

ments or promises in the world which have the power to persuade them to renounce their hope—precisely because they are not a mob, but a ‘living nation.’ ” Think again of murderer Sharon. Jabotinsky argued that only when the wave of Arab opposition had been broken against the “iron wall,” would moderate elements with more measured response come forward to negotiate with the Jews. Then talks could take place about mutual concessions. “But the sole way to this agreement is through the iron wall, the establishment in Palestine of a force which will in no way be influenced by Arab pressure. In other words, the only way to achieve a settlement in the

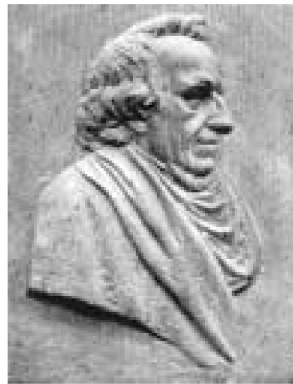
future is total avoidance of attempts to arrive at a settlement in the present.”

Jabotinsky then published *The Morality of the Iron Wall*, a Nazi-like propaganda piece akin to Nietzsche’s *Triumph of the Will*. He wrote: “Zionism is a positive force, morally speaking—a moral movement with justice on its side. . . . If the cause is just, then justice must triumph, without regard for the assent or dissent of anyone else. . . . [The world] does not belong only to those who have too much land, but also [to] those who have none. Requisition of an area of land from a nation with large stretches of territory in order to make a home

Affirm the Mendelssohn Defense of the Soul

by Lyndon H. LaRouche, Jr.

The following is an excerpt from a May 13 memorandum from Lyndon LaRouche to his associates, urging “a specific type of fresh emphasis” on the global relationship between the Phaedon of Moses Mendelssohn (1729-1786) and the dialogues of Plato. “This must situate Mendelssohn,” he wrote, “as a central figure of those influenced by Abraham Kästner’s crucial role in the mid-Eighteenth-Century launching of the German Classical movement of Lessing, Mendelssohn, et al.”



Moses Mendelssohn

. . . Now, the hope for Middle East peace hangs implicitly on the implications of Moses Mendelssohn’s legacy. That hope for peace depends, to a crucial degree, upon the increasing number of Israelis opposing the fascist police-state policies of a Sharon and Netanyahu. The latter have, as it is said, “crossed the Rubicon”; that, in a way more than slightly similar to those proposing a North American Command. (In short, both the Likudniks and the proponents of a kindred U.S. military policy, are in the process of replicating the “SS state” of Hitler-Himmler.) Do the Israeli opponents of the military policies of the Likudniks and the fascist rabble of the predominantly racist U.S. “Christian Zionists” represent a plausible “Jewish principle,” or do the Israeli opponents of the Israeli Defense Forces command’s carnage? The possibility of imple-

menting a durable peace, even any peace at all, depends upon the proper answer to that question of Israeli legitimacy.

After one has sorted out the carnage of Hitler’s efforts to exterminate the legacy of Mendelssohn and the Yiddish Renaissance, the authorship of what has been since called the Shoah, is traced proximately to the existentialist followers of the anti-Semite and syphilitic dionysiac Friedrich Nietzsche, including such as Nazi philosopher Martin Heidegger and the degenerate Jews of Heidegger’s cronies among the Frankfurt School circles of Theodor Adorno and Hannah Arendt. (An angry Jew might erupt with the remark against all those heathen existentialists: “Be like Nietzsche: die of syphilis!”)

The crucial benchmark from which to begin mapping the task before us, is that a fascist Jew, such as Jabotinsky, is like any other fascist, such as Hitler, Mussolini, Franco, or the Brzezinski-Huntington crew. He is only accidentally a Jew, and essentially a fascist like Hitler, as the worst of Israel’s Likudniks are demonstrating that currently. Indeed, such Likudniks are carrying on Hitler’s work, in effect, by turning their Jewish recruits into fascists; soon, were they successful, there would be no real Jews left.

Thus, the hope of a durable peace hangs upon an ecumenical solidarity among Christians, Muslims, and those Jews who accept the principle of Genesis 1: that men and women are each made equally in the image of the Creator, set apart from, and above the beasts, to exert the Creator’s dominion in the universe about us. Historically, there is no more relevant exponent of such an ecumenical basis than Lessing’s real-life “Nathan der Weise” (“Nathan the Wise”), his friend and collaborator, Moses Mendelssohn.

However, the river of blood which has flowed between Israeli and Arab for the greater part of a century, will not be staunched with a mere literal doctrine. There must be a deeper, actually cognitive insight of the type expressed by Mendelssohn’s Phaedon. This is, first and foremost, my personal responsibility, since I am the only leading political figure on the world-scene presently, who efficiently

for a wandering people, is an act of justice, and if the land-owning nation does not wish to cede it (and this is completely natural) it must be compelled. A sacred truth, for whose realization the use of force is essential, does not cease thereby to be a sacred truth.”

