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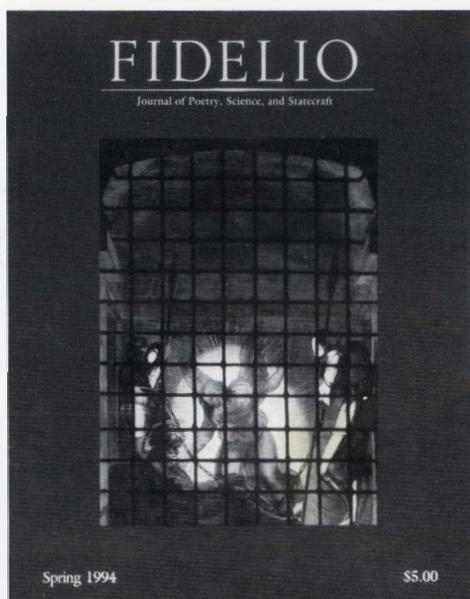
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FIDELIO

"It is through beauty that one proceeds to freedom."

—Friedrich Schiller

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Fidelio is dedicated to the promotion of a new Golden Renaissance based upon the concept of *agapē* or charity, as that is reflected in the creation of artistic beauty, the scientific mastery of the laws of the physical universe, and the practice of republican statecraft for the benefit of our fellow men.

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Diego de Silva Velázquez, "Juan de Pareja" (1650). SEE inside back cover for analysis. (Photo courtesy of the Metropolitan Museum of Art, New York).

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Forge an Ecumenical Alliance To Stop Genocide!

In previous issues of *Fidelio*, we have stressed the urgent necessity of creating an ecumenical alliance among Christians, Jews, and Muslims—as well as all other men and women of good will—based upon natural law principles as expressed, for example, in Nicolaus of Cusa’s 1453 dialogue *On the Peace of Faith*. In our last issue, Helga Zepp-LaRouche, founder of the Schiller Institute, emphasized that “the very survival of human society could very well hinge on whether we can establish a dialogue among the great monotheistic religions, focussed on that which these religions hold in common, and on the need to join forces and fight to lay the basis for the continued existence of all people.”

That which all three of the great monotheistic religions hold in common is their shared adherence to the idea, expressed in the Book of Genesis, that all men and women are created in the image of God (*imago Dei*) and are therefore capable by nature of loving (agapic), creative reason, based upon their participating in the eternal Reason of God. Therefore, natural law is not the law of natural selection, or the law of the jungle, but rather the law of love based on reason.

From the standpoint of natural law, so defined, mankind’s population must increase; this concept, developed scientifically as increases in man’s potential population-density by Lyndon H. LaRouche, Jr., is expressed in the

Book of Genesis injunction to “be fruitful, and multiply, and replenish the earth, and subdue it.”

The Ten Commandments, or Decalogue, are themselves an expression of natural law. As Nicolaus of Cusa writes in *On the Peace of Faith*: “The divine commandments are very brief and are all well known and common in every nation, for the light that reveals them to us is created

along with the rational soul. For within us God says to love Him, from whom we received being, and to do nothing

to another, except that which we wish done to us. Love is therefore the fulfillment of the law of God and all laws are reduced to this.”

From this standpoint, we call upon all of our readers to join with us in helping to forge an ecumenical alliance to stop the upcoming United Nations conference scheduled for September in Cairo, Egypt. This conference is committed to a genocidal policy of population reduction. The policy which the U.N. hopes to impose at this conference, is a violation of those principles which adherents of the three monotheistic religions hold in common: the sanctity and sovereignty of the individual human being created in God’s image, the sanctity and sovereignty of the family, and the sovereignty of the nation-state.

As Lyndon LaRouche emphasizes in his essay on “The Truth of Temporal Eternity” in this issue, the “free trade” policy which the U.N.-

EDITORIAL

allied International Monetary Fund is imposing dictatorially upon the nations of the world—a policy which necessarily assumes massive population reduction—violates every one of the Ten Commandments. LaRouche says, loudly and clearly: “To promote the practice of ‘free trade’ is to break every part of the Decalogue into little pieces, and, having done that, to spit in the Face of God.”

To tolerate these policies, to fail to mobilize effectively to stop the Cairo conference and the genocidal policies of the I.M.F., is an act of omission through which we shall have sinned against both God and our fellow man. Claims to be good Christians, Jews, Muslims, or other men or women of good will, will be proven to have been empty boasts.

As Friedrich Schiller writes in the accompanying excerpt from his *Philosophical Letters*, the choice is *ours*. If we choose the law of love, then we can create a community of “blossoming free states,” in which we are co-governing citizens. If we fail to act, however, our own egoism will contribute to the imposition of a global despotism in a “ravaged creation.”

In this issue, we offer you our readers the means to stop a New Dark Ages and to create a new Golden Renaissance. We urge you not only to read this issue of *Fidelio*, but also to join us in the Schiller Institute in giving of yourself for the well-being and happiness of future generations of our human species. That is the truth of Temporal Eternity.

To Raphael: On Sacrifice

Love has brought forth effects which seem to contradict its nature.

It is conceivable that I could enlarge my own happiness through a sacrifice offered for the happiness of others—but is this so, when the sacrifice is of my life? History has examples of such a sacrifice—and I feel strongly, that it would cost me nothing to die for Raphael’s deliverance. How is this possible, that we should regard death as a means to enlarge the sum of our enjoyments? How could the cessation of my existence agree with the enrichment of my being?

The assumption of immortality removes the contradiction—but it also distorts forever the high gracefulness of such a phenomenon; for love excludes consideration of future reward. There must be a virtue which suffices even without the belief in immortality—which effects the same sacrifice, even at the danger of annihilation.

It is indeed ennobling to the human soul, to sacrifice present advantage for the eternal—it is the noblest degree of egoism—but *egoism* and *love* separate mankind into two highly dissimilar species, whose boundaries never flow into one another. Egoism erects its center in itself; love plants it outside of itself in the axis of the eternal whole. Love aims at unity; egoism is solitude. Love is the co-governing citizen of a blossoming free state, egoism a despot in a ravaged creation. Egoism sows for gratitude, love for ingratitude. Love gives, egoism lends—regardless, before the throne of the judging truth, whether it be for the enjoyment of the next-following moment, or with the view toward a martyr’s crown—regardless, whether the tribute fall in this life or in the other!

Think thee of a truth, my Raphael, which benefits the whole human species into distant centuries—add thereto, that this truth condemns its confessor to death; that this truth can only be proven, only be believed, if he die. Think thee then of the man with the bright, encompassing, sunny look of genius, with the flaming wheel of enthusiasm, with the wholly sublime predisposition to love. Let the complete ideal of this great effect climb aloft in his soul—let pass to him in a faint presentiment all the happy ones, whom he shall create—let the present and the future press together at the same time in his spirit—and now answer thee, does this man require the granting of an other life?

The sum of all these perceptions will become fused with his personality, will meld into one with his “I.” The human species, of which he now thinks, is he himself. It is *one* body, in which *his* life, forgotten and dispensable, swims like a drop of blood—how quickly will he shed it for his well-being!

—Friedrich Schiller,
from the *Philosophical Letters*

Stop the United Nations'

The one-worldists who run the United Nations are in the final stages of preparing for a major international conference on population, which is scheduled to take place in Cairo, Egypt this September.

The goal of the International Conference on Population and Development (I.C.P.D.) (as it is formally titled), is to set the stage for an intensified campaign to drastically reduce population levels, especially in the developing sector. The Cairo conference is also designed to further consolidate the United Nations' emergence as a global government, a new Roman imperium that will rule with savage brutality over the shards of former nation-states, reducing their populations to the level of animals.

The I.C.P.D. is based on the same contempt for human life that drove Hitler's extermination camps. Its fundamental premise, namely, that the world has a finite "carrying capacity" (an idea first developed by the eighteenth-century Venetian Giammaria Ortes and popularized by Great Britain's Thomas Malthus) which can only support a limited number of people, has absolutely no scientific basis; yet the implementation of this fraud means that billions of people must die to meet the U.N.'s population goals.

The Cairo conference seeks to destroy the institution of the family, the foundation of human society, under the guise of sexual freedom and "women's empowerment." It aims to slash population growth rates to zero over the next decades through the rampant spread of abortion, sterilization, and euthanasia. And it proposes to meet the developing sector's desperate need for economic development by cynically foisting the hoax of "sustainable development"—an economic model whose sole purpose is to suppress the industrial and agricultural development necessary for supporting life.

Leaders Voice Opposition

- **Pope John Paul II** has stated publicly that he has "grave concerns" about Cairo, and has warned that "what is at stake" at the conference "is the very future of humanity."

The Pontiff has charged that "certain basic ethical

principles," including respect for the rights of the unborn and the importance of the family, are "contradicted" by the proposals put forth in the program that has been drafted by the U.N. bureaucracy, and that the conference's Malthusian premises jeopardize the "very future of humanity." "There is reason to fear," he has said, "that [Cairo] could cause a moral decline resulting in a serious setback for humanity, one in which man himself would be the first victim."

- **The African Academy of Sciences** has also challenged the Cairo event, asserting that, "For Africa, population remains an important resource for development, without which the continent's national resources will remain latent and unexplored." Infertility, not overpopulation, "is a major problem."

- From the United States, economist **Lyndon H. LaRouche, Jr.**, who has repeatedly demonstrated in such locations as the book *There Are No Limits To Growth*, that Malthusianism is a fraud and that the claim that there are too many people in the world represents the worst kind of unscientific quackery, has also raised his voice against Cairo.

"There is no difference between those in the U.N. who are convening and supporting this population conference, and Adolf Hitler," he has asserted. "If the Cairo conference were to succeed, the family as we know it around the world, would be dead as a protected institution. You cannot be for the family, and tolerate the Cairo conference."

- **Helga Zepp-LaRouche**, founder of the Schiller Institute, has said, "If the sanctity of each individual life is not upheld as the most precious gift of mankind, then humanity is finished. Never has this been more obvious than in the horrible holocaust being conducted now in Bosnia. If this is not reversed, then the fate of mankind as a whole will be that of Vukovar, Sarajevo, and Gorazde. Therefore, this conference must be stopped, and instead, a gigantic battle for the sanctity of life must be waged. I call on all human beings of good will to join this battle right now. Mankind's existence, both physically and morally, is at stake."

April 25, 1994

Killer Conference!

Shut Down Cairo!

Since the very nature of the Cairo meeting is inimical to the welfare of the human race, it is essential that it not be allowed to occur. As Pope John Paul II rightly stressed, Cairo represents a direct threat to the continued existence of mankind.

All individuals and institutions who uphold the principle of the sacredness of human life must rally to shut down the I.C.P.D.! The Egyptian government, which is hosting the conference, must be convinced to withdraw its invitation.

What humanity desperately needs at this critical juncture is an ecumenical alliance that will defend human life—which is under assault from all sides—and that will force governments to institute the kinds of economic and social policies required to support increasing numbers of people at an improving standard of living.

An international conference on the dignity of man, which would bring together people of good will who wish to fight for a better future for humanity, would provide an excellent starting point for reversing the culture of death which has gripped our institutions. The serpent's head of neo-Malthusianism and "free market" economics must be crushed once and for all. Instead, we must build societies based on the principle that man is made in the image of God, and that each child born into this world is a gift, whose unlimited potential for good must be nurtured.

The World Needs More People

It must be recognized that the starvation, illness, conflict, and despair that are all too common in our world, are not the consequence of "overpopulation," as the neo-Malthusians behind Cairo would have us believe. Nor are they inevitable.

They stem in large part from deliberate decisions made by people—not some depersonalized, disembodied "market forces." For example, the structural adjustment policies of the International Monetary Fund and World Bank have wreaked havoc, especially in the Third World and the former Soviet sphere, destroying the basis for productive activity, and there-

by creating an apparent "overpopulation" crisis. And the orgy of speculation which has dominated the world economy over the past two decades and brought it to the brink of total collapse, was not the work of an "invisible hand," but the conscious policy of international financial networks.

In reality, despite endless amounts of propaganda to the contrary, there is no "overpopulation" problem. The history of man's development has depended on both increases in his numbers, and increases in his power over nature. Those who propose to reduce the world's population by billions are actually proposing to send humanity back to the Stone Age.

The world actually faces a massive depopulation crisis in the immediate future, as the direct result of the anti-natalist campaigns of the last twenty years. This holds as true for many countries in Africa—which are supposedly the most overpopulated, but where, in fact, population density is far less than in Europe—as it does for the industrialized countries and the former Soviet sphere, where the lack of children has created a demographic imbalance that is driving the crusade for mass murder of the elderly.

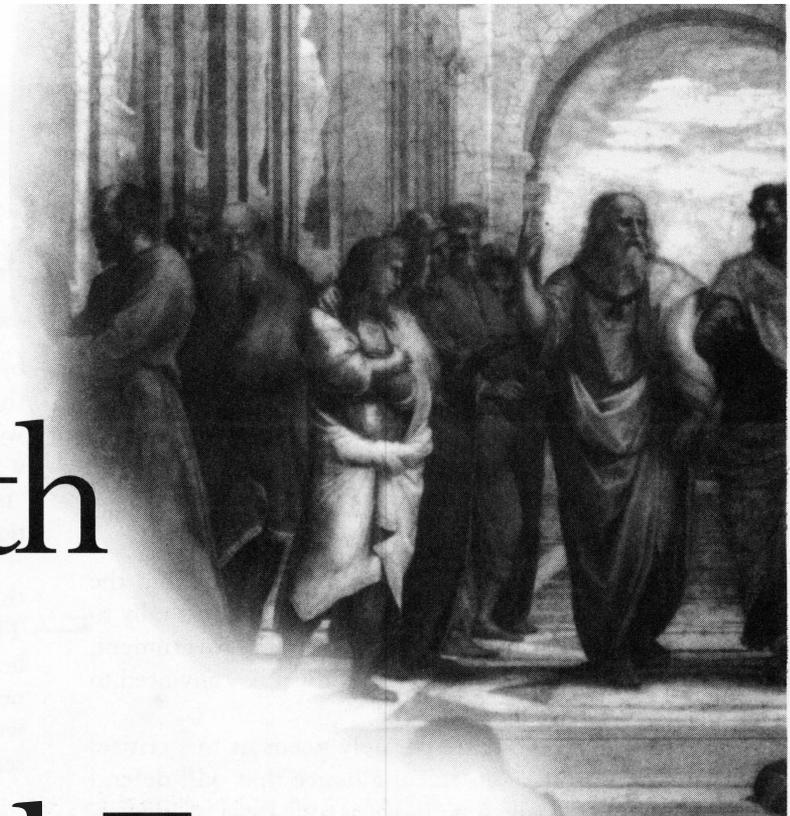
New World Empire

The Cairo event must be stopped not simply because of its anti-family, anti-population orientation. It must also be stopped because it is part and parcel of a larger game-plan to make the United Nations the centerpiece of a new world empire, run by the ancient, evil oligarchical families of Venice and their British partners.

Lyndon LaRouche has situated the Cairo meeting in the context of a shift in overall U.N. policy that began in 1982. "We are actually moving into a phase where we can say that there is *virtually* a United Nations World Empire," said LaRouche. "We now have a United Nations which is moving closer and closer to what people like Bertrand Russell and H.G. Wells and so forth . . . wanted back in the beginning . . . a United Nations world dictatorship."

Boutros Boutros-Ghali, Secretary-General of the U.N. and a prime mover behind the Cairo population

(Please turn to page 92)



The Truth About Temporal Eternity

by Lyndon H. LaRouche, Jr.

March 14, 1994

If we reflect over the span of known history to date, it is sometimes permissible, even required, that one speak apocalyptically, but without either intending, or being construed as intending to prophesy an Apocalypse. Europe's plunge into the so-called "New Dark Ages" of the mid-fourteenth century is a case in point.

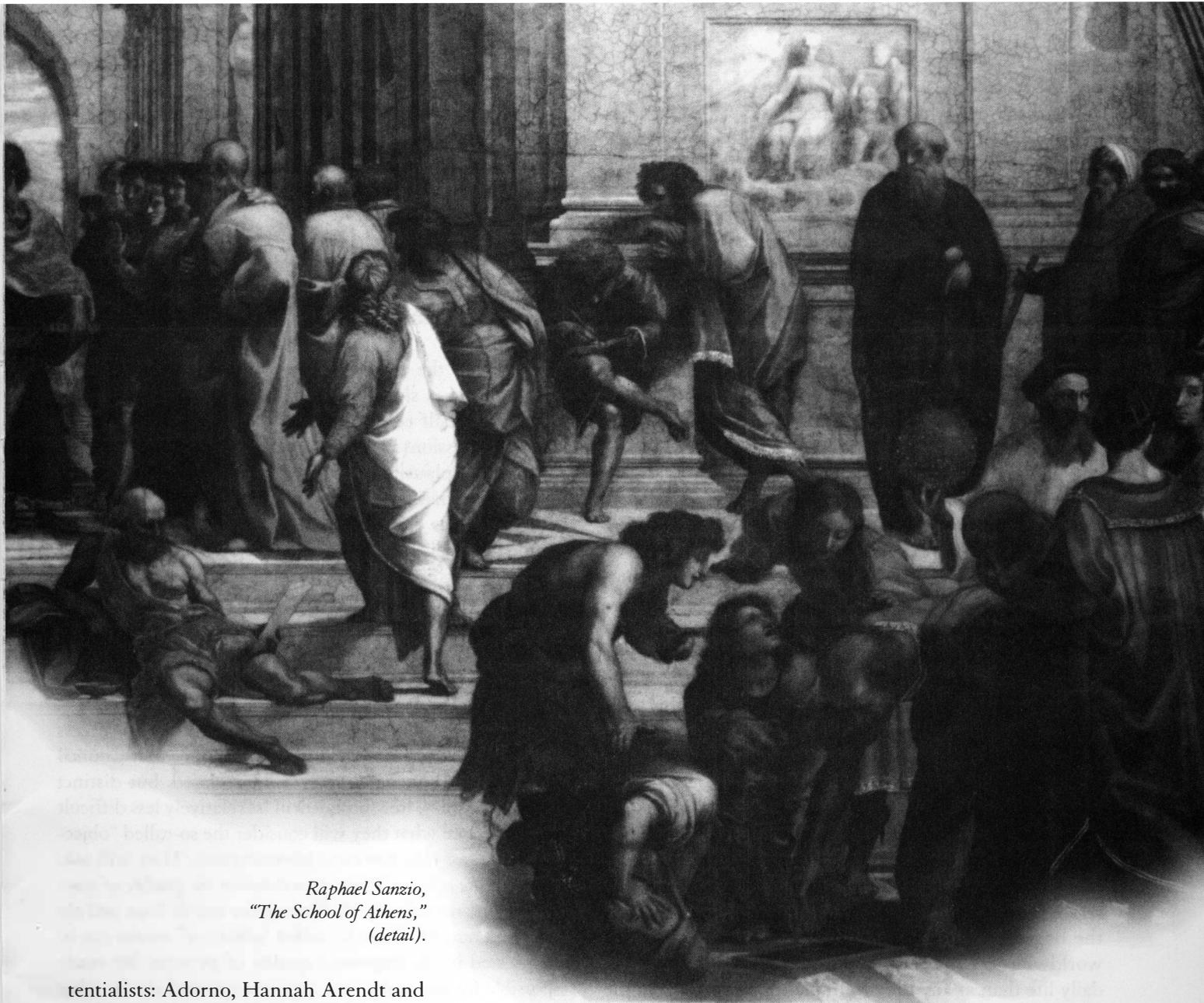
Look at the period from the death of the Holy Roman Emperor Frederick Hohenstauffen, through the "New Dark Ages," and on to the fifteenth-century Golden Renaissance. We are reminded that it is those who warned against a "New Dark Age" at the onset of the fourteenth century, whose words prompted the movement for the later Renaissance. On the secular side of public policy, the most famous such was Florence's Dante Alighieri who sought to prevent the "New Dark Ages," and in so doing rallied the networks which played a leading part in creating the Renaissance.

On that account, the present circumstances of the late

twentieth century are comparable to, and probably more ominous than Europe's situation during the early fourteenth. Since no later than 1905, despite some elements of progress, even some admirable ones, the overall pattern of this century has been one of global decay of civilization through two ruinous world wars. Over the period since the assassination of U.S. President John F. Kennedy, there came a worse, presently ongoing collapse, into a neo-Malthusian "New Dark Age," into a "New Ager's post-industrial utopia." Despite the notable accomplishments which also have been contributed during these decades, the twentieth century has been, in the large, not "modern history," but rather "modernist history."

World War I was horrible, but the aftermath was worse. The moral decay dominated the 1920's everywhere, notably including post-war Weimar Germany.

Like Friedrich Nietzsche, these followers of Comintern cultural commissar Georg Lukacs were all exis-



Raphael Sanzio,
"The School of Athens,"
(detail).

tentialists: Adorno, Hannah Arendt and her lover Martin Heidegger, Horkheimer, and the rest of the Weimar Republic's "Frankfurt School." The difference among these positivist synthesizers of Sigmund Freud and Karl Marx, if only temporarily, was that Heidegger became Hitler's chief custodian of the Nazis' Nietzschean philosophical purity, while others, being Jewish, soon found their 1930's careers outside of Germany.¹ At the end of that war, while the post-war Heidegger was being excused (rather hastily, some thought) for his propounding of Nazi dogma, the doctrine of the Frankfurt School's Adorno and Arendt was applied to certain among Hitler's opponents. Thus, some German Catholic theologians, in particular, were instructed by the Anglo-American occupation to teach the democratic principles of Arendt's former lover, the then-recent Nazi celebrity, Martin Heidegger.²

Photo Vatican Museums

Heidegger thus became a leading post-war influence among the theologians at Germany's Tübingen University. Karl Rahner, and the famous "liberation theologian," Hans Kung, among many others, reflect this. If it were "not politically correct" these days to mention the rope in the house of the hanged, similarly, even the bare word "truth" might be deemed offensive in the existentialist precincts of the Frankfurt School, or of its admirers.

Meanwhile, from France, existentialist Heidegger's cousins, so-called "Deconstructionists" such as Jacques Derrida, have spread their campaign against even the mere name of truth through the U.S.A.'s Modern Language Association; they have established their nihilist

views as the reigning dogma of “multiculturalism” at most universities in the U.S.A. today.³ There, especially over the past two decades, truthfulness has come to be virtually banned, outlawed not only in the classrooms, but even from many Federal courtrooms. The most extreme version of the law of the racist Confederate States of America now reigns at some of the highest levels of those courts. As a result, more and more, Federal decisions embody a worse than Nazi-like,⁴ “new McCarthyite” radical positivism derived from John Locke,⁵ a positivist hostility to truth which has now virtually replaced those principles of Leibnizian natural law originally embedded within the U.S. Declaration of Independence and Federal Constitution.⁶

More broadly, although Queen Victoria’s worldwide empire of gunboats and musketry is ostensibly a thing of the past, London had used its position as the most witting of the victors in two World Wars of this century to impose the empiricist, “Third Rome” ideology of Shelburne’s and Palmerston’s imperialism⁷ as a *more or less globally hegemonic way of thinking*. That empiricism rules imperially, still, the opinion-shaping of most leading circles not only in Britain’s former colonies, but also within the majority of most influential public opinion throughout most of the world, in politics, in the news media, in the classroom, and in the simple-minded whinings of the populists.

So, when the time came that Pope John Paul II issued his *Veritatis Splendor* to the Roman Catholic bishops throughout the world,⁸ that world had come into an apocalyptic time, like that of Biblical Sodom and Gomorrah, a time when official and private lying had become the hegemonic policy of public and personal practice worldwide, more pervasive in both official and private daily life than at any time in modern recollection. In the year 1993, as among Christian communities, the general condition of mankind was far worse overall than at that time, decades earlier, when the dupes of satanic Theodor Adorno first instructed the German theologians to adopt the the dogma of Hannah Arendt’s former lover, Heidegger’s neo-Rousseauvian “liberation” dogma, that one should unleash upon the world one’s inner, infantile swine.

In the preceding paragraphs we have glimpsed a significant segment from a continuing current of European conflict between opposing forces for and against the cause of truth. We have defined thus a period extending through approximately seven-hundred-fifty years of European history, from the death of Frederick II to the release of *Veritatis Splendor*. Therefore, now consider the proposition: *After having once fallen into an apocalyptic, fourteenth-century collapse of a formerly bright civilization,*

and later escaped from that “New Dark Age” into the brightest moment of rebirth in a millennium and a half of world-history, the fifteenth century’s Golden Renaissance, how is it that Europe would permit itself, ever again, to be lured into yet another “New Dark Age”?

I. The Golden Renaissance

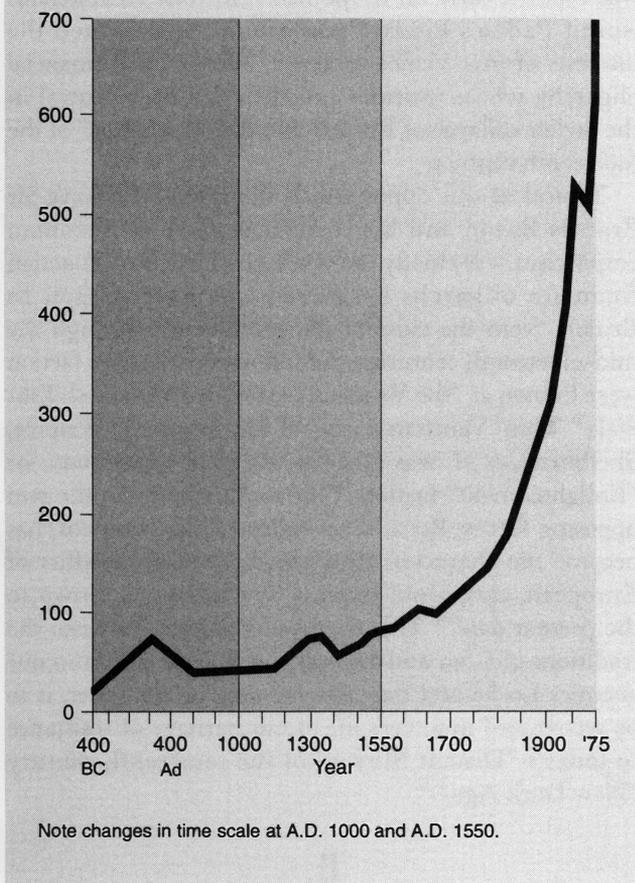
Let us view the cause of truth, as the essence of an age-old conflict is shown most clearly by the most recent five and a half centuries of European history, since the A.D. 1440 sessions of the ecumenical Council of Florence.⁹

Today’s plausible reading of the available empirical evidence is that the human species, as we might define it for today, has existed upon this planet for not less than some two millions years. Yet, speaking from the vantage-point of Leibniz’s science of physical economy, we can report with certainty, that the increase in the potential population-density of mankind during the recent five-hundred-fifty-odd years, since that Council, exceeds the sum-total of all such human development over the millions of years preceding that.

The search for the secret of the unprecedented success of the revolution launched in the setting of that Council directs our inquiries into two interrelated, but distinct lines of inquiry. For most, it will be relatively less difficult to appreciate what they will consider the so-called “objective side” of this historical phenomenon. They will ask: *What is the efficient connection between the quality of practical measures taken by the Renaissance and its heirs, and the practical results?* Those so-called “objective” results can be expressed in the improved quality of personal life made possible for the many, and may be expressed also in other ways which correspond to a sustainable pathway of successive increases of mankind’s *potential population-density*. The other side of this history, which is to receive the more intense consideration here, is the “subjective side”: *the study of those forms of mental life through which such efficient means of progress were rendered intelligible subjects both of conscious reflection and of willful practice of desired change.*

The study of the interrelationship between those two sides of our topic, but with emphasis upon the subjective side, is the route by which we shall explore here a rigorous proof of a principle of existent truth. To this purpose, we shall emphasize those aspects of this proposition which can be addressed competently only from the included standpoint of the author’s fundamental discoveries in the domain of physical economy.¹⁰ Once a few indispensable preliminaries are satisfied, we shall

Figure 1. *European population growth since pagan Rome.*



focus directly upon the indicated two sides of the matter. First, we must summarize those clinical features of the Golden Renaissance which define the scope of the key historical evidence required as the most critical zone for our investigations.

The central feature of the growth unleashed so uniquely by the Golden Renaissance's influence, has been the establishment of a new kind of political institutions, the institutions of a system of sovereign nation-state republics, each based upon a literate form of a popular language, and all dedicated, in their internal affairs and relations with other states, to a form of *natural law* which is traced historically¹¹ through St. Augustine's writings,¹² and reaffirmed by Gottfried Leibniz. The Renaissance's rich comprehension of such natural law also defined the notion of science in a new way.

This new form of political institution, wherever it emerged, was committed, inclusively, to fostering those beneficial changes in individual and national practice which are made available to mankind through fundamental scientific progress.¹³ It was this coincidence of natural law with both the new notion of a sovereign

nation-state republic, and a consistent notion of physical science, which has caused the increase of the total human population from the several hundred millions maximum of times prior to A.D. 1400, to over five billions today (SEE Figure 1),¹⁴ and potentially to a technologically-determined, and rising level of more than twenty-five billions.

The natural principle which was responsible for this sudden upward turn was not new. That ancient principle, called into play to produce this Renaissance effect, is that characteristic of the individual person which has always set the human species absolutely apart from, and above all other known creatures existing within Temporal Eternity. Through creative potential inherent in each human individual, but by no different means, the human species is enabled to *increase its potential population-density willfully* in a manner and degree which is impossible for any other species. As we shall stress here, this definition of the term *creative* is most easily recognized as the quality of mind typically embodied in the valid axiomatic-revolutionary discoveries of physical science.

This principle of creative potential within the individual person is the same quality of man's likeness to God already known to Mosaic Judaism in Genesis 26-28.¹⁵ In Latin, Genesis 1:27 is referenced by the words "*imago Dei* (in the image of God)." We shall demonstrate, in the most rigorous way, that, as we have just stated, the two meanings, the power of valid "fundamental," or "axiomatic-revolutionary" discovery in physical science, and the creativity of "*imago Dei*" differ no more than as but different facets of one and the same quality. If human individuals were not endowed with this distinctive quality of *imago Dei*, science were impossible.

Presently, the earliest known trace of mankind's development of an actually scientific form of knowledge, is the surviving elements of the demonstrably prehistoric solar-sidereal astronomical calendars of Vedic Central Asia, China, and Egypt. The already advanced Vedic solar astronomical calendars date explicitly from no later than 6,000-4,000 B.C., the Chinese perhaps earlier, like the pre-Vedic Indo-European, and the pre-pyramid Egyptian solar astronomy probably as early as the Vedic, or approximately so. It is possible that calendars and navigation based upon scientific knowledge of equinoctial and longer sidereal and solar cycles date from a much earlier time; we have grounds to infer this, but corroborating material evidence of this is unreported to us presently. Nonetheless, once we become familiar with the distinctive characteristics of creative-thought patterns—as opposed to deductive ones—conclusive evidence of a creativity coherent with *imago Dei* is reflected to us as its faded, fragile shadows cast tenderly upon mere shards of even the most primitive ancient artifacts.

There are many precursors of modern science, including those works of Plato which are the nearest approximation of its principle from ancient history. We neither exaggerate, nor do we dishonor the contributions from the distant past if we insist upon the demonstrable truth that these were but precursors of the science first established by the Renaissance.

Indeed, the practical difference between that Renaissance and earlier forms of Christian civilization, is epitomized by that founding of modern science. The key conceptions on which this development was premised are included topics of Nicolaus of Cusa's *On Learned Ignorance (De Docta Ignorantia)*.¹⁶ From the standpoint of mathematics, among the many topics which that book addresses, the crucial feature is a demonstration of the proper application of the Socratic method to overturn ultimately even the most widely and deeply believed professionals' axiomatic assumptions of all known formal mathematics existing up to that time. Hence, this use of Socratic method is named *de docta ignorantia*. The key illustration employed to this latter effect in that book, is his successfully axiomatic-revolutionary application of the principle of Plato's *Parmenides* to solve the ontological paradox in Archimedes' theorems on quadrature of the circle.¹⁷

As the relevant considerations of that time are articulated in the most concentrated and rigorous way by Cusa, this Renaissance revolution in political and scientific institutions proceeded from the evidence that *all things which are knowable to mankind are accessible to intelligibility, and, therefore, that all mankind, through its leading institutions, is implicitly accountable to God for knowing natural law and acting accordingly.*

The environment of the scientific revolution erupting in this Renaissance Italy is identified by such contemporaries of Cusa's as Filippo Brunelleschi and Paolo del Pozzo Toscanelli, and, later, by not only such avowed students of Cusa's works as Luca Pacioli, Leonardo da Vinci, and Johannes Kepler,¹⁸ but also Pascal, Huygens, and Leibniz.¹⁹ An enhanced view of Cusa's influence on fifteenth through nineteenth-century scientific progress is afforded by reference to Cantor's writings on relevant highlights of the history of science, at the close of the nineteenth century.²⁰

Unfortunately, European history since A.D. 1440 has not been so one-sidedly good as the foregoing might suggest at first reading. Unfortunately, there was an extremely powerful opposition, which has been working ruthlessly from the fifteenth century to the present day in the attempt to exterminate even modern memory of those policy measures which characterize both the Renaissance Council of Florence and the science which

that Council contributed crucially to setting into motion. That hate-filled opposition to the Renaissance, which was typified early on in the neo-Averroist Aristotelianism of Padua's Pietro Pomponazzi, represented the interests of that Venice-centered, international financial oligarchy whose usurious practices had been central in the earlier collapse of Europe into the "Dark Age" of the fourteenth century.

Typical of this opposition is the case of Britain's Sir Francis Bacon and his empiricist faction. Baconian empiricism was chiefly the work of a faction of Venetian financier oligarchs headed by one Paolo Sarpi. In Britain, from the close of the seventeenth through the mid-nineteenth centuries, the followers of Sarpi's faction were known as "the Venetian party," or "the British Liberals." This "Venetian party" of Marlborough, Walpole, Shelburne, *et al.* was also known as the *Illuminati*, or "Enlightenment" faction. This conflict between the two opposing forces, Renaissance versus Enlightenment, has become the characteristic, defining internal conflict of European, and, more recently, world history, down to the present date.²¹ This continuing conflict between the traditions of Cusa and Leibniz, on the one side, and our enemies Locke and the existentialists, on the other, is to be recognized in today's life as our heritage of resistance to today's "Distant Mirror" of the fourteenth-century "New Dark Age."²²

II.

Creativity Defined

A competent critical reading of every proposition crucial to what we have to report from this point onward hangs upon the reader's ability to recognize the constructive²³ definition of the term "creativity" as that term is employed here. For that reason, we now summarize that same definition which we have employed on other locations.

For our purpose here, it were sufficient to say that Plato's *Parmenides* dialogue is, without exaggerating, the most important scientific pedagogical exercise composed during no less than the recent two and a half thousand years. The same conceptions are present within other dialogues of Plato; the *Parmenides* not only makes the most crucial point respecting all formal mathematics or mathematical physics, but accomplishes this with a stunningly rigorous compactness which the greatest thinkers since might have but dreamed of matching.²⁴ The most crucial issue of all formal scientific utterance is embedded in the single ontological paradox which that dialogue defines. As in other locations where this present

writer addresses that topic, he hinges the definition of scientific creativity upon the demonstration of Plato's *Parmenides* principle which is typified by Nicolaus of Cusa's "De Circuli Quadratura."²⁵ The construction of the *Parmenides* ontological paradox is most simply illustrated in a way which is also the most useful pedagogically, by taking up Archimedes' quadrature of the circle as a topic to which Plato's principle is most aptly applied.

One might begin the classroom blackboard exercise with a circle and a pair of respectively inscribed and circumscribed squares. Next, double repeatedly, at an equal speed, the number of sides of each of these respectively inscribed and circumscribed polygons. At that point in the lesson, our attention must be turned to the famous "method of exhaustion" associated with a mathematician of Plato's Academy of Athens, Eudoxus.²⁶

Let the class ask itself: What is the relationship between the circular perimeter and the perimeters of the polygons when the n of 2^n becomes extremely large? Focus upon two adjacent sides of the inscribed polygon at that instant of the ongoing process, as if in a suitably powerful microscopic enlargement. Examine the relationship between the two polygonal perimeters in that vicinity, and the segment of circular perimeter lying between them. Extend the process to a value of $2^{(n+n)}$. Repeat the microscopic scrutiny. Extend the process to the degree that a polygonal side the length of one micron would require a circle larger than the currently imagined largest size of our universe. It changes, but it remains the same: the polygonal species and the species responsible for the existence of the circle can never become congruent.²⁷

At this point, the Classical scholar must recognize that this problem of quadrature has affinities with Plato's *Parmenides*. It appears that the circular action, which both generates the circle and is crucial for constructing the polygonal series, defines and bounds externally²⁸ all the polygons of this series, but can never be a member of the series which it defines in a subsuming way.

At this juncture in the experiment, the student might pick up his drawing compass, studying it very thoughtfully: This compass has no place to exist within the set of axioms and postulates of what we term Euclidean geometry! This Archimedean construction which we followed so faithfully has a terrible error of assumption built into it, at least as that theorem has been ordinarily presented in schools. The act of *circular rotation*, which defines and bounds the polygonal series, is not allowed within the set of Euclid's ontologically axiomatic notions of point, and straight line as a "shortest distance between two points." The latter set belongs to the domain of mere *space*; *circular action* belongs to the domain of *space-*

time—as Johann Bernoulli and Gottfried Leibniz proved the latter in 1697, when they established non-algebraic mathematical physics, and did so on the basis of the physical-geometrical principles of refraction of radiated light.²⁹ Some of the deeper implications of this for mathematical physics awaited those fundamental discoveries which Georg Cantor presented two centuries later, in 1897.³⁰

The "hand-waving," *brotgelehrter* professor³¹ before the blackboard ends his treatment of that topic with the sophistry of presuming that the possibility of increasing the mathematical approximation of the curve by the polygonal perimeter indefinitely signifies that "ultimately" the two must coincide. Cusa's refusal to accept that sophist's fraud was the basis for the later, 1697 establishment of the non-algebraic higher mathematics of space-time by Bernoulli and Leibniz.

The construction actually proves directly the opposite to what the "hand-waving" professor asserted so blithely. To a scientific mind, that construction proves that never can the two coincide, because they represent different species of existence. In the domain of mathematical physical science, that quality of socratic negation is the onset of a creative mental act of axiomatic-revolutionary discovery.

This leads to a further step. If we avoid the trap of reading the word "halving" in an empty, arithmetic way, we are obliged to examine the construction by means of which the series 2^n might be generated in visual and further-extended space-time. The construction itself is bounded by circular *action*. The proposition must be restated accordingly: The possibility of generating indefinitely the series 2^n depends upon circular *action*; *circular action* is thus the crucial feature of the *generating-principle* of construction of the *transfinite*³² series of polygons, both the respectively inscribed and the circumscribed series treated as a single series. Thus, the same quality of *circular action* which bounds the inscribed series *externally* and the circumscribed series *internally* also determines the generating principle of both series, and, in that sense, bounds the combined series *externally*, from outside and above the set of axioms and postulates upon which a Euclidean geometry of simple space depends for all its consistent theorems.

Thus, creative mentation concludes, the difference between the species of polygons in Euclidean space and circular action is an ontological difference; therefore, the use of Archimedean construction to approximate a circular perimeter by averaging the difference between the two polygonal 2^n series, prompts the eruption to view of an underlying *ontological paradox*. The species of circular perimeter can not be generated honestly as a theorem

from the set of axioms and postulates of formalist Euclidean space. Thus, the two species are distinct.

Yet, by multiply-connected circular actions, we can generate all of the valid spatial existences and theorems of a formal Euclidean geometry of simple space, without resort to Euclidean ontological axioms. Thus, the circular perimeter's existence cannot be comprehended from the standpoint of the formal Euclidean geometry, but the Euclidean geometry, minus its failed ontological axioms, can be fully comprehended from the standpoint of substituting the axiomatic quality of circular action for the ontological axioms of Euclidean formalism. The space-time of axiomatic circular action, is ontologically the superior, relatively higher species of existence.

Furthermore, that which is thus shown to determine the existence of that transfinite series, the which fully comprehends that series, is not a member of the formal theorem-lattice for which the members of the series are each ostensibly theorem-members. That is precisely an illustration of the *ontological paradox* which Plato used, in his *Parmenides*, to demolish the "hereditarily" Eleatic method of such sophists as the immoral rhetorician Aristotle.³³ Formally, this is Plato's root for the 1897 work of Georg Cantor, in his *Beiträge*.³⁴ On this point, Cantor is echoed famously by the original work which established Kurt Gödel as one of the first-rank scientific minds of our century, Gödel's beautifully elementary and devastating, axiomatic obliteration of the scientific pretensions of Bertrand Russell.³⁵

The generation-principle which is a higher species than any member of the theorem-set of a transfinite ordering, stands ontologically outside and above each and all members of the set. It is the One which subsumes, thus, the Many. Plato's principle precisely. The One is distinguished from the Many by the quality of *change*. So, in the instance of Cusa's discovery of what became known later as non-algebraic or transcendental functions, circular action is the principle of *change* which bounds and defines the double polygonal series. The circular perimeter, whose ontological content is *change*, is a singularity, relatively an absolute, virtually zero-dimensional mathematical discontinuity, which both unites and separates absolutely the two series, the inscribed and circumscribed, as avowed student of Cusa's work Johannes Kepler explores the astrophysical and other implications of this around the beginning of the seventeenth century.³⁶

Over the years, this writer has adopted the following pedagogical device to assist students in conceptualizing what we have just described here, but in a more general way, as a matter of a general principle.³⁷

Let us consider any case of a creative discovery formally analogous to what we have adduced just now from the

case of Cusa's Platonic solution to the quadrature paradox. Take into account the comparison made among Plato's *Parmenides*, Cusa's "De Circuli Quadratura," Cantor's *Beiträge* and related discoveries, and Gödel's devastating exposure of the axiomatic blunders of Bertrand Russell.

Let us, in the manner of a Socratic dialogue, consider the proposition that all scientific propositions can be reduced ultimately to the terms of a perfected update of today's principles of generally accepted classroom mathematics. Then, let us take into account the proofs given refuting that proposition, successively, in various forms, of the principle of Plato's *Parmenides*: those of Plato, Cusa, Cantor, and Gödel, notably. Let us represent this treatment of the proposition in the following way.

