

SCHILLER INSTITUTE

Construct the Land-Bridge, Prevent a New Dark Age

This is the third installment of EIR's serialization of the proceedings of the Schiller Institute's Sept. 15-16 conference in Kiedrich, Germany, on "The Eurasian Land-Bridge Is Becoming a Reality!" We publish here the panel on "Technologies to Reconstruct the World," and a portion of the concluding panel, "Rebuilding Civilization." To situate the discussion within the overall framework of the conference, we quote from the invitation to the Kiedrich conference:

When the Comecon and the Soviet Union began to disintegrate in 1989-91, Lyndon LaRouche and the Schiller Institute proposed an economic reconstruction plan, first for Europe, and then for Eurasia. In 1989, we put forward the program for the so-called "Productive Triangle: Paris-Berlin-Vienna," and in 1991, the program for the infrastructural and economic integration of Eurasia, known as the Eurasian Land-Bridge, which we elaborated at many conferences and seminars on all continents.

It is precisely this idea, to tie together the whole world with a system of development corridors, which is now on the verge of coming into being!...

The world stands at the threshold of setting up a worldwide network of high-speed rail, such as Transrapid maglev lines for passenger and freight transport. The fulcrum and pivot-point for this global network is the tunnel from Uelen in Siberia to Cape Prince of Wales in Alaska, which will link Eurasia with the Americas. This network must in turn extend across Europe and Southwest Asia to Africa. The development of the territory between Kazakhstan and Northern Russia, and Alaska, is essential for this, since only with the help of nuclear technologies—fission and fusion—will it be possible to meet the requirements of the populous regions of South and Central Asia.

The construction of this connection between Siberia and Alaska would have enormous economic significance: It would make possible the development of Siberia's gigantic raw ma-

terials resources, for the benefit of the whole world. It would make large parts of Alaska and Canada habitable. It would mean a dramatic boost in production in many areas: conventional and high-speed rail, the Isotope Economy, production and work under permafrost conditions, etc. The project in itself could become the motor for a worldwide industrial revolution. Once the system were completed, people would be able to travel faster by train or Transrapid, for example, from Acapulco, across the Bering Strait, to Mumbai, than is now possible by ship!...

The reconstruction of the world economy on all five continents must be placed on the agenda as a matter of war-avoidance strategy. This means a global development policy, which serves the common aims of mankind. It is also urgently necessary to bring to Europe the pioneering spirit which reigns in many parts of Asia and Latin America...

We must replace the non-culture associated with globalization with a new Renaissance of Classical European culture and of the high periods of other cultures in science and art. Only then can we succeed in initiating a new, positive period of human history. Some of the most promising news in this respect, is the scientific and cultural work of the international LaRouche Youth Movement...

We are confronted today by the question, whether mankind can so organize itself, that our survival is guaranteed for the long term. Is the project for global infrastructure development economically feasible at the present time? Is it politically possible to achieve? The answer in both cases is emphatically, "Yes." It is possible and it is also urgently necessary.

Today, with mankind equally close to the abyss of a threatened plunge into a new dark age and a possible global asymmetric war, and to the beginning of a new worldwide economic miracle and a new Renaissance, it is essential to discuss and push through a positive agenda. Therefore, at this two-day conference, the speakers from various continents will speak to these themes...

The U.S. Neo-Cons and Iran's Nuclear Energy

Dr. Mojtahed-Zadeh is a professor of political geography and geopolitics at Tarbiat Modarres University in Tehran. He is also chairman of the Urosecvic Research Foundation in London. The full title of his speech to the Schiller Institute conference on Sept. 16 was "The Iranian Nuclear Energy Program: An Excuse for U.S. Neo-Cons To Wage War on the People of Iran."

Thank you very much, Madam Chairman, for the introduction, and yesterday afternoon when listening to your somewhat light-hearted discussion with the Russian professor, I could not help thinking how right you were in assessing the program of the Eurasian Land-bridge as not being limited to an economic development program for Eurasia alone, but a cornerstone of a global reconstruction program that could offer mankind an alternative to the present socio-economic system of the U.S. Neo-conservatives' New World Order, described by Lyndon LaRouche as the Anglo-American empire which is corrupt and on the verge of collapse.

Hence, one cannot think of LaRouche's alternative world order simply in terms of national benefits for the countries of Eurasia, and lose sight of the fact that it can offer an alternative to the existing global system, the ultimate success of which is achieved as a result of the failure of the current system, which is wholly based on wars and devastation. A "War of the Worlds" seems to be what the existing system is bent on bringing about, and after what we have seen in Afghanistan, Iraq, and Lebanon, a major war on Iran seems to have become imminent, with the kind of devastation that you wisely warned this conference about in your introduction: devastation of global proportions.

This is absolutely correct, as thus far the neo-cons have waged wars of devastation on Afghanistan, Iraq, and Lebanon, all of which happen to be Muslim nations. But this time they are planning to wage war on an "Islamic Republic," which, if it happens, will set the Christian West against Muslim East, and make Samuel Huntington's "Clash of Civilizations" a reality. To reach this monstrous goal, the unholy alliance between Israelis, U.S. neo-cons, and their new-found friends in France, is making effective use of monopolizing news media, and has turned the so-called international media into a very effective tool in their propaganda war, thus subjecting international public opinion to a well-orchestrated campaign of disinformation and misinformation. In other words, they demonize Muslim nations in international public



EIRNS/Helene Möller

Dr. Pirouz Mojtahed-Zadeh: LaRouche's concept of a new world order offers an alternative to the "War of the Worlds" that the neo-cons have in mind—including their plan for imminent war on Iran.

opinion, and then unleash their war machine on them, committing the most horrific crimes against humanity, as has been the case in all the three countries mentioned hitherto.

Madam Chairman, George Bush and Dick Cheney seem to have found themselves on the point of "make or break," and in order to save themselves from their present position as the undisputed losers of Iraqi, Afghani, and Lebanese wars, they have decided to pursue their ultimate aim of a War of the Worlds between the Christian West and the Muslim East, by starting the war on Iran, without bothering to find an excuse for it. They seem increasingly unconcerned with the issue of prior justification for war, and want to leave finding justifications for later. Nevertheless, since the strategy of turning the issue of Iran's nuclear energy program into a pretext for starting a war and/or imposing crushing economic sanctions against Iran is still going on, they have decided to allow those efforts to continue, although their result is to clear Iran of all false accusations laid upon her by the United States and Israel. [International Atomic Energy Agency Director General Mohamed] ElBaradei's expression of impatience with the U.S. lies and the media campaign has started to sound so similar to Hans Blix's expression of impatience with the American lies leading to the war on Iraq.

While in his report of Sept. 10, 2007 to the board of governors of the IAEA, the Director General of that UN body described the agreements between his Agency and Iran as an "important step in the right direction,"¹ the U.S. government described the same development as "an attempt by the Iranian government to distract from its intention of developing nuclear weapons."² This attempt to sabotage progress in the settle-

1. Ettelaat International, quoting IRNA News Agency, London, Sept. 12, 2007, p. 1.

2. Abbas Edalat & Mehrnaz Shahabi, "Changing course on Iran," *The Guardian*, London, Sept. 10, 2007.

ment of the issue of Iran's nuclear energy program leaves no doubt once again that not only is the United States aware of the fact that there is no strategic threat from Iran's nuclear energy program, but also there is no willingness in the White House to settle the crisis that has been created over it.

The reason for this is quite obvious to me. The United States has reiterated its intention to effect "regime change" in Iran, by making an excuse of whatever issue that could justify waging wars or imposing crippling sanctions on the people of Iran. The first excuse was that Iran was exporting its revolution to the neighboring states. Saddam Hussein was armed and encouraged to wage a war of devastation on the people of Iran, with more than 1 million dead and well over a \$1,000 billion of devastation, with no result for anyone except that it united the people of Iran with the regime that America wanted to change, which in turn, guaranteed the I.R.I.'s [Islamic Republic of Iran's] survival at its shaky start. Then there were other allegations to be exploited, as excuses for starting the promised war on the people of Iran. However, although President Bush and Dick Cheney have moved to their next excuse, in the shape of the implausible allegations that the I.R.I. supports al-Qaeda and Taliban terrorists in Iraq and Afghanistan, respectively, to the detriment of its own peace and security, efforts to use the issue of Iran's nuclear energy program as an excuse to start the war are still in full swing.

The U.S.-Israeli Dimension

Sadly, with their unfounded fear of an Iranian bomb, the United States and Israel have made the best use of their monopoly control of major news media to prevent the world from seeing Iran's legitimate quest for nuclear energy to provide for its critical energy needs. It is, however, the recognition of this national need which is essential for holding a meaningful dialogue with Tehran, or to deter it from the possibility of expanding its nuclear technology to bomb-making. To this end, they ignore these facts:

1. It was Washington that encouraged Iran in the 1970s to go for nuclear energy, to confront its fast-developing needs for energy in the 1980s and beyond. Washington signed an agreement with Iran in July 1978, which stipulated, among other things, U.S. export of nuclear technology to Iran, and material and expertise in searching for uranium deposits.

2. With an annual growth of 6-8% in demand for electricity, and a population estimated to reach 100 million before 2025, Iran cannot rely exclusively on oil and gas for its energy needs. Iran's current production level of 3.5 million barrels per day is increasingly geared toward domestic consumption, which has grown by more than 280% since the 1979 Revolution. If this trend continues, Iran will become a net oil importer beyond 2010, a catastrophe for a country that relies on oil for 80% of its foreign currency and 45% of its annual budget.³

3. For more on these, see Pirouz Mojtahed-Zadeh et al., "Iran needs nuclear

3. The importance of diminishing Iran's fears and replacing threats against Iran's territorial integrity by acknowledgment of her constructive conflict-management role in the region. This would achieve a lot more toward Iranian nonproliferation than war, or years—or even decades—of sanctions. This, in turn, requires a willingness by the United States to recognize Iran's important role in regional stability, as demonstrated by its cordial relations with the government of Hamid Karzai in Kabul, and its endorsement of the elected government in Baghdad, as well as negotiating with the U.S. on Iraqi security. These, of course, will simultaneously bring into the open the fact that the crisis over Iran's nuclear energy program is a crisis of choice, not necessity,⁴ and threats are not the way to influence Iran.⁵

'Nation Change' Replaces 'Regime Change'

Neo-cons in Washington have made no secret of the fact that they prosecuted the issue of Iran's nuclear energy program to a large extent as an excuse to implement their well-publicized strategy of "regime change" against the Islamic Republic in Iran. In a similar strategy, the United States succeeded to change the Ba'ath regime in Iraq, by creating one of the most fearsome terrorist crises in the Middle East; but its failure so far to change the regime in Iran, seems to be the core reason for Washington and Tel Aviv to engage in clandestine subversive operations inside Iran, encouraging separatist movements among Pan-Turk, Pan-Kurd, Pan-Arab, and other terrorist organizations in [the] Azerbaijan, Kurdistan, Khuzestan, and Baluchistan [areas] of Iran.

Former Israeli Deputy Prime Minister Shimon Peres brought this information into the open by publicly admitting that his country and the United States are involved in operations aimed at disintegration of Iran.⁶ That is to say that they have broken international rules and regulations in order to make a legal case against Iran's nuclear energy program, continued at the UN Security Council level, in order to pave the way for legalizing economic sanctions or military actions against Iran⁷—while conspiracy to cause the disintegration of Iran needs no legalizing. This is living proof that the neo-con Administration in Washington is leaving no stone unturned, in proving to be the national enemy of the people of Iran, and any measure to implement their strategy of changing the Is-

power," *International Herald Tribune*, Oct. 14, 2003, www.iht.com/articles/2003/10/14/edsahimi_ed3_.php.

