

EIR Feature

The 'Beethoven principle' and the LaRouche movement

by Warren J. Hamerman

Warren Hamerman delivered this speech to the Labor Day weekend conference of the International Caucus of Labor Committees, in Arlington, Virginia. The conference title was "The 1990s: The Decade of LaRouche and Leibniz." Mr. Hamerman is a member of the ICLC National Executive Committee.

In only a few decades in the late twentieth century, the ideas generated by Lyndon LaRouche and our association, enriched by co-thinkers in every conceivable area of human knowledge and activity—from politics and physical economy to philosophy, natural law, the arts and sciences—have swept across the globe like seeds in a strong wind, and blossomed forth afresh from individuals on every continent on Earth. From Europe to the Middle East, across Africa, Asia and Ibero-America, and throughout the United States, these conceptions have taken root in people from disparate walks of life and cultures. Often, otherwise overlooked and forgotten individuals have been inspired to take upon themselves the personal responsibility, in whatever ways, large and small, to stir hope for a better future in those around them, despite continuous hostile outbursts from the authorities, power structures and institutions of the crumbling old order, ranging from ridicule and slander to all-out persecution and intended extinguishment.

Early forecasts and the birth of the ICLC as an association

How has this process unfolded in the case of Lyndon LaRouche and the Labor Committees? Four decades ago in 1952, building upon his adoption of Leibniz's approach to physical economy and his inclination to advanced technology transfers to the Third World based on his personal wartime experiences, LaRouche discovered that it was possible to map a direct mathematical relationship between the injection of more advanced technologies into an economy and the resulting changes in rates of real economic growth. By applying the leading features of work achieved by the nineteenth-century German mathematical-physics school of Gauss and Bernhard Riemann of Göttingen University, LaRouche showed that a causal



Lyndon and Helga LaRouche at the U.S. founding conference of the Schiller Institute, July 3-4, 1984. An honor guard had presented Mrs. LaRouche with the flag of her native Germany, whose reunification is finally a reality.

Stuart K. Lewis

connection can be demonstrated between advances in technology and the quantity and quality of energy consumption with an increase in the relative potential population-density rate of the human species as a whole.

Also, at the beginning of the 1950s, LaRouche had adopted a perspective on culture as pre-determining the assumptions which controlled the way people think, grouping the arts into three types by countering Nietzsche's false alternative between the "Dionysian" prototype of pure frenzy (linked to what our association has continuously battled in the "rock-drug-sex counterculture,") and the "Apollonian" prototype of puffed-up formal and academic knowledge. LaRouche offered a third alternative—the "Promethean" type, exemplified by the compositions of Beethoven or Leonardo da Vinci who were devoted to uplifting the spirits of all men and women.

In 1958, LaRouche issued a forecast that the 1957 recession had been a "turning point." Barring a change in international monetary policies, economic growth in Western Europe and Japan would aid a general recovery from the 1957-58 recession. This recovery would continue into approximately the middle of the 1960s. Out of the recessionary pressures in the mid-1960s, there would emerge the first of a series of general monetary crises. If these monetary crises failed to force appropriate changes in international policy, they would lead into the worst general financial collapse and economic depression in modern history. Later he added that the monetary crises would force supporters of the old Bretton Woods monetary order to revive on a greater scale the fascist austerity policies of the type which Nazi Economics Minister

Hjalmar Schacht imposed on Germany.

To prepare for this "conjunctural perspective," LaRouche embarked upon founding his own association. Through teaching a series of one-semester courses in economics at various university campuses and other locations beginning the spring of 1966, and lasting into 1973, LaRouche rallied around himself the germ of a new institution. The "Labor Committees" drew its name in 1967 at Columbia University as the pro-labor faction in the student anti-war movement which opposed the anti-labor, racist and proto-fascist policies of the Weatherman Mark Rudd—policies which in fact were steered and funded by the Anglo-American establishment in the person of McGeorge Bundy and the Ford Foundation.

Among the most powerful philosophic conceptions invoked by LaRouche in his class series which defined the energizing principle of the association were:

1) "The worldwide cup of coffee"—an image representing the interdependence of the entire world's economy as being necessary to produce even a simple cup of coffee. To be associated with Lyndon LaRouche means that you are committed to advancing the condition of the human species as a whole without regard to national boundary.

