

LaRouche Challenge: Take Leadership in the World Crisis

by Bonnie James

Lyndon LaRouche began his keynote address to the ICLC/Schiller Institute Presidents' Day Conference Feb. 14-15, by posing the paradox that must be resolved in the current existential world crisis: "This is, as I have promised, a truly momentous occasion, more than historic." This "momentous occasion," LaRouche indicated, is characterized by the greatest threat to civilization in known history; but, at the same time, if we seize the opportunity presented by the crisis to create a cultural and economic Renaissance, there is reason for optimism. The key to insuring that civilization is rescued, is the international LaRouche Youth Movement, which is already having a significant effect in shaping developments, especially in the United States, but also increasingly in Europe, Ibero-America, and elsewhere.

This was a bi-coastal conference, with large audiences gathered in Reston, Va., and in Thousand Oaks, California, linked by video-teleconference. Around the world, many more listened over the Internet. Attendees on both coasts were able to fully participate in all activities, including one and a half days of a youth movement cadre school that followed the public conference.

The conference itself reflected the growing role of the LaRouche Youth Movement: Two of the five panels were presented by members of the LYM, in addition to a third West Coast youth panel on Classical drama, held late Saturday night.

In addition to LaRouche's keynote address, there were the following: The West Coast youth movement presented the second panel on Saturday, Feb. 14, titled, "The Scientific Revolution and the Fight for American Independence"; the following morning, the East Coast LYM, fresh from the battlefields of the Washington, D.C. Democratic caucuses, gave a panel discussion of "Music as a Science Driver." Helga

Zepp-LaRouche's second keynote speech was titled, "Let's Have a Second American Revolution!"; and the conference ended with a discussion from the West Coast by Harley Schlanger and actor Robert Beltran on "Drama as History: Clifford Odets' *The Big Knife* and Trumanism."

'Ibykus'

The conference was opened by Nancy Spannaus, under a huge banner with the single word "Ibykus" emblazoned across it. Ibykus was the Greek poet, celebrated in Friedrich Schiller's poem, "The Cranes of Ibykus" in which the poet is murdered on his way to a poetry festival in Corinth. His murder is witnessed by a flock of cranes flying overhead; they fly on to Corinth where, at the festival, they are joined by the *Erinyes* (Furies). The appearance of the cranes in the midst of the uproar over the missing Ibykus causes the murderers to blurt out: "The Cranes of Ibykus," something only the murderers of Ibykus would have known. Spannaus noted that "Ibykus" represents the principle of divine justice in the universe.

Against this backdrop, Lyndon LaRouche was introduced by the celebrated Civil Rights veteran, Amelia Boynton Robinson, who compared LaRouche to the great Biblical figures of Noah, Job, Moses, and St. Paul, as someone who always fights evil, but loves mankind.

As hinted at in the title of his speech, "I Stand at the Bedside of a Doomed Empire," LaRouche was brutally forthright in identifying the gravity of the current crisis, and the extremely limited time remaining to avert a new dark age. He pointed to the historical struggle between the forces of the Anglo-Dutch Liberal empire, consolidated in the 18th Century, and those republican forces rallied around the impulse of the American Revolution and its Constitution of 1789, as

defining the central conflict of the past quarter millennium. This conflict has now reached its endpoint: The empire is doomed, and the only issue remaining to be resolved, is who will reorganize the financial system that is now long overripe for disintegration: Will it be those political forces gathering around LaRouche's conception of a New Bretton Woods monetary system, and a Eurasian Land-Bridge, to shift the world away from its current trajectory toward doom? Or, will the synarchist bankers, who acknowledge the on-rushing systemic collapse but insist on putting things back together to their advantage, succeed? In the answer to that question, lies the future existence of your children, grandchildren, and great-grandchildren, for many generations to come.

The 'No-Future Generation'

How did we come to this point? "What happened was, that we, in the United States, underwent a transformation in our national character, which has threatened us with doom, today," LaRouche said. The danger comes from "the so-called Baby-Boomer generation, which occupies the key positions in government, business, and other institutions of the United States, today. This is the source of the danger. Not someone from the outside, but a generation from the *inside*, which did what? They underwent a cultural paradigm-shift, as it's called, typified by the rock-drug-sex counterculture, during the middle of the 1960s. This was the result of the cumulative effect on their parents' generation—that is, my generation—and on themselves."

What distinguishes the crisis today, from earlier crises, is that, never before in our history has an entire generation repudiated the culture of modern Western European civilization: "We sinned against it, we violated it, but we didn't *repudiate* it! For 40 years, the generation now in leading, controlling positions of power in the United States, Europe, and elsewhere, have repudiated civilization."