4. Pirouz Mojtahed-Zadeh and Kaveh Afrasiabi, "Iran's nuclear program: A crisis of choice, not necessity," *International Herald Tribune*, Aug. 12, 2005.

5. Pirouz Mojtahed-Zadeh and Kaveh Afrasiabi, "Threats are not the way to influence Tehran," *International Herald Tribune*, July 2, 2004.

6. Shimon Peres in interview with Fox News, as reported by IRNA semi-official news agency, Dec. 03, 2006.

7. Pirouz Mojtahed-Zadeh, "Letter to President George W. Bush," London, April 17, 2006, www.payvand.com/news/06/april/1165.html.

lamic regime boils down to causing devastation to the people of Iran, in much the same way as they have devastated Iraq and its people.

Worse still is their expectation that we, the people of Iran, keep silent vis-à-vis these atrocities against our country and our people, and if some of us decide to defend our national dignity, our national rights, and our country's territorial integrity, the United States and Israel reduce themselves to using their agents inside and outside Iran, to wage a personal war, trying to discredit each one of us. Recently in a televised debate on an English-language Iranian television program, I was accused by a White House press staff official of "taking my line from the Iranian Foreign Ministry." I wondered if he knew that it has been more than four years since I have even taken part in any gathering where leaders of the I.R.I. Foreign Ministry happened to be present.

How To End the Crisis

In order to prove that Iran is pursuing a clandestine nuclear weapons program, the United States enforced an extensive investigation of suspected sites in Iran by the IAEA. In spite of the U.S. displeasure at the IAEA's impartial investigations and reports, and threats against its Director General, Dr. ElBaradei's, future in his job, reports of investigations throughout the years have cleared Iran of allegations of wrongdoing.

Moreover, it was on the basis of these inspections and reports carried out, according to the Tehran agreement between Iran and the EU-3 in 2003, that the IAEA Board of Governors passed resolutions in 2004, recognizing Iran's pledge of peaceful use of nuclear energy.⁸ Disappointed by these results from the IAEA investigations, some of the most influential Western media began a campaign of misinformation and disinformation. These propaganda campaigns seem to have deprived international public opinion of the awareness that, should Iran succumb to illegal demands of Washington and Tel Aviv in depriving herself of an independent national fuel supply, she would have left a dangerous precedent, allowing big powers to interfere in the peaceful internal affairs of smaller nations, and would have given up her own independence in respect of the use of nuclear energy, by becoming dependent on supplies of nuclear fuel from other countries. Though the U.S. and Israel, supported by the EU, managed to get the UNSC to issue punitive resolutions against Iran, they were confronted by the unanimous demand of the international community that the issue of Iran's nuclear energy program be settled through diplomacy and negotiations.

Though the IAEA investigations of the country proved that no evidence was found indicating an Iranian intention of using the nuclear industry for strategic purposes, the IAEA

decided, on instructions from Washington and Tel Aviv, as well as the European Union, to refer Iran's dossier to the UN Security Council, by invoking Chapter VII of the UN Charter, against the clearly pronounced advice of the UN Secretary General, who stated that the Security Council was not the appropriate forum for debating Iran's case, and that it was the IAEA Board of Governors which was the authority to discuss the matter.

Chapter VII of the UN Charter specifies that a country can be referred to the UNSC under that chapter only if it has "threatened the peace," "broken the peace," and/or "undertaken acts of aggression." Not only did the IAEA not accuse Iran of any of those things, but the documents the IAEA included in the dossier in support of its referral, consistently confirm that no evidence had been found that would incriminate Iran of trying to use its nuclear industry for strategic purposes. Hence, by trying to put Iran's nuclear energy program on trial, in a process legally unjustifiable, the UN Security Council has indeed put on trial its own integrity and credibility.

This has made the international community emphatically demand a peaceful settlement of the Iranian nuclear energy crisis through diplomacy. But a negotiated settlement has proved to be impossible, because of the obstruction by U.S. President Bush, who has imposed his precondition that "any negotiation with Iran must be subject to Iran's suspension of the uranium enrichment process." By doing so, in reality, the United States has made sure that no negotiation would commence with Iran, as, if Iran were to be forced to bring to a complete halt its uranium enrichment activities, as a precondition for negotiations, what would be left there for Iran to negotiate about?

In the latest development, the IAEA chief's report on Sept. 11, 2007, to the Board of Governors of that UN body, that the agreement with Iran had been designed to remove all outstanding questions, met with a hostile reaction from the Portuguese Ambassador, acting on behalf of the European Union. This suggests that the departure of Tony Blair and Jacques Chirac from the political scene has not changed the EU's obedience to the U.S.-Israeli instruction to keep the Iranian nuclear energy program as a pretext for inflicting war and/or devastating sanctions against her. It is unfortunate that the EU defies all aspects of political and geopolitical wisdom and behaves in this manner. The EU might try to see the wisdom of the advice of the IAEA chief, that "sanctions have to be coupled at all times with incentives and a real search for a compromise based on face-saving, based on respect," and try to work out a new and independent policy to remove the current impasse, which is the result of imposing preconditions for negotiations.

Europe did a very bad job of its so-called, "mediation," by trying to impose the U.S. precondition on Iran, instead of negotiating a way out of the stalemate which was created by that same precondition. The united Europe is indeed well placed to overcome the stalemate by adopting a more independent position as an honest broker, and trying to find an alternative

8. Pirouz Mojtahed-Zadeh, "War on Iran will lead to World War III as U.S. Neo-Cons also admit," speech at a conference on "Iran and U.S. War Drive in Middle East," organized by CASMII at London University, Sept. 25, 2006.

regime that would be more in keeping with Iran's progress in producing enriched uranium, as has been indicated recently by Dr. ElBaradei, the chief IAEA inspector. Perhaps an effective international control of the level and degree of Iran's enrichment process can be worked out through actual U.S. or EU partnership with Iran in her uranium enrichment industry and production of nuclear fuel.⁹

All these are for the resolution of the issue of Iran's nucle-

9. For more on this, see Pirouz Mojtahed-Zadeh, text of speech to EU Parliament, Brussels, July 4, 2007.

ar energy program in a normal process. But the time is not normal, and the more desperate the axis of Bush-Cheney-Olmert-Sarkozy gets, the more imminent the danger of war on Iran, with its global consequences, seems to become. It is in view of this imminent danger, Madam Chairman, that I would like to propose passing of a resolution by this magnificent gathering of peace-loving intellectuals from no less than 27 countries, to condemn without reservation any military action against Iran.¹⁰

10. Such a resolution was passed. See *EIR*, Sept. 28, 2007, p. 24.—ed.

Dr. Ahmed Kedidi

Lyndon LaRouche and The Muslim World

Dr. Kedidi is a professor at Doha University in Qatar, a former Member of Parliament in his native country, Tunisia, and president of the European Academy of International Relations, Paris. Here is the translation of the written text of his speech to the Schiller Institute's conference in Kiedrich, Germany.

The Arab-Muslim world is at the antipodes of the universal project we are preparing at this conference, around Lyndon LaRouche. Currently, the Arab-Muslim world is the theater to many crises of separation and war among peoples, ethnic groups, communities, and classes, and while we here call for building bridges and corridors, the Arab-Muslim area continues to break apart, and new walls are put up between peoples.

For that very reason, I believe that Lyn's combat is more urgent here than anywhere else, and that Lyn's ideal is to have geography correct history's errors. The Muslim world has gone through several historical cycles, that have not only shaped its civilization, but also created several Muslim worlds, rather than a homogeneous entity. The present cycle, which began with the fall of the Ottoman Empire, is distinguished by the shift from faith to ideology, and from harmony among cultures to conflict. Hope means a fair and lasting solution to the Palestinian drama, a perspective of peace and freedom for Iraq, settlement of the conflict in Afghanistan, a return to the time-honored entente in Lebanon, and good governance in the Arab-Muslim world.

A 27-Year Friendship

I have known Lyndon LaRouche for a quarter of a century. Twenty-seven years of sincere, deep faithfulness tie me to this man, politically and morally.

I shall spare you labored analyses on his thinking, or dip-



EIRNS/Helene Möller

Dr. Ahmed Kedidi: "The Arab-Muslim elites are aware of and acknowledge the fierce fight, day by day, of Lyn and Helga for the new Silk Road and for Islam's entry into history."

lomatic remarks and civilities suited to the occasion, and tell you some anecdotes about Lyn's (and of course Helga's) relations with the Muslim world, which is my field of specialty and culture.

In 1985, when I held important political positions in my native country, Tunisia, we were attacked by neighboring Libya—then a different Libya under a different Qaddafi than now. On a whim, the Libyan colonel threw 32,000 Tunisian citizens, legally living in Libya, out of the country, into the sands of the desert at our joint border, and we had to confront an unexpected, unforeseeable crisis, in a country with no natural resources, suffering from unemployment.

In this absurd situation, the Tunisian government headed by Bourguiba, was immediately supported, strategically and in the media, by Lyndon LaRouche, a man of honor and an experienced visionary. When I proposed to my friend, Tunisian Prime Minister Mohamed Mzali, to invite Lyn to Tunis, as a sign of gratitude and political efficiency, he asked our ambassador in Washington, Mr. Habib Ben Yahia (future Foreign Affairs minister), for his opinion. Strangely, our ambassador was not in favor of such an invitation. The Prime Minister transmit-

ted that opinion to me, requesting me to contact the Ambassador for more information or his arguments. I called Mr. Ben Yahia, who gave me a significant, edifying report on Lyn's image and the meaning of his fight in the Arab-Muslim world. His Excellency told me, from his office in the U.S. capital:

You know, Ahmed, Lyn is a great economist and a prestigious U.S. Presidential candidate; his analyses are constantly confirmed by events and by history, but (because there is a "but"!), he is not liked by the U.S. Administration!

I insisted on knowing more, and finding out why there was no official sympathy for a man whom even our Ambassador held so highly. The Ambassador continued, explaining with obvious and audible embarrassment, that Lyn was not tender with the excesses and violence of Israeli policy, nor with the fatal errors in the international monetary system, the U.S. crisis management approach in the world, or the West's economic and financial decisions.

Upon hearing such praise, I replied that I thought Bourguiba's Tunisia should definitely invite this man and honor him! The Ambassador replied (to my great surprise):

Precisely because of his good qualities, we should be cautious and ... realistic, and avoid bringing down the wrath of the White House and the Pentagon!

Another memory. Throughout the 1990s, when I was a professor at Qatar University and political analyst on al-Jazeera and different Arab satellite stations, I would put out Lyn's message, and my friend Jacques Cheminade came to the Gulf to explain Lyn's ideas.

One day, I received a kind invitation to lunch from the French Ambassador to Qatar. Between the cheese and the apple pie, I said to him: Excellency, I know that when a good Ambassador invites someone to dine, his purpose is to obtain useful information, so what do you want to know about? He replied: your commitment to LaRouche. I asked him what he thought of LaRouche, personally. He answered: LaRouche seems to be alone. Then I said: Excellency, when speaking of de Gaulle, André Malraux wrote: There are two types of solitude, the solitude of a man who has been abandoned by others, and the solitude of the man who is ahead of all the others. The luncheon then continued on a different track.

In remembering those two episodes, all the absurdities of Arab-Muslim and European diplomacy toward Lyn, the just and the visionary, pass through my mind. I have fought against that nonsense for a quarter of a century, not for my friend and teacher Lyn, but essentially for the ideas and ideals of laroucheism, which, fundamentally, is humanism, and which contemporary history had once and for all hoisted to the level of a triumph of reason, of culture, of peace over fanaticism, racism, and all the injustice that threatens our world and confiscates our future.

