

Schiller Institute meets in Germany; LaRouche calls for end to IMF system

by Our Wiesbaden Bureau

In his keynote address to a conference of the Schiller Institute in Bad Schwalbach, Germany, on Nov. 21, Lyndon H. LaRouche, Jr. declared that if there is no prompt reversal of economic policy, Europe and the United States are doomed—although China and other Asian nations might survive. LaRouche's speech, titled "The Challenge of Economic Leadership," was delivered to an audience of about 400 people from western Europe, Russia, Georgia, Armenia, Ukraine, Hungary, Poland, Slovakia, Slovenia, Croatia, Macedonia, Kosova, Rwanda, Uganda, Nigeria, Ethiopia, Togo, Congo, as well as diplomats from the Chinese embassy to Germany. Representatives of the LaRouche movement in the United States were also in attendance.

The conference was titled "History as a Principle of Action." In two days of intensive work, the participants discussed the power of *great ideas* in determining world history, particularly in times of crisis—from the great voyages of discovery of the Classical Greek and Hellenistic periods; to the leadership provided in times of turbulence by Germany's great poet Friedrich Schiller, the Prussian reformers, and France's scientist and military genius Lazare Carnot; to the role of LaRouche and those international political forces allied with him, in providing such leadership today, at a time when qualified leadership is otherwise sorely lacking.

In his speech, LaRouche underlined that what the world is faced with, in the coming weeks, rather than months, is a great catastrophe, a collapse of the International Monetary Fund's bankrupt financial system. Such a collapse would have social and political consequences that have no precedent in human history—not even in the Great Depression of the 1930s. This catastrophe will come, unless a total change of policies occurs now, and Asia will not even be hit worst, nor will the Ibero-American nations—Europe, the United States, Canada, Australia, and New Zealand will be hit worst, and Japan, which is the biggest global threat, far greater than Brazil. Up to now, the level of leadership which has been shown in China, and in Russia, recently, cannot be met in Europe or the United States, where the populations have not shown the ability to elect governments capable of dealing with this type of crisis.

Unlike cyclical depression crises of the past, this crisis will hit the entire globe at the same time, and the leading institutions of this system, like the Group of Seven, which have pursued an insane policy since the 1962-1964 period,

will disintegrate, and so will the nations that have practiced this policy.

It all started in September 1946, when Bertrand Russell designed the age of nuclear terror, which was intended to promote world government. In 1946, he wrote that people would rather sacrifice their national sovereignty, and accept world government, than experience nuclear terror of the type demonstrated in 1945, in Hiroshima and Nagasaki. That atomic bombing was a crime of war, a totally unjustified crime against humanity that should have been put on trial at Nuremberg. Japan was already defeated, close to capitulation, and the atomic bombs did nothing to shorten the war; they were just an act of terror, with hidden motives. Russell proposed that nations should be forced to their knees by nuclear terror, and he had an accomplice in that, in the Soviet Union's Nikita Khrushchov, who collaborated with him during 1955-62, from the time of that 1955 London conference which featured four senior Khrushchov envoys who supported Russell's design. In 1962, this project culminated in the Cuban Missile Crisis, when Russell, Khrushchov, and John J. McCloy worked hand in hand to get a new policy implemented: running the world by a supranational apparatus, through arms control and disarmament.

In 1963, John F. Kennedy was assassinated. Next, the two German governments of Konrad Adenauer and Ludwig Erhardt were overthrown; there were attempts to kill France's President Charles de Gaulle as well; he was thrown out in 1968-69. This was the end of sovereign governments in the West.

In Germany, LaRouche said, the Brandt educational "reforms," which introduced the counterculture, set off a process of rapid destruction of whatever had existed there before, in terms of science and industrial policy. Brandt was a personal protégé of McCloy, and he brought in the entire Frankfurt School, who installed the New Age in Germany, rejecting big industry, big government, national sovereignty, and science. The purpose was to destroy *reason*, and replace it with existentialism. Before that destruction, there were the big names of German industry, like AEG, and powerful machine-tool production capacities; today, Germany is a good example of how the Western nations have been destroyed from within by the New Age.