2) "I wonder what that was all about?" A reference to an Abner Dean cartoon which showed a man being carried out in a coffin, resting on his elbow and asking that final question. To be associated with LaRouche, means that when your inevitable moment comes, you know what it was all about, because you approach the world without predetermined limitations. One must live one's life with the aim of contributing

directly to the extent of individual talents and capabilities to a grand effort of improving the condition of the human species as a whole. There is a fundamental distinction between man and the beasts in that human beings are capable of solving resource crises through scientific and technological progress and by that means of increasing the productive powers of his own species. Therefore, the “zero population growth” and environmental policies are a scientific hoax as well as based upon historic frauds.

3) The so-called natural sciences and the arts are not separate domains of knowledge. The composition and appreciation of beauty in scientifically rigorous works of classical music, art, and poetry are the most efficient and necessary elements of the successful political organizing method. In revolutionary upsurges, otherwise ordinary and banalized populations are capable of assimilating profound conceptions “respecting man and nature”—a notion argued by Percy B. Shelley in his “In Defense of Poetry” and beautifully demonstrated in the last year by the way in which Beethoven’s Ninth Symphony has become the theme for mass freedom movements from Germany to Lithuania to China.

In the summer of 1971, following several years of collapse of the British pound, and a late-1960s commitment of the Anglo-American establishment to adopt a “post-industrial society” policy, a new immediate monetary crisis of the form LaRouche had forecast occurred. On August 15, 1971, President Nixon made the catastrophic decision to wreck the U.S. dollar, collapsing the gold-reserve provisions of the Bretton Woods system and creating the basis for the monetary chaos to grow worldwide. Nixon also decided to introduce elements of Hjalmar Schacht’s austerity to the U.S. economy, a policy orientation which was carried through the 1970s and 1980s under Presidents Nixon, Ford, Carter, Reagan, and now, Bush.

The vindication of LaRouche’s forecast by the events on August 15, 1971 led to an immediate growth in his association, increasing the membership many-fold. The association took concrete political form in Europe through the translation and dissemination into German, Italian, and French of LaRouche’s article “Nixon Pulls the Plug” analyzing the events of August 15. During 1972 and 1973, intensive class series in Berlin and other cities, led to the recruitment of young Europeans committed to mastering and wielding the method of LaRouche. This process led to the convening of the first European conference of our association in Düsseldorf in May 1973. Over the mid-1970s, as well, the political study of LaRouche’s ideas took root in Mexico and then Colombia, Venezuela, and Peru.

Earlier in the Fall of 1971, LaRouche had a celebrated debate with a Professor Abba Lerner at Queens College in New York on the causes of the August 1971 crisis, in which he exposed the professor as advocating the fascist austerity policies of Hitler’s Economics Minister Schacht. LaRouche boxed Lerner, a senior Keynesian economist and leading

Social Democrat, into a corner where he confessed that, “Yes, as a Social Democrat, I do support Hjalmar Schacht.” LaRouche’s victory in the debate caused the establishment to order that no policy representative would ever debate LaRouche personally again. And none have.

What is so terrifying to the establishment about this method? In the 1970s, LaRouche initiated a series of international cultural study projects aimed at freeing the creative potential in various populations from the subjective shackles of the cultural ideologies which controlled the way in which they were conditioned to think. This work centered around a series of major studies to overthrow the work of Freud and published in various languages under the title “Beyond Psychoanalysis.” Instead of focusing on the empirical content of what people think about this and that, LaRouche taught his associates to focus on changing the assumptions underlying how people think, beginning with ourselves. His example was that of an individual who had trained his mind to operate the way a professional boxer uses his fists. The work was supplemented by a study of the way in which the British Tavistock Institute manipulated populations to the contrary; the infamous “Tavistock grin”—or fascism with a friendly face—soon after appeared before the whole world in the person of Jimmy Carter. Later work focused intensely on the creative process in the greatest minds of our civilization with the challenge to “Think Like Beethoven,” Dante, or Leonardo da Vinci.

The ‘New World Economic Order’

In New York in February 1975, LaRouche announced his first candidacy for President of the United States centered around an initial effort to affect the plight of Bangladesh through one of the greatest potential engineering projects available in the world: the development of the potentials of the Himalayan water system. He called for emergency development aid for Bangladesh to integrate immediate projects of water-management and agricultural development with the initiation of a large-scale development program for the water system of the subcontinent as a whole.

To succeed in this and other large-scale development projects in the developing sector, through gearing up a full employment export capacity in the advanced sector, LaRouche proposed a revolution against the collapsed global Bretton Woods monetary order.