Fortunately, today, from Jakarta to Tangier, the 1.2 billion Muslims in the world are living through an adventure of development and reconstruction, but the Arab-Muslim elites are aware of and acknowledge the fierce fight, day by day, of Lyn and Helga for the new Silk Road and for Islam's entry into history.

Dr. Holger Beckmann

CargoCap: A New Way To Transport Freight

Dr. Beckmann is at the Ruhr University, Bochum, Germany. His speech, "Automated Underground Goods Transportation: A Transportation Technology Scenario for the Future," was translated from German, and subheads have been added.

Ladies and gentlemen, I would like to present to you a vision, a vision of automated freight transportation underground. But I would like to start out with a historical view.

In the 19th Century we were faced with an enormous problem in our cities. This problem was the sewage, that was channeled from every household in open channels through the towns, creating a great stench and epidemics. It was a great problem, and a couple of people came up with the idea to discharge the sewage underground in canals or pipes. At the time, that was a utopia, in which nobody really believed. In 1843, some people took up this project, despite everything, and as we see today: It is absolutely self-evident to us, that sewage runs underground, where we cannot see it, hear it, and, in general, also cannot smell it. In principle, when we pour it down our drain, we can forget about it. That was absolutely not a matter of course 150 years ago; it was a total utopia.

Today, we are once more faced with a great challenge in our cities and urban areas: our traffic. I will read you a clipping from a newspaper: In North Rhine-Westphalia there were 338 km of traffic jams in one day. The entire traffic system had basically broken down. It's not like that every day, but we do witness traffic congestion in these urban areas, and they cause extreme delays. And then there is, of course, an enormous noise pollution, as well as emissions pollution, and recently, the problem of particulate matter. All these issues create health problems in our densely populated cities and urban areas, and they need to be solved by us in the near term. And it will not solve itself; as a matter of fact, if we do not find a solution, matters will just get worse.

If we look at the development of traffic, we project very significant increases in traffic, in particular, in the use of trucks. Added to that, is the rise of e-commerce, where a client orders his goods via the internet and has them shipped directly to his home, which will create an enormous increase in goods transportation in urban areas. Current traffic systems are no longer able to absorb the expected increased traffic. We already have a system that is overstrained and that creates competition for land area use. Citizens rightly complain, and defend their interests against new highways in already congested



EIRNS/Julien Lemaitre

Dr. Holger Beckmann presents his Cargo-Cap underground freight transport system, a proposal as revolutionary today as the creation of underground sewage system was a century ago.

areas, and, of course, there are always also budgetary issues to consider, as the building of new traffic corridors in urban sprawl is extremely expensive.

There are some attempts to solve this problem by increasing the efficiency of existing systems, like the electronic drawbar, which would electronically regulate the distance between trucks. Another is telematics, that is, centralized traffic regulation; but all of these are mere drops in the ocean. They do not fundamentally solve any problems.

How then should a new traffic system look?

It would have to be technically and legally feasible in a relatively short time, without causing harm to the interests of the citizens. It would have to be able to be integrated into existing traffic systems, as we cannot change the entire traffic system from one day to the next, but would need to create compatibilities. Of course, it would have to be economically feasible: that is, it should not be prohibitively costly, so that public monies can be invested in it.

Under these premises a project-team from the Ruhr University at Bochum set out to design a new system as a solution to these problems. This was a very interdisciplinary team, which involved lawyers; technicians; civil, mechanical, and electrical engineers; and of course, also some economists. This team has come up with a proposal, a new concept, which bears the name CargoCap. We see it as the fifth traffic alternative, next to road, rail, water, and air. In principle, we are talking about a relatively small freight-railcar, a capsule, that rolls through underground pipes or tubing. These are not tunnels in the common sense of the term; it is much more like pipework

or tubing. These capsules are loaded with pallets, which are made in the standardized transportation size for freight traffic in urban areas; all you need for that is a tube diameter of 1.6 meters [5.25 feet]. That is relatively small. You cannot even walk upright in them. And you would be able to transport in them almost all of the goods that are now carried on pallets.

I prepared an animation here for you to see. (www.cargocap.com/)

So, these capsules would be driven in trains underground, similar to a rail train, except that they are not coupled mechanically but rather electronically, using electronic distance-retaining brackets. As I just mentioned, these pipes are 1.6 m in diameter. I will show how they can be built in a moment. In a second, you will see into an entrance to a station, and can watch as some capsules separate themselves from the train set and take a different track. That is technically no problem to realize, because they are not mechanically coupled. Some capsules go on to the

next station, and some are processed in this station, i.e., they are the pallets automatically unloaded and conveyed to the distribution level or the surface, using a fine distribution system as we know it, with forklifts or similar systems.

On the surface, of course, you would not notice any of this going on. So you could integrate this CargoCap system of piping into the existing traffic system without creating anything visible on the surface. We specifically examined one of the largest and most dense urban areas in the world: the Ruhr region, looking at a track of about 80 km length going from Dortmund in the East, through to the Rhine in Duisburg in the West. Along the way there are several stations at city centers, shopping centers, and distribution centers of the likes of UPS or DHL, which would be connected and would aid in making such a project economically viable.

A Look at Construction Costs

The next question would be: How do the construction costs look?

A double pipe, that is, a two-track section, would cost about 3 million euros per kilometer, compared to about 13-15 million euros for a kilometer of highway in urban areas, which is on the surface, with all the problems associated with that. If you look at tunnels, a kilometer of tunnel would cost about 20 times as much, and a high-speed rail track about 15-18 million euros per kilometer.

How can such a system be built?

We already have construction methods today that are very widespread for constructing sewage systems. This procedure



CargoCap

An artist's illustration of the means by which the underground pipes for transport would be constructed under urban areas, with minimal disruption to the activity above.

is entirely underground; that is, one only needs a shaft at the beginning, and a shaft at the destination, with about 1 kilometer or more in between the two. The pipes are lowered into these shafts, where they are pressed through the soil. In front there is a machine that drills through the ground, and creates the hollow space into which the pipes are driven. If the track is fairly long, one not only applies pressure from behind the pipes, but there are so-called intermediate expanders that work the pipeline through the ground in the way a worm works.

As I said, this is not a utopia. It is not even anything new. It is in use today. Many kilometers of piping are constructed every year in Germany alone, using this procedure for sewage systems. And it is very gentle on the environment. All you need is a shaft about every 1,000 or so meters into which the pipe sections are lowered. . . . There is currently a main sewage line under construction in the Ruhr region, comparable to our CargoCap track, with a length of 50 kilometers right through the middle of the urban area, this being for sewage effluents. It has dimensions of between 2,800 mm [approximately 9.2 feet] and 1,400 mm, so it is even larger than our CargoCap pipes.

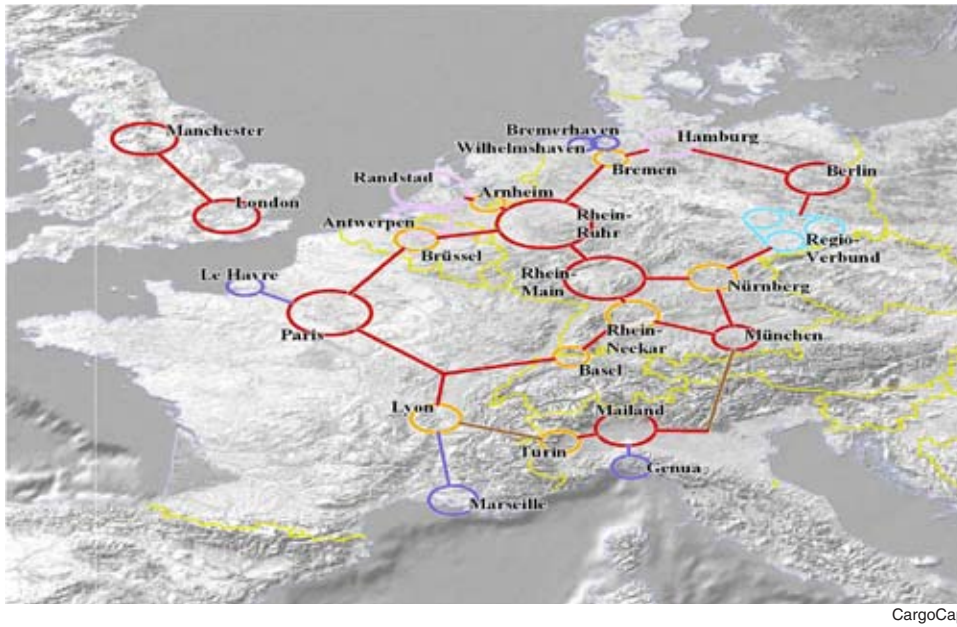
Now, let's look at the economic viability of this system, because it might sound somewhat fantastic at first. We have looked at the total quantity of goods transported on pallets in the Ruhr region, which would be relevant for our track. It is around 10 million tons per year. What we would need to break even with our project, including all initial investment costs, would be no more than 350,000 tons per year, which is a small fraction of the total. What does our capacity look like? If we were to operate a double track line, then the capacity naturally

is several times what we would need to break even. As soon as we pass the 350,000 mark, we are economical, including all of our investment costs to build the line. And that is considering only the track in the Ruhr region.

We did another study on a line in the Rhine region, around Cologne, and then also on the connection between the two, with respect to networking effects. We found that the connection creates the greatest benefit, although construction costs for it are lowest. This is similar to the beginnings of rail. As an isolated application, rail transport was relatively costly, and not particularly economical, but in connecting the different rail sections into a network, the whole thing became an extremely important traffic carrier, which can operate very economically.

We also did a legal evaluation on the question of whether it would be possible to just go ahead and build a pipeline straight across the Ruhr region. And it is actually very unproblematic legally; we do not need all kinds of permissions you would otherwise need. Because we are building a supply line, we can declare it legally as a supply line, and then it is no different from building a water pipe. And we also avoid tunneling under private properties, where the owner obviously also has claim on his undersoil. Because with the high flexibility in the pipeline routing of our system, we can just stick to staying underneath public roads so that we don't run into any problems on that front either.

Another big advantage is that we don't run into any environmental regulations, because we are operating an electrically driven vehicle. It doesn't make any noise, and it is underground, so you can't see or smell it. Like our sewage system today, it would be entirely invisible.



Although CargoCap is located in the Rhine-Ruhr area, it would easily integrate into a Europeanwide, or Eurasian, network, as this graphic presented by Dr. Beckmann shows.

Efficient, Flexible, and Reliable

So, there are many advantages to this solution. It is highly efficient; it is very flexible; and, very important, we can operate it very precisely according to schedule, enabling us to guarantee to the minute when the goods will arrive at their destination. This is mainly because there is no interference from outside—no weather dependency, no interference from other traffic carriers. We can always operate according to schedule, even at very short notice, and therefore we can always inform the client as to exactly when his goods will be expected to arrive at their destination, or we can deliver them according to the client's specifications. It would be immediately implementable, expandable, environmentally sound, and highly efficient regarding land use, as we intersect only the surface at the respective loading stations.

I don't have a slide on the disadvantages, because there really aren't any, and that seems to be our greatest disadvantage. There are no citizens' committees opposing it, so that when the political decision is made to go with this, then no one can reverse it. That is the problem that we face at the moment [laughter].

How far are we along with this project? Well, we have already built a model track, at the scale of 1:2, that is, at half the normal size, in a hall donated to us by AEG [German General Electric] some years ago. There we have built a large oval track, and now we are building the switches on which to demonstrate the feeding in and feeding out of capsules while in transit. The idea is for the capsules not to travel at a very high speed, perhaps around 40 to 60 km/hr, but that is far above anything a truck manages in an urban area, and we can feed capsules in and out of the respective trains, while they continue travelling, in order to load and unload them at their res-

spective destinations.

