

security for the Jewish future. . . . Seen world-historically, a neutralized Jewish state could give the Jewish people a concrete chance to stand again at the center of intellectual history. It would thus allow this people once again to continue its centuries-old contributions to human culture, and thereby to secure itself a future which in its meaning and its content would correspond to the unique character of its past.”

In his autobiography, he adds that such a state would allow for the flourishing of the “religious, intellectual, and cultural” pursuits

that would be in atonement with the works of “the Prophets, the Jewish philosophers and ideologues of the Middle Ages and of modern times, Spinoza, Heine, Freud, and Einstein.”

Germans and Jews

The deeper reservoir of his understanding from which Goldmann drew to put forth such world-historical proposals

LaRouche mourns Nahum Goldmann’s death

The following open telegram was issued by EIR founder Lyndon H. LaRouche, Jr. on Aug. 30.

Hang out the flag at half-mast around the world. Let President Ronald Reagan decree a national day of mourning, and let the Congress, wherever the members may be, stand for a solemn ten minutes of thoughtful silence at sunset today. A great world leader, Nahum Goldmann, the grand old man of world Jewry, died last night.

We all have suffered a great loss. In a time when the leading circles of most nations are chiefly composed of little, bungling, petty careerists, this 87-year-old giant from the better-age past was one of the few voices of true grandeur of intellect and lovingness to rally something better from within us.

My wife, Helga, and I were privileged to meet privately with Nahum Goldmann only once, during late 1979 at his home in Paris. We both fell in love with this man at once. Since then, it has been a source of joy to both of us to witness his interventions into critical moments of current history, and to support his efforts in these matters.

This man was a true Jew, as he himself described the function of Jewish culture most recently. I know something of the work in which he was most recently engaged, not as intimately as those closest to him, but enough to say that the level and quality of his actively leading role would astonish most persons if the full facts of this matter could be made public. This man has been a giant among us.

Helga and I shall miss him very, very much.

lay in his knowledge of the inter-relatedness of the German and Jewish historical experiences, and his direct access to the processes whereby the state of Prussia was created in the eighteenth and nineteenth centuries with the assistance of Jews granted legal status by the great Prussian elector.

In the first volume of his autobiography (“Mein Leben als Deutsche Jude”), Goldmann made the following observation: “Despite all criticism, no doubt can exist that Germans as well as Jews were and are very great people. Their great ambitions, their creative qualities rank them unquestionably among the greatest peoples of world-history. Perhaps both are inevitably connected to each other. . . . I have in my youth in my diary written: ‘The Jews are a people, that one must admire, but cannot love.’

mans. Both are unloved. Especially the greatness of both peoples—the Germans unique in their metaphysics, musically in manifestations like Bach, Beethoven, Mozart, the Jews unsurpassable in their prophets and their religious geniuses, among which one can count Jesus and Paul, in their stubborn loyalty to their beliefs—explain in large measure the attitude of non-Jews and non-Germans to both peoples.”

Goldmann elsewhere expands on his love for German classical music. “No people and no culture, not even the Jewish, have influenced me so strongly as the German. . . . The strongest emotional experience I had and I have have been by listening to the music of Bach, Beethoven, and Mozart.”

“None of the spheres of culture has so deeply made an impression on me as music. My musical taste is considerably conservative, from the standpoint of the younger generation it would seem old-fashioned. My deep interest is for the classics, before all Bach, Beethoven, and Mozart. . . . my great love in the world of opera is Verdi and Mozart. . . . For Wagner I have never had a deep understanding.”

In the same vein, his writings are liberally sprinkled with references to the works of Schiller, Heine, and Lessing, and emphasis on the power that they had on the minds of Jews throughout the nineteenth century.

In 1915, while in the German Foreign Ministry, Goldmann authored a document, with the somewhat misleading title, “The Spirit of Militarism,” which clearly identifies a direct connection in his ideas and experiences with the Jewish-aided building of the humanist Prussian Cameralist state of the century past. Although Goldmann never in the future explicitly further developed the concepts contained in the piece, it stands on its own as a fascinating historical document, and as a “mind-print” to the deeper recesses of Goldmann’s

The piece is a defense of a conception of Prussian system economics (in which, inclusively, he calls the Prussian general the “personification of the Kantian categorical imperative”), and the ecumenical nature of life in Germany, as against the corrupt life of the “French salons” and the “Houses of the British Lords.”

“It would be an interesting task,” Goldmann wrote, “to