Ironically, had LaRouche’s specific economic development program centered around an Arab-Israeli plan for the “greening of the desert” been adopted, the current crisis in the Persian Gulf would not exist. From April 8-21, 1975 LaRouche visited Baghdad, Iraq for the twenty-eighth anniversary of the Ba’ath Party where he proposed a Middle East development peace plan as a priority feature of a global plan for an *International Development Bank* (IDB). He proposed to his hosts and visiting representatives of various Arab nations, Arab cooperation in the Bangladesh project, support

for an IDB, and that the Arab nations should explore a peace approach to Israel based upon regional economic development. LaRouche argued that the conflicts in the region were the result of manipulation by the British and their representatives, such as Henry Kissinger. Some responded favorably to LaRouche but did not believe that Israel would be open to the change; this led to an effort by LaRouche personally to dialogue with Israelis, including Abba Eban, on the feasibility of a Middle East regional “desert greening” development peace plan.

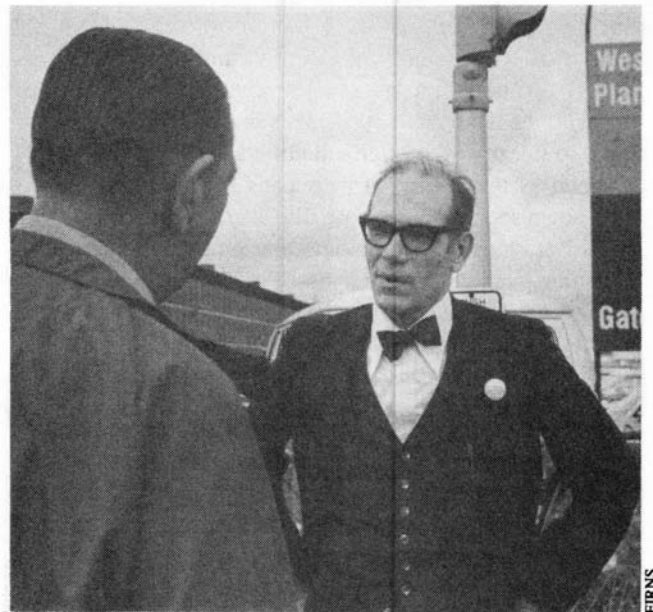
LaRouche left immediately from Baghdad to Bonn, Germany via Geneva. In Bonn, on April 27, 1975, he announced the IDB proposal in a public press conference and repeated the announcement three weeks later in Milan, Italy. After a summer and fall of intensive campaigning around the IDB, Henry Kissinger and the U.S. State Department felt so alarmed by the reception to the proposal that, in November 1975, they intervened to sabotage a scheduled meeting in Paris between LaRouche and twenty ambassadors from African nations organized by the Iraqi ambassador to France as a potential diplomatic bloc behind the IDB proposal.

Many of the principles for a New World Economic Order in LaRouche’s IDB proposal were incorporated into the final resolution drafted by the Foreign Ministry of India and adopted by seventy-seven Non-Aligned nations of the world at their August 1976 meeting in Colombo, Sri Lanka. Fred Wills, then foreign minister of the nation of Guyana, incorporated these policies into a speech before the United Nations General Assembly. Yet, representatives of the Anglo-American establishment, while acknowledging in private that LaRouche’s plan was “workable,” rejected it outright as a policy course, thereby dooming billions to misery, disease, and premature death.

On election eve, 1976, LaRouche appeared in a nationwide half-hour television broadcast for the first time. LaRouche exposed the genocidal policies of Jimmy Carter’s backers, such as George Ball and W. Averell Harriman, for drastic reduction of populations such as Mexico’s, and the nuclear confrontation policy of James R. Schlesinger.

During the Carter years, LaRouche’s conflict with the administration on a broad array of population, energy, economic and environmental policies exploded in the public arena. That the Carter administration was a mere instrument of the Trilateral Commission, International Monetary Fund, World Bank, and Club of Rome was evident in its adoption of *Global 2000*, its embrace of radical environmentalism, the energy hoax, and Paul Volcker’s 1979 high-interest austerity package.

