

German reunification is the key to a worldwide cultural renaissance

by Helga Zepp-LaRouche, Chairman, Patriots for Germany

The following address was delivered by Mrs. Zepp-LaRouche, via videotape, to a conference of the International Caucus of Labor Committees in Arlington, Virginia, on Sept. 1.

I want to speak to you today about the importance of German unity for the coming cultural renaissance.

This conference takes place at a time when we all feel very deeply that we are experiencing the end of an epoch, the change to a new era.

It is very probable, that mankind is now coming to its final moral test. The question which Lyn [LaRouche] has asked so many times, that mankind will be tested, whether we are morally fit to survive.

We are either right now on the road to World War III, and possible worldwide chaos resulting out of this, and unimaginable misery for billions and billions of people; or, we are at the threshold of a new, just, world order, a golden renaissance, and even the dawn of the Age of Reason. Those are possible right now. The outcome depends to a very large extent on us, even if not entirely.

We know which principles led to the destruction of our civilization, because these are the same principles which have always led to the destruction of cultures, nations, and civilizations. And, we also know, because we have studied it in great detail, which principles must be followed if mankind is to come out of this misery; and, how a new golden renaissance can be accomplished.

Understanding the difference between these two different sets of principles, and these completely different concepts of man, of society, and of the state, is the most important, if you want to have a decisive role in determining the outcome of this incredible historical moment.

Anglo-Americans race to the abyss

While I'm video-recording these remarks for you, the Damocles Sword of a new war in the Gulf is hanging over us.

As of now, I have all indications that the Anglo-American Establishment is committed to have this war, and, totally disregarding what diplomatic efforts are being tried right now, they want to have this war, no matter what.

There are several reasons for this.

Bush knows that the American banking system is collapsing; that the United States, contrary to all the illusions which were peddled in the last period, is in a deep depression; that more and more, people are losing their means of existence; that the United States is facing a social explosion. And, he wants this war to divert attention from both the financial collapse, and the depression inside the United States, and then blame it conveniently on Saddam Hussein, whom the war propaganda has portrayed as the incarnation of evil.

It is very dangerous. We should have learned this from history, that whenever a power is trying to divert from internal problems, from a domestic crisis, by resorting to war against foreign powers, this is always very dangerous. It has never gone well—not once in history.

It's very dangerous if any power does it; but if it's done by a superpower, then this can mean a threat to world peace.

Right now, we know that the history of how it came to this Gulf crisis, was an Anglo-American move against German unification, which they fear for all the wrong reasons, and especially, when it became clear that the new, unified Germany is also going to have an alliance with the Soviet Union, and for their own reasons, the Anglo-Americans, who believe foolishly in geopolitics, fear a strong economic continent, when they would stick to the old financial system of Adam Smith, and therefore would be weak.

Therefore, what we see right now, in the orchestration of the Gulf crisis, and a possible, probable Gulf war, is a new version of the British policy of balance of power—how they have conducted British imperialist policies since 1815, and actually have caused two world wars in this century already to happen.

If this policy becomes dominant, and succeeds, it is more likely than not that it could lead to World War III.

The miscalculation factor

The way the Anglo-Americans think that this war will happen, has several built-in factors of miscalculation, but I think the most important and most dangerous factor is that they totally disregard, or are seemingly disregarding right now, the Soviet response.

The Anglo-Americans who had been building the condo-

minium with the Soviet Union—up to the point of the East European revolutions, which upset this entire game—believe they still can operate on the basis of this condominium with the Soviets. And the fact that the Soviet Union, in part because it has tremendous financial and economic problems, went along with the Anglo-Americans in the U.N. Security Council, was nourishing this illusion.

The Anglo-Americans also think the Soviet Union is so thoroughly bankrupt and economically weakened, that it can no longer militarily move, and that the United States is the only superpower left, and therefore can do what it pleases.

Well, I'm afraid that that totally misjudges the character of the Soviets.

If there is a major military action in the Gulf, in which it is quite possible that the United States uses modern weapons such as electromagnetic pulse weapons, neutron weapons, and has a huge force of altogether 300,000 soldiers in this region, the big question will be, how will the Soviets react?

What if the conflict does *not* stop with a surgical air strike, but is enlarged? How would the Soviets react down the road?

Well, I think we have an indication, that the Soviets do not look at it as the Americans do. There was just an interview by the evil Henry Kissinger on French television, in which he was totally hyping up the situation, saying, in effect, "We need war as quickly as possible; the sooner it happens, the better. We need a surgical strike immediately." Then on the same program they had the Soviet spokesman Gerasimov, who warned that if you want to have a surgical strike, and you use the scalpel, then this scalpel can quickly turn into a boomerang, and could lead the world to catastrophe.

Now, if the Soviets start warning about "boomerang" and "catastrophe," people had better listen.

Where the war could go out of control

I just want to indicate briefly, other aspects of how this thing could get out of control.