The present crisis is worse than the one in 1929; it is not



Lyndon H. LaRouche, Jr.



Nancy Spannaus



Taras Muranivsky

an economic cyclical crisis, it is an existential collapse of an entire system. The 1967 pound crisis, the dollar crises of 1968 and 1971, the collapse of the old Bretton Woods system, which still allowed long-term credits for investments, marked the beginning of this last phase of the destruction. The big developing-sector debt originated there; it is synthetic debt, not real.

The real economy needs long-term public investments in science, education, and basic infrastructure, LaRouche said. The last year when the United States had real economic growth was 1971. Production declined, and monetary and financial aggregates expanded massively. Today, U.S. cities are rat-holes, per-capita income is less than before 1971, and average workingmen have two or three jobs, which are less efficient and more poorly paid. There is what is called public health management—which is cutting pensions and health care, as a modern version of what Hitler did: killing people in masses, by cutting off the necessities of life. Today, they call it a “balanced budget.” In former times, there were investments in production; today, there are financial activities around expectations of revenues from gambling, like collecting credit card debt, the expected revenue from which is being turned into yet another unreal basis of operations, which only does one thing: expand monetary and financial aggregates massively, building a pile of \$100 trillion. None of that will ever be returned, it is non-existent, and 1998 has already shown a 20-30% collapse of that paper money.

LaRouche described how he was provoked by the information theory hoax of Norbert Wiener, whose inventions he confronted with real economic theory, which is based on Leibniz, namely, that ideas cause changes in man’s relationship to nature, thereby increasing the powers of production.

What man actually does, is a willful response to a paradox. The machine-tool principle is the paradigm for ideas that increase the powers of man in production. A crucial experiment proves a new principle, it is a willful intervention by man to find solutions to paradoxes, to revolutionize production. This

is what children must be taught: re-experience crucial experiments of mankind, and not learn facts. Learning is not knowledge; it is typical of the Internet generation, which is learning much, but knows nothing. Children should rather *learn nothing*, but *know everything*. The human species is capable of identifying the transition processes between paradoxes: Man can be creative; no animal or beast can do that.

The state must invest in good education, to increase the power and productivity of labor by creating a mentally active working population that helps to introduce new technologies. This is an education designed in the way that Friedrich Schiller and Wilhelm von Humboldt once did it. There must be state investments in the development of infrastructure, a science-driver economy. The United States had that during the wartime mobilization, which created the most productive industry on this globe in this century, and the most efficient armed forces. It is the model case of every successful economic approach taken in human history; this is what must be done today.

But the counterculture is opposing such an approach; it is destroying the Western nations from within, imposing a kind of neo-colonialism on their own economies that goes even beyond the usual neo-colonialism. Labor is made even more inefficient; it produces less, earns less, wastes more time in a disintegrated transport system by commuting between de-urbanized housing areas and the workplace, and workers must hold three or more jobs to survive. This kind of system will explode in a shock rather than in a process of gradual collapse. The historical example for that is the period between 1240 and the Great Plague of 1348, which killed half of the European population, when Venice and its Lombard banking methods took control. Fortunately, from Dante’s effort on, we had the Great Renaissance in the fifteenth century, which then revitalized Europe.

Looking around in the world of politics today, he said, we find only the Chinese government showing a quality that one looks for in vain in all the other governments. This means that



Elisabeth Hellenbroich



Jacques Cheminade



Dino de Paoli

China may survive the collapse—but not even that is granted. If there is no reversal of the insane policies, Europe, the United States, Australia, and so on, are doomed. The policies can be reversed, the crisis can be overcome, because the essential resource, the human mind, is there. That resource must be tapped, in the way outlined above, and an order must be created around the globe that is suited for human beings.