In the United States and Ibero-America we were at the center of mass rallies and coalitions of trade union and other populations against Volcker’s hated policies. Especially in light of current developments, it is crucial to note the blossoming of our work in Western Europe during the Carter years. The reality in the strategic situation was that the Amer-



Fall 1976, Lyndon LaRouche organizing during his first presidential campaign outside a Westinghouse plant near Philadelphia.

ican superpower had become clinically insane. LaRouche proposed to transform the tendency toward a European monetary fund and later European Monetary System (EMS) into what we called the “seed crystal” of a new institution to replace the IMF.

We campaigned around the conception of the “golden snake,” namely giving the European monetary union a gold-reserve backing so it could become the center of large-scale infrastructure projects in the Third World. In the wake of a visit of Brezhnev to Bonn, West Germany, LaRouche conceived of a “peace” approach of potentially reunifying the economic potential of Eastern and Western Europe around a joint commitment to develop Africa, Asia, and Ibero-America. The United States would interface with the process through a proposed upgrading of the Export-Import Bank. Looking at the world today, a decade and a half later, our conception that Europe—in contrast to pure insanity from London and Washington—as the seed crystal of a New World Economic Order and hope for a better future, centered around a process of unifying Western and Eastern economic activity, is an idea apparent to millions.

The quality of joy and hopefulness for a better future for mankind, was symbolized in this period in the beautiful marriage of Lyndon LaRouche to Helga Zepp on December 29, 1977.

In the mid-1970s, our European associates ran their first electoral slates. In 1985, the Patriots for Germany took out their first newspaper ads, running candidates the spring of the next year. The political fruits of the European campaigns emerged in the German revolution which overthrew the Ber-



Philip Ulanowsky

On Jan. 15, 1985, the Schiller Institute organized the first demonstration to celebrate Martin Luther King's birthday in the nation's capital. Ten thousand people marched in freezing weather for the Inalienable Rights of Man.

lin Wall last year.

Operation Juárez and the debt bomb

The next major moment in the global clash between the forces of the old world order and the potential for the New World Economic Order rallied around LaRouche, occurred early in the first Reagan administration, in 1982. Actually, on the eve of Reagan's inauguration, in December 1980, while staying at the Hay Adams Hotel in Washington, LaRouche had extensive meetings with the Reagan Transition Team coordinators in every major policy area in which he warned that the policy to the developing sector, particularly in Central and South America, would "make or break" the new administration. LaRouche's advice, to make the first official meeting between the new President and the head of Mexico a watershed for an IDB-style policy, was rejected outright by Reagan's top advisers, who instead insisted on maintaining Washington's role as the debt-collection policeman for the International Monetary Fund and international banking cartel.

During the 1980s, the LaRouche movement's political strength soared under the banner of the National Democratic Policy Committee (NDPC) which was founded in August 1980. The NDPC, the LaRouche wing of the Democratic Party, coordinated thousands of political campaigns of "citizen-candidate" slates. In 1986, of course, two "LaRouche Democratic" candidates won the party nomination for statewide office in Illinois—an event which sent political shock-

waves throughout the world.

We return to the main theme of the impending battle for the New World Economic Order during the first Reagan administration. Back in mid-March of 1981, LaRouche had been invited by the Monterrey Institute of Technology in Mexico to participate in a symposium where he delivered a talk on "Population and Economics," in which he contrasted President José López Portillo's program of growth and industrial development to the malthusian arguments against accelerated growth of the Mexican economy. LaRouche traveled immediately from Mexico for a series of intensive public and private events on his development perspective. From Washington he moved on to Germany to continue his organizing campaign.

In April 1982, Lyn and Helga LaRouche traveled to Delhi, India, where they spoke on the crisis in the Atlantic Alliance at the Institute for Defense Studies and Analyses, the School of International Studies of the Jawaharlal Nehru University, the Indian Council of World Affairs, Bombay University, and the Nehru Center on a new development approach to North-South affairs. On April 24, 1982 he and Helga met with Prime Minister Indira Gandhi.

During the next year, 1983 the LaRouches flew again to Asia, visting India, Japan, and Thailand in July. On July 13, 1983 Lyn and Helga met with Indira Gandhi a second time. In October, 1983 they again traveled to Thailand. This series of Asian trips became the seeds of our organizing activity there, which blossomed afresh five years later in September 1988 with a trip by the LaRouches to Taipei, after visits to Japan and Thailand, in the context of his call for an "Anti-Bolshevik Resistance" presaging the eruption of the 1989 freedom movements in China and Eastern Europe.