First of all, the Pakistani government crisis, the coup against Benazir Bhutto, was surely part of this war preparation. They have now sent troops to Saudi Arabia. That means that Pakistan is now on the side of Saudi Arabia; and India, which still has some relations to Iraq, is on the side of Iraq. And you know Pakistan and India have, in any case, an unsettled, very dangerous conflict over Kashmir, which could explode quite independently at any time. And they are now tied into the Gulf crisis, too.

Another element is the fact that with the present militarist buildup by the United States, the troops it has to deploy to Saudi Arabia and part of the command, are coming from the Pacific. Now, if the United States is stuck in Saudi Arabia, it very much reduces its flexibility to respond to crises elsewhere, and unfortunately, a lot of people are already talking about the possibility that China may use the situation to do something in Korea.

There is another possible extension and enlargement of

this conflict. Turkey was forced and pressured by the United States to send troops to Saudi Arabia. Now, if there is any attack involving Turkey, then that means that NATO as a whole will be involved, because by treaty, if there's an attack against one NATO country, it will immediately be a matter of NATO as a whole.

These are just some of the factors; you also have the possibility of terrorism escalating, and the use of biological-chemical warfare. There are many, many factors of how this can go out of control. Actually, one can compare the present situation in the Gulf, with the situation in the Balkans immediately prior to World War I. And that is not an exaggeration.

The biggest problem, morally as well as otherwise, is that Bush has no real war aim. He only wants to destroy Iraq, and he will, for sure, not get a victory. The only thing he can accomplish, is destruction. And, what if there is only a surgical air strike? There would be a tremendous vacuum in the region, bringing the entire combination of forces into motion, with an unpredictable outcome, contrary to what people think. Especially, the U.S. depression will not go away. How *can* it go away?

The rampage against Christianity

The problem is that the present Anglo-American Establishment is imitating, in many ways, the behavior of imperial pagan Rome.

It's very clear, if you look at the ramblings of prominent representatives of this Establishment, such as Prince Philip, the evil Ted Turner, and many others, that they want to eliminate Christianity and to replace it with the New Age, which is really the same as the pre-Christian cults, Mother-God, Gaia, super-environmentalist fascism, and so forth.

The problem is, that in many respects they are imitating pagan imperial Rome. They want to establish, and they're fully on the way to establishing, a fascist police state inside the United States, which is hitting many people right now in incredible ways. But also, they obviously think that as the only remaining superpower in the world, they can exert control by military occupation, and can maintain their financially bankrupt system by looting, looting, looting, as did imperial Rome.

Now, as they continue this, they plan to no longer have the East-West conflict, but instead to go for North-South wars, to have wars by the North against the South, with the aim of reducing population.

This can easily lead to Thirty Years War scenarios, like the Wallenstein Thirty Years War scenario in the seventeenth century, which caused tremendous destruction. People should read Friedrich Schiller. I really advise people to read his *History of the Thirty Years War* to get a sense of what we are up against, and what this whole thing is unleashing.

Now this is the danger: Third World War, chaos, hunger, and the end of this civilization as we have known it. That's a possibility.

Kohl echoes LaRouche Triangle proposal

German Chancellor Helmut Kohl is coming very close to endorsing key aspects of Lyndon LaRouche's "Productive Triangle." Addressing over 30,000 East Germans on Sept. 3 at an election rally in the small town of Heiligenstadt in Thuringia, Kohl said: "We need economic development, and that means new roads and highways, modern railways, and in general a modernization of infrastructure. . . . In order to create many secure jobs, we have to cut overhead costs and shift financial resources into the productive areas; and with the money, labor also has to be shifted into the productive sector. And we have to create a lot of productive jobs, especially for young people who are leaving school."

Kohl reminded people of the economic policy of Ludwig Erhardt, the father of the German "economic miracle" after World War II, and singled out the productive *Mittelstand*—small and medium-sized industrial enterprises—as key for the economic development of East Germany. "I have nothing against big industry," Kohl stated, "but it is the *Mittelstand* which creates jobs and economic wealth."

Pointing to the enormous task facing reunified Germany, Kohl said, "In a few years, Europe will be the biggest economic power on Earth," with obvious consequences for its responsibility to secure world peace. "We must also be concerned about the economic development of the other Eastern European countries, especially Poland, and we cannot afford to lose our solidarity with the Third World."

The chancellor also broke with the Kantian profile of his predecessors Willy Brandt and Helmut Schmidt, reasserting Germany as a bastion against the concerted attack against fundamental Christian values. "I know that we live in a secularized world," Kohl said, "but we should never forget, that it was the Christian image of man which helped us out in very difficult times." Echoing associates of Helga Zepp-LaRouche who have been vigorously campaigning against the disease of cultural pessimism, Kohl stated that "the fall of Christian civilization is only occurring in the libraries. The old continent of Europe is back again."