Are there opponents to this? We thought at first that naturally we would find the entire logistics branch seriously opposed to this, but it turned out very differently, because transport in urban areas actually is not very profitable for logistics companies, mainly because it is very unpredictable. For example, the director of the logistics center for Quelle AG [a major mail order retailer in Germany], which is based in Bochum and services all of North Rhine-Westphalia with refrigerators, household electronics, and the like, told us that he cannot estimate how long his truck will take to make a delivery in Dortmund. It could take 20 minutes, or it could take

up to 3 hours. Therefore it would be a great competitive advantage for him, if he could tell his client precisely when he can expect his refrigerator. It is not only industry that wants to be supplied "just-in-time," but also the consumer; the individual household demands a very narrow window of time.

That's why traffic in these congested urban areas is so unprofitable, because you have to build in all kinds of time buffers, and most would be very happy if we could do the job for them. The railway is also not in competition, because the director of the rail company has stated that he would very much like to leave distances of under 150 km to the competition—that is, trucks—without a fight. Now, that is exactly where our system begins to really show its strength, in the final distribution at the end of the line. It would be an ideal complement to conventional rail.

The Urban Area of the Future

You can imagine how an urban area would look in the near future. We already see tendencies in this direction today. You have a goods distribution center (GDC) on the periphery; these are called railports today, when they are serviced by rail.

These GDC are supplied from outside by rail or truck. Of course, some trains or trucks directly service large customers in the urban area, but the final distribution occurs by regional goods traffic, and in this area there is virtually no alternative today to the truck. This is precisely the sector that CargoCap could take over. From the GDC, where the goods are broken down from container to pallets anyway, is where CargoCap could have an interface with long-range transportation systems.

We also have thought about how transportation systems

work in the sector of long-range freight hauling: that is, how do goods get to the GDC. We had a research project looking specifically into the connection of the German ports with urban areas; in our case, the connection of Hamburg and Bremen with the Ruhr region. This is the so-called coast-to-back-country traffic, which is also increasing very significantly.

Currently, it is cheaper to haul a container from Thailand to Hamburg, than it is to transport it from Hamburg to Bremen. Here, you naturally would require a different kind of vehicle. It would be a cargo rail train, that can be loaded with containers, or, using an intermediate module, truck trailers. But most important is the fact that this vehicle would also be self-driven, and therefore track its destination individually.

...The vehicle is not a regular rail car; it is an automated system, so the individual vehicles are guided automatically through the tunnel. Therefore, there are no persons on board who could be harmed in case of disturbances like a fire, for example. So one could keep the diameter of the tunnel relatively small. One would only need a diameter of sufficient size to fit the vehicle—much smaller than a rail tunnel, because there are no escape routes, and so on, necessary.

As we were mainly tracing a track in flatlands, one could remain relatively close to the surface, and therefore it would not even be necessary to have circular tunnel cross sections. This is necessary for reasons of static stability when tunneling under the sea or in mountainous areas. There are also technologies already developed, tunnel construction machines, that can excavate rectangular cross sections. In a certain sense, one would just have to combine these technologies that exist globally. This particular technology, for example, hails from Japan.

Now where would one place such a track? At least in Germany we have the possibility of using disused rail tracks, that cannot be rededicated. They may be overgrown, and some have become almost invisible, but for this purpose, we could reactivate them. Therefore you could build such a system either encased or underground along the existing, disused rail lines.

So that is the vision of supra-regional transportation. You have here the Rhine-Ruhr region or the Rhine-Main, where we are gathered today. Such a system could easily be imagined connecting all of Europe and, of course, extending it toward the East, integrating Eurasia. One of the ideas discussed here was the Bering Strait Tunnel project. In that context, one could easily integrate automated freight transportation into all of Eurasia. This is the vision I wanted to present to you, and I thank you for your interest in it.

Helga Zepp-LaRouche: Thank you very much. I think one thing you did not mention, which is one of the biggest saving factors of this project, is the nerves. Because the jams on the highways do a lot of damage to the nerves of the people who are stuck in them every day!

Pierre Chiquet

Great Projects Are What the World Needs

Pierre Chiquet is the founder of the space centers of Bretigny and Toulouse, and the rocket-launching platform of Kourou. He spoke on "Great Projects and High Technology: Rediscovering the Voluntarism of the Postwar Reconstruction Period." His speech was translated from French, and subtitles have been added.

The organizers of this conference have asked me to present my testimony here, and I thank them, in particular, Mrs. Helga Zepp-LaRouche.

He cannot truly consider himself an expert, who has not achieved something himself, and who has only conducted investigations, thorough as they may have been, because experience is acquired through "guts." From that standpoint, I should explain that my whole life has been dedicated exclusively to projects, whether small or large, across the most varied domains and countries, and I have always strived to remain a free man.

I have never joined any particular camp, and although I have always held that a country or a company should have institutions, I also believe that those institutions must be at the service of a project, and not vice versa. All the choices I have made in my life have been based on projects, and not institutions. "Projects" means men and women, and that is what interests me.

Projects are the achievement of teams, not institutions, teams who must know how to motivate these men and women. It is the sum of the multiple successful projects, small or large, that makes the world progress, because the possibility to react and be flexible in the face of often-unexpected, outside constraints, is a quality of these men and these women, and not of institutions which are perforce rigid, such that everyone, no matter who, should participate in the necessary progress of mankind.

If institutions, rather than aiding men and women to develop (because people most often underestimate their own limits), stand in the way of their growth, they are doomed to disappear.

The Soviet leadership, which declared that God does not exist and which gave power to man, while denying him speech, forgot that man has a soul that draws him toward God, even if only in the last moments. That hegemony has collapsed. Its financial bankruptcy fully masked its moral bankruptcy.

A certain American leadership that made money its God, while claiming God for itself; that adulates the “winners” and scorns the “losers”; that is outraged at the destruction of its Twin Towers and those working there, but never sought to find out who had created bin Laden (apparently more useful alive than dead), and that use it as a pretext to massacre, or to allow the massacre, of tens of thousands of innocent people—that leadership is headed towards a doom that, hasty repentance aside, could be fatal for civilization.

The Chinese leadership, based on egocentrism, will go under, perhaps before another takes its place.

Thus, as the old proverb goes, “Who sows the wind, shall reap the whirlwind,” but until then, how many disasters will fall upon this Earth, that belongs to all strictly equally?

In any case, nationalism can never supersede spirituality, and God, Who has given us freedom in handing over the Earth to us, watches with the greatest interest how we make use of it. Animals struggle to survive. Men who have no problems living, and who act in that way, conduct themselves in a manner worse than beasts, and are thus unworthy of the name of man. The gifts that each has received are not our own. We have the duty to put them at the service of the other. One can be proud of what one has done, but one can not be vain about what one is.

Man has been put on this Earth to husband it as a good head of the family, whence the burning necessity for science as a means of acquiring knowledge, for how is it possible to manage the Earth without understanding it? We know so few things about it, and about man, and even less about the celestial environment on which it closely depends, yet science must be at the service of the mind and not vice versa: It is only a means, not an end, for we shall never learn the secret of the world, which does not belong to us.

De Gaulle, Kennedy, and the Conquest of Space

Throughout my life, I have been shaped by two men, who had their qualities and their failings, but who were outstanding. Whereas there were many great figures among men and women throughout the centuries, who, transfigured by the spirit, consecrated their whole lives to their faith, there are few of them in the temporal world. De Gaulle and Kennedy had the talent of putting themselves above their condition.

Another proverb goes, “No man is a prophet in his own country.”

Both were admired and followed by those to whom they again gave hope, and hated and fought by those who did not want to be challenged, to the point that one of them escaped an assassin, and the other did not. Their memory remains in the minds of all peoples. Since they have gone, nothing stands in the way of the world’s suicidal course.

I had the inestimable luck to be there when the conquest of space was launched in a concrete way.

De Gaulle, when he returned to power in 1958, wished to return France to the role its past had assigned it, after 2,000



EIRNS/Julien Lemaître

Pierre Chiquet, one of the original team at President Charles de Gaulle’s National Center for Space Study, called for a revival of Europe’s commitment to great projects such as returning to space, as an assurance of mankind’s long-term progress, and an inspiration to the youth.

years of persistent battle in its long line of kings, good or bad: to unity in France and influence in the world, which goes back a long way, but I will limit myself to the recent period: the century of Louis XVI, of the Revolution whose generosity must be acknowledged as much as its excesses condemned.

In this context, I recently had occasion to dine with the Count of Paris, the main pretender to the throne of France: “What do you think of royalty?” he asked. I responded: “I have nothing against royalty, but I do reproach it for having allowed the Revolution.” He replied, “You’re right. But Louis XVI tried to do something.” “Yes,” I said, “but he failed!”

Then there was philosophy, the technological revolution, social advances, a universally acknowledged culture, absolutes permanently questioned, even if such questioning is disconcerting most of the time. And then there was that unique path, remarkably led with no real clash, toward secularization, which allowed France, by freeing herself from the temporal tutelage of the Church, to take on a universal character while preserving the values the Church had supplied.

For the Catholic Church was certainly in the forefront of generosity (health, education, charity, missions), and also supplied the elements of canon law that—coherently assembled over more than 1,000 years—served Napoleon as a basis for establishing the Civil Code. Not to be confused with those who, in the name of the Church, forgot the great innovation brought by Christ who changed the slogan “an eye for an eye, a tooth for a tooth,” into “love one another”; the latter alone



French President Charles de Gaulle (center) and U.S. President John Kennedy were both visionaries in space exploration. Chiquet reports that his entire life has been influenced by these two men.

leads to peace and respect for mankind.

To underline France's independence, de Gaulle decided to give France the nuclear *force de frappe*, solely as a deterrent, which was at that time the only means to be respected. Then, he decided, relying on the launch technology that had been developed at the time, to become a partner in the conquest of space, which had been undertaken concurrently by the Soviet Union and the United States. From the beginning, he engaged in peaceful cooperation with all countries that wished to, beginning with the two great protagonists, on equal footing, letting all of Europe take advantage of France's technological advances, after she had succeeded in becoming the third space power, with far less means than those deployed by the two great countries, but in counting, above all, on the enthusiasm of her young people.

De Gaulle had understood that to do something new, he needed new men, around a new project, in structures newly adapted. Thus, he created in 1945, the Atomic Energy Commission (CEA), and in 1961, the National Center for Space Study (CNES), because, although he thought that France could do nothing without Europe, and without cooperation with the two great nations, he was also convinced that without France's initiative, nothing would be done. Still today, the CNES has no equivalent anywhere in Europe.

France's CNES: Doing the Impossible

At the time the CNES was launched, under the authority of its President Pierre Auger and of its remarkable director-

general Robert Aubinière, who was the soul of these beginnings for ten years, there were three of us:

Prof. Jacques Emile Blammi played a major role among those who convinced General de Gaulle to create CNES in the image of NASA, on a purely scientific basis (he was only 35 years old), and he was the scientific inspirer of CNES.

Michel Bignier was his diplomat, especially in forming many types of cooperation, such as those which, after many difficulties in Europe itself, were to lead to the creation of the European Space Agency (ESA) in 1975.

I was the youngest; I was 31 years old. We had no money, and we didn't know at the outset, what we should do or where we were going to go. But we had unshakable faith in our country, and were supported by a lucid and determined President. And to the extent we succeeded beyond our hopes, it was because we didn't know it was impossible, contrary to what almost everyone else thought.

That's always how it is in research. Contrary to those who count all the obstacles before moving their little finger, and more often than not give up, we pushed obstacles aside any time they arose, or, if that were not possible, we went around them without a thought.

