

‘Let Us Complete the American Revolution’!

by Ortrun Cramer

“Europe’s Mission: Build a Future for 6 Billion People,” was the focus of the party congress of the Bürgerrechtsbewegung Solidarität (BüSo) of Germany which took place in Berlin on Jan. 25. Some 86 German candidates were chosen for the upcoming election for the European Parliament on June 13; the list is headed by Party Chairwoman Helga Zepp-LaRouche. Following her are representatives of the younger generation: Alexander Pusch, Christoph Mohs and Thomas Rottmair. One-third of the candidates are less than 25 years old. Young people are drawn to the BüSo not only for its programmatic solution to the world economic crisis, but especially because of the excitement with which BüSo members are undertaking the task of fulfilling those unfinished projects of a humanist Europe—based on the principles of human rights, the pursuit of happiness, and the General Welfare—which Leibniz, Mendelssohn, Schiller and Humboldt had tried to implement 200 years ago, together with their friends in France, Poland, Denmark and the other European countries. They had been inspired by their American friends, who had founded the first free, sovereign republic in history, with the American revolution. Thus the second theme of the BüSo election campaign is: “Let us complete the American Revolution in Europe!”

The BüSo is not a pragmatic, realpoliticking party, but sees pragmatism as life-threatening in the face of the extraordinary world-wide economic crisis now confronting Europe and the rest of the world. Thus it maintains a commitment to the great poets and thinkers of the past. Using Friedrich Schiller to demonstrate this in her keynote address to the congress, Helga Zepp-LaRouche immediately entered *in medias res*: “Historically, we find ourselves at the crossroads, and involuntarily, one thinks of the *Wallenstein* prologue, which says: ‘The great issues of humanity are being dealt with, War and Peace. . . .’” Mrs. Zepp-LaRouche underlined the urgency of establishing “solidarity” in its true Christian sense, countering the present situation which she characterized as “utter Social Darwinism,” a logical expression of “failed neo-liberalism.” Underlining the looming collapse of the global financial system, Mrs. Zepp-LaRouche made clear, which alternatives Europe—and the world as a whole—faces: either chaos and fascism, or a newly-organized international monetary system (New Bretton Woods), which can guarantee the right to de-

velopment for all people and nations.

Showing that fascism is not a contrived threat, Mrs. Zepp-LaRouche described the phenomenon of “synarchism,” the common mother of fascist, communist and other totalitarian forms of government of the past 200 years: “Synarchists always come in different costumes: Today, they will not look like the Nazis, but they appear sometimes as jurists, sometimes as managers,” she warned. She pointed to the increasingly dominant role of so-called “advisors” and private think-tanks, who are increasingly influencing political decisions.

Right-wing and left-wing circles are launching a central attack against the German Basic Law, and one of their spiritual fathers is the same Arnulf Baring, who had written an article in *Frankfurter Allgemeine Zeitung* in November 2002, headlined “Citizens on the Barricades,” in which he regretted, that the Basic Law did not have an Article 48 like the Weimar Constitution, which allowed government by *Notverordnung* [emergency decree]. The reason for Professor Baring’s incredible insult at the time was Chancellor Schröder’s opposition to the Iraq war, opposition which Baring called a *faux pas*.

Conflict in European Intellectual History

Without situating them in European intellectual history, one will not be able to understand the danger which Baring’s utterings and the synarchists’ campaigns represent for the present European constitutions. Therefore, Mrs. Zepp-LaRouche extensively discussed the two diametrically opposed political and philosophical traditions of thought, which had shaped the intellectual history of Europe, beginning with Schiller’s essay “Solon and Lycurgus.” On one hand, historian Schiller described the Spartan constitution as the oligarchical model of a society, where a small elite treats the population as human cattle—in ancient Rome, this was called “bread and circuses”—and how does it look today?

Mrs. Zepp-LaRouche contrasted the denial of man’s ability for reason, to Schiller’s description of Solon’s constitution: the aim of mankind is progress. This is what Plato, St. Augustine and Nicholas of Cusa had thought, and their ideas had eventually led to the formation of sovereign states. And this Platonic-Augustinian idea, that man is inherently capable of developing his cognitive abilities and discovering the laws of development of the universe, had been as closely imbedded in the European intellectual tradition, as the oligarchical model. In this context, Mrs. Zepp-LaRouche praised the genial treaty of the 1648 Peace of Westphalia, which said: “All foreign policy must be based on the principle of love, and must aim at the benefit of the other. This is the beginning of modern international law and Europe’s unique contribution to the political history of ideas,” said Zepp-LaRouche.

