

## LaRouche Appeals to Poland To Assert Its Sovereignty

by Frank Hahn

Many people in Poland had long awaited it, and now the time had finally come, that American 2004 Presidential pre-candidate Lyndon LaRouche paid a visit to Warsaw. The timing of the visit, from May 22-25, was fortuitous, as Bill Clinton had given a speech in the Polish capital on globalization a few days before, and on June 10, President Bush was expected. To both the former and the current U.S. Presidents, LaRouche presents a welcome contrast: He offers a country like Poland a realistic perspective, of how its self-interest and sovereignty could be reestablished, in the context of international cooperation. His Polish audiences, looking to LaRouche as the real “President” of the United States, hope that he will be successful in realizing his years-long concern, that the United States, instead of embracing its would-be friends with a death grip, should give friendly countries the freedom to decide for themselves, the future of their nations.

But for Poles, relations with America were not their only interest at the time. The great mission of the Polish Pope, John Paul II, to promote the common good in the context of an ecumenical effort, and to define a way out of the economic and cultural desolation of a globalized world, in the Platonic and Pauline tradition of Europe, is a topic of heated discussion in Poland, and gives the country enormous moral support. LaRouche not only honored this great mission of John Paul II, but presented his own commitment to build Eurasia, in coordination with the Pope’s ecumenical mission.

A third point characterized the political-strategic atmosphere in which LaRouche’s visit took place: the desire for closer relations to Russia. With its unofficial, but real 30% unemployment rate, Poland stands on the brink of social explosion; the axioms of neo-liberal free-trade ideology and monetarism have been shaken at their foundation; and the European Union threatens, demands, and blackmails, yet the blessing of Poland’s entry into the EU not only seems to be

moving further and further away, but some in Poland even doubt whether the EU’s horn of plenty will ever be open to their country. In this situation, it is necessary to seek out other options for international cooperation, and Russia is at the top of the list. The repeated message expressed by LaRouche’s various interlocutors during his visit, was, “The Polish people have no fear of the Russian bear!” People were highly interested in LaRouche’s evaluation of the Russian situation, and in his role as an American political figure who is highly esteemed in Russia.

### Speech in the Polish Parliament

On May 23, LaRouche was invited by the Peasants Party (PSL) group to give a presentation in a room of the Sejm (Parliament), which appears below. Thirteen parliamentarians from the party (which had elected a prime minister a few years ago), as well as other groups from the former Solidarity Election Alliance (AWS), came to hear the American speaker.

First LaRouche explained the need and the mechanism for a bankruptcy proceeding for the world financial system, and its reorganization on the international and national levels. The model for this, he said, was the policy of President Franklin Delano Roosevelt in the United States, and, on the international plane, the founding of the Bretton Woods system in 1944. The main aim of a New Bretton Woods today, must be the economic development of Eurasia. “It was my concept in 1989, when the Comecon [the socialist countries’ Council on Mutual Economic Assistance] disintegrated, to start with such Eurasian development projects—and I looked at the Polish railways as a potential to be at the frontier of such developments,” he said. Instead, the administration of the elder George Bush supported International Monetary Fund (IMF) shock therapy, which led to the destruction of the economies of Poland and other Comecon countries. It will be possible



*One of the three major public events which punctuated Lyndon LaRouche's visit to Warsaw in late May. LaRouche (second from right) addressed a group of members of Parliament May 25, a Polytechnic Institute seminar, and (here) a Schiller Institute forum.*

today to solve Poland's problems, only if the country is allowed to act in its own self-interest, LaRouche said, and added, that he would do everything in his power, to change the constellation of forces inside the United States in this direction.

In rather undiplomatic language, LaRouche warned the Polish parliamentarians about George W. Bush: He is "an idiot, comparable to the Hitler phenomenon, representing a racist oligarchy, which controls the mass media, popular entertainment, in a way comparable to the mass entertainment of the Roman Empire, where the lions were eating the Christians." The political and economic crises in the United States, however, have created an enormous potential to change the situation. He reported that he was personally in the process of rebuilding the Democratic Party in the Roosevelt tradition.

The parliamentarians were visibly impressed: This was indeed the first American politician who had taken them seriously, and who surprised them with his extraordinary knowledge of history and strategy. The first questions that were asked, concerned the Balkans and the Middle East. LaRouche indicated clearly, that these conflicts—just as in the case of the 1991 Gulf War—were the result of a geopolitical chess game of the Anglo-Americans, in an attempt to establish a unilateral world order. As theoreticians of these geopolitical conflicts, he named Samuel Huntington and Zbigniew Brzezinski. This was important to restate, because Brzezinski, who is of Polish descent, unfortunately still enjoys popularity in Poland.