As for the Anglo-Americans' mad adventure in the Middle East, Kohl stressed that "Europe has a special responsibility to secure world peace, and this also pertains to the present situation in the Middle East. It is important that the superpowers are talking to each other; but we Europeans also have to make a contribution to secure world peace."

German reunification, the world's lifeline

On the other side, there is a tremendous hope, and a reason for joy. It is centered around German unification.

Let me recall a very joyful day in my life. It was October 12, 1988. Lyn and I boarded a plane to West Berlin, and Lyn wanted to make a segment for his half-hour TV program, which he had as a presidential candidate at that time.

Lyn made in the meantime a very famous speech at the Kempinski Hotel, a very famous hotel in West Berlin, and in an incredibly prophetic way, he said the following (I want to emphasize, this was in 1988). He said that because the Soviet Union was in a very, very dangerous economic breakdown crisis, leading potentially to military actions, he suggested that the West, especially West Germany, should take the burden of Poland away from the Soviet Union, and use Western technologies to have a super-development plan to develop Poland; and that West Germany should include East Germany, (G.D.R.), in this effort, and that in this way, there would be one model of how Western technology could help to transform even the most backward parts of the East bloc.

In return for this, the Soviets would basically have to hold free elections, grant self-determination, and an early German unification; and naturally, under these circum-

stances, Berlin must become the capital of the unified Germany again.

So basically, Lyn said, let's keep peace through economic development. Let's have a war-avoidance policy, through economic development.

Now, if you remember, in October 1988, nobody knew that there would be an East European revolution. As a matter of fact, all Western politicians, one year later, were still totally surprised. Even among our members and associates, very few people—I would say practically nobody—believed that Lyn would touch upon something which was about to occur. They thought it was a nice idea, they liked the idea, but nobody understood how prophetic this proposal was.

Lyn also said at that point, that he would be sure that his proposal for German unification, free elections in Poland, and economic development would be seriously discussed in the capitals of the world. Indeed, that is exactly what happened.

At that time, it sounded only like a dream; nobody believed it would come true. It is also noteworthy for history, that it only took about two days, namely, to October 14, 1988, for Lyn to be indicted: two days later.

And one year later, Lyn's dream became true.

You all remember the big demonstrations in Leipzig, on October 9, 1989, which was very dangerous, because at that time, Honecker still had the Stasi and the troops ready with orders to shoot, and there was an immediate danger that a Tiananmen Square massacre was about to happen.

But then, the courageous people of the G.D.R. who did the peaceful revolution, continued to go into the streets by the hundred thousands. And then, on the very joyful day of November 9, 1989, the Berlin Wall was opened. You all still remember these beautiful pictures when the people were dancing on the wall, and they were hugging each other, and there was a deep, deep joy about what was happening. Then, very quickly, in March 1990, the first free election; and now, coming in one month, on October 3, 1990, the day of German unification—a very joyful day.

The end of an epoch

Not only will we have a national holiday in Germany to celebrate it—the schools will be closed, everybody will have no work—but the Schiller Institute is right now preparing worldwide celebrations of German unity, so that all the people in the world understand what hope can come from this development, and that they help to join in this joy.

This is an end of an epoch, in many ways. It's the end of the forty-five years of the postwar order. The order associated with Yalta, with the division of Europe, has come to an end. But, it's also the end of a seventy-year epoch, namely, the end of Bolshevism—seventy years since the Bolshevik Revolution. And, I think if you take these two things, the end of the postwar period, and the end of communism, which is dead as an ideology, this is going to have much more profound consequences than most people are willing to really reflect upon. But they are coming, and we have to determine the outcome.

Communism is dead, and it cannot be revived in its present form. But the big question which every thoughtful person should be concerned about, is what will come, and what will fill this vacuum which is now emerging.

Two superpowers are now in collapse. The Soviet Union, it's obvious, can no longer maintain central control, the economy is in shambles, 60 million people are starving, and we see practically the end of the Soviet Union in its present form. But also, the Anglo-American area is in a deep recession, and no matter what they are doing right now, trying to have a war to distract attention from that, it still is the end of the United States as a superpower, because they refuse to change policy.

What is European civilization?

In this situation, the big question everybody is asking themselves (that is, everybody who's thoughtful) is: Will European Christian civilization assert itself, and become the hegemonic cultural influence in the world; or, will we be destroyed by the effects of the two decaying, dying super-

powers?

The first thing to realize, is what European civilization is. And more, what is Western civilization, which the United States once was the leader of, but decided not to be that anymore?

The most important thing is to understand that all of Western civilization was based on the overturning of pagan imperial Rome. Without that, we would not have what we call Western civilization. There are two models in all of history, which were always in a tremendous fight with each other to gain hegemony. One was the essence of the wise Solon, who created a state which had only one purpose: to develop the creative potential of all individuals, and the state had to serve the individual. The individual had to collaborate to make the state function, but the state was basically there for the individual, as compared to the evil model of Sparta, in which the evil Lycurgus gave laws which meant a total hold of a small oligarchy over a backward, slavish people, who had no rights, who would live a Spartan life; where the parents did not have a right over their children, and usury was the only source of wealth; and they could kill the slaves whenever they wanted—a totally barbaric dictatorship.