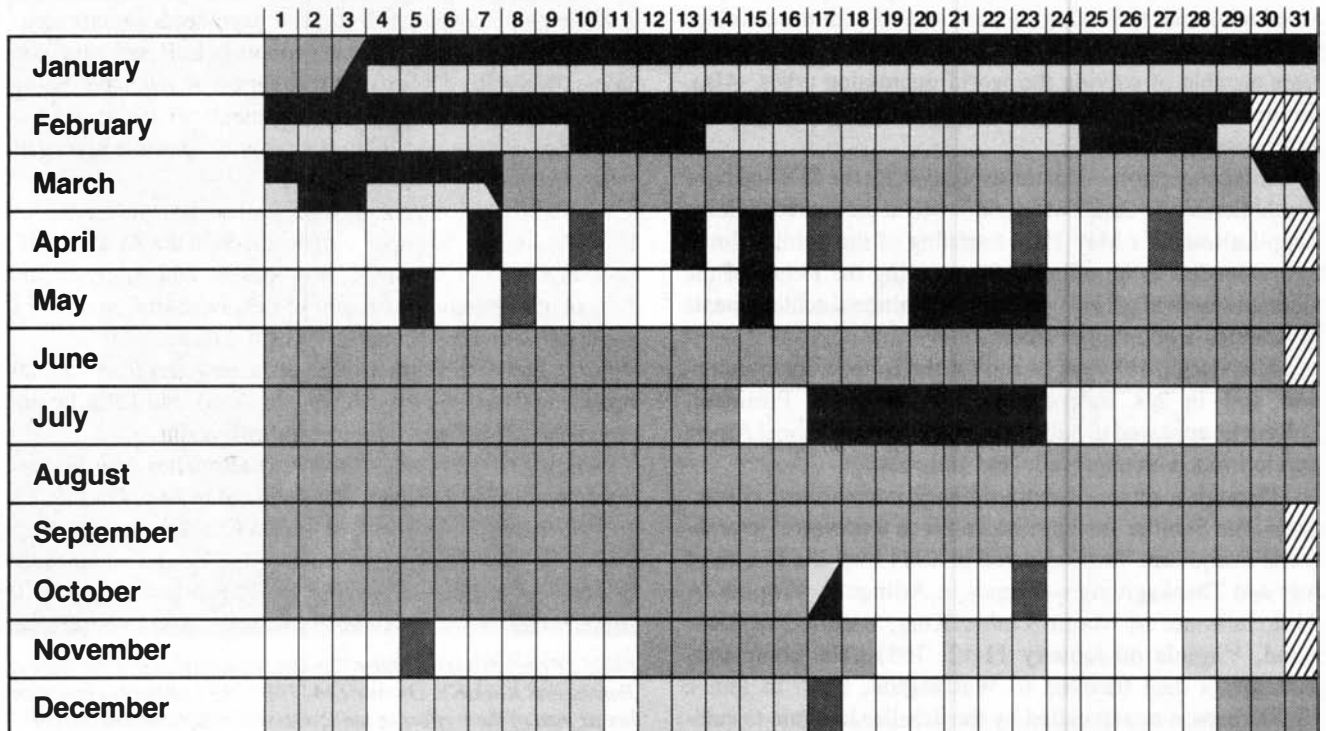
Back in May 1982, the LaRouches returned to Mexico for a watershed meeting with President López Portillo and other members of Mexico's government. On May 27, 1982 LaRouche met with Mexican President López Portillo for nearly an hour. During a press conference attended by sixty journalists at Los Piños, the presidential palace, LaRouche expressed his public support for Argentina in its war with colonial Britain over the Malvinas Islands. LaRouche was the only American politician, of either party, who sided with Argentina. He told the journalists that Argentina, with Ibero-American continent-wide backing should "use the debt bomb" against the City of London, and in that way both win the war and bring about a New World Economic Order. The Mexico City daily *Excelsior* covered the press conference under the headline "London Manages U.S. Foreign Policy, LaRouche Says."

In July, 1982 LaRouche returned to Mexico to speak to Coparmex, Mexico's most powerful businessmen's association where he outlined his own economic forecasts the measures required to resolve Mexico's economic crisis.