Let us therefore propose to represent all axiomatic-revolutionary discoveries in physical science by a series of the form

$$A, B, C, \dots, |n|$$

(for which "n" is the number of the *i*th term of this series).

Let "A" signify a formal Euclidean geometry of simple space, and "B" signify a non-algebraic geometry of the Cusa-Kepler-Leibniz species-type. Formally, we may proceed from the axiomatics of "B" to generate all valid theorems of "A," although none of these will be consistent any longer with the set of axioms of "A"; we may not reach any of the consistent theorems of "B" from the axiomatic basis of "A." From the standpoint of formalism, to reach "B" from "A" we must make an intellectual leap of the sort which Cusa effected in solving the ontological paradox of Archimedean quadrature. To the formalist, this "leap" appears an "un"-rational act of blind intuition; as we shall indicate in the next topical section, it is that "intuitionist" view which is blindly irrational.

Let "C" signify the higher transfinite types discovered by Cantor. As a matter of informing the reader who may not have been aware of these relevant historical facts of earlier, we report the following additional considerations respecting Cantor's discovery.

The first statement of the mathematical problem solved formally by Cantor (1897) is Leibniz's *Monadology*,³⁸ as that *Monadology* was attacked falsely by Leonhard Euler in the latter's "Letters to a German Princess" (1761).³⁹ Leibniz's notion of a *monadology* had its formal mathematical basis for intelligibility in his general notion of an *analysis situs*.⁴⁰ This issue came freshly to the surface among the collaborators and other students of the work of Carl Gauss, notably Lejeune Dirichlet, Bernhard Riemann, and Karl Weierstrass. As Riemann put the point, the issue among those leading mathematicians is that in continuous space-time no naive denumerability

of the kind attributed to an ideal purely arithmetic domain is possible.⁴¹

As the White translation of Riemann's paper puts the point, "[t]his path" (a continuous manifold in the domain of mathematical formalism) "leads out into the domain of another science, into the realm of physics."⁴² Such were the ontological implications of Georg Cantor's discoveries in mathematics, which provided formal intelligibility of this continuum problem within the domain of the transfinite. This is also the related implication of Gödel's referenced work, as systems-analysis founder John Von Neumann failed to comprehend this significance of Gödel's proof. Cantor's discovery supplied the mathematical conceptions appropriate for the domain of the non-denumerable in *physical space-time*: the domain of those virtually null-dimensional, but curiously efficient singularities, the which are the hallmarks of the modern physics of the quantum field, and which are the cornerstone for a notion of "not-entropic" function in the science of physical economy.⁴³

What we said of the non-commutative formal relationship between *A*, the algebraic domain, and *B*, the non-algebraic or transcendental, is also applicable to the relationship of *C*, the higher transfinite domain, to *B*. From *A* to *B*, and from *B* to *C*, we can proceed upward only by what must appear as "arbitrary leaps" to an observer self-blinded by his own obsessive adherence to radical formalism.

Such radical formalists, such as the Aristotelian or quasi-Aristotelian formalists Pietro Pomponazzi, René Descartes, or Immanuel Kant, can interpret such "leaps" only as mysteries, as blind, irrational mysticism. Those formalist professors and their credulous admirers delude themselves as a man who denies the existence of that of which he has deprived himself. On no higher authority than their own refusal to comprehend the reality lying outside the domain of their formalism, for them, what they have not succeeded in attaining has no intelligible, has no more than a mystical existence. As Gasparo Contarini showed himself to have understood his teacher, Pietro Pomponazzi's own soul could exist for poor Pietro only once that Paduan had proven, by rigorous Aristotelian logic, that he had no soul; his God existed for him only in a similar way, a Kantian unintelligible *thing-in-itself*. Pomponazzi's soul was for him, as an Aristotelian, an imaginary object which existed only in that domain of paganist theologians' irrational mysticism. It existed only within that domain of irrationalist fictions where dwell William James' "varieties of religious experience,"⁴⁴ within the ancient heathen domain of delphic faiths adored by consistent Aristotelian sophists.⁴⁵ This is the tendency of weakness in today's commonplace forms

of attempts to assert a principle of truth: that commonplace which has been exploited with such frequent, gloating success by the existentialists Friedrich Nietzsche, Bertrand Russell, Carl Jung, and Martin Heidegger.

Fortunately, it is not absolutely necessary to be as foolish as these formalists. What appear to the professional ignorance of the formalist as "arbitrary leaps," are fully intelligible actions, fully susceptible of unassailable proof. On that basis, an intelligible principle of creative acts of axiomatic-revolutionary discovery is accessed similarly, an intelligible principle of natural law, of universal truth, most usefully described otherwise as "The Truth About Temporal Eternity."

Thus far, we have situated the "leap" which we have designated as the formal representation of the occurrence of an axiomatic-revolutionary, or creative act of scientific progress. To render human creativity intelligible, we must define it next as also a mental object of conscious thought.

III.

The Education of Creativity

The Golden Renaissance and its continuation through some nineteenth-century expressions of it, is typified by the mode of Christian humanist education traced from such a fourteenth- through mid-sixteenth-century model as Groote's and Thomas à Kempis' teaching-order, the Brothers of the Common Life. It may be traced thereafter through the Prussian educational reforms, according to the prescriptions of Friedrich Schiller, as developed and introduced by Wilhelm von Humboldt.⁴⁶ This Christian humanist tradition is the only model policy yet developed which explicitly addresses the task of fostering the development of the powers for creative discovery in the student—in direct opposition to popularized forms of "textbook-based" education. We include in this Christian humanist tradition, much of the work of the French Oratorians, for example, as echoed in France's 1794-1814 Ecole Polytechnique under the direction of founder Gaspard Monge.⁴⁷

Return to the leading point introduced earlier, under the rubric of "Golden Renaissance."⁴⁸ The development of the potential population-density of mankind, first in western Europe, and then throughout this planet, which occurred since the beginning of the fifteenth century, exceeds the accumulated net development of society throughout all man's existence on this planet before that. This is the case despite the evil, typified by Britain's "Venetian" empire, and by empiricist immorality, which has been the powerful adversary of the Renaissance, and

of mankind, through all of these recent six centuries. Acknowledging the great indebtedness which that Renaissance has to the contributions of many branches of humanity earlier, the active principle of this Renaissance is the highest form of society, morally, intellectually, and materially, which has existed on this planet up through the present time.

It was born in Europe, as the Christian humanism epitomized by the writings and related work of Nicolaus of Cusa; but, as a glance toward the educational grounding of Cusa himself attests, the power of Christian humanism lies in its unmatched capacity for treasuring the greatest known true contributions of all mankind before it. Christian humanism was rooted in the rise of European civilization, as the early Indo-European (Classical Greek) contributions were reflected in the Platonic tradition known to the Hellenic world of the Christian apostles inside and outside of Palestine. The principles of Christian humanist education, typified as we indicate here, are the source of the extraordinary, unprecedented power of this European Renaissance.

Today, whatever parent wishes to afford his child, or his nation, the fullest possibility for equality of achievement, must turn to the heritage of these Christian humanist, Renaissance principles of education. It is this Platonic tradition, as reflected in Classical humanist education, which affords us, uniquely, the means for rendering intelligible “the truth about Temporal Eternity.” Once the implications of a science of physical economy are situated with respect to an intelligible principle of scientific creativity, known in these Renaissance terms, the certainty of that truth becomes for us a fully intelligible object of conscious thought.

Gather up a selection of the brightest youth of secondary-school age, with no distinction made among their putative social rank. Rally them under a program of Classical studies, emphasizing early the greatest productions in Classical Greek and Latin, but, above all else, teaching the students, in succession, as they are prepared for each next step, to relive the known, original great, axiomatic-revolutionary discoveries of all human history to date. The case we have outlined for replicating Cusa’s discovery of an axiomatic-revolutionary solution of the Archimedean quadrature’s ontological paradox, is a model for what we signify as “reliving the original discoverer’s state of mind during the act of effecting the original discovery.”

For the case of mathematics, and so forth, the student gains not a scorable classroom, textbook mastery of approved observations, experiments, and standard formulas, but, instead, an actual reliving, within himself or herself, of the intellectual experience of the original dis-

covery. Thus, a part of the living tissue of the student’s mind is occupied by a living quality of replication of the mind of the greatest, long-dead discoverers. That student learns thus to command the living minds of the greatest discoverers of the past, revived within himself or herself, to master the original problems of the present.

What transpires, during the reliving so of a succession of original discoveries, is the mustering of the student’s inborn and partially developed capacity for the kind of creative thinking which appears in the mistaken opinion of an Aristotelian formalist as an “irrational leap of intuition.” The occurrence of that re-enactment of the mind of the original discoverer within the mind of the student, defines that experience as an object of the student’s consciousness. This mental object appearing to the student’s consciousness in that way, is constructed of the student’s own, mustered capacity for an act of creative discovery congruent with that of the original discoverer. The content of that constructed image is nothing other than a process of creative thinking, a species of thinking absolutely distinct from logical formalism.

Indeed, it is our ability to contrast the creative “thought-object”⁴⁹ with those of our own states of mind we recognize as merely the inferior level of logical formalism, which is the basis for most scientific creative work.

As the chosen example of Cusa’s discovery illustrates this point, most of the fundamental and closely related mathematical-physical discoveries in all known history correspond to this particular model of what is termed Platonic *higher hypothesis*. One drives a logical construction to beyond its limits, in the most rigorous way possible, searching for a devastating, axiomatic quality of ontological paradox in those extremes of vastness or smallness. Once such a paradox is provoked into appearing, the Eudoxian “method of exhaustion” by means of which the paradox is evoked, is examined from the standpoint of the solution-principle of Plato’s *Parmenides*. That tactic, or method of generating a succession of revolutionary *hypotheses*, represents thus an *higher hypothesis*.

The formalist state of mind is obsessed with method of formal proof, formal consistency with a set of underlying, axiomatic assumptions. Creative discovery signifies overthrowing some of those axiomatic assumptions; for such a case a formal proof is not possible.⁵⁰ The person who does not immediately recognize the empirical distinction between the two distinct species of thinking, is neither a scientist nor a competent policy-shaper or other professional in the field of education.

The student advantaged to enjoy such a Christian humanist mode of secondary education, thus locates knowledge not in mere “facts,” but in the process of gen-

erating knowledge within those creative processes which are empirically defined for that student by the repeated reliving of the moments of valid discovery by original discoverers. That student, by the time he or she is graduating from such an institution, can recognize readily the significance of Plato's term *hypothesis*. He or she can recognize those kinds of discovery achieved through overturning previously held axiomatic assumptions: valid such discoveries are Platonic *hypotheses*. Similarly, once the student comprehends individual *hypothesis* in this mode, the student is able to employ the method of *hypothesis* to define the higher One subsuming a large array of individual valid, axiomatic-revolutionary discoveries (*hypotheses*). All of the discoveries which, as a (e.g., transfinite) series are generated by a common (higher) *hypothesis* respecting the method of generating such discoveries, are a Platonic Many commonly subsumed by a Platonic One. That higher *hypothesis*, the One, is a *higher hypothesis*. We have already indicated the use of the solution-principle of Plato's *Parmenides*, to solve a paradox generated by "method of exhaustion," as a model example under the definition of *higher hypothesis* supplied here.

Similarly, the existence of alternative forms of *higher hypothesis* obliges the student trained in consciousness of *hypothesis* to hypothesize *higher hypothesis*, in the sense that *higher hypothesis* is defined by hypothesizing *hypothesis*.

Admittedly, we are employing the term "hypothesis" here in a manner different from that in generally accepted classroom use, or, in the formalization of plane and solid geometry. In rebuttal to any objections along those lines, three points can and should be made. One: Plato was there first; two: his definition of hypothesis conforms to an adequate definition of mathematics and physical science. As the emergence of, first, non-algebraic, and, later, transfinite mathematics demonstrates, mathematics as a whole becomes incomprehensible unless we approach the matter historically from the standpoint which Plato represents by his definition of hypothesis. Three: Today's commonly accepted classroom definition of "hypothesis" came into being because Aristotelian and Hellenistic formalists sought to castrate geometry, by degrading it from a constructive (e.g., synthetic)⁵¹ geometry, to a sterilely fixed, formalist theorem-lattice.

Wherever modern science occupied itself with fostering revolutionary progress in mankind's power to survive as a species, rather than rote teaching of dead algebraic dogma, the practical revolutionary implications of Plato's notion of *hypothesis* came back into play.

Hypothesis, considered formally (i.e., statically) signifies what modern theorem-lattice doctrine would recognize as an "hereditary principle." Given, any set of

axioms and postulates, treated as interdependent, the expandable array of theorems which may be derived as consistent with each and all of those axioms and postulates is transfinitely defined as a Cantorian *type*. Thus, formal proof belongs only to the inferior domain of showing consistency with such a fixed *hypothesis*, as representable formally by a fixed set of axioms and postulates. The theorems of that fixed lattice are a Platonic Many, and the corresponding *hypothesis* a Platonic One.

However, *hypothesis* is not located fundamentally in terms of the fixed theorem-lattice with which the results of a particular hypothesis may be associated. As the *Parmenides* indicates, the ontological content of *hypothesis* is *change*, the Cantorian *type of change* which it incorporates as the process of creative-mental action which brought it into being. It is in this aspect, as *change*, that a succession of *hypotheses*, as a Many, corresponds to its appropriate One, an *higher hypothesis*.

IV. 'Generally Accepted Mathematics'

Consider now the implications of the following series of conditions.

From the historical vantage-point identified thus far, it is implicit that no generally accepted mathematics has the qualifications for proving anything but consistency; in the search for scientific truth, we must rely upon entirely different means. The appropriateness of any particular choice of mathematics is located in the adducible Platonic form of *hypothesis* to which that mathematics, representable as a theorem lattice, corresponds transfinitely. Yet, neither consistency, nor appropriateness are synonyms for scientific truth. The quality of relative truth of an *hypothesis*, if it, in particular, satisfies the conditions of relative truth, is derived from the principle of generating *hypotheses*.

That principle also may be termed a *method of scientific discovery* which subsumes that *hypothesis*. This principle is an *higher hypothesis* in the same sense that the application of the solution-principle of Plato's *Parmenides* to an Eudoxian ontological or related paradox has been used here as illustration of a relatively common choice of *higher hypothesis*. Even relative truth is to be found in no place inferior to the domain of *higher hypothesis*.

Consider another notion of mathematical form of higher hypothesis, one not included in the terms of that higher hypothesis premised upon a Platonic treatment of Eudoxian ontological paradoxes: Consider harmonic

orderings which are either coherent, or not coherent with the Golden Section as an externally bounding, asymptotic limit: the higher hypothesis upon which Johannes Kepler premised his construction of the solar system according to a quantum-field principle.⁵² The history of this harmonic principle for generating hypotheses, from Plato, through Kepler, and beyond, is also an *higher hypothesis*.

Those two higher hypotheses may be combined, to form a third. The first, Eudoxian form of hypotheses corresponds to the sense of vision = space-time. The second, quantum-field, corresponds to the sense of hearing, and of natural vocalization by a full spectrum of the six characteristic adult voice-species of spoken/sung languages.⁵³

The consideration (hypothesizing) of these three, each well-defined notions of higher hypothesis, illustrates the significance of the term *hypothesizing the higher hypothesis*. This mental activity locates us *ontologically* within a domain which Plato terms “The Becoming.” This definition of “Becoming” Georg Cantor equates to his generalized Transfinite.⁵⁴

This poses, as Cantor emphasizes, the equivalence of what Plato identifies as the “Good” to what Cantor designates as his “Absolute.” This Becoming, or generalized transfinite, corresponds to the highest possible ontological significance of physical space-time, as does Cantor’s generalized transfinite. This, generalized, corresponds to what this writer chooses to identify, descriptively, as “Temporal Eternity.” That descriptive term, Temporal Eternity, is required to distinguish a transfinite notion of “eternity” from the “timeless absolute” of the Good.⁵⁵

That Good, or Absolute, is defined by hypothesizing the generalized “hypothesis of the higher hypothesis.” The resulting conception can be nothing but the bounding of Temporal Eternity by an intelligent, timeless Absolute which is efficiently coincident at each moment, in each place, with all moments and places of all Temporal Eternity: *The Absolute One, the Good*.

That is the road-map to guide us through the work now to follow.

In significant part, the implications for classroom mathematics of what has been presented here thus far, is fairly straightforward. Let us go directly, therefore, to a point which may not seem to be so straightforward. Next, let us construct the relevant anomaly; then, examine that anomaly’s import for the determination of truth. We begin so, next, with the most crucial feature of a science of physical economy: the issue of “not-entropy.”

Leibniz, Hamilton,⁵⁶ and others have defined the general form of the physical-economic transformation which corresponds to successful growth of any economy. It is implicit in that statistical “model,” that there exists a level

of growth—of net increase of the *per-capita*, *per-household*, and *per-square-kilometer* “productive powers of labor”⁵⁷—which is just barely above the level at which entropy (“dying”) takes over. In order to construct a system of linear inequalities to describe the form of the phenomenon, it is not necessary to know in advance the precise value at which that transition from entropic to “not-entropic” occurs. Initially, we are designing the experiment, so to speak; that experiment will indicate to us the relevant values for scaling.

So far, so good. Then, comes the excitement. The mathematical function so described is formally non-deterministic, no matter what the scaling values prove to be. One of the early results of this experience, is to look at all of generally accepted classroom mathematics, and mathematical physics in a disturbingly fresh way.

Let us now build up a mathematical description of the conditions which must be satisfied to maintain the current human population of this planet above the level of entropy in mankind’s *potential population-density*.⁵⁸ Note, that a zero-entropy, “equilibrium” state, between entropy and not-entropy, is, in this function, a mathematical discontinuity corresponding to a condition which does not, and could not exist in a real-life physical-economic process (and not in a respectable conjectural model, either).

The description begins with a simple requirement that the rate of increase of potential population-density be greater than zero. This requires some improvement: in effect, technological progress; this is a modification of social behavior which enables man to overcome some boundary condition ostensibly barring the way to maintaining an above-zero level of increase of potential population-density. This is expressed as a transmission of a self-improving culture, to the effect of improved skills being added to the heritage of earlier generations’ contributions.

This already defines three constraints: increases *per capita*, *per square kilometer*, and of physical productivity *per capita* and *per household*.

This function is delimited not only by technological progress, but by the conditions required to realize that progress. Those conditions are expressed chiefly as improvements in the appropriateness of the area used, *per square kilometer* and *per capita*, and improvements in the tools and materials of production. These require expression in terms of structural changes in the division of physically-productive labor.

Look at this general model under conditions emerging millions of years later, especially the changes required to sustain the progress (in potential population-density)—where they have occurred, in fact—during the

recent six hundred years of European and North American development.⁵⁹ The significance of focussing upon this segment of the evidence is that the vastly more rapid rate of increase of mankind's potential population-density, beginning in the Renaissance, more than five-hundred-fifty years ago, affords us a more concentrated expression of the determining quality of change.

The characteristic of this recent six hundred-odd years of European culture and its influence, is the increase in the rate of urbanization. The reasons for that increase are implicit in the set of constraints already listed here: the requirement of increasing emphasis upon improvements in suitability of land-area and in tools, and also the implicit cultural requirement of an increase in the physical standard of household consumption and in life-expectancies. Such changes imply already an increase in urbanization relative to the percentile of the total labor-force required for physically essential rural occupations. These changes are much slower and marginally more modest in earlier periods of history (and, of course, pre-history), but, nonetheless, are efficiently present always, positively or in their neglect.

Urbanization signifies more than a rising intensity of these changes. New categories of change emerge lawfully from out of the belly of the old. Not only does the *per-capita*, and *per-square-kilometer* requirement of general infrastructural development (water, transportation, power, sanitation, etc.) become much more significant, but the effects of an indispensable rise in capital-intensity and power-intensity, *per capita* and *per square kilometer*, produce side-effects of great significance. These required qualitative structural changes in the social division of (principally) physical-productive labor, confront us with the required set of descriptive constraints in their most anomalous form.

It is sufficient for our purposes to consider only a few of the outstanding features.

Make a cut in time, through an interval in that physical space-time process which is the role of production in effecting the social reproduction of the human species. The combination of skills of productive labor and pre-conditions for productive employment of that labor, represent a social cost. Designate the rate of flow of this total social cost, seen as the productive process in flux, at the brief moment immediately before the cut, as "energy of the system." See the rate of useful physical output of the productive process, at the brief moment after the cut as "output of the system." Compare these two values in terms of an implied function corresponding to changes in the values of a ratio of the two: of "output of the system," thus defined, to "energy of the system," thus defined.

Consider this ratio in terms of the *per-capita*, *per-*

household, and *per-square-kilometer* values of each of these respective terms of the ratio, and of the ratio itself. Effect this comparison, in these listed terms of reference, in terms of "market-baskets." There are two broad classifications of market-baskets: households' consumption market-baskets, expressed *per capita* and *per household*; producers' market-baskets, *per capita* and *per square kilometer*. Both are expressed in terms of projectible potential population-density (e.g., The Netherlands or Belgium as a comparative standard of reference for humanity today, at today's level of technology available).

There are two magnitudes chiefly to be measured: time (in available working-years of adult life of members of the labor-force), and comparative quantity and quality of physical goods contained within each of households' and producers' market-baskets. To these physical goods must be added several required types of services: education, medical, and science. These latter three are included in both the households' and producers' market-baskets.

The result of applying such categories of measurement to the actual modern history of physical economy is chiefly the following. The increase of the potential population-density of society as a whole is dependent chiefly upon the following constraints, applied to the function of the ratio as we have just described it.

1. The *per-capita* and *per-household* consumption must increase in terms of comparative quality and quantity of contents of the total market-basket. Yet, the time required to produce that enhanced *per-capita* and *per-household* market-basket must be less than that required to produce the earlier, poorer quality and quantity of *per-capita* and *per-household* market-baskets.
2. Urban physical-productive employment and market-baskets output must increase relatively over rural, up to an asymptotic limit of feasible reduction in percentile of rural.
3. Producers' goods market-baskets must increase relative to households' goods market-baskets, both in time of production and in quality and quantity of *per-capita* and *per-square-kilometer* composition.
4. Thus, the designated "energy of the system," *per capita*, *per household*, and *per square kilometer*, must increase absolutely. However, the following must also apply. Let the difference between the numerator and denominator of the ratio, after deducting for "overhead" factors, be designated as relative "free energy" of the process; the ratio of "free energy" to "energy of the system" must increase.⁶⁰

These four constraints, so situated, describe a process

which satisfies the definition of “not-entropic.” The “history” of the evolutionary development of the Earth’s biosphere, is also such a “not-entropic” process, as, not irrelevantly, Cardinal Nicolaus of Cusa defined the correct notion of evolutionary development in his “Vision of God.”⁶¹

We have thus defined a powerful anomaly, the most important and most ancient in known science since the time of Plato. This “not-entropic” image of both processes, the physical-economic and the evolutionary development of the biosphere, can be measured in the manner we have indicated here, and in analogous, more or less refined ways. It is always measurable so; in that sense, it satisfies broadly our general notion of a succession of terms of a mathematical function, a function which may indeed be contrasted with any modern statistical model for any of various sorts of entropic functions. The effect of this comparison upsets people, especially semi-literate science-sports fans cast in the roles of cheering spectators in the grandstand of the mathematical-physics professionals’ derbies. We are confronted thus with an anomaly: for numerous among the relevant professionals, an extremely disconcerting sort of sharp formal discontinuity in the domain of generally accepted classroom mathematics.

From some professionals’ quarters, in recent decades, the popularized response to the appearance of this disturbing anomaly has been what we might fairly describe by the term “reaction formation,” the radical positivist’s dogma of “negentropy”: the low probability assigned to a virtual time-reversal of the Boltzmann H-theorem function for statistical entropy in a stereotypical mechanical gas, or analogous system.⁶² We suggest the term “reaction formation,” since there is plainly no conformity between the constraints of the “not-entropic” form of the process described, and a simple time-reversal of the H-theorem determination of statistical entropy. The popularized response is the wildly desperate “hand-waving” of the professor hoping to escape from the lecture-hall unscathed. Rather than resort to such desperate, and ultimately futile hand-waving gestures, the professional need but examine some fascinating, very revealing characteristics of this anomaly.

Put most simply, although we can describe the process mathematically, either in the terms given here, or more refined terms to the same net effect, no extant form of generally accepted classroom mathematics can represent this process as a *deterministic mathematical model*. Rather than collapsing to mewl in muted hesychastic hysteria over the mortal injury to his beloved textbook formalism, the professional ought to experience joy, to discover here a phenomenon in the physical world which every

competently trained twentieth-century mathematician knows from the domain of higher mathematical formalities: the principle of the *ontologically transfinite* implicit in Georg Cantor’s 1897 *Beiträge*.

Focus upon the physical-economic process, as represented in the modern industrial-society phase outlined. The source of the increases in physical productivity which define the determination of the function described, is a process of continuing scientific-technological progress subsumed (as a Platonic “Many”) by a higher process of valid axiomatic-revolutionary forms of scientific (and analogous⁶³) discovery. Those axiomatic-revolutionary discoveries have a form of absolute mathematical discontinuities, relative to any formal theorem-lattice, such as a formal logic or mathematics. Consequently, in relationship to any generally accepted classroom mathematics of today, any valid mathematical description of the effects of a not-entropic physical-economic process is *axiomatically non-deterministic*.

There are two other cases immediately to be considered, to address the matter of not-entropic processes more generally. First, obviously, the case of the evolutionary biosphere, over the most recent billions of years. Second, the relevant, analogous conceptual overview of the Mendeleev Periodic Law, as the evidence stands today. The advantage of choosing the physical-economy form of not-entropy as the subject, is that this shows us that some analogous form of discontinuity, analogous to axiomatic-revolutionary forms of mental creativity, necessarily distinguishes a merely chemical process of the relevant sort from a living one. Reciprocally, this urges us to consider a view which is admittedly conjectural, but a compelling one, that mental creativity is a qualitatively higher species of the same not-entropic principle which distinguishes living from non-living processes. Is this principle also reflective of processes whose ostensibly elementary location appears in the sub-nuclear domain, perhaps more deeply ensconced than 10^{-18} centimeters? A quantum-field view of the Periodic Law suggests this is a case to be investigated, employing what we know of not-entropic processes in physical economies.⁶⁴

Our views on approaches to questions of not-entropy in living processes and the Periodic Law so indicated, we can dispense for the moment with further consideration of such other topics; it is the determination of not-entropic economic processes by creative forms of mental activity which is our immediate subject here, from which we shall derive what is to be said on the subject of certainty of truth.

We, speaking of ourselves collectively as Leibniz’s and U.S. Treasury Secretary Alexander Hamilton’s modern industrial society,⁶⁵ have in our hands the readily com-

prehensible evidence of the way in which valid axiomatic-revolutionary discoveries in physical science cause directly increases in the productive powers of labor.

The translation of the discovery of an (Platonic form of) hypothesis into its formal mathematical or related expression, requires a revised set of axioms and postulates for all relevant topical areas of scientific thought. This revision defines corresponding differences between the old and new theorems for every subtopic of application of the respectively new and old theorem-lattice. Each such case of a difference implies a corresponding form of crucial experiment, for which the salient points of axiomatically determined differences serve as the critical features of design of such experiment. The refinement of such a valid experimental design is implicitly the model for design of corresponding, new machine-tool or analogous principles. The transmission to the "point of production" of both the knowledge provided by the discovery, and improved design of work-place, etc., yields the relevant increase in physical productivity *per capita*, *per household*, and *per square kilometer*.

All of the effects of this transformation are implicitly measurable, and intelligible in that form. However, the very nature of the motive-force of the increase in physical productivity signifies that the not-entropic function apparently represented by these measurements, unlike statistical "negentropy" so-called, is not a deterministic one. Such are the relevant limits of authority of generally accepted classroom mathematics.

V.

The Theory of Knowledge

In these next remarks, we shall employ almost exclusively the references we have made up to this point on the subject of physical science. That this emphasis's significance not be misinterpreted, or its intent otherwise misunderstood, the immediately following preliminary remarks of caution must be interpolated.

It is to be re-emphasized, that the material presented here is an outgrowth initially of the author's project of discovery during the interval 1948-1952.⁶⁶ Further development of that discovery was done during the later 1950's, and, at a less significant rate, during the recent three decades. The first portion of that period, 1948-1951, was focussed upon describing the similarity of the not-entropic function represented respectively by biosphere evolution and the impact of technological progress upon physical economy. The initial period of work, 1948-1951, generated the paradoxical view examined here in the immediately preceding pages. The solution for that para-

dox was provided, during much of 1952, by intensive working-through of Cantor's *Beiträge*. During the remaining portion of 1952 came a re-examination of Riemann's seemingly prophetic *Habilitationsschrift*, as referenced above; this re-examination was done from the standpoint of the Cantor studies.

At all times during that 1948-1952 study, it was the author's governing hypothesis that Immanuel Kant's dogma on aesthetics,⁶⁷ which has been the prevailing twentieth-century view taught within those professions, is an epistemological and aesthetic fraud: it was, and is this author's defiant posture against generally accepted modernism of the 1940's, 1950's, and now, that the Kant dogma of Professor Friedrich Karl Savigny⁶⁸ decreeing an hermetic separation between *Naturwissenschaft* (physical science) and *Geisteswissenschaft* (e.g., "art for art's sake," etc.), was directly and provably contrary to natural law.

During the summer and autumn months of 1952, the author rounded out his discoveries in the science of physical economy with a treatment of the Cantorian principles of musical creativity as exemplified by compared samples of the German *lied* from the compositions of Mozart, Beethoven, Schubert, Schumann, Brahms, Hugo Wolf, and some relatively minor but influential contemporaries of those composers.⁶⁹ In recent years, the same method of proof by crucial examples has been worked through for the case of Classical tragedy.⁷⁰ In collaboration with colleagues who are professionals in matters of the plastic fine arts, crucial examples are shown in painting for such notable cases as Leonardo da Vinci and Raphael Sanzio.

Once the internal principles of creativity intrinsic to the Classic modes of musical and dramatic composition have been identified, by aid of reference to crucial examples, it is shown beyond doubt that the relationship of the student's mind to the original discovery in the fine arts is the same in principle as we have indicated to be the case for original scientific discoveries. It is clear, as the case of Plato's dialogues ought to suggest to the student, that the two branches of knowledge, natural science and Classical forms of fine arts, are not only parallel in these respects, but complementary and mutually indispensable. There are, for example, relatively few great physical scientists of the nineteenth and early-twentieth century who were not also professionally trained, or at least passably competent in some way in Classical music.⁷¹ The coincidence between scientific excellence and Classical fine art is not in any way accidental.

Everything which is presented here as true for physical science is in fact, and by this author's intent, also true for the Classical fine arts.

From the standpoint of physical economy, the validity of a scientific discovery lies in the demonstrable relative validity of the principle of discovery (Platonic higher hypothesis) which governs both the generation, and also the demonstration of that specific hypothesis. The relative validity of the *higher hypothesis* thus subsuming a generation of particular hypotheses, is shown to physical economy by increase of the potential population-density of that society which governs its investment and production policies according to such higher hypothesis, or which, perversely, demonstrably fails as a consequence of failing to do so. The validity of a mode of hypothesizing the higher hypothesis is measured in terms of the study of human history and pre-history from this same standpoint of the science of physical economy.

This point should be restated in the following terms.

Physical production is the kernel of mankind's relationship to the universe in general. Precisely, it is the kernel of the relationship between the process of continuing reproduction of the existence of the human species and the universe as a whole.

Up to this point, that relationship is expressed primarily in terms of mankind's relationship to what nuclear scientist and geobiochemist Vernadsky termed usefully the *noösphere* of the planet Earth.⁷² We must acknowledge the essential role of solar-sidereal forms (as distinct from lunar forms) of astronomical calendars in paving the way for the appearance of civilization in ancient Vedic culture, in China's culture, and the culture of pre-third millennium Egypt. Those early developments in astronomy presage man in the age of space exploration and colonization, mankind in the process of becoming man in the universe, man recognizing that his natural relationship to his own existence is in direct relationship with the universe at large.⁷³ As we express physical-economic processes in terms of *per-capita*, *per-household*, and *per-square-kilometer* statistical magnitudes, the square-kilometer of the Earth's surface corresponds functionally, in all corresponding calculations and conclusions, to mankind's interface with the universe in its entirety.

At that juncture, we come "bump" against that widespread psychopathic condition called "empiricism," or, often disguised as a form of "populism." This specific form of mental illness was recommended as theology and political philosophy by John Locke, as scientific method by David Hume, as political economy by Adam Smith, and as sodomy by Jeremy Bentham.⁷⁴ Empiricism prohibits beliefs other than those associated with discrete sense-impressions, and also with the philosophically existentialist quality of the affective states (e.g., pleasure or pain) which those sensations evoke more or less blindly, irrationally in the perceptor. Empiricism is the immoral

dogma of the "hard fact"; it is the existentialist philosophy which degrades the believer, by profession, into Hobbes' amoral, predatory beast. It is the British Venetian's liberal philosophy, fairly described as blind faith in the immutability of "human de-nature."

If we propose that the term "human knowledge" refer to some quality which is tied up with mankind's capability for reproducing its species as a type, then empiricism and everything like it is to be excluded from the category of "knowledge." *Knowledge* is restricted to that which bears upon mankind's ability to act willfully and appropriately to further the survival of our species as a type. This ability, as our survival itself, is premised upon that creative power of reason by means of which we increase our species' potential population-density not-entropically: as no other species can do this. That is our "species-type"; "human knowledge" is a quality corresponding to that *type*. The claims of empiricism are to be studied from this vantage-point.

What is called "a fact," is a theorem belonging to some theorem-lattice which is determined, in turn, by an associated set of axiom-like, underlying ontological and formal assumptions. As that set of ontological and formal assumptions is altered, so, the perception of "fact" will be changed for each case, accordingly. *Knowledge* lies outside each individual such axiomatically determined perception of such particular judgments misnamed "facts." *Knowledge* pertains to something which is independent of each such axiomatic state; knowledge is something which could not be a beast-like sensory impressionism as such. It is that which is constant relative to all such changes, that which becomes intelligible (i.e., knowledge) only under the condition that those changes constitute a series apprehended as a *type*.

Consider two of the simplest such virtually axiomatic cases: the perception of "point," and of "line."

We see a point? Or is that something which we find it convenient to term a "point"? Is that phenomenon itself a point? A point is nothing but a *metaphor*, signifying a *type* of a class (series) of phenomena we judge to warrant the label, "point."⁷⁵ The metaphor itself signifies not a sensory phenomenon, but what we would loosely, but fairly term an "ideal point." In the simplest, unrefined case, to use the term "point" to signify "point of light," "where two lines intersect" (or a "mind of a bureaucrat"), causes no ontological confusion in the process of communication, on condition that those communicating will tolerate the other employing the variable notion of an "ideal point" as a metaphor for such occasions.⁷⁶

That usage belongs to the simplest class of metaphor in the sense of a Cantor *type*; it is nonetheless a true metaphor, a true *type*.⁷⁷ However, if one were to forget

that word “point” is being used as referent for a metaphor, not a sensory phenomenon, in that instant the metaphor and phenomena became tangled in ontological paradoxes, to the degree that none of the conversationalists really know any longer what they are saying.

There are many problems with the notion of the “ideal point” itself. Firstly, it has no axiomatic existence in space-time, but resides within it as a special kind of hole, a mathematical discontinuity, a singularity. Ostensibly, materially, that form of the point is not particularly interesting; mathematics shows that poor space-time is the most raggedy beggar one might ever imagine; it is filled with such holes, most of those pockets ostensibly empty ones.

The Euclidean line is similarly flawed. How thin is it? As thin as you wish, and a bit more. It is a most ductile image, which may be drawn so thin that, should one cut one such line by another, there exists no denumerable position on the first to show where it is cut by the second; yet, although this piece of spaghetti is virtually zero in radial magnitude, it is not quite zero. Both the space-time point and the space-time line are merely shadows within the space-time realm, shadows cast by efficient singularities existing only in the ontologically transfinite domain of physical space-time. It is also to be considered, that space-time itself is also only a shadow.

And, so on . . .

The virtually limitless number of such varieties of paradox are each and all merely reflections of a single underlying flaw of assumption in the popular reasoning of today’s credulous: the notion of the “self-evident fact.” The attempt to equate “substance” with particularized sensations putatively located in mere space-time, is one such paradox.⁷⁸ To compound that paradox with the delusion that one’s opinionated image of such a sensation is a “self-evident fact”—a Kantian “thing in itself,” is an indefensible axiomatic folly. This fallacy underlies the class of chimeras belonging to the same general type as commonplace assumptions of a special quality of axiomatically ontological existence of ideal points and ideal straight lines. This is the Aristotelian, or kindred fallacy of arbitrary assumption that the ideal point and ideal straight lines are the efficient “soul” of that which mere sensation apparently presents to the credulous materialist or empiricist. Such Aristotelian or related views commit the folly of considering ideal points, lines, etc., not as the metaphors they are, but as if these phantasms of the senses were actually existing integers, points, lines, etc., *per se*.

On such matters generally, as the “know thyself” of Plato’s Socrates and, more recently, Nicolaus of Cusa’s methodological principle of *docta ignorantia* stress this

fact, learned men and women would begin to know much more, if they would discover the courage, and thus also the personal honor, to begin afresh by claiming to know almost nothing.⁷⁹ Let us agree to do just that for the purpose of addressing the class of problems posed by the popularity of both doctrinaire and naive materialism, as one form of the problem, and empiricism as another form of expression of the same underlying problem. Let us look at this matter from the standpoint of the not-entropy of physical economy; let us put aside wild claims for the self-evident materiality of facts, and adopt a definition of substantiality which does not depend upon the ignorant assumptions of pagan sensationalism. Let us adopt “efficiency” as our yardstick.

The crux of the matter is summed up in a single paragraph, thus:

In a rigorous science, all that we can assert that we really know elementarily is *change* from a relatively lower to a relatively higher *per-capita* power of mankind over the universe. This knowledge is located solely, in ascending order of authoritativeness, in two places: *hypothesizing the higher hypothesis* (Temporal Eternity) and *hypothesizing an hypothesis of the higher hypothesis* (Plato’s Good, or Cantor’s Absolute). The *efficient substance* of the domain of higher hypothesis, is that *change of hypothesis* which is reflected as an increase of mankind’s *per-capita* power over nature. The efficient substance of *hypothesizing the higher hypothesis* is change of higher hypothesis.

In respect to which we must add a few qualifying words of caution:

As to the Absolute, we can know of its necessity, and what it is not; however, since our faculties of knowing depend upon cognizing change of higher hypothesis in terms of space-time relations, we can not cognize the Absolute which is not subject to time or space, but efficiently coincident with all time, all space. Our knowledge of truth and truthfulness is limited in its highest degree to knowing this much concerning that *intelligent* Absolute which is Plato’s Good; the rest of man’s knowledge lies in Plato’s domain of the Becoming, Cantor’s Transfinite, a realm otherwise best described as “Temporal Eternity.”

Among the putatively educated today, the most widely accepted objection to those facts is blind faith in the so-called “objective science” of the materialists and empiricists. Usually, that blind faith is centered around the assumption that we can know nothing more than sensations as primary truth, except as we may also be able to reach certain useful generalizations through formal, deductive-inductive analysis of that same primary—objective—sense-data. In its more widespread expression, this widely popularized positivist assumption is presented

to us as the stubborn conviction among today's burgeoning majority of scientifically illiterate university graduates, that "truth" is a synonym for "statistical," that we can know nothing more than the "bare facts," except by statistical arrangements of those "facts."

It is sufficient merely to add mention of a variant of that latter, popularized aberration. As a variant of the type of materialist or empiricist just identified, there are those radical positivists who carry empiricism to its opposite extreme, willing to call the reality of sense-impressions into question, but locating "scientific objectivity" in the statistical patterns.

Such are the popularized obstacles to facing the following sequence of constraints:

1. Relative truth is a matter of demonstrable efficiency.
2. For the human species, truth is not a matter of individual experience, but of the individual's contributions, *qua* sovereign individuality, to the successful survival of whole nations, and of the human species as a whole.⁸⁰
3. "Successful survival" includes, and rests upon sustaining progress in the potential population-density of the human species.
4. Thus, truthfulness lies in defining the individual state of knowledge which coheres with a general fostering of that potential population-density.
5. That individual state of knowledge is not a fixed set of beliefs, but rather a method for testing and improving the general efficiency of beliefs, as measured inclusively, and crucially, in terms of potential population-density.
6. This knowledge is of the form of successively efficient changes in the hypotheses, to the effect that this succession fosters efficiently an increase in humanity's potential population-density.

Those *changes*, the Heraclitan *change* of Plato's *Parmenides*, are the *ontological* actuality of those objects which are the true subject of human knowledge. These *objects* are *thought-objects*, a term which signifies more or less the same phenomenon of the mental creative processes as Leibniz's *monads* or the *Geistesmassen* of Bernhard Riemann's posthumously published commentaries on Herbart's Göttingen lectures of the mid-1840's.⁸¹ This designation of "thought-objects" includes the student's consciousness of his or her replication of the original discoverer's mental act of axiomatic-revolutionary discovery.

This is related to the character in a drama, such as

Shakespeare's Hamlet in the two famous soliloquies, sharing with the audience his (the character's) knowledge of those his own conscious processes underlying his own behavior within the body of the drama; that, his own conscious processes, are a "thought-object." So, are the audience's reflections on its own thoughts, hearing those soliloquies, and forced to compare these with its own ideas on the same material addressed by the soliloquies.

The present writer, responding then to the impact of Cantor's 1897 notions of the transfinite, long ago adopted the custom of referencing such conscious hypothesizing of one's own conscious processes as his own preferred usage of the descriptive term "self-consciousness." As Plato's *Parmenides* illustrates this, the minimal state of mental organization which must be evoked is the following structuring of states of such self-consciousness. The first level of the process of finding creative solutions, is one's consciousness of the paradoxical character of an array of thoughts which one is attempting to conceptualize as a unit: the paradox of the One and the Many. This forces us to take this frustrating thought-process as a single object of consciousness; one focusses *self-consciously*, so, on the behavior of that conscious process thus taken as an object of self-critical conscious deliberation. That latter is *hypothesizing*. This process of hypothesizing must itself be adopted, in turn, as an object of self-critical conscious deliberation: *higher hypothesizing!* The most common reference-point for this higher hypothesizing, is comparing the task of hypothesizing a solution for the paradox with an available repertoire of successful higher hypothesis, as typified by the stored-up memory of one's having relived many original discoverer's mental experience of axiomatic-revolutionary discovery. And, so on . . .

