

EIR Feature

Schiller Institute offers Poland an alternative

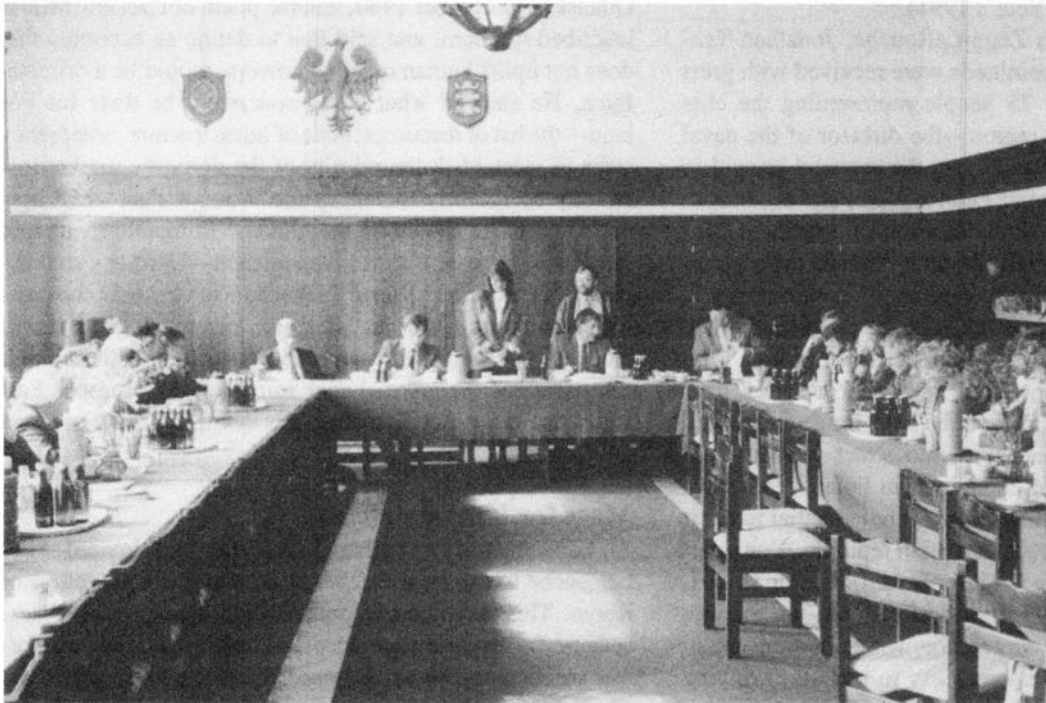
by Jacques Cheminade and Nora Hamerman

During September, leaders of the Schiller Institute from Western Europe went to Poland to make a personal contribution to the fight for that nation's freedom. This fight began a decade ago with the founding of Solidarnosc, the free trade-union organization. It has been nourished by the constant interventions of the Polish Pope, John Paul II, on behalf of the universal ideals underlying the struggle that made Poland, in 1989, the first Eastern Europe "satellite" of the Soviet empire to establish a government not run by the Communist Party.

Helga Zepp-LaRouche, the wife of U.S. political prisoner Lyndon LaRouche and the leader of the Schiller Institute in West Germany as well as the chairman of the Schiller Institutes' international board of advisers, was invited to Gdansk by Father Henryk Jankowski, together with Jacques Cheminade, president of the Schiller Institute in France, and Jonathan Tennenbaum, the author of the Schiller Institute's program for the economic development of Poland. They took part in a pilgrimage to the national shrine of the Madonna of Czestochowa on Sept. 15 and 16, and on Sept. 17, spoke to a conference at the Gdansk shipyards where the Solidarnosc movement began, and assisted at a mass celebrated in the memory of thousands of Polish officers slaughtered by Stalin at Katyn in 1939.

Thus begins a common history between Poland and the Schiller Institute, rich in hope for the future. They share the same long march to achieve justice; the same defense for the dignity of man against all outrage; the same temporary setbacks and trials in seeking the yet-unattained common goal, that of a spiritual order which cannot be shaken by the ups and downs of changing times.

