

was a subsumed feature of the necessary intellectual and political transformation of Prussian society.

The “traditionalists” in the U.S. military are confronted with a similar type of challenge today, as they battle Napoleon’s Chicken-hawk descendants that are grouped around Donald Rumsfeld and Dick Cheney. That is, they face a political fight whose outcome will be determined by axiomatic changes that either do or don’t occur in the American people’s way of thinking.

The German General Staff and military leadership made the mistake of ignoring the lessons of Scharnhorst’s statesmanship in 1933 and 1934, as they neglected to challenge the axioms of popular political thought and the political apparatus that brought Hitler to power. They confined their activities to the military sphere, narrowly defined, and the whole world paid a horrible price as a consequence.

To defeat the political and philosophical descendants of Napoleon today, the “traditionalists” in the U.S. military would be well-advised to rally around “Napoleon’s Most Active Enemy” today—Democratic Presidential pre-candidate Lyndon H. LaRouche, Jr. It is uniquely LaRouche who has both pinpointed the Napoleonic/fascist roots of the chicken-hawks, and who at the same time, has laid the intellectual groundwork for an axiomatic revolution in American political thought, by reviving the American intellectual tradition of Gottfried Leibniz, Benjamin Franklin, John Quincy Adams, Abraham Lincoln, and Franklin Delano Roosevelt. Were but a handful of senior military figures to make a bold, Scharnhorst-like move and publicly embrace LaRouche’s candidacy now, the political effect would be comparable to the political shock-wave that was generated by General Yorck’s courageous political move at Taurrogen in 1812.

While the German military leadership performed miracles on the battlefields of World War II as they drew upon the *Auftragstaktik*/German General Staff tradition of Scharnhorst, it is likewise tragically true that they condemned tens of millions of people to suffer death needlessly in World War II, because they lacked the courage and the intellectual guts to act in the *political nation-building* tradition of Scharnhorst when, in 1933-34, they didn’t mobilize *politically* to crush Hitler while he was still vulnerable.

Let the patriotic “traditionalists” in the American military establishment not make the same mistake. Let them learn the lessons of Scharnhorst. Let them mobilize with LaRouche,

and restore the American intellectual tradition of Lincoln and FDR in practice, as they crush the Chicken-hawk/Napoleonic threat while those chicken-hawks are yet vulnerable.

Appendix

Schaumburg-Lippe on Strategic Defense

Here is Part 1, Section 1 of Wilhelm Graf zu Schaumburg-Lippe’s Mémoires pour Server à l’Art Militaire Défensif (Memoirs To Serve the Art of Military Defense) (Buckebourg, 1775). The document was translated for EIR by Jean-Philippe Lebleu.

The following reflections provided grounds for this work.

1. Objects which obviously (that is, that the help of ingenious reasoning is not required) tend to increase happiness or diminish the evils of humanity, are without doubt worthy of occupying our reflections; and our efforts to this end, be they like those of the fly trying to make the carriage leave by buzzing around its wheels, are, at least in this situation, well-meaning as to intention. Perhaps the intention to *do the good* in general does not extend beyond *wishing the good*.

2. Among the evils afflicting the human condition, those that men mutually inflict upon themselves occupy a considerable portion, and among these, war stands above all by its brightness and the scope of its calamities.

3. The real source of wars lies in the harmful passions of the human heart. It is useless to flatter oneself in this respect. There are in men’s hearts the inclination to do good, as well as passions or at least germs of passions that can only be satisfied at the expense of another’s happiness.^A

4. Since the inclinations that drive men to offend others reside in the heart, all they require is the occasion and the

A. The wisest and most moderate are compelled perpetually be on guard and frequently make an effort, whether to resist passions whose character belongs to a dangerous tendency, or to suppress the impulses from the first moment. And even if we could agree that all inclinations are innately innocent, the general tendency to pervert one’s passion so easily produces the same effect as if they were of the opposite. By taking into account that many animal species no doubt have many innate instincts to uselessly harm themselves, that makes the analogy quite probable that many of man’s harmful inclinations are (beyond our intelligence) caused by a natural maliciousness or tendency. Both horses and dogs often fight and quarrel among themselves for no apparent reason, other than their pugnacity; the wolf rips the throat of every ewe in the sheeps’ pen, even though it will scarcely devour one; the mink devours all the pigeons of the pigeon coop, etc., etc. Dogs even rip the throat of animals they won’t feed upon, out of mere irritability.

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means to develop (to be reduced to action), that is, to become offensive, which, between states or between nations, is called *launching war*.