The bringing together of a notion of appropriate principle of *higher hypothesis* with self-critical consciousness of the mental life of the paradox itself, is the focal point of the act of discovery.

Thus, implicitly, the person who has benefited from either the type of Classical secondary education we referenced here earlier, or a personal development which is effectively equivalent to that, has a mind richly populated by a very-much-living assembly of some of the greatest original discoveries in history. That fortunate person has employed his or her own creative-mental powers to relive the act of original creative discovery; in doing that, that person brought the related moment of the original discoverer's mind back to life within his or her own mental life. There, that moment lives as a living fragment of the innermost personality of the original discoverer, even though that be Pythagoras, or Aeschylus' "Prometheus," or Plato, or Archimedes, or Cusa, or . . .

There, like figures in Raphael's "The School of Athens," they are all assembled; in search of a suggestion as to how to solve a problem, one may call upon their assistance as one might any living person.

One does not merely call upon them for suggestions. As in the case of Archimedes' quadrature of the circle, many of them committed errors which have been either embedded in the heritage of science down to the present day, or which typify such persisting errors in current work. One may thus reach back across centuries, or, as Cusa did with Archimedes, millennia, to settle the matter. Such is the nature of all serious, scholarly scientific work. It is not quoting the words of famous personalities of putative authority, as if to borrow their authority for oneself; it is reliving, if not the whole of science to date, at least a considerable part, through calling into play the reconstructible moments of great discovery, or related endeavors, from a quorum from the entire community of approximately 2,500 years of development of pre-science and science.

The secret of good scientific work is, to be suspicious of all that claims bare-faced the authority of popularized general or professional opinion: to assert nothing except the solution one has replicated, as construction, in one's own creative mental processes. The result of that is a "thought-object," not an approved procedure merely committed to the memory of one among those Schiller pitied as the *brotgelehrten*; this recreation of a moment from the living thought of a personality, in one's own mind, is the foundation for scientific work, including the indispensable, but sometimes dangerous work of creatively changing the past, by correcting the influence of its efficiently transmitted blunders, especially its epistemological blunders.

These inhabitants of one's creative mental life, of this, one's personal, living "School of Athens," are persons whose mortal existences are representative of three thousand years of the accumulation of progress in human knowledge. Against the millions of years before the most senior of these minds, these persons represent more development of mankind, and of knowledge than during all of the millions of years before. They are thus, in principle, a special kind of authoritative, representative body for all mankind to date. They are the sitting senatorial body for all human scientific and related thought and knowledge to date. They are the surrogate for all of man's Temporal Eternity to date.

Include among them a fair representation of the greatest philosophers and Classical fine artists of the same span of history. For them, what is yesterday, even if it were a millions years in the past, or tomorrow, if it were a millions years yet to come? These, my dear friends and I,

including the Disciple John and Apostle Paul, and Philo Judaeus of Alexandria, too, share a Temporal Eternity together, and have thus a much keener sense than most of you, of the purpose of this all, and of the Intelligent Good, touching all places and all times, including each of our own, from an Absolute where there is neither time nor place.

Turn now to those my friends, my personal "School of Athens"; in this moment their attention is turned toward us. Ask them, now: What are Paradox, *hypothesis*, *higher hypothesis*, hypothesizing the *higher hypothesis*, and hypothesizing the *hypothesis of the higher hypothesis* as the certainty of the Intelligent Absolute Good above the limits of space and time? Their eyes will tell you, those are not mere words, mere doctrine; they are the living reality of creative scientific mental life. They are the certainties of self-consciously self-critical mastery of that universal principle of *change* in efficient knowledge, which is the subjective reality of knowledge of the truth of Temporal Eternity.

The truth of Temporal Eternity is mastering the hypothesizing of the higher hypothesis, as the efficiency of that quality of change is measured for us, as better or poorer, in terms typified by the physical economist's notion of *per-capita*, *per-household*, and *per-square-kilometer* values for not-entropic improvement of relative potential population-density. The same principle of universally intelligible *natural law* can be expressed approximately in many ways, as has been the case down through the ages. It is expressed most precisely in terms of physical economy viewed as that has been described here.

VI. 'Chaos Theory' Is The Great Lie Of 'Free Trade'

In conclusion, let us now apply these thoughts to a few matters of current practice of nations. Permit the author here to speak accusingly, not as a judge or prosecutor, nor as an Old Testament prophet, but as a philosopher and teacher.

Class! Let this be our concluding lesson for today. Let us use the legendary privileges of this classroom setting to pose here facts whose utterance in the offices of Lower Manhattan would probably taunt those despairing heathen masses into homicide or worse. That proposition to be considered now, is:

No Christian, nor any other follower of Moses, can tolerate

the philosophy of John Locke or the “free trade” dogma of the slave-trading, opium-trading British East India Company’s hired apologist, Adam Smith. To promote the practice of “free trade” is to break every part of the Decalogue into little pieces, and, having done that, to spit in the Face of God. This is no mere opinion, nor is it exaggerated; it is provably a scientific certitude more relentless than the laws of planetary motion of our solar system. It is long past the time someone ought to have said that straight out, loud and clear.⁸²

The purpose for submitting this illustrative proposition is to show that the method for determining truthfulness or falsehood in all important matters is application of a principle perhaps best described as *efficient implications of belief*. Let it be accepted, that, by that standard, in every trial of every kind, must every judge, prosecutor, defendant, and juror be tried alike.

Pontius Pilate’s position as Roman imperial Procurator of Judea was the rotten fruit of a connection to the Emperor Tiberius which was, and is disgusting. He had, shall we say, the matrimonial qualifications for his perpetration of history’s most infamous exhibition of judicial hypocrisy. By the standard of the post-World War II Nuremberg Trials for crimes against humanity, can we say that Pilate either knew, or should have known the foregone result of casting that innocent Jesus Christ to those jurors? The charges against Pilate only scratch the surface of the case; we shall not let the Roman Empire off so cheaply.

What was this Roman Empire, really? Not the popularized fairy tale which used to be told to the credulous secondary-school academic matriculants in those long past days, more than a generation ago, when something distantly related to actual history was still taught. What was the real-life Roman Empire, this “higher hypothesis” of criminality, of which Pilate was but a transient corollary? There is a story to be told on this account. The story is true, and well suited to be told with brevity, pungency and force. The telling will be brief. The story’s importance, and its relevance to the proposition raised will soon become clear.

For centuries, although the Achaemenid dynasty sought to establish a world empire, the achievement of that goal was denied, chiefly by repeated defeats on its European front, defeats administered by a relatively small force of Greeks which came to be the circle of collaborators of Socrates⁸³ and Plato’s Academy at Athens. A protégé of Plato’s Academy, later called Alexander the Great, came to the throne of Macedon, and destroyed first the evil Tyre and then the power of Babylon and that ruling whore-goddess Ishtar known in Greece as the Gaia of the Delphi Cult of Apollo. Alexander was poisoned; Aristotle, at that time the openly bitter enemy of

Alexander and of Plato, and a known specialist in poisons, was suspected, and fled for his life. Yet, Alexander had completed the first part of the mission on which the Academy of Athens had guided him: Ishtar’s Babylon was crippled, the projected empire of the Mediterranean not to be attempted again for three centuries, and, even then, never again in Mesopotamia’s own name.

Three centuries later, the Mediterranean region was dominated by three powers, the Cult of Mithra in the Syrian Middle East, the Hellenistic Cult of Isis in Ptolemaic Egypt, and the Legions of Rome. From among a circle of the Legions’ leaders, including the prototypical fascist, Julius Caesar, decades of bloody civil wars marked the struggles of contending ambitious leaders. Which clique might outlive this attrition, to become the ruler of a world-empire born of combining the cults of Mithra, Isis, and the delphic pantheon of Rome into a single imperial force? Crassus, Pompey, Julius Caesar, Brutus and Cassius, Marc Antony, or perhaps even Octavian? Would the capital of that empire be, perhaps, Rome, or Alexandria? The bleeding soaked the Mediterranean littoral for decades.

So, the time came, that Marc Antony had aligned himself with the ambitious Alexandrian Queen Cleopatra. Octavian, the heir of Julius Caesar soon to rename himself Caesar Augustus, met upon the Isle of Capri with the representatives of the Syria-based Cult of Mithra. A pact was struck. The cause of the pigs Antony and Cleopatra was slaughtered in near Asia by the combined swinehordes of Octavian and the Mithra cult’s Syrians. The Isle of Capri was consecrated to Mithra and rendered for about five centuries thereafter the hereditary property of the heirs of that Caesar Augustus.

Thus, in the time of the Emperor Tiberius’ prolonged residency in the Mithra cult’s Capri, the innocent Jesus Christ was murdered in Judea, under the reign of that Pilate whose position was secured through a perverted marriage to the perverted ward of the perverted Tiberius of Capri.

Some years later, in the time of the pervert Nero, Jesus Christ’s Disciple Peter came to Rome on a mission of evangelization to combat that evil priest of Mithra known as Simon the Magician. This was the same Simon Magus otherwise known as the founder of pseudo-Christian gnostic cults, more than a thousand years before the Cathars of Albi and the Rhône. It was suspected at that time, that it was Nero’s methods of real-estate development which had provided the pretext used for the emperor’s crucifixion of St. Peter; in any case, it was done on behalf of the same Cult of Mithra which had murdered Christ.

About 1,900 years after the fateful pact between Octa-

vian and the Mithra cult, Capri was re-dedicated to Satan by Sweden's notorious Dr. Axel Munthe; the island became notorious as the world capital of sodomy and also of Maxim Gorky's satanic cult of such sometime Grotto habitués as Lenin and Stalin. The spirit which was to move Comintern cultural agent Georg Lukacs and such of his Frankfurt School followers as Heidegger, Adorno, Hannah Arendt, and Horkheimer, radiated from that Grotto of the Swedish Dr. Munthe's—and Tiberius'—perverted domain.

Today, the radiated influence of the Frankfurt School of Arendt, Adorno, and Horkheimer lives on, doing evil now as then. Simon the Magician dwells still in the hearts and minds of the followers of Tübingen's veteran-Nazi Frankfurt-Schooler turned liberationist, Martin Heidegger.

So transpired nearly 3,000 years of history.

Raffaello Sanzio (Raphael to many of you) would know and agree with the point we are developing by aid of that true short story. This can not be doubted; stand in the old papal apartments, now part of the Vatican museum. Stand facing the famous "The School of Athens," a subject on which a bit has been said here already. The reasons you must be there in Rome to receive in full the message being sent personally to you across nearly five hundred intervening years, should be obvious to anyone who sees it there.⁸⁴ In the meantime, as very few of you are presently visiting that Museum, concentrate upon any of the better reproductions of this mural; the less the reduction in scale, relative to the original, the better for our purposes here. It will help you to situate yourself mentally, as if you were actually standing in that great hall depicted there.

As you stand there, call that mural to life. Look around inside that mural; which of these are old friends of yours? You never met any of them face to face, but most of those in the hall never met one another in the flesh, either. Yet, you have relived a most intimate moment of the mind of each of some of them, reliving one or more of their creative moments of discovery. First, pick those whom you know in that way. You know Plato, and are acquainted with Aristotle. Are there not two or three in the foreground? As you focus upon the ideas, especially those ideas which represent original axiomatic-revolutionary discoveries, or something proximate to that, one figure after another within this busy hall comes alive for you. As for the others, I believe you know most of them already by reputation.

Think of the number of generations of history spanned by the personalities gathered here within this hall! Radiating from that hall, there is a sense of being embraced, where you stand, by some living intelligence

proximate to Temporal Eternity. That radiance fills the small room in the old papal apartments.

Raphael understood the point well enough to design and transmit a message, this mural, which would reach both of us, nearly five centuries later, standing with our minds within that mural's assembly within the great hall. It is no fantasy; it is a painting of a scene the like of which this writer has seen within his own mind, many times. It is a scene which Raphael painted from life, with the gathering of the inhabitants of his mind as living models. It draws from life those relationships within Temporal Eternity which are higher, and more efficient than any drawn in ordinary space or ordinary time. Those are the direct relationships of creative minds' ideas, which dissolve centuries into the span of a pleasant day's assembly, and bring vast spaces comfortably into a room no larger than that which contains this mural.

This mural is no mere symbolism, nor an imagined room in Paradise. It is a moment of *deja vu!* It is a portrait of Raphael's relations to the most intimate acquaintances of his daily mental life, all captured so to share the companionship of a moment in Temporal Eternity.

That mural is also a religious experience. When the social reality of Temporal Eternity compacts centuries into a morning's gathering in such a fashion, the universe of time and space is shrunken to such a smallness that we seem almost to wrap it all within our mind. In such a circumstance, we are impelled to hypothesize higher hypothesizing in such a way, that an eerie sense of a timeless Absolute Intelligence's efficiency is aroused within us.

This is no daydream. In that spacious hall, with its two-score-odd assembled, all of which Raphael has brought so comfortably within the confines of this small room of the old papal apartment, lies the practical response to the proposition set before this day's final class session.

When the relationship of the individual person to mankind in general, and other persons in particular, is measured in the space and time of the generation and transmission of those qualities of ideas associated with valid axiomatic-revolutionary discoveries, what a short distance a mere few centuries become! The order of necessary predecessor and necessary successor is preserved: the intelligence of the timeless Absolute is not zero-motion; the lack of spatial division is the consequence of being simultaneously everywhere, such that there is nothing in between any two experiences which would require us to experience time, except as, for us the onlookers, a sense of a timeless ordering of development. For us, the onlookers, just so, the duration of space and extent of time shrink almost to the vanishing-point.

So, if the mind of any among us is sufficiently devel-

Raphael Sanzio, "The School of Athens" (1509).

Inset diagram: Personalities gathered together by Raphael.

- (1) Plato, (2) Aristotle, (3) Socrates, (4) Xenophon, (5) Æschines,
 (6) Alcibiades, (7) Zeno, (8) Epicurus, (9) Federico Gonzaga,
 (10) Averroes, (11) Pythagoras, (12) Francesco Maria Della
 Rovere, (13) Heraclitus, (14) Diogenes, (15) Archimedes,
 (16) Zoroaster, (17) Ptolemy, (18) Raphael's self-portrait.
 (Diagram courtesy Vatican Museums.)

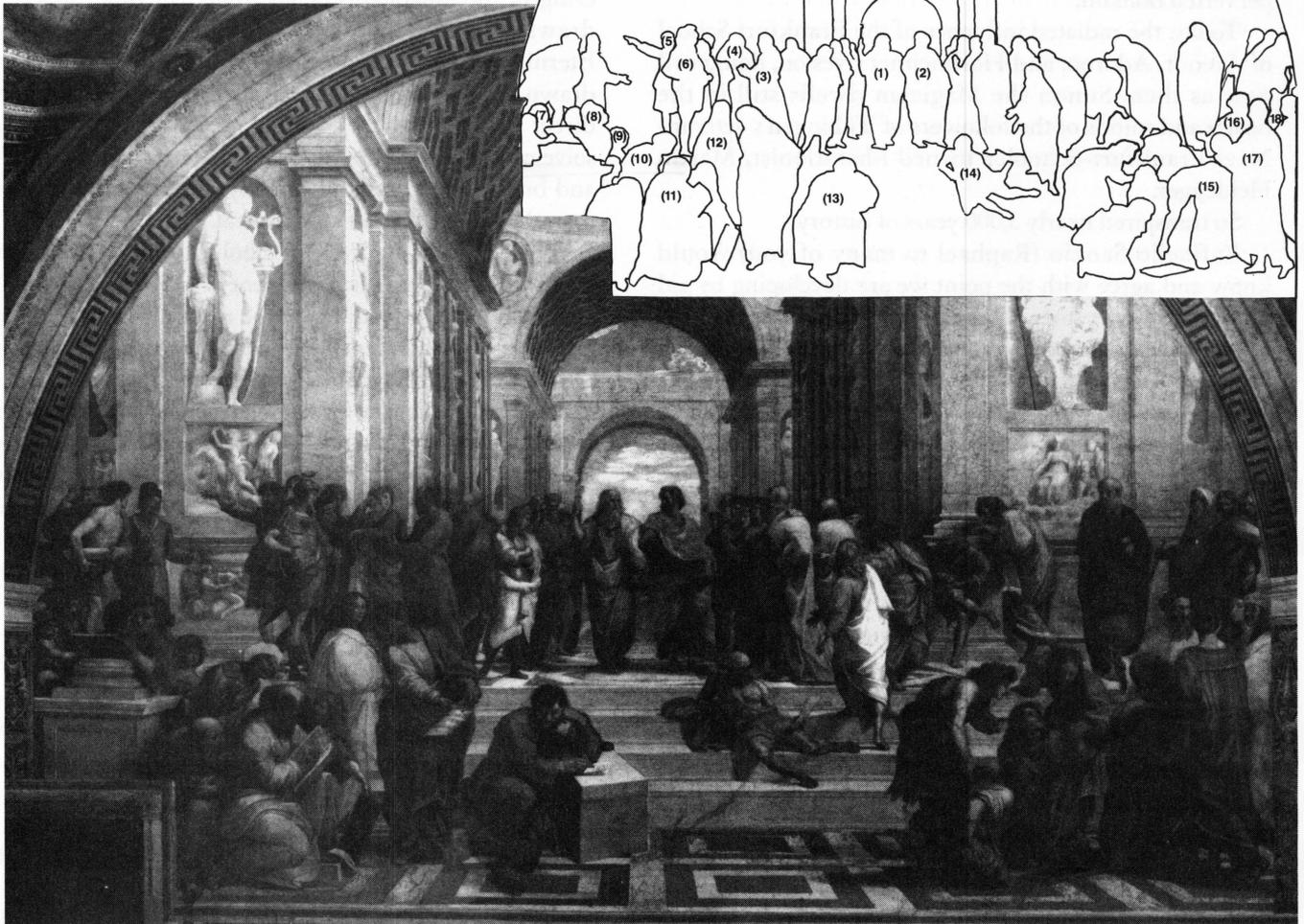


Photo Vatican Museums

oped to grasp the transmission of a valid axiomatic-revolutionary discovery, effected by one person, to cause the reliving of that act of discovery of that conception in the mind of a single person hundreds of years, or even millennia later, whoever has gained those qualifications is able to see the world as that mural portrays its more essential features. Once that step is made, he or she is able to see the essential relations of humanity as Raphael portrays that viewer's relationship to his "School of Athens" mural.

Those preconditions met, then standing before the mural in fact, or in his or her mind, the proximity to the

perception of intelligible truth is wonderfully immediate. The truth lies accessible to us on condition we are able, as Raphael's mural tells us, to comprehend the reality of Temporal Eternity as a form of human existence measured in terms of *efficient* relationships among axiomatic-creative qualities of ideas. Every other notion of human relationship is no better than a poor, thickly fogged approximation of that more fundamental one.

While that thought occupies one's mind, move through the rooms of the old papal apartment more thoughtfully, catching every aspect of Raphael's work there. Does it not occur to you, that the somewhat less

than 3,000 years of history packed into the short story above, is a moment of Temporal Eternity which could be such a mural as one of those Raphael left as messages for us?

For some, probably most, our presentation of this mural has eerie overtones. Whence this uneasiness? Is it not the case, that at the same time that pride in being intellectually honest compels those who accept the formal truthfulness of the description of the mental reality portrayed by the mural, many would be most uneasy were it demanded that they accept also the mural's depiction of intellectual relationships among people as a replacement for what they probably consider the customary, or "normal" notion of interpersonal relations.

If that were the case, then, addressing those among us who experience such uneasiness, would it not be fair to say that their notion of customary social relations pertains to interaction within the same sensory domain recommended by John Locke? Would it not be fair to say, that while they are willing to contemplate relationships based *primarily* upon ideas in what we might name the abstract, they are unwilling to carry that thought much beyond quiet contemplation?

Would it not be fair to surmise, that if they are sympathetic to the thought that truly high-minded⁸⁵ people would seek to base social relations on the quality of idea-relations attributed to the mural's imagery, that they would view this as supplanting the normal state of mankind with something which, if an improvement, is a matter of supplanting the real, the normal, by the artificial?

To what degree are you, for one, prepared to consider that such varied feelings of antipathy, eeriness, or merely uneasiness may not reflect any actual abnormality in what has been proposed here in connection with that mural? Obviously, the terms "normal" and "abnormal" are not employed here in the sense of "average." "Normal" should signify a condition cohering advantageously with the quality of the human individual as a species-type. Therefore, would you be willing to consider, at least briefly, the proposition, that—only perhaps—those reactions themselves symptomatize a prevailing, but nonetheless abnormal opinion?

Class! Is it not the case, today, that people's responses to the problems and opportunities of life appear to be shaped chiefly by a sense of pleasure and pain?

"Granted."

Are some among us implying that that empiricist teaching is abnormal?

"Yes."

In that case, you might ask: "Do you mean that in the sense that an infant lacks the quality of behavior appro-

priate for an adult person?"

The reply to that is: In a somewhat kindred sense, but not that sense.

"Or, do you mean that what most people consider normal reactions are in some sense pathological?"

In part, yes?

"Your responses seem evasive; tell us what you do intend to signify."

Agreed: an appropriate analogy might be the notion that certain adult mental disturbances have the appearance of being infantile regressions. It would be strictly appropriate to say, in this functional sense, that Francis Bacon, John Locke, Giammaria Ortes,⁸⁶ Adam Smith, Jeremy Bentham, and Thomas Malthus are not philosophers or economists, but contagious mental diseases. It is not only fair to describe their influence as disease; speaking functionally, it is perhaps the only effective way to understand and treat the problems which their influence causes.

That response continues, as follows.

Select two types from the range of responses to today's presentation of Raphael's mural. Select the person who is prepared to be entertained by contemplating the notion of relationship based upon causal sequences of revolutionary ideas, rather than sensory experience in space and time, but who rejects going beyond a merely heuristic consideration of this matter. Select another person, who is willing to consider putting this outlined image into practice, but considers that reform as essentially contrary to the natural condition and endowments of mankind, however desirable this departure from such natural conditions and endowments might be.

Reformulate those issues in the following terms.

If the human species were to adopt any fixed *hypothesis* as permanent,⁸⁷ that commitment would lead toward the extinction of the human species. The recent six hundred years' experience of the relationship among axiomatic-revolutionary discovery, consequent technological progress, consequent increases in the physical productive powers of labor, and consequent increases of potential population-density, is a concentrated expression of the problem to be addressed. Fixed modes of human productive and related behavior must lead toward an entropic collapse of the human species.

The essence of human survival is Heraclitus' principle: the relative constancy of a policy of *change*. Not a constant rate of change, but a constant policy of *change* of hypothesis: valid axiomatic-revolutionary forms of discovery. That means *higher hypothesis*: a valid principle of axiomatic-revolutionary discovery, *efficiently* subsuming a series of valid hypotheses. The human species' continued existence relies upon *change* of *hypothesis* (scientific

knowledge), and, in turn, *hypothesizing the higher hypothesis of change* (philosophy as defined by Plato). For a few moments of this discussion, now, restrict the usage of the term “idea” to those qualities of conceptions of change in such science and such philosophy.

These ideas cannot be transmitted as modern systems analysis proposes.⁸⁸ Such ideas cannot be transmitted by any form of coded communication, dictionary nominalism included. They can not be communicated at all, at least not according to today’s popularly accepted, professional or laymen’s usages of the verb “communicate.” Ideas are distributed from the original discovery only by means of regenerating the equivalent of the act of original discovery in the mind of the recipient.

Only after that replicated generation has occurred, can such an idea be identified by a word, a phrase, a statement.⁸⁹

Such is the first approximation of the significance of the term *efficient truth*.

An animal species operates on the basis of a delimited range of variability of behavior, with results approximating the notion of a fixed hypothesis, a behavioral stereotype. The human species alone depends upon a knowledge of valid approaches to willful change as a precondition for the successful survival of its species. The members of animal species survive in terms of sensual space-time; the human species relies upon a different elementary quality of relationship within the species, relations defined in terms of ideas of change of hypothesis.

Consider the practical implications of this same point from the standpoint of the earlier description of the Christian form of Classical humanist education, from the Brothers of the Common Life through the Humboldt reforms in nineteenth-century Germany. In that process, shift the scope of the inquiry to ideas in general.

First, to restate the point from which this broadening of the definition of “idea” proceeds: Discoveries are ordered in the manner implicit in the Classical humanist mode of education based upon primary sources for crucial discoveries. The social relations defined in that or analogous ways, are the relations within society upon which the continued survival of our species depends. Those relations, transmitting the replicated generation of valid axiomatic-revolutionary discoveries, are therefore the primary form of normal human relations, as distinguished from the empiricist’s or materialist’s alternatives, of sensory relationship in space-time.

To wit: any valid axiomatic-revolutionary discovery is effected in the manner described here earlier.⁹⁰ The demonstration of the existence of what is, in some sense, a fatal paradox within some established or proposed body of formal knowledge drives the mind to muster its cre-

ative mental faculties, to create a rigorously demonstrable solution for that fatal flaw. This is the method by which such discoveries (ideas) are transmitted. The original discoverer’s confrontation with the relevant paradox is reconstructed, by description employing a literate form of language. The student, for example, is thus confronted with the statement of the paradox which requires a mustering of the student’s creative faculties. As a matter of elementary principle, there is no other way in which original axiomatic-revolutionary discoveries can be passed on. Valid ideas are not transmitted by formal-deductive-inductive methods of indoctrination; only the mouthing of words, somewhat like a parrot’s, is accomplished by such mind-deadening methods of drill and grill. Valid ideas are transmitted only by prompting the student to muster his or her creative faculties to rediscover the relevant truth, the valid idea, for himself or herself.

Not just any among such ideas can be transmitted so to anyone, at just any time. There are prerequisites, as may be illustrated by a glance toward the known history of Archimedes’ theorems on quadrature. There are prerequisite discoveries, which must be mastered as a precondition for defining the paradox which leads to the discovery of other ideas. It is a fair statement of this to say that ideas are ordered in a sequence of “necessary predecessors” followed by “necessary successor.”

From the standpoint of Classical philology, as this topic was known to the Humboldt brothers, *all valid ideas originally appeared in human existence as creative discoveries*. Originally, we may estimate fairly, each appeared as a rude awakening, accompanied by an eerie feeling of “abnormality.” This we know from our own replication of ideas in our elementary and secondary school years. It is what we see in the re-discovery of commonplace ideas, in block-construction play, and other forms, among very young children. We often say that this creative development of the young persists, until schools, peers, college professors, and employer’s officials terrorize that developing person into becoming quasi-decorticated specimens of the radical-positivist philosophical race, to cease asking “Why?”

We observe rather readily, from the experience and observation of “growing up,” that the potentiality for grasping specific ideas has an ordering, which is approximately a constant for all students, irrespective of the age at, or alacrity with which, such individual’s knowledge is acquired.

Even in the simplest aspects of useful human knowledge, we are the dependent beneficiaries of the cumulative, ordered generation of ideas by our predecessors, over millions of years before us.

Three additional considerations must be added to that

educational picture, to describe this historical process accurately. Death, not history, is the posture of perfectly quiet contemplation. The efficient significance of the forward march of ideas is *change* of human practice. Through change of human practice, we see yesterday's experience differently. In addition to this expansion of our ability to see the world as it already existed yesterday, we have also changed the world around us. So, we change our experience of the universe as a whole. Ideas which appeared to be adequately true under conditions associated with earlier practice, no longer appear adequate as we are forced to view the universe in terms of the changed conditions which our practice of earlier discoveries presents to us.

This poses to us a practical sense of Plato's higher hypothesis—in the historical view of practice most emphatically. On the one side, we have humanity's experience, typified as scientific progress, as valid changes in hypothesis. On the other side, we have the experience of those increases in potential population-density which have depended upon that scientific progress. We must focus upon the interaction of the two sides of that historical experience. The results of, or lack of scientific progress create that paradoxical image of prior knowledge upon which the generation of new discoveries depends. In each moment of history, the progress of ideas depends not only upon necessarily preceding ideas, but upon the efficient effect of those preceding ideas in producing the newly revealed conditions to be considered.

In the mural, see Plato and Aristotle quarrelling as they approach the main hall from the world outside. Something has occurred in that outside world, which is to be the issue of a discussion about to begin in the main hall.

Those two aspects of historical experience, taken as one process, constitute the image of the dependency of humanity's continued existence upon relations defined elementarily, not according to the linear scale of simplistic space-time, but in terms of mankind's relationship to physical space-time, a relationship which is defined elementarily solely in terms of social relations measured on the scale of Temporal Eternity, the scale of the efficient interaction of ideas, as Raphael painted this in that mural.

For example:

We are told, whether it is true or not, that our solar system's sun will wind down considerably, and the solar system as we know it will collapse, after a lapse of time. Is that an Apocalypse for the human race? Not really. On the basis of even the rates of efficient human scientific progress during the troubled recent six hundred years, we know that it would come to pass, long before the forecast tragedy of our sun might occur, that we shall have

either colonized large regions of this galaxy, or, possibly have altered the structuring of this solar system and its sun. Whatever might be done, the simple point to be made is that we do have alternatives, provided that future history is organized according to the principle of the Golden Renaissance.

Whenever some neo-Malthusian Cassandra prophesies the death of our sun, ask him: "How many millions of years do we have before this might occur?"

We have plenty of time. It is true, as we have emphasized that here, that, within relations of Temporal Eternity, the distance between today and our human ancestors two millions years or so ago, is very short. So, this mural of that apartment wall portrays such relationships among efficient ideas. Even a span of hundreds of millions of years yet to come is a very short time, within the domain of Temporal Eternity. In both those cases, we are measuring the sequence of events in terms of relations among persons engaged in the efficient generation and propagation of valid axiomatic-revolutionary ideas. We have far more than sufficient time to deal with the threatened senility of our sun.

For the future, if we proceed in the footsteps of the Golden Renaissance, the rate of progress in potential population-density sweeps hyperbolically upwards, into mankind's early colonization of nearby space, and beyond. That, as Krafft Ehrlicke put the point in his own way, is mankind's Extraterrestrial Imperative.⁹¹ If we follow that course, there will be no solar Apocalypse for mankind. However, if we did not, the truth of Temporal Eternity would administer to this species a most crushing punishment for failing to conform to the quality of *imago Dei* within each of us all.

What is "normal" for our species is to be defined from the standpoint of the question: What are the characteristic preconditions for the continued existence of this species? For that case, the normal relationship among persons is that defined by the efficient discovery of valid, axiomatic-revolutionary ideas, as in this mural.

Turn to the proposed new mural, the span of evil, from Ishtar's Babylon, through that Roman Empire which, as in all its later incarnations, is the Whore of Babylon, to the continuing evil of the Frankfurt School's influence today. Just as in the first mural, Plato's raised hand points in the upward direction of a process governed by hypothesizing the higher hypothesis, the everdelphic Aristotle points downward, as the Roman imperial tradition of Ishtar, Gaia, and Astarte does. So, Jena historian Friedrich Schiller defined all European history to date as a struggle between two opposing conceptions of mankind, that of Solon's constitutional reform at Athens, and the evil of Lycurgus' delphic composition of a society

based upon the practice of helotry.⁹² That struggle between the opposing forces of Solon and Lycurgus, as Schiller described it, is the nearly 3,000-year moment of Temporal Eternity portrayed in our short story.

To portray history as an inductive summation of the materialist's chronicle of interpersonal transactions on linear scales of space and time, is a hoax. History is the conflict between opposing principles. These principles are typified, on the one side, by Plato's seeking to serve the Good through changes introduced into Temporal Eternity which are governed by hypothesizing the higher hypothesis. On the other side, we have the opposite principle. In form, the first, like life itself, is typified by the "not-entropic" development of man and the universe; the second is represented by entropy, by death.

The short story will continue, to be told afresh by someone else, perhaps in a coming century or more. Before we leave this classroom today, let us leave aware of the dangers which may await us there. Pause to study a recent picture of the face of evil lurking along the way.

Adam Smith's dogma of "free trade" is derived from the work of the gnostic Venetian cleric, Giammaria Ortes, which is axiomatically consistent with the misuse of the term "freedom" ("liberty") by John Locke. Locke accomplished nothing essentially different than his fore-runner's, Thomas Hobbes', sodomic design for degradation of mankind into the bestiality of a "war of each against all." Locke, who changed sides in enough wars to have learned this possibility from experience, modifies Hobbes only in his emphasis upon introducing into a realm of endless warfare, a periodic respite, to prepare new wars. That respite is called a "social contract."

We have indicated the general character of that enterprise, in reference to Smith's own version of it, above.⁹³ The bestiality of Hobbes', Locke's, and Smith's designs is rooted in the degradation of relations within society, from the efficient realm of Temporal Eternity, into the realm of morality among dumb rocks and beasts, mechanistic relations in linearized space-time.

Recently, since John Von Neumann's systems analysis and the British intelligence brainwashing of a "cybernetic" America through the auspices of Tavistock's Josiah Macy, Jr. Foundation, we have experienced the addition of a purported new dimensionality for the schemes of Ortes, the so-called "Chaos Theory" of Ilya Prigogine, *et al.*⁹⁴

Once again, the notorious tailors have been back at their famous swindle. Once again, Hans Christian Andersen's Emperor is parading naked before his subjects. In reality, "Chaos Theory" does not exist; it dwells only in the credulity of the susceptible. As soon as the newly concocted public relations packaging is removed,

what lies within, in all its disgusting nakedness, is the old slave-trading drug-peddler's swindle of the British East India Company's hoaxster, Adam Smith.

Simon the Magician offered the Romans his "National Enquirer" version of the Gospel according to Mithra. Prigogine, in defending "Chaos Theory," has done little more than repeat the same moth-eaten swindle which he has been attempting to peddle among my lazier-minded students for about two decades. He claims, yet once again, that he has discovered "true negentropy." This time, he offers in evidence not the famous property-title to the Brooklyn Bridge, but a kaleidoscope of linear marginalities from the mad nights of the computer software specialist: "Fractal Theory," "Mandelbrot Figures," and so on. Hordes of duped personal-computer-owning illiterates are ecstatic.

There is a precedent for this "Chaos Theory" swindle: Sigmund Freud's fraudulent essay on Leonardo da Vinci. It is now public that Freud was indeed the closet homosexual which his attack on Leonardo shows the organization of Freud's own mind to have been.⁹⁵ Freud was a clever pornographer, whose self-explorations aided him in gauging the depths of depravity, both in himself and his clientele; but, there is nothing in any of his work which warrants the term "creative"—excluding the special meaning which the criminal code might supply to it. Leonardo da Vinci is an exemplar of the creative intellect, one of the greatest in all history. The nature of Leonardo's creative genius is, like his great paintings, clearly intelligible in form, if not easily replicated. For the wretched Freud to attribute Leonardo's fertility of creation to "repressed homosexuality" is one of Freud's most shameless exhibitions of what he himself would term "narcissism."

Prigogine, similarly, fancies himself not merely learned (which he is in some degree), but actually creative. He fancies that that sort of diddling which he periodically represents as "negentropy," has something to do with creativity. It is a creative talent for which the used-car lots of America are well known. Behind the latest production of that sort, from him and his co-thinkers, is this "Chaos Theory" concoction. The basis for this concoction is Leibniz's *monadology* turned upside down.

There are two aspects to the form of mathematical discontinuities on which the fractalist proposes to premise an allegedly sophisticated basis for asserting that chaos is intrinsically creative. The first is the fact of "holes" of non-denumerability appearing naturally in any illiterate's attempt to force the type of metrical relations of a discrete manifold upon a continuum.⁹⁶ The second is, that any succession of valid-axiomatic revolutionary

discoveries appears, with respect to the associated formal theorem-lattices, as a sequence of absolute mathematical discontinuities. Confuse both of these two issues at the same time, and then use the mere appearance of discontinuities without any understanding of the scientific history of either mathematical paradox, and—Shazamm!—you have “Chaos Theory.” These fellows are saying, in effect: “Since creative processes appear chaotic to our poor brains, won’t creating chaos generate creativity spontaneously?”

Stripped of that persiflage, exotically packaged “Chaos Theory” turns out to be dirty old John Locke, dirty old Adam Smith, and their simply constructed mechanistic system of assured entropic collapse of the

society foolish enough to apply their recipes for “democracy” and “free trade.”

Truth lies not in the individual creative act *per se*. It lies in the authority of those guiding principles, known as *higher hypothesis* and *hypothesizing the higher hypothesis*, which govern the method employed by the developed mind to choose a pathway to a creative solution of a current paradox. The truth of the selection of such a higher hypothesis is proof that this transfinite type of principle of discovery accords with mankind’s increasing power over the universe—as according to Moses’ Genesis 1. To measure that accordance, that truth of Temporal Eternity, is the chief business of the science of physical economy.

APPENDIX A

The Ontological Superiority Of Nicolaus of Cusa’s Solution Over Archimedes’ Notion of Quadrature

Archimedes’ theorems for quadrature of the circle are given in *The Works of Archimedes*, T.L. Heath, trans. and ed. (1897) (New York: Dover Publications), pp. 91-98, and also conveniently referenced in Ivor Thomas, trans., *Greek Mathematical Works: I. Thales to Euclid*, Loeb Classical Library No. 335 (1939) (Cambridge, Mass.: Harvard University Press, 1980), pp. 316-333 of Section IX.2 (pp. 308-346). The kernel of Archimedes’ construction is given in the two diagrams in the latter work, on p. 318 and 319, respectively. For our purposes here, consider the entirety of pp. 308-346 as the relevant portion of the background against which this appended note is written.

The issue addressed here, will almost certainly prove to have been the principal, putatively scientific objection to our portrait of Nicolaus of Cusa’s reformulation of Archimedes’ quadrature of the circle. We shall focus narrowly upon that ontological point of difference between Cusa’s and Archimedes’ constructions which defines Cusa and his radiated influence, on the point of this single crucial issue, as the initiator of all progress in mathematical science over the interval A.D. 1440-1897, and beyond. Our proof of this point is very elementary, indeed, but we believe also rigorous.

Reference our description of the construction of the paired transfinite series of inscribed and circumscribed

regular polygons, under sub-topic “II. Creativity Defined,” above. Compare that with the construction given for Archimedes, e.g., as in Thomas, p. 318. Now, consider what has been passed down over the millennia since as Archimedes’ triangular solution, e.g., Thomas, p. 319. Describe Archimedes’ solution as follows.

Represent the circumference of the circle as an unknown multiple of the diameter of that circle: “ πd .” Thus, the radius of circle being designated by “ r ,” the circumference may be expressed in the alternative by “ $2\pi r$.” Archimedes uses the iterative process of construction of the transfinite series of polygons, as detailed in all essentials by the Thomas text, to reduce the putative limit of that iteration to equivalence to a right triangle, whose short leg is of length “ r ,” whose long leg is of length “ $2\pi r$,” and whose area is, therefore, “ $2\pi r^2/2$.”

The crucial issue posed by that construction is this.

Archimedes has proven (see Thomas, pp. 320-333) that the value of π must lie between two values, the perimeter of the inscribed and of the circumscribed regular polygons, respectively. He has also proven, in the same way, that the estimated numerical value of π , “(circumference)/ $2r$,” can be refined to enormously great relative precision, by extending the transfinite series of regular polygons to a very large value of n for the expression “ $2n$,” as we have noted under topic “II. Creativity

Defined.” This arithmetic achievement by Archimedes’ Eudoxian construction is not contested, as Cusa emphasized, and is as matters should be on that account.

The remaining issue is akin to the fallacious, but commonplace assertion by numerous mathematicians, that the surface areas of the sphere and relevant pseudosphere are equal, when they are not. In the sense of near-approximation, they are equal, to an enormous degree; but, as in the related case of quadrature, they are neither equal, nor of the same ontological species of existence. This is where Cusa’s genius shone above all his leading contemporaries and most of the mathematicians who came after him, to the present day. This is, in terms of the relevant formalities, the point of Cusa’s discovery from which the entire progress of modern mathematical science has been derived. In respect to the formalities, this is the point of generation of all modern science’s achievements.

Cusa accomplished a fundamental discovery in mathematical physics, at exactly the juncture—it must be said fairly—only a relative few leading mathematical physicists to date, before him or since have not failed. His genius is expressed, at first glance, as a quality for which Karl Weierstrass is famous, his determination to stick to the fact, that, although this (transfinite) difference, between Archimedes’ construction of the estimated value for π and the actuality of the circular perimeter, is very tiny, even virtually zero arithmetically, it has a fundamental significance for mathematical thinking. This difference, however small—however clearly virtually null-dimensional, defines an absolute mathematical discontinuity, a singularity, as an ontological quality of difference between two species of constructive-geometrical existence.

Beginning from the mathematical thinking of Classical Greek culture, we subsume the thinking about mathematics by Greeks such as Archimedes by saying that, today, we know four types of number: *rational*, *irrational*, *transcendental* (“non-algebraic”), and *transfinite*. Of these, only the first two were known formally to Greek mathematics. Archimedes believed that π was an irrational magnitude, to be treated as the best Greek constructive geometry of that time addressed the problem of “incommensurables,” as if they were “irrationals.” The idea of a “transcendental” magnitude did not exist in his ontological vocabulary for the formal side of constructive geometry. What Cusa did, on this latter account, was to recognize that π is not, ontologically, an irrational, but a number of a higher ontological type than irrationals, of a higher species.

One of the collateral problems contributing to relevant misjudgment of this issue among modern mathematicians, is the myth fostered in part by Georg Cantor’s pro-

Hegelian philosophical opponent, Professor Felix Klein, the myth attached to Lindemann’s formalist’s proof of the transcendental quality of π .¹

The proof, that π cannot be an irrational number, was provided conclusively, for geometry, by Cusa in 1440, 1453, and other locations.² The physical proof that Cusa’s π must be a “non-algebraic” (transcendental) magnitude, was supplied implicitly by J. Bernoulli, Leibniz, *et al.*, in 1697.³ Cusa’s proof was premised upon the most rigorous ontological grounds; Bernoulli’s and Leibniz’s on the crucial experimental evidence supporting a universally efficient principle of least action (physics).