The way out of the crisis

The Nov. 21 keynote panel also included remarks by the editor-in-chief of the American weekly *New Federalist*, Nancy Spannaus, and by Dr. Taras Muranivsky, president of the Schiller Institute for Science and Culture in Russia.

Spannaus's speech was titled "Why Lyndon LaRouche Must Play the Leading Role in Defining the Strategy for Getting the World Out of the Financial Crisis." She reported that the United States is going through a "third American Revolution," led by the LaRouche movement.

Spannaus highlighted the "reverse paradigm shift" now under way, in revolt against Federal government efforts to tear apart the Social Security system, against the genocide of the so-called health maintenance organizations (HMOs), and against the tyranny of the Department of the Justice and the British-inspired assault on the U.S. Presidency.

The LaRouche movement catalyzed a nationwide movement, she reported, that successfully pressed the U.S. Congress to pass the McDade-Murtha "Citizens Protection Act of 1998," setting penalties for Justice Department misdeeds. Next, the LaRouche movement launched an initiative called Americans to Save the Presidency, which held 100 town meetings all across the United States in September. This broke the back of the Kenneth Starr-led impeachment drive, drove Newt Gingrich out of the Speaker's chair and out of Congress, and will destroy the "Al Gore" Democrats who have tried to wreck the Clinton Presidency from the inside.

Professor Muranivsky spoke on the theme of "The Grim Perspective of the Coming Russian Winter. How to Solve the

Looming Hunger Crisis and the Financial Disaster of Russia." He emphasized that Russia will *not* be destroyed by famine and destitution, because he and others will fight it. He said that because of LaRouche, the words "free market" and "globalization" are now "curse words" in Russia, and, for the first time since the collapse of communism in 1991, there is a government that is taking care of the people of the nation. Prime Minister Primakov, he said, will embark on a tour of industrial and population centers across Russia, accompanied by key economics advisers, he reported.

The case of Lazare Carnot

The afternoon panel on Nov. 21 was devoted to "The Case of Military Leader, Scientist, and Poet Lazare Carnot. On the Excellency of Leadership in Times of Turbulence." Elisabeth Hellenbroich of the European Executive Committee of the International Caucus of Labor Committees introduced the panel, describing Carnot as an historic paradox: Carnot, the great military leader of France, the "Organizer of Victory," was also the exemplar of moral leadership. Carnot, who organized the armies of France during 1794-97, was a great patriot, who loved the nation-state. He was also a great statesman, scientist, and poet and man of culture—of all European culture. Carnot was betrayed by the traitors to France, and the implications of this betrayal are still to be seen in France today. He was the arch-enemy of Robespierre, and was the only one among the French leaders to really oppose Napoleon's making himself Emperor. Carnot was forced into exile from France, in 1816. He then went to Prussia, where he had a great influence on the Prussian reformers.

The first panelist was Andreas Ranke, author of a study on "Schlieffen, Carnot, and the Theory of the Flank" (*EIR*, Feb. 6, 1998). Drawing on newly discovered archival material, he reported that Carnot, after being forced into exile by traitors in France, became a lieutenant general in the Prussian Army for the remainder of his life. Carnot was betrayed by British interests who wanted to restore the rotten Bourbons to



Muriel Mirak-Weissbach



Gabriele Liebig



Helga Zepp-LaRouche

the French throne, after Napoleon was ousted, despite the fact that a whole network of French patriots, with support among the Prussian reformers, wanted to put Carnot into power to save France.

There are historic indications that Carnot was accepted as a general in the Prussian Army, although the direct evidence was destroyed in World War II. When his body was finally returned to France, in 1889, some 100,000 people turned out on the streets — of Magdeburg, not Paris. There was a military parade, and German officers accompanied his body. This was the first visit of German officers to France since the Franco-Prussian War.

In the next presentation, **Dino de Paoli**, author of numerous works on science and mathematics, and a study of “Lazare Carnot’s Grand Strategy for Political Victory” (*EIR*, Sept. 20, 1996), discussed the topic of “Carnot’s Theory of Technology as the Basis for the Science of Physical Economy.”