Now, all progress in mankind ever since then, has been modeled on new forms in approximation of the city of Athens, and the laws of statecraft associated with that, while all dictatorships ever since then, were consciously modeled on Sparta; and that is the key issue which is at stake today. Just look at the most recent example of such a dictatorial, Spartan state, the G.D.R., where people lived in misery, a Spartan life, and the state was everything, being just a vehicle for a small oligarchical elite to loot the place, at the expense of the people. Naturally, the Soviet Union is such a model as well.

The Roman imperial empire, pagan Rome, was an exact reincarnation of Sparta, and it dominated pretty much of the known world, except some regions which were not connected, such as India and China. But what we call Western European, or the Mediterranean civilization—that entire region was dominated by imperial Rome.

In the tradition of Sparta, life meant nothing, there was slavery. You all know the pictures of how the slaves were killed and treated. The system was based on usury, and total control through the state—and naturally, the emperors.

Christianity: The appearance of Jesus Christ was the watershed in this, because Christ was both fully man and fully God. And, through Christ—who was the *Menschensohn*, the Son of God, but also fully human—each individual from then on, was *capax Dei*, was capable of participating directly in God.

The creative potential of each individual from that moment on, was the divine spark, in which this *capax Dei* was located. And the more this creative potential of each individual was developed, the more this person would be in the image of God.

This also made possible for the first time, the idea of

limitless self-perfection. That was a total contradiction to the cyclical idea of nature which prevailed up to that point, and was associated with the nature gods, such as Gaia and so forth.

Through the person of Christ, and what it meant for each individual human being, a tremendous cultural optimism was introduced. Through Christianity, the emphasis was put on creativity, on the God-likeness of all human beings on this planet, and technological progress was really only possible through this idea of a limitless self-perfection.

The Christian threat to oligarchism

In the beginning, the Christians had a very hard time in imperial Rome. But it spread nevertheless. At the turn of the third century, Christianity was so strong that it threatened to detonate the structure of the Roman Empire, because people no longer respected imperial Rome, but instead listened to the inner voice; they had some higher purpose in life.

The pagans were totally shocked about the threat to the religious political foundation of their empire, which was entirely based on the cults, with which they had previously controlled the superstitious masses, and had kept them in backwardness. They fully understood the interrelation between the masses believing in the cults—the Gaia cults, the terror cults, and similar cults—and their own privileges, since only if people believed in these things, could they run this empire. The cults were therefore the absolute precondition for the existence of the Roman Empire.

At that time, around the turn of the third century, the Emperor Diocletian, who was a real hard-line representative of the old Roman traditions, made an effort to wipe out Christianity, and to reintroduce the cults. In A.D. 250, he made an edict which demanded that every Christian—every citizen, but also every Christian—had to sacrifice to the old cults, thereby demonstrating that they still believed in the old cults and the old gods.

This was done under tough controls, and therefore people could not escape. This put the still relatively young Christian communes under tremendous pressure. And it had very split reactions. Some of the Christians remained strong and resisted, and if they, in the end, refused to make what would be, in modern America, a plea-bargain, then many of them became martyrs. Some used tricks. Some just tried to escape. Some used falsified certificates about the sacrifice. These were called *libelli*. This led to tremendous mistrust, and an atmosphere of accusations among the Christian communes. It led to a heavy debate also of what to do about the weak ones, who had relapsed. They were called *lapsi*. And, for a certain period, it led to a very heavy decimation; but those who remained were all the stronger, and they could resist future pressures.

Eventually—and I only wanted to pick out this one incident—the Roman Empire collapsed, both because the limit of looting had been reached (there was no place left to loot),

and because of the degeneracy of the ruling elite, which was becoming totally unable to recognize dangers threatening the Roman Empire from the outside, but also from within.

Charlemagne and the Renaissance

A next very important point in the development of Western Christian civilization was obviously Charlemagne, who can be correctly called the founder of Christian Europe, in that sense. He not only caused a new renaissance to happen, but he spread Christianity and Christianization. His political program was to combine the ideas of the Greek classics, of Socrates, of Aeschylus, of Homer and Plato, with especially Christianity. This immediately led to a cultural renaissance, a tremendous boost in education. He had schools and monasteries spreading, which educated more and more people; he collected the most brilliant minds of his time in his court. It was a true renaissance.

The only problem was that the language at that time was still Latin, and that naturally excluded many people, who could not learn Latin and therefore could not participate in this knowledge.