The "Pilgrimage of the Workers" to Czestochowa is one of the most important, if not the most important, in all Poland. Mrs. LaRouche, Cheminade, and their friends were seated on the speakers' dais overlooking the "sacred hill" where 200,000 pilgrims gathered for the Saturday evening mass, and nearly double that number on Sunday. At Czestochowa, each year since 1939, the desire for liberty and national independence have been renewed, just as they were in the darkest hours of the Partition of Poland, between 1795 and 1918. The rapport between the world of labor, the Polish nation, and religious faith was expressed symbolically by



Gdansk, Sept. 17, 1990. Helga Zepp-LaRouche (standing), and Jacques Cheminade (seated, to her left) address the first meeting of Schiller Institute in Poland in the room where Solidarnosc was founded in 1980.

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this immense crowd, as it lowered thousands of Solidarnosc banners from all over Poland and even from Polish-Americans, and formed a chorus of hundreds of thousands of voices directed by a young priest from a promontory at the top of the hill. In successive waves, the hymns and songs gave homage to the Virgin “Queen of Poland,” whose image stands above the altar.

The meaning of this image not only religious: It is the symbol of the attachment of Poland’s people to their national independence within the Christian faith, i.e., within respect for the dignity of man. In the heart of Europe, the Polish nation—in a hostile world once defined by the presence of Prussia and the empires of Russia and Austria-Hungary—always represented Western values, developed within the Christian faith and within the respect this faith has for others, as attested by the 1573 “Peace of the Dissidents” and the great Jagellonian Golden Age, the *Zloty Wiek*, of the fifteenth and sixteenth centuries. Indeed, the bodies of most of the victims of the Stalinist terror recovered at Katyn Forest were carrying the image of the “Queen of Poland.”

In 1655, Czestochowa under the command of Father Augustyn Kordecki, the Pauline prior at the time, successfully resisted the Swedish invader, who lifted the siege on Christmas Eve, although he deployed 3,725 men and 500 cannon, and the defenders were no more than 160 soldiers, 70 monks, and 20 noblemen. This first patriotic “miracle” was followed by another, when Casimir Pulaski, at the head of the Confederation of Bar, repulsed the assault by Russian troops four times superior in numbers. A new act of heroism at Jasna Gora was that of Kajetan Stuart who, in 1809, raised the

defense with 800 men and 28 cannon against more than 4,000 Austrian soldiers, thereby contributing to the defeat of the aggressors who were trying to liquidate the Duchy of Warsaw.

At this site, where national history meets religious commitment, the church authorities present urged the pilgrims to “build Poland,” in the image of the very best of themselves that they devote to their daily labor, such that each day, in new-found unity, it would become a bit better, a bit more exemplary. Helga Zepp-LaRouche was particularly struck by this lofty conception of human labor, expressed in all its simple grandeur when the workers’ delegates from each region of Poland came to read a message of solidarity in the name of their industry’s comrades. The spirit of the Pope John Paul II’s encyclical on the dignity of work, *Laborem exercens*, is more palpable here than almost anywhere else, since, faced with adversity, the Polish Church has sought to communicate the essential—in contrast to other Western churches.

On Monday Sept. 17, at 10 a.m., the Schiller Institute held a meeting in Gdansk, at the invitation of Father Jankowski. Its objective was to define a new policy, a new hope for Poland, against both looting and usury, in the framework of the Paris-Berlin-Vienna Productive Triangle proposed by the Schiller Institute in a handsome pamphlet printed in Polish for the occasion. While this had not been explicitly stated, all the participants were aware that this was an alternative to the Balcerowicz Plan, the austerity program of the new government which has lowered production by 30%, the living standard by 40%, and created 800,000 unemployed (2

million expected by New Year's 1991).

The remarks of Helga Zepp-LaRouche, Jonathan Tennenbaum, and Jacques Cheminade were received with great interest and emotion, by 25 people representing the elite of Gdansk and the Baltic region—the director of the naval shipyards, the director of railways, the regional second in command in Solidarnosc after Lech Walesa, and economics professors from Gdansk and the Catholic University of Lublin. “When you define human creativity and the principle of scientific discovery as the very essence of economics, you have reconciled us with ourselves, with the profound faith in man that we carry within us,” said one participant. “You have exposed this government minister who, just a few days ago, right here, patted himself on the back for seeing graduates with advanced degrees turn into street vendors, and called it the beginnings of capitalism in Poland; you have told us that to deprive human labor of the potential to exert its skills is a crime against our Christian republic. You don't know how grateful we are.” The shipyard director voiced, on everyone's behalf, his strong desire to see the Schiller Institute organize another conference, which participants in the meeting would take responsibility to prepare, bringing together hundreds of Baltic region workers for the occasion.