Today’s physics books, de Paoli said, do not even mention Carnot’s contribution to thermodynamics, for the very simple reason that Carnot’s work, inspired by Gottfried Leibniz, ran totally counter to Newton’s mechanics. His conceptions led directly to the science of physical economy. This concept, which Lyndon LaRouche has been one of the few to use afterwards, was actually used frequently at that time. Carnot was a member in Germany of the Association of Physical Economy, based in Königsberg. Run by Jacobi, it focussed on economy, mathematics, and physics.

De Paoli defined physical economy as the study of the relationship between potential population density, the free energy needed to ensure the existence of that population, and the study of the means (the mechanics) to generate such free energy.

The next panelist was **Jacques Cheminade**, former candidate for the Presidency of France, and the author of “Time to Destroy the Mythology of Bonapartism” (*EIR*, Oct. 17, 1996). He spoke on “Lazare Carnot, the Leadership of the Citizen Against the ‘Honor’ of the Courtier.”

Carnot, known as the “Organizer of Victory” and a great scientist, fought to establish France as a better republic in a total war against the oligarchs of his time. In him, no contradiction existed between his passion for France and the cause of civilization, said Cheminade. It is by becoming the father of the generations to come, that the cause of your nation and that of civilization become one. This is one of the essential ideas Carnot develops: A wise man works for posterity: “He is the friend of men to be born” and he is a “citizen of all places and contemporary of all times.” We thus arrive at opposite ends from the chauvinistic, romantic Bonapartism of each against all, and the “globalization” of today.

Carnot developed beautiful ideas in the midst of the most violent situation imaginable. France was invaded from all sides: Alsace and the northern flank; Spain threatened the south; Bordeaux, Caen, and Lyon were in insurrection. Carnot, with a few men, took over, and in 17 months, from 1793 to 1795, the impossible was accomplished and France was victorious. How? Carnot changed the rules of the game, changed the administration and the army, and the minds of the people. The entire nation, and Paris in particular, were reorganized to help in the war effort. Today, in our effort to transform a world in crisis, we can draw inspiration from Carnot’s revolutionary work.

Real history, as science

The second day of the conference, Nov. 22, began with the keynote speech by Helga Zepp-LaRouche, “Friedrich Schiller and the Liberation Wars,” published as the *Feature* in this issue.

Lyndon LaRouche opened the afternoon panel, with a discussion of “What Is Real History, As Science? All Modern Science Is Based on Eratosthenes’ Work on Determining the Shape of the Earth.”

Pointing to the world map, he showed the probable route of the journey in 232 B.C., in which a flotilla of ships from Cyrenaica in Egypt (today Libya), associated with followers

of Eratosthenes of Alexandria, tried to circumnavigate the Earth, arriving at a place today belonging to Indonesia, then crossing the Pacific Ocean to finally reach the western coast of the Americas. Here, chief navigator Maui left evidence of his journey, with inscriptions and drawings left in caves. On their return, the mission shipwrecked, and the remainders of the mission helped to form Polynesia and taught the Polynesian people how to sail. (See *EIR*, Nov. 20, 1998, for a report on this research.)

About 1720 years later, said LaRouche, another such effort was started, this time by Christopher Columbus, based on a map of the Earth given to him by Paolo Toscanelli. Yet no civilization undertook the effort of a trans-oceanic trip between the missions of Maui and Columbus. What does this tell us about the civilizations in between? Obviously, there was a collapse of civilization, from about the murder of Archimedes until the beginning of the Italian Golden Renaissance. In between, European civilization was inferior to that of Egypt in 300 B.C., the time of Maui and Eratosthenes.

The history of man is very old, perhaps 1 or 2 million years. Artifacts revealing cognitive characteristics of mankind date back at least 600,000 years. As the glaciation vanished following the last period of extensive glaciation, maritime cultures emerged. The civilizations after 6,000 B.C. actually are offshoots of such maritime cultures.