I often hear this imbecilic question: "Why do research if we don't know where it will lead?" Even recently, that was the position of the European Commission in Brussels, of those who don't get their hands dirty, and know nothing about the resources of mankind. But, if we engage in research, it is precisely because we don't know what we will find; otherwise it's not research. And to establish research on predictable profitability is utopian.

Progress in the world is made by pioneers who don't have this widespread attitude. Are they not considered madmen?

If you take a glance back to the century that just closed, we have *a posteriori* the proof of research's profitability, on a level that could not have been imagined.

I progressively put into place all the operational structures of CNES, on which Europe is still based, its various research centers, the one at Brétigny in the Parisian region and then Toulouse, which replaced it ten years later, in the midst of a national decentralization policy; and the first teams who developed satellite technologies (for example, we had two years to upgrade electronic components from a dependability of 1 in 1,000 to 1 in 10 million); and who trained all the French industrialists in their laboratories as well as the first German teams, in the context of the Symphonie experimental communications satellite project (the Germans gave it that name to establish the link to music).

Then, we had the first teams that were responsible for Ariane (which is today the most powerful satellite launch vehicle in the world), and for Arianespace—once I had assumed the task of convincing the government to take the civilian launch vehicles away from the military and give them to the CNES, as NASA had done in the United States. There was the network of tracking stations and telemetry, and the major space



ESA-D. Ducros

The Jules Verne, the first Automated Transfer Vehicle, will be launched next year by the Ariane satellite-launch vehicle. It will probably be the only vehicle capable of servicing the International Space Station.

center at Kourou, which brought French Guiana out of its imprisonment, in memories of past prisons. Today, this center is the best space launch center in the world. This is where the veteran launch vehicles for Soyuz, which sent the first man into space, will begin their new career in 2008, by integrating its proven capacities (more than 1,700 launches) and its low cost, with the essential advantage that the Equatorial position of Kourou adds a 35% weight reduction of the satellite, compared to the Baikonur [Kazakhstan] site.

Steer for the Stars!

It was this uplifting adventure of men and women, even more important than the exceptional technological progress they promoted, although they were crucial, that I wanted to relate in my book *Cap sur les étoiles (Steer for the Stars)*. Today, Europe has kept up with the greatest powers in space, even if it has done less. It is probable that in the next years, its entirely automatic network of 20 tons, the *Jules Verne*, launched by Ariane, will be the only one capable of resupplying the International Space Station. (Those who are interested in this chapter of the glorious history of Europe in space, and in the men and women who wrote it, will find my book on amazon.com, or by writing to me directly, since my editor went bankrupt.)

What lesson can we draw from this? This is certainly a project that drew young people of all origins, most of them just out of school at the age of 25 to 30 years old, without career plans, into the enthusiasm of impossible challenges, into a true adventure for mankind, for those who understand that the future of humanity lies in surpassing oneself.

I wanted to relate all of that, so that young people of today

understand what they can do if they refuse to listen to those who repeat to no end, that the world is ineluctably headed towards collapse, and nothing can be done about it. In fact, man has such a strong ability for adaptation that he can reverse trends, if he believes that love is preferable to hatred.

Then, the book of planetary conquest for man closed on this last page of the dream, when man did not return to the Moon.

Kennedy tragically disappeared. De Gaulle left the scene he had so majestically occupied. Mediocrity took over. Finances, trade, and war have taken the high ground. Some have continued to fight in the shadows, but the leaders were thinking differently. The people themselves lost interest, for man was no longer on the front line, after the famous short hop in a plane of Clément Ader in 1890, near Paris (at that time, my grandfather was 30).

That feat began to revolutionize the world 127 years ago, barely more than a human lifespan, although unsuspected at the time. If Clément Ader had said, after his short hop, "In less than 90 years, man will set foot on the Moon," all the nice and clear-thinking folk would have said "he's mad!" as when Copernicus, and then Galileo, declared that the Earth rotated around the Sun and not vice versa (that polemic should have definitively ended the opposition between science and religion, because they are not of the same nature and hence, neither demonstrate nor oppose each other).

A long, 30-year parenthesis was then left open: And it is the Chinese who closed it on Oct. 15, 2003, when they sent their first man into space. A new conquest of space is going to set the world upside down and kindle the enthusiasm of the peoples of Earth.

During that time, I went into other passionate adventures, although less prestigious, with the same confidence in young people, but I never lacked a project to lead, and I always could count on the youth for their enthusiasm.

Today a new consciousness appears to be shaping up, that places man once again in the center of concerns, everywhere in the world. That is true both for his spiritual aspirations that surpass the conditions of his Earthly stage, and for the Earth on which he must be able to find his role. He is supposed to husband the Earth as a good head of family, while the worst of policies is being carried out. It is time that we understood that the energy deployed in fighting, most often for highly debatable causes, and to satisfy ambitions that will vanish ineluctably with us in the grave, should be reoriented toward a great project for humanity, for a world open to all where solidarity must be the rule.

A Great Project for Humanity

Several great European leaders have understood that, to avoid the wars that have bled our continent for centuries, we had to unite around concrete projects. That was the beginning of Europe of the Six [after the original Treaty of Rome] and its success.

But those initiatives are dead, their successors have forgotten the reason why they were initiated, and the enlargement of Europe was based on criteria that give the priority to financial considerations. Confrontation in war was replaced by confrontation for money, which might well be superseded, if we don't watch out, by religious confrontation, the third wing in the will for power, along with war and money.

Those men of good will, who rightly point out the ills of the world, must be helped to remedy them through projects:

- water, food, energy, education, health care, pollution.

By taking up these great projects at the necessary level and tenacity, we will also deal with the project of insecurity, which flows from injustice.

- One of the great continents of the world, Africa, which will soon have a population of 2 billion, is going to accumulate all these problems and deserves specific large-scale action.

The evolution of the Earth's climate, in spite of the experts who continuously contradict themselves because we know so little about it, depends very little on man, as preceding millennia have shown. Thus, while alleviating excesses, in terms of wasting energy and growing waste, it is urgent to prepare our societies to adapt to this evolution which, as in the past, will overturn our geopolitical analyses,

The West must rethink everything, and urgently so.

A necessarily multipolar world demands large-scale common action, that is dominated by no single state, but is vigorously advanced by those who have the ability to make the greatest contribution, with respect for plurality.

We now know—and this is recent in the history of the world—that the Earth is not the center of the world, but we also know more and more, day by day, that the Earth depends strictly on its celestial environment. What are the roles of the Sun and the planets in the evolution of the terrestrial climate? We have already attributed the disappearance of the *diplodocus* to a meteorite.

The space adventure, such as Kennedy hoped for, will anew play a key role in preparing man for the evolution of his environment, for protecting him against all dangers that await it, natural or other catastrophes, expected or not. Otherwise, they will continue to devastate populations.

Hence, we must put special effort into space research. The information it supplies is enormous, and challenges many accepted ideas; we cannot afford to do without it, even though our political leaders do not take it sufficiently into account.

Space research is also an ideal outlet for channeling man's energy for conquest, which is necessary for the species to sur-

vive. It is peaceful, in essence. It also allows the spread of culture into the most remote places, provided this culture not be placed under tutelage, which is why the Earth has financial problems that result from the lack of moral rigor.

If we think about the trillions of euros wasted on machines of death and destruction, that are destroyed in the destruction they cause, on the massacres of millions of innocent men and women, that make humanity regress with shame rather than progress, there is no justification for that, other than that of financial profit on behalf of a few, despite the financial abyss they open beneath the feet of everyone else.

Therefore it's stupid, in the face of this waste, to ask about the profitability of measures the world must take on behalf of mankind, in particular: a grand plan for investment in basic infrastructure to allow men to live more decently and at peace. In particular, with more unified land-based links, whose future is secured by electricity, and nuclear energy, which is associated with it; links which will never replace air links to the necessary level, whose future is also problematic since, beyond doubt, we are using the last generation of petroleum-consuming aircraft. (Experts consider that hydrogen is the next we must use, but how can we produce stocks that are made safe?) Nor replace maritime links, which maritime countries always favor (and we see, are poorly supplied with all nuclear-powered vessels).

Further, Internet links will never replace physical contact, and to the contrary, the dialogues they allow will constrict contacts and increase misunderstanding.

The banner of absolute Liberalism is the arm of the strong against the weak, and we are mistaken if we thought that open development of world trade would solve everything, insofar as it does not take place in the context of a joint project that puts mankind and justice at the center of its deliberations.

Come Together Around Great Projects

I think that the Europe at its beginning should be considered as an example: To give priority to projects rather than institutions that inevitably, over time, generate a counterpole to action, they must be conceived of as functions of the projects and follow their destiny.

These are concrete projects that bring men to work together for a common aim, which is not conflict, but to personally know one another, to appreciate one another, even to love one another, and to proclaim that working together truly increases its effectiveness the most, and could perhaps become a sort of osmosis, thanks to a wealth of different insights, in a sort of multipolar stereophony.

So, let us first come together around the great projects of the world: Their profitability is assured in the medium to long term, as long as we put money at their service, and not the other way round.

It is thus necessary to support those who, with the highest responsibilities, have understood everything I've just expressed.

Civil Rights for All People of the Planet

Amelia Boynton Robinson's presentation opened the conference panel on "Rebuilding Civilization," on the evening of Sept. 16. She is a heroine of the civil rights movement, and today serves as the vice chairman of the Schiller Institute in the United States. In this capacity, she travels far and wide to keep alive the message for which she has fought for more than 70 years: the civil rights of all mankind, and the spirit of love for one's neighbor. She was introduced by Helga Zepp-LaRouche. This transcript has been abridged.

Zepp-LaRouche: I don't think I need to explain who she is. She was the person who brought Martin Luther King to Selma. She was fighting for civil rights long before that, between the 1920s and the '30s, and she is an inspiration of all good people around the world, in the many countries she has been travelling to in the recent years.

Robinson: There is nothing in the world I like better than to talk to young people. And when I say young people, I think of everybody as being young. Nobody's as old as I am, so everybody else is young!

When we think of the disasters that we have had throughout the world, many people have said, "We need to do something. God must be angry with us." Because I think in the United States of America, we've had fires such as we've never had before. We have had rivers that have swollen, and overrun some of the towns in Texas. We have had a volcano, and we have had so many other disasters. But the worst disaster we have had, is the young people who are going astray. And many of them are going astray because of the fact that the system is using that as a form of genocide, and the poor things don't even know it.

I have talked with people, young people, who have been involved with bebop music, and whatever you might call it. And many of them have said that they were doing all right. But, the people who are trying to destroy them, which are the oligarchies, people with money, say, "Well, your music is all right, but the words—if you just sing the words"—filthy words, if you know anything about the American type of music now—"I'll pay you so many millions of dollars." And they have lost self-esteem, race pride, and are going after money. It shows you that money is not everything....

So, I think that we are kind of cleaning up. And not only cleaning up that. You [in Europe] are not having the trouble

that we have had with the dress code of young people. One young man was introducing me in a school, and he had his pants below his waistline. I said, "Son, go on into the bathroom, and get your pants up, because they're about to fall off." I asked, "Why is it that they are wearing their pants without a belt?" They said, "That's the prison style." When people go into prison, they will not let them have a belt, because they might hang themselves, or they might make a rope and escape, or something. And to think that the young people are so brainwashed that they figure that this is the style, and they imitate prisoners in the jails, and in the prisons.

So, we are trying to clean up all of this, and give young people self-esteem, give them pride, give them encouragement to do something, because every person who is born, has a little bit of genius somewhere about them, and it is up to us, to get it out.