Other questions dealt mainly with Poland's entry into the

European Union: Should we or should we not? One Parliamentarian asserted: "Poland has no sovereignty in monetary matters; everything has to be agreed upon with the International Monetary Fund. The destruction of our health system, together with the dismantling of agriculture and industry, means genocide! It is high time that we renegotiated all treaties of the past ten years, but Europe does not seem to have any interest in Poland. The EU deals with Russia over our heads, it looks as if it were a new Ribbentrop-Molotov Treaty."

LaRouche warned against a hasty Polish entry into the EU, since today's Union is shaped by the Thatcher-Mitterrand policies of the early 1990s, when both wanted to contain Germany, through the economic straitjacket of the Maastricht Treaty that created the European Union. Today's EU is looting the economic resources of Europe, instead of developing them. What is the solution, then, for a country like Poland, and also other Central and Eastern European nations, such as Hungary, Slovakia, and the Czech Republic? All these countries "are squeezed between the hammer of the EU and the fear of Russia. The solution has to be looked for on the background of a collapsing system. In this situation, Germany can't survive without opening to Asia, to revive its role as a leading high-tech exporting nation. Germany needs, for that, cooperation with Russia. Italy is, for several reasons, the natural intellectual partner for Poland. Such a partnership can help to put Germany in the right position, and open the cooperation with Russia."

These were completely new considerations for the Polish

parliamentarians, and indeed LaRouche had presented them a masterpiece of diplomatic strategy and tactics. They thanked LaRouche heartily for the unexpected “dose of optimism.”

### Round-Table with Scientists

On the morning of May 24, a round-table discussion was organized, with scientists from various disciplines at the Warsaw Polytechnical University, where LaRouche was invited to speak on “Education and Scientific Renaissance in the 21st Century.” There were 20 scientists, economists, physicists, mathematicians, engineers, a nuclear physicist, an historian, and a musicologist (an expert on Chopin). The meeting was opened by Prof. Jerzy Oledzki, former Vice-Minister of Education under the Hanna Suchocka government of 1992-93. He stressed that this was the first time that LaRouche had been personally present in the group, but that he was very well known to its members, since they had been reading his articles for years, and following his campaigns on the Internet.

LaRouche presented a very condensed speech: It was a genial demonstration of true statecraft, which must always be based on science, philosophy, and Classical art. With the examples of scientific discoveries from Leibniz to Fermat, to Gauss and Riemann, LaRouche made clear the difference between a robot and a human being: “Here, formal logic breaks down, and human cognition takes over. Formal logic can be also produced by a machine, but no robot can discover a new physical principle.” The difference between living and non-living forms of matter, as well as the cognitive form of life, as the most efficient physical principle in the universe, was worked through in the most wonderful manner by the Russian-Ukrainian scientist Vladimir Vernadsky, in his differentiation of the biosphere from the noosphere, the realm of cognitive activity. Vernadsky showed himself to be a real Platonic thinker. “Platonic thinking means to discover the reality behind the shadows. Science is not accounting, not connecting the dots, but science is working in the relativity of time, to discover universal principles by solving paradoxes.” This is the task of education, and also of statecraft, to develop the capacity in each child to develop this creative method of discovery. This approach is precisely what liberal education methods today want to destroy. Students must relive important moments in the history of human discovery, LaRouche said. “Students must relive the moment in history when Archimedes shouted out his ‘Eureka!’ When this is accompanied by a lively presentation of the city of Syracuse, and the historical setting, then the student learns to communicate with people from all historical epochs, as if they were contemporaries today.”

As an illustration of this idea, LaRouche used Raphael’s painting of *The School of Athens*. The same method of bringing forward creative ideas, is at the basis of Classical composition in music, such as to constitute a continuous thread of ideas, from Plato, through Leonardo da Vinci, Kepler, and Leibniz, to Bach. It is only these ideas of creative discovery,

expressed in science and Classical art, which lead to economic value, which we measure as increased productivity. Through pilot projects in science, the state must contribute to this increased productivity, and the aim of education, therefore, is “to better understand man’s relationship to the biosphere and the relationship within the biosphere, to increase man’s productivity and power over the biosphere”—not to be fixated on one’s career as a scientist, but to become more like the Creator.

In the very lively discussion, there were two aspects that were stressed: how to better understand the difference between empiricism and creative scientific work, as well as the application of these ideas to education. LaRouche took this question as an opportunity to attack the empiricist-statistical method, from Paolo Sarpi to Bertrand Russell and John von Neumann. “Statistics is not science, but intentions are scientific principles. If man can discover and create intentions, what is the intention of man’s existence? The intention of man is dictated by the intention of God—this is natural law; if this is denied, you get cultural pessimism in the society.”

