
Conference Report

LaRouche challenges supporters to put U.S. on the 'Road to Recovery'

by EIR Staff

More than 700 representatives of the LaRouche political movement spent Presidents' Day weekend discussing how to mobilize the mass forces who can put the United States on the "Road to Recovery." The basis for that recovery, as LaRouche pointed out in his address to the business meeting at the conclusion of the Schiller Institute/International Caucus of Labor Committees semi-annual conference, is getting the United States to join the Russia-China-India strategic triangle—the grouping that he has dubbed "The Survivors' Club." The LaRouche movement is the intellectual leadership for those who want to save humanity from a New Dark Age, he stressed.

LaRouche's campaign document for the 2000 Presidential campaign, "The Road to Recovery," which was printed in last week's *EIR*, provided the basis for the conference panels. The sub-theme was the need to destroy the New Confederacy and Al Gore, which represent the British-led financial oligarchy's attempt to destroy sovereign nation-states, and civilization based on scientific and industrial progress.

Gore must be rejected by the American population, LaRouche said in answer to questions, not because he is "the problem." He is—and he isn't. But Gore is unelectable, he is pernicious, so why is he still around, being boosted as the Democratic Party's front-runner? The real problem is with *the people who don't want to talk about the Gore problem*. "If the trash is smelling up your kitchen, why don't you just remove it, rather than blaming the trash?"

More than recent conferences, this Schiller Institute event brought together citizens from throughout the United States who are actively involved in organizing others, and who played an absolutely crucial role in defeating the first stage of the assault on the Presidency. The group enthusiastically took up the challenge presented by Mrs. Helga Zepp-LaRouche: the organizing of 100 town meetings, or more, between now and Easter, in order to demand that President Clinton take up LaRouche's solution to the global financial and strategic crisis, and *dump* Al Gore.

The leadership challenge

Both conference keynotes, that by Lyndon LaRouche and his wife, dealt with the challenge of political leadership in this

kind of revolutionary period. Both leaders were introduced by civil rights heroine Amelia Boynton Robinson, vice-chairman of the Schiller Institute.

LaRouche's remarks on Feb. 13, delivered by telephone from Europe, where he is recuperating from an illness, hit hard at the embedded habits which have kept Americans, in particular, from acting rationally to solve the current world financial crisis. He pointed to the truth that the present situation in which we find ourselves is rooted in several thousand years of history, and that without understanding that history, it is impossible to understand what is happening to the world today. "All the things that have happened over these thousands of years are now embodied in a great crisis which grips this planet as a whole," he declared.

LaRouche reviewed current history, as well—the history of the last two years of shocks to the international financial system, beginning with the shocks of the summer of 1997, and considering LaRouche's forecasts concerning the terminal stage of financial crisis into which the world was entering as of October 1997. In the intervening year and a half, the crisis has deepened, as LaRouche forecast it would. "There is no improvement. There is no progress. There is only increasing misery. There is only increasing bankruptcy, increasing desperation, increasing breakdown."

Nor did this crisis start recently. Its origins are far more deeply embedded in our history.

Recalling Weimar Germany in 1921-23, and pointing to that kind of catastrophe as our immediate future, LaRouche said, "Bank accounts wiped out, banks wiped out, people wiped out—impoverished. Chaos. That was the time, remember, in 1923, when Hitler first emerged from obscurity. *We're living in such times.*"

Where did the governments, the central banks, acquire the habits of reacting to crisis as they're reacting today?

Well, how did this happen? Where did they acquire the habits of reacting to a crisis in the way in which they're reacting today? "Many of these habits are hundreds of years old. The institutions involved are decades or hundreds of years old. They evolved traditions which are up to thousands of years old—most of them at least 600 years old." Indeed, to



Former Congressional candidate María Elena Milton of Arizona (right) presents bouquets to Schiller Institute leaders Helga Zepp-LaRouche (left) and Amelia Boynton Robinson (center), at the institute's Presidents' Day Conference on Feb. 14.

yourself in those terms. Don't think of yourself as a spectator trying to bet on a horse race or the outcome of a boxing match, or betting on the next election. You are a person in the arena—the Roman arena—where the gladiators are killing each other.