Now, I did not write a speech, but I have had several people say to me, that I hope you will speak about this, or speak about that. So, I'm going to try to do it....

Rosa Parks and Martin Luther King

Someone asked me to talk about Dr. King.

I think I worked with Dr. King almost as closely as anybody. First, we have to realize how Dr. King became so popular. And it happened because of a very, very mild and meek woman, whose name was Rosa Parks. And I feel sometimes that that bridge that we crossed, where I was beaten and left for dead, that that's the bridge that she built, when she dared not to move, when the person who was the conductor on this bus told her to get up, and go to the back, and give this white gentleman a seat. She refused to do it.

Now we had been marching, and we had been demonstrating. We asked, we sent petitions, to be able to get civil rights and the Voting Rights Act. It did nothing. But when she refused to go to the back of that bus, then she began to build that bridge across the Alabama River, and of course, it flowed all over the United States. And Rosa knew that she would be arrested, but she decided, I'll take it, come what might be....

Then, they called all of the ministers together. And you know, God works in a mysterious way. Dr. King had been in Montgomery for a very short length of time, and when he went to this meeting, the fellow who called the meeting together said, "We are going to have a meeting, and we're going to organize." And there were the ministers who had been there for years, and somebody said, "Well, Mr. [E.D.] Nixon, I nominate you as the president of this organization," this new organization, which was the SCLC, Southern Christian Leadership Conference. And he [Nixon] said, "Gentlemen, I am an old man. I have stood between you and the evils of this city, and I decline in favor of this young man [Dr. King], who has just come to Montgomery, less than two years ago, and I nominate him."

And out of the blue skies—people didn't know anything except that he was a minister of this small church where the



Amelia Boynton Robinson receives an ovation and flowers, after her speech to the conference. "I've been the happiest person in the world," she said, "because of having met the Schiller Institute ... and nobody can get me off the course, because I feel dedicated to these young people."

dignitaries were. And he accepted it. And his first suggestion was, "We are going to stay off this bus next week, beginning tomorrow, and during the week, we are going to stay off this bus."

Instead of one week staying off the bus, near Christmas-time, it went on over a year, and put the buses out of business in Montgomery, Alabama.

He was a fearless man. And he went all over the world. And the legacy which he has left with us—I don't think it will ever die. If these young people know something about the legacy of Martin Luther King, then it will go on forever, and he will never die.

Bloody Sunday

That, of course, led to Bloody Sunday, and that's where the whole world got up in arms. Bloody Sunday was just an expression of the way of life of the people in the South: "We don't want our way of life disturbed. Don't do anything, don't have anybody coming in." Everybody was not racist, but everybody was fearful. The whites who didn't believe in what was going on, felt that they could not stand up and be counted, because, as one white woman said to me, "I would be suffering worse than you. Because I'd be ostracized." The blacks were saying, "I've got a job. I've got a house that I have to pay the mortgage on, so I can't afford to get out there."

So, it was just the young people—and I give all credit to the young people. Jim Clark was one of the worst sheriffs that Alabama, Mississippi, or any other place had. The city police were all nothing but racists, and they got them like that, because they wanted to keep their way of life, and their way of life was to beat up persons of color, going up to the courthouse and saying, "I did it because he made an attempt to hit me" or

something. Written off as "justifiable homicide."

Innocent people were killed. Innocent people were, I say, crucified. They were run out of town, they had everything they had, taken away from them. I was arrested for walking down the street, and somebody said, "WWB"—walking while black. And I was just going down the street.

What happened, I was coming out of the courthouse, because the only way an African-American could vote was to have property, with no encumbrance whatsoever. You must have money in the bank. You must not owe anybody. You must be able to recite the Constitution of the United States of America, and you must have two white men, not women—I think they figured that women had a heart—but two white men to vouch for you.

Well, I was taking the place of those

two white men.

I was coming out of the courthouse, and I came down the street, and Jim Clark said to me, "Get in this line." I said, "I'm going to my office." He said, "Get in this line." I said, "I'm going to my office." He said, "I said, *get in this line*." He got behind me, grabbed me in the back, propelled me around—and there were 67 people, many of them elderly people, who were trying to get into the courthouse, to make an attempt to register. And when I passed them, they said, "Go on to jail, Mrs. Boynton. You won't be there by yourself. We'll be there with you."

Dr. King was across the street on the post office grounds. And of course, I went there, and these people came up. They were there about four hours. They charged them with unlawful assembly, but they were on the grounds of the courthouse, where they paid taxes. Now, I was kept there until about two o'clock, and I was charged with "criminal provocation." I don't know what that was, and it made no difference to me, because Dr. King and his group went to the house. . . .

Now, mind you, when Dr. King came to Selma with his staff, nobody would offer him a drink of water. Nobody would say, "Come to my house." Nobody would come downstairs. They were on the same street with all of the dignitaries. Black on one side, City Hall on the other, and nobody offered him anything.

So, I gave him half of my office, and I turned my house over to them. And they went to the house, and tried to plan, what are we going to do? What program are we going to do, to let these people know that they're not going to stand for this? But they had not decided any specific thing to do.

Two nights after that, a fellow by the name of Jimmy Lee Jackson was killed. And when he was killed, they said, "We've

got to do something.” Jackson went to one of the meetings that we had—SCLC, a Southern Christian leadership meeting—and two state troopers, controlled by George Wallace, who was the governor, shot this young man in the back twice. And of course, he died. And one of the lieutenants of the SCLC, working with Dr. King, said, “What we need to do, is to take the body, and carry it to Montgomery, Alabama,” which was 50 miles, “and put it on the Capitol steps.”

But they thought that would not be sensible, because the body would be mortified by the time it got there.

So, they decided that we would march to Montgomery. On Sunday, March 7, 1965, we decided that that’s what we were going to do. We left the church, and we had been marching, but we had not gone over the bridge (the Alabama River borders Selma, Alabama). We started marching. It happened that I started out the second from the front. Hosea Williams and John Lewis, who’s a Congressman now, led this march. And I noticed, when we got across the river, there were state troopers. They had on gas masks, they had billy clubs, and they had—some of the people said it was a cattle prod. There were people on horses. There were people who had cannisters of gas.

And when we were told to stop, the front stopped. By that time, two or three people had come in front of me, and I think they knew what was going to happen. I had planned on walking a part of the way, not all of the way. But when they said stop, the line stopped. And one gentleman, Hosea Williams, said, “May I have something to say?” “No, you may not have anything to say. Charge on them, men!”

And they came from the right, they came from the left, a few of them came from the front, because we were near the sound truck. They began to beat people. They had horses, and tried to make the horses step on people, and the horses, every one of them, stepped *over* them. They shot this tear gas, so it was just as dark as before daybreak. And when that happened, people began to run, back across the river to the church, or to their homes. And these people were right behind them, with tear gas, right behind them with billy clubs, beating them; some of them fell.

I was rather amazed. I just stood there. And one guy came up to me, and said, “Run!” I looked around, and everybody had run. I saw one or two people still trying, in a crippled way, to get off of the road. And I just stood there. He said, “I said, run.” I just looked at him, because I thought he was crazy, telling me to run. For what reason? Then, I was hit in the back, and I just accepted, and I figured by the time he got out of my way, I was going to walk on back across the bridge. And the second time he hit me, was at the base of my neck, and I fell to the ground, unconscious.

I didn’t know what happened, except what the newspapers said, and all of the news media and whatnot. And I talked with some of the people. When I fell to the ground, I was beaten. For what reason, nobody knows. But when they got through, and they were tired, they walked off and left me.

There was nobody on the road but me. Then, they didn’t know whether I was alive or dead.

On the Selma side, Jim Clark was standing there, to see that everybody had done a good job. And one of the African-Americans went up to the sheriff, and said, “Sheriff, somebody is dead over there. Send an ambulance.” And he said, “Send an ambulance? If there’s anybody dead over there, let the buzzards eat ’em. I’m not sending any ambulance over there.” So, it was reported to the funeral home, and they sent an ambulance, picked me up, carried me to the hospital, where I stayed a couple of days. And when I woke up, I said, “What happened?” I didn’t know all of this had happened.

But, the news went out. Dr. King was supposed to have led that march, and I’m quite sure somebody knew what was going to happen. When Dr. King heard about it, he called people from all over the country, and foreign lands, to come to Selma, because he needed them. And they came. And it frightened the racists: “What’s going on? How did they get these people together?” And they came.

But that night, when I was beaten—and that was not the supreme price for liberty and for justice. Because that night, three men who were with Dr. King, had come from Boston, and they went to an African-American restaurant. Coming out, they turned the wrong way, and there was a white restaurant, with three white racists. They came over where they were, and started beating them. One of the guys was beaten so badly—Jim Reeve from Boston—that they brought him to my office, and then finally, they said, “Take him to the hospital.” And because he was white, they took him to the white hospital. But they refused to take him in. He was beaten so badly, that he was unconscious.

Then they took him to the African-American hospital, that didn’t have the facilities, and they immediately took him to Birmingham, Alabama, 90 miles away, and in three days time, he died. That was a supreme price that was paid, for liberty, and for justice.

But, it paid off. I mean, somebody makes a sacrifice for the good, that is being done throughout the world, even to this day; somebody has made a sacrifice.

‘Too Much for Me To Do’

When I got better, I felt as though I was more determined than ever. I was single then; I was a widow.

Then, in 1970, I married again.

[She describes going for a pleasure boat ride in Savannah, Georgia, with her husband, and the tragedy that ensued when the boat overturned, and everyone except herself and one other woman drowned.]

The water was 42°, and I’m saying to God every moment, “I can’t afford to drown. I just can’t afford to drown, God. I’ve got too much to do.”

Well, what did I have to do? Nothing!

This is why I believe in faith. If you have faith as small as a mustard seed, you can accomplish something. . . .

[She then describes meeting her third husband. The two of them went to a Shriners meeting in New York City, where she first encountered the LaRouche movement, the International Caucus of Labor Committees (ICLC).]

A young man came up, and he said, “‘Rah-rah-rah,” and I didn’t pay any attention to him. And I said to myself, “Here’s my six-foot husband over me. What’s he doing talking to me?” And finally he said, “And we have a blueprint that we can put water across the Sahara Desert.” And the first thing I said was, “Ah, if Dr. King were living, he would be interested in this.”

And then he spoke about getting drugs out of a certain community in New York City. He invited me to come back, and I invited him to come down to where I was staying. He said, “I’m with ICLC.” I said, “Who has charge of it?” He said, “Lyndon LaRouche.” And I said, “Oh, I never heard of him.”

So I began to investigate. And naturally, whenever there’s anybody that is doing something, don’t think that people aren’t throwing rocks at them. Some said, “I never heard that name before.” Others said, “Well, they say...” I said, “What do you know?” “I don’t know anything, I just heard.” So that was what I got.

Finally, I was invited to go to one of the conferences. And this guy [LaRouche] stood up, and he started talking, and my mind went back to the struggle that my husband [Bruce Boynton] and I had, trying to get people off the farm, where they never knew anything about an income. And I saw how all of the people in the South almost couldn’t register and vote, and hearing him, and thinking about what Dr. King had been doing, I said, “This sounds like everything that we had done, everything that we stood for, everything that Dr. King stood for, all wrapped up in one.” So I said, “This is the place for me.”

And really, when I said to God that I couldn’t afford to drown, because I got too much to do—be careful what you ask of Him, because you’ll get it! You will really get it! If you believe, you trust, and you put forth effort, you’re going to get it.

And I’ve been the happiest person in the world, because of having met the Schiller Institute, which was founded in 1984, and nobody can say anything, or get me off the course, because I feel dedicated to these young people. And what makes me feel so good, is when they come up to me, and say such things as, “I was on the wrong way. I was going the wrong way, and you said such-and-such a thing, or I read something that you said.”