This “cultural pessimism” was the key term. Poland, as all countries in Europe, has been hit hard by cultural pessimism, but it is fighting against it—in fact, Poland has been almost continuously in a state of resistance, for hundreds of years. Thus, the last question at the seminar was, what LaRouche saw as the mission of Poland? LaRouche linked his considerations concerning natural law again with the figure of Vernadsky, and said, “Take the example of the great Vernadsky: He was in constant conflict with official Soviet state ideology, but he placed his scientific work at the service of the nation and of all mankind, just as Pope John Paul II dedicates his great ecumenical mission to natural law and the common good of mankind.” The development of Eurasia is the concrete expression of this spiritual mission, in which the spiritual tradition of Poland must be present, was LaRouche’s answer. At this moment, it seemed that the smiling, satisfied faces expressed the fact that LaRouche had moved them, as the Pope had. Speaking for them all, one historian said, “This was a turning point in my thinking.”

### A Good Polish Custom, Not To Give Up

That afternoon, the Schiller Institute had organized a public meeting with LaRouche in the same tradition-rich Warsaw Polytechnical University. Although the conference was organized on short notice, 160 people attended from various institutions. There were representatives from four ministries, eight embassies, ten political parties (including the Polish Party of Engineers, which has already integrated the concept of the Eurasian Land-Bridge into its program), four Catholic newspapers, members of the Polish industry lobby, institutes representing the chemical, electronic, and aerospace industries, the Polish Asia-Pacific Council, the Catholic Social Union (PZKS), as well as numerous professors and teachers from the various universities and the Polish Academy of Sciences.

Introductory remarks were made by the second chairman of the Polish Schiller Institute, Prof. Janusz Czyz. He introduced LaRouche as an economist in the tradition of France's Maurice Allais and Charles de Gaulle, Italy's Enrico Mattei, and Poland's Eugeniusz Kwiatkowski, who above all elaborated a constructive alternative to the dominant neo-liberal economic policies of today. Then the president of the Catholic Social Union, Wieslaw Gwizdz, read a message of greetings from Bishop Antoni Dydycz, from Drohiczyn, in eastern Poland. The Bishop praised the services of LaRouche and the Schiller Institute, in helping to reestablish Poland's dignity, so that it is no longer an object of globalization, but can be an active protagonist in the community of nations.

LaRouche himself set a very optimistic tone, from the outset. "We live," he said, "in a time of great opportunities: The bankruptcy of the present global financial system gives us the unique opportunity to build a better world." The foundations for this lie in European civilization, in which the principles of Christian love and natural law have spread, from the Hellenistic spirit, through the mission of St. Paul and the Renaissance, up to the great ecumenical work of Pope John Paul II. LaRouche emphasized the statements by the Pope on Thomas More, and his criticism of globalization. "The Renaissance of the 15th Century," he said, "led to Europe's and later America's, becoming a continuing source of technological innovation—and these sources we must use today, in order to link up Central and Northern Asia, through infrastructure corridors. This is the only way to establish peace and justice on a global level today."

Again the question was raised, about what less politically influential countries, like Poland, could do to contribute. LaRouche stressed that, at the moment, "there are only three nations or institutions in the world which think globally: the United States, the British monarchy, and Russia. But the Poles, too—at least those in this room—think globally, in that they would be very happy, if they would not always have to ask Brussels or Washington for permission to do something good for their country." This was greeted with applause.

LaRouche attacked the foundations of today's culture, in which money, career, and the satisfaction of immediate needs of the individual, are the central point of a person's planning. It is high time, he said, to find a way out of this imprisonment in the earthly here and now. Once again, LaRouche gave his listeners food for thought, with reference to their own history. "Why did people in Poland make revolutions? By instinct? In order to satisfy their needs? No, it was because they wanted to build a better world for their nation and their posterity. And in this sense, today, we have to give our life a higher meaning. We can not win tomorrow morning, but we want to win the war, and it is an old Polish custom, not to give up!" LaRouche's speech was welcomed with a long, standing ovation.

Out of the heated debate which followed, one aspect should be noted: Some expressed the old Polish fears, of being

overrun from all sides, especially from Germany and Russia. Those who are weighed down by such fears, are often those who have a completely wrong image of America, especially of the Bush Administration. LaRouche took this up, to explain in detail, how the grandfather of the current President, Sen. Prescott Bush, had supported Hitler's seizure of power, and that the Bush and Harriman families were actively involved in the IG Farben company's operations in Auschwitz. A line of continuity links this past to the current Bush Administration, such that there exists the danger today, which should not be underestimated, that Bush junior could turn into another Hitler phenomenon.

This idea was especially shocking for the Poles, and may take time to be digested.

In the discussion, many constructive questions were also raised, about the Eurasian Land-Bridge. This is significant, since, as one longtime friend of the Schiller Institute remarked, "You have managed in eight years, not only to transform the original misunderstanding or even rejection of the Eurasian Land-Bridge concept into support for it, but it has been your achievement, to make this Land-Bridge concept known."

The meeting was outstanding, and certainly did not make it any easier for George W. Bush's June 10 visit. In Poland, LaRouche showed himself to be a friend and adviser, a great statesman and philosopher. And the near and distant future, will show the consequences of this trip.

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