Exaggerated emphasis upon the late-nineteenth-century formalist arguments cited by Klein, those of Hermite and Lindemann, falsifies science fundamentally, not by denying their constructions, but, rather, by using the apparent success of these formalities as a pretext for overlooking the earlier, already conclusive proofs supplied during the relevant four-and-a-half-centuries-long, then-preceding internal history of modern science on this very issue. Those conclusive proofs obviously include those most celebrated instances we have pointed out here (1440, 1697). That misplaced emphasis on late-nineteenth-century formalism, puts the mere formalities (however ingenious they might be) above recognition of the ontological issues crucial to any genuine proof. Thus, Klein, otherwise of sometimes awesome achievement, exhibited a want of simple scientific rigor in his omissions. His savage outburst against Cantor’s work on the transfinite is obviously relevant to the fallacy of composition implicit in his oversights in treating the transcendence of π .

More broadly, shockingly, most among the modern views examined can be fairly described as lacking literacy in this and related matters. Notably, they do not take properly into account, or they even willfully ignore the relevant preceding work of Dirichlet, Riemann, Weierstrass, and others on the related ontological implications of formal discontinuities manifest in the very small.

Such comparisons show us more forcefully, that the outstanding feature of Cusa’s genius on this, is his recognizing that the proof of the ontological quality of an apparently absolute mathematical discontinuity in the very, very small, lies not merely in the form of that discontinuity, but in its manifestly correlated, demonstrable *efficiency* of existence. To the same general effect, in the Cusa tradition of Leibniz, we have the relevant concluding sentence from Riemann’s *Habilitationschrift*:

Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung nicht zu betreten erlaubt.

This path leads out into the domain of another science, into

the realm of physics, into which the nature of this present occasion [devoted to the formalities of presenting an *Habilitationschrift* on matters of mathematics—LHL] forbids us to penetrate. (White trans., *loc. cit.*)⁴

What Cusa proved, contrary to Archimedes' failure to overcome blind faith in the ontological assumptions of the generally accepted Greek "classroom" mathematics (constructive geometry) of this time, was that to accept Archimedes' solution blindly, in the fifteenth century, would depend implicitly upon adopting a wildly exaggerated, unprovable claim: that there did not exist an ontologically absolute mathematical discontinuity between the two transfinite series of regular polygons, the inscribed and the circumscribed. Cusa saw that this absolute mathematical discontinuity between the two curvatures, the inside and outside of the circular perimeter, was admittedly of virtually zero-dimensional magnitude, but, that this apparently almost non-existent was nonetheless, *efficiently*, of *some magnitude*.

The issue of that *efficiency* of a true mathematical discontinuity rages, in various guises, down through the present date. That efficiency, located in the virtually-null dimensionality of an absolute mathematical discontinuity within the mathematical formalist's customarily denumerable ordering of mere space-time, is the *physics* of the cited passage from Riemann's *Habilitationschrift*, is the foundation for the notion of a *physical space-time* in which causation dwells, out of the reach of the mathematical formalist.

Cusa solved the ontological paradox posed by Archimedes' exaggeration, by treating the matter according to the platonic solution-principle typical of Plato's *Parmenides*. For the reasons identified above, in the section "II. Creativity Defined," Cusa recognized that circular action: (a) could not be defined ontologically within the implicitly axiomatic formalities of Greek mathematics, since the circular perimeter, the locus of that *action*, was an absolute mathematical discontinuity between the two transfinite series, inscribed and circumscribed, of polygonal processes. (b) Moreover, since those polygonal processes themselves were externally bounded by circular constructions, the axiomatic formalities implicitly underlying Archimedes' constructions could not access *efficiently* the ontological domain of circular action, but circular action could determine, and thus access efficiently the processes of the polygonal constructions' domain. (c) Therefore, we must discard the implied set of axioms of Archimedes' use of the Euclidean domain, and replace those with the axiomatic quality (Platonic hypothesis) of universal circular action (later, universal least action).

The use of the combined physics of Rømer⁵ and Huygens,⁶ to derive a general case for the cycloid-related

form of refraction of light radiation bounded by a constant, externally bounding limit of retarded propagation, by Huygens, J. Bernoulli, and Leibniz, established Cusa's discovery as the correlative of an efficient, universal principle of least action. This was presented in 1697 as the hallmark of a "non-algebraic," or transcendental mathematics, superseding the algebraic mathematics then in favored use by the followers of Descartes, Newton, *et al.* Thus, it was Bernoulli and Leibniz (1697), who had already proven the transcendental quality of π —as a refutation of the mathematical standpoints of Descartes and Newton, *et al.*—precisely two hundred years prior to Klein's 1897 commentary, in his *Famous Problems of Geometry*,⁷ on the formalist constructions by Hermite and Lindemann.

From Cusa's stubborn genius on this point, came the methodological approach adopted by that famous student of Cusa's writings, Leonardo da Vinci, and the first founding of a comprehensive mathematical physics, by rightly self-avowed student of the work of Cusa and Leonardo, Johannes Kepler. In this virtually null-dimensional existence defended by Cusa, Leibniz found the presence of the *monad*.⁸ Despite a politically corrupted Euler's fraudulent 1761 attack upon Leibniz's monadology on this very point, Cantor proved Euler absurd on every relevant point, and proved afresh, within the domain of the transfinite, the corresponding principles, on the subject of existent absolute mathematical discontinuities of space-time, by Cusa and Leibniz.

Both of these five-hundred-fifty-year-old issues, bearing upon the limitations of generally accepted classroom mathematics, have yet to be recognized adequately in those precincts: the formal issue respecting absolute mathematical discontinuities, and the fact that the metrical characteristics of a continuum can only be addressed in terms of the *efficiency* of such singularities, and addressed so only outside the limits of space-time, within *physical space-time*. In the domain of physical economy, the neglect of precisely those issues assaults the ill-prepared mathematical formalist with a deafening, blinding force of shock.

The greatest of all faults in the refusal of so many professionals to make themselves competently informed upon this discovery by Cusa, is that they have thus, wittingly or not, denied the entire foundation in higher hypothesis of that fifteenth-century revolution in mathematical method which is the germ of all valid modern science. If we do not prompt our young students to relive, as in secondary education, the experience of that elementary discovery by Cusa, how shall those deprived youth ever grow up with the mental development indispensable to judge competently much of anything about modern history?

1. Felix Klein, *Famous Problems of Geometry* (1897) in *Famous Problems and Other Monographs* (New York: Chelsea Publishing Co., 1955), pp. 61-77.
2. Cardinal Nicolaus of Cusa, *De Docta Ignorantia (On Learned Ignorance)*, trans. by Jasper Hopkins as *Nicholas of Cusa on Learned Ignorance* (Minneapolis: Arthur M. Banning Press, 1985); see also “De Circuli Quadratura” (“On the Quadrature of the Circle”), trans. by William F. Wertz, Jr., *Fidelio*, Vol. III, No. 1, Spring 1994, pp. 56-63.
3. Johann Bernoulli, “Curvatura radii . . .” (“The curvature of a ray . . .”), *Acta Eruditorum*, May 1697; trans. in D.J. Struik, *A Sourcebook in Mathematics, 1200-1800* (Princeton, N.J.: Princeton University Press, 1986), pp. 391-396.
4. Bernhard Riemann, *Habilitationschrift: Über die Hypothesen, welche der Geometrie zu Grunde liegen*, in *Collected Works of Bernhard Riemann*, ed. by Heinrich Weber (New York: Dover Publications, 1953), pp. 285-286; trans. by Henry S. White, “On the Hypotheses Which Lie at the Foundations of Geometry,” in David Eugene Smith, *A Source Book in Mathematics* (New York: Dover Publications, 1959), pp. 411-425.
5. Poul Rasmussen, “Ole Rømer and the Discovery of the Speed of Light,” *21st Century Science & Technology*, Vol. 6, No. 1, Spring 1993, pp. 40-46.
6. Christiaan Huygens, *A Treatise on Light*, (New York: Dover Publications, 1962).
7. *Op. cit.*
8. See text footnote 19.

APPENDIX B

Adam Smith Smashes The Decalogue

The concluding section of “The Truth of Temporal Eternity” begins with a proposition for which it is claimed: “To promote the practice of ‘free trade’ is to break every part of the Decalogue into little pieces.” For those who require additional proof of that claim, this appended note is supplied. The argument presented as follows rests upon two congruent bodies of evidence, the formal and the historical.

This writer has stressed repeatedly in sundry locations such as *The Science of Christian Economy*, that the central principle of Adam Smith’s doctrine of “free trade” is derived from a dogma set forth in his 1759 *Theory of the Moral Sentiments*. The kernel of that is:

Hunger, thirst, and the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply those means for their own sake, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.

Pause for a moment, to consider the most obvious of the implications of this Adam Smith dogma for the observance of the Mosaic Ten Commandments. What, then, of four most plainly relevant articles of that Law: Thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet? Smith’s law is: (1) Hunger, (2) Thirst, (3) Sexual Passion, (4) Pleasure, (5) Pain.

Whence comes the ungodly law of British “moral philosopher” Adam Smith? From his immediately preceding sentence in that same 1759 passage:

Nature has directed us to the greater part of these by origi-

nal and immediate instincts.

Then, read both of these cited excerpts within the immediate setting of the crucial features of the entire passage of which they are part. This excerpting is as presented in this present writer’s *The Science of Christian Economy, op. cit.*, pp. 291-292:

The administration of the great system of the universe . . . [and] the care of the universal happiness of all rational and sensible beings, is the business of God and not of man. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers and to the narrowness of his comprehension: the care of his own happiness, of that of his family, his friends, his country But though we are endowed with a very strong desire of these ends, it has been entrusted to the slow and uncertain determinations of our reason to find out the proper means of bringing them about. *Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, prompt us to apply these means for their own sake, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.* [emphasis added]

No Christian, or other follower of the Mosaic heritage could tolerate such doctrine. This is the core of the argument for “free trade” in Adam Smith’s 1776 British India Company tract, *The Wealth of Nations*.

Historically:

That 1759 passage is plainly an echo of John Locke’s authorship of the colonial constitution for the Carolinas. That latter served as the predecessor of the treasonous Constitution of the racist Confederate States of Ameri-

ca, as this issue is illuminated most simply by contrasting the Preambles of the Confederate and U.S. Federal constitutions.

Compare the U.S. Federal Constitution's Preamble with the cited passage from Adam Smith. The Constitution prescribes:

We the people of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States.

This is exactly what David Hume's disciple, Adam Smith, prohibits. On the same premises, in his 1776 *Wealth of Nations*, Smith defends the opium-trafficking of his employer, for whom that latter book was written as an anti-American tract, the British East India Company. That opposition to the principles of the Constitution is in the tradition of John Locke. Yet, as an explicit statement, the cited passage from the 1759 Adam Smith goes far beyond what British Calvinists, for example, or even David Hume, had understood Locke to have intended. Already, Adam Smith stands out as a devotee of what is sometimes termed "British nineteenth-century philosophical radicalism."

Rejection of that "philosophical radicalism," the British Liberal Establishment's late-eighteenth-century break with respect for customary morality, is the basis which German empiricist Immanuel Kant cites, in his *Prolegomena to a Future Metaphysic*, as the motive for his open break with his former mentor, David Hume. Kant identifies Hume's turn away from toleration for customary morality as the issue of this break.

Smith's 1759 *Theory of the Moral Sentiments* and his 1776 *Wealth of Nations* typify the more radical reading of John Locke which was imported into the circles of Britain's powerful Second Earl of Shelburne from the work Shelburne's Venetian contemporary, Giammaria Ortes. This is Adam Smith's foreshadowing Jeremy Bentham's outline of what became known later as the nineteenth-century British utilitarian's hedonistic calculus. One must see the fuller exposition of Smith's radicalism in Bentham's *The Principles of Morals and Legislation*, "In Defence of Usury," and "In Defence of Pederasty." This radicalism of Giammaria Ortes' type, expressed openly by Smith as early as his 1759 book, is the characteristic belief and practice of the leading intellectual and political circles ruling Britain throughout the several concluding decades of the eighteenth century, as also during Benthamite Lord Palmerston's nineteenth and Benthamite Bertrand Russell's twentieth centuries.

This representation of the sundry texts of Locke, Hume, Adam Smith, Bentham, *et al.* is validated by considering the historical issues of the U.S. war of 1776-1783. The irrepressible conflict between the Americans and London was forced into a state of open warfare against the British monarchy by the implications of the British East India Company's direct takeover, by outright purchase, of the British Parliament and monarchy. The war was fought explicitly against the already practiced dogma of "free trade" presented publicly, only in 1776, as *The Wealth of Nations*. Our obligation to review this history is imposed upon us here by the widespread popularization of the plain lie, that the United States of America was founded upon the notions of "democracy" and "free trade," as associated respectively with John Locke and Adam Smith.

The United States' Declaration of Independence avows the principles of "pursuit of happiness" associated with Gottfried Leibniz, principles in direct opposition to John Locke's neo-Hobbesian dogma of "life, liberty, and property." In addition to the plain anti-Locke and anti-Adam Smith language of the Preamble to the U.S. Federal Constitution, Article I of that Constitution prescribes principles of governmental role in protectionism, the national currency, and regulation of foreign and interstate commerce which are explicitly irreconcilable with British "free trade" dogma.

These key issues of the U.S. War of Independence go back explicitly to the Massachusetts Bay Colony of 1688-1689, in the resistance to Royal Governor Andros and such key issues as the Royal suppression, by Locke's circles in London, of the Commonwealth's power to issue public credit in the form of currency. Cotton Mather's 1691 "Some Considerations of Bills of Credit," and Benjamin Franklin's famous 1729 "A Modest Inquiry Into The Nature and Necessity of Paper Currency" are forerunners of both Article I of the U.S. Federal Constitution and of U.S. Treasury Secretary Alexander Hamilton's famous Reports to the U.S. Congress on the design of the anti-British "American System of political-economy" (under the rubrics of "Public Credit," "A National Bank," and "Manufactures").

Formally:

The principal source of confusion over these matters, is that academic liberalism, including its Fabian offshoots, has long defended the ideas of Locke and Adam Smith as upholding a Protestant principle against the allegedly medieval, statist propensities of Roman Catholicism. The specious argument which the liberal academic tradition derives from this sly sophistry of theirs, is—Lo and Behold!—the Mathers, Franklin, and the overwhelming

majority among the English- and German-speaking populations of eighteenth-century North America were stoutly Protestant, in such cases as the Mathers and the Winthrops some notably radical denominations of dissenters. That line of argument is all bad history and worse theology.

The disgusting history of such phenomena as existentialist heterodoxies within the churches, ought to remind us that the essential basis for Christian belief, in particular, is not indoctrination, but the fact that each person is born in the image of God.

Admittedly, indoctrination as such can impose a relatively superficial obedience to a confession, to a doctrine, even a kind of hysterical posture of adherence. However, from the standpoint of that truth of Temporal Eternity which governs matters in the longer term, Christianity's only link to the person is the appeal to that creative power within which is the substance of *imago Dei*. Even Anatole France submitted to the evidence that one should not baptize penguins blindly.

To become adopted as knowledge, rather than superficially induced assertion of belief, taught doctrine is a promissory note which must be redeemed at the bank of *imago Dei*. That redemption may occur by methods which cohere with the Christian forms of Classical humanist education, as exhibited from the Brothers of the Common Life through the Humboldt reforms in nineteenth-century Germany. The authority of a Christian confession, as a matter of knowledge, springs from this quality of *imago Dei*. The authority of that body of religious confession, as an institutionalized body of knowledge, is dependent upon its role as a teacher according to the same principled method of education which the accompanying paper here attributes to Classical Christian humanist education generally.

The issue of confession is an issue of truthfulness. Leave any part of that confession's belief relegated to arbitrary dogma, and sooner or later that vulnerability will be discovered efficiently by someone, in some way, to one kind of effect, or another. Thus, the fifteenth-century Christian Renaissance which brought Christianity out of the wreckage it had become during the preceding "New Dark Ages," emphasized that principle of intelligibility which shines so brightly in the work of Nicolaus of Cusa.

Once again, historically:

It is in those terms, that the role of religious confession within the historical process of the American revolution must be examined.

No historical figure since Nicolaus of Cusa embodies that principle more efficiently in modern times than Gottfried Leibniz. Leibniz's powerful influence was among

those international networks of the late seventeenth and eighteenth centuries which organized the emergence of the United States under its 1789 Federal Constitution. At every turn in the period of the United States' three principal wars against the British empire, 1776-1865, it was the followers of John Locke and Adam Smith, such as the members of the Perkins and Russell opium-trading syndicates, who supplied the Tories and traitors, and the influence of Leibniz which shaped the impulses and policies of the patriots. Let it be said, "God works in mysterious ways"; in this writer's experience, God works through the creative powers of reason of the person, through *imago Dei*. So, it was with every nobler movement of the history and pre-history of these United States.

Finally, formally:

The essential principle at the center of knowledge derived by the power of creative reason, is what Plato termed the Good, as this is treated in the accompanying paper. The certainty of the existence of that Good as Intelligent Being above the constraints of transfinite time and transfinite space is accessed as knowledge as Raphael's referenced mural reminds its viewer: through hypothesizing Temporal Eternity in terms of social relations defined not by linear relations of time and space, but by creative reason. It is the loving nurture of that creative development within the person, through childhood's nurture to this purpose within the family, and through educational institutions so governed, which enables the person to nurture the quality of *imago Dei* within, to turn his or her inner eyes upward, to recognize God's efficient existence.

Without that, a person knows virtually nothing of importance, and is therefore well-suited to embrace the pseudo-deistic, paganist atheism of Locke, Adam Smith, Bentham, the satanic General Albert Pike of *Morals and Dogma*, and the Victorian Liberals generally. It is dedication to the general welfare of others, to justice for all humanity as *imago Dei*, which marks the essential difference between any among those North American patriots and a libertarian oligarch's lackey, such as professional turncoat variety of lackey John Locke, or Shelburne's lackey Adam Smith. The lesson to be learned from the patriots of the American Revolution, such as President Abraham Lincoln, is the lesson of St. Paul's I Corinthians 13: Without love of mankind as *imago Dei*, there can be no true knowledge, of God or nature.

Locke's society is symbolically a galactic billiard table, whose balls, representing individual persons, have those built-in emotional spins to which British empiricism attaches the label of "human nature." The cited passage

from Adam Smith's *The Theory of the Moral Sentiments* accords perfectly with that representation of the schema of Locke's entropic ordering of covenant-generation, Locke's "democracy." It accords similarly with the derived "free trade" dogma of *The Wealth of Nations*.

If we extend that entropic model of political and economic processes to the Decalogue, we have the following principal results:

- I. God does not exist in any form but the psychopathic phantasms of Professor William James' *Varieties of Religious Experience*.
- II. Jeremy Rifkin's entropy is the pagan god of such liberal conceits.
- III. The name of "God" is used only as a manipulative sophistry.

IV. "What 'Sabbath'?"

V. "My parents should die with dignity before they spend all of my inheritance on such frivolities as food and medical care."

VI. "If God didn't wish them to die, he would not permit my instincts to guide me to kill them."

VII. "My sex life is my own business; if it feels good, it is right for me."

VIII. "Don't steal unless you think you can get by with it."

IX. "Truth is strictly a matter of one man's opinion."

X. "If I feel the need, I do my thing—or yours."

The lying hypocrisy of a "Christian advocacy of 'free trade,'" should be accorded the treatment appropriate for all concoctions which are truly disgusting.

NOTES

1. Michael Minnicino, "The New Dark Age: The Frankfurt School and 'Political Correctness,'" *Fidelio*, Vol. I, No. 1, Winter 1992, pp. 4-27.
2. Personal accounts of several among those German Catholic theologians to Helga Zepp-LaRouche circa the spring of 1975.
3. Webster G. Tarpley, "Deconstructionism: The Method in the Madness," *Fidelio*, Vol. II, No. 2, Summer 1993, pp. 48-54.
4. Nazi law was established under the influence of one Carl Schmitt, the author of the infamous emergency laws under which the Adolf Hitler Nazi dictatorship was established. The Schmitt current within Nazi jurisprudence is traced to the putative founder of the Romantic school of law, Berlin University Professor Friedrich Karl Savigny.
5. The root of law under the Nazis is traced from the neo-Kantian form of Romantic irrationalism, notably that of Savigny. The difference between British and German forms of fascist tendencies is defined by Immanuel Kant in his *Prolegomena to a Future Metaphysics*, in which Kant reports that the issue of his break with his former mentor, David Hume, was Hume's break with a principle of custom, to adopt the kind of radicalism usually identified as "British nineteenth-century philosophical radicalism," that of Shelburne's protégés and their successors. Kant's—and the early Hume's—cautious deference to social custom, is a distinguishing feature of Savigny's dogma. Hitler was a radical, but his regime was cautioned by fear of the lingering authority of that same German custom which it hated and sought to destroy. This is the marginal distinction between the law under the Nazi-ruled state, and that more radical, Bentham reading of Locke which flows through the philosophical tradition of Confederacy sympathizers in the U.S.A.
6. The code-words for Locke are "life, liberty, and property," in contrast to the Leibnizian "pursuit of happiness," or the Leibnizian language of the U.S. Federal Constitution's *Preamble*: ". . . to promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity . . ." This is in contrast to the infamous, Lockean dictum of Adam Smith's 1759 *Theory of the Moral Sentiments*, the dictum upon which he later, in his *Wealth of Nations*, premised his radical dogma of "the Invisible Hand": ". . . Nature has directed us to the greater part of these by original and immediate instincts. Hunger, thirst, the passion which unites the two sexes, the love of pleasure, and the dread of pain, *prompt us to apply these means for their own sakes without any consideration of their tendency to those beneficent ends which the greater Director of nature intended to produce by them.*" [emphasis added]
7. Although the British Empire was formally established through such Palmerston-directed events as the revolutions of 1848, the Crimean War, the provocation of the so-called "Sepoy rebellion" in India, and Palmerston's "opium wars," British imperialism was established as a policy during the post-1763 eighteenth-century period under Shelburne and his protégés.
8. Pope John Paul II, *Veritatis Splendor*, English edition (Vatican City: Libreria Editrice Vaticana, 1993).
9. See Helga Zepp-LaRouche, "Nicolaus of Cusa and the Council of Florence," *Fidelio*, Vol. I, No. 2, Spring 1992, pp. 17-22; and Nora Hamerman, "The Council of Florence: The Religious Event that Shaped the Era of Discovery," *ibid.*, pp. 23-36.
10. See Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Vol. III, No. 1, Spring 1994.
11. Especially from the dialogues of Plato.
12. *Saint Augustine, Father of European and African Civilization: Proceedings of the International Conference of the Schiller Institute, Rome, Italy, Nov. 1-3, 1985*, ed. by Nora Hamerman (New York: New Benjamin Franklin House, 1985), *passim*.
13. Compare U.S. Treasury Secretary Alexander Hamilton, "Report to the U.S. Congress On The Subject of Manufactures" (1791), in Nancy B. Spannaus and Christopher White, *The Political Economy of the American Revolution* (New York: Campaigner Publications, 1977), pp. 375-442, *passim*.
14. Data for Figure 1 are taken from Colin McEvedy and Richard Jones, *Atlas of World Population History* (Middlesex, England: Penguin Books, 1978).
15. See Philo ("Judaicus") of Alexandria, "On The Account of the World's Creation Given by Moses," in *Philo: Vol. I*, trans. by F.H. Colson and G.H. Whithaker, Loeb Classical Library No. 226

- (Cambridge, Mass: Harvard University Press, 1981).
16. Cardinal Nicolaus of Cusa, *De Docta Ignorantia (On Learned Ignorance)* (1440), trans. by Jasper Hopkins as *Nicholas of Cusa on Learned Ignorance* (Minneapolis: Arthur M. Banning Press, 1985).
 17. Cusa later presents a recapitulation of his revolutionary solution to the ontological paradox of Archimedean quadrature, in his "On the Quadrature of the Circle" ("De Circuli Quadratura") (1450), trans. by William F. Wertz, Jr., *Fidelio*, Vol. III, No. 1, Spring 1994, pp. 56-63.
 18. Brush aside the tendentious academic commentaries on the Renaissance by the gnostic spin-doctors of Ernst Cassirer's neo-Kantian Marburg school. Cf. Luca Pacioli, *De Divina Proportione* (1497) (Vienna: 1896); and Johannes Kepler, *Harmonice Mundi (The Harmony of the World)*, in *Opera Omnia*, vol. 5 (Frankfurt: 1864); English trans.: Books I-IV, trans. by Christopher White, *et al.* (unpublished); Book V, trans. by Charles Glenn Wallis, included in *Great Books of the Western World* series (Chicago: Encyclopaedia Britannica, 1952).
 19. On Pascal, the evidence of the connection is internal to his works. Christiaan Huygens, like Pascal and Leibniz, is steeped in the influence of Kepler, but also Leonardo da Vinci; together with his father, Constantine, the former patron of Rembrandt and the one-time ambassador to London, Christiaan had access to the originals of da Vinci codices then in the possession of the British. As for Leibniz, whether directly, or as echoed in the works of da Vinci and Kepler, Cusa's influence on all three of these seventeenth-century leaders in science is conspicuous.
 20. See *Georg Cantors Gesammelte Abhandlungen*, ed. by Ernst Zermelo (Hildesheim: Georg Olms Verlag, 1962), especially "Mitteilungen zur Lehre vom Transfiniten" (1887), pp. 378-439.
 21. On the "Venetian party" takeover of Britain, see the Proceedings of the Schiller Institute Conference, Feb. 19-20, 1994, Washington, D.C.: Panel 4, Sunday morning, Feb. 20, which are reproduced in full in *Executive Intelligence Review*, Vol. XXI, No. 16, April 15, 1994, pp. 4-45. See also Graham Lowry, *How The Nation Was Won*, vol. I (Washington, D.C.: Executive Intelligence Review, 1988).
 22. See Barbara Tuchman, *A Distant Mirror: The Calamitous Fourteenth Century* (New York: Knopf, 1978). See also, Marilyn Ferguson, *The Aquarian Conspiracy* (Los Angeles: J.P. Tarcher, 1980). For a study of the implications of both books, see Carol White, *The New Dark Ages Conspiracy* (New York: New Benjamin Franklin House, 1980). For a more recent expression of the "New Dark Age" trend, see the Trilateral Professor Samuel Huntington's recent essay promoting the collapse of planetary civilization into something akin to a fourteenth-century "new dark age" scenario: Samuel Huntington, "The Clash of Civilizations?" *Foreign Affairs*, Vol. 72, No. 3, Summer 1993. This agenda is also presented by Max Singer and Aaron Wildavsky, in *The Real World Order: Zones of Peace/Zones of Turmoil* (Chatham, N.J.: Chatham House Publishers, 1993); and by Jean-Christophe Rufin, in *L'Empire et Les Nouveaux Barbares: Rupture Nord-Sud* (Paris: Hachette-Pluriel, 1992). On these writings of Huntington *et al.*, see Helga Zepp-LaRouche, "What We Said, Stands," *New Federalist*, Jan. 3, 1994, Vol. 8, No. 1, pp. 5-6, and "A Boldhearted Resistance Can Bring Down Even the Raised Fist of the Tyrant," *New Federalist*, Feb. 28, 1994, Vol. 8, No. 9, pp. 10-11.
 23. The term "constructive" is employed here in the broad sense it was employed in exemplary fashion by Professor Jacob Steiner respecting his "synthetic geometry," and by Gaspard Monge before Steiner. It is used in the sense of a method of "constructive geometry."
 24. See Appendix A.
 25. Cf. Lyndon H. LaRouche, Jr. "The Science of Christian Economy," in *The Science of Christian Economy and Other Prison Writings* (Washington, D.C.: Schiller Institute, 1991), *passim*. Also, similarly, his *Fidelio* "Metaphor" series: "On The Subject of Metaphor," Vol. I, No. 3, Fall 1992; "Mozart's 1782-1786 Revolution in Music," Vol. I, No. 4, Winter 1992; "On The Subject of God," Vol. II, No. 1, Spring 1993; "History as Science," Vol. II, No. 3, Fall 1993.
 26. According to Ivor Thomas [*Greek Mathematical Works: I. Thales to Euclid*, Loeb Classical Library No. 335 (1939), trans. by Ivor Thomas (Cambridge, Mass: Harvard University Press, 1980)], the celebrated geometer and astronomer Eudoxus of Cnidos lived approximately from 408-355 B.C., was a student and associate of Plato, and also closely associated with Theaetetus at the Academy of Athens.
 27. The fastidious will note that there is a second, even more compelling proof of this point, which is unnecessary to supply here.
 28. "Externally" is used here in the sense of a principle bounding a subsumed process, not in the naive spatial sense of "inside" and "outside."
 29. The so-called "brachystochrone" solution, prompted by a chain of events begun with Ole Rømer's successful approximate measurement of a constant speed of light. Johann Bernoulli, "Curvatura radii . . ." ("The curvature of a ray . . ."), *Acta Eruditorum*, May 1697; trans. in D.J. Struik, *A Source Book in Mathematics, 1200-1800* (Princeton, N.J.: Princeton University Press, 1986), pp. 391-396.
 30. Georg Cantor, "Beiträge zur Begründung der transfiniten Mengenlehre," in *Georg Cantors Gesammelte Abhandlungen, op. cit.*, pp. 282-356; English translation: *Contributions to the Founding of the Theory of Transfinite Numbers*, trans. by Philip E.B. Jourdain (1915) (New York: Dover Publications, 1941).
 31. A favorite term of deprecation, used with delicious appropriateness, of Friedrich Schiller. To the present writer, the term connotes a dog learning to sit up and beg, a likely imagery for the all-too-typical graduate student's propitiatory road to both academic success, and habituated banality.
 32. We are introducing Cantor's notion of *transfinite* at this point.
 33. All of Aristotle's work is premised on the tradition of the Eleatic opponents (Parmenides, *et al.*) of Pythagoras and Plato, as this was transmitted through Isocrates and his School of Rhetoric; both Isocrates and Aristotle were agents of Athens' enemy, Philip of Macedon. Epistemologically, their methods, and those of the Sophists generally, are of the same type; for, by denying the principle of change, the Eleatics' attack on the Pythagoreans set the stage for the emergence of the various doctrines of the method of sense-certainty. For texts and commentary on the Eleatics and Sophists, including Parmenides, Xenophanes, and Zeno, see G.S. Kirk and J.E. Raven, *The Presocratic Philosophers: A Critical History with a Selection of Texts* (London: Cambridge University Press, 1964). The moral depravity of Aristotle and his teachings is shown plainly in his (Nicomachean) *Ethics* and *Politics*, each, in itself, a suitable handbook for one aspiring to become a "Nuremberg Criminal."
 34. Georg Cantor, *Beiträge, op. cit.*
 35. Kurt Gödel, "Über formal Unentscheidbare Sätze der *Principia mathematica* und verwandter Systeme" ("On formally undecidable propositions of *Principia mathematica* and related systems" (1931), in *Kurt Gödel: Collected Works* (New York: Oxford University Press, 1990), vol. I, pp. 144-195. See also, in the same location, "On undecidable propositions of formal mathematical systems" (1934), pp. 346-371; and "Russell's mathematical logic" (1944), vol. II, pp. 119-141. For the purposes of this present article, Gödel's special importance is that he vindicated the work of Georg Cantor (1897), by a devastating blow against the claims to scientific reasoning of such savage adversaries of Cantor (and of

- Leibniz and Riemann) as Bertrand Russell and the Vienna radical positivists generally. After the 1931-1934 work of Gödel, for example, the later claims for "systems analysis" by John Von Neumann, Norbert Wiener, *et al.* were inexcusable. Similarly, anyone who would attack from a standpoint in mathematical formalism the point we are developing, relative to Plato's *Parmenides*, here, is axiomatically discredited immediately by the implications of the Cantor-Gödel theses.
36. See Johannes Kepler, *On the Six-Cornered Snowflake*, trans. by Colin Hardie (Oxford: Clarendon Press, 1966; reprinted by *21st Century Science & Technology*, 1991.)
 37. Cf. Lyndon H. LaRouche, Jr., "In Defense of Common Sense," in *Christian Economy*, *op. cit.*, chaps. I-IV, pp. 6-26.
 38. G.W. Leibniz, *Monadology*, trans. by George Montgomery (LaSalle: Open Court Publishing Co., 1989).
 39. Cf. Lyndon H. LaRouche, Jr., "Project A," Appendix XI: "Euler's Fallacies on the Subjects of Infinite Divisibility and Leibniz's Monads," in *Christian Economy*, *op. cit.*, pp. 406-425.
 40. G.W. Leibniz, "On Analysis Situs," in *Gottfried Wilhelm Leibniz: Philosophical Papers and Letters*, ed. by Leroy E. Loemker (Chicago: University of Chicago Press, 1956), pp. 390-396. Nineteenth-century topology and its outgrowths, as taught today, often fail to stress the fact that *denumerability* and *non-denumerability*, as treated by Georg Cantor in terms of transfinite orderings, are crucial issues subsumed by Leibniz's notion of an *analysis situs*.
 41. *E.g.*, in one of the most earthshaking utterances from a youthful mathematical genius—Bernhard Riemann—we have the following passage from his 1853-1854 *Habilitationschrift: Über die Hypothesen, welche der Geometrie zu Grunde liegen*: "III. Anwendung auf den Raum, 3 . . . Die Frage über die Gültigkeit der Voraussetzungen der Geometrie im Unendlichkleinen hängt zusammen mit der Frage nach dem innern Grunde der Massverhältnisse des Raumes. Bei dieser Frage, welche wohl nicht zur Lehre vom Raume gerechnet werden darf, kommt die obige Bemerkung zur Anwendung, daß bei einer discreten Mannigfaltigkeit das Prinzip der Massverhältnisse schon in dem Begriffe dieser Mannigfaltigkeit enthalten ist, bei einer stetigen aber anders woher hinzukommen muß. Es muss also entweder das dem Raume zu Grunde liegende Wirkliche eine discrete Mannigfaltigkeit bilden, oder der Grund der Massverhältnisse außerhalb, in darauf wirkenden bindenden Kräften, gesucht werden." In *Collected Works of Bernhard Riemann*, ed. by Heinrich Weber (1892; 2nd ed. 1902) (New York: Dover Publications, 1953), pp. 285-286. For an English translation, see "On the Hypotheses Which Lie at the Foundations of Geometry," trans. by Henry S. White, in David Eugene Smith, *A Source Book in Mathematics* (New York: Dover, 1959), pp. 424-425: "The question of the validity of the postulates of geometry in the indefinitely small is involved in the question concerning the ultimate basis of relations of size in space. In connection with this question . . . while in a discrete manifold the principle of metric relations is implicit in the notion of this manifold, it must come from somewhere else in the case of a continuous manifold. Either then the actual things forming the groundwork of a space must constitute a discrete manifold, or else the basis of metric relations must be sought for outside that actuality, in colligating forces that operate upon it."
 42. On White, see preceding footnote. As a relevant historical note, in 1952, the author's reference for this Riemann paper was the Clifford translation.
 43. Recently, the author has abandoned further efforts to seek adoption as a proper dictionary definition of his own objective reference for the phenomena recognized as "negentropic" by Plato, Pacioli, Leonardo da Vinci, *et al.*—as opposed to the systems analysts' inappropriate use of the same term. Instead, he has adopted lately the term "not-entropy" for the correct objective referents.
- That choice is motivated by the fact, that the latter, alternative term lends itself to the simpler and more direct exposure of relevant fraud of Professor Wiener's *Cybernetics [Cybernetics, Or Control and Communication in the Animal and the Machine]* (New York: John Wiley, 1948). Wiener failed, or perhaps refused to recognize, that a notion of "negentropy" derived from Ludwig Boltzmann's H-theorem is simply as Boltzmann himself represented it, a consistent expression of statistical mechanical entropy. (See Morris Levitt, "Linearity and Entropy: Ludwig Boltzmann and The Second Law of Thermodynamics," *Fusion Energy Foundation Newsletter*, Vol. II, No. 2, Sept. 1976, pp. 3-18.) By "not-entropy" one references the mathematical models defined in an exemplary way by the reproduction of living processes, as distinct from the entropic behavior of dead organisms. The author's use of the term "not-entropy" also signifies the mathematical models represented by increase of society's potential population-densities under the influence of technologically-driven increases in the physical productive powers of labor *per capita*, *per household*, and *per square kilometer*.
44. William James, *The Varieties of Religious Experience; a Study in Human Nature; being the Gifford Lectures on natural religion delivered at Edinburgh in 1901-1902* (1902) (Cambridge, Mass.: Harvard University Press, 1985).
 45. Pietro Pomponazzi had been one of Contarini's professors at the University of Padua, where the basis of instruction was the reading of the Greek text of Aristotle's works. After Pomponazzi published his *Tractatus De Immortalitate Animae* (Treatise on the Immortality of the Soul) in 1516, a series of exchanges with Contarini were published, debating the issue of the soul's immortality. Pomponazzi's position, citing Aristotle, was that the soul could not be immortal, because man's intellectual faculty could never be separated from the objects of sense impressions, and thus from the body; the soul is therefore not immaterial, hence not immortal. Contarini, who wished to keep open the option of an ecclesiastical career, managed a half-hearted assertion of the soul's immortality—but allowed this immortality to become manifest only after death and as a matter of faith alone, adding that if science teaches that the soul is mortal, but at the same time faith asserts its immortality, then "we might regard those things as fables which are said to be known by supernatural revelation, and we might come to consider this light to be an illusion" [Gasparo Contarini, *Opera* (Farnborough, England: Gregg International Publishers, 1968), p. 229]. Contarini was well aware that the Fifth Lateran Council (1513) had condemned as "three most pernicious errors" the notions "that the rational soul is mortal, or that it is one for all men," and "that this is true at least according to philosophy." Contarini went on to become a cardinal and to chair the commission on Church reform that convoked the Council of Trent. See Martin L. Pine, *Pietro Pomponazzi: Radical Philosopher of the Renaissance* (Padova: Editrice Antenore, 1986); and Elisabeth G. Gleason, *Gasparo Contarini: Venice, Rome, and Reform* (Berkeley: University of California Press, 1993).
 46. See Wilhelm von Humboldt, "Preliminary Thoughts on the Plan for the Establishment of the Municipal School System in Lithuania" and "School Plan for Königsberg," which are summarized by Marianna Wertz, in "Wilhelm von Humboldt's Classical Education Curriculum," *New Federalist*, Vol. VII, No. 10, March 15, 1993, p. 8; see also *Wilhelm von Humboldt, Humanist Without Portfolio: An Anthology of the Writings of Wilhelm von Humboldt*, trans. by Marianne Cowan (Detroit: Wayne State University Press, 1963). Humboldt's reform program was directly influenced by his long association with Friedrich Schiller. See "On Schiller and the Course of His Spiritual Development," by Wilhelm von Humboldt, and Schiller's "What Is, and To What End Do We Study, Universal History?" in *Friedrich Schiller, Poet of*

- Freedom*, vol. II, ed. by William F. Wertz, Jr. (Washington, D.C.: Schiller Institute, 1988); see also Schiller's "On the Aesthetic Education of Man," in *Friedrich Schiller, Poet of Freedom*, vol. I, ed. by William F. Wertz, Jr. (New York: New Benjamin Franklin Publishing House, 1985).
47. Gaspard Monge (1746-1818), among the leading French mathematicians of the late-eighteenth/early-nineteenth centuries, his work included the invention of descriptive geometry; topographical mapping; the theory of surfaces and envelopes; and researches in differential geometry, especially in the theory of curvature. A product of the educational tradition of the French Oratorian Order, he attended the Mezieres School of Military Engineering. Following the debacle of the French Revolution, he organized the Ecole Polytechnique with his one-time student Lazare Carnot, to provide scientific manpower for the defense of the country against foreign invasion, instituting a crash educational program based upon militarily-organized student "brigades" which were dispatched into the countryside, and which succeeded in transforming virtually uneducated peasants into the best trained officer corps in history. Through Monge's leadership of this scientific mobilization, the Ecole became the world's leading center of advancement of the physical sciences during the 1794-1814 period, and France the recognized leader in world science. In the aftermath of the 1815 Congress of Vienna, Monge was ousted from his leadership of the Ecole through political intervention, and Pierre Simon (Marquis de Laplace) and Laplace's protégé Augustin Cauchy were assigned to destroy the Ecole's instructional program. Despite the continued influence of collaborators of Monge and Carnot in France, French science slipped rapidly from its pre-eminent position worldwide, to a poor second, as Germany's scientific ascendancy emerged under the tutelage of the Humboldt brothers and leadership of circles associated with Carl Gauss during the 1820's. Monge's works include *Essais sur la géométrie descriptive* (1799); *Application de l'analyse à la géométrie des surfaces du 1^{er} and 2^{me} degré* (1807); *Géométrie sur les plans et les surfaces courbés* (1812).
 48. See p. 8 above.
 49. The author's term, "thought-object" can mean the same thing which *monad* signifies for Leibniz, or *Geistesmassen* for Bernhard Riemann (See "Zur Psychologie und Metaphysik," in Bernhard Riemann, *Collected Works*, *op. cit.*, pp. 509-520, footnote 41 above.) See LaRouche, "On The Subject of Metaphor," *op. cit.*
 50. This point can, and should be, applied to those self-discredited professionals, calling themselves "scientists," who have railed against the very existence of experimental work in the field of solid-state fusion ("cold fusion"). Given a field, in which experimental results show nothing as certainly as the evidence that whatever is going on inside the process is totally anomalous with respect to presently-taught physics dogma, the favorite line of attack by the critics is the plainly unscientific gibbering of complaints that the experimental results can not be valid, because they are "anomalous." That sort of mentality is but one step removed from the insanity of the fellow who proposed that we eliminate the effort to discover astrophysical anomalies experimentally (by aid of observations), since we might, more cheaply, synthesize nicely non-anomalous images by means of computer technology, without aid of telescopes to disturb our serene complacency respecting our formalist's delusions.
 51. "Synthetic" signifies Jacob Steiner's nineteenth-century improvement in teaching and application of constructive geometry.
 52. Johannes Kepler, *Snowflake*, *op. cit.* For Kepler's presentation of the relative harmonic values of the planetary orbits, see his *Harmonice Mundi*, *op. cit.* For his presentation of the Platonic-Solids-keyed constructions of the planetary orbits as to relative distance, see his *Mysterium Cosmographicum (The Secret of the Universe)*, trans. by A.M. Duncan (New York: Abaris Books, 1981); chap. 2 contains his explicit reference to Nicolaus of Cusa.
 53. *A Manual on The Rudiments of Tuning and Registration*, vol. I, ed. by John Sigerson and Kathy Wolfe (Washington, D.C.: Schiller Institute, 1992).
 54. The references in Cantor's writings for this discussion of Becoming, Transfinite, Good, and Absolute, are chiefly the *Beiträge*, *loc. cit.*, and *Mitteilungen*, *loc. cit.*
 55. These matters are the motivating consideration for Georg Cantor's initiation of his remarkable correspondence with Cardinal (Johannes Baptist) Franzelin, in *Georg Cantor Briefe*, ed. by Herbert Meschkowski and Winfried Nilson (Berlin, Springer-Verlag, 1991), pp. 3, 12, 252-258. Note that the Papacy of Leo XIII is famous for its emphasis on the principle of intelligibility which was the characteristic of the fifteenth-century, Renaissance, rebirth of the Papacy through the efforts of Nicolaus of Cusa *et al.*
 56. *Op. cit.*
 57. *Ibid.*
 58. Compare this with the treatment of this statistical construction in the author's 1984 textbook: Lyndon H. LaRouche, Jr., *So, You Wish to Learn All About Economics?* (New York: New Benjamin Franklin House, 1984). Also, the author's recent presentation, "Physical economy is the basis of human knowledge," serialized in the weekly *Executive Intelligence Review*, Vol. 21, Nos. 9-11, Feb. 25, March 4, March 11, 1994. In the latter series, most directly relevant to the construction of the set of constraints here is the section entitled "1. Rudimentary comparative studies of physical-economic time-series" (Vol. 21, No. 9, pp. 23-33).
 59. The European development of Spanish and Portuguese Central and South America, such as the improvement of the population-density and standard of living of the indigenous populations of Mexico during the sixteenth century, is not overlooked in the mind of the author; it is simply not included in this treatment, solely for reasons of simplifying the study of European culture by restricting the number of geographical considerations considered. Considering a larger geographic area here would not alter the result, but would greatly increase the data to be considered, and the work required to produce the same illustration in effect.
 60. See LaRouche, *Executive Intelligence Review*, *loc. cit.*, Vol. 21, No. 9, pp. 23-28.
 61. See William F. Wertz, Jr., "Nicolaus of Cusa and the Concept of Negentropy," *Fidelio*, Vol. II, No. 4, Winter 1994, pp. 43-49.
 62. E.g., Norbert Wiener, *Cybernetics*, *op. cit.*, *passim*.
 63. By "analogous," we signify here, as in other locations, developments in the Classical forms of the fine arts (poetry, music, tragedy, painting, sculpture, architecture, etc.). Cf. LaRouche, "Mozart's Revolution," *op. cit.*
 64. As we shall see, this does not diminish the awesomeness of the Creator, nor diminish the significance of the term Intelligence applied to the nature of His being; rather, it brings the evidence of His existence more clearly, more intelligibly into focus.
 65. Alexander Hamilton, *op. cit.*
 66. See footnote 10.
 67. Immanuel Kant, *Critique of Judgment*, trans. by J.H. Bernard (New York: Hafner Press, 1951), *passim*.
 68. The pair, Savigny and his confederate Hegel, were the leading "McCarthyites" of the post-Vienna Congress decades at Berlin University, the apostles of the fascist Carlsbad decrees and the defiant and powerful adversaries of Alexander von Humboldt's efforts to establish the teaching of modern physical science and mathematics at that University.
 69. The author's work of 1952 on the *lied* was replicated within the preparation of *A Manual on The Principles of Tuning and Registration*, *op. cit.*, chap. 11. See also, "Mozart's Revolution," *loc. cit.*, *passim*.
 70. With the help of work by his wife, Helga Zepp-LaRouche, on the subject of Friedrich Schiller.