That’s one thing that I feel very proud of, of these young people and what can be done....

[She discusses Hurricane Katrina, and the havoc that it wreaked among the people of New Orleans, while the Bush Administration did nothing.]

There’s something that needs to be done. And the only thing is unity, to get together with this organization, the Schiller Institute, and get in numbers. And we’ll have to do like the missionaries: We go out, and get the hand of the young people

who are doing an extra good job, and compel others to come in. Because, as long as the oligarchy can do as they choose, and can take what they want, and look at us as being ants, or somebody who’s just a hewer of wood, or drawer of water, for their own benefit, we will always be a people that will not get what we should get, according to the system....

We need to go to the highways, and the byways, and compel the people to come. Because we realize, wherever there is unity, there is strength. So, we have to get together, and work with this organization, and do what we can to encourage these young people, that whatever your vocation is, then we’re able to help them.

And so many times, people have said, “Since I joined this organization, I’ve straightened out.”

Help them to straighten out, please. Because they are our future. Unfortunately, what we’re handing to them, I don’t think we’re pleased with it. But let us try to build them, where they’re strong enough, that they will do something about the condition in which we are today.

And it’s not only the United States of America. It’s the whole world. Let us try to save the world. Because they need us, the world needs us. And it needs the young people. And let us do all we can, to make this world what we would like for it to be.

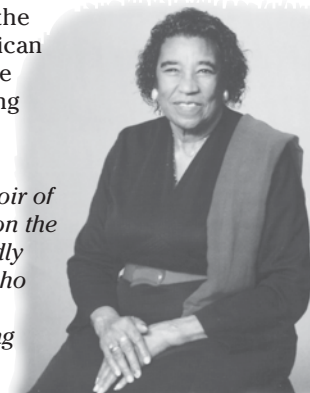
Thank you.

Bridge Across Jordan

by **Amelia Platts Boynton Robinson**

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Cultural Paradigm of The New Millennium

Mr. Cheminade is the head of the LaRouche movement in France. He has thrice campaigned for the French Presidency. The full title of his speech to the Schiller Institute's Kiedrich conference on Sept. 16 was "Beyond The Eurasian Land-Bridge: The Cultural Paradigm of the Millennium To Come." It has been translated from French, and subheads have been added.

First I want to say something to Amelia: I have a dream. A dream which is not a dream, because of all of you here in this room and many others to come after you. Such a shared dream becomes a political project, a mission to change society for the better of future generations. That is what came to my mind in the early hours of last night, while I was preparing this presentation.

What we have been discussing these past two days, as a unity of diversities, is the proof that the ideal, ideas, is what transforms the real—it is the mind of the real. Hence, politics is not a mere power game, a Roman arena for shows of strength, but a yearning, a desire for justice, a fight through which the most intimate part of ourselves is committed to the social good. This means that to be truthful, to be fit for our public task, we have to educate our emotions, change the way we think, change the way our thinking springs forth to accomplish what we know is the right thing. The cultural paradigm for the millennium to come, a new Age of Reason, demands that we take up this challenge.

Lyndon LaRouche, in an Aug. 29 paper, "How Space Is Organized" [*EIR*, Sept. 14, 2007], conveys that with the following words:

"Therefore, I must warn you, that if you were to think you have reached the occasion to assume the leadership of a nation in crisis, the crucial test is not what you merely say, or even think about this or that subject; the issue, then, is simply, how you think about almost everything. Whatever you are, you must be that, universally...."

"Wise citizens would select important leaders not for what they say in bite-sized drops, but for the way in which the discernable map of their mind would lead those candidates under the conditions of their future personal crisis-situations...."

"In contrast to the behavior of lower forms of life, ideas of universal physical or artistic principle, as distinct from just



EIRNS/Helene Möller

Jacques Cheminade invited the audience to "think of a world where Beethoven and Amelia Boynton Robinson are the reference point for human beings."

any old, or new ideas so called, are the most important, and actually the only really determining factors in the shaping of human history."

Oligarchical Control of the Mind

Heavy words. Now, for a better understanding of what they mean, let's look first, even if briefly, at the mental cage in which our society puts us, the process of downbreeding we are subjected to. To an economy based on self-cannibalism and the issuance of fictitious capital—based on the absolute rule of short-term gains—corresponds a culture of death, based on mortality, the cult of the present against the fate of future generations, as if human life were a chip in a globalized casino.

It is the system of Paolo Sarpi, Galileo, Francis Bacon, and Descartes, the system of a feudal landed oligarchy born again in the form of a merchant, financier oligarchy. Its acts, its very way of proceeding, is the dismantling of human life. For that purpose, it divides the human itself into two parts, generating an entity in which emotions are cut off from cognitive action, quite aptly described by the Austro-Hungarian Robert Musil as a "man without qualities."

On the one hand, you have a mechanistic universe, that of formal understanding, with forms and figures provided by the senses and organized mechanically, the *rigor mortis* of mathematical logic. On the other, you have the sensitive, excluded from reason and given over to what Pascal called

the madwoman of the house—*la folle du logis*—or, if you prefer a masculine image, to a Lord whose fantasies are coming out of his unzipped fly.

This divided self is unable to know, because knowledge can only exist as an ascent, a rising from the sensitive to the intelligible, the cognitive, and this is precisely what the oligarchical system willfully breaks. Schiller, in his *Aesthetic Letters*, during the years of the French Revolution, had already identified the two sides of such a divided self as the “barbarian,” who acts according to a dogma, pure form, and tries to eliminate the other physically or through a flood of sophisms; and the “savage,” left to his instincts, pure unleashed emotion, rage, and desire.

This present form of oligarchical control or enslavement of the mind manipulates the sensitive to degrade it into the sensuous, then into the sexual and finally into a cult of death: Eros leading to Thanatos, the very program of the Congress for Cultural Freedom, the operation of the Anglo-American services denounced by Frances Stonor Saunders, and fully exposed by us. How does it work? Man is reduced to an animal—a well-trained animal for the higher classes, a low-bred animal for the lower classes—through the destruction of his intimate self, and then he cannot change the system in which he is trapped, because he has lost the very source of knowledge, and can no longer discover the laws of the universe in order to change the universe. There is no more horizon, no more way out of the cage, because he is embedded in the system by manipulation of his senses, just like a journalist embedded with the U.S. Army in the Iraq War becomes unable to understand in what sort of game he is trapped, because his environment is controlled.

Cultural pessimism takes over, and this wrecked man becomes a killer sitting in a Humvee, or a video-game addict set up to “Counter-Strike,” trained for random killing. Even if the immense majority do not commit suicide or kill others, the counterculture has killed something crucial in you: your human emotions, the principle of immortality.

From the French Revolution to MySpace

Look, historically, at how the French Revolution miscarried, through the taste of blood at the fall of the Bastille. A society, deprived of transcendence by the French and British Enlightenments and reduced to arrangements of sensuous feelings, produced a man with uncontrolled emotions, be they savage or barbarian or both, as Schiller identified him, who falls prey to a cult of death, which Napoleon would later extend to a murderous imperial policy of self-destruction.

Look, then, at our people today; look at our counterculture, which eradicates the very basis for the human mind to develop, as the principle of hearing and the principle of musical composition are destroyed by orgies of noise. What is promoted is an acting out of bestial appetites, a self so selfish that

it escapes from reality into a virtual world, with virtual bodies, the so-called “avatars” of Second Life or the “friends” of the more community-oriented website Facebook, or Rupert Murdoch’s MySpace, or the British Bebo, or Asmallworld, or Friendster, or LinkedIn, or Mash from Yahoo, or Netvibes. There you are “entertained” in the anxious quest for “friends,” friends associated with your pleasure to seduce, with the virtual marketing of your selfish ego. Find the right community of people to belong to, give your name, address, picture, and date of birth; tell us your political views, your religious affiliations, diplomas, jobs; tell us about your relationship status: Single? In a relationship? Engaged? Married? Or “It’s complicated”? It does not matter: Friends, friends, friends are awaiting you everywhere.

Then your little narcissistic self controls you from below, while all information about your private life is gathered by the network, like a vacuum cleaner of your “tastes.” And you are finished as a human being; you are something in the network, cannon fodder for the system. You are an other-oriented pawn inside a virtual lonely crowd, well beyond what David Riesman warned against in the middle of the 20th Century.

Don’t say you are too smart—or too old—to fall into that trap. Check your mind first. And remember the story of the French frog. If you put it into hot water suddenly, it jumps out, but if you first put it in cold water, then in lukewarm water, then you make it warmer and warmer, it feels more and more comfortable—a warm comfort zone, you might say, some like it hot—until it is too late. You have lost all sense of temperature; you are cooked.

Remember what Josef Goebbels used to produce as propaganda: some pro-Nazi movies, right, but mainly entertainment movies to stuff the citizens with entertainment, he said, to disorient them from reality. Now look at today’s Hollywood “entertainment” movies, and compare them to Goebbels’, putting aside for a moment the historical context. The ones by Goebbels look like fairy tales compared to the Hollywood gory horror shows. This indicates what is in store for us, if we don’t change the cultural paradigm.

Therefore, we are not dealing with a debate on the basis of ideas, fair or unfair, but with the destruction of the basis on which a human being can debate ideas. The issuance of fictitious monetary claims is complemented by a fictitious human being, unable to understand a systemic crisis, because he has been ground into the system through his greed and fear; he has become a virtual instrument of it.

Culture and the Eurasian Land-Bridge

Now we have reached what is at stake with the Eurasian Land-Bridge: to free the human mind from enslavement and destruction, through joining in a project to change society, a mission-oriented project. The Eurasian Land-Bridge cannot be reduced to a thing in itself, some mechanical scheme to be

added to the present way of thinking. It cannot be included, embedded, within the present way of thinking, because by defining a better horizon for the future, by having as its purpose the common good of future generations, it is a weapon to destroy the counterculture that I have just depicted. It is the most efficient weapon to destroy the present way of thinking, because it reopens the gates to *a new culture of hope for the population*, cultural optimism against the now prevailing culture of death.

As for space and time, I would like to show you two challenging perspectives of the Land-Bridge, to give you a sense that it is not a fixed object but an agent of transformation. First a picture showing it—space—on our planet from the South. Secondly, I would make an appeal for the production of holographic maps, based upon the time needed to go from one point to another, and not the distance. It will show how physical space-time is relative, and how the Land-Bridge is going to bind together, for mutual development, all the components of humanity. I would like to call it the Fermat Project of Least Time, a physical mapping of the Earth which expresses the change in the mapping of our mind. Better, we should conceive a three-dimensional map with both distances and time, corresponding in nature with the three-dimensional isotopic version of the Mendeleyev Periodic Table needed for our future technological strategy. We have, thus, the composition of a universe beyond flatness, Riemannian in the becoming.

Imagine now in social terms—this lies just before us—an anti-Euclidean, anti-flat universe of cooperative labor, where working for the advantage of the other becomes the natural thing to do. This is the paradigmatic change for the millennium to come, a world in which the sovereignty of the individual human being meets the sovereignty of the sovereign nation-state for the benefit of future generations. This is the universe of the Eurasian Land-Bridge: mutual development within a community of principle, a culture good for producing young adults who provide leadership.

Let's imagine—through our mind's eye—a world in which scientists, researchers, engineers, skilled workers from all nations work around a science-driver, study and experiment with the technological benefits of a flow of discoveries, and travel from one country to another to share the benefits of their work. The Baby Boomer's swinish attachment to petty issues has evaporated; the selfish attention to one's inner needs has been replaced by the eyes of the future, long-term thinking on mutual development. Then, it could be understood that progress of one is not achieved at the expense of the other—as most people believe in today's liberal jungle—but that “progress” is a common goal of humanity. You are freed from your selfishness, you feel better. Aha! What a relief! What a relief! You are freed from your self-subjugation.