“Don't bet on the outcome—get out of the arena and move into the grandstand, and get rid of Caesar. Because it's these habits, like the habits of Ancient Rome, which destroyed it. But our habits, not Ancient Roman habits, which are destroying us.”

“The time has come to look at the habits which we thought were wisdom over the past 30 years and sometimes longer, and to see that those ideas which we thought were the ‘right way of thinking,’ are

precisely what is destroying us.

“Oh yes, there are some people who are evil, there are some people who are worse than others, there are some people with more power, there are some people with less power. But there are also people who commit the crime of standing by the side and watching; who sit in the spectator stands and watch the bloodshed in the middle of the arena and do nothing about it. They also are part of the history. *They make history—it is their follies that bring disaster upon themselves.*”

“And therefore, sometimes just standing by the wayside and saying, ‘Well, I'm not going to get involved in this’—you are very much involved. Your non-involvement is part of creating the crisis.

“And thus, Shelley's short sonnet has an ironical significance of several dimensions for today. One thing, of course, is that while he was in prep school, Al Gore got the name of ‘Ozymandias’ by some fellow students who understand what the poem meant. And they saw this pompous ass parading himself like a cigar-store Indian around the campus of their prep school, and they said, ‘There goes Ozymandias!’ And they could probably envisage his legs dropping off, his head rolling into the sand, and a desert being created wherever he walked or conveyed his influence. I think that's a fairly interesting reference to make at this point.

“But, that's the nature of the situation.”

Lessons from Plato and the German Classics

Helga Zepp-LaRouche gave the second keynote, the morning of Feb. 14, on “What It Takes to Be a World-Histori-

understand ourselves, we must look at history.

LaRouche read Percy Bysshe Shelley's 1817 sonnet “Ozymandias,” to suggest how Shelley looked at history to understand his own time, when civilization had crashed in the wake of the 1815 Congress of Vienna and the rise to political power of Viscount Castlereagh in England.

Shelley looked at ancient history—he saw an image of the empire of Babylon, the empires of Central Asia, of Genghis Khan, the Roman Empire, the Byzantine Empire, and the empires of his own day, the Holy Alliance; and from that vision of all those arrogant empires—which had said, “We shall rule the world forever”—he distilled “Ozymandias,” showing not only their destruction, but the desert and ruin they had left behind.

Human history is not a period of so-called “normal times,” separated by periods of instability and turbulence, he said. “History is a process in which the turbulence, the crises, the terrible times, are a product of the habits which we lived during what we considered quiet or normal times.”

For decades now, the American people have been dead wrong; the economic policies of the nation have been dead wrong for more than 30 years. How did this happen?

“We didn't get to this mess because something came along and destroyed the party, broke up the party. The party broke up because everybody was drunk and were breaking the dishes. It was the party that led to the break-up of the party.

“So that's the message which I've tried to present in the paper, ‘The Road to Recovery,’ the booklet which you, I believe, now have in your hands. And I want to think of

cal Leader Today.” She laid out the strategic situation which faces Americans following the defeat of the bid to impeach President Clinton, pointing to the courageous fights which have been taken up by the Malaysians, the Russians, and the Brazilians, as examples of the kind of movement which American patriots must join.

Zepp-LaRouche then took up the question of justice, and leadership, from the works of the Greek philosopher Plato. It is in Plato’s *Republic*, where the idea of the “common good” which was later reflected in the U.S. Constitution’s commitment to the “general welfare,” was first defined. She reviewed both the first book of *The Republic*, and the dialogue called the *Phaedo*, in an elaboration of what justice is, and how the individual achieves immortality through his service of justice and the Good.

Particularly exciting to this audience was Zepp-LaRouche’s presentation of the work of the German Jew Moses Mendelssohn, who lived in the 18th century, in advancing these Platonic ideas in the realm of education and culture. Mendelssohn was shown to be an outstanding example of a world-historical individual, providing a model for not only what every member of a suppressed minority group can do, but also other individuals concerned with advancing civilization as a whole.

In presenting the task to those assembled, she put it this way:

“The task in front of us, is to link the American people with the Survivors’ Club, to make sure that you sitting here in this hall, and others like you around the country, take into your existence and into your identity, the entirety of the interests of the human race. You have to make sure that you, in your daily thinking, make the well-being of people in Africa, in Latin America, in China, as important as what happens in your own household and in your neighbor’s house.

