

# NCLC conference: toward a new moral renaissance

by Marla Minnicino

An overflow crowd of more than 1,000 people from all over the United State and several other nations gathered in Arlington, Virginia May 27-29 under the banner "Truth is Beauty; Anti-Bolshevik Resistance to a New Dark Age," for a three-day conference of the National Caucus of Labor Committees (NCLC), the philosophical association headed by jailed statesman and political economist Lyndon H. LaRouche. The conference opened four months to the day after LaRouche was unjustly sentenced to 15 years in jail on trumped-up charges. Nevertheless, LaRouche himself was able to address the conference twice via telephone hook-up from the Alexandria Detention Center where he and five associates have been incarcerated since Jan. 27 (a seventh political prisoner is in a West Virginia federal penitentiary).

The NCLC conference, the first such gathering held in two and a half years, took as its purpose the affirmation of the philosophical method developed by LaRouche over the past 20 years and a commitment to those principles as developed by LaRouche's wife, Helga Zepp-LaRouche, the West German founder of the Schiller Institutes, in her keynote address. Mrs. Zepp-LaRouche's videotaped message, which opened the conference and provided its central focus, took up man's divine potential as expressed in the Christian *Filioque* principle. It is this commitment to a higher moral purpose, under natural law, which alone can ensure that a new moral renaissance is created out of the present dark age, Mrs. Zepp-LaRouche emphasized.

The secondary theme of the conference, addressed by both LaRouches, was the world-shattering implications of student-worker demonstrations in the People's Republic of China, which have inspired and energized anti-Bolshevik resistance forces worldwide. As Mrs. Zepp-LaRouche said in her keynote, "the era of appeasement is over . . . this uprising is a turning point in history," not only because it is Gorbachov's first defeat, but because all deals envisioned by those forces who sought a "condominium" arrangement whereby the U.S. and the Soviets shared power are off. This theme was reiterated by Lyndon LaRouche, who, with his wife, visited Taiwan in August 1987 and met with Kuomintang leaders, including Gen. Teng Chieh, author of *Turning Defeat into Victory*.

"Before Gorbachov went to China," said LaRouche, "it

was clear that the Anglo-Americans had come to a very practical agreement on global power-sharing with the fellows in Moscow." Mainland China, he said, was to be brought into this superpower condominium as a "third leg." Needless to say, mainland China was not happy with this arrangement to create a bipolar, global dictatorship wherein no other nation would have the power to resist decisions made in London, Washington, and Moscow. "Somehow, China reacted," and when Gorbachov arrived in China to cement this arrangement, the student demonstrations, which were already ongoing, became something entirely new.

For China itself, "the important thing now," said LaRouche, "is not whether it is Communist or non-Communist," but the matter of China's survival as a nation—as at the end of the 19th century. "Under current policy arrangements and institutions, China is threatened with extinction. The present leadership can't prevent it. The concern is to save China. The present leadership can't do it." It is also obvious, said LaRouche, that "the Taiwan model works. There must be a new China. So the students are demanding that a new China be created."

Later in the conference, LaRouche made the point that the opening of the Brussels NATO summit May 27 was a "day of infamy, a new Pearl Harbor"—only no outside power did it to us this time, "we did it to ourselves." President Bush has "lost his nerve. He is disoriented," said LaRouche. Bush is "in the throes of a Trilateral fit" and the Trilateral Commission is committed to a worldwide fascist dictatorship, with the promised connivance of the Soviet Union, as necessary, so that no one can interfere with its genocidal plans. Meanwhile, the U.S. government, as seen in its witchhunt against LaRouche, is "in league with Satan." "This places more responsibility on our shoulders," said LaRouche. "This nation and the West have to make a 'bootlegger's turn' in policy, and very soon."

As for ourselves, said LaRouche in his initial telephone message, our problem is to provide a world without leadership with a leadership. It's "not because we're so good, but because there is nobody out there, there is nobody else, in government, in the political parties, anywhere, that is willing to do what must be done. There is no one but ourselves. Like the good Samaritan who sees a dying man by the side of the

road, we must meet this responsibility, with all our limitations and weaknesses.”

Asked about whether the U.S. will be able to retain a republican form of government, LaRouche answered frankly: “I cannot answer it. I do not know. If I don’t get out of jail soon, the answer is no. Because no one else has the power and determination that I do. There will be no freedom for anyone if I don’t get out. No one will be safe, but can be crushed at any time if the Bush administration wants them to be crushed. The United States will be fascist.” What we must do nevertheless remains the same, LaRouche emphasized: “Whether we can save constitutional government, or whether we have to bring it back after we’ve lost it. If we have not lost it, we’ll fight to save it. If we have lost it, we will fight by the same method to bring it back.”