71. It is more than an extraordinary coincidence that Georg Cantor (1845-1918) was a skilled participant in performance of Beethoven string quartets. According to his biographer, Adolf Fraenkel (*Gesammelte Abhandlungen, op. cit.*, pp. 452-483), on Cantor's maternal side he was a grandnephew of the famous Joseph Boehm. This is the Boehm who was famously a collaborator of Beethoven in arranging public performance of Beethoven's late string quartets; he was also the founder of the world's greatest (Vienna) school of violin performance, whose students included the great Joachim. The principles of higher transfinite orderings are, remarkably, a key to understanding those higher principles of composition which reach the yet unmatched heights of composition found in many of Beethoven's compositions from Opus 101 on, but most fully in the last string quartets.
72. Vladimir I. Vernadsky (1863-1945), founder of the Ukrainian Academy of Sciences (1918), led the Russian school of "Biogeochemistry"—an interdisciplinary approach to studying the interactions between biological, geological, and chemical processes in the biosphere and its near-space. He studied extensively in Western Europe while a student of crystallography and mineralogy, and in the period before World War I, by bringing the work of the Curies to Russian science, he launched a lifelong pursuit of nuclear energy by establishing radiation studies in the East. Beginning 1911, Vernadsky had emerged as the scientific mind of the KEPS (Commission for the Study of Natural Productive Forces in Russia), whose goal was to use scientific technology and natural resources to maximize industrial development and modernization. His scientific posts included: founding director of the State Radium Institute (1926); first president of the Commission for the Study of Heavy Water (1934); organizer of the Commission on Isotopes (1939); under the direction of Kurchatov, his Institute built the first cyclotron in Moscow (1944).
73. *Colonize Space! Open the Age of Reason: Proceedings of the Kraft A. Ehrliche Memorial Conference, June 15-16, 1985* (New York: New Benjamin Franklin House, 1985), esp. pp. 119-132.
74. This is an entirely fair representation of the combined wisdom of Bentham's *Principles of Morals and Legislation*, and his "In Defence of Pederasty." If one accepts Bentham's Lockean philosophy in the first publication, one has given way to his proposition in the second.
75. See footnote 25, esp. "On The Subject of Metaphor," *op. cit., passim*.
76. The best modern notion of an "ideal point" is of a virtually null-dimensional discontinuity (singularity) in the space-time field. Obviously, prior to the appearance of such refined views of this century, there were various notions of the ontological quality of a point which were of a different *type*, but which are all recognizable as approximations of the modern, virtually null-dimensional notion.
77. See footnote 25.
78. Cf. Isaac Newton, on the fallacies of mathematical causality included in his famous *Principia*: see Leibniz on Newton's admission of the *Principia's* "Clockwinder" fallacy (universal entropy), in the Leibniz-Clarke-Newton correspondence ("The Controversy between Leibniz and Clarke"), in *Gottfried Wilhelm Leibniz: Philosophical Papers and Letters, op. cit.*, vol. II, pp. 1095-1169.
79. Kepler's word-play on the Latin-German terminology for "snowflake"/"nothing" comes to mind in the context of the immediately foregoing paragraphs here. See Johannes Kepler, *Snowflake, op. cit.*
80. Lyndon H. LaRouche, Jr., "In Defense of Common Sense," chaps. I-IV, in *Christian Economy, op. cit.*, pp. 6-26.
81. Bernhard Riemann, "Zur Psychologie und Metaphysik," *op. cit.*, pp. 507-538, footnote 41 above.
82. On the implicit violation of the entirety of the Decalogue, and more, by the toleration of Adam Smith's "free trade" dogma, see Appendix B.
83. There is strong evidence, from then contemporary and other sources, to the effect that the actual motive of Meletus' Democratic Party of Athens for putting Socrates, the leading figure of the anti-empire party, to death, may have been the known political differences then boiling-up between the defendant and his treasonous accusers.
84. Follow these instructions. Assume a position midway before the mural. Now, try moving back and forth, closer and then more distant from the mural, with your back not far from the opposite wall (and its mural). Find the two positions along that line perpendicular to the mural at which the effect of the portion of the mural immediately visible to you is the most compelling: one position which brings you into the foreground of the scene, and a more distant one which is just right for taking in the whole scene. You will recognize that the scaling of the mural and its positioning there, are very significant for the viewer.
85. The parodying of Bertrand Russell at this juncture, in the case that the reader recognized this fact, is quite intentional.
86. The Venetian cleric and economist Giammaria Ortes (1713-1790) was probably the most important direct influence on the thinking of the radical empiricists of the circles of Shelburne, Hume, Smith, Bentham, Malthus, *et al.* during the last half of the eighteenth century. He was the father of the hedonistic dogma which Bentham presents in his *Principles of Morals and Legislation*, and directly the source for the arguments on population of Thomas Malthus. See Lyndon H. LaRouche, Jr., "On The Subject of God," *op. cit.*, footnote 73, p. 47.
87. This is obviously the "zero-technological growth" model.
88. *E.g.*, Von Neumann's linear systems analysis, the "cybernetics" of the London Tavistock Institute's post-war Josiah Macy, Jr. Foundation, and the Joseph Stalin- and Bertrand Russell-sponsored Korsch-Carnap "linguistics" of Harris, Chomsky, *et al.*
89. See footnote 25 for selected available sources on the subject of metaphor as employed here.
90. Once again, reference the treatment of metaphor in the sources identified in footnote 25.
91. *Colonize Space!, op. cit.*
92. Friedrich Schiller, "The Legislation of Lycurgus and Solon," trans. by George Gregory, in *Friedrich Schiller, Poet of Freedom, op. cit.*, vol. II, pp. 273-305; see also pps. xiv-xv, xxii-xxxiii.
93. Cf. Adam Smith, footnote 6 above.
94. On "Chaos Theory," see Dino de Paoli, "A Refutation of Artificial Intelligence: Georg Cantor's Contribution to the Study of the Human Mind," *21st Century Science & Technology*, Vol. 4, No. 2, Summer 1991, pp. 36-54.
95. The open secret of Freud's homosexuality was given extended treatment in a monograph published almost two decades ago by the Italian priest, scholar, and broadcaster Don Ennio Innocenti. Innocenti showed that during the 1890-1900 period, Freud and his mentor, the cabalistic charlatan Wilhelm Fleiss, met repeatedly in hotels for two to three days of homosexual trysting which Freud euphemistically termed "congresses." See Ennio Innocenti, *Fragilità di Freud* (Milan: Pan Editrice, 1975), pp. 31-36. Freud's biographer Ernest Jones quotes a 1910 letter from Freud to Ferenczi in which Freud fended off the latter's advances. "You not only noticed, but also understood," wrote Freud, "that I no longer have any need to uncover my personality completely, and you correctly traced this back to the traumatic reason for it. Since Fleiss' case, with the overcoming of which you recently saw me occupied, that need has been extinguished. A part of homosexual cathexis has been withdrawn and made use of to enlarge my own ego. I have succeeded where the paranoiac fails." See Jeffrey M. Masson, *The Complete Letters of Sigmund Freud to Wilhelm Fleiss, 1887-1904* (Cambridge, Mass.: Harvard University Press, 1985), p. 3.
96. Bernhard Riemann, *op. cit.*, footnote 41 above.

The Brotherhood of the Common Life

by William F. Wertz, Jr.

In two recent essays published in *Fidelio*, “Mozart’s 1782-86 Revolution in Music” (Vol. I, No. 4) and “On the Subject of God” (Vol. II, No. 1), Lyndon H. LaRouche, Jr. references the “modern Classical forms of Christian humanist secondary education—from the Brothers of the Common Life of Groote and Thomas à Kempis, through Wilhelm von Humboldt’s nineteenth-century reforms.” He argues that the relevant feature of such education, “is emphasis upon use of primary sources’ representation of processes of great discovery, prompting the student, in this way, to replicate that mental experience of the discoverer in the student’s own mental processes.” He further emphasizes that the education of Nicolaus of Cusa, “one of the greatest thinkers in all recorded history,” “was shaped by the influence of that great Grootean teaching order, the Brothers of the Common Life. He assimilated thus, for example, the minds of Plato and Archimedes, and many others.”

In a more recent essay published in *Fidelio*, “On LaRouche’s Discovery” (Vol. III, No. 1), he elaborates further: “The idea of a Christian Classical humanist education, such as that of Groote’s Brothers of the Common



“Christ on the Mount of Olives,” Martin Schongauer (c.1430-1491).

Life, or the Schiller-Humboldt reforms, the reliving of moments of great, axiomatic-revolutionary discovery, as if to replicate that moment from within the mind of the original discoverer in one’s own mind, is a typification of the relevant way in which the child and youth must be developed morally and formally at the same time.”

This essay will identify the conception of the purpose of education which underlies the Brotherhood, Nicolaus of Cusa’s theological and scientific writings, and the philosophical and aesthetical writings of Friedrich Schiller, which shaped the educational reforms of Humboldt. My discussion will rely upon several writings of the leading Brotherhood figure Thomas à Kempis (1380-1471), who was born Thomas Haem-

erken in the city of Kempen in Germany, fifteen miles northwest of present-day Dusseldorf.

À Kempis’ father was a blacksmith and his mother ran a school for small children. In 1392, at the age of twelve, Thomas journeyed from Kempen to the town of Deventer, in the Low Countries, in order to join a small Brotherhood community founded by Gerard Groote (1340-84). Seven years later he determined to enter the

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religious life. In 1406-7 he pronounced the religious vows of poverty, chastity, and obedience and was ordained a priest in 1413. In 1425 he was appointed sub-prior of the monastery of Mount St. Agnes and was entrusted with the training of the novices. He held various other posts in the monastery and in 1448 was elected sub-prior for the second time. He died on July 25, 1471 at the age of 92. Thus, his life of nearly a century began shortly before the death of Groote and spanned the formative years of the Brotherhood of the Common Life as well as the life of Nicolaus of Cusa.

The writings of à Kempis which I will review include *The Imitation of Christ*, his most important book, completed around 1427. In addition, I will refer to *The Christian's Exercise: or, Rules To Live Above the World, While We Are In It*, including a manual for children, a manual for a young adult, a manual for perfection of an adult, and a final one which is on the contemplation of God; to a biography of the founders of the Brotherhood, which includes "The Life of the Reverend Master Gerard the Great Commonly Called Groote," "The Life of the Reverend Florentius, a Devout Priest, and Vicar of the Church of Deventer," and "Lives of the Followers of the Father Florentius"; and to *Meditations With Prayers on the Life and Loving Kindness of Our Lord and Savior Jesus Christ*, a book of meditations with prayers which, given their emphasis on the "imitation of Christ," was undoubtedly very central to the Brotherhood.



Nicolaus of Cusa and the Brotherhood

BEFORE REVIEWING these writings of à Kempis, it is useful to first identify the historical connection between the Brotherhood and Nicolaus of Cusa.

The story of the Brotherhood begins on September 21, 1374, when the Dutchman Gerard Groote ceded the use of his house at Deventer to some poor women. Five years later he drew up a constitution for the Sisters of the Common Life, the precursor of the Brotherhood. The first suggestion for the formation of the Brotherhood of the Common Life seems to have come from Florentius Radewijns, who joined Gerard Groote in 1380. With the assent of Groote, Florentius gathered together a number of young clerks and copyists who were willing to live a common life, although they took no formal vows.

A number of the monastic orders attacked the Brotherhood for not being associated with an order, claiming that they were a monastic order without approval. Therefore, shortly before his death on August 20, 1384,

Groote directed the Brotherhood to adopt the Rule of the Canons Regular of St. Augustine, as a means to overcome the opposition of the mendicant orders. In 1386, Florentius, whom Groote named as his successor, proceeded to build the monastery at Windesheim, a desolate place between Zwolle and Deventer. The first "Prior" of the Order appears to have been John à Kempis (elected in 1398), the elder brother of Thomas.

During the 1390's and the early 1400's, houses of the Brotherhood were established throughout both The Netherlands and also Germany, including in Münster (1401), Osnabrück (1410), and Cologne (1417). Cusanus himself is said to have received part of his education from the Brotherhood at Deventer. Although there is no record of his enrollment, it is clear that Cusanus grew up in an environment influenced by the Brotherhood, and that such an education was certainly available to him.

The connection between Nicolaus of Cusa and the Brotherhood is further supported by the coherence of his writings with the educational method of the Brotherhood, and by Cusanus' close relationship to the Brotherhood in the last decades of his life. In the 1450's, Cusanus, who was by then a Cardinal of the Catholic Church, was sent to Germany and all of the adjacent countries as a legate of Pope Nicolaus V, in order to carry out Church reform. In 1450, Cusanus was a guest of the Brothers of the Common Life in Deventer, where he expressed support for them, viewing them as an important vehicle for bringing about the reforms that he hoped to achieve throughout Europe. In 1451, he gave explicit aid to the reforms that had been launched by the Windesheim congregation in Saxony. Later, in 1464, the year of his death, Cusanus stipulated that a dormitory be founded at Deventer with funds that he set aside for that purpose.

Nicolaus of Cusa, like Gerard Groote before him, was extremely critical of the corruption which existed both within the Holy Roman Empire and the Catholic Church. In his book *On Catholic Concordance*, Cusanus wrote that among the practices then prevalent and requiring correction were "adultery, theft, parricide, perjury, pillage . . . the deception involved in usurious and criminal contracts, in games of dice, in monopolies and similar practices." In respect to the Roman curia, he wrote: "If simony is in a way a kind of heresy, if it is a sacrilege and according to the great Apostle idolatry to burden subordinate churches, a reform is necessary which will take away all these profits—in particular since the whole church is scandalized by the avarice of its rulers, and by that of the Roman curia more than of the other churches."

Nonetheless, for Cusanus the fundamental principle of philosophy is that unity is prior to plurality. Therefore, as expressed in the same book, *On Catholic Concordance*, he

believed all reforms should be carried out within the Church, and, notwithstanding his work for reform, it would be false to portray his role as that of a forerunner of the later Reformation, which split the institution of the Catholic Church both politically and theologically. Cusanus became a Cardinal of the Catholic Church in 1449 and at the end of his life was appointed General Vicar of Rome. The same may be said of the Brotherhood.

As à Kempis documents in his *Life of Gerard the Great*, prior to founding the Brotherhood, Groote attempted to reform the Church through preaching against “heretics, usurers, and clerks that live in concubinage,” and his efforts were met with slander and persecution. “But since the righteousness of the good suffereth the envy of evil men, some persons of corrupt mind, lovers of the world and followers of luxurious living, often spoke against Gerard, for they hated the way of truth, and were enemies of every good thing.” His enemies, including “priests and prelates and wandering friars,” eventually obtained an edict forbidding Groote to preach. “Unwilling to stir up a tumult amongst the people against the clergy,” Groote “yielded in a spirit of humility” and focused his efforts instead on secondary education of the laity. In Groote’s “Profession of Faith,” included as part of à Kempis’ biography of the Brotherhood founder, Groote writes that he hopes that those things he has writ-

ten and preached will be approved by all men, “subject always to the judgment of the Holy Roman Church, to whom with all humility I everywhere and always submit myself.” Thus, the reform efforts of the Brotherhood were never divisive, but rather for the purpose of the Church’s inner renewal. In this spirit, the Brotherhood referred to itself as “The New Devotion.”



The Brotherhood’s Educational Method

ACCORDING TO à Kempis, after Groote had been forbidden to preach, he

caused several books of sacred theology to be written out by the pupils whom he attracted to him by his

excellent discourses: He paid them wages, inviting them to come to his own house and hear the Word of God more often, so that he might dispose them to chastity, and to the amending of their lives, by which means they might become partakers of everlasting blessedness, being fashioned to a new and holy life, if they should renounce worldly courses.

Because of its focus upon copying manuscripts, the Brotherhood placed an emphasis upon original Classical sources, as opposed to secondary textbooks. Moreover, its approach to education, in opposition to the Aristotelian method prevalent in the universities of the time, was not based upon rote learning and merely formal knowledge.

In *The Imitation of Christ*, à Kempis describes the approach taken by the Brotherhood:

What avail is it to a man to reason about the high secret mysteries of the Trinity, if he lack humility and so displeases the Holy Trinity? Truly, it avails nothing. Deeply inquisitive reasoning does not make a man holy or righteous, but a good life makes him beloved by God. I would rather feel compunction of heart for my sins than merely know the definition of compunction. If you know all the books of the Bible merely by rote and all the sayings of the philosophers by heart, what will it profit you without grace and charity?

The Brotherhood also emphasized the teaching of the vernacular languages, as well as Latin and Greek. A common misconception today, is that the use of the vernacular was first championed by the Reformation. But, in fact, reformers as early as Dante Alighieri (1265-1321) had advocated the development and use of the vernacular, as a necessary precondition for the informed participation of a citizenry in the deliberations of a sovereign nation-state. The Brotherhood gave major impetus to this initiative, while also aiding in correcting and making consistent the various Latin translations of the Bible. The



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The Brotherhood exerted tremendous influence over education in 15th and 16th century Europe. Dozens of its schools enrolled 500-1,000 students apiece, and when the great humanist Erasmus of Rotterdam attended the Deventer school, its enrollment was 2,200. Brotherhood houses produced twenty-five percent of Europe’s pre-Reformation books; Johann Gutenberg, whose invention of the printing press revolutionized learning, was a close Brotherhood associate.

Brotherhood encouragement of Greek, as well as Latin, helped to lay the basis for the fifteenth-century Italian Golden Renaissance, which was based in large part upon gaining access to original texts of the Greek Classics.

The influence of the Brotherhood rapidly extended beyond its own ranks into the public school system in Deventer and Zwolle, where Groote cultivated the friendship of both teachers and their employers. Through his influence, his close friend, John Cele, became the rector of the city school at Zwolle, where he taught from 1374 to 1417 and attracted as many as 1,200 boys at a time from as far away as Poland, the interior of Germany, the upper Rhine valley, and the distant shores of Flanders. Cele implemented many reforms inspired by Groote, which were later replicated elsewhere throughout Europe.

Three times a day Cele read and explained to his pupils selections from the Bible, in order to encourage them to imitate Christ in their studies. Imitating Christ themselves, the teachers in the school at Zwolle preferred loving warnings to harsh punishment, sought to inculcate a love for individual research by letting pupils delve among the Classics rather than confine themselves to textbooks, and taught the boys the use of their vernacular language. Poor pupils were given money for the books, ink, and paper they needed in school. To take care of each pupil's individual needs, he divided his school into eight classes. In the two highest classes special studies were taught by specialists.

All of these initiatives were a reflection of the most important reform carried out by Groote—which was also the core of the Schiller-Humboldt educational reforms in nineteenth-century Germany—that is, correctly defining the purpose of education as both of the student's mind and of his character, and then encouraging the necessary outlook in the student to accomplish this.



Groote's Rejection of Academia

A FIRST READING of Groote's "Profession of Faith," might lead one to conclude, wrongly, that he is anti-intellectual. For example, at one point he writes: "Do not spend any time in the study of geometry, arithmetic, rhetoric, dialectic, grammar, songs, poetry, legal matters or astrology." However, a closer reading reveals that he is not anti-*intellectual*, but anti-*academic*. Groote had been trained at the University of Paris beginning in 1355. He obtained a degree of Master of Arts in 1358, and later studied law there for eight years. Nonetheless, he later came to reject academia and the Aristotelian state of

mind which characterizes it.

One way to understand Groote is to view his comments from the standpoint of Friedrich Schiller's famous inaugural Jena University address entitled "What Is, and to What End Do We Study, Universal History," written in 1789. In this, Schiller distinguishes between the philosophical mind, and what he calls the bread-fed scholars or *brotgelehrten*. This latter, according to Schiller, "seeks his rewards not in the treasures of his mind—he expects his recompense from the recognition of others, from positions of honor, from personal security." In his "Profession of Faith," Groote gives the following reasons for his rejection of academia:

- (1) It is very seldom that a man who doth follow knowledge, which bringeth him wealth (as the study of medicine, or of laws, or statutes), is right-minded or just in his reasoning, or righteous, or doth live the more contentedly or uprightly . . . [B]y such knowledge, whose object is gain, his mind is darkened, his passions are aroused, the straightness of his nature is made crooked and his desires are tainted, so that he cannot rightly discern what things are of God, and virtuous, and good for the body.
- (2) Thou shalt never study to take a degree in theology nor strive therefor, because: (a) . . . I may have [knowledge] equally well without a degree; (b) The common life of a university is carnal and is for them that savor carnal things; (c) In many respects thou mayest be hindered from promoting the spiritual health of thy neighbor, from prayer, from purity of mind and from contemplation; and (d) One must be present at many vain lectures . . .

In the same section, Groote indicates his identity as a Platonic Christian in the tradition of St. Augustine:

Of all the sciences of the heathen their moral philosophy is the least to be avoided—for this is often of great use and profit both for one's own study and for teaching others. Wherefore the wiser amongst them, such as Socrates and Plato, turned all philosophy into consideration of moral questions, and if they spoke of deep matters they dealt therewith as in a figure and lightly, dwelling upon their moral aspect (as thou knowest from the blessed Augustine and thine own study) so that some rule for conduct might always be found side by side with knowledge.

The influence of Plato and his Socratic method on Groote is also reflected in his explicit references to St. Ambrose, St. Jerome, Dionysius, St. Anselm, and St. Bonaventure, all of whom followed Augustine in viewing Plato's philosophy as closer to Christianity than any other philosophy.

In his "Profession of Faith" (and this should remind one of Nicolaus of Cusa's later *On Learned Ignorance*), Groote echoes the Socratic maxim: "The knowledge of all knowledge is for man to know that he knoweth nothing. The more a man is assured that he is far from perfec-

tion, the nearer is he thereto.”

Florentius continues in the same vein: “Much study is of little profit, unless it is directed to the amending of one’s life and to ordering oneself diligently to right conduct, for the devil knoweth many things about the Scripture and yet is his knowledge of no profit to him.”



The Insufficiency of ‘Knowledge’

THUS, FROM THE standpoint of the Brotherhood, knowledge should not be pursued as an end in itself, but must be subordinated to the purpose of fulfilling God’s will, which means amending one’s life so as to serve one’s neighbor for the purpose of improving the condition of mankind on this earth.

The original constitution of the Brotherhood of the Common Life was dedicated to St. Paul. At a later point, the dedication was changed to St. Jerome, based upon the Brotherhood’s own dedication to studying and correcting the Bible as well as copying manuscripts. But the initial dedication to St. Paul reflects its view that knowledge alone is insufficient; for, in I Corinthians 8:1, St. Paul writes: “Knowledge inflates with pride, but love builds up. If anyone supposes that he knows something, he does not yet know as he ought to know.” This is precisely the idea expressed in Nicolaus of Cusa’s *On Learned Ignorance*, and the reason for Groote’s rejection of academia.

It is important to recognize that St. Paul’s concept of love does not exclude knowledge. In fact, according to the tradition of the Christian humanists St. Augustine, St. Thomas Aquinas, and Cusanus, we can only love that which we know. Rather than excluding knowledge, love actually requires it. But knowledge must be formed by love; if it is not, it is knowledge inflated or puffed up with pride.

In *The Imitation of Christ*, à Kempis himself says: “Well-ordered learning is not to be belittled, for it is good and comes from God, but a clean conscience and a virtuous life are much better and more to be desired.” And he points out that, “On the Day of Judgment we will not be asked what we have read, but what we have done.”

One thing that is striking about *The Imitation of Christ*, or any other of à Kempis’ works, is his use of epigrammatic sayings designed to provoke self-reflection. It was the practice of the Brotherhood in their educational work, which centered on the Bible, to have students write down sayings or excerpts from the Bible or from various Fathers of the Church. The collection of such sayings was called a *raparium*. The basic idea is that the way to self-improvement, is to think about an appropri-

ate saying which helps one to overcome whatever obstacle to creative thinking arises in one’s mind at the moment it occurs. Of course, this is not something new with the Brotherhood. In the New Testament story, when Christ is tempted by the devil in the desert, what does he do? Each of his answers is itself a quote from the Old Testament. So this approach to self-amendment is itself an *imitation of Christ*.

Thus, the Brotherhood standpoint was that one could create genius only to the extent knowledge was subordinated to the moral purpose of charity; this is what the Brotherhood stressed in its educational reforms.



The Imitation of Christ

IN I CORINTHIANS 11:1, St. Paul says: “Be imitators of me as I am of Christ,” and the Brotherhood initially dedicated itself to Paul, in order to imitate St. Paul as he had imitated Christ. The Brotherhood’s educational method was coherent with this, for

their emphasis on the student’s replicating in his own mind the creative discoveries made by others, rather than on mere rote learning, flowed from their perception of the meaning of Christ as the Word or the *Logos* (eternal reason) become flesh; because, for Christians, Christ is the highest expression of man’s creative reason. Thus, when the student replicates within his own mind the revolutionary creative discovery of another human being, he is, in fact, *imitating that person’s imitation* of the agapic, creative labor of Christ. This is the process necessary for mankind’s continuing self-perfection.

The Cup of Gethsemane

The unique contribution of Thomas à Kempis in his *The Imitation of Christ* is, that he stresses that to be a true Christian means nothing less than to be willing to drink from the cup of Gethsemane. Thus, in the section entitled: “Of the Small Numbers of the Lovers of the Cross,” he says: “Few will follow Him to drink a draft of the chalice of His Passion.” And then he further says: “If you desire to be a dear and well-beloved friend of Christ, drink effectively with Him a draft of the chalice of His tribulation.”

To imitate Christ means to subordinate our will to that of God, as opposed to operating on the basis of self-centered will. But, given the nature of the world, this necessarily entails going through tribulations, because if one attempts to act on the basis of God’s will in a world which acts contrary to God’s will, one is necessarily going to run into adversity, and one will be forced to drink from the chalice of Christ’s passion.

One of the most striking passages in *The Imitation of Christ* is the following: “Many desire Christ’s consolations, but few desire his tribulations.” For à Kempis, therefore, religion is a form of combat; in the *Imitation of Christ*, he quotes Job to the effect that “the life of man upon earth is a warfare.” And yet, à Kempis says, “there is no other way to life and true inward peace, but the way of the cross.”

Compare this to Friedrich Schiller’s essay “On the Sublime,” where Schiller says that man is only truly free to the extent he is capable of overcoming death through submission to divine counsel. And further, that it is only to the extent that man perseveres in acting out of love for his fellow man, even in the face of great suffering, that he demonstrates that he has a “supersensible” capacity for moral freedom within him.

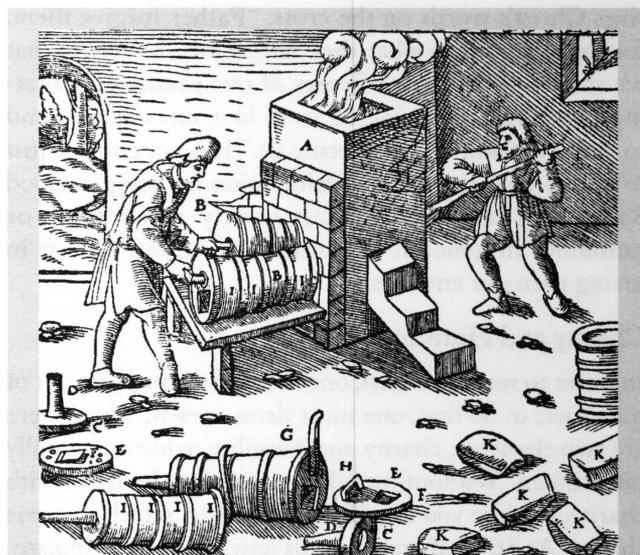
To those who think that Christianity should not involve tribulation, à Kempis responds: “What saint in this world has been without his cross and without some trouble?” In fact, such tribulations should not be a cause of sadness, but rather of joy. À Kempis writes: “If you bear this cross against your will, you make a great burden for yourself . . .”; but, on the other hand, “If you gladly bear this Cross, it will bear you . . .”

This idea is very near to Schiller’s notion of the beautiful soul, who does his duty with joy, out of the inner desire to do good. Indeed, as St. Paul writes: One should act “without sadness or compulsion, for God loves a cheerful giver.” (II Cor 9:7) If one bears this cross gladly, it will be an easy yoke. This is what Christ did at Gethsemane. One is reminded of Handel’s setting in the *Messiah*: “For my yoke is easy, and my burden is light.” (Matt 11:29-30)

Paradise on Earth

À Kempis continues: “When you come to such a degree of patience, that tribulation is sweet to you, and for the love of God is savory and pleasant in your sight, then may you trust that it is well with you, and that you are in good estate; for you have found paradise on earth.” This is a very striking concept, that paradise, to the extent it exists on earth, is not just the consolations of Christ, nor is it just the absence of adversity; but paradise on earth is to act out of love as the Good Samaritan does, knowing full well that to act in such a way in a world which is hostile to Good Samaritans means with virtual certainty that one is going to meet with adversity. When one has developed the ability to act in that way, one has found paradise on earth.

Christ expresses this same idea in the Sermon on the Mount, when he says: “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and



from De Re Metallica, 1556

Gutenberg trained fifty Brotherhood laymen in his new science of printing, and from 1460 to 1500, 450 books were printed at Deventer alone. Crucial to printing was the development of metallurgy; Erasmus’ close friend Georgius Agricola authored De Re Metallica, an advanced text on the new mining and metallurgical technologies. The Brotherhood network included humanists Johann Reuchlin and Rudolf Agricola.

persecute you, and shall say all manner of evil against you falsely, for my sake.”

Now, obviously, our degenerated culture is hostile to this outlook. Today’s world does not recognize the existence of any higher principle, any truth for which it is worth fighting and even dying. To those who do not love the truth—and therefore fear for their lives—persecution and martyrdom are foolishness.

À Kempis continues: “How great a vanity it also is to desire a long life and to care little for a good life.” Again à Kempis is similar to Schiller, in the latter’s discussion of beauty and the sublime. If a person appears to have a beautiful soul under comfortable circumstances, one doesn’t really know whether the person underneath is really beautiful in a higher sense. It is only if the person demonstrates sublimity of mind under adversity, that one knows that he is actually virtuous. À Kempis says: “The time of adversity shows who is of most virtue.” And, finally, he says: “It is good, therefore, to remember often that you came to religion to serve, not to be served, and that you are called to religion to suffer and to labor, and not to be idle or to tell vain tales.”

Related to this is the average person’s attitude towards revenge. We are called upon not only to imitate Christ in taking up the chalice of his Passion; as expressed in the Sermon on the Mount, one must also love one’s enemy. In his *Life of Christ*, à Kempis empha-

sizes Christ's words on the cross: "Father forgive them, for they know not what they do." Thus, he writes that we should pardon the offenses of our enemies, "imitating Jesus who has enjoined us to love our enemies and to pray for them who persecute us." It is not enough just to gladly bear the yoke of tribulation by being a Good Samaritan in respect to our family and friends or humanity in general. We must also imitate Christ in loving even our enemies.

Charity and Humility

In order to imitate Christ, one is called upon to act out of pure love; to do that, one must deny oneself. Thus, there are two elements, charity and humility, which are totally interrelated. Without humility one cannot be filled with charity, because you are filled with pride, which destroys charity. As St. Paul writes in his letter to the Philippians: "He humbled himself, becoming obedient to death, even death on a cross. Because of this God greatly exalted him." (Phil 2:8-9)

St. Paul also writes in Philippians: "Humbly regard others as more important than yourself." (Phil 2:3) How many people actually do this? And yet, in order to act out of charity for others, this most difficult task is an absolute prerequisite. Accordingly, à Kempis writes: "Learn to be unknown."

Thus, à Kempis writes of Christ's washing the feet of the Apostles:

I bless and thank thee, O Lord Jesus Christ . . . for that very great example of thy most profound humility, which thou, ministering as a servant, hast shown and left to us for our imitation, as well as to point out the great design of thy coming; whilst thou . . . didst so exceedingly humble thyself for us, as to deign with thy blessed hands . . . most affectionately to wash and wipe the feet of poor fishermen, thy servants, . . . thou didst not omit to wash in like condescending love the feet of thy very malicious enemy, of thy most wicked betrayer.

This notion of humility leads to the importance of yielding thanks to God even in the face of tribulation or adversity. Nicolaus of Cusa emphasizes in "On the Gift of the Father of Lights," that "[e]very best gift and every perfect gift is from above, from the Father of lights." (I James 1:17) Similarly, in the "Hunt for Wisdom," Cusanus emphasizes that we should refer any laud of ourselves to God above, or to put it another way, to the Composer, i.e., God, who is in us, as opposed to referring that laud to ourselves, because we are merely created, and as created, not ultimately the source of the good which we do. There is also a practical consequence to *not* giving thanks to God: one becomes susceptible to pride and self-love, which destroys both the very good that was done, and one's capacity to continue to do

good. As à Kempis says: "If you refer all goodness to me, from whom all goodness comes, then all your inward affections will be purified and made clean, which otherwise would be evil and centered in yourself and other creatures." And, in *The Imitation of Christ*: "Forsake coveting and you will find great rest. Truly the very perfection of man is a perfect denying and a complete forsaking of himself."

In our modern, hedonistic culture, self-denial is falsely portrayed as asceticism or monasticism. But when Christ preaches that man should deny himself, he is not talking about asceticism. Instead, he is saying that self-denial eliminates self-love and pride, and therefore creates the basis for active benevolence.

Nature and Grace

In the "Hunt for Wisdom," Cusanus develops the idea that God, Who is the beginning, is also the end or terminus of all of our actions. In *The Imitation of Christ*, there is a discussion of nature and grace in which this notion of terminus is central. À Kempis, in comparing nature and grace, writes: "Nature looks to her own gain as the end and purpose of her work. But grace . . . does all things purely for God, in whom she finally rests." Thus God, as opposed to nature in itself, is the terminus. "Nature gladly accepts honor and reverence; grace refers all honor and reverence to God." "Nature is greedy, and takes more gladly than she gives But grace is sympathetic and generous to the poor . . . and judges that it is better to give than receive." "Nature inclines to the love of creatures But grace draws a man to love of God and of virtue" "Nature draws all things . . . to herself. . . . But grace renders all to God, from whom all originally flows and springs. Grace ascribes no goodness to herself and does not presume of herself. . . ."

In *The Christian's Exercise*, à Kempis develops additional ideas which are totally coherent with the theology of Cusanus. The overall title of the piece, *Rules To Live Above the World, While We Are In It*, calls to mind Cusanus' notion that God is Not-other, i.e., He transcends that which is created or other. He is not a creature, but at the same time the Not-other is the "other of the other"; He is "all in all," i.e., He is immanent or present in the world. By learning to live above the world at the same time that one is in it, one is imitating God in that respect.

Part I of the *Exercise* is a "Children's Manual Containing Holy Instructions and Meditations for Forming the Minds of Children." Its major thrust is that unless one becomes like a child, one cannot enter Heaven; Schiller develops a similar concept in "On Naive and Sentimental Poetry." À Kempis presents a series of exercises arranged according to the letters of the alphabet. The child is sup-

posed to write this alphabet in his heart, through studying each day what is said in each of these exercises. For example, the letter “A” is “Aim not to be great or popular in the world.”

Part IV of the *Exercise* is called “Elevation of the Mind to God Containing an Exercise for the Fathers in Christ; or, the Way to Divine Contemplation.” Here, à Kempis discusses much of what one sees in the work of Cusanus in terms of rising above the level of the senses and of discursive reason, to the level of a mental intuition of God, the Creator. “I seek not after Thee, through the corporal senses, or by corporal images, for then in vain should I seek. I seek Thee not without, but within. I seek Thee in myself and not only above all sensible, but even above all intellectual, reasons and ideas, where Thou shineth into my intellect.”

One finds here the influence of Dionysius’ negative theology (as expressed in his *On Divine Names*), when à Kempis writes: “The Eternal Word of God, is not expressed with many Words, nor conceived with various Imaginations; neither is it penetrated by any created Understanding; but is rightly said to be more than unspeakable (or superineffable) and incomprehensible.”

In order to be able to achieve the vision of God, the reader is instructed to ascend above all that is in this world: “Raise thyself above thyself. Transcend everything that is done in time: Abandon everything that is created.” “Thy heart must be thoroughly purified, before thou canst be fit to see Him.” By thus ascending above that which is “circumscribed” in the visible domain to that which is invisible, we can achieve a mental intuition or intellectual vision of God.



‘Be Perfect as Our Father In Heaven Is Perfect’

DECADES AGO, Lyndon LaRouche raised the necessity that every moral person become perfect, using the image of each drinking from his own cup of Gethsemane. In his “Philosophical Letters,” Friedrich Schiller stressed the same concept, explicitly referencing Christ’s Sermon on the Mount: “Be perfect, as your Father in heaven is perfect, says the founder of our faith.” Schiller then writes, “Weak humanity grew pale at this command, therefore He explained Himself more clearly: Love one another.”

In the appendix to *Rules to Live above the World, While We Are In It*, à Kempis includes a short work entitled, “The Fundamental Maxims of the School of Christ,” which concludes:

Be thee therefore perfect, even as your Father which is in Heaven is perfect, Matthew V.

This is the last and fundamental rule given by our Lord; showing us, that we ought not to stick in *any* degree of virtue and piety, but to be continually pressing forward to the *utmost perfection, by an habitual Imitation of God*, more especially of Love and Beneficence. And in this One are contained all the rest.

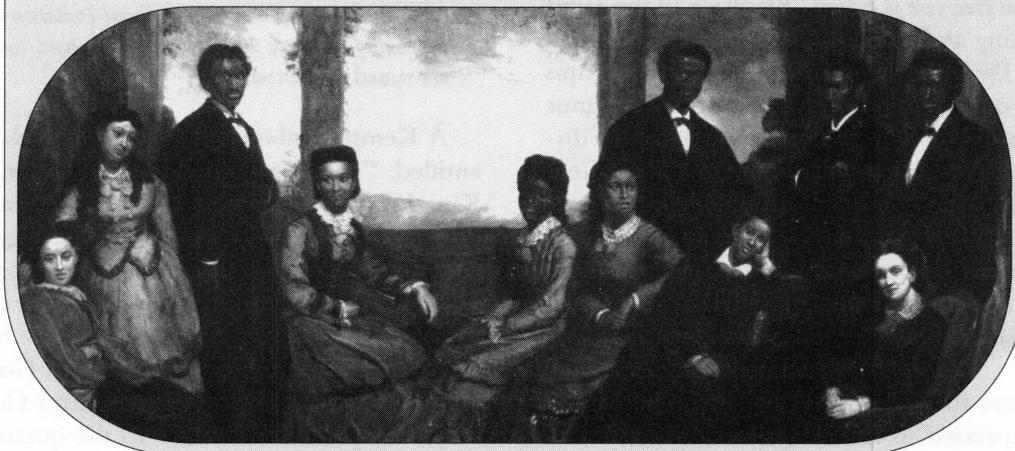
À Kempis elaborates further in another short work entitled: “The Beggar and No Beggar: or, Every Man a King If He Will. A Parable Containing an Example of a Perfect Man in Christ.” After the beggar showed a learned doctor that the true way to God consists in “true and perfect resignation of the will with profound humility,” the doctor asked the beggar, “whence he came?” The beggar answered that he “came from God.” When the doctor asked him “where he found God?,” he said “where I left all creatures.” To the question “where he had left God?,” the poor man answered, “In clean hearts, and in men of good will.”

