalition against Napoleon, by entering into a discussion on the German Con-

stitution prematurely, and those who were involved had totally different agendas, too. The smaller states, for example, did not want to accept a supremacy of Bavaria or Hanover, while Bavaria and Württemberg had totally differing concepts. Thus, Metternich and Castlereagh succeeded in sabotaging the German question.

Any attempt to create an efficient and strong central power ran into incalculable obstacles. The population had very high expectations, and there was still hope that a unified German state would emerge, but the particular interests of the individual states were too strong. There was a desire within the population to secure the national unity that had been sealed with rivers of blood, by a national Constitution, but the antagonisms were too great. With vom Stein and von Humboldt, Germany was represented by two of the best statesmen that I know from history worldwide, but that was not enough, in the face of princely arbitrariness.

In a memorandum for the Tsar, vom Stein deplored “the fate of the German people, to be subjected, after its heroic accomplishments in the war, to a just as degrading tyranny of certain individuals”—the princes of the League of the Rhine—“who have lost all personal respect.” Vom Stein painted a dramatic picture of the desperation of the people about this result; and of the debasement of the despots, who bleed, suppress, and torture the people: “They will spare only those who flatter their desires, like for example the comedians and musicians in Darmstadt or the favorites or the wild boars in Stuttgart.” The constitutional commission that von Humboldt and vom Stein wanted, was never appointed.

The Constitution that finally emerged, was totally oligarchical in character. There was no efficient executive power and no independent financing for the Confederation, and no economic unity. In the Congress of Vienna that followed, Austria and England prevailed. There were only intrigues, political fights and manipulations, distrust, hatred, a confused activity of small-minded special interests, vanity, and deals about political property titles.

All this suffocated the hope for a national Constitution. The Congress ended with a vast disappointment for all of those who had hoped, with vom Stein and Humboldt, for a strong central power and secure rights to liberty for the nation. Deeply disappointed and embittered, vom Stein left the Congress of Vienna, on May 28, 1815. What followed, was the Holy Alliance, the reintroduction of feudalism, of the class society, Restoration and reaction. Then, with the Carlsbad Decrees, even the works of Friedrich Schiller were banned.

What Went Wrong?

This was an absolute crossroad in German history, and I am convinced that we have to look into this, if we want to intervene in the present situation. How different would have been the course of European history, if Germany had been unified in the spirit of Friedrich Schiller and Humboldt! Ger-

many could very well have assumed the “beneficial place in the middle of the European nations,” that Humboldt talked about.

Instead, Germany was unified by Bismarck, in the context of the war against France of 1870-71. The reason that Germany’s unity was achieved through a war against France, was ultimately that the oligarchical problem had not been solved in Germany. And this was also the reason for two world wars in the 20th Century.

Therefore, I tell all those who are trying to divide Germany into a “new” and an “old” Europe: It is exactly because of these historical facts, that the friendship between de Gaulle and Adenauer, and the historical Elysée Treaty that seals the friendship between the two states, is so decisive for the future and for the solution of the questions of Europe.

We have to look back: What went wrong in European history? That is a question of great urgency, because in the near future, the systemic financial crisis will escalate so dramatically, that the decision—will there be a decision in favor of the oligarchical forces, or can we force a decision in favor of the common good for the population—depends on this question of the Constitution, on the sovereign authority over the creation of credits, etc.

It is therefore necessary that we correct this, and go back to the American Constitution and the idea that was achieved with the National Bank—which was sabotaged in Europe by the French Revolution, Napoleon, and the Congress of Vienna—and turn developments in another direction.

What Is To Be Done?

If the world is to get out of its existential crisis, we need a New Bretton Woods System. This would be very easy, if—and when—my husband, Lyndon LaRouche, becomes President of the United States. When the vote fraud by these touch-screen voting computers in Washington became obvious, he stated clearly, that this election campaign will be decided by the Erinyes, yes, by the goddesses of fate, who will begin to chase the malefactors, who are connected to the present financial system, in the moment that this system collapses.

I spoke to him two days ago; he was in a terrific mood and said, we can win. We can win, because in America, a process has begun, where people—not only in Washington, but also in Alabama and in Mississippi—really understand, that the ideas which Lyn represents are the only chance to uphold all the good traditions in America; and really stand up for Lyn, like a number of state legislators, and others.

In any case, we need a New Bretton Woods conference. The most simple solution were if President LaRouche calls for such a conference; but it could be that this issue will force itself well before November 2004. A New Bretton Woods conference must be put on the agenda.

