

makers of history. The others experience history. We make it. We make it, because our intentions enable us to make it.

Helga Zepp-LaRouche

For Mark

Helga Zepp-LaRouche is the founder of the Schiller Institute, and its president in Germany. She is also the chairman of the Civil Rights Movement-Solidarity party (BüSo), which is currently campaigning for the Sept. 19 state parliament elections in the German state of Saxony. Her remarks have been translated from German.

It is such a hard thing, to have to say good-bye to such a wonderful human being, as Mark was.

His heart bore not the faintest trace of malice, yet his mind was razor-sharp. His soul was good-natured, yet he had an incorruptible consciousness of the misdeeds of the enemies of mankind. Among the many reasons why he felt such a great affinity with Lyn—and Lyn cherished him as his close friend—was his extraordinary gift, which he shared with Lyn, of being able to grasp historical processes, and to take the pulse of the oligarchical forces' plots and schemes.

Mark made so many creative contributions. Over many years, he engaged in dialogue with prominent individuals in Russia, in India, in Great Britain, and in many other lands; and without exception, each of his partners valued his brilliant dialogue, and his acute sense of humor. He was always able to perfectly capture his dialogue partner's state of mind; and I'll never forget how Mark would imitate Professor Bondarevsky's customary introductory remark: "In my humble opinion, tell Mr. LaRouche that it is very urgent, that he. . . ." Oh, yes, Mark's jokes!

But above and beyond the mere sum of all the many productive things that Mark did with such richness, is Schiller's description so apt: "And therefore, with a beautiful soul, his individual actions flow not, in fact, from a code of ethics; rather, it is his entire character. . . . The beautiful soul's merit lies in nothing else, but that it *is* so." Mark was a tremendously lovable person, and so it went without saying, that the youth of the LYM [LaRouche Youth Movement] turned to him, and put their trust in him, imbibing from his virtually inexhaustible reservoir of knowledge. For, to them, Mark was living proof that it wasn't merely in books that Schiller wrote about beautiful souls, but "that people that cool, really do exist."

Mark was, in another sense, the incarnation of the original idea of the Schiller Institute, namely the idea of true German-American friendship. He was, of course, a great American in the tradition of the American Revolution; but he also knew

and loved German culture. If only all Americans, and all Germans, would so naturally be world citizens and also patriots, imagine how easy our relations would be! Each nation would selflessly give the best of itself, and would, without envy, accept the best of others, and out of both, would create something even richer. In this sense, Mark was an American, and—I hope you'll agree with me, Mark—in this sense, he was also a German—indeed, more than that: an ambassador, like Posa from Schiller's play *Don Carlos*.

And therefore, Mark, we promise you that we will redouble our efforts to ensure that everything on which, and for which you worked, will be brought to fruition: a new, just world economic order, and a new cultural renaissance. And above all, we will, with absolute determination, act to set into motion a "Biological Defense Initiative," something which we discussed at the party congress in Berlin. Because it's clear that medical research has simply not yet solved the problem of your own, and of many other illnesses. We need a completely different starting-point for research, one which considers life as a process from the standpoint of Cusa and Vernadsky, not separate from lawfulness that governs the entire universe.

Mark will "live in immortality" in precisely the sense that Schiller addresses in his poem "Das Mädchen von Orléans" ("The Maid of Orléans"). All of us whom he loved, and who loved him, carry, within us, what he has cast into our souls. His ideas, his thoughts, his ideals, and his desires live on within us, and within those who, in turn, are touched by us. But, is it only within us that Mark lives on? What is his true immortality? I think Mark's soul continues to exist, really and concretely, only it's no longer located in his mortal frame.

When we think about Beethoven's life's work, and about everything that Schiller said and wrote, and about all the many times when both men's works have been heard and read anew by new generations, and we think about how millions of individuals have been inspired and changed by all the ideas contained therein, and about how this will remain true for countless generations to come—are we not then looking at the idea of the simultaneity of eternity, and do we not then see, in all concreteness, the souls of Beethoven and Schiller?

I think Nicolaus of Cusa was right, when he said that the soul is the birthplace of the sciences—mathematics, music, astronomy, and so forth—indeed so much so, that these latter would not exist, were it not for the soul. And that because the sciences, once born, are immortal, it is also certain that the soul, whose power is far loftier than that which it creates, is, likewise, immortal.