Out of this tradition of Charlemagne, some centuries later, came the Italian Renaissance, which I would classify as the next major jump in Christian civilization. Again, the same idea was there: to combine the ideas of the Greek classics in culture, philosophy, and art with the ideas and principles of Christianity. Actually it was the emphasis on the individual in the Italian Renaissance, which marks the beginning of our modern time.

Nicolaus of Cusa and the sovereign individual

Nicolaus of Cusa, even if he was a German, was in heart as much Italian as he was a German. As a matter of fact, he said that the German character will improve a lot if it is mixed with the Italian, and vice-versa. He was surely the most important thinker of this Italian Renaissance. He had a notion of each individual being a microcosm. And this microcosm, being the creative mind of the person, has all the features of the lawfulness of the macrocosm, the macrocosm being the physical universe, or God's creation.

The principle of sovereign creative reason is what makes man in the image of God. The microcosm is this small universe, in which all the laws of the large universe already exist. And he said that each microcosm, each person, must recapitulate in its development the entire development of the macrocosm in a condensed form.

Now, he said this in the fifteenth century, and it is exactly what Lyn in his recent series, *Project A*, has said: namely, that it is our action in our time, which makes valid the entirety of existence before us; that it is we who determine whether the people before us live on; we determine whether the Founding Fathers are still alive or not, but also all other people of all times; which also means the present and creating the condition for the future.

The freedom of the individual for Nicolaus of Cusa was guaranteed solely through the representative republican system, and *not* through some global, one-world system as the Roman Empire had been. The development of the sovereign nation-state is therefore a direct outcome of Nicolaus of Cusa's work, because each individual has rights and, through the republican representative system, he can participate directly, because he has representatives he elects, and these are accountable back to him, as well as to the state. So through this mediation, the individual can act to determine the policy of his state.

This is very important, because individual freedom can only exist through a sovereign nation-state, and no global structure, no one-world government. No supranational institution can guarantee individual freedom, and that is a good enough reason never to have such institutions.

Each such nation also has a sovereign personality, like an individual—Germany, Italy, France, the United States, Mexico, and so forth. This personality is determined by a common history, a common culture, and a common language. This is very important, because this is all an ingredient to individual freedom.

I should also note in this context, for those who may not know it yet, that without Nicolaus of Cusa, probably America would not have been discovered, or not so early, and the American Declaration of Independence would not be the same. It was Nicolaus of Cusa, who, together with the great Italian scientist Toscanelli, wrote and drew the maps which were shortly afterwards used by Christopher Columbus in his discovery of America.

Out of the emphasis on the individual, which Nicolaus of Cusa did in this form for the first time, came the idea of human rights, and later, what was written so beautifully in the Declaration of Independence.

For Nicolaus of Cusa, the *soul*, the individual human soul, was the place where progress in the universe happens. The soul, the place where the creative mind finds its strength, is the place where the sciences are created, Nicolaus says—so much so, that the sciences would not exist if the human soul were not there.

Cusa appreciated each scientific contribution made by the individual soul, as being so valuable for mankind as a whole, that he wanted to put them into an international pool so that the development of all others would not be held back by them having no access to this discovery.

It is obvious that for Cusa, faith and knowledge were also in unity; and there was absolutely no contradiction between faith in God, and knowledge and reason. The laws for creation for him were noble, and so how could they be in contradiction to faith, when faith was given by God?

The mind of Leibniz

Leibniz, who can be regarded as one of the heirs, or the most important direct heir of Nicolaus of Cusa, picked up on

the same thought. He said that it is the task of man to honor God, through the studies of his creation, by finding out increasingly more about how the laws of the universe, and to basically honor God, by knowing more about science, and to spread the honor of God, by spreading science, and to make that clear to all the people.

He also believed in the unity of faith and reason. He left behind many letters, which I would also emphasize, people should be reading. There was one letter in particular against this Calvinist Bayle, where he basically argued for this unity, which Bayle said was not true, because Bayle believed in predetermination.

Leibniz also believed in the cohesion of the spirit and matter, which, despite God's plan, allows for human freedom and development: There is a plan of God, but there is still room for freedom, and that is because the continuation of the process of creation, occurs through our action when we act as in the image of God.

Leibniz was a universal mind and a great genius. He also developed the concept of physical economy, which was absolutely crucial for any industrial revolution which ever took place. He identified the only source of wealth as the creative powers of reason, the ability of the individual to make technological progress, to apply this technological progress, and therefore, to increase the productivity of labor—in total contrast to the idea of wealth through usury and looting.

Leibniz had another very beautiful idea, which is very modern, and very important for us today. He had a plan that Germany should develop the East of Europe and Russia, and this led to his active collaboration between himself and Peter the Great. That was one of the better periods in Russian history, which we have to take as a model today, if we want to influence Russian development.