The Mexico and India trips in 1982 led to the August 2, 1982 publication of LaRouche's *Operation Juárez*, his

Calendar of LaRouche's Political Activities

1988



International Travel167
 Political Campaign Travel54
 Remainder88
 Other Domestic Travel49
 Seminars and Meetings at Residence8

Jagged edge indicates approximate date

proposal for an Ibero-American “debtors’ cartel” and an Ibero-American Common Market. That month President López Portillo adopted credit controls; three weeks later he announced a Mexican debt moratorium and nationalized the entire Mexican banking system. Nevertheless, the immediate potential for decisive action ended when other Ibero-American governments failed to back Mexico.

Out of this work, Helga Zepp-LaRouche founded the Club of Life in October 1982 as a specific institution to counter the anti-life and genocide policies of the Club of Rome.

The SDI and Schiller Institute

Simultaneous with the unfolding of a global organizing campaign by the LaRouches for a New World Economic Order during the first Reagan administration, was the development of what became known as the “Strategic Defense

Initiative” (SDI). Since this area of work is more generally known, studied, and available in published form, in the interest of time I will foreshorten my account.

LaRouche and his scientific associates in the Fusion Energy Foundation (FEF) had first studied and published material on the feasibility of advanced “beam technology” to neutralize nuclear weapons in 1977. During the early part of 1981, LaRouche first presented to the Reagan administration a detailed conception for a new strategic policy based upon defensive weapons utilizing advanced physical principles to replace the McNamara-Kissinger doctrine of Mutual and Assured Destruction (MAD). At a two-day seminar in Washington, D.C. in February 1982, LaRouche first presented the proposal publicly. During the remainder of 1982 and 1983, LaRouche campaigned for the adoption of this policy internationally. He met with the leading military minds of Germany, Italy, France, and other nations. After President Reagan’s

national television announcement on March 23, 1983 of the SDI, LaRouche concentrated on broadening the nascent policy by arguing that, if it were implemented in a “scientific crash program approach,” by sharing the technological breakthroughs internationally, various fundamental “North-South” and “East-West” strategic benefits would accrue simultaneously.

The resulting economic and technological spinoffs—provided advanced technologies were shared with the developing sector—would create the necessary economic growth rates capable of solving the world depression crisis. Also, through technology sharing, the potential for defusing Soviet aggression existed.

This conception—that the aspiration for the SDI and New World Economic Order were one—was at the center of Helga Zepp-LaRouche’s May 1984 founding of the Schiller Institute, intended as an alliance for reviving the riches of the German classical period with the constitutional achievements of America’s Founding Fathers.

Also during 1984, as he ran for the Democratic nomination and in his independent campaign for President, LaRouche appeared in half-hour programs on national American television an unprecedented 16 times.

Through a series of extraordinary international conferences, the Schiller Institute was built as a powerful international institution. Two occurred in 1984 over the Fourth of July and Thanksgiving weekends in Arlington, Virginia. A third, in honor of Martin Luther King, occurred in Richmond, Virginia on January 11-12, 1985. The conference participants then traveled to Washington, D.C. to join a 10,000-person march called by the Schiller Institute to celebrate Martin Luther King’s birthday. Symbolizing the work of the Schiller Institute were the banners carried by the marchers, representing the best of the American civil rights movement, for example: “Beam Technology Can Feed Africa,” and Schiller’s phrase in *Wilhelm Tell* “There Is a Limit to a Tyrant’s Power.” During 1985, the work of the Schiller Institute expanded throughout the world, through poetry contests, concerts, conferences, and the beginnings of a global mobilization to save Africa from a full-scale “biological holocaust” caused by the combination of AIDS and other diseases which followed directly from the IMF and World Bank’s decisions in the 1970s to “triage” the so-called “Fourth World.” This precise occurrence had indeed been specifically forecasted by LaRouche and his associates in our famous 1973-74 “ecological holocaust” study.

A watershed in the Schiller Institute’s work was the November 1985 conference in Rome celebrating the beautiful life’s work of St. Augustine. St. Augustine’s exemplary campaign to advance Christian culture in the face of the evils of pagan Rome’s collapse and rampant cults, while “looking down the barrel” of a dark age, became the basis for our entire association’s work in 1986—which we proclaimed as the Year of St. Augustine.



Press Trust of India

India’s Prime Minister Indira Gandhi, campaigning in the state of Jammu and Kashmir. On April 24, 1982, the LaRouches met with her as part of their effort to build a New World Economic Order.

We can briefly summarize the global dimension of our association’s work by looking at a series of charts documented from a day-by-day calendar we have prepared on LaRouche’s life (see **Figure 1**).