“You have to take the fate of mankind into your sense of identity. Take all the children of the world, who without you have no chance, and take the entirety of human history, of every great mind which contributed to the present knowledge, make it part of your own thinking. Take the future into your heart as something for which you are responsible.”

Nation-state or New Dark Age

Following LaRouche’s keynote, there were five presentations addressed to the question of the nation state versus feudalism. They began with William Wertz’s discussion of the “Birth of the Nation-State: The Revolution of the 15th Century,” whose Renaissance developed the crucial historical breakthrough that unfolded following the 1439 Council of Florence. Wertz contrasted the devastation of the feudal Dark Age with the work that France’s Louis XI and England’s Henry VII accomplished, in forging the concept of a nation-state dedicated to the “common good.”

The next two speakers focussed on the highly politically relevant threat which the U.S. Confederacy represented to the

American constitutional republic—a threat which still lives on in the historical habits of sections of the American population today. *EIR* History Editor Anton Chaitkin demonstrated the alien British origins of the Confederacy plot, showing that it was not “the South,” but an external oligarchy which organized the insurrection.

Fred Henderson followed, by detailing the issues behind the impeachment trial of President Andrew Johnson, which were his complicity in attempting to reverse the victory for the Union in the Civil War. Henderson presented the never-publicized *real* articles of impeachment against Johnson, drafted by Congressman Thaddeus Stevens, one of Abraham Lincoln’s closest collaborators. Instead of Stevens’s actual indictment of President Johnson for violating the principles of the Union (which meant for Lincoln, “the Republic,”), trite, legalistic impeachment articles were drawn up, designed to disguise the true nature of Johnson’s treason. Henderson had personally unearthed Stevens’s handwritten draft of three articles of impeachment (another has been lost) from boxes of the Congressman’s papers at the Library of Congress.

Concluding this panel of the conference were Ed Spannaus, speaking on the “Rule of Law” hoax with which the U.S. population had been inundated during the impeachment trial, and Jeffrey Steinberg, on Al Gore’s “Fried Green Fascism.”

Spannaus showed that the content of the “rule of law” which Henry Hyde, most prominently, was championing, was nothing less than the British conception of “Anglo-American law,” an attempt to wipe out the republican tradition of the American Revolution against the oligarchy. Using video footage of the hypocrite Hyde, Winston Churchill’s Fulton, Missouri “Iron Curtain” speech, and speeches by some of the other House Managers, Spannaus traced this legalistic tyranny to the Churchillian war against the heritage of Franklin Delano Roosevelt’s plans to wipe out the evil of colonialism. Spannaus showed Hyde’s own remarks to the Congress, during the impeachment—telling us that the “duty” to convict Bill Clinton stemmed from the “duty” to uphold the tradition of the Roman Empire and the Magna Carta.

Steinberg stressed the genocidal commitment of Al Gore’s Malthusian ideology, and the threat it represents today to the continuation of the United States, and civilization as a whole. Going back to Gore’s 1988 campaign, Steinberg demonstrated how unelectable Gore is, completely rejected by the Democratic Party voters (e.g., in New York State, Gore barely hit 10% in the Presidential primary). As seen in Gore’s ravings against Plato and the Golden Renaissance, both contained in his book *Earth in the Balance*, his threat to the republic is by no means original.

The general welfare

After the second keynote presentation, the topic turned to economics, from the standpoint that LaRouche had presented

it in his “Road to Recovery” paper, in particular the “science of achieving the general welfare.”

After a short greeting given by former Chicago Democratic Alderman Virgil Jones, a recent victim of the Justice Department’s “Operation Fruehmenschien” persecution of African-American elected officials, the discussion was kicked off by Dennis Small, *EIR*’s Ibero-American Intelligence Director, on the theme of “Bankers’ Arithmetic vs. Human Arithmetic: Do You Know How to Count?” Comparing the ongoing financial crisis to an earthquake, which causes profound disorientation and “tectonic change,” he said that we are witnessing “the kind of power that can level civilizations.”

You have to know how to think in this period, Small said, and realize that an economic earthquake can unleash hysteria as easily as provide a solution. Therefore, the real issue is, what is the metric by which one can measure economic success; what is the measure of the general welfare; how do you know what economic progress is?