What have you done? You have created a social structure

appropriate to sovereign creative action, where the creation is not built in the structure, but the structure is like a runway for taking off towards new discoveries, beyond and further.

That is why the Eurasian Land-Bridge is not a thing in itself, a subject of technical discussion on its particular merits—it has merits to be discussed as such, but that is not the crucial point; it is a lever to change society. Beyond being a science-driver and a war-avoidance policy, it is a way for man to define on Earth the conditions to explore space and time, to “jump” from an Earthly identity to a Solar identity.

A Culture of Discovery

That is the culture of the millennium to come. Now, for something crucial about Kepler, speaking about a Solar identity. Kepler discovered universal gravitation, but not “as such.” What he discovered was essentially the founding principle on which all competent mathematical physics was subsequently developed. The principle at issue was the discovery, not of gravitation per se, but of the underlying principle of all competent, modern, comprehensive mathematical physics.

In that sense, we can say that our Eurasian Land-Bridge is—at last—the manifest destiny of a Keplerian universe, the “structure” for which Kepler opened the door and began the process, continued now by LaRouche and those he has inspired. It is a change in the map of our minds, out of the mental cage of the last centuries, a change in how we think about almost everything, and how we sing about it.

We are hopefully entering into a *culture of discovery*, provided we fight for it, a new world of true human relations, against the brave new world of Huxley and all the hit men of the Venetian-Anglo-Dutch destroyers of humanity, against their culture of death.

Let's look at it a step further, as LaRouche has challenged us to do. What is this truthful universe of true human relations? How can you discern, discover the universal physical principles that define the culture of the millennium to come? What is the human structure of the Eurasian Land-Bridge based upon?

Not on evidence of the senses, the “problem” of the British and French 18th-Century Enlightenment, not the sense evidence organized through formal logics—induction and deduction. The human mind does not know truth through the eye and/or the ear, but through the paradoxical experience of comprehending a phenomenon by comparing the perspective of vision and the harmonics in hearing. This is what Lazare Carnot, as a follower of Leibniz, once called the physical geometry of the eye and the physical geometry of the ear, and that is one reason that both Leonardo and the school of Bach and Mozart through Francoeur, were taught as a “one” in the scientific school of Polytechnique. That's the culture we are in the process of giving birth to once again: the ironical juxtaposition of two seemingly contradictory senses to compel the



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Helen Keller reads the lips of First Lady Mrs. Grace Coolidge. Keller's struggle to overcome the darkness of a life without sight or hearing, forced her to rely on her most powerful asset: the human mind.

mind to establish beyond harmony, with the harmoniously ordered universe of Kepler's Solar System, of Mendeleyev's Table, and the organization of the isotopic system for the industrial strategy to come.

That is the culture of our Land-Bridge, the communication of truth, of thought-objects, from one human being to another beyond the perception of our senses, through the re-established capacity to ascend from contradictory sense-perceptions, after having cleaned up our mess, to the intelligible, to the *eidos*, to the idea.

Not through a set of fixed rules of the game, a mortal universe, as if the Creator had made Himself impotent in creating a universe of fixed characteristics, and reduced us to logical machines at work, or plants growing in a universe external to us. Do you think I'm kidding? Is it too much? Well, this is the universe of man-as-a-machine or man-as-a-plant (*l'Homme machine et l'Homme plante*) proposed by the insane but coherent La Mettrie in the 18th Century, a universe implicit in all reductionism, a useful caricature of what we would actually become without the Eurasian Land-Bridge concept.

The universe is within our minds, science and art, in our thrust to discover and improve, where the search for the best of ourselves meets the quest for the best of the other—that moment of human discovery where compassion for the

other, the yet-unseen other of future generations, meets the discovery or reenacting of a universal physical principle, the very substance of a true human relation.

The mental language comes into harmony with the universe and the other, in a sort of in-betweenness, in the motion of the ascent towards the intelligible.

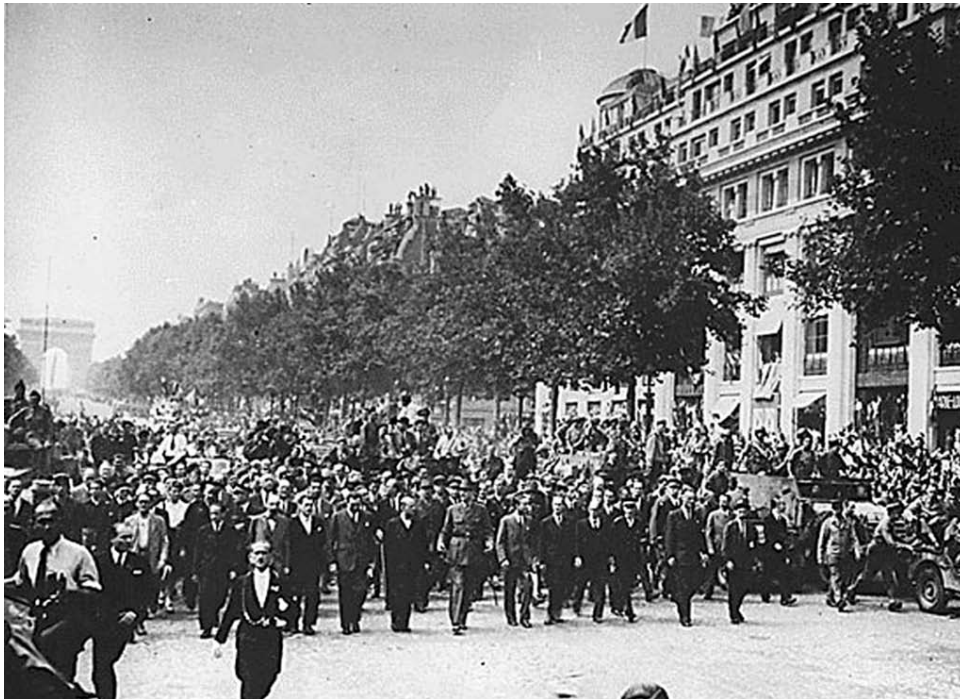
Let's evoke two things, ironically similar: the mental universe of Helen Keller, who lacked a functional sense of sight or hearing; and a moment in a theater when the lights are off, or a moment when we gaze into a dark sky, with no stars. It is the experience of the loss or non-existence of sensible landmarks, the deeply unsettling experience of something that you can neither see nor hear, except in the mind, purely in the human mind. It is the challenge to respond to the existential ques-

tion, who am I? I don't know who I am for you, by a concept beyond what you can see or hear, the most intimate situation where the choice is either agony or mental power to create in the image of the Creator, doing something never done before, as Shakespeare would say, something "for the first time," beyond known landmarks. This is the culture of the Eurasian Land-Bridge, of space exploration, and of true human cognitive relations, our culture to come.

Alas, some would say, how far we are from that! It is utopian! It is so beautiful that it could never come true, could never be achieved!

Then think about de Gaulle entering Paris the day it is liberated, and becoming a poet at that moment; think about Roosevelt launching the Tennessee Valley Authority, or denouncing the "monarchists of the economy" in his first inaugural speech; think like Kepler and Bach, as our youth are having fun trying to do in some basement in the United States and some catacombs elsewhere. Tell all those professional, professionally anal, doubters, conscious or unconscious Cartesians, that their physical body would not be among us if their ancestors had "thought" like them. No way. Ffsst! Evaporated.

So we have to lead the only fight that's worth it, worth our human future, to pull humanity out of a New Dark Age, as LaRouche put it yesterday.



National Archives

Gen. Charles de Gaulle leads the victory parade in Paris after the fall of the pro-Nazi Vichy regime, August 1944: a sublime moment.

Leadership and the Sublime

Now, to keep the best for the end, as they say, I reach the dimension of the Sublime, Schiller's Sublime. Our culture, the culture of the millennium to come, would not exist without the Sublime.

When you are faced, like today, with a terrible challenge, the terrifying offensive to destroy humanity, with a most immoral social challenge; when the very principle of human society is scoffed at; when most others turn a blind eye to what happens, there is something in you that makes you stand up, even if you don't always know exactly why. Evil then calls forth higher reason, and strength of soul, a call to a response. We suffer from the violence of our sensations, the violence of our feelings, but yet we refuse to be enslaved by that violence. This is, beyond the aesthetic sense of beauty, *the Sublime*—the moment when human reason is beyond our sensitivity, like the thinking of Helen Keller or ourselves before a dark sky.

Once, I was caught in the middle of a hurricane, and physically, I had to do something unprecedented about my situation. Mentally, it is the same type of challenge when you have to create: You ask, in the very depth of your being, "Why should I fight? What is the purpose of my life?" And then you think of what you can contribute to the future of your fellow human beings, and you fight, not with the animal instinct to survive, but with the human passion to become a better person for the other, to taste your cup of immortality beyond a situation where your body is threatened or your mind chal-

lenged, or both.

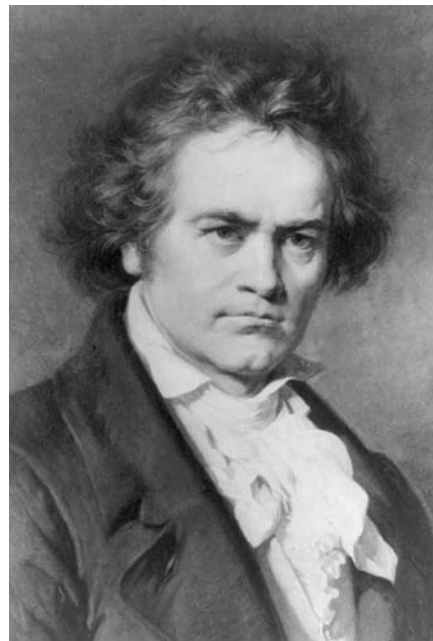
You experience what both Schiller and Shelley understood as the highest form of human joy, even if it can only be reached, and must be reached, through deep suffering.

Beethoven had, to my knowledge, the best sense of it, together with Shelley and Schiller, when he wrote on July 27, 1822, "*What an unhappy happy man I am.*"

The Sublime is therefore what we must muster within ourselves to lead our fight today. But in the upcoming challenges of the next millennium, it should also become like a sixth sense in us, above the others, because it is necessarily associated with the very process of discovery. I must add that we are not going to run short of challenges in the future. We are still in the childhood of humanity, and the main

challenges are ahead of us.

Let us therefore, with our Land-Bridge, open the gates to a society of beauty and the Sublime, and let us now think a moment about Beethoven. He was a staunch republican, and had to be locked up in the Vienna of the Carlsbad Decrees and Metternichean rule. He became deaf, when music was



Library of Congress

Ludwig van Beethoven fought to give birth to a world in which human beings would be "able to devote their efforts to other things than breaking their chains."

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.

Agapē 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!*

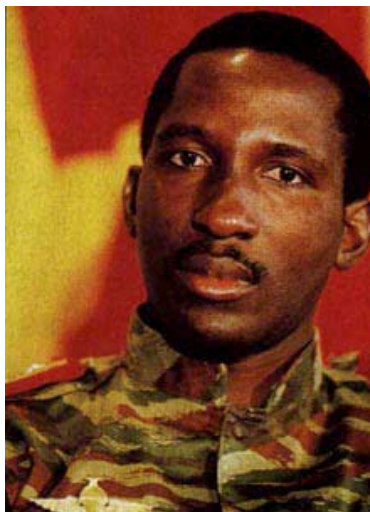
Thomas Sankara on Africa’s Debt Burden

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.