In 1979, Lyndon LaRouche traveled approximately 177 out of 365 days including visits to Germany, France, Mexico, and four national American campaign tours.

In 1980, he traveled 292 days including spending two months in New Hampshire and five campaign tours of the U.S., as well as trips to Germany and Switzerland.

In 1981, he traveled or held seminars and meetings a total of 278 days.

In 1982, he traveled, held seminars or meetings a total of 250 days, including trips to Germany, India, Mexico, Italy, Spain, and France.

In 1983, the total was 259 days, including the trips to Germany, France, India, Japan, Thailand, and Italy.

The year 1984, was the year of his presidential campaign with the national television focus. He also managed to visit France, Argentina, and Japan.

The pace of activity continues through 1986, 1987, and

1988 even in the face of the government's relentless judicial assaults. For instance, in 1987 he visited Peru and Turkey, and of course Taipei in 1988.

Then, on January 27, 1989, George Bush, simultaneous with his inauguration, made LaRouche his personal political hostage.

The Beethoven principle in world statecraft

In conclusion, I want to briefly consider a comparison between the mind of LaRouche and our association's achievements against the other great leaders of civilization. Anyone's list of great leaders of our last two centuries would certainly include Martin Luther King, Lincoln, Gandhi, and de Gaulle. There is an unmistakable pattern. Like LaRouche, each was an explicit warrior against the slavery and racist genocide which emanated from British imperialism, basing themselves on the notion that all men are created equal.

In the late eighteenth century and early nineteenth century, we would select Schiller and Beethoven as reflecting the German classical period and Franklin and the Founding Fathers in America.

From the standpoint of his own heritage, LaRouche identifies the influence of Gottfried Leibniz upon himself. With Leibniz we open the door to three other such universal thinkers along with himself—Cusa, Dante Alighieri, and Augustine. This raises interesting questions.

The "postwar" political context for the growth of LaRouche's movement, in the last decades of a century in which the Anglo-American establishment has provoked two world wars, global depression, incessant conflicts, and vast suffering and misery for considerably more than 4 billion of the world's 5 billion inhabitants, has great parallels to the lives of St. Augustine, Dante, Nicolaus of Cusa, and Leibniz. Leibniz emerged in the seventeenth century in the aftermath of the Thirty Years War; Cusa—a half-century after the Black Death—in the fifteenth century out of the Hundred Years War; Dante out of the brutal wars between the Guelphs and Ghibellines in the thirteenth century; and Augustine, of course, after the bloody collapse of the Roman Empire in the fourth century.

While each operated in a brutal "postwar" period, looking down the barrel of an even more hideous dark age, their focus was on how to create a totally new civilization based upon mobilizing the essence of Christian culture, God's living image in man, a divine spark of creative reason inherent in each individual in contradistinction to the oligarchy's promotion of pagan culture as a means of enforcing slavery, genocide, and menticide. The common secret to all of their achievements was to plant, nourish, and harvest a sense of cultural optimism—what LaRouche has identified as the "Beethoven principle"—in an otherwise impossible historical period.

In fact, without our association, who in the world today, but a few specialists in different domains, would know about



Mexico's President José López Portillo. On May 27, 1982, Lyndon and Helga LaRouche met with him at the presidential palace of Los Pinos, where LaRouche afterward gave a press conference calling for the "debt bomb" to be detonated against London.

Office of the Mexican Presidency

each of these figures? Aside from the encyclopedic facts of specialists, who even would know and love the real inner workings of the creative process in Cusa, Leibniz, or Augustine? Who would today know, for example, even something so basic as how to hear Beethoven or Mozart's music at the same tuning they did, or why Brunelleschi's dome does not collapse?

Is it not the unquestionable case that the greatest mind is the one which has breathed life into and revived the minds of the others? That's what all "renaissances" in history were about. A "rebirth" brings things back to life afresh by putting new living, growing cells into the process. You can't just wind up a little, inanimate clock, and put it inside a dead process, and expect it to start everything ticking again.

Through the revival of these great minds of the past, by taking this knowledge outward, we breathe life into people giving them the opportunity to be more productive, and more creative than they would otherwise be.

And that task defines the glorious history of this association which lies ahead of all of us.

Each individual has come down a different path to this conference—walking, stumbling a little, running a little, and marching.

Whether this is your first conference or you have been around for some time, your own personal contribution is precious and vital to the quality of our future associated effort and, in that regard, the fate of mankind as a whole.