Then the doctor cried out, “Good God! What art Thou?” He said, that “he was a King.” “Art thou then a King?” said the doctor. He replied “Marvel not; I am verily a King.” The doctor pressed him to know, “where his Kingdom was?,” to which he answered, “My Kingdom is in the Soul.” But said the doctor, “What brought thee to such a perfection? What made thee a king?” He answered, “It was my silence, contemplation and union with God. I could rest in nothing which was less than God.”

For à Kempis, as for Cusanus and Lyndon LaRouche, to become perfect, one must employ neither the “sensual eye,” nor the “rational eye” of the soul, but rather one must ascend so as to see by means of the “mental eye,” which is the “superior face of the soul,” as it is turned to that which is eternal rather than toward the temporal. In *The Christian’s Exercise*, à Kempis writes that this divine art of employing the mental eye, “is perpetually advancing forward, and studying to bring forth evermore new births of truth, and births of devotion.”

For the Brotherhood of the Common Life, Jesus Christ, the Word become flesh, is “the *creator* of the world.” To become perfect, therefore, implies that every human being, even the least of our brethren, such as the poor children whom the Brotherhood educated, is capable of becoming a Christ-like king and of dwelling thus in the kingdom of God, which is within our souls. If one thus imitates Christ as the creator of the world, one is then capable of bringing forth evermore new births of truth and devotion. Only if we live thus above the world, in *imitation of Christ*, can we be an efficient cause of the good within this world. Then, and only then, will every child be able to say, “I am verily a king.”

Celebrating Black History Month



Through The Years

A Three-Act Drama and Musical

by Amelia Platts Boynton Robinson

As part of its celebration of Black History Month, the Schiller Institute staged a history-making performance of the 1936 musical drama *Through the Years* at the Chicago's Du Sable Museum Theatre on Sunday, Feb. 13 [SEE page 67, this issue]. Written by Civil Rights veteran Amelia Boynton Robinson, who today is the vice-chairman of the Institute, the play is a dramatic rendition of the birth of the African-American spiritual, told through the life of a slave. Mrs. Robinson conceived the play as a means to uplift the dignity and courage of those with whom she worked as a Department of Agriculture Extension Agent in rural Alabama in the 1930's, and to raise money to support the building of a community center for Blacks in then-rationally segregated Selma, Alabama.

Through the Years tells the story of Joshua Terrell, who, despite the harsh conditions of a slave's life, fights

with courage and determination to win freedom and gain leadership in the U.S. Congress. It is in part autobiographical, as Mrs. Robinson's family boasts at least one Reconstruction-era U.S. Congressman.

Mrs. Robinson recounts her writing of *Through The Years*: "When the Selma Community Center idea was born in the mind of my husband Samuel W. Boynton, I wondered what was the best means to raise money for it. The people in the rural area gave what they could to advance the idea, and raised what they could to finance the trips to Washington, D.C. and Atlanta to contact the Works Progress Administration, the Public Works Administration, and other funding sources. There was a large sum of money needed just to lay the groundwork for the much-needed community center.

"After efforts to raise money by having all communities participate in a sing-out were stopped by the

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white citizens, we had to turn to other forms of fundraising. Those beautiful African-American spirituals taught to us by my mother, and the almost unequalled velvet voices of the county-wide choruses, came back to me like a vision one night. I woke my husband and we talked about a plan to make the spirituals into a play.

“At the beginning, I used a couple of songs and tried them out at our club meetings and during demonstration meetings. Several clubs took other parts of the play until,

in each part of the county, some club knew a part of the play. Later, in 1936, we used a church in the Bogue Chitto community to perform the play. We did very well, considering the small cash flow people had.

“The first time *Through The Years* was presented to a large group was by the Temple of the Elks at the Hudson High School in Selma. Later it was taken to Philadelphia, South Philadelphia, Germantown, Camden, and, more recently, to Selma, where it was performed at the Reformed Presbyterian Church.”

Setting

Through the Years is a musical and drama of the birth of African-American spirituals, and a story of the hardship, courage, and triumph of a slave who, in spite of his simple birth, overcame all obstacles and made great contributions to American Democracy.

Any part of scenes may be cut to shorten time of play and use fewer characters. This drama is written to be used by church, school, or other large organized groups by purchasing of copies. Radio, screen, or television performance of this play may be used by special request.

The huts are made of brown paper shaped like huts and striped with black paint. They may be pinned or scotch-taped on background.

Blackout should be used to remove the auction block and all the outdoor living quarters (Act I, Scene 2).

If the stage is small, blackout is used (Act I, Scene 4) to enlarge cotton fields. The fields are made by using cotton stalks firmly attached to boards and bits of cotton thrown on them after they are placed on stage.

Only the tip end of master's house and garden need be shown (Act I, Scene 5).

Rearrange the trees, placing the small store in center of the forest, and undertaker's grass for Underground Railway. Various noises of owls, snakes, etc., may be used to frighten slaves as they pass through the woods (Act I, Scene 6).

Chorus may be arranged behind stage or at left. Balcony may be used.

All entrances from stage right; exits, left.

Spirituals and Songs Performed in *Through the Years*

“Deep River”

“The Negro Mother's Lament”

“By And By I'm Gonna Lay Down
This Heavy Load”

“Get You Ready, There's A Meeting
Here Tonight”

“Steal Away”

“Gimme That Ole Time Religion”

“Cotton Needs Pickin' So Bad”

“Nobody Knows De Trouble I Seen”

“Sometimes I Feel Like A Motherless Child”

“Let The Heavenly Light Shine On Me”

“Didn't My Lord Deliver Daniel?”

“Brother, How Did You Feel
When You Came Out The Wilderness”

“Leaning On The Lord”

“Go Down Moses (Let My People Go)”

“Battle Hymn Of The Republic”

“Oh Freedom”

“I'm A-Rolling”

“It Is No Secret What God Can Do”

“The Lord's Prayer”

“Swing Low, Sweet Chariot”

Cast of Characters

Some actors may play more than one part.

JOSHUA TERRELL, a former slave
ELEANOR, Joshua's granddaughter
RASTUS, Joshua's father
MANDY, Joshua's mother
JULIA, Mandy's daughter
SOPHIA, Mandy's daughter
LUCY, a neighbor
PARSON JONES, a plantation preacher
MISS PRISCILLA, a white Southern woman
CURRY WADDER, Miss Priscilla's brother
EZRA, a slave-auctioneer
DAN, a slave-auctioneer
MOODY, a slave-driver
SONNY, a slave-driver
MR. HANSON, a slave sympathizer and storekeeper
PACK and MOSE, Joshua's companions

MISS MAE TERRELL, Joshua's daughter
CLARK TODDLE, an abolitionist
MISS GODFREY, an abolitionist
MARY, a student
SAMMIE, a student
MR. SLEDGE, an adult student
MR. DONALDSON, Mae Terrell's husband
HENRY TERRELL, Joshua's great-grandson
HAROLD TERRELL, Joshua's son
ANTHONY TERRELL, Joshua's son
BELLE, Joshua's daughter
SUE, Joshua's daughter
CLARA TERRELL
JUDGE HALE
A PHYSICIAN
A lookout boy
CHORUS (approximately 25 people)

Notes on Characters and Costumes

JOSHUA: Two Joshuas may be used, one as an old man in the Prologue and Act III, and the other as Joshua progresses. In the Prologue and Act III, Joshua is an old, white-haired, thin-faced, fearless man nearing one hundred years old. Wears pajamas and is lying in a chaise lounge or very modern summer chair, in a half-sitting position, partly covered by a sheet. A younger man should play the part of Joshua in Act I, except as a baby. Joshua wears overalls with patches of bright colors, a plaid, faded and torn shirt, and is barefoot. As a soldier, Joshua wears the soldier's uniform. As a statesman, a black suit.

ELEANOR: A co-ed wearing sweater and circular skirt, low-heeled shoes, and socks.

RASTUS, PACK, MOSE, SAMMIE, and MR. SLEDGE: Wear overalls or trousers too large or small with numerous patches. Suspenders may be made of strings.

LUCY, JULIA, and SOPHIA: All barefoot, with dresses entirely too large.

MANDY: A very slender, fiery young woman, age approximately twenty-one, showing signs of hav-

ing had too many children, wears a large black dress with a string tied around her waist to fit dress more snugly. She is neat and clean, but feet bare.

PARSON JONES: Tall, heavy man with white hair, beard, and mustache. Wears a white shirt and tails, a relic from the master's house.

MISS PRISCILLA: Well-dressed character of the Gay Nineties.

CURRY WADDER: Well-dressed character of the Gay Nineties.

DAN and EZRA: Wear big hats, boots, solid loud shirts, washable pants, accompanied by dogs on leash, carry guns with blank shots.

MR. HANSON: Typical 1860's well-dressed gentleman.

MISS MAE TERRELL, CLARA TERRELL, and MISS GODFREY: Typical well-dressed, modern 1860's ladies.

JUDGE HALE: Large, well-built man wearing black gown and cap.

THE PHYSICIAN, DR. DONALDSON, HENRY TERRELL, ANTHONY TERRELL, and HAROLD TERRELL: All well-dressed businessmen.

PROLOGUE

ELEANOR (*seated on a hassock, consoles her granddad who is nearing one hundred years of age, and sitting in a chaise lounge in a comfortable modern living room of a house on a big plantation*): Father Joshua, you seem to be so much better than you have been and that makes me feel good. I suppose it is necessary to write another letter to your children and grandchildren, I call them the Clan, and tell them you are feeling so much better and there is no need of their coming. (*Goes to desk to write.*)

JOSHUA (*waving his hand and speaking rather slowly; she turns to listen*): No, no, my child, let them all come home. I have been looking forward to the day when I can see all of my children and their offspring together. If I should see them in this house and on this spot of land that I dedicated to God many, many years ago, I would then be ready to die.

ELEANOR: Oh, Father Joshua (*pats his hand*), don't talk like that; why, we will never be able to get along without you. You have meant everything to us. I feel sorry for the person who is not in any way connected with this family. (*Looks in his face.*) Know something? The reason I made all those A's in history through the years is because I have a human history who knows the answers to all questions. (*Stoops down and kisses his forehead.*) You are truly a great man; you'll always be tops in my heart. I wish I had lived in the days when you were a Congressman. Tell me all about it, Father Joshua. (*Takes a seat on the hassock at the feet of JOSHUA.*) Let's see through the years. (*Counting the progress on her fingers.*) You've been a slave, the main Underground Railway conductor (*smiles*), school teacher, statesman, Congressman, farmer, and best of all you are the father, grandfather, and great-grandfather of some of the greatest leaders of the nation. (*Pauses, clasps her hands around her knees.*) I wish I had a telescope to look back through the years. (*Looks upward.*) Surely the words, "Stony the road we trod, bitter the chastening rod felt in the days when hopes unborn had died," would make me realize that no obstacle is too great to conquer after what you've gone through. (*Looks at him with pride.*) But I am meditating unnecessarily. Tell me all about yourself. Some day I will write a book (*holds hands one above the other*) this thick, and I shall call it "Joshua's Clan."

JOSHUA (*looking as though he is equal to the task of talking and glad for the opportunity to rehearse his experiences*):

I can remember ever so far back, my child, perhaps farther than most people. I guess it was because I wanted to do something about my condition before I felt too keenly the pinch of slavery.

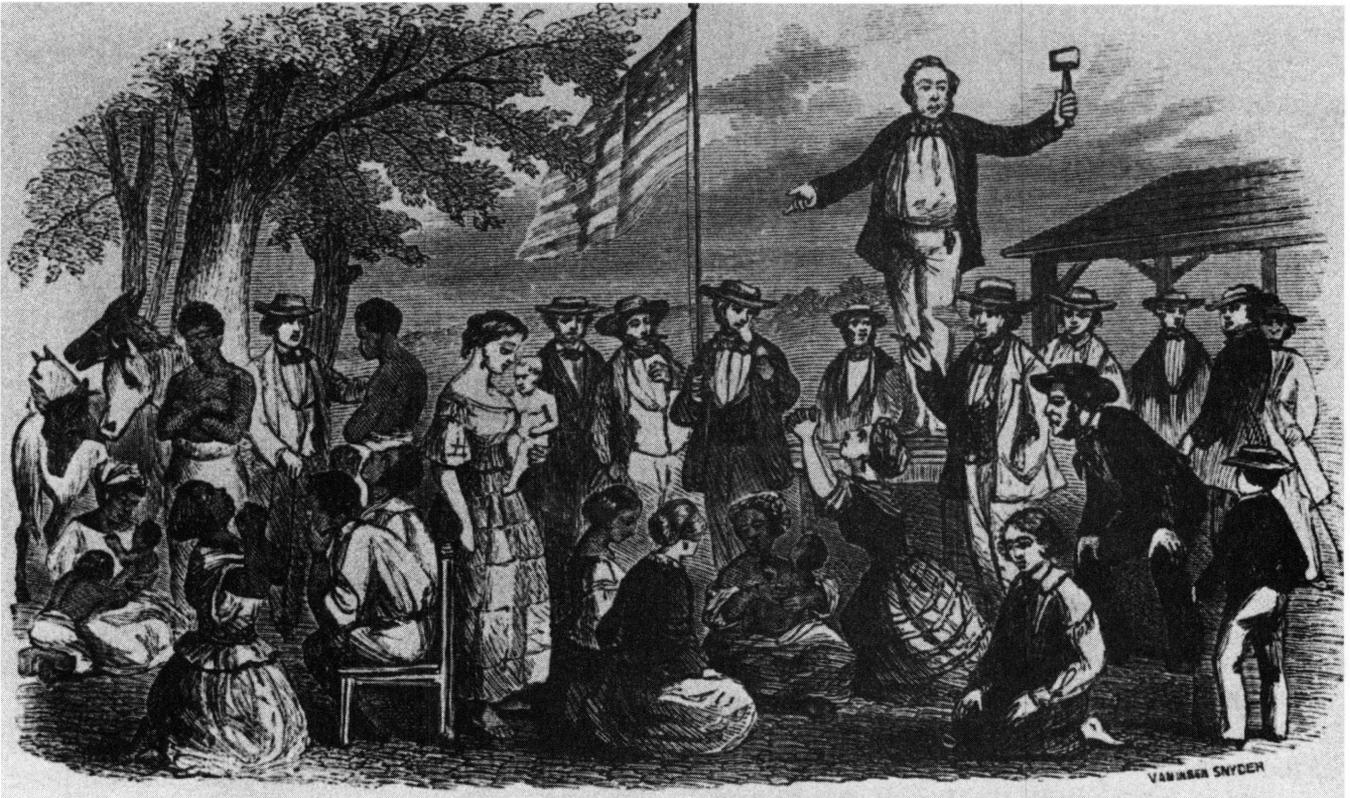
I was born in a log cabin on the same spot of ground this house now covers. There were nine of us living, eating, and sleeping in one room. When the weather was warm, Ma had to move outside to do her cooking (*pauses*), but I'm getting ahead of my story. I'll come back to that part.

Ma and Pa, that's what we called them in those days, wanted to keep the family of seven children together, but fate wasn't that kind to us. My parents loved each other and they adored their children. Ma never forgot Pa, though they were separated when I was merely a babe on the arm and he was sold to someone else. The other children were sold down in Mississippi and I alone was left with mother. (*Drops his head and sighs.*) I liked to hear Ma talk about Pa, the way he tried to please her; how he would kiss each of us at night, and how he would pray to God to always watch over us and keep us from danger. (*Pauses.*) Oh, he didn't seek to save himself from bodily harm. Said he thought he could stand anything, but for the children he prayed. He had many scars on his back where he was whipped for protecting his family.

Ma never did get over her loneliness for Pa and the other children. She would sometimes sit and cry for hours, and when I approached her and tried to wipe away her tears with my dirty little hands she would take me on her lap and cry all the more. She said, "Son, you could never understand. You are too young to know what it's all about, but promise me you will always be a good boy, and if you can ever get away from here, get away as fast as your feet will carry you. You jest ain't born to stay here and take what I is taking. The rivers is wide and the rivers is deep, but cross 'em even if you gotta swim. You got trials an' crosses down here, but when you gits to heaven all will be peace." (*JOSHUA smiles and strokes his head as he continues.*) Yes, she knew what she was talking about. (*Pauses.*) Then, after such lectures, it seems that she would be relieved. She'd begin to sing. It seems I can hear her singing now. (*JOSHUA keeps time with his finger as he hums and looks upward.*)

CHORUS (*in background*): "Deep River."

(*Curtain falls. Song continues while scenes are being shifted.*)



"Human Flesh at Auction," from "The Suppressed Book About Slavery," 1864.

ACT I

Scene 1

In background, small huts, trees, lines of clothes, evidence of cleanliness in and around the ill-shaped quarters, in front of cabins occupied by the family; it is clean and neat. There is an old bunk in one corner, and a long table in the opposite corner with home-made benches. Near the center is an open fireplace, with two big pots near the fire. MANDY, with head tied and a clean Mother Hubbard dress and an apron. Two children, ages ten and six, playing the game "Pease Porridge Hot." A plantation woman sitting around while father of the family, RASTUS, stoops in a corner hewing a chair from the trunk of a tree. It is morning.

MANDY (*walks from table to fireplace, and from fireplace to bunk, holding baby, occasionally turning him, bending over baby*): My seventh child. (*Takes long breath as she pulls the cover back and picks him up.*) He's born for good luck. (*Smiles at LUCY.*) Look at his ear and tiny fingers. (*Amazed, as she counts his fingers.*) Why, he's got six fingers on each hand. I know he's born for good luck.

LUCY (*looks puzzlingly at baby*): Dat he shor is.

MANDY: Him bigger dan most babies.

LUCY: He shor is, good luck bound to follow him.

MANDY (*kisses baby's neck and hugs him*): We'll call him (*pauses*) Joshua.

LUCY: Dat's a big name. (*LUCY grins and nods approval.*)

RASTUS: Shore he's born for good luck. (*Walks toward wife.*) He's the seventh child of de seventh son. I'm a seventh child, and don't you think I'm lucky? Ain't I lucky to have you as my wife, and look at dese fine chillun, (*pauses*) and my fine and good wife. I sho' love you hard and I'll do anything for my family. (*Walks toward table and sits down.*)

MANDY (*somewhat ashamed*): O Rastus, you kin say de nicest things I ever heard. (*Breathlessly*) I pray God we kin be together always.

(Two short benches on each side of table; pans and other containers are having corn bread and greens placed on them from the pots which are near the fireplace. JULIA and SOPHIA and four other children sit together at the table as pans are placed on table with the meal on them.)

MANDY (*in a soft voice as she speaks to her oldest daughter* JULIA): Julia, you know I done tol' you you ain't to eat wid both hands. (*Walks toward table; hands on hips.*) How is you ever gonna be trained to work in de big house? I ain't training you nor none o' my

chillun fo' to be no field hands. You got to do things right, my chile. You got your sisters and brothers to lead. Now put dat hand in your lap, and eat your bread wid dis hand. (JULIA obeys.) Sophia, fan dem flies, and don't let dem light on de table. (*Turns toward fireplace and suddenly comes back to the table.*) I ain't heard a sign of a blessing from none of you. Fold your hands. (MANDY leads by folding her hands and closing her eyes.) 'Peat after me, chillun. "Thank God for our daily bread. Amen." (*Children begin to whisper to each other and look worried.* MANDY is bending over the baby.)

JULIA (*slowly walks toward her and begins to sing*): Mother, is Massa going to sell us tomorrow?

CHORUS and FAMILY: "The Negro Mother's Lament."

MANDY (*holding her baby closely toward her, fear on her face as she answers back in a chant*): Yes, yes, yes.

Scene 2

As the chant dies away, frightened slaves are seen hustling toward a stump used for an auction block, which is left of stage, and followed by SONNY and MOODY, who crack their whips, and occasionally squall at them to keep them together. The stage immediately becomes a slave market. Male and female slaves are exhibited on the auction block. The aristocracy of the South is assembled for the sales. (Six chorus members may be used as buyers.) Men are separated from their wives and children from their mothers. Under protest from MANDY, her husband is sold to one of the bidders, and her children to another. As the auctioneer takes her six-year-old child, she clings more closely to the baby JOSHUA, who is in her arms, almost crushing him savagely as the auctioneer catches her by the arm. MANDY makes an attempt to run away with the baby, while the other children are in the hands of the buyers. Several slaves are sold, including RASTUS.

CHILDREN (*crying and saying at different times*): Come back Ma. Don't leave us here. Ma don't let 'em take us away. I wanna go home wid you. Please git me Ma, please, please, please.

MANDY (*caught up between fear and anger, she begins to fight as an attempt is made to take her baby away*): I can't stand it no longer. I won't let you sell my baby from my breast. This is my child; God gave him to me. I'll kill him before I let ya take him away. (*The firm sound of "shut up" is now heard, as the auctioneer tries to drag her to the auction block.*) He's mine, mine, mine. I'll kill him before anybody dares to take him from me.

EZRA (*chewing and spitting as he talks*): Shut up woman,

ya stopping the sale.

MANDY: You can't make me shut up. This child is mine. (*Braces up in the auctioneer's face.*) No one would dare take him away or hurt one hair on his head. I'd first . . . (*from sheer exhaustion she quiets down as she sobs quietly and cuddles JOSHUA to her bosom.*) Goodbye, children. Remember, children, I always love you.

DAN (*catching one hand and MOODY the other, pulls MANDY on block*): Why, this little tiger is highly spirited. She is a good one. Look her over carefully. (*Buyers assemble, feeling her muscles, etc.*) You saw her brood. You know what she can do. She will increase the number of slaves each year. She ought to go for high stakes. (*Chewing and spitting tobacco as he talks.*) What'll you give me for this woman and baby? Do I hear \$100? Who'll raise it to \$200? Do I hear \$300? (*Bid being gradually raised.*)

(PRISCILLA WADDER calls her father and brother off from the auctioneer for a conference. After a few words, the brother, CURRY WADDER, rushes back to the block and begins to bid for the mother and baby. Bids carried out as auctioneer usually sells cattle.)

HENRY WADDER: \$1,300 . . . \$1,400 . . . \$1,500.

DAN: Fifteen hundred dollars once, fifteen hundred dollars twice, fifteen hundred three times—and sold! to the Wadder Estate.

MANDY (*as tears begin to flow from her eyes, she still clings savagely to her baby and sings, with background music*): "By and By I'm Gonna Lay Down This Heavy Load."

Scene 3

Dark, except for flashlight.

CHORUS: "Get You Ready, There's A Meeting Here Tonight."

(*In front of the slave quarters at night. All lights are out. A prayer has been arranged in the woods. The slaves must steal out to avoid the ever-vigilant patrols. SONNY moves quietly to awake the quarter's occupants.*)

SONNY (*slightly knocking as he looks around him*): Mr. Hodges, it's time for de meetin' in de woods.

(*He leaves that house and goes to another and another until he has reached every house in the quarter. As he poses as a Paul Revere, he slips through the quarters making his way to the meeting place, still looking in all directions to prevent the meeting being discovered.*)

CHORUS (*as members gather around the minister*): "Steal Away." (*The meeting place is in the woods. Slaves are*



"A Negro Camp-Meeting in the South," *Harper's Weekly*, 1872.

seen approaching, bearing no light, speaking no word, only a slight gesture of recognition. They come from different directions and gather on the ground around the plantation preacher, PARSON JONES. MANDY and her twelve-year-old son JOSHUA are among them. Crouching on the ground around the parson, the slaves listen to precious words uttered by the only parson who can read and write. The song "Steal Away" dies down. The parson slowly draws the hidden Bible from his bosom and begins to stammer through Exodus 8:1-2 and expresses its meaning in his own words.)

PARSON: Chillun, we is gathered here together in one common interest. Dat is to stick together and believe in God. (*Congregation says "Amen" at intervals.*) With God above us and our hand in his, chillun, do you remember Moses?

CROWD (*softly*): Yes, Jesus, yes, Jesus.

PARSON: O yes, he prayed to God and he took them by his hand, and led them out of a cussed land. Now all of you listen while I read this out of the Holy Bible. (*Fumbling for chapter, he repeatedly says*) Yes, King Jesus. (*Pauses again as he searches, saying*) Pray chillun, pray. O yes, here is what God says, listen while I read it to you. (*He reads Exodus 8:1-2.*) "And the Lord spake unto Moses, Go unto Pharaoh, and

say unto him, Thus saith the Lord, Let my people go, that they may serve me." Now you see dears, that God freed all of the chillun of Egypt and he will free us. Now let me read another scripture. (*He turns to Exodus 12:29-31, while preaching and praising God for permitting them to meet in the woods.*) "And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." (*He prays a fervent prayer. Forgetting the danger, he begins to preach. Not mindful of their bodily weariness, they all burst into a fervent song. The sisters and brothers shout and cry, praising God in song that only the Father could know.*)

CHORUS: "Gimme That Ole Time Religion."

(In the midst of this scene, the alarm is given by SONNY and is whispered around as the song dies away.)

A SLAVE: Scatter, scatter, here comes the pad-rols. Dis away, dat away (*pointing in various directions. When they have gone, SONNY leaves last, and then two overseers with lanterns and guns come to the spot where the meeting was held.*)

EZRA: I can't tell for the love of me where them slaves gone to. I was sure I heard them right here.

DAN: I thought so too. You reckon they done went through the ground? I don't see hide nor hair of 'em. I know what I kin do. I'll shoot in this direction. Maybe that will scare um up a while. (*Shoots blanks as they leave stage left.*)

Scene 4

Cotton field. JOSHUA is now a young man. Slave men, women, and children are at work picking cotton. As they labor under the horrible condition of slavery, they sing, as African-Americans have never ceased to do under oppression.

COTTON PICKERS and CHORUS: **"Cotton Needs Pickin' So Bad."**

(The overseer sees MANDY, through sheer exhaustion, slowing up. She puts her hand to her head as if to wipe away the pain.)

EZRA (*jumping over the cotton rows, cowhide whip in hitting position*): Whada ya think this is? A barn dance? Get dat sack on your back and get to picking cotton. (*He strikes her a blow.*)

MANDY (*hesitantly*): I-I-I am sick. I just can't. (*She falls to the ground.*)

EZRA (*unmercifully striking her several blows*): To heck you can, and I'll show you by beating the blood out of ya. Makes no difference if ya is sick. I ain't gonna let it rain on dis cotton. Git ya sef up. (*As the cowhide whip is heard when it strikes MANDY, JOSHUA, who is nearing the end of the cotton row, suddenly looks up to see his mother being whipped, jumps across the rows, balls one fist up, and catches EZRA by the collar, and makes an attempt to strike him, but is held in check by his fellow workers.*)

JOSHUA: If you hit her again, whitefolks, I swear I'll kill you; I don't mind dying. (*Fellow slaves hold JOSHUA as he attempts to strike EZRA.*) If she die, I'll git even wid you. I tell you, I'll git even wid you. (*Tussles until he gets away from his fellow slaves.*)

EZRA (*backs away, frightened by JOSHUA'S words*): I'll beat you black as a coal tomorrow. Just you wait.

JOSHUA (*bending over the lifeless body of his mother and pleading with her*): O, Ma, please speak to me. Please don't leave me. I'll take you away from dis place if

you will only live. (*Sobs, picks up his mother in his arms and walks slowly out of the field as the workers and chorus express their feeling in song.*)

CHORUS: **"Nobody Knows De Trouble I Seen."**

JOSHUA (*a few minutes later, as song dies away, comes back to the field, crying aloud and with vengeance on his face; cotton pickers cry with him*): She's dead, and I swear by all gods that I will never stick another hoe in dis field. I'm against killing people, but my Ma is dead, dead, dead (*each word louder*). I know she's gone to Heaven. (*Hangs his head, places his hands behind his back, cotton pickers begin to sing as he joins them.*)

CHORUS: **"Sometimes I Feel Like A Motherless Child."**

Scene 5

Lawn in front of big white house. Garden to right of lawn, trees in garden in bloom. MISS PRISCILLA, now a middle-aged lady, well-groomed, sits in a rocker on the lawn. JOSHUA is sitting on the ground beside her, looking anxiously in her face and then in a book, as she points out letters to him and has him repeat after her.

MISS PRISCILLA: Repeat after me, Joshua, and don't be in such a hurry to learn. This is only the fourth lesson you have had and you have done remarkably well. (*JOSHUA repeats after her.*) This is a-n-d, that spells AND. See how you can put letters together and make words from them?

JOSHUA: Yessum, Miss Priscilla. I believe you want to help me. You is so kind to me, I believe you is my friend. I'm gonna try and prove to you how much I thank you. My Ma made me promise her before she died to try to help my poor slaved people and I'm gonna try my best to do it.

MISS PRISCILLA: Joshua, I believe in you. (*Takes him by the shoulder.*) I don't believe you are going to let me down. I am taking the time to teach you because I believe you can help your people. They need your help. (*Pauses and looks into empty space.*) I don't think slavery is right for any human being. But, but, if I should fight it, I would be disinherited by my family and friends. I am a slave, too. Just as other good, white Christians are. We cannot speak the truth that is in our hearts against mistreatment. If I should do that, I would suffer something worse than slavery. (*Face saddens.*) I would suffer a mental torture. My own people would not as much as speak to me in my own household. (*Pats her face with her handkerchief and suddenly says*) Let's get back to our lessons, Joshua. Let's go over it. Try and say the alphabet all alone. (*She points to the letters as he says them.*) That is exceptionally good, Joshua. Now, let's try putting

more words together. M-a-k-e, *make*; s-i-d-e, *side*. (She has him repeat after her each time she pronounces a letter or a word.)

Now, Joshua, all of the talking you or anyone else does is made up of all the letters you have been saying. Take this slate (*hands him a slate*) and write the letters and some words for me. (As he finishes, she comments and praises him for his perfect and neat work.) Joshua, you are a smart young man, and I am going to help you all I can. You *must* not go back to the fields. I shall keep you here to work around the house for me. You will not be beaten and your tasks will not be too hard. Your lesson is over for today, and you must spend all of the time you can studying your lessons, but you must hide your books from the others.

JOSHUA: Miss Priscilla (*scratches his head and hesitates*), I, I got a secret to tell you. I believe I can tell you, but please don't breathe it to a living soul. I got to tell it to somebody and I believe in you and think you will help me.

MISS PRISCILLA: Joshua, I promise I will never speak of it. You can depend on me. (*Anxiously.*) What is it Joshua? What is it?

JOSHUA (*hangs his head and fumbles with the book*): Well, well, you've been real good to me on dis plantation. And, and I like it, but, b—b—but I know you'll understand. I like it here alright. I, I like you and Mars Curry and, and all de nice people, but, but I'm going to, to run away. (*Silence.*) I promise my people I would help dem go North by de Underground Railway. Two other fellows is goin' wid me. (*Miss Priscilla looks amazed and puzzled.*) We got it all planned out.

MISS PRISCILLA (*moved deeply but pleadingly*): Why Joshua, I, I just don't now what to say. I can hardly believe it. (*Pauses.*) Not that I disapprove of your plans, but I just don't know how I will get along without you. You can depend upon me. I shall breathe this to no one. I shall also do all that I can to help you. (*Puts her finger to her mouth and thinks deeply.*) Listen Joshua, come to the house tonight before you leave. I have some money and perhaps other articles I will give you that you may be able to use. And—and please be careful, Joshua.

JOSHUA (*thanks MISS PRISCILLA and bows graciously*): Miss Priscilla, you are so good to me. I can never forgit you. I think you is da nicest white lady in da world. (*He leaves to hoe the garden only a few feet from the chair. MISS PRISCILLA smiles with satisfaction picks up her knitting and returns to the house.*)

JOSHUA (*hides the book under the tree. He runs from hoeing to book, opens book, stumbles aloud over letters and*

finally makes words. Runs back to his hoeing, remembering the letters. This is done at least three times): W-o-r-d — —wo— —wor— —WORD. (*Goes back to hoeing.*) W-o-r-d, WORD. l-a-l-a (*Goes back to book.*) L-i-g-h-t, LIGHT. Thy word is a lamp unto my feet and a light unto my path. (*Amazed that he had made the first sentence, though he fumbles through it, he smiles and tries again with greater success.*) Thy word is a lamp unto my feet and a light unto my path. (*Amazed, he repeats as his face lights up. As in a dream, clasping the book to his breast, head lifted high, he begins to sing.*)

JOSHUA with CHORUS: "Let The Heavenly Light Shine On Me."

Scene 6

Underground Railway.

Across the stage, sections of a forest. Commissary in center of forest. To the left of stage, lights rather dim, as if there were a city in the distance. Three tired, ragged, and half-clad slaves enter from stage right. They are JOSHUA, PACK, and MOSE. They walk in zig-zag formation, showing signs of fatigue and fear. Snakes, rats, and other reptiles may be tied on black thread and pulled across the stage, frightening the slaves. The noise of hooting owls and birds may also attract their attention, adding to their misery. They almost fall in the door of the commissary of MR. HANSON, a white abolitionist, who shakes their hands.

HANSON: Well men, you have made it at last. I have been looking for you for three days. What kept you so long?

JOSHUA: Kind Master, only God helped us dis far. We was chased by bloodhounds and we only lost dem when us put a reed in our mouths and got under de water in Bombay Creek. De dogs lost us and turned around.

PACK (*While he is talking, MR. HANSON goes behind the counter and brings each man a large hunk of bread and hands to each one as they thank him.*): Shore did. I was scared to death. God knows I don' wanna go back to Mars Jenkins's place. He'd kill me for sure.

MOSE (*still trembling*): He shore will. De very woods is better than dat place.

MR. HANSON (*bringing out maps and placing them on the counter and tracing the places with a pencil as he talks*): Now boys, your danger is not yet over. You will have to avoid traveling in the day and be very careful at night. You will have to cross Maryland and Delaware. There will be a group to receive you when you reach Philadelphia. Follow my instructions care-



"The Bloodhound Business," from "The Suppressed Book About Slavery," 1864.

fully. (*The men look from the map to him as he speaks.*) You will follow the North Star from this point in the woods. (*Continues to point to the map.*) After a few miles from here, you will come to a river. It is wide but not deep. Wade through it at this point, and go to the east of the big road as you cross the river, to avoid those going on the ferry. Keep east until you reach Delaware, where the signs are nailed to trees on the right-hand side. Looking northward you will see trees with white paint smeared on them. Keep in the pathway and don't speak above a whisper to each other. Run as fast as you can if you hear the hounds.

JOSHUA (*looking at MR. HANSON with great appreciation*): Mr. Hanson, I swear to you, we'll reach dat land of de free. And when I git dere, I will give my service to God and my people. Thank you for being so nice to us.

OTHERS: Thank you. We will help Joshua. Much oblige.

MR. HANSON: That's all we ask of you. We have helped over 5,000 of your people to escape. (*Hands each a bag.*) Here is enough food for the journey. Good luck, and may God bless you.

JOSHUA, PACK, and MOSE: Thank you, thank you.

MR. HANSON: Again, I say, be very careful and don't talk to any whites. The punishment for us is greater than that for you or any slave. They will throw us in chains and in the prison and let us stay there

until we die.

ALL: We promise dey will never catch us. Good-bye.

(*Slaves walk away slowly, headed toward stage left.*)

JOSHUA: Whatever happens, we must go on. (*Slaves walk in zig-zag formation, making the distance on the stage seem long.*) If we make it, we will be able to help other slaves escape. I wish we could help everybody.

(*As they plod along, their feet become weary, their steps falter, and they begin to wander.*)

PACK: I wonder if we will ever make it. (*Lags behind the others.*) I'm getting so weary.

JOSHUA (*looks back and sees PACK*): We can't turn around now, Pack. We must keep going. (*MOSE and JOSHUA turn around, put their arms around PACK and walk a few steps.*) Here, drink dis water from de bladder.

(*JOSHUA pulls off a cow's bladder with water that is carried on a stick with all their worldly goods on it. The three sit on a stump. JOSHUA puts his chin in his hand and begins to sing as the choir in background picks it up.*)

JOSHUA and CHORUS: "Didn't My Lord Deliver Daniel?"

(*As the song dies away, the three get up and try to run, as*

they hear bloodhounds and men's voices in the distance at stage right. They try to run but are too weary. They push along in faith. They soon see a light of a distant city at stage left. Bleeding and torn from briars and thorns, broken in everything but spirit, they stumble and one slave falls exhausted at the feet of two abolitionists. They receive them with tender care and succor, as the abolitionists ask, in song, "Brother, How Did You Feel When You Come Out the Wilderness?")

JOSHUA, COMPANIONS, and CHORUS: "Leaning on the Lord."

(Curtain falls.)

ACT II THE WAR BETWEEN THE STATES

Scene 1

CHORUS *(before curtain rises)*: "Go Down Moses (Let My People Go)."

JOSHUA *(now a member of the regiment, calls his men together to give orders. A group of six sit around the table in a hall or room to discuss the issues of war. Arising from table, hands thrust deep in pockets)*: Soldiers, we have been lucky to reach the North by way of the Underground Railroad. Many of us promised our loved ones we would come back and free them. We now have families, are taxpayers, and most of us are homeowners. We paid dearly for our freedom and so have hundreds of others. They have yet to have the shackles of slavery removed from them. I promised to do something about it, and God be my helper, if you stick with me, I will help win this war.

MOSE *(immediately swings around in his chair, snapping his finger as if he has just remembered something)*: Have you read the bulletin in the camp?

PACK: No, what's new?

MOSE: Wait a minute. *(Pulls a newspaper out of his pocket.)* I have one here. I got it from the commanding officer. *(Begins to read.)* It says, "Military men whose opinion is worth having will please report to the Captain's office. We have established a system of examination of all men regardless of color. *(Clears his throat.)* We need men who are not afraid to die to save the Union at once."

JOSHUA *(in a deep study as he listens and strokes his chin)*: We, the colored people, are in this country to stay. We are more than four and one-half million strong. They cannot get rid of us. We own property, have families, and have contributed the best in us to make America what it is. Crispus Attucks was the first to

die in Boston to liberate America from the bondage of England. This is a later day and I am willing to fight. *(Pauses, strokes his beard again.)* Yes, I am willing to fight for human rights. Our people are enslaved and many whites are enslaved, too, for they dare not speak the truth that is in their hearts. Human suffering is plaguing the country. The Southern white man is fighting against his better judgment and his God. *(Looks heavenward.)* That is, if he has ever known God, to please his associates and hold on to his money-making machine, the Negro. Yes, yes, I will go to the Captain's office to offer advice I think might help. *(Exit left.)*

PACK: Well, soldiers, there is truly a Moses for us. I, for one, am willing to follow him to the end.

MOSE *(walks over to box on the floor and picks up several leaflets and begins to read)*: Say, fellows, here is what Sojourner Truth wrote for our colored soldiers. *(Gives each a leaflet from the box; they begin to read aloud, fumbling after each word.)*

SOLDIERS: We are the valiant soldiers
who have 'listed for the war,
We are fighting for the Union,
we are fighting for the law.
We can shoot a rebel farther
than a white man ever saw,
As we go marching on.

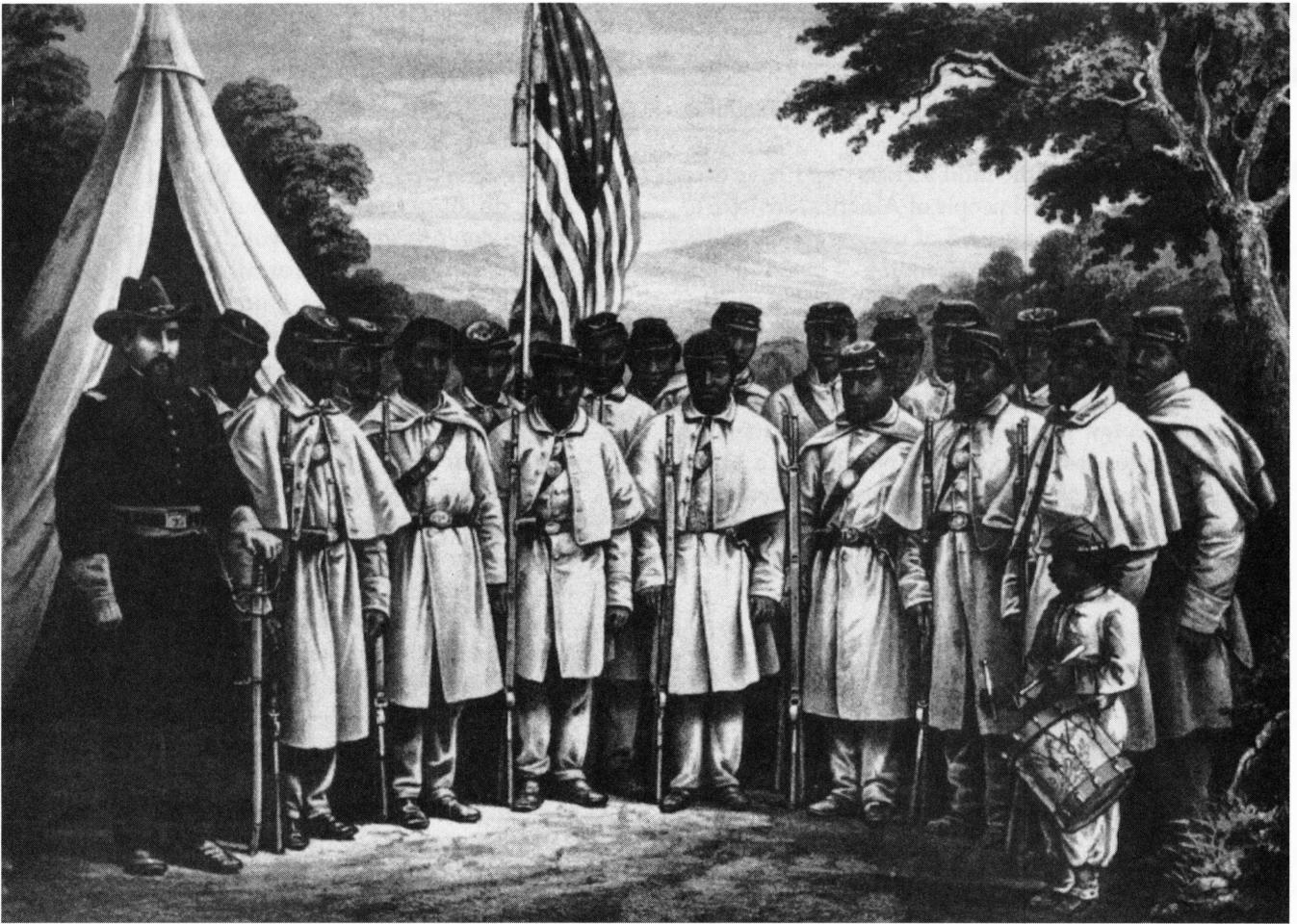
CHORUS: Glory, glory, hallelujah,
Glory, glory hallelujah,
Glory, glory, hallelujah,
As we go marching on.

MOSE: That's good fellows, let's take the second verse.
(All together in a stronger voice.)

SOLDIERS: Look there above the center
where the flag is flying bright,
We are going out of slavery,
we are bound for freedom's fight,
We mean to show Jeff Davis
how the colored men can fight,
As we go marching on.

CHORUS: Glory, glory, hallelujah,
Glory, glory hallelujah,
Glory, glory, hallelujah,
As we go marching on.

PACK: O boy, what a great song! It really lifts my spirit. I am ready to measure arms with any man in this war. To think of our own noble Sojourner Truth writing this song. Just give our women a chance and they will rise high as anyone else. I read only the other day that Harriet Tubman has been called the Moses of her people, because she has made nineteen trips through the Underground Railroad, and has helped more than 300 people escape the chains of slavery.



"Come and Join Us Brothers!" published by the Supervisory Committee for Recruiting Colored Regiments, Philadelphia.

(Stands, shakes hand in air.) The day will come when colored people will be first-class citizens, winning distinction in every walk of life. We are self-made men who have faced hell and damnation to get our freedom. With the opportunity of getting an education, what will our children and their children accomplish? One can never imagine. These are worth fighting for.

MOSE: Come, come, let's not get sentimental now. Let's sing as Aunt Sojourner Truth would like for us to sing this song she has written for us.

(All begin to sing in harmony the last verse of "The Battle Hymn Of The Republic.")

JOSHUA *(enters and joins the men singing with great delight. As the song ends):* Men, I have talked with Major General Hunter and he asked many questions. He asked how long had I been in uniform. I told him since I had been in Philadelphia, which is over five years. *(Shrugs shoulders.)* He said he'd contact me sometime.

(SOLDIERS begin to hum "Go Down Moses" and

CHORUS joins into harmonious music. Just as the music dies away a knock is heard on the door. MESSENGER enters.)

MESSENGER: Paging Mr. Joshua Terrell.

(JOSHUA walks toward door and is handed a scroll. He tips the boy and closes the door behind him, hesitates as he opens it, and rushes over to the table where others are just looking anxiously toward the door.)

JOSHUA: This is it, gentlemen. *(pauses)* Let me read it to you. "Boston, Massachusetts. Dear Sir: I am organizing the first regiment of volunteers with every prospect for success. Your name has been mentioned in connection with the command of the regiment by some friends in whose judgment I have confidence. I take great pleasure in offering you the position of Colonel and hope that you may be induced to accept. Should you accept, I enclose a pass for Port Royal, of which I trust you will avail yourself at once. I am, with sincere regards, R. Saxton, Brig. General." That seems to be it. *(Men look amazed at each other, rushing up to congratulate JOSHUA.)*

MOSE: By all means, you must accept this position. You have our support.

PACK: I congratulate you, Colonel. (*Stands at attention and salutes JOSHUA.*) All Americans of color will follow you to the bitter end.

JOSHUA: Soldiers, this is the most serious step I have ever taken. We, the colored people of America, are here to stay. America cannot get rid of us. We are definitely Americans. From the first shedding of blood for liberty, one of ours flowed and mingled with the whites. That was Crispus Attucks of Boston, Massachusetts, who led a band of colored and white soldiers against the British for the independence of America. A few years ago, John A. Cleveland said, "I am dying for freedom; I could not die for a better cause." (*Drops his head in reverence and meditates; pauses, lifts head and shoulders high.*) Attention, soldiers. (*All stand at attention.*) You will meet me here in this building at 7:30 tomorrow morning.

(*SOLDIERS salute, exit at stage left. JOSHUA re-seats himself at the desk.*)

(*Curtain falls.*)

ACT III

Scene 1

CHORUS *sings while scene is being adjusted. School room, crude. Teacher is JOSHUA's daughter. MISS TERRELL stands beside a crude desk.*

CHORUS: "Oh Freedom."

MISS TERRELL: Children, before we begin learning the three R's, there are other lessons just as important at the present time. (*Picks up toothbrush.*) Have you ever seen one of these? (*No answer.*) This is a toothbrush. Our teeth are very important, because they are a part of us. They should be kept clean and free from food after each meal. (*Picks up comb and brush.*) We should comb and brush our hair every morning before coming to school. (*Calls to student.*) Mary, what did I say about cleanliness yesterday?

MARY: You, you said we must wash our clothes and our bodies often. You, you said we must wash our faces and hands and take a bath in a tub full of water with soap and rag. (*Other hands go up.*)

MISS TERRELL: That is good. Sammy, tell me something else.

SAMMY (*a small neat fellow, who stands erect as he talks*): Yes, ma'am. You said people respect us if we respect ourselves. There is no difference in human beings

except the color of their skins. God made only two people, Adam and Eve, and everybody came from them. There is only one race and that is the human race.

MISS TERRELL: Very good, Sammy, very good, children. (*Picks up speller as she talks.*) Yes, very good. You must do all of the things you learn in this school. Please don't forget to tell your parents that we are having school tonight for all of them. (*Turns to spelling lesson.*) We are going to have a spelling match. All girls stand on one side of the room and the boys on the other. (*Students get in line and MISS TERRELL conducts an old-time spelling match. All are spelled down except SAMMY. He walks proudly to his seat as he is being watched by two abolitionists, who appear about the middle of the contest. They are MISS TERRELL's sister and a white lady. MISS TERRELL speaks a few words to them in a low tone and turns to the class.*) Students, these ladies are from Philadelphia. They have played a very important part in the fight for freedom. The boxes of clothes and other articles we give you are sent down from organizations through these people. They are interested in each of you. This lady (*steps toward her and places her arm around her waist*) is my own dear sister, Clara, the daughter of Colonel Joshua Terrell, and this lady (*takes her by her gloved hand*) is Miss Godfrey, a special worker of Boston. (*Faces the visitors.*) Will either of you have something to say?

MISS GODFREY: Children, I have been greatly touched by your success and interest in your classes. Within a few years, you have made a great improvement, and it is because you really want to learn. You must continue to be smart and learn all you can, for you will have need of it. (*Pauses.*) I would like to take a message back to the Board when I return to Boston. What shall I tell those people when I return?

SAMMY (*fearless and bold, hands at side with head erect*): Just tell them we are rising.

(*The entire class joins the abolitionists in applauding. MISS TERRELL and visitors exit left. Students talk in low tones among themselves. As MISS TERRELL returns, they are silent.*)

Scene 2

MISS TERRELL (*sits at desk as adult students come in, each bringing grits, eggs, etc. She thanks each one of them*): I am very proud of you all for your contribution. My father, Colonel Joshua Terrell, told you that you would soon see a boarding school on this spot for your children, and if you wanted one, you could make it known by giving money or what have you.



"The Misses Cooke's Schoolroom, Freedman's Bureau, Richmond, Virginia," Frank Leslie's Illustrated Newspaper, 1866.

We are going to sell these farm products (*points at packages*) for money. This money will be used to buy the things we do not have. Most of the men in the community are going to help make the bricks and we women can bring the water from the spring, cook for the men and do whatever our hands find to do.

MR. SLEDGE (*addressing MISS TERRELL by a wave of the hand in the air*): Miss Terrell, what we want to know, who is going to show us how to make these bricks? You've been teaching us a lot of things, but you never told me how to make bricks.

MISS TERRELL: You are perfectly right, Mr. Sledge. The only reason I have not taught you is because I don't know how myself. My brother, Harold, who will graduate next month from Hampton Institute in Virginia, will be your teacher. He knows how to make bricks and build buildings. He is to leave for England during the spring of next year, but he wants you to have completed at least one building before he leaves. (*The men show their approval by nodding their heads and muttering.*) It is our sincere desire that every girl and boy, man and woman, have a chance to learn to read and write and cook meals for your families and get the best living from the soil, if you are to stay on the farm. Before we get too far away

from our lesson, let's take our Bibles and turn to the 37th chapter of Psalms and the first verse. The scripture reads thus: "Fret not thyself because of evil doers, etc." (*Explains the verses, closes the Bible, picks up a magazine.*)

Here is an article that my father wrote. This article was written for the *Boston Daily News*. Let me read it to you. "You understand that all races at one time or another have been slaves. Many people have enslaved their own race. This country's first ship of settlers had white men of Europe who were placed in slave chains, thrown in dungeons, with only bread and water and whipped unmercifully for the least crimes. They were given their choice to die in chains in Europe or come to America and die of hunger and exposure. Your being slaves was different. You did no crime in Africa, you violated no law, your parents were not brought over because they were sick or diseased and a good riddance for Africa. The most select of the African tribes were brought to America. You did not know anything about immorality, stealing, lying, cheating or hating your neighbor. If such traits are picked up by the black man, you may rest assured it is because of their association with people of such background.

"Count the achievements of the colored race.



"The Colored National Convention Held at Nashville."

Think of some of the lessons we have read and the wonderful places we have filled in the Bible, which are definitely true. Do you remember reading that Ham, Shem, and Japheth were brothers? Ham is the source of the Negro. A great city and one of culture was built by his tribe. Solomon said, 'I am black but comely.' He could be no other than a Negro, yet he was the wisest man God had ever made.

"Christ has no particular race. He was a descendant of peoples of all races, and all nations could claim him as their Saviour. The one Negro feature that was so outstanding about him is given in the scripture of the old Bible that reads, 'His hair was as Lamb's wool.' Cleopatra, the most beautiful woman in the world, was colored." (*Folds magazine.*)

So you can see, my dear people, that we have a lot to be proud of as Negroes. You should lift up your heads and put the past behind you. The future is bright and, as you make your contributions toward success, by living and leading a decent life, you should think of the generations to follow you. Grasp every opportunity possible, stick together, no matter what happens. Give your children a chance to improve in all good things. They will certainly accomplish great things. (*Pauses as she arranges articles on desk.*) Before dismissal, let us repeat the Pledge of Allegiance to the United States

of America.

ALL (*standing at attention and repeating together*): I pledge allegiance to the flag of the United States, etc. (*When finished, and while still standing, all join in singing.*)

CHORUS: "I'm A-Rolling."

Scene 3

Congress is in session. Congressmen from all over the country are talking in small groups. JUDGE calls the session to order.

JUDGE HALE (*raps on desk*): Gentlemen, let us come to order. (*Men file to their seats quietly. A silence falls over the group.*)

JOSHUA (*standing*): Your Honor, fellow citizens and colleagues: The question before us is a very important one. It involves every person in the United States of America. Not only those who are living, but those who are coming after us. The war is over and the South has joined the Union. It is impossible to save and keep a part of it ignorant. If you should keep Negroes down and not allow them to read and write, the entire South will remain ignorant, for no people can rise by holding another down. (*Moving and clearing of throats are heard among the others.*) The people of the South, both white and black, are confused, maladjusted, skeptical and fearful. (*Clears throat.*)

The Negro, though a slave, not owning the clothes on his back, gladly went to the call of the colors for humanity's sake. Some died for freedom, others were sick, diseased, and wounded, still others came back from the war with more determination than ever to fight for fairness and justice—that which they have been deprived of. (*Again listeners move uncomfortably in their seats.*) He is hungry for training and education, in order that he may make a living for himself and his family. (*Takes a step forward as he speaks.*) Yes, the Negro rallied to the call. They fought, bled, and died on this (*points around him*), the American soil. He did not ask to leave his native home, but when he got here, he expected to receive at least human kindness. That he has never received—not even from his owners.

As a Congressman for the people of the State of Kentucky, gentlemen, I here and now recommend the abolishing of the "Fugitive Slave Bill." (*Pauses, drops his head, and suddenly raises it as a brave soldier would do.*) Fellow citizens, if the bill continues to be a part of the law of our state, it will surely abolish Christianity. When Christianity is done away with, and we forget the "Fatherhood of God and the Brotherhood of Man," we will destroy the very human decency of mankind. Slavery is the most damnable weapon to any country; this weapon is dangerous to our country, yet, to our enemies it is a sweet revenge. To see us fighting among ourselves and keeping ourselves down by keeping the less fortunate down, makes our surrounding countries know the secret of our weakness. A house or a country divided against itself cannot stand. We have grown rich and powerful, but we have not outgrown prejudice and injustice, which rot the very foundation of our civilization. We owe it to ourselves and the country for which we Americans have fought, bled and died, to rid the entire Union of any such law, that will give special privileges to any race, to ride to glory on the backs of those Americans who have not had the opportunity to develop their ability and make their mental contribution to this great country.

When the Slave Bill is completely wiped off our constitutional record and man is considered a man, regardless of creed or color; when the Negro is given his rights in the courts, having the right to vote throughout the nation; then, and not until then, will America be looked upon as the leading nation of the world. (*Men hang their heads down with a saddened look.*) Fellow Congressmen, gentlemen, for the sake of our country, I move that the Slave Bill be entirely stricken from our Constitution.

(*Several applaud, groups begin to put their heads together again as curtain falls.*)

Scene 4

Same setting as Prologue.

JOSHUA (*is in same position as in Prologue. ELEANOR, dazed by the revealing of his story, forgets to answer the door as it rings a second time*): Answer the door, child.

ELEANOR (*admits JOSHUA'S daughter, MAE DONALDSON, and her husband, DR. DONALDSON, a professor of science*): Dear Aunt Mae (*embraces her*) I would have known you anywhere. How are you, Uncle? (*They embrace each other and walk toward JOSHUA'S lounge.*)

MAE (*kneels beside her father*): My own dear father. It is so good seeing you again. (*Hugs him and places her hand on his head.*)

DR. DONALDSON (*places his coat and bag on chair; walks toward JOSHUA; ELEANOR in background*): So the old soldier decided to take it easy! How are you, Father? (*Holds his hand.*)

JOSHUA (*voice slightly weak but distinct*): Son, I am so glad to see you. I thought you children would never get here. I'm getting much better.

ELEANOR (*doorbell rings again and she goes to the door*): And here are Uncle Harold and, and (*hesitates*) you are one on me. I'm not sure of your name. (*Embraces each as they all go toward JOSHUA.*)

HENRY: I'm just ole' plain Henry, still attending Yale and dabbling in politics. (*Takes hold of ELEANOR'S hand as he moves toward JOSHUA.*)

ELEANOR: Gee, I'm glad you are here. I have never had the opportunity to meet so many of my relatives before. Granddaddy, this is one great-grandson you don't know. This is Henry, still at Yale studying law.

JOSHUA: Son (*holds out hand*), I should have lived in your day. As a young man I would have tried to prepare to be the President of the United States. You must do more than I have done.

HENRY (*in an eloquent voice*): I shall try very hard to follow you, Grandfather. I am anxious to complete my course. I have a position waiting for me in the Pentagon as soon as I receive my degree in law. This is to be my first stepping stone to a most successful career.

JOSHUA (*holding Henry's hand*): I know I can depend on you. There is always room at the top. Don't aim for anything lower.

(*JOSHUA'S daughter, BELLE, enters from the right side of the stage carrying a package. She is elderly, slightly stooped, but well-dressed. She drops package as she rushes to greet her sister and others.*)

BELLE: Mae, Henry, Doc. (*Tries to hug all at once.*) If I had only known that you were coming today, I wouldn't have gone to the committee meeting. This is really a treat for me as well as Papa. He wanted to see all of you and he made us promise to call or write you to come to Fostoria, Kentucky once more. (*Takes off hat and coat as she talks. Goes to HENRY and places her hand on his shoulders.*) Henry, my boy, you are certainly like my father. Isn't he like you, Papa? We are all proud of you. Keep the good work up, my boy.

(*Doorbell rings. ELEANOR answers and JOSHUA'S baby son ANTHONY, HAROLD, and daughter SUE enter as ELEANOR opens the door.*)

ELEANOR: And here is the last part of Joshua's tribe. (*Greets them all with hugs and kisses and handshakes. They move toward JOSHUA'S bed.*)

ANTHONY (*stoops to greet his father*): It's wonderful to see you, Papa. Old man, you are looking great! How have you been?

JOSHUA: Son, I have been living for this day, when I would see my children and their children once more. I feel like I am ready to begin living again. (*Rises to sitting position as MAE places pillows behind his back; he begins to talk more strongly.*) Why, I feel as I have never felt. Within a few days, I will be ready to walk around this plantation once more. Yes, this very plantation was owned by my master and I vowed that I would one day own it. The hut that I was born in was directly under this room. (*Smiles and meditates.*) Yes, yes, yes. (*Shakes head.*) I wanted to buy this plantation and I bought it. One can do anything he wants to do, if he wants to do it hard enough. I suppose I must not do all of the talking. Let me hear from you children. Tell me, Mae, what are you and your children doing?

MAE: Well, Papa, it isn't much to tell. As you know, I have retired from teaching after fifty years of it. I thought I would let the young ones carry on.

DR. DONALDSON: It was time for her to retire. We didn't necessarily need her income, as my research work pays a handsome amount.

HAROLD: Well, Papa, I'm still an engineer. The biggest job I have had is the bridge across the Pelt River. I wish you could see it. Everyone seeing it thinks it's the world's best.

HENRY: Well, I'm plugging away in school, hoping to do a good job in the field of law and make all of you proud of me. (*Gestures with his hand.*)

BELLE: Let us hear from the rest of you. Of course, I think I have made the best contribution of all. I have

kept the grandest man in the world happy and contented and that is our own dear father. (*Stoops and kisses his cheeks.*)

ANTHONY: As your youngest son, Father, I have tried to give food to the many hungry souls. My church, the Metropolitan, boasts of 3,000 active members. We have a large daily nursery, where we have registered nurses to keep the members' children while they work; a factory in the basement makes robes and capes for choirs; and an employment office gives work to all members who are well and unemployed. We try to do other than our duty to readjust the lives of our people.

JOSHUA (*hands under jaw as elbow rests on bed*): Wonderful, my child. Wonderful.

SUE: Well, Granddad, I suppose the greatest contribution I have made is to give to the world four lovely and progressive children. Flo, my oldest daughter, sings with the Metropolitan Opera. Dick and Jimmy are serving their country in the Army and Air Force. And Bill is the recorder of deeds in Philadelphia. They were unable to come and see you, but they all wish you will hurry and get well.

ELEANOR (*doorbell rings again. She goes to the door and receives a package, returns, opens it, and reads aloud*): "Dear Grandfather," oh, this is for you, Granddad. "Dear Grandfather: It is unfortunate that I can't be with you at this time. I have made and dedicated this record to you. Please play it as soon as you receive it. Love, Rose." I shall put it on the combination at once. (*Moves toward it. Record, "It Is No Secret What God Can Do," is played. All stand in silence. JOSHUA opens mouth as if to sing and tries to keep time with the music. CHORUS hums.*)

JOSHUA (*taking a definite turn for the worse*): That song is wonderful! (*Begins to cough.*) Will someone pray? I think it is very much in keeping with the song. (*SUE sings "The Lord's Prayer." The cast begins to move about the stage as the song dies away.*)

(*Doorbell rings, doctor enters. ANTHONY steps nearer to bed. JOSHUA moves about as if in pain. Doctor goes immediately to bed, takes out instruments.*)

ANTHONY: He's a sick man, Doctor. Isn't there something you can do to relieve the misery?

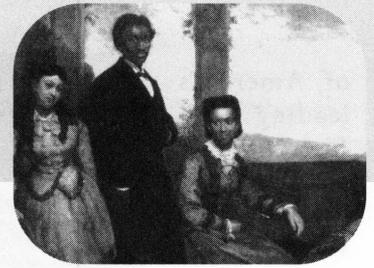
DOCTOR: He's sinking fast. (*Pauses.*) He was such a great character. (*Stands erect and shakes head.*)

CHORUS (*in background*): "Swing Low, Sweet Chariot."

(*JOSHUA falls back on bed and dies, as second verse is sung.*)

(*Curtain falls.*)

Celebrating Black History Month



‘Through The Years’ Staged in Chicago

The Feb. 13, Chicago performance of Amelia Boynton Robinson’s 1936 musical drama *Through The Years* [SEE page 50, this issue] was the brainchild of Schiller Institute board member Sheila Anne Jones, a former public school music teacher, who conceived the performance of the play as a means to convey the importance of “saving the children of America.” The way in which the musical drama was cast, rehearsed, and staged is as important as the performance itself. The initial concept was to use the play to begin building a Chicago-wide community chorus. Coaching in *bel canto* (beautiful singing) method and rehearsals of the script began about a month before the performance on Chicago’s South Side, in the poorest neighborhoods of Chicago’s Black ghetto.

As Mrs. Jones described the process: “Participants were mothers from homeless shelters and their babies, as young as three years old; former or potential gang youth; single parents; and teenagers from various community organizations. All who braved the Siberian weather and icy streets to sojourn to these rehearsals expressed their joy in many different ways at this project.

“Imagine a scene like the following: A flat in the poorest neighborhood of the city of Chicago, where



EIRNS/TomSzymeczek

the pipes have burst. No heat. Virtually no infrastructure, virtually no lights. Huddled under blankets, with one little space heater in the middle, are ten little children, from five years up to eighteen years old, reading Amelia’s play aloud, and shaping their little mouths as they learn how to round their tones to sing *bel canto*, with their attention so concentrated, that the cold and the broken-down physical conditions are of no consequence. This was the site and condition of one of the earliest rehearsals for the play.

“The dream of this play started

Scenes from the Chicago production of “Through the Years.” Right: Slave auction (Act I, Sc 2). Below: Camp meeting (Act I, Sc 3). Above: Picking cotton (Act I, Sc 4).

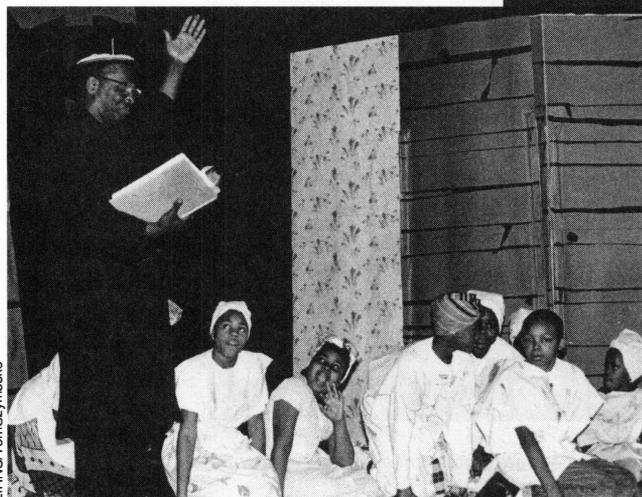


EIRNS/TomSzymeczek

with this small wonderful group. These little pearls gave me hope, and this little army became the initial recruiters from the neighborhoods of the city.”

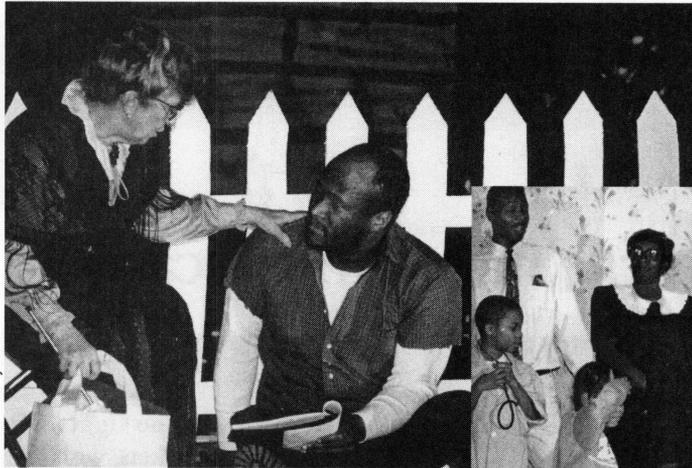
Hope to Future Generations

The playwright, Amelia Boynton Robinson, who at eighty-two years old is today widely recognized as one



EIRNS/TomSzymeczek

of America's leading Civil Rights figures, traveled to Chicago to witness the performance and encourage the participants. She commented on the importance of the play for today's audiences: "Music



EIRNS/TomSzymeko

cannot be separated from the struggle in the Civil Rights movement, because it is a struggle for the inalienable rights of all men. We recently saw this force of love in November of 1989 with the fall of the Berlin Wall. Often it was music which carried the day against munitions . . .

"This play was written to give the necessary hope and beauty to future generations. I believe that because Dr. King was killed, many people cast aside this powerful weapon. Fear, rage, and hate took hold of our children's souls. Therefore, my dream for the performance of *Through the Years* in Chicago during

Black History Month, is to inspire a new movement which empowers our children with love and respect for themselves and others."

Excitement Tangible

People began arriving at the auditorium on Chicago's South Side as early as 4 p.m. for a five o'clock performance. The excitement at the unique new opportunity the play provided for the participants, was tangible.

The evening opened with a written greeting from Schiller Institute founder Helga Zepp-LaRouche.

Scenes from the Chicago production of "Through the Years." Left: Learning to read (Act I, Sc 5). Below: At Joshua's deathbed (Act III, Sc 4).



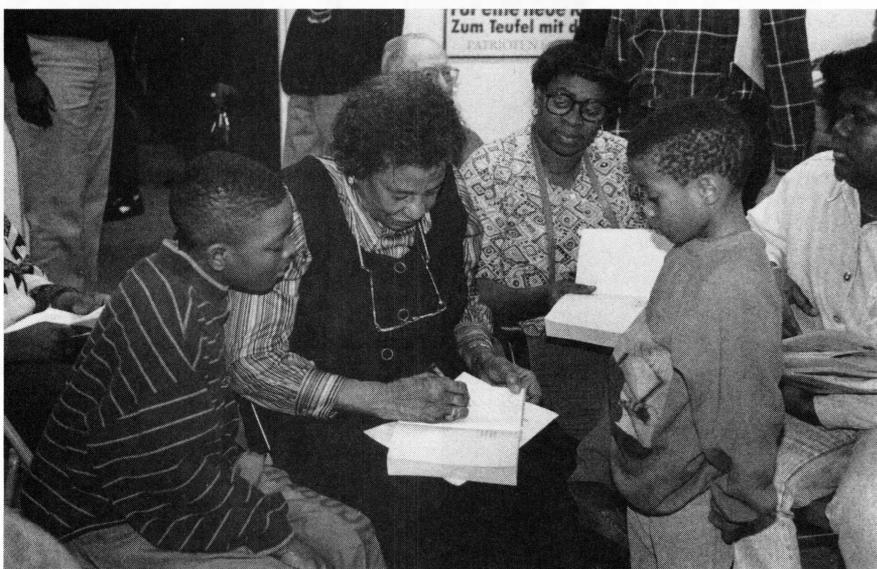
EIRNS/TomSzymeko

Sheila Jones presented the greeting, together with a rendition of the spiritual, "His Eye Is on the Sparrow."

Following this came the recitation of a poem written by James Weldon Johnson entitled "Fifty Years," recited by cast member Beverly Eldridge. Then nationally known composer and singer Charles Bevel performed one of his most powerful compositions, "What Really Bothers Me, Is Not Many People Really Want To Be Free!"

The stage was then transformed, twig by twig, into a cotton field (all scenery had been crafted by the cast and Schiller Institute volunteers). Then, as the lights came up, onto the stage wandered twenty small Black children, dressed in white-muslin slave garb. They began singing, "Cotton needs a pickin' so bad, cotton needs a pickin' so bad . . ." This was the first of more than a dozen spirituals around which the play is constructed.

The Schiller Institute hopes to perform *Through the Years* in other American cities, and to expand the process of "saving the children" through the kind of cultural efforts that were demonstrated so successfully in this performance.



EIRNS/TomSzymeko

Author Amelia Boynton Robinson autographs copies of her autobiography "Bridge Across Jordan," following the Chicago performance of "Through the Years."

Concert Features Brazilian Requiem

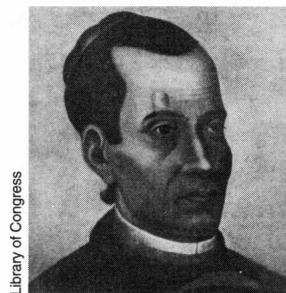
A concert in celebration of Black History Month, featuring one of the finest examples of an African-American's expression of the universal principles of Classical composition—the Requiem Mass by Brazil's finest composer, José Maurício Nunes Garcia—was sponsored by the Schiller Institute on Feb. 27 in Washington, D.C.

The production of this work also marked a landmark in the Institute campaign—launched by Lyndon H. LaRouche, Jr.—to lower the standard tuning pitch to the natural level of C = 256 cycles per second, as it is the first time it has produced a work with full orchestra in which all the instruments used were designed to play at the lower, Classical tuning.

The concert was held at the historic Ebenezer United Methodist Church, which was founded in 1801 as a fully integrated congregation by people opposed to the practice of setting off a segregated “Negro pew.” The church also established the first public school for Blacks in Washington, D.C.

That tradition was maintained in this performance, which represented the combined efforts of the Schiller Institute Chorus and the Nevilla Ottley Singers, a group that has for years specialized in bringing choral programs containing works of both the great European Classical masters and Classical works of Black and other “minority” composers to the Washington, D.C. area. Led by the dynamic Nevilla Ottley—who also directed the Feb. 27 performance—the group has served as the “launching-pad” for a number of fine singers, one of whom—the mezzo-soprano Kehembe (Valerie Eichelberger)—was also a soloist in the Nunes Garcia Requiem.

Other soloists in the Requiem were soprano Elizabeth Lyra Ross, tenor



Library of Congress

Soloists, chorus, and orchestra perform Requiem by Brazilian composer José Maurício Nunes Garcia (left).



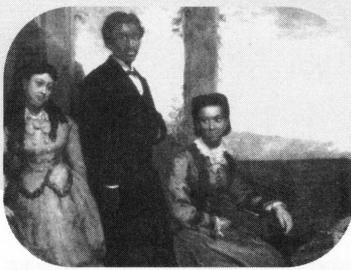
EIRNS/Mike Hodgkiss

John Gilbertson, and bass-baritone Ronald Jackson. Following the mass, each soloist performed arias from Handel's *Messiah*, which were then capped by a very special treat: baritone Robert McFerrin, the first African-American singer to receive a contract with the New York Metropolitan Opera, sang Handel's “The Trumpet Shall Sound,” followed by a rendition of traditional spirituals arranged by his friend Hall Johnson. All soloists were accompanied by the remarkable Sylvia Olden Lee, herself the first African-American vocal coach engaged by the “Met.”

Listening to this Requiem is enough to dispel the myth that the composition of Classical music was confined to some racialist category now referred to as “Dead White European Males” or similar Politically Correct claptrap. José Maurício Nunes Garcia was a mulatto, more or less contemporary with Ludwig van Beethoven, who rose to prominence in the Rio de Janeiro area and became famed for his skills in Classical improvisation on the piano. He flourished in the 1808-21 period, when the Portuguese royal court resided in Brazil, giving a great boost to the colony's musical culture. In 1808, he was appointed as musical director at the royal chapel. In 1816, he was joined Sigismund Neukomm, a relative of

Joseph and Michael Haydn who played a crucial role in a project (in which Beethoven participated) to publish Classical settings of English, Irish, and Scottish folk songs.

Although not very frequently performed and only recorded once in the United States, the Requiem is the best-known of Nunes Garcia's hundreds of works, 237 of which are still extant, including masses, choral motets, and other religious pieces. It was composed in 1816, and shows strong evidence of the composer's close study of Wolfgang Amadeus Mozart's Requiem (composed in 1791), which was likely available to Nunes Garcia through the splendid music library at his disposal. In fact, Nunes Garcia derived much of his Requiem's thematic material directly from the Mozart work, which he himself presented in its Brazilian premiere in December 1819. Thus, as the Program of the Feb. 27 concert explains, the two Requiems present us with a dialogue between creative minds, made musically possible by the 1781-85 breakthroughs of Joseph Haydn and Mozart in the method of Classical composition called “Motivführung,” or “motivic development.”



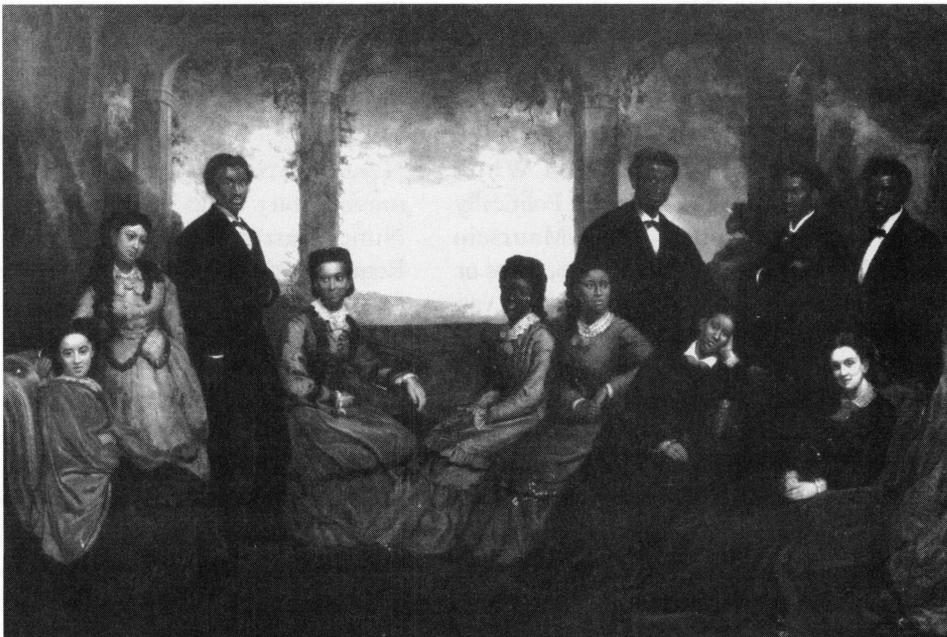
Celebrating Black History Month

INTERVIEW / Mathew Kennedy

The Story of the Fisk Jubilee Singers

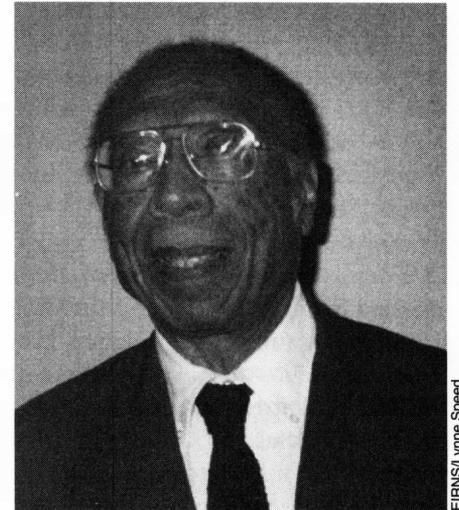
The Fisk Jubilee Singers began as a musical institution in 1871, when newly freed slaves who were students at Fisk University in Tennessee, decided to raise money to save the school from bankruptcy by performing around the world, introducing the African-American spiritual together with Classical repertoire to the concert stage for the first time. Its members have included the great tenor Roland Hayes and baritone Robert McFerrin. Mathew Kennedy directed the group for nearly a quarter century, beginning in 1957.

Fidelio: There's a very rich tradition in the founding of Fisk and the establishment of the original Jubilee Singers



The Jubilee Singers, 1873.

Fisk University Library



EIRNS/Lynne Speed

and their initial tours both around the United States and in Europe, which electrified the world. Could you tell us about that?

Kennedy: That story reads like fiction almost. The American Missionary Association had established Fisk to educate primarily the freed slaves in 1866. From the outset, in the charter, it said that this institution of higher education was open to all people, regardless of race, creed, or color.

About five years after its founding, the school found itself in financial difficulty, and the missionary association practically felt that they would have to close the school. But one of the professors, George L. White, who had become immersed in the situation, was a trained musician, and he had heard the students singing and was so impressed—especially with the songs that the students would sing, the particular kinds of songs that were new to him, so to speak—that he began to work with them and to encourage them to sing these songs.

Fidelio: You're referring now to the spirituals?

Kennedy: Yes, their native

songs, so to speak. He somewhat refined them as he worked with them. And he had the idea that he might take a group of the students on tours to raise money to save the school. He approached the administration with the idea. They were not friendly toward it, and it looked as if even the idea would die before it could get started.

But he had the faith to take some of his own funds and, without having the full permission from the University, the first group of nine students left the campus on Oct. 6, 1871. That's now a very important date in the history of the school.

They set out with the specific purpose to raise funds for the University. They ran into all kinds of problems once they left the school. The public didn't know how to receive such a student group of freed slaves. They were looked upon as minstrels. There were ups and downs in these early days.

Shortly after they started out, the great Chicago fire took place. Mr. White decided to send the small purse that had been collected from one of their early concerts, about fifty dollars, to Chicago to assist the victims of that fire.

They went on, and what turned the tide for them was a meeting of religious leaders, ministers, that was taking place in Oberlin, Ohio, in early November of that same year, 1871. They went to this meeting with the idea of singing for the assemblage. Professor White was told, you take your singers into the balcony and if there's a lull in the meeting, we'll invite them to come down and sing for us. They sat there in the balcony for a long time and no call was sent up to them to come down. But Professor White *sensed* the lull in the late afternoon to early evening and gave the signal for one of the students to begin singing "Steal Away." We are told that the audience was completely mesmerized.

As they continued to sing a few choruses of this, the place went into a uproar, and the presiding person shouted up, "White, bring your singers down." I don't know how long they sang for the group, but that was the turning of the tide.

It was Henry Ward Beecher, who was there at this meeting, through whose influence the singers began to receive invitations from all over to come and sing, and offerings were taken, very generous offerings in many places. So this was the beginning of the great success story that we know, that sent the singers to Europe, where they sang for crowned heads, to an invitation to sing at the White House, etc.

They were able, after a few years of touring, to send enough money back to the University to secure the purchase of land and build the first permanent building for



Fisk University Library

The Jubilee Singers, 1896.

higher education of Negroes, as was the term used then, in the United States.

This first permanent building is a memorial to the Jubilee Singers and is called Jubilee Hall on the Fisk campus.

Fidelio: I understand that they raised in those first few years quite a record sum. Do you know the amount?

Kennedy: It was approximately \$100,000, which was a tremendous amount in those days.

Fidelio: Can you tell us a little bit about the programs that the Fisk Jubilee Singers would perform, both throughout the United States and in their travels in Europe?

Kennedy: At the outset, Professor White actually had a little difficulty in getting the students to feel comfortable about including the spirituals in the program. He was very much in favor of this, this is what he wanted the public to hear, but the students had such feelings about

Mathew Kennedy began his work as accompanist to the Jubilee Singers in 1943, after graduating from the Juilliard School of Music. On Nov. 10, 1993, the Fisk Jubilee Singers participated in a concert tribute "To the Dignity of Man," co-sponsored by the Schiller Institute on the fourth anniversary of the fall of the Berlin Wall. Lynne and Dennis Speed conducted this interview in Washington, D.C. on Feb. 22.



Fisk University Library

Jubilee Singers, 1940's. Mathew Kennedy is at top, right.

these songs: they reminded them too much of the sorrow and the hardships from whence they had come, their roots.

But when these spirituals were sung, it was noted that the public received them with much more warmth and enthusiasm than the other things that were programmed, the Classics that he had had them include, and popular songs of the day.

Fidelio: I understand that they had received a thorough, Classical education, both in terms of Classical music, but also more generally, a Classical education in languages and so on. Perhaps you could describe a little bit about the educational program.

Kennedy: From what has been handed down to us, we know Fisk was attempting to follow the curriculum that was generally offered in schools of that time: Greek, Latin, sciences. The liberal education approach, as opposed to the vocational approach that in later years Tuskegee Institute presented. From the background of the teachers that came to Fisk, we know the school was directed toward Classical education.

Fidelio: When I visited Fisk, I looked at some of the earlier curricula, and there seemed to be quite a bit of emphasis on Bach studies, both vocal and instrumental, and also Chopin, Beethoven, and so on, together with Classical repertoire. Could you tell us what a typical concert program would have included in 1880?

Kennedy: It was a kind of broad sampling, using the Classical composers such as Handel and Bach. Solos were included from the students who were capable of doing such, and they also included some literary works, as recitations, making out a program that showed vari-

ety, as well as including a generous portion of spirituals.

Fidelio: You mentioned that recitations also were included. Are you referring to poetry, Shakespeare, drama?

Kennedy: Yes, and Paul Laurence Dunbar wrote many things, many of course in dialect, but some of his works were included.

Fidelio: Your wife's family had a close relationship with Marian Anderson. Can you tell us about that?

Kennedy: The close relationship developed when Miss Anderson gave her first concert in Charleston, West Virginia, which is my wife's home town. Miss Anderson was the house guest of my wife's mother, Mrs. Nida Gamble, who was also a musician. This is a long story.

In the late 1890's there was a singer named Frederick Loudoun, who was with a group that stayed in Europe, on the Continent and Great Britain, for about five years. He was not then officially associated with the Jubilee Singers, but because he had been a Jubilee Singer and because he had a group performing, the association—for the public—was the same. He was billed all over the continent as Loudoun's Jubilee Singers, and everyone just assumed that they were the Fisk Jubilee Singers.