The same point is made by Riemann when he adopts Herbart's argument concerning the nature of *Geistesmassen* ["thought objects"]. The laws of cognitive development which have been adduced from knowledge of the inner self, can also be applied toward understanding human existence and the development of history. In order to understand the life of the soul, we must assume that the *Geistesmassen* which arise from our cognitive processes, continue to exist as a part

of our soul, and that their inner connectedness remains intact. Changes occur only when new *Geistesmassen* are added. From this, it follows that these *Geistesmassen* remain intact, as the soul's "organic being," even after death. And, is it not the case, that Nicolaus lives on in Leibniz, and Leibniz in Herbart, and Herbart in Riemann, and Riemann in Lyn, and Lyn in Mark, and both these in us and in everything we do? It is only by us having a passionate commitment to make our own contribution, that we can "bind our fleeting existence

onto the long chain of humankind," and, in so doing, make ourselves immortal.

And I would like to add one more thing, which I'm sure is in Mark's spirit. Let us take the powerful emotions we experience over Mark's death, as the occasion to solve what we must solve, if we are to live up to this ideal. And let us not delay for a single moment, because no one knows how much time we have left, for we know not the day, nor the hour.

We shall keep you in our hearts, forever.

Mary Burdman

In Tribute to Mark Burdman by His Wife

It requires the keenest of minds, to study, comprehend, and refute your enemy—especially when that enemy is the international imperial/financial oligarchy which is driving the world towards economic depression and war today. Unless you have the clearest sense yourself, of the wonderful tradition of European culture, from Plato, Leibniz, Shakespeare, Schiller, and now Lyndon LaRouche, you cannot effectively hunt out and engage such an enemy. Unless these ideas of Western culture are the active principles of your own thinking, you might be able to strike at him, but not turn him inside out, to expose to all, the twisted workings and motivations of an evil mentality. Doing exactly this, was the genius of my dear husband, Mark Burdman, who died in Wiesbaden, Germany, on July 8, at the age of 55, after years of illness.

Mark was not a formal scholar of history or philosophy, but brought other weapons to bear in his lifelong commitment, to rid the world of those institutions trying to destroy human progress. He had a wonderful, ironic sense of humor, which saw everyone, no matter how "powerful" or "famous," for what they truly were—good or bad. He was not mean, but sharply insightful into the weaknesses and pomposities of those who want to bend human history and culture to their own ends, and he would always be laughing, and making others laugh, at them. Mark's own background, of Russian, German, and Lithuanian Jewish grandparents who immigrated to Brooklyn, New York, was a key element of this humor. His "tales from Brooklyn" always struck me, an Irish Catholic, as his version of the Parables of the New Testament. There was always a story, or a flash of wit, from Brooklyn, to elucidate any situation.

At the heart of Mark's life, was his dedication to the work, political and philosophical, of Lyndon LaRouche, who has committed his life to freeing humanity of these oligarchic parasites, and creating a truly republican and just new order

for the world. Mark was a revolutionary, in Lyn's likeness and in the likeness of the American Revolutionaries Benjamin Franklin and Abraham Lincoln. During his 30-year association with Lyn, Mark was always leading the way among his colleagues, in finding out the latest frauds and falsehoods that the international oligarchy were trying to impose on humankind.

Mark exposed the most evil thinkers whose policies have brought the world to its current crisis. These were led by Bertrand Russell and H.G. Wells. In current history, Mark wrote tirelessly on the crimes of the Club of Rome, Henry Kissinger, Prince Philip, Samuel Huntington, Tony Blair's New Labour, Robert Cooper, and many, many more, for their evil-minded lying that mankind must starve, must go to war, must shrink our minds and souls into pessimism and despair. Mark knew, very well, the banality and mental and moral constipation of such "influentials" as listed above, and was merciless in exposing it. Looking back through the pages of *EIR* for coverage on these issues, you seem to always find, that Mark had written the first article or exposé, sometimes years before.

This prescience grew out of his way of looking at the world, and his constant dialogue, whether through discussion or through reading, with Lyn. Mark was truly a world-citizen, and would not view issues "bent" through any narrow ideology. He thrived on (positive!) paradoxes, and on the unpredictable, and this quality shaped the course of his life and work.

Mark's mind was always occupied, with the idea of how things would and could be changed. He always took new initiatives from LaRouche as the basis for discussion with his contacts in leading institutions all over Europe, and took in those contacts' responses and reactions, as the basis of further discussion with Lyn, and with many other colleagues. Mark