### **Back from the brink of the Dark Age**

How the nation and the world can be brought back from the brink of a New Dark Age—plagued by an apocalyptic series of crises including economic breakdown, starvation, AIDS, police state dictatorships, narco-terrorism and Satanism—was the substance of Helga Zepp-LaRouche’s presentation and that of five other panels, which explored, in depth, LaRouche’s seminal contributions in the fields of culture, science, economic, and strategic policy from the standpoint of developing a Renaissance Image of Man, committed to scientific progress and a higher moral purpose. Panels included “Natural Law versus the Fascist Threat,” “The World at a Strategic Crossroads,” “LaRouche’s Image of Man and the Defense of Classical Culture,” “LaRouche as a Scientist” and “The Fight for a New World Economic Order.”

In her keynote, Mrs. Zepp-LaRouche also stressed that despite the profound moral crisis facing the world, the actions of the Chinese students have triggered a new optimism, which is spreading to every corner of the globe. The students referenced Abraham Lincoln, displayed the Statue of Liberty, and played Beethoven’s “Ode to Joy,” all associated with the idea of a battle for republican principles. They invoked the Three Principles of Sun Yat-sen, who modeled a constitution for modern China which embodied sovereignty, democracy, and development, on Abraham Lincoln’s formulation, “of the people, by the people, and for the people.”

Mrs. Zepp-LaRouche noted that the “New Yalta treason,” which includes the “decoupling of Western Europe from the United States and the U.S.-Soviet “condominium” arrangements, was predicated on getting her husband, Lyndon LaRouche, out of the way, because he symbolized Western strength, the Strategic Defense Initiative, Third World development, the war on drugs, and the principles upon which the American Revolution were fought. “To jail him is a policy announcement to the world. To jail him, by violating so many laws, is to proclaim that the United States is now a juridical dictatorship, with no sense of right or wrong.”

The problem, she said, is what Nicolaus of Cusa called “Satanic arrogance” on the part of world leaders, combined

with the “absence of God in the minds of people.” We have to return to the concept of the *Filioque* which means that the “Holy Spirit flows equally from the Father and from the Son. . . . It means full consubstantiality of God and Man. It means Christ is fully God, but also fully man. As Nicolaus of Cusa said, each individual is the microcosm of the macrocosm, in the living image of God. This is the course of the dignity of man, of man’s freedom. Each of us must work on our own self-perfection.” Mrs. Zepp-LaRouche then read the letter of I Corinthians 13 on faith, hope, and charity, of which charity is the greatest, and said, “This is Lyn’s method. He does what he does out of a love for humanity.”

“There are two ways for mankind,” Mrs. LaRouche asserted: “worldwide dictatorship or a New Dark Age, with the U.S. joining the evil empire and becoming one itself.” The alternative is to achieve a moral renaissance, a new world economic order, and conditions in which we can bring forth the divine potential of every individual.” She noted that this is precisely the fighting spirit which is now being displayed in China. “Dictatorships can be overcome. We will turn defeat into victory. This is the will of Providence, and our time has come.”

### **Natural law against the fascist threat**

Two presentations followed on natural law against the fascist threat, which contrasted the principles of republican humanism and natural law as the original basis for the U.S. judicial system, to the horrible depths to which the country has now sunk, verging on a Nazi police state. Nancy Spannaus, editor of the weekly *New Federalist*—whose husband, Edward, is imprisoned with LaRouche in the Alexandria Detention Center as a result of trumped-up charges—discussed, “The U.S. in the Image of the Platonic Republic.” Warren Hamerman, chairman of the National Democratic Policy Committee, spoke on the “LaRouche Case and the Countdown to Fascism in the U.S.”

Referencing a 1978 article by LaRouche in *Campaigner* magazine, entitled: “Secrets Known Only to the Inner Elites,” Spannaus described the two fundamental groupings in history—each run by an elite inner core—which exist beyond all the political demarcations of left and right. “These are the oligarchs, who take the tradition of Aristotle, against the republicans, who descend from Plato.” Spannaus cited Friedrich Schiller’s 1790 essay, “The Legislation of Solon and Lycurgus,” to further illustrate the demarcation between the two factions. She explicated the concept of “the Furies” which LaRouche said would be “unleashed” if he were imprisoned, drawing on examples from classical literature.

Hamerman then discussed how far the U.S. has sunk into fascism and lawlessness, citing for example, the legalization of euthanasia and Satanism, and using the Iran-Contra scandal to show how the machinery of the “secret government” has taken over whole areas of executive policy formulation and implementation (text, page 28).