Jabotinsky Allies With Mussolini

By 1934, Jabotinsky and his Betar youth movement had made an alliance with Il Duce, when the Betar established a naval training academy at Civitavecchia, Mussolini’s naval base north of Rome. *L’Idea Sionistica*, Betar’s Italian-lan-

guage magazine, described the dedication ceremonies which launched the academy: “The order—‘Attention!’ A triple chant ordered by the squad’s commanding officer—‘Viva L’Italia, Viva Il Re! Viva Il Duce!’ resounded, followed by the benediction which Rabbi Aldo Lattes invoked in Italian and in Hebrew for God, for the King, and for Il Duce . . . ‘Giovinezza’ [the fascist party’s anthem] was sung with much enthusiasm by the Betarim.”

Mussolini endorsed Jabotinsky in 1935, saying, “For Zionism to succeed, you need to have a Jewish state with a Jewish flag, and Jewish language. The person who really un-

represents the same Platonic standpoint from which the work of Leibniz, Kästner, Lessing, and Moses Mendelssohn flowed.

We have recently emerged from a century in European civilization, whose characteristic has been that growing philosophical mediocrity, that low-life pragmatism and single-issuism, which is also typified (you should blush) by those formerly among us who succumbed to compromise with the same fascist gnosticism rampant in the Arlington [Virginia, U.S.A.] Diocese. The world has few left, who could be described as “philosophers” without an epidemic of blushing throughout the halls of a witting academia. I need make no broad claims, other than being virtually “the last of the Mohicans” inhabiting a land where real philosophical minds once lived.

Treaties, programs, and doctrines will not provide a durable basis for Middle East peace. Such attempts have already failed all too often. There must be an elementary, deep-going philosophical basis for a peace; nothing superficial can staunch the decades’ rising tide of blood. Mendelssohn typifies that basis: partly because he is a true ecumenical figure, an ecumenical Orthodox Jew to the time of his death. More important: he understands the meaning of the soul, as I do. Only when we put forward the concept of the cognitive nature of the immortal soul, as Mendelssohn speaks to Plato, does history make moral sense. Only when we attempt to balance the account of our dead from our past, with our obligation to the future to come after our mortal existence, can we define that kind of quality of immortal self-interest embodied in our momentary, mortal selves, which is needed to bring forth a great instrument of peace, something akin today, to the 1648 Treaty of Westphalia. The Jew must find his soul’s place in a peace of the Middle East, as the existence of Germany today depends still upon the deep principle adopted as the first article of agreement to the Treaty of Westphalia.

The nub of the matter is a clear, cognitive comprehension of the immortal historic interest of a brief mortal existence.

We come, born to the present, as a visiting traveller in

time. We must come as an angel, to bring some good, a good which may help to heal the wounds of the past, console the living, and bring forth progress to a better future. We come, briefly, to dwell thus in past, present, and future, all at once. In that respect we are immortal, yet, the paradox is, that we can act so only through the medium of our mortality.

Yet, if we bring the discovery of what are truly discovered, or rediscovered universal physical principles, and if we cause those to be shared and transmitted, several wonderful, immortal consequences are gained. Such ideas not only change the present and future; they also fulfill the implicit hopes of those from the past, who may have suffered horribly in the course of their struggle to make the present possible, and thus change the outcome of their having lived. Thus, we act with the determination, that nothing good which occurs in the simultaneity of eternity shall ever be wasted. Then, perhaps, there will come a time, in which we shall understand more fully what time itself was all about.

While you are mastering the deeper implications of Gauss’s discoveries from the period leading to the publication of his *Disquisitiones*,¹ read the relevant work of both Plato and Moses Mendelssohn from that vantage-point in cognitive practice. With that in view, remember that Moses Mendelssohn did more than anyone to free the Jew of Austria and Germany to become a citizen of his nation; today, his work is a crucial selection of rallying point to rally Israel and Arabs alike for an urgently needed escape from a Likudnik existentialists’ Hell. Put the *Phaedon* on the table, and say, ever so simply, to Israeli and Arab like: Let there be perpetual peace and fraternity between us.

The combined will and power of the U.S.A. and other nations could stop the war; but only ecumenical bonds can secure the peace.

1. See Lyndon H. LaRouche, Jr., “Dialogue on the Fundamentals of Sound Policy,” *EIR*, May 3, 2002; Bruce Director, “Fundamental Theorem: Gauss’s Declaration of Independence,” *EIR*, April 12, 2002, and “Bringing the Invisible to the Surface,” *EIR*, May 3, 2002.