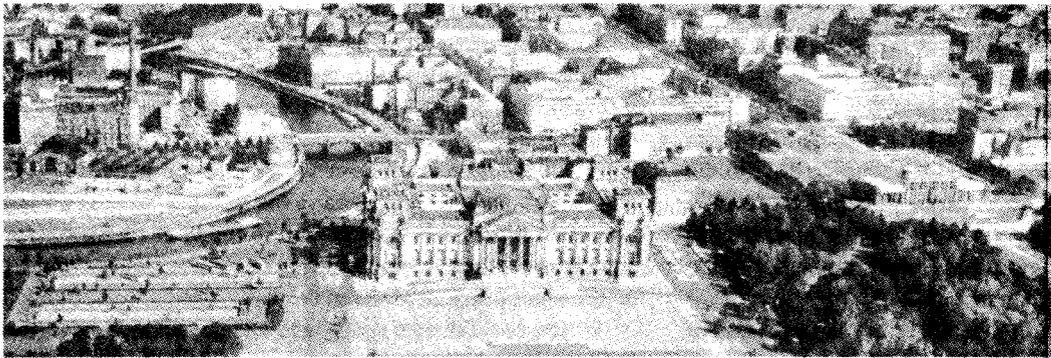
He at the same time proposed that Europe should develop Africa. And, by the same idea, he named all the nations, which are already developed, which could "adopt" less-developed nations and help to develop them.

It was Leibniz's cultural influence which made the German classical period possible.

Beethoven and Schiller

You all know that the two towering giants of the German classics are Beethoven in music, and Schiller in poetry. The most beautiful work is the Ninth Symphony, where Beethoven composed the "Ode to Joy" by Schiller. And this, as you know, played a very important role in the freedom fights, not only in Tiananmen Square, but also in the G.D.R.

It was Kepler already earlier, who had proven, without any doubt, the cohesion between well-tempering in music, and the laws of the universe at large, the order of the stars, and so forth. But it was Beethoven's music which, in the most beautiful way, celebrated these laws of the universe, in a form unmatched to the present day. Schiller, on the other



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The restored Reichstag building, seat of the old German parliament, against the backdrop of the eastern part of the former capital Berlin, in the immediate vicinity of the Wall. On the right the Brandenburg Gate, on the left the Spree River.

side, was the person who, in my view, developed the most noble image of man, and he celebrated it in his poetry in such a magnificent fashion, that he would just light up people's hearts and souls, and, in a way of the poet, pull people up playfully, and make them better people.

As you know, Schiller was also the poet of freedom. And he remained so for the past two centuries, and played a very important role in the transformation in Eastern Europe, but especially in East Germany. Nobody was able to combine poetic beauty and philosophical profoundness in a more profound and nice and playful way.

Liberation wars, then and now

It was the influence of his spirit of freedom, which influenced the Liberation Wars against Napoleon in 1813. At that time, the German population was more educated than at any time before (even more than today, I have to say—but I am determined to change that). The Liberation Wars of 1813 were the first revolution. And they were successful, even in creating a nation-state, unification; except that the British succeeded, together with Metternich, in having the British policy of balance of power, and the Vienna Congress, which was the beginning of a very reactionary period in European history; and that basically undid the efforts of the first German revolution, because all of the other European powers united against Germany. That was the dynamic out of which then eventually, World War I and World War II developed. It is interesting to note that the Liberation Wars were also a protest by the German people against foreign occupation in that moment against Napoleon.

Now, this is an important element, because Schiller—and I fully agree with him—was convinced that each human being has an aspiration for freedom, and is not going to stop fighting for freedom until it's accomplished, and that this is becoming stronger and stronger as time goes by. Obviously, in the G.D.R. it was the fight for freedom of the people, of individual freedom against the occupation of the Soviets, and naturally against corruption.

I believe that the idea of the freedom of the individual is such a powerful force, that unless we totally wipe ourselves out in World War III, or some other catastrophe like that,

the desire for individual freedom, for a meaningful life in freedom and human dignity, is such a powerful force, that it will eventually detonate all dictatorships on this planet.

Lyndon LaRouche's dreams

Lyn's dream—the dream he developed in the Kempinski Hotel in October 1988, has become true: German unity right now is a fact; nothing will stop that. But Lyn had another dream: the dream that the "Productive Triangle" between Paris, Vienna, and Berlin, will become the cornerstone of a new, just world economic order.

I think it's again a sign of Lyn's genius to come up with such an idea, because this particular *Dreieck* [triangle] contains the most productive capacity in labor force and industry, where the quickest rate of improvement is possible. And if you combine that with the corridors of railway systems and infrastructure reaching into every part of Europe, you quickly have a 500 million-person market, which can become the most productive economic region in the world. If you add the Soviet Union and the Mediterranean, you have a population of 1.5 billion people, who can reach modern-age culture and living standards in a relatively short period of time.

I'm totally convinced that we will make, and we can make, a second German economic miracle—not only in the G.D.R., but also in Czechoslovakia, in Poland, Hungary, and all the other countries which have been prevented from development in the past. It's not only the railway system Lyn has been emphasizing in the *Dreieck* program, but it's the reviving of the economic principles of Leibniz and Friedrich List, namely, to bring the economy into cohesion with the idea of morality and Christianity.