“The World at a Strategic Crossroads” was the theme of

the next panel, addressed by Michael Liebig, a member of the International Caucus of Labor Committees' European Executive Committee, and Webster Tarpley, an editor of *EIR* who has written extensively on the Soviet war threat. With reference to both the untold history of the Hitler-Stalin Pact, and the erupting crises in China, Russia, and the United States, Tarpley showed that the present "condominium" agreements for world domination among the superpowers will not and cannot endure, despite the idiotic fantasies of the Eastern Establishment, whose secret government apparatus has run amok. Liebig traced LaRouche's conceptual influence in the development of the Strategic Defense Initiative from the mid-1970s, identifying the cultural-political thrust of the policy as the exercise of republican statecraft in the military tradition of Lazare Carnot and his co-thinkers. This concept was well-established in published writings by LaRouche long before President Reagan's May 23, 1983 speech announcing the SDI, meant as an end to the McNamara-Kissinger "MAD" (Mutually Assured Destruction) doctrine. Political targeting of LaRouche by the Justice Department dates back to this period, when it became obvious that LaRouche's policies were being listened to in the highest circles of the administration.

### **Toward a new renaissance**

"LaRouche's Image of Man and the Defense of Classical Culture" was the unifying theme of the third panel, whose components included discussions of the integrity of art, the fight for a scientific conception of music, the threat of Satanism today, and a slide presentation on the Council of Florence and the Renaissance Image of Man. The panel began with an impassioned address by LaRouche political organizer and fundraiser Rochelle Ascher, who has been sentenced to 86 years imprisonment by a fascist Virginia court for fabricated crimes. Mrs. Ascher's courage and optimism, even in the face of adversity, had a powerful effect on everyone in the audience, many of whom were moved to tears by her presentation, especially when she urged conference participants to themselves "drink from the cup of Gethsemane" and take responsibility for moral leadership, as LaRouche has done.

Elisabeth Hellenbroich of the ICLC European Executive next underscored the importance of the cultural factor in determining the outcome of world history. Presenting illustrations from Beethoven's *Missa Solemnis*, the section from Friedrich Schiller's "Kallias" Letters, in which he expands upon Jesus' parable of the Good Samaritan, and using two self-portraits by Rembrandt, Hellenbroich deepened the audience's understanding of the concept of moral beauty. It is culture that will determine the outcome of this war, said Hellenbroich. How we act will determine whether "truth, beauty, and love of mankind" will elevate mankind or whether the world will sink into holocaust and depravity. "It is through the study of classical culture, that we have a basis for deciding rationally how to act upon and change history."

Kathy Wolfe, aided by several other musicians including

a boy soprano, a tenor, and a mezzosoprano, plus players of flute, oboe, bassoon, and clarinet, decisively proved the role of vocal registration in classical polyphony, which LaRouche has emphasized in various works on the science of music as the principle which uniquely allows the Platonic dialogue to come through. Mrs. Wolfe showed, through vocal and instrumental examples, that classical music must be performed with C tuned to 256 Hertz, as it was during Verdi's time and earlier.

*EIR* editor Nora Hamerman, who had just returned from Italy where she attended the Schiller Institute's conference celebrating the 550th anniversary of the Council of Florence (see *EIR*, June 2, 1989), illustrated the history of the Council period and its aftermath through works of art and architecture. Renaissance art, she emphasized, was an instrument for spreading the conception of the individual human being in the "living image of God."

Carol White, editor of *21st Century Science and Technology*, and author of *The New Dark Ages Conspiracy* and a forthcoming book on Satanism, gave a powerful picture of the nature and role of Satanism today, denouncing the cov-  
erup of many "experts."

Jonathan Tennenbaum, director of the Fusion Energy Forum in Germany, and Dino de Paoli, author of a major study of Leonardo da Vinci in *Fusion* magazine, presented aspects of LaRouche's groundbreaking work in the domain of "negative curvature" and the exploration of the physical laws of the universe, showing the further progress of the studies which were the subject of an *EIR* feature by Lyndon LaRouche, published on May 26, 1989.

The final panel, addressed by Fernando Quijano and Christopher White, members of the NCLC Executive and *EIR* contributing editors, focused on LaRouche's economic method and his fight for a new world economic order. Quijano presented Operation Juárez, LaRouche's well-known program for economic development in Ibero-America in the context of the fight for national sovereignty among Ibero-American countries, such as Panama, Argentina, and Mexico. White discussed LaRouche's vital contribution to the development of economic science in terms of the question of relative potential population-density versus neo-malthusianism.

A highlight of the conference was remarks delivered by Justin Yu of the Chinese Foreign Press Association. Mr. Yu, who was introduced to warm applause, said: "I think this applause is not for me, but for the Chinese students in Beijing." Yu said that in China, the leaders pretend that Communism is working, and we pretend to believe them, "but today, nobody believes them anymore. The genie is out of the bottle and it can't be put back in." Yu vigorously criticized what he called the "double standard human rights policy" by which President Bush says almost nothing in support of the Chinese students, and allows the jailing of LaRouche and his associates, while expressing great concern about democracy in Panama, South Africa, and other countries.