

carried in a period of peace.

Octavian similarly brought peace. Indeed, his acts strongly resembled those of the most successful early republicans. Like Brutus, he had established a commonwealth. Where Brutus relieved Rome of the Tarquin kings, Octavian freed the city from dominating patricians. Like Publicus Valerius, he appeared to be striving for kingly power. Again, however, he followed in the footsteps of his great predecessors. According to Dio, just before he transferred his authority over to the senators he told them, "I shall lead you no longer, and no one will be able to say that it was to win absolute power that I did whatever has hitherto been done."¹⁶ And as Marcus Valerius defended Rome as the esteemed dictator, Octavian's monopoly over the military ensured that liberty would be defended from all threats, within and without. That Octavian ruled for the people was evident in their support for him and his popularity. Perhaps his fellow citizens would someday be as loyal to Rome as Cocles or Mucius.

It can be seen, then, how strongly Livy's Stoic beliefs infiltrated his perception of history. He focused almost entirely on an evaluation of the characters of various Roman leaders to explain the cause of the city's fortunes. Those who ruled for the benefit for all in Rome inevitably brought greatness; corrupt rule brought ruin. This was the way of fortune. In turn, he apparently tried to peer down the path his contemporaries were facing. As long as Rome achieved excellent leadership, it would prosper. Such was the case with Octavian. The man who would later become *Imperator* and mutate the commonwealth into an empire, possessed exceptional morality and *Fortuna* could only smile upon him. To Livy, Octavian was not only a man of higher morality, but also a true Roman hero.

¹⁶Winstpear and Geweke, 48-9.

Neo-Nazis in Present Day Germany: A Lecture by Dr. Wolfgang Schlauch

On March 11, Dr. Wolfgang Schlauch presented a lecture in Coleman hall on recent right-wing violence in Germany. Schlauch stated that "a mental wall" currently exists between the former East and West Germanies. This wall, according to Schlauch, "has to be dismantled gradually" in order for a united Germany to develop a more stable and congenial political culture. Such a conscious effort, Schlauch hopes, will reduce the incidence of xenophobic outbursts in Germany which have received critical attention around the world as of late.

Recent events in Germany are of particular concern to Dr. Schlauch. A native of Germany, he has seen his country through the worst of times, from Hitler and the Second World War through occupation and division. In his talk Schlauch applied the perspective of history to the situation in Germany after reunification.

Germany today is a nation in transition. Although the violence directed at foreigners within Germany seems a dire portent to many, Schlauch is more optimistic. The Germans, according to Schlauch, are acutely aware of their Nazi past, and so they are not likely to tolerate a revival of this legacy. This was most evident throughout last December and January when spontaneous demonstrations were held throughout Germany to denounce the right-wing resurgence. In these rallies, over three million ordinary German citizens came out to demonstrate before the world that they recognized their history, and would never allow it to recur.

After he explained the current problems in some detail, Dr. Schlauch described solutions which, in his estimation, can and must be implemented. According to Schlauch, the highly publicized incidents of right-wing violence, such as the murder of an Angolan immediately following unification in late 1990 or the fire-bombing of hostels and anti-foreign riots, were carried out exclusively by young males. Much of the problem stems from high unemployment in the former East Germany and acute disappointment with the realities of unification with the prosperous West.

These disaffected youths seek an identity, and so they invoke the imagery

of the Nazi era. So-called "skin heads" parade around in black boots and swastikas, collect Nazi paraphernalia, and commit acts of violence and vandalism in the name of "Germany for Germans". Needless to say, this creates a difficult image problem for a nation struggling with its past and trying to get on with the business of unifying and integrating with the European Community.

Some German youths point to the six million foreign guest workers and asylum seekers as scapegoats for their condition. Schlauch noted that this influx of foreigners is largely due to Article Sixteen of the West German Constitution of 1949 which guarantees asylum for political refugees. This liberal provision has attracted large numbers of asylum seekers to Germany. However, many of these are economic refugees, a fact which has caused considerable animosity. Schlauch by no means offers this as an excuse for the violence. The *Bundesstag* is presently considering the revision of this controversial article.

Dr. Schlauch believes that a revival of Germany's Nazi past is unlikely as long as the population remain conscious of the Nazi legacy. In addition, according to Schlauch, the right-wing youth rebellion lacks an effective central organization. Schlauch believes that many in the eastern part of Germany are having a difficult time with the transition to the consumer culture of the West. He also believes that the situation can be brought under control if the government in Bonn takes action. Schlauch criticized the Kohl government for its past inaction which has seemed to encourage these attacks. The government must realize (as it apparently is beginning to do) that these incidents pose a threat to Germany's democratic institutions. The failure of the government and the populace to confront extremism, he reminds us, was what brought down the Weimar Republic in the 1930s. However, the mass demonstrations indicate that the popular will of today's Germany opposes a right-wing extremist resurgence. This leads Schlauch to conclude with a popular expression of optimism: "Bonn is not Weimar".

--Mark G. Schmeltzer