It is obvious that Berlin must become the capital, and we're working very hard so that it will become so, against some petty-minded bureaucrats who may be against it. I want Berlin to become "Leibniz City." First of all, Leibniz worked in Berlin, very productively, in the beautiful Charlottenburg Castle together with Queen Sophie, and very productive things happened there. But now, when we turn Berlin, as the capital of Germany, into Leibniz City, it can become the planning center for a just, new world economic order. I am

in the process of writing a proposal, to make Berlin into a "science city," where also the city's architecture and design would reflect Berlin's new identity, in the same way as when Leibniz proposed that Germany should develop the East, Russia. You could have an architecture in which one-quarter of Berlin represents this idea of Berlin being the door to the East, and there you would have all the planning to develop Eastern Europe and Russia. You would have museums to explain the history, you would have working centers, you have simply a reflection of this new task.

Obviously, another area of the city could reflect the work for Africa, another one for Asia, another one for Latin America, and so forth.

The Patriots for Germany election campaign

You should think about it this way: German unity will be a big gift to civilization as a whole—for Eastern Europe, but also for the Third World. That is what my election campaign, in Germany right now, is all about. I have made three points the main focus of this campaign:

First of all, I will tell the German population the truth—What are the real issues at stake? Paganism versus Christianity, nation-state versus imperial Rome, and many other crucial, underlying issues of our time—because I fear that even the politicians, outside of ourselves, are not doing this, in part because they don't understand it.

Second, I am in this election campaign so that the productive *Dreieck* becomes the locomotive for a just, new world economic order—not only a war-avoidance policy toward Russia, but also to ensure that this beautiful new chance, this historical luck of the hour, is being transformed to be shared plentifully with those who right now have absolutely no hope for survival. It can be done very, very easily.

Third, I want to make sure, through my campaign, and the people who are running with me, that a cultural renaissance is combined with this economic perspective. For Germany, a cultural renaissance not only means a return to basic Christian values. It also means the Weimar classics.

I want to invite you, to come to help me in my campaign—very frequently, and quickly. And then, you should not miss the opportunity to go to look at Weimar, the city of the German classics, where Schiller lived, and Goethe, and Herder, and Wieland, and many others. This is a beautiful city, which still, despite the horrible G.D.R. occupation, expresses the spirit of Weimar classicism. You can still see it there, you can go to the house where Schiller lived, you can look at his working-place, at his desk, where he created these beautiful poems, dramas, and other things.

You can go to the house of Goethe, which is also quite nice; you can go to Goethe's garden-house, you can visit the graves of Schiller and of Goethe. You can study how life was at that time, and it's an experience very much worth having.

Inner freedom's victory over tyranny

German unity will be the hope of the entire world. Why? Because what happened in the G.D.R. and in Eastern Europe, means, in our time, that dictatorships *can* be overturned. How?

The economic crisis destroys the illusion about the system. That was what happened in the Soviet Union; it's what happened in Eastern Europe, and in the G.D.R. Secondly, equally important, or maybe more important, is the emphasis on the inner freedom of the individual.

If you look at who made and led the revolution in the G.D.R., it was mainly led by priests and artists, priests and musicians. Why? Because they resisted the idea of Marxist collectivism—the priests because they have a notion of man as *imago viva Dei*, as the living image of God, and that no state authority can interfere with this inner dignity and freedom. If you have an image of man where you think that you are in the image of God, then naturally, you think of yourself as having potentiality which you are obliged to develop, so that you can better improve the condition of mankind. That is a very clear task for yourself. The musicians had this notion of inner freedom because you cannot be a good musician, and be totally wrong; it is not possible. Schiller said this very clearly: "The tyrant cannot rule in the realm of great art." He can destroy it, but he cannot rule in it.

Today, the most important thing I want to tell you, the people of the United States, is the emphasis on the idea of inner freedom. You must appreciate not what your neighbors say, not what the values of a rotten society around you are, but you must be concentrated on finding out those universal truths which are the laws of the universe. You have to study those, and then you have to conduct your own life in the form of an inner-directedness. The inner truth is what is important. You have to tread the road of self-perfection, because only if you go, and become a better human being, can you contribute to improving this poor mankind of ours.

One of the most important principles of your life, has to be that you want to be a *truth-seeking person*—not a rich person, not a famous person, but a truth-seeking person. Because you have to understand that true freedom is a necessity, and that it is only if you appreciate this inner quality which you have, only if you train it in creativity, in listening to classical art, in science, in thoughts about why are we here, what are the laws of the universe, how can I contribute, and in this way strengthen the sense of *agapē* in you, that you indeed are resistant against pressures from the outside.

You should also reflect on the significance of the role of culture in the peaceful revolution in the G.D.R.