Mrs. LaRouche presented the extent and the causes of the current international crisis, and then pointed to the pathway to hope by analyzing the papal encyclicals *Populorum progressio* by Paul VI and *Laborem exercens* and *Sollicitudo rei socialis* by John Paul II. She located “economics”—man's unique potential to carry out projects which uplift the order of the world and transform the environment—in the context of the work of Nicolaus of Cusa, the great fifteenth-century canon of the Catholic Church. Beyond Marxism and liberalism—and against them—she showed that the Western countries were developed thanks to an economic policy coherent with the concept that man is created in the image of God, by manifesting this coherence through man's capacity to discover, implement, and convey new ideas—discoveries that drive forward the transformation of the universe.

Numerous questions followed this presentation, as well as that by Jonathan Tennenbaum on the Paris-Berlin-Vienna Productive Triangle. Certain fears about German and French domination came out, fears about having a “third power” appear in Europe besides the United States and the U.S.S.R. Mrs. LaRouche and Mr. Tennenbaum showed that the Schiller Institute's objective is precisely—in opposition to the logic of the Holy Alliance or the “partitioning” of the world to which Poland was constantly made victim—to give birth everywhere to new republics. The Institute's pledge to the sovereignty of the creative power of each individual, whatever his race, nationality, or social origin, is consistent with its defense of the sovereignty of nations, they explained.

Cheminade's remarks centered on the duty of Germany and France to make modern Poland sovereign. He evoked the memory of the snowy inauguration of the crosses of

Gdansk in December 1980, and the poem of Czeslaw Milosz inscribed on them, and said that to define an economy that does not uplift human creative powers, would be a criminal farce. He showed what could concretely be done for Poland—the list of resources, state of infrastructure, emergency steps to reestablish the priority of the domestic market in a country so recently looted by the Warsaw Pact—and how Paris and Bonn should be mobilized. “Remember,” he told the Poles, “that it was the vanquished—Germany and Japan—of the Second World War who have become the post-war economic powers. Poland, occupied, oppressed, mocked, but with its human resources intact, with its faith, can represent the great chance tomorrow for Europe, East and West, if we mobilize ourselves in Gdansk, in Bonn, and in Warsaw.”

Mass for Katyn victims

Later that day, Father Jankowski had invited Mrs. LaRouche to the mass celebrated in honor of the victims of Katyn. This assumed the greatest importance for all Poles, because for the *first time* since 1945 active military and former combatants in uniform were allowed to attend the ceremonies, organized on the anniversary—Sept. 17, 1939—of the day Soviet troops entered Poland, after Hitler and Stalin divided it between them.

The mass, during which a young soldier read out the list of all the victims from Gdansk and its region, combined religious choruses with hymns to the freedom and faith of Poland, which were joined by all the participants. Polish television filmed extensive parts of the ceremony, showing Mrs. LaRouche, who sat in the first row, being introduced to the faithful by Father Jankowski.

Father Jankowski, in an interview given on Sept. 18 to the *Journal of the Baltic*, announced that he had just learned of the official candidacy of Solidarnosc leader Lech Walesa for President of Poland “at the very moment the Schiller Institute conference was being held.” Recalling that he had appreciated from the beginnings of Solidarnosc “his friend's charisma,” he commented that today Walesa had much courage to want to take up the cross of Poland after that of his family and union. He added that the country and its leaders—both Walesa and Prime Minister Tadeusz Mazowiecki, whom he held in equal regard—needed a true economic and political program that draws its inspiration from friends' contributions and Poland's tradition. Now, it is exactly on this day that the Schiller Institute presented its program for Europe and for Poland, in the very room where the first strike committees of Solidarnosc were held in 1980 at the Gdansk Naval Shipyard. Bringing home the historic ties, one of the Polish participants stated, “Here, a great moment began in 1980, and many among us remember it with emotion. We were here. Today, in 1990, with your presence, we are certain that, 10 years later, another great moment is beginning. We are here.”