Such a conference must take the following measures, in the tradition of the old Bretton Woods System of Franklin D. Roosevelt: A large part of the world’s debt must be reorga-



Friedrich Schiller, Germany’s “poet of freedom,” looked to the American Revolution as a model for what needed to be done in Europe.

nized or eliminated. We must outlaw the speculation in derivatives, which is the albatross of the financial system, by an international treaty. We need a system of fixed exchange rates, and we need a system of sovereign national banks which can create productive credits, and we need to realize the European Land-Bridge over 25 to 50 years.

This is a very important point, because some of our big managers have discovered the China business, and India or Asia in general as markets. But we aren’t talking about a little bit of infrastructure, some investment to enable investors to get locally to an airport and back—i.e., a repetition of a colonial concept of infrastructure, and I can assure you that that is what some of these top managers have in mind—but we are talking about signing multilateral treaties to build, over one or two generations, i.e., over 25 to 50 years, with the aim to dramatically increase the productivity of labor in the connected regions, to increase the purchasing power, and thus to transform not only the Eurasian continent, but ultimately the whole world, because we want to extend this land-bridge to Africa and Ibero-America.

Europe, which will soon include 450 million people, will and must play an important role in the development of Eu-

rasia, of Africa, and of Ibero-America. But, Europe can only play this role, if there is a dramatic change of values. We must affirm scientific and technological progress. We must become a people of thinkers and poets, again—not only in Germany, but in Europe as a whole. We must revive the great scientific tradition of Germany—and of Europe—by a so-called science-driver program, which places absolute priority on scientific and technological progress and its application in production processes. That means that we have to revive the tradition of Plato, Nicolaus of Cusa, Kepler, Leibniz, Gauss, Mendeleev, and Vernadsky, and define, in this spirit, in this tradition, crash programs to solve the most important problems of the world.

A Biological Defense Initiative

Three years ago, the World Health Organization warned that there was only a small “window of opportunity,” just a short span of time, in which the world could find qualitative new solutions for old and new epidemics. Of those ten years, three have passed, so we have seven years left. Therefore, we will participate in this European election campaign with the demand that Europe needs the equivalent of a “biological defense initiative,” i.e., an interdisciplinary crash program to find new approaches for existing diseases.

This cannot be done on the level of molecular biology. We need a new approach with the question: “What is the deeper principle of life as such?” For this, we need the approach of Vernadsky, to regard life and living beings not as a phenomenon, as a particular being, but to ask: “How do living organisms behave in the context of the biosphere and the *noösphere* as a whole?”

Only with such a new approach will we be able to find answers for such urgent areas like the processes of aging, MS, antibiotic-resistant bacteria, and new diseases like SARS and many others. We need a revolution in preventive medicine.

There are many methods to apply directed energy, as it was developed for the SDI, which can be used in medicine—for example, the continuation of the MRI technology. There are possibilities to detect and treat diseases using coordinated pulses, non-linear spectroscopy, and techniques which have been developed in astrophysics to research distant galaxies, which can be modified to develop a better understanding of biological processes which are still mysterious, today.

The Civil Rights Movement Solidarity must enter the European Parliament, in order to realize such a crash program for a biological defense initiative, for 100% of the world's population has a right to medical care, and not only 10% of the rich in the industrial nations. Preventive medicine is much cheaper than treating diseases that occur because of hastily made diagnoses and withheld treatments. We need a biological crash program for 6 billion human beings. This is just one mission—but a very important one—of Europe, for the world.

Similar crash programs are needed for space research. Remember: Every investment into the Apollo program

brought, for every dollar invested, \$14 in profits for the civilian sector. Teflon-coated pans and computer chips, all this was a result of the Apollo program. It would be the same in the future. We need revolutionary models for nuclear physics, a new generation of supersonic airplanes, etc.

That means we have to invest \$2 trillion or euros in new credits annually, \$1 trillion of them in Europe. This is possible, if we approach it as Kennedy approached the Apollo program—when he went to Congress and said, *we need this, and we appropriate it, now*—and if we do not continue the compromises with the financial interests and banking circles and sundry others. We will go to the national banks, and say: “We appropriate this, now.”

With the Eurasian Land-Bridge and a science-driver program, we can create a vision of how Europe and the whole world will be totally transformed, 50 years from now. Hunger and poverty will have disappeared. A universal education for all children is absolutely possible. Most people will not live like the poor cash-register ladies at Wal-Mart, but enjoy a meaningful life. One consequence will be a large increase in the productivity of labor, and man's creativity will multiply.