The ICLC and the transfinite

Let me mention another aspect, which I think you should realize. We, as an international association, also have a sovereign personality, like an individual, or like a nation, because we participate philosophically in the higher order that

corresponds to the laws of the universe. It is because of that, that we are capable today of defending both the sovereignty and freedom of the individual, and the sovereignty and freedom of the nation-state.

In this sense, we represent the transfinite, which orders the development of all nations throughout time. This enables us to defend the sovereign nation against the idea of a one-world, Roman Empire in our time.

Because of the general condition of the world, German unity, and the *Dreieck*, must succeed. And we have to make sure that Lyn's new dream becomes true: the *Dreieck* becoming the cornerstone of a new, just world economic order. If one dream came true, why should we not make Lyn's second dream come true as well?

Justice for LaRouche!

The key problem in the United States for me—and for you, if you think about it—is the fact that Lyn is in jail. Lyn's incarceration is a symptom of what's wrong with America today. I would even go so far as to say that the fact that Lyn is in jail, represents one of the key dangers to the existence of civilization, because the fact that you have a beautiful mind, a beautiful soul like Lyn in jail, is a direct reflection of how immoral the American Establishment is. They know how fraudulent all the charges against him were—especially this Judge Bryan, who, we have now found out, is a merchant of death and a key worldwide gun-runner. So who is this Judge Bryan to judge a noble soul like Lyn? Justice will be established.

Lyn is innocent, and Bush is guilty. That is the reality. Who will defend Bush and his sons when his time comes? Bush, by setting up the most vicious police state—in many forms more vicious than that of the Nazis, and more blatant and more arrogant, because the Nazis tried to cover themselves a lot longer than Bush did—is setting up the mechanism which can lead to his own destruction and that of his family.

What if Bush does trigger World War III by his incredible actions in the Gulf? What will people say—provided there is somebody left afterwards to consider this? They will surely say that George Bush was to the Americans what Adolf Hitler was to the Germans.

Now, Lyn spoke about a dream in Berlin. About one month later, he also announced the urgent need to have an international anti-Bolshevik, anti-fascist resistance movement. And again, this was very, very prophetic, because at that time, nobody thought that was the question of the hour. I remember: People did not think that that would become a pressing issue; people looked rather astounded. But it took only half a year, and it started to fully unfold in China, with the Tiananmen Square demonstrations, and then it happened successfully in Eastern Europe.

In this fight against fascism, and against oligarchism, also lies one of the elements of what is happening in the Arab world right now. I believe that the process in motion right

now—with more and more people longing for their freedom, and fighting for it, and risking their lives for it—this process will not come to rest. I think it will go on, until the unjust structures are overturned forever. Either we will bring down upon ourselves our own destruction, because we have tolerated the elites' violation of the laws of the universe; or, we will continue this process of liberation and this freedom fight, until a new, more just world order is established, establishing the dignity of man.

The key for the United States, I believe, is the freeing of Lyn. Why? Because who is Lyn, apart from the fact that he is my most beloved husband, the most beautiful husband anybody can have in this universe—he is the best husband in the universe. But, who is Lyn historically? Lyn brought alive Beethoven in a way which nobody else could. He brought Beethoven to a new and better appreciation. At the same time, he revived Plato, he revived Cusa, he revived Leibniz, he revived all the great thinkers of the past. And he developed so many of the concepts on which the survival of mankind today depends. Even if I like Nicolaus of Cusa a lot, and I like Leibniz a lot, if you compare Lyn to them, you must come to the conclusion that Lyn is better than them.

Lyn is surely the greatest thinker of the twentieth century, and I leave it up to people to think whether he is not more than that. Neither the United States, nor the world, can afford to have a mind like Lyn in jail. So, therefore, we have to get Lyn out. And, I want to tell you: Be hopeful. There is hope that we can turn this world, and make it into a better world.

October 3 will be the day of German unity. Worldwide celebrations will put a spotlight on what depends on the success of this process, and what it means for mankind. So, we will make people aware what is at stake.

In November, there are the American elections. Lyn will run in the 10th District [of Virginia], and I want to ask you to join in the fight, because that may be the decisive battle to trigger a lot in the United States.

In December, there are the German elections, and we will do everything in the meantime to make sure that the people of Germany fully understand what mission Germany has for the world.

It is clear, that the months between now and December will be a period of great dangers, but also of great changes. It is quite possible, and I tend to think, that 1990 will be a period of greater upheavals than 1989. It is the task of our organization, which is the most beautiful organization in the world, and the members in this organization, to wage a fight which will certainly place them in history as extremely crucial. And, it is a beautiful organization we have. It is our task to ensure, in these coming upheavals, that the political order of this world is being brought into greater cohesion with the laws of God's creation. Is that not a joyful task?

I'm confident that if we consider all of these things, and learn the lesson of history, that we will make, and are in the process of making, a cultural renaissance worldwide.