Small answered these questions from two standpoints: 1) “bankers’ arithmetic,” in which he used the two case studies of Russia and Brazil, to demonstrate how devaluation, changing interest rates, and changing terms of trade are used by the criminals of the IMF and banking establishment to loot nations; and 2) “human arithmetic,” discussing the writings of Nicolaus of Cusa to provide a scientific answer to the question, “How do you think?” His presentation closed with excerpts from a recent *EIR* video, of former Mexican President José López Portillo, addressing the United Nations in 1982, on the need for exchange controls and bank nationalization, to protect the population of Mexico, and again on Dec. 1, 1998, in his speech, together with Helga Zepp-LaRouche, where he called on the world to listen to “the wise words of Lyndon LaRouche.”

The discussion then turned to Africa, the most shocking example of the deliberate oligarchical destruction of human civilization today. The Hon. Godfrey Binaisa, former President of Uganda and now the head of a newly formed African Civil Rights Movement, addressed the history of how the colonial powers maintained their claws into the potentially rich continent. Then, Uwe Friesecke, of the Schiller Institute’s German organization, presented an update on the current British strategy for recolonizing Africa, with special stress on the central portion of the continent. (The transcript appears on p. 51.)

The highlight of this panel was the presentation by Michael Liebig, director of intelligence for *EIR* in Europe. Speaking under the title “Von Schleicher, the Schroeder-Schacht Plot, and Hitler’s ‘Legal Coup,’” Liebig dissected the decisive period of December 1932 to the end of January 1933, in which a demoralized and potentially destroyed Hitler, in December, was able to ascend to political power *legally* less than two months later. Liebig’s speech will be published soon in *EIR*.

Classical art

As is its custom, the Schiller Institute conference featured a number of Classical music performances. Mezzosoprano Sheila Jones, noted baritone Aaron Leathers, and the Leesburg Schiller Institute Chorus all provided musical introductions to several of the panels.

During the final panel, the discussion itself turned to the role of Classical art in shaping how decisions are made. After the chorus’s rendition of the first two movements of Ludwig van Beethoven’s Mass in C, Kathy Wolfe, John Sigerson, Tony Papert, and Gerry Rose addressed this issue in various domains.

Soprano Wolfe, joined by Philip Ulanowsky on the piano, delighted the audience with her presentation on how music exists “between the notes,” not simply by banging them out. Sigerson concentrated on how Wolfgang Amadeus Mozart developed, in various pieces, ideas he got from the great composer Johann Sebastian Bach.

Sigerson began by quoting from LaRouche’s “Road to Recovery”:

“In true contrapuntal polyphony, the essential ideas of the composition are chiefly defined in two ways. First, as physical principles are defined in science, by ontological paradoxes. In music, the relevant paradoxes are posed by the metaphorical forms of transitions, lawfully generated dissonances, generated within the composition. Second, by explicit or implied quotations from the ideas stated in other compositions, either by the same, or other composers.”

Sigerson commented, “Most of you would read this and say to yourselves, ‘Well I don’t understand it, but I’ll come back to it another time.’ What I want to show you, is that you can understand it, but it takes a little bit of work.”

To do this, he discussed the use of the Lydian interval in Bach’s *Musical Offering*, and how Mozart “quoted” this in his Piano Sonata K. 457.

Papert and Rose then directed the audience’s attention to the legacy of ancient culture. Papert discussed prehistoric maritime culture in the Indian Ocean region, demonstrating that the British have been falsifying archeological history with their insistence that civilization began with the oligarchic Babylonian culture.

Papert used the examples of the 19th-century German archeologist Heinrich Schliemann, who used Homer to unearth Troy, after the British had claimed the Homeric epics were pure fantasy. The other example of British fraud that he gave, was Sir Arthur Evans, who invented a fictional Minoan civilization. Papert also discussed the existence of a prehistoric maritime culture, in existence before 4,000 B.C., which went from Sumatra to the areas around the Indian Ocean.

The final presentation, by Gerry Rose, was on “Tragedy: The Poet as ‘Unacknowledged Legislator for Mankind.’” He traced the origins of Western civilization from the ideas developed in Homer’s *Iliad* and *Odyssey*, through the renaissance produced by Greek Classical tragedy.