It was not until the Classical Greek period, that another crucial contribution was made to the development of mankind. The Classical Greek culture was based on the principle of metaphor, instead of the symbolic culture prevailing before. This idea of metaphor, of paradox, of crucial experiments, as developed by Classical Greek art, was the precondition for discovering new principles. The “passion for truth” and the “passion for justice,” as described by Plato, are addressed in all examples of Classical Greek art. To develop such a quality in men, you have to understand how the human mind works, instead of just studying dead nature like stones. That is called “Classical art.” This is the characteristic of Socratic civilization. Eratosthenes, the great astronomer, geographer, poet, and statesman, was a representative of this civilization, as was Archimedes.

What came afterwards, the Roman Empire, marked the destruction of civilization. The method of Eratosthenes, the method of Plato, fell out of use. It was only by the European Renaissance, that this method was revived. Therefore, it took 1720 years after Maui, for Columbus to set off on his trans-Atlantic voyage. In the time between, civilization degenerated, morally and intellectually, “and we have not yet fully corrected this error yet.”

The first panelist to elaborate this picture was **Gabriele Liebig**, discussing “Homer’s *Odyssey*, Long-Distance Seafaring and the Principle of Colonization.”

The *Odyssey*, she cautioned, is not a log-book of a specific historical voyage of an historical king Odysseus. Odysseus may have existed, and those voyages certainly took place. But

the real question is: What did Homer want to say, and what could he know about long-distance sea-voyages in about 800 B.C.?

Since Homer is, in certain locations, geographically very precise, while in other parts quite ambiguous—deliberately so—there arose already in antiquity a major fight over the *Odyssey*, concerning the most dangerous, most dramatic part of the journey: whether Homer places this in the external sea, the Atlantic Ocean, beyond the “pillars of Hercules” (Straits of Gibraltar), or whether he places the whole trip exclusively in the internal sea, the Mediterranean, not going further West than Sicily and the Italian west coast.

Eratosthenes was one of those who held the opinion that Odysseus did sail out into the Atlantic, even though he was very critical of those who took every word of the *Odyssey* absolutely literally. He considered Homer the “founder of geography,” because of his precise descriptions of the known world. However, Eratosthenes sees the need to revolutionize traditional geography, and on the basis of his geometrical-astronomical achievements, he is able to establish a much more precise method of map-drawing, in which places are defined by their position in terms of longitude and latitude.

Analyzing the text of Homer’s work, Liebig concluded that, just as Homer inspired the Greek colonizers Eratosthenes and Maui, so Eratosthenes inspired Toscanelli and Columbus, Humboldt and Schiller rediscovered and rehabilitated Columbus, and today, all these isochronic friends of ours are inspiring us!

The final speech of the conference was by **Muriel Mirak-Weissbach**, on “Wilhelm von Humboldt’s Study of the Kawi Language” (see *EIR*, Nov. 20, 1998). Humboldt’s studies of the languages of the Pacific are highly relevant to the issue of global maritime navigation, reported upon by other speakers at the conference. Von Humboldt’s most famous work was on the Kawi language, one of the Malayan-Polynesian group; this book was not translated, and is hard to find even in German. But the introduction, entitled “On Language: the Diversity of Human Language-Structure and Its Influence on the Mental Development of Mankind,” was translated. This piece was von Humboldt’s crowning achievement in the theory of language. The language group he examined in the main corpus of the work, was the Malayan-Polynesian group.

He proves, first, that the languages of the Pacific form a group: “If we consider their dwelling-place, their mode of government, their history, and above all, their language, the peoples of Malayan race stand in a stranger connection with races of different culture than perhaps any other people on earth. They inhabit merely islands and archipelagoes, which are spread so far and wide, however, as to furnish irrefutable testimony of their early skill as navigators.”

Humboldt studied these languages, Weissbach concluded, to be able to see more clearly the working of the human mind—not as an instrument of power, as the colonial interests did.