5. When reason has overcome men's passions, the enlightenment of philosophy and morality will suffice to maintain concordance among them; and whatever the innate principles that agitate them, they will be so oriented as to make men use their faculties for mutual happiness and not to satisfy passions incompatible with the general felicity.

6. Until that is so, the best thing we could do is to put up against the offensive some means of resistance that reduces the former to inaction, i.e., to apply the art of war to prevent war, or at least to diminish its evil.

7. The more the means of resistance are purely reactive, the better it will be. Defensive wars today still partake too much in the offensive ones; they are, therefore, not only more deadly for nations, but the truly offensive ones have the opportunity to take cover behind the mask of defense. It is the imperfection of *the art of resisting* which is its cause.

8. If the art of resisting is brought to a certain degree of perfection, we ensure the peace of states, not by the calamities of the offensive, that is, by attacking the enemy on his own territory, in order to pre-empt his attack or to create a diversion, but by arranging things such that the *offensive enemy destroys, or consumes without effect, his own means to offend, like a snake destroying his teeth gnawing a file, or that he should withdraw and be still*.

9. The superiority in number and power naturally supplies the superiority of means to satisfy passions that provoke the offensive, and this superiority invites man to make use of it. The condition of the weakest is the defensive; and to make up for superiority, it is particularly vital that he draw from the resources of art. The defensive is the single cause that makes war scientific; it forces the offensive, by counterstrikes, to contemplate, to be circumspect, to study, and to consequently moderate in a certain way the development of the very passion that incites him to do harm, which then tempers its impetuosity.^B

10. From what is demonstrated in paragraphs 2 and 4, the result is that, for the offensive party, making war means to serve harmful passions; and to devote oneself to the defensive party is to devote oneself to the welfare of humanity.

11. Those for whom war is not a simple profession, but who, conscious of military virtues, reflect on different degrees of the eminence and purity of those virtues, will also see that.

12. The defensive is the theater for exertion of those virtues that are the most exempt from being diluted by combination.

13. It does not appear, that war offers occasions in which it is imperative for the cause for which one is fighting, to attack (to act offensively) with absolute certainty that one will die; but occasions quite often arise, when it is of the utmost

B. War is conducted with more ferocity in proportion to the population's lack of wisdom. This is a truth confirmed by the experience of all nations.

importance that the defenders persist in defending the attacked post, even though their death is absolutely certain. Consequently, the offensive only requires the degree of courage necessary *to expose oneself to danger*, but the defensive fighter must have the courage to test *certain death*.

14. The offensive fighter determines as he pleases the time and extent of attack; thus, he risks what he pleases, when he pleases. The defensive fighter must always be ready and prepared without break or rest to face the risks of the defense. Then the offensive only needs that there be but a few moments of exertion, meaning brief moments of ephemeral courage born of fleeting passions; the defensive requires a sustained character of fearlessness that never allows a moment of weakness. But from this comes the advantage for the offensive combatant to obtain more easily the acclamations of the greatest majority. An offensive action is an event, a period; this animated moment when the attacker seems to seek and confront danger becomes acknowledged. No one is impressed by the steadfast behavior of the defensive soldier who, resolved to fulfill his duty, really sought and challenged the *ongoing* danger and often renounced even the possibility to escape it. The brightness of repute and fame usually called glory, are needles that act naturally more efficiently on the offensive soldier. Since the defensive soldier who fulfills his vocation cannot expect an equitable reward in this respect, he is less excited by such motives; it is the *conviction* of his duty, of the desire to *do good* rather than to *look good*, which drives him.

15. To endure constant woe and suffering is a virtue that the defensive condition offers more occasion to practice.

16. The attacker's operations are of such nature that the timid one finds, by agitation and affection of the soul, a physical or animal relief to overcome fear or to numb himself with it. The more stable situation of the defensive soldier demands that he surmount fear by control of the soul, and for those who run the defensive, the soul's peace is again particularly necessary; surrounded constantly by dangers, the defensive nevertheless requires that the leaders have their eye on everything and expect anything.

17. The occasions to enrich oneself from the remains of others by looting them triggers tendencies to excite the acts and false courage of the offensive, and the spirit of pillage that tarnishes human worth and talents by unjust, sordid and inhuman sentiments. The defensive properly stated, does not present temptations of such a nature.

18. The purpose of the tactic of *carrés à feux de profondeur* [long-range fire in all directions] and the project for *contrées fortifiées* [fortified townships], which makes up the second part of these *Mémoires*, is to reinforce the art of resistance, and even though the *carrés à feux de profondeur* is suited in general to bring the fighting to a higher efficiency, and thus appears to be useful for the offensive, one should take note that this increase in efficiency is not proportional to the number, that it consequently favors the weakest, and that the condition of the weakest is naturally the defensive.