

LaRouche Speaks to a Growing French Movement

by Christine Bierre

Lyndon and Helga LaRouche keynoted the annual party congress of LaRouche's co-thinkers in France, *Solidarité et Progrès*, which took place in the Paris region on Dec. 6. The congress gathered some 200 participants, including 100 youth and students. At a two-day cadre school which followed the congress, leaders of the LaRouche Youth Movement from Rennes, Lyons, and Paris organized a day and a half of pedagogical presentations on science and art. These followed presentations by party leaders Jacques Cheminade and Christine Bierre, which concentrated on the essential differences between the American and the French revolutions.

How to develop citizens worth of that name, and how to communicate the sense of immortality without which nothing great can ever be accomplished by nations, was the major underlying theme of LaRouche's presentation to the Party Congress. Universal in its implications, nonetheless, through his choice of subject LaRouche tried to communicate certain great ideas to the French nation in specific. Here, as at his press conference in Paris on Dec. 5 (reported above in full), he addressed himself to a country whose leaders have insisted on holding up its national sovereignty, on how that great idea of mankind must be understood in order to be upheld in a crisis. This, LaRouche said, starts with understanding the roles of Classical culture, and of a distinct language, in na-

tional sovereignty. Such a language determines how a people's the specific culture understands important ideas.

Spread of the LaRouche Youth Movement

For LaRouche today, as for Plato in Classical Greece, ideas deal with the discoveries of new universal physical principles, discoveries which always occur by challenging information coming from our senses as such. He used the example of Mars' orbit, which we can observe without any difficulty in the heavens, but which seems to make, about once a year, a loop backwards. Had we limited ourselves to our senses, and had Kepler not called upon his cognitive capacities, the laws of planets orbiting the Solar System would have never been discovered.

In order to master the discoveries of universal physical principles, LaRouche has members of his youth movement work on a curriculum based on the scientific conceptions of Karl Friedrich Gauss. That great German mathematician of the 19th Century who revived the geometry and mathematical physics of Classical Greece and the Egyptians, and established a link between those traditions and the current of modern science initiated by Nicholas of Cusa, Kepler, Gottfried Leibniz, and the founders of France's *École Polytechnique*. Contrary to the Aristotelian empiricist tradition, those thinkers work on physical principles, and do not project linear mathematics conceptions onto physical processes.

It is always an *individual* who discovers such a new physical principle, LaRouche stressed, and how it is then communicated, and finally made a part of mankind's mastery of the creation, is the social drama at the core of both Classical art and real politics. When youth are taught to relive the great discoveries of the past, they become joyful, start repeating the experience, and try to teach it to everyone. This is central to the development of LaRouche's rapidly-expanding inter-



LaRouche speaks to the annual Assembly of Solidarité et Progrès—which showed a rapid growth in numbers and activity of his movement in France over the past year—standing before a banner which calls for a French-American alliance to put the Presidential candidate in the White House.



Jacques Cheminade, President of Solidarité et Progrès and former candidate for President of France, opens its annual national Assembly on Dec. 6, welcoming an audience of over 200 organizers, including 100 youth.

national youth movement, including in France, and it is this type of communication which is essential to every society which wants to survive and progress.

The American Presidential candidate emphasized that our civilization, like that of ancient Rome, has entered into a period of great decadence; and in that context, his first task as a political figure, is to use real history—especially understood as Classical drama shows it—to enable citizens to understand the situation today.

This history defines the “language” of a people, stated LaRouche; any attempt to create a world government and to destroy those language cultures which express the sovereignty of a nation, would be a complete disaster. But, it is also from within those national cultures, that policies of common interest to all nations must be found, allowing nations to collaborate around a community of principle.

Finally, LaRouche tried to generate in the public that sense of immortality without which great achievements (*grandes querelles* in French President Charles de Gaulle’s words) in politics are impossible. He gave the example of space conquest, of establishing a Mars colony, and of the need to plan humanity’s future long in advance. It only through our ideas and our actions to improve the state of humanity that the individual soul becomes immortal, he insisted. The sense of mission, the Sublime of Joan of Arc which Friedrich Schiller expressed in his drama, is that which each head of state must be able to inspire.

A Hand Extended Towards France

On the afternoon of Dec. 6, Helga Zepp-LaRouche intervened on some of the more burning issues of current politics. She emphasized that in the beginning, LaRouche had found

himself relatively isolated in his denunciations of the preventive war policies of Vice President Dick Cheney, adopted by the Bush Administration. Now, however, there are many indications that some of the more powerful nations in the world are preparing to wage asymmetrical warfare against the “perpetual war” policy of the neo-conservatives. In this context, she pointed positively to ongoing discussions between France and Germany to move towards the constitution of a Franco-German Union in the future, with collaboration in the beginning in the areas of defense, economics, and scientific research. Mrs. LaRouche asked for France’s help, in a campaign to get the German elites to undergo a reform similar to that carried out by Deng Xiao Ping in China from 1977. She compared the “green revolution” in Germany, which stops that nation—known formerly as a nation of scientists and thinkers—from developing nuclear power and other advanced technologies, to the “Cultural Revolution” of the Maoists in China, who forced the return of all intellectuals to the countryside, and who destroyed

generations of scientists. Deng Xiao Ping and the rest of the Chinese elite recognized their major mistakes, and changed policies, adopting a policy of economic and scientific development inspired by Gaullist “indicative planning,” and closer in essence to that of the great Chinese leader, Sun Yat Sen.

Jacques Cheminade opened the Sunday cadre school by going to the roots of the American Revolution. He retraced Leibniz’s contributions to that Revolution, in particular through *The Law of the Nations* of the Swiss Emmerich de Vattel (1758), and of the first publication by the German Rudolph Eric Raspe of the *New Essays on Human Understanding* by Leibniz (1765)—works on the nature of the “pursuit of happiness” which were studied by Benjamin Franklin and widely circulated among the American republicans. Through several quotes of Schiller’s *Letters on the Aesthetical Education of Man*, Cheminade showed the conceptions the French must discover today, which are totally opposed to the inhumane conceptions of man that turned the French Revolution away from what should have been its “American” course.

Christine Bierre’s presentation directly attacked the shortcomings of the French Revolution. She counterposed the model of Plato’s *Republic* to the democratic model proposed by Jean Jacques Rousseau in his *The Social Contract*, showing how that democratic model can only lead to total tyranny. The dictatorship of the “general will,” abundantly aided and supported by the *provocateurs* financed by British Lord Shelburne, led to an avalanche of anarchy which concluded not in a good Constitution and a government of progress, like the American Revolution, but with the fateful dictatorship of Napoleon.