We will have totally different problems. People will no longer build prisons, like Schwarzenegger; but we will discuss the problems involved with space travel to distant destinations; the creation of living conditions in the tropical and Arctic regions of the world; and other productive problems, and I can only promise you: It will be a lot of fun.

But, this will only be possible, if we introduce revolutionary changes in Europe, in the tradition of the American Revolution, and if we pick up the ideas of 1789, of the Tennis Court Oath, but even more of Schiller's “Ode to Joy”: “*Freude, schöner Götterfunken!*”

The Dignity of Man Is Inviolable

I want to add another thought on a future European Constitution. In the Basic Law, Article 1 reads: “The dignity of man is inviolable.” Like the idea of the common good in the Preamble of the American Constitution, this is supposed to be a mandatory yardstick for all the articles that follow.

But recently, in the *Frankfurter Allgemeine Zeitung*, there appeared an article by Ernst Wolfgang Böckenförde, with the headline: “The Dignity of Man Was Inviolable—Farewell to the Fathers of the Constitution. The New Commentary on Article 1 of the Basic Law Marks an Epochal Breach.” There, this Mr. Böckenförde describes how the new commentary of Article 1 by Matthias Herdegen leads to a grave change in our Basic Law. For this sentence, which was written by the fathers of the Basic Law to be a bulwark against the horrors of the Nazi tyranny, in order to provide a grounding in natural law that prevents such horrors from ever happening again—this bulwark, writes Mr. Böckenförde, has been breached. And that is indeed what happened, unfortunately.

The key sentence of this new commentary reads: “Despite the categorical entitlement of man to dignity, the form

and measure of this entitlement to dignity are quite open”—which, for one thing, is an absolutely imbecilic sentence, for either there is an categorical entitlement, or there are differentiations, but you cannot claim both in the same breath—“which take into account the concrete circumstances.” This refers, on the one hand, to the prenatal existence of man—e.g., sperm banks, alembic babies, and similar things—but also to the dying phase of man, of course, to measures that shorten life, active assistance in dying, and similar questions. Therefore, my proposal is, to hold on to Article 1 of the Basic Law, and to eliminate this commentary without replacement.

Human dignity is a very important concept, but I want to add another one for the future of Europe, which is the concept of the pursuit of happiness. This is a sentence from the American Declaration of Independence: “We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness,” etc. And then follows, why any people has the right to institute and alter governments if they do not represent the common good. So, this expresses a right to resist.

This term does not mean happiness in the sense of “good fortune,” for fortune is easily misunderstood. One person thinks he is happy, if he wins in a lottery; someone else, if he is able to sleep late, or something else. It is exactly the term

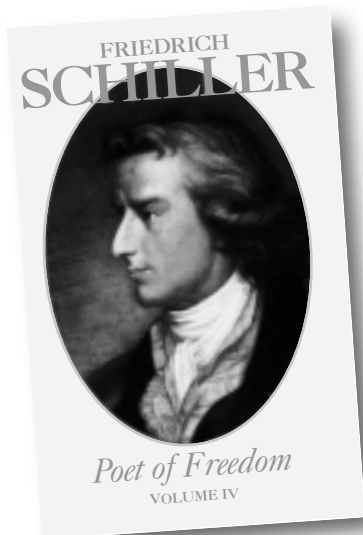
that Leibniz talks about all the time—the pursuit of happiness—and it is very clear what Leibniz means by that.

It refers to the fact that man is fundamentally different from an animal. Man is an image of the Creator. This is a strictly scientific definition, which means that only man is able to discover universal scientific principles. This is why Lyn’s attacks on Euler’s corrupt attacks on Leibniz are so important; in his attacks on Leibniz, Euler denies the provable existence of universal principles. Thus, he negates that quality of man which distinguishes him absolutely from the animals: the principle of creative hypothesis. But, it is impossible to separate the immortality of the human soul from this ability to discover universal principles.

Therefore, what does it mean to pursue happiness? Our life is short. We are born, and we die. If our life is to mean anything that is more than our short physical existence, as a sensuous being—in this respect, we are indeed very similar to animals—then we must absorb universal principles and discover new ones, which are a precondition for a better future for humanity.

In this sense, we proclaim the pursuit of happiness for all human beings on this planet, as one of the inalienable rights of man, “his eternal rights, which hang above, inalienable and indestructible as stars themselves,” as Schiller would say. And also in this sense: Let us make love of humanity the basis for European politics.

“There is a limit to the tyrant’s power.”



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