his life. He could not find a woman to share the most profound and impassioned conceptions respecting man and nature, because those that could understand him and cooperate with his work were aristocrats, beyond reach for a marriage or a lasting relation, like Josefine von Brunswick.

Nonetheless, Beethoven relentlessly fought “to break destiny’s neck,” to give birth to a world in which human beings would be “able to devote their efforts to other things than breaking their chains.” He knew that during his lifetime, he was doomed not to see his victory over destiny, but that as a mortal human being, he could give to us, his posterity, through his compositions, the principle of immortality, and he won that struggle against all doom.

Now, think of a world where Beethoven and Amelia Boynton Robinson are the reference points for human beings, where all our friends of the past—Plato, Leibniz, Riemann, Schiller, Rabelais, Kepler, Beethoven—are going to be with us, in our minds. Think of Leonora [from Beethoven’s opera Fidelio], who put her life at stake for her husband, and through him, for the future of humanity. Think of a world where our ideas, the ideas of Lyndon LaRouche and Helga Zepp-LaRouche and all those before them, and at their side, today, will be references, not extreme exceptions. Think of the triumphant dance of the last movement of the Eroica, after the funeral march.

Agapé is the cultural paradigm of the millennium to come. “What an unhappy happy man I am.” This unhappy happy man always stressed “the eternal need to start again and again what seemed to be achieved.”

I see him writing, under the first notes of the finale of his last quartet, the 16th, Opus 135, the famous words: “Muss es sein? Es muss sein!” [“Must it be? It must be!”]

It may be a “schwergefasster Entschluss,” a resolution difficult to make, but it is our commitment: “Es muss sein!”

The game is worth the candle, as they say in France. And this time, I won’t say thank you, but thanks to ourselves, to our future deeds, on the route of endless discovery. Es muss sein!

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**Thomas Sankara on Africa’s Debt Burden**

After his presentation, Cheminade showed a video of a speech by Thomas Sankara, the former President of Burkina Faso, comparing it to the 1982 speech by then-Mexican President José López Portillo to the United Nations, which was shown the previous day (see EIR, Sept. 7, 2007 for excerpts). Sankara gave the speech on July 29, 1987, before the Organization of African Unity. Cheminade then commented as follows:

Well, you have listened to what Thomas Sankara had to say: “If Burkina Faso stands alone in its refusal to pay the debt, I am not going to be here at the next Conference.”

Burkina Faso stood alone, and Thomas Sankara, after a decisive confrontation with French President François Mitterrand, was murdered on Oct. 15, 1987, less than three months after his speech. And, as he had said, he was not present at the next Organization of African Unity conference.

I must add two things:

1. If you notice similarities in the Sankara speech and the López Portillo speech, you are right on the mark. López Portillo was very close to Lyndon LaRouche and Helga Zepp-LaRouche, while Thomas Sankara was kept informed of our fight through a friend of mine, now deceased. Now, today, we have collected two signatures of French deputies and more than 20 signatures of French mayors, supporting Helga Zepp-LaRouche’s proposal for a New Bretton Woods. Michel Rocard, a former Socialist French prime minister, is also calling for a New Bretton Woods, in his own way, and he was a close political friend of my past friend. So, we are reintroducing some motion in France on the pathway opened by LaRouche, López Portillo, and Sankara.

2. Sankara—a name coming, by the way, from an Indian wise man from the Eighth Century, a famous scholar of the Vedantas—was then alone, or almost alone, in his fight for a new, more just world economic order. He did not have a very good overall sense of world dynamics, and was somehow blinded by a cultural bias for African self-sufficiency. Today, the world is obviously a One, and we are not alone in our fight, so we don’t have any excuse to fail. Proof is the coming report on the work of the LaRouche Youth Movement, our future.