This has produced a deep chasm between the "pleasure society" of the Baby Boomer generation and today's youth—their children, who have been left with no future. "The problem," LaRouche explained, is that the Boomers "do not believe in their children's future. . . . And that's what the children of the Baby-Boomers are saying, in their sense of hostility toward the Baby-Boomer generation: "*You have given us, deliberately, a society which has no future! You're asking us to live in a cage, where the animals aren't fed. And we don't like it. We want you to change.*"

Unless the people of the United States support a leader of the moral and intellectual caliber of a Martin Luther King, this nation will not survive. "If we can not change—if we



Presidential candidate Lyndon LaRouche just before giving the keynote, "I Stand at the Bedside of a Doomed Empire," to the Schiller Institute national inter-conference on Feb. 14.

select our choice of President, if we select our policies, now, in these weeks and months, the way things are going now, in general—*this nation will not long survive*. Without leaders who, like Joan of Arc, will stick to their mission, even facing terrible death, civilization will plunge headlong into a dark age for generations to come.

"We have the option, the alternative, of moving upward again," LaRouche declared. "And learning this lesson of the mistakes we've made, by taking steps to ensure these mistakes are not made again, then we can recover from the present situation.

"That's the message of today," he concluded. "And we have to make the choice, in the immediate days and weeks ahead. If we don't change, we are finished. We better start changing, now."

Science, Music, and Truth

A lengthy discussion followed LaRouche's keynote. Then, the program was turned over to the youth movement for the next two panels, Saturday evening and Sunday morning.

Opening the panel on Science and the American Revolution, Nick Walsh stated that, if we win this fight, LaRouche will have completed an intention that began with the American Revolution. Each of the speakers, Cody Jones, Sky Shields, Samuel Dixon, Anna Shavin, My Hoa Steger, and Mike Vandernat, developed aspects of the scientific and cultural breakthroughs—notably those of Benjamin Franklin and his networks—which were integral to the success of the that revolution.

A second youth panel on Sunday morning on "Music as



Members of LaRouche's youth movement organizing at Washington, D.C.'s Democratic Presidential caucuses that same day.

a Science Driver,” answered the question recently posed to LaRouche: How can we communicate profound ideas to an increasingly bestialized population? LaRouche advised them to master Bach’s motet “Jesu, meine Freude,” in parallel to the work the youth are doing on Gauss’s Fundamental Theorem of Algebra. The panel members, Jennifer Kreingold, Megan Beets, Mathew Odgen, and Timothy Vance, presented a powerful, and beautiful pedagogy, which allowed the audience to peer into Bach’s mind, and see how he constructed this masterpiece.

We Are at a Crossroads

“Lyn yesterday shocked us,” Helga Zepp-LaRouche began. We are at a crossroads. People in leading positions know that Lyndon LaRouche’s campaign will bring the most crucial decision in human affairs in two centuries. If you can now take the collapsing world into your heart—if you can look at the forces in this world that want, and have wanted, a return to feudalism—including a return to the population of feudal times, a fraction of today’s population—then you can do what must be done. Anyone is lying who really denies this crisis, she said.

And, underscoring the paradoxical nature of this period, she added that, simultaneously, what is on the horizon is the spread of the American Revolution on a global scale.

Zepp-LaRouche reviewed in great historical detail the battle, sketched out earlier by her husband: the divide between the forces of reaction in Europe, characterized by the 1815 “sexual” Congress of Vienna, who deployed to contain, and if possible, crush the spirit of 1789.

She noted the direct line from Dostoyevsky’s “sinister

synarchist” work, the *Brothers Karamazov*, to today’s bestial treatment of Christ’s Passion, in the soon-to-be-released Mel Gibson movie, using Hollywood special-effects violence, to obscure Christ’s true mission.

Counterposed to this are “the ideas of 1789, the ideas of the American Revolution,” which are eternally dramatized by Schiller. The human being’s cognition is his freedom and sovereignty. This is the purpose of the spreading LaRouche Youth Movement. We have to know what has been the enemy of these ideas, ever since, Zepp-LaRouche said. She concluded with the fact that the system of globalization is now collapsing. We will turn its collapse into a just new world economic order of sovereign nation-states, she said, by putting LaRouche in the White House. The lesson of the last 250 years is that we have to have a second American Revolution, in America and internationally. We say with

Schiller, “Let’s recruit a million kings, because freedom is better than putrefaction,” Zepp-LaRouche concluded

Trumanism

The final panel of the conference, led by Harley Schlanger, featured a look back at the phenomenon LaRouche has named “Trumanism,” the transformation of the American population, following President Franklin Roosevelt’s death, into “little people,” fearful of doing anything or saying anything that “might get them into trouble.” Schlanger discussed playwright Clifford Odets’ roots in the Yiddish Renaissance and Classical culture, and his later corruption by a Hollywood entertainment industry, which had been terrorized by the Truman-era Red Scare.

Actor Robert Beltran, who had recently produced Odets’ 1948 *The Big Knife* on stage, presented the play by reading significant portions of it, in each of the voices of the drama, thus bringing it to life for the audience. At the end of the play, Charlie Castle, the lead character, commits suicide, after finding himself unable to break out of the personal corruption that the Hollywood system has caught him in. Charlie killed himself, Beltran said at the conclusion, because it was the only way he could live. Tragedy happens, but there is always hope. Embedded in the play is the question: Who? Who are you really? Who will you become—for the nation, for the theater audience. Who, if not you?

This was the question that the audience was left contemplating, as the conference came to an end.

Audio-visual files of the complete conference proceedings can be found at larouchein2004.com and larouchepub.com.