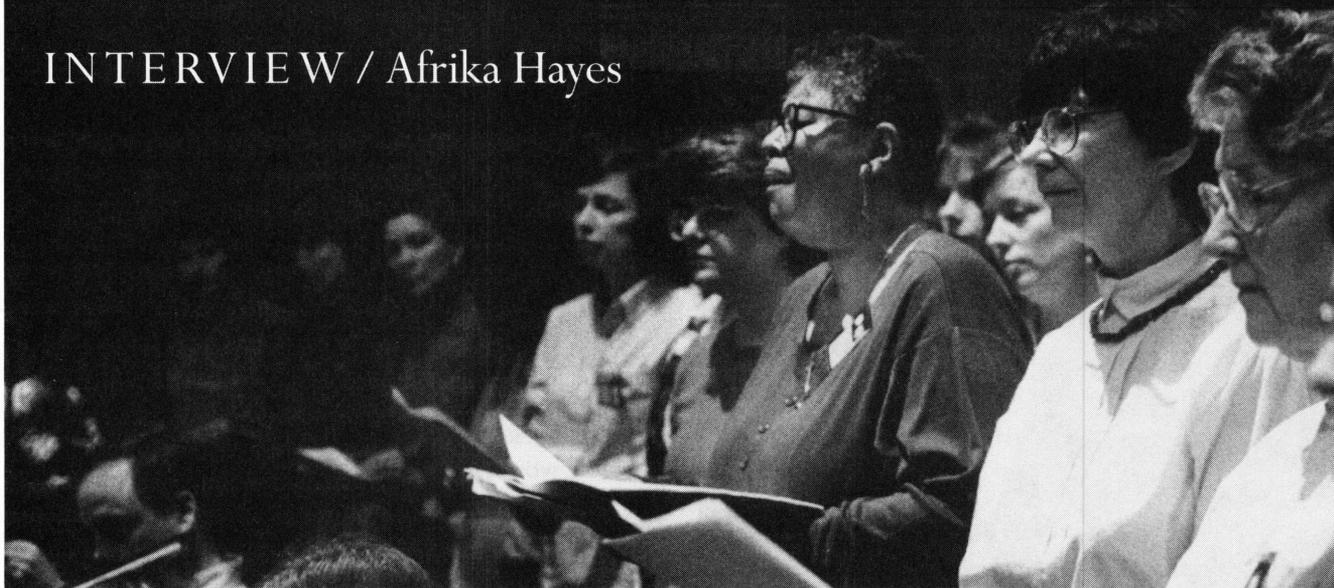
This Loudoun was related through marriage to my wife's mother. And when they were getting ready to leave for that particular tour, they needed another soprano, and the relative said to Loudoun, why not take Nida with us. This was quite something, because she was only in her late teens at the time.

So my wife's mother had this great experience of going to the Continent and staying there with her relatives as a part of this fine tradition of singing spirituals. And she kept a beautiful diary of her experiences, including standing on the sidewalk at the coronation of King George V, viewing the parade. I think it's just fantastic to see the beautiful handwriting of this teenager, as she recounted her experiences there.

Miss Anderson later became the houseguest of my wife's mother, Mrs. Gamble, there in Charleston. My wife Anne was just a young woman, and at the time she had come back to Fisk in preparation for a tour. Mrs. Gamble contacted Anne and asked her to assist in entertaining Miss Anderson. Anne went home immediately, and from that point on, a strong friendship developed, because Anne was on hand to visit with Miss Anderson, do her nails, that kind of thing, and exchange stories. In later years, we would visit Miss Anderson in Connecticut. We have a beautiful picture of our daughter on Miss Anderson's lap in her Connecticut home. She was just about a year old at the time, and we are very proud of that picture.

Afrika Hayes performs as guest soloist with the Schiller Institute chorus in the "Laudate Dominum" from Mozart's "Vesperae solennes de confessore."

INTERVIEW / Afrika Hayes



EIRNS/Stuart Lewis

Growing Up with Roland Hayes

Fidelio: Let me ask you about your growing up with such a great teacher as your father, and how some of those early experiences affected you and your own decision to go into music, both as an educator as well as a singer.

Hayes: I suppose it all goes back to the time I was about two years old, the first time that I ever met Marian Anderson. She tucked me in bed; she was our house guest. I remember what a very lovely person she was.

Not only was there music around the house from various people who came to visit us, but we had statesmen that would come, and they and my parents would talk

Afrika Hayes, soprano, is the daughter of the great tenor Roland Hayes, who pioneered the way for African-American musicians onto the Classical music stage in the United States and Europe at the beginning of this century. The son of a slave with only a sixth-grade education, Roland Hayes opened the doors for Marian Anderson, who sang with him as a child in her church in Philadelphia, and for countless other African-American artists, who benefitted from his marvelous talent and courage.

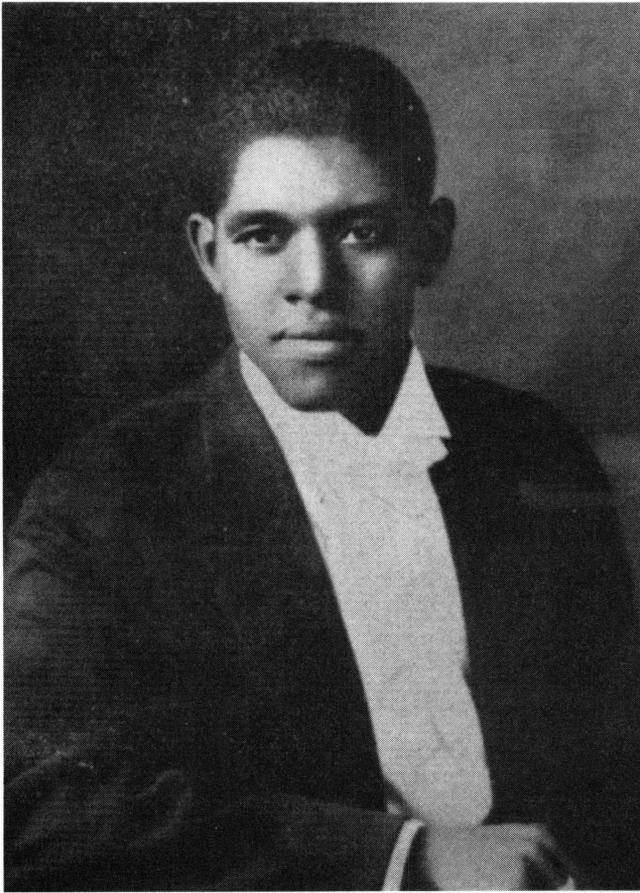
In addition to her singing career, Afrika Hayes teaches music in the public school system in Boston and is assisting in the preparation of a biography of her father for publication in the near future. This interview was conducted by Lynne and Dennis Speed on Feb. 22.

and I was somewhere there listening and taking it all in, and wisely saying nothing.

As far as my musical training, I started my piano lessons at the age of three. I was composing at the age of two. Of course, I studied piano and I'm still playing the piano, for that matter. I was fortunate enough to do some accompanying for my father—at home, not on the stage. Daddy was a very exacting person, and in my piano practice, to this day, there is one section of the Chopin waltz in C#-minor I still can't play, because there was a particular incident where my fingers stumbled and my father leaned over the bannister and said, "Blue notes! Blue notes!" To this day, I cannot play that piece without stumbling on the blue notes.

I didn't seriously consider singing as a profession until I was about thirty. I had always been afraid to sing for my father, because my father was a perfectionist and the two of us were too much alike. We tried once, when I was sixteen, to take a voice lesson. He'd scream and holler and I'd scream and holler. So we decided that this was not the time to do it. So I just blithely went on with my piano and left the voice alone.

My father was not an advocate of choral singing, if you wanted to be a soloist. He and I had many heated battles about singing in the chorus, because I love choral singing. I always have loved choral singing. In high



Fisk University Library

Roland Hayes, 1927. Hayes was known as the "most popular tenor after the passing of Caruso."

Hayes on European tour (bottom row, left), relaxing with friends at Bournemouth, Dorset, England, 1927.

Schomburg Center, New York Public Library



school, I was very upset because he would not allow me to join the *a cappella* chorus. My senior year I did it anyway. There was wisdom in that, as I'm bitterly learning now in my advanced years.

It was my husband who started me really singing. I was listening to the Met one Saturday afternoon, doing my rare house-cleaning. I didn't notice my husband standing in the door. I looked up and he said, "Who the hell said you couldn't sing?" I said, "I can?" He said, "Of course you can!" I said, "Oh!" So I picked up the phone and called my father and said, "Daddy, I think I should come home, there's something I want you to hear."

I had a program already prepared, because I had been doing some coaching with Rosa Ponselle. I went home and I sang this program for Daddy. And Daddy liked it. I almost dropped dead from shock. I began to go up every weekend for a coaching session, and then he said, "How would you like to do a joint concert with me?"

Fidelio: So at that point you were getting coaching from your father?

Hayes: Yes. At my ripe old age of thirty. We gave three joint concerts. I was utterly shocked, but I think maybe I'd grown up, too. I was able to accept what he had to offer, and he in his turn was able to finally get through to me. I enjoyed it very much, but still there was part of me, that wasn't me. Because, this much of me was still trying to please Daddy. This much of me hadn't found myself yet.

It wasn't actually until my father died that I was able to be completely free. I understood then what he was trying to teach me all along. I think I knew all the time, but I had to be able to feel it for myself without someone telling me. I also did not have that stigma, "Oh, this was very well dear, but . . ." I couldn't stand the "buts."

So there began my concert career. I never would become great—I was good, but I wasn't great, because I had too many other things that interested me more. I think that's fortunate. Because so many times, an entertainer puts all of her eggs in one basket, and there does come a time where she can't do it any more. Unless she has something to fall back on, what is she going to do?

Fortunately, I am able to teach. I can still act if I have to. (I enjoy acting. My husband and I appeared on the college stage in many plays. I played Amelia to his Iago; I played Antigone and he was Creon; and so on.) I play

the piano. And consequently, I know what I am trying to extend to children, who don't always understand what I want, but eventually they come through with it.

Fidelio: Can you say a little more about acting and Classical music and drama? Did you have an opportunity growing up to see many Shakespeare plays and Greek dramas? Because that's very rare today.

Hayes: I had seen them, and also I got involved with the drama department when I attended college in upstate New York. We had an excellent teacher, who was steeped in Greek mythology and knew the Greek plays. So I just took those classes and had a wonderful time. But, if you're a singer, you're an actor or actress anyway. Because you're not Afrika Hayes or Robert McFerrin; you're Amanosro, or Rigoletto, or Gilda. So you have to act; you can't be a stick standing up on the stage saying, "One, two, three, da da." That's not going to move your audience, because there's no motivation.

Fidelio: Everyone who has ever had an opportunity to hear your father or hear recordings of your father remarks that this voice is absolutely incredible: the longevity of the voice, the fact that he was still singing so beautifully well into his eighties. This is also now becoming a rarity in the Classical music world and the operatic tradition. Many people blow out their voices through bad training, bad technique, bad methods. Can you describe his training and how he developed the methods that he used to enable him to both sing so beautifully and to sing so beautifully with the voice preserved over the years?

Hayes: I think Daddy would possibly call that self-preservation. People asked him several times, what method do you use. My father said, "I don't have a method."

If you listen to the recordings, it

Roland Hayes had a long association with Fisk University, beginning with his student days, and extending into his later years. He is shown here meeting with Fisk undergraduates.

wasn't the voice itself, it was what he did with the voice. Artistry, to me, is more important than the most glorious voice in the world. You could have a voice like a golden bell, with nothing behind it. If I were being a very critical person, I could pick out vocal flaws that my Dad had, but you forget about that. You may not see him, but you hear the artistry, you can picture what is going on in his mind.

As far as artistry is concerned, my father was an advocate of reading. I remember being read to by both of my parents: poems, stories. This is the problem with the children today. They're not read to. So they don't grow up understanding anything except the Simpsons on TV. Or that Beevis and Butthead and that purple thing, Barney. That's not going to help a child understand what's going on in the world or what is Classic, what is not Classic, what is in good taste. Children nowadays really don't know good taste, what good taste is.

Fidelio: I have also heard that your father was very inspired by his mother, who, I understand, was born a slave on a plantation. Can you say something about that?

Hayes: I was never fortunate to have met my grandmother, because she was dead when I was born. But, from what I understand, my grandmother was a very strict, very religious person, who did not believe that my father

Fisk University Library



should pursue a concert career, because she thought that the field of entertainment, if you want to call it that, was only for lightweight people.

She had wanted my father to become a minister, of all things. But once he set his mind to what he was going to do, there was no turning back. He always had his mother's admonition in his ear: "Remember who you are." I think this is one of the reasons that he was able to not separate himself from his roots.

Before he became really famous, one of the things that my grandmother instilled in him was his impeccable diction. He was practicing something in the next room and my grandmother said, "What's that?" He said, "I was singing, Mother." "Singing what? Don't tell me what you're singing, I want to understand what you're singing. Don't tell me what it was you were singing." That is what made him so careful of his diction. My father used to tell me, "You can't sing with a mouth full of tone. You've got to have some words."

Fidelio: Could you tell us about the incident in 1927, when your father sang in Germany?

Hayes: He was to give a concert in Berlin. But before he arrived in Berlin, a newspaper had been spread all over the city asking, how can this Black man from the cotton fields of Georgia be expected to sing our wonderful *lieder*? He will do nothing but desecrate them; he'll make a mockery of them, etc.

When he appeared on the concert stage, he was greeted with boos and hisses. He told me that he had never been so frightened in all his life, as at that moment. He just stood there. And while he was standing there, he signaled his accompanist to change the order of the program. And he began to sing "Du bist die Ruh," which was one of the favorite *lieder* of the German people at that time. He sang it so beautifully, they stopped hissing and started listening.

Now, the greatest sign

of approval at that time was the pounding of walking sticks, which all the gentlemen carried, on the floor. So halfway through the song, the pounding of the sticks started. There was so much noise, that by the time he reached the last note, it couldn't even be heard, because the audience was up on their feet already. And after that, he quietly continued with the rest of the program.

Fidelio: Even during the period when he was being received by heads of state, the royalty in Europe, and so on, it's my understanding that he always took time to go around also to the community, to the Black churches. There's the story of his having Marian Anderson on his program when she was a little girl, which was a great honor to her, as she describes it in her autobiography. He took time out to go to the people who perhaps couldn't afford to go to the big concert halls.

Hayes: My father never forgot where he came from. So many of us, unfortunately, when we have reached the top, forget about those that helped get us there.

He taught me a very valuable lesson when I was a little girl. He was giving a concert at Symphony Hall, and after the concert, I hopped back to where my father was greeting guests. A little girl had come with her mother,

Dr. Raymond Jackson: 'We must develop the



EIFRNS/Stuart Lewis

Dr. Raymond Jackson

and my father greeted her and then the mother introduced her to me. So I looked down my short nose at her and I said, "Oh, how *do you do*." My father turned around and he said: "Don't you ever let me hear you talk like that to anyone again. These people, old, young, Black, white, whatever, are all equal. They have come to hear me perform. They are entitled to the same courtesy. And I never want to hear you talk like that again." I never forgot it. That's a lesson in humility and courtesy.

Fidelio: As a teacher, what do you think of the state of present music education?

Hayes: It's sad. I think so many schools now do not teach values in anything, whether it's music, English—maybe math and science, because everybody seems to like math and science. In many music classes, the teachers teach the children music to entertain them. The repertoire is nothing but a bunch of garbage. That is the general program in all the schools: white schools, Black schools.

I do things differently. I sneak in things, and they don't realize that they're learning something Classical. They don't realize that they might be singing something by Bach, until I tell them later. It's the duty of the teacher to expose the children. They may not like it, but they

have to take the medicine. They don't realize that they *have* to learn this, in order to grow. As I said to some students who were complaining, "I'm not here to entertain you—I'm here to educate you."

Fidelio: What do you think has to be done to give children the kind of exposure to the Classical music tradition that your father had?

Hayes: Read, read, read, read. That's the first thing. Get our children to read. Get our children to love the spoken word. Get our children to be able to transport that spoken word maybe into a singing word. The reason I think children don't like, or say they don't like, Classical music, is because they don't understand it. And how can you understand it unless you learn to read, in order to understand?

Fidelio: Your father had only a sixth-grade education, but he sang in Italian, French, and German. How did he do that? How many languages did he know?

Hayes: French, German, Italian. He could sing in Russian, but I don't think he understood it. When he went to Europe, he studied the languages. *You could do anything you wanted, if you studied.*

spirit'

In order to see the sense of beauty that really enriches and enhances and uplifts mankind, we have to begin to see and to transmit that sense of beauty in *all* that we do, in *all* that we communicate through our own expression of art.

That will include, of course, teaching; because so much of teaching today becomes so commercial and so much a matter of intellectualism, that we sometimes lose that beautiful essence which we found in Marian Anderson and in Roland Hayes and in others of the great artists.

We can never separate music and the church, because the church certainly was the foundation for so many of these great artists. I don't know one of them that did not come out from some influence of the church. Bob McFerrin did, Marian Anderson did, Leontyne Price did, Roland Hayes did. I don't think one of us can be separated from that spirit.

I think what makes their art and our art great, is the fact that it is endowed with a spiritual content. It's not endowed with something that says "Hear me, I have something to say to you. I want to be great. I

want to make a lot of money, I want to be in the top ten on the charts, and so forth." Instead, it says, "I have a mission and a message that need to be communicated, and that message is divine."

This goes all the way back to the time of Bach. When he composed, he always composed for the glory of God. He put that at the top of his music. And I think we need to see that first and foremost, because that in turn is what transmits and translates and inspires mankind.

Dr. Raymond Jackson, concert pianist and scholar, graduated summa cum laude from the New England Conservatory of Music and received his doctorate from the Juilliard School with the dissertation "The Piano Music of Twentieth-Century Black Americans." He has been the recipient of many national and international awards, and is currently Professor of Music and Coordinator of Applied Music Studies at Howard University in Washington, D.C. Dr. Jackson made this statement at a Schiller Institute music seminar on Feb. 22.

On Wisdom

(c.1690)

by Gottfried Wilhelm Leibniz

TRANSLATIONS OF TWO OTHER WORKS BY LEIBNIZ, *both written in 1671, have been published in previous issues of Fidelio: "On the Establishment of a Society in Germany for the Promotion of the Arts and Sciences" (in Vol. I, No. 2), and "Society and Economy" (in Vol. I, No. 3). Those two essays establish Leibniz as the founder of the science of physical economy, as it was later adopted by Alexander Hamilton as the basis for the American System of political economy in opposition to the British System of slavery and free trade espoused by Adam Smith.*

In his definition of wisdom as the science of happiness, Leibniz's intellectual influence on the concept of natural law adopted by the Founding Fathers in the Declaration of Independence and the U.S. Federal Constitution is evident. As Lyndon LaRouche emphasizes in his essay "The Truth about Temporal Eternity" [SEE p. 6, this issue], the Founding Fathers did not adopt John Locke's code words of "life, liberty, and property," but rather the Leibnizian concept of the "pursuit of happiness." The following essay makes clear how Leibniz's concept of happiness is clearly distinguished from the hedonistic concept advanced by the British empiricism championed by both Smith and Locke.

Wisdom is nothing other than the science of happiness, that is to say it teaches us to attain happiness.

Happiness is the state of a constant joy. Whoever is happy, does not indeed feel his joy at all moments, for he rests sometimes from his reflection, and also commonly turns his thoughts toward seemingly concerns. It is however enough, that he is in a state to experience joy as often as he wants to think about it, and that in the meantime, a joyfulness arises out of it in his being and his actions.

Joy in the present does not make one happy, if there is no permanence in it; and one is on the contrary unhappy, who for the sake of a brief joy falls into a long sadness.

Joy is a pleasure, which the soul feels in itself. The pleasure is the feeling of a perfection or an excellence, be

it in us or in something other; for the perfection of another thing is also pleasant, as understanding, bravery, and especially, the beauty of other persons; also, as well, of an animal; yes, even of a lifeless creature, a painting, or a work of art.

For the image of such perfection in others, impressed upon us, makes it such that also something of it is planted and awakened in us, so that there is no doubt that whoever associates much with excellent persons and objects, becomes also more excellent.

And although at times the perfections of others displease us; as, for example, the mind or the bravery of an enemy, the beauty of a paramour, or the brightness of another's virtue which eclipses or shames us, this does not occur from the perfection itself, but rather because of the circumstance through which the inconvenience arises for us, and thereupon, the sweetness of the first

perception of another's perfection is cancelled and spoiled through the result and the bitterness of the reflection.

One does not always observe wherein the perfection of pleasant things rests, or to what kind of perfection they serve within us, yet in the meantime, it is perceived by our emotions, although not by our mind. One says in general: There is something, I know not what, that pleases me in the thing, which one calls sympathy. But those who search for the causes of things, more often find the foundation for this, and understand, that something lies under it which, although unperceived by us, yet truly proves useful.

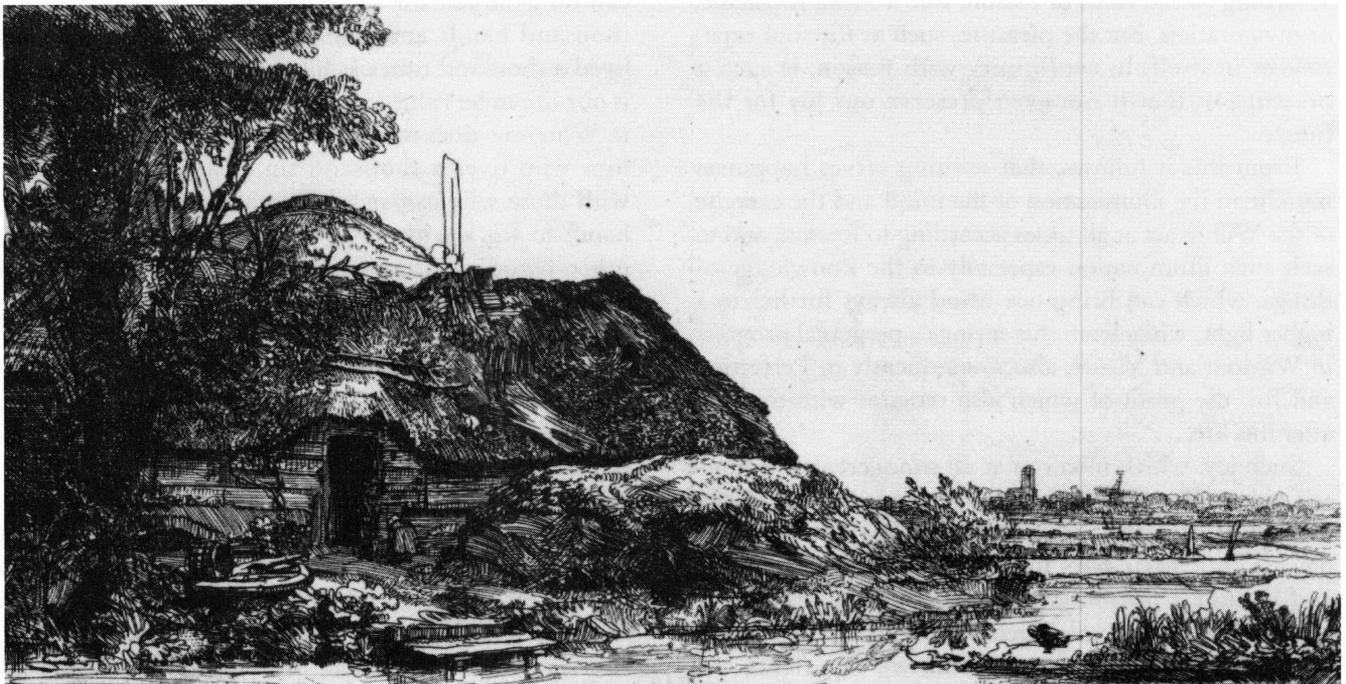
Music gives a beautiful example of this. All that sounds, has a sound or movement going to and fro in itself, as one sees in strings, and thus what sounds, produces invisible pulsations; when such are now not unperceived, but rather go in order, and coincide with a certain change, they are pleasant, as one also otherwise observes a certain change of long and short syllables, and a coincidence of rhyming between the verses, which, as it were, contains in itself a silent music, and if they fall right, are pleasant even without vocal music. Beats on the drum, the time and the cadence in dances, and otherwise similar movements in conformity with measure and rule, have their pleasantness from the order, for all order proves of use to the mind. And a proportionate, although

invisible, order is found also in the artfully created beats or movements of shaking or vibrating strings, pipes or bells, yes, the air itself, which is brought through these into proportionate movement, which also, moreover, produces in us a harmonizing echo by means of hearing, toward which our vital spirits are stirred. On this account, music is so apt to move our minds, although, in general, such a chief purpose is not sufficiently observed nor sought.

And it is not to doubt, that also in the feeling, the taste, and the smell, sweetness resides in a certain, although invisible, order and perfection, or even aptness, which nature has placed therein to arouse us and the animals to that which is otherwise necessary, so that the correct use of all pleasant objects really proves profitable to us, even though, through misuse and excess elsewhere, a far greater damage can more often develop therefrom.

I call all elevation of being perfection, for as sickness, as it were, is a degradation and a decline from health, thus is perfection something which soars above health; but even health itself lies in the middle and on the scales, and lays the ground for perfection.

Now just as sickness originates from a damaged action, such as the intelligent medical mind well observes, thus perfection shows itself on the contrary to work with power, since all being consists in a certain



Rijksmuseum-Stichting, Amsterdam

Rembrandt van Rijn, "Cottage with a Large Tree," c.1641 (detail).

power; and the greater the power, the higher and freer is the being.

Moreover, in respect to all power, the greater it is, the more the many is found thereby to be from one, and in one, in that the One governs many outside of itself, and represents them in itself. Now, the Oneness in the Many is nothing other than harmony, and because one agrees more closely with this one than with that one, thus the order, from which all beauty comes, flows from it, and beauty awakens love.

Hence one sees now, how happiness, pleasure, love, perfection, being, power, freedom, harmony, order, and beauty are connected to each other, which is seen correctly by few.

Now when the soul feels in itself a great harmony, order, freedom, power or perfection, and hence feels pleasure therefrom, such produces a joy, so as is evident from all these and the above explanations.

Such joy is constant and cannot deceive, nor cause a future sadness, if it arises from knowledge and is accompanied by a light, out of which arises in the Will an inclination toward the Good, which is Virtue.

If, however, pleasure and joy are directed such that they indeed bring pleasure to the senses, but not to the mind, so can they just as easily lead to unhappiness as to happiness, just as a good-tasting meal can be unhealthy.

And thus must the sensuous desires be employed according to the rules of reason, like a meal, medicine, or invigoration. But the pleasure, such as the soul experiences in itself, in conformity with reason, is such a present joy, that it can even preserve our joy for the future.

From this it follows, that nothing serves happiness more than the illumination of the mind and the exercise of the Will to act at all times according to Reason, and to seek such illumination especially in the knowledge of things, which can bring our Mind always further to a higher light, while from this springs a perpetual progress in Wisdom and Virtue, also, consequently in Perfection and Joy, the profit of which also remains with the soul after this life. . . .

Such joy, which man can at all times create for himself, when his mind is well-constituted, consists in the perception of a pleasure in himself, and in his mental powers, when one feels in himself a strong inclination and readiness for Goodness and Truth; especially by means of thorough intelligence, which a more illuminated Mind presents to us, so that we experience the main source, the course, and final purpose of all things, and the unbelievable excellence of the highest Nature

which comprises all things in itself, and thereby are elevated above the unknowing, just as if we could see terrestrial objects here under our feet from the stars. Then at last we learn entirely from this, that we have cause to take the highest joy, concerning all that has already happened and is yet to happen, but that we seek, nevertheless, to direct as much as is in our power what has not yet happened for the best. For that is one of the eternal laws of nature, that we shall enjoy the perfection of things and the pleasure which arises from it according to the measure of our knowledge, good will, and intended contribution.

Now when a high ranking person attains this, such that even in the midst of all wealth and honor, he still finds his great pleasure in the workings of his Understanding and his Virtue, I hold him doubly noble. On his own account, because of this his happiness and true joy, but for others, because it is completely certain, that this person can and will share his light and virtue with many others because of his power and reputation, since such sharing will reflect back upon himself and can give new light to those who have the same common purpose of helping each other in the search for Truth, the Knowledge of Nature, the augmentation of human powers and the promotion of the common good.

Thus the noble happiness of high-ranking and thereby illuminated persons is apparent, because they can do as much for their happiness, as if they had a thousand hands and a thousand lives; yes, as if they lived a thousand times as long as they do. For so much is our life to be valued as a true life, as one does good in it. Who now does much good in a short time is equal to him who lives a thousand times longer; this occurs with those who can cause thousands and thousands of hands to work with them, through which in few years more Good can happen to their highest glory and enjoyment, than many hundreds of years could otherwise bring.

The beauty of nature is so great, and the contemplation of it has such a sweetness, also the light and good impulse, which arise therefrom, have such glorious benefits already in this life, that whoever has tasted them, holds a low opinion of all other delights by comparison. But if we add that the soul does not pass away, but that each perfection in it endures and must bear fruit, so one sees for the first time rightly, how true happiness, which arises thus out of wisdom and virtue, is totally effusive and unmeasurable beyond everything, that one could possibly imagine about it.

—translated by Anita Gallagher



EIRNS/Philip Ulanowsky



EIRNS/Stuart Lewis

To a rousing ovation, Schiller Institute vice-president Amelia Boynton Robinson (right) greets Lyndon LaRouche and his wife Helga Zepp-LaRouche.

The Power of Reason LaRouche Addresses 1300 At Institute Conference

Under a banner proclaiming "LaRouche's Scientific Discoveries: The Power of Reason," the semi-annual U.S. conference of the LaRouche political movement opened on Saturday, Feb. 19, with a jubilant standing ovation as Lyndon LaRouche and his wife Helga Zepp-LaRouche greeted the crowd of 1,300 members and guests from around the world. The three-day conference, co-sponsored by the International Caucus of

Labor Committees and the Schiller Institute, was held at Washington, D.C.

This was the first occasion since Mr. LaRouche became a political prisoner of George Bush on Jan. 27, 1989, that either he or his wife had been able to address a large meeting in the United States in person. The ensuing five years have seen a great blossoming of the political movement led by the LaRouches internationally, despite such adverse conditions—

especially in the countries of the former socialist East Bloc, and among the leadership of the U.S. Civil Rights movement that had been led by the late Dr. Martin Luther King, Jr.

These new dimensions of the movement were reflected in the presence of an impressive line-up of parliamentarians and other distinguished figures from Central and Eastern Europe and the former Soviet Union, and the presentation of a high academic honor to Mr. LaRouche during the morning session, as well as the fact that the Rev. James Bevel, a former top aide to Dr. King, was one of the keynote speakers.

Academic Diploma Awarded

A historic ceremony took place on the conference's first day. The president and vice-president of the Moscow-based International Ecological Academy, respectively Dr. Wolter Manusadjan and Prof. Taras Muranivsky, presented Mr. LaRouche with the diploma of his election to the scientific academy last October.

The three watchwords of the academy are *Libertas*, *Ratio*, and *Lex*—freedom, reason, and law. Professor Manusadjan, who is also a member of the All-Union Medical Engineering



EIRNS/Stuart Lewis

International Ecological Academy president Dr. Wolter Manusadjan (right) and vice-president Prof. Taras Muranivsky present Lyndon LaRouche with the diploma of his election to the Academy.

Research Institute, remarked that the content of Mr. LaRouche's speech that morning, coupled with his very presence at the conference (after being released on parole Jan. 26), fully demonstrated his qualifications in all three of these areas.

Professor Muranivsky, who teaches at the Moscow State University for the Humanities, underscored that Mr. LaRouche's election was most unusual in that, until recently in Russia—under the Soviet state—a political prisoner was considered an “enemy of the people.” Yet the nomination of LaRouche, based particularly on his unique contribution to the science of political economy, had been approved by an overwhelming majority of the members' votes.

The conference officially commenced Friday evening, Feb. 18, with a concert at Washington's Mt. Vernon Methodist Church. The first half of the program featured soprano Detra Battle and mezzo-soprano Janice Jackson singing *lieder*, arias, and spirituals. Dr. Raymond Jackson of the music faculty of Howard University played Beethoven's piano sonata in F-minor, Opus 2, No. 1. Then

he accompanied former Metropolitan Opera baritone Robert McFerrin singing Schubert songs, a Verdi aria, and several spirituals.

A New Political Elite

Saturday's sessions were opened by Amelia Boynton Robinson, the Civil Rights heroine who had invited Dr. Martin Luther King to Selma, Alabama in the days of the 1960's voting rights struggle, who introduced the keynote speakers—Lyndon and Helga LaRouche and the Rev. James Bevel—to the audience.

In her speech, Helga Zepp-LaRouche portrayed the global strategic conjuncture and demonstrated the crying need for the emergence of a new political elite based on a very different conception from those who have so miserably failed in the recent past. She traced the unraveling of political institutions in Italy, France, Germany, and Britain. She recalled Lyndon LaRouche's 1988-89 proposal for German reunification based on mutual economic development of East and West, and a European “Productive Triangle” to

restart the entire world economy, contrasting this with the crimes of George Bush and Margaret Thatcher and their stooges such as James Baker III and Lords Carrington and Owen.

Mrs. LaRouche concluded by focussing attention on the moral crisis of today, addressing the kind of education which is required by referring to German poet Friedrich Schiller's concept of the beautiful soul. “It is only if man is truly creative, if he finds in himself that source of the creation of the new idea, the new concept, the higher level of reason, that he is beautiful and free; and only in this way, is peace possible.”

Stop ‘Economics 101’

Lyndon LaRouche spoke with the wit and conviction which have made him one of the most effective public speakers in the United States: “This entire global system of economy and the institutions with which that economy is associated, are in the process of self-destruction. Nothing can save this system. There is no reform, there is no aspirin tablet, no Tylenol, which can give this system freedom from its headaches—except the death to which the system is in any case doomed.

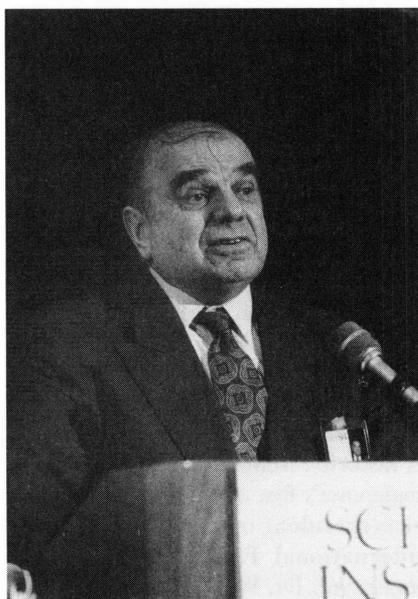
“The cause of the collapse, in very simple terms, is twofold. The first cause . . . is what is known to every unfortunate who studies the subject at a university or college as Economics 101. Anybody who believes in that, is probably insane; anyone who teaches it, is either a criminal or innocent by virtue of madness.

“The second cause of the collapse, is the combination of Economics 101 with belief in a post-industrial utopia. This was an idea which was kicking around for many years. It was called Malthusianism in former times.”

The question, LaRouche said, is not whether the global economic system will collapse, but rather how to save humanity from the effects of such a collapse. His own unique role in developing solutions to the global crisis was the subject of the remainder of his talk.

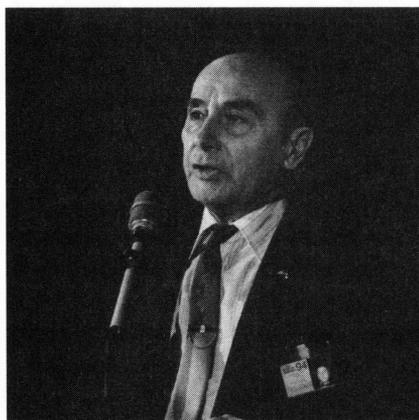
Motion Made, Motion Denied

The third keynote speech was given by the Rev. James Bevel, direct action coordinator for Dr. Martin Luther King, Jr. during the 1950's and 1960's, who was the Vice-Presidential candidate on

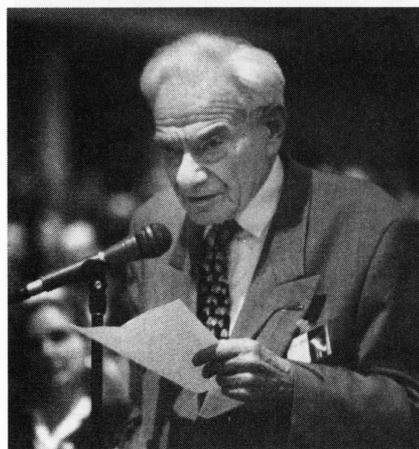


EIRNS/Stuart Lewis

Greetings to Institute conference. Above: Najib Sacirbey, Personal representative in the U.S. of the President of Bosnia-Herzegovina. Right: Tibor Kovats (top), co-founder of the Association of Hungarian Political Prisoners; Mairiķs Vulfson (bottom), former chairman, Foreign Affairs Committee, Latvian Parliament.



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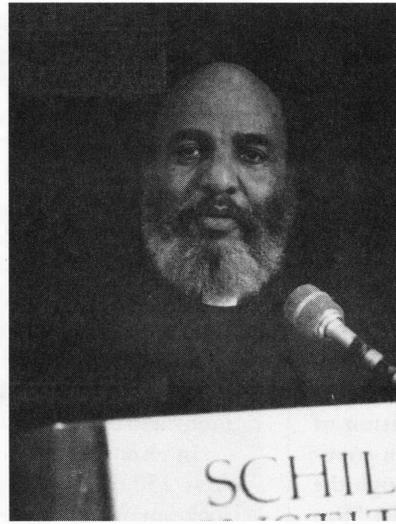


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Below: Keynote speaker the Rev. James Bevel. Left: Webster Tarpley presents "Palmerston's 'Human Zoo'" standing before an image of London's Big Ben.



EIRNS/Stuart Lewis

Mr. LaRouche's slate in 1992. Bevel was the only Civil Rights figure at the time of Dr. King's death in 1968 to insist that James Earl Ray, Dr. King's accused assassin, be accorded a fair trial.

"I was there when King was assassinated," said Bevel, "and I made a motion" to oppose the mob rage after Dr. King was killed, to ensure that the accused assassin be given a fair trial. "That motion was denied," he continued—and the result can be clearly seen in the continuing destruction of justice in this nation, including the imprisonment of Mr. LaRouche and his associates.

Lord Palmerston's 'Human Zoo'

The Feb. 20 day-long panel, "Lord Palmerston's Multicultural Human Zoo," was conceived and orchestrated by Lyndon LaRouche. The panel's eight speakers presented an overview of the past five hundred years of human history from the vantage point of Lord Palmerston's 1850 London, the center of a then-emerging New Roman Imperium.

- U.S. Schiller Institute President Webster Tarpley, standing under a street lamp depicting the corner of London's Westminster and Downing Streets circa 1850, led the audience through a tour of Lord Palmerston's "human zoo," introducing the key players in the menagerie of phony, British-owned nineteenth-century

"liberation movements"—known as "Young Italy," "Young Germany," etc.—set up by Anglo-Italian Freemason Giuseppe Mazzini, which turned all of Eurasia and the Americas into a battleground of ethnic neighbor-against-neighbor butchery.

The other speakers then presented, in a series of twenty-minute dramatic vignettes, the crucial events in the evolution of this British Empire strategy, highlighting how the British foisted British-empiricist ideology onto subject populations, in order to control and manipulate them for its own imperial ends.

charlatans John Locke, Isaac Newton, and Thomas Hobbes.

- Jeffrey Steinberg detailed the role of the evil Jeremy Bentham and his master, Lord Shelburne, in consolidating the eighteenth-century Venetian party takeover of Britain, and their launching of continuous irregular warfare against the United States and France.

- Anton Chaitkin catalogued the history of B'nai B'rith in the United States, its nineteenth-century founding as "Young Israel"—a Freemasonic Secret Society under British control—and its pivotal role both in launching the Confederate war of



EIRNS/Stuart Lewis

Tenor Robert McFerrin is hailed after performing Schubert, Verdi, and African-American spirituals.

secession, and later in the assassination of President Abraham Lincoln.

- Joseph Brewda took up the case of the British destruction of the Ottoman Empire through the creation and deployment of the “Young Turk” movement.

- Michael Minnicino presented a picture of Freudianism as an ideology of pessimism and despair imposed in the post-World War II epoch, especially as it was elaborated into a doctrine of multiculturalism by the New Age Frankfurt School.

- Dennis Speed concluded by juxtaposing the tradition of Frederick Douglass—who rose from slavery to true poetic freedom—with the late nineteenth-century re-imposition of slavery on the African-American population of the United States through the multiculturalist dogma of racist “Jim Crow.”

LaRouche Releases Evidence of Innocence

On March 10, 1994, a twelve-page “Summary of Relevant Evidence On the Record Demonstrating the Innocence of Lyndon LaRouche and Co-Defendants” was issued by the LaRouche Exploratory Committee, in its preparation for a 1996 LaRouche bid for the Democratic nomination for U.S. President. LaRouche, currently out of prison on parole, has demanded full exoneration for himself and his co-defendants of their fraudulent, politically-motivated convictions.

In announcing the release of the first 250,000 booklets, LaRouche spokesman Debra Hanania-Freeman declared that the publication provides

the precise location of the facts showing that the Federal government knew at all times, from 1979 to the present day, that the candidate and his co-defendants—in both Federal and state prosecutions—were innocent of the fraudulent charges which the government brought against them. The LaRouche presidential campaign projects printing an estimated five million copies by the end of 1994.

In his introduction, LaRouche states: “I as a presidential candidate stand before you clothed in the great honor of having paid a price for innocence which is far greater than any candidate who has stood for that high office during the recent decades.”

Russian Leaders: Economic, Moral Disaster

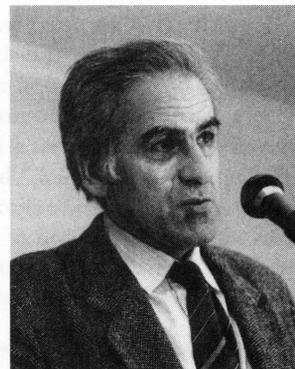
Members of the Washington, D.C. diplomatic and political community heard leaders of the Russian intelligentsia make an air-tight case for dropping International Monetary Fund (I.M.F.) shock therapy against Russia, at a Feb. 16 seminar sponsored by Executive Intelligence Review magazine. The experts each described from his own area of specialization how the I.M.F. policies had had a destructive effect on prospects for nation-building in the territory of the former Soviet Union, leading to a unified picture of economic, political, and moral collapse of the Russian nation—which threatens to turn it into a danger for its neighbors and all the world.

Seminar participants from Russia and the newly independent states (left to right):
Dmytro Ponomarchuk, Kiev, Ukraine City Council member and director of Rukhpress; EIR moderator William Jones; **Taras Chornovil** (podium), Lviv, Ukraine City Council member; **Hrant Kachatrian**, member of Parliament and President of the Union of Constitutional Rights, Armenia; **Haik Babookanian**, Yerevan, Armenia City Council member; **Armen Zatykian**, past president, Union for National Sovereignty, Armenia.