Even though the ideas of the American Revolution had come from Europe, the effort failed to establish a constitution in Europe modelled on the American one, because of counter-moves by the British Empire, represented by Lord Shelburne. Mrs. Zepp-LaRouche briefly described the constitutional his-

tory of Germany: After the Napoleonic Wars, Wilhelm von Humboldt and Freiherr vom Stein had tried to develop a German Constitution in the spirit of the Peace of Westfalia and of the U.S. Constitution. Germany, said Humboldt, should not seek its identity in the defense against France, but rather “freely and strongly develop her own identity, to play a beneficial role in the middle of Europe, based on a calm and undisturbed national development.” Unfortunately, Germany was not united according to the ideas of Schiller and Humboldt, but rather under Bismarck, following the war against France.

“In this sense, the foundation of the German-French friendship by Adenauer and De Gaulle was a happy step, which was not at all self-evident, given the historical background,” Mrs. Zepp-LaRouche stressed. To further develop this friendship must be in the center of a vision for European politics.” France and Germany, in cooperation with Russia and China, should give the Eurasian Continent a perspective of peace, through great projects such as the Eurasian Land-Bridge or joint space projects and a “biological defense initiative” against the spreading of devastating epidemics. Peaceful cooperation of Eurasia with the United States would be possible if LaRouche were President of the United States. With this vision, BüSo will lead its election campaign.

Ongoing Mission of Europe

The humanist mission of Europe was further elaborated by the contributions of Jacques Cheminade, chairman of BüSo’s French affiliate party (Solidarité et Progrès), and by Poul Rasmussen, president of the Danish Schiller Institute. Cheminade recalled the great speeches of De Gaulle, who had spoken about building of European freedom in the tradition of the building Cathedrals. From the beginning, De Gaulle wanted the European cathedral to be large enough and open for all—in this sense, Cheminade demanded the building of the “European cathedral” from the Atlantic to the Sea of China. Poul Rasmussen gave another image for the bonds that connect Europe: the bridge across the Fehmarn belt should be built as fast as possible. Concerning the spiritual bridge between Germany and Denmark, Rasmussen spoke about the “Golden Age” of Copenhagen in the early 19th Century. Friedrich Schiller was financially supported by Danish friends for many years, but beyond that, it was



Bach’s motet “Jesu, meine Freude” and Beethoven’s “Ode to Joy” were the high points of the musical performance by the youth, which was inspiring for all present—and gave a foretaste of the upcoming, highly unconventional election campaign. The BüSo will use it to give to the population, what it lacks most: Optimism and a fighting sense of the good in man.

August Hennings, First Secretary in the Danish embassy in Berlin, who became a friend of Moses Mendelssohn. Hennings became part of a circle of German-Swiss-Danish scholars who supported the American Revolution, and afterward helped Lafayette and his family, after their return from the American freedom struggle and from imprisonment in France.

Not a normal party, BüSo wants to finally realize the unfinished projects of Platonic-Christian humanism in European history, by politically implementing the ideas on constitutional and international law from Solon through Leibniz and Schiller, so that Europe leaves behind the horrors of the 20th Century and makes the 21st Century one of peace, justice and a new Renaissance. In the same spirit, Lyndon LaRouche is leading his campaign in the U.S.A., reminding the Americans of their better tradition, of the ideas of Franklin, Lincoln, Franklin Roosevelt, which must triumph over those of the neo-conservative war party.

The Leibniz tradition in Europe and the Franklin tradition in America are identical—after all, Franklin, during his 1765 visit to Germany, had studied Leibniz’s manuscripts on the issue of pursuit of happiness. Therefore, Mrs. Zepp-LaRouche proposed to include the pursuit of happiness as an inalienable human right in the European program of BüSo. Unlike present-day German popular opinion, BüSo does not want a “return to the past,” because, the best ideas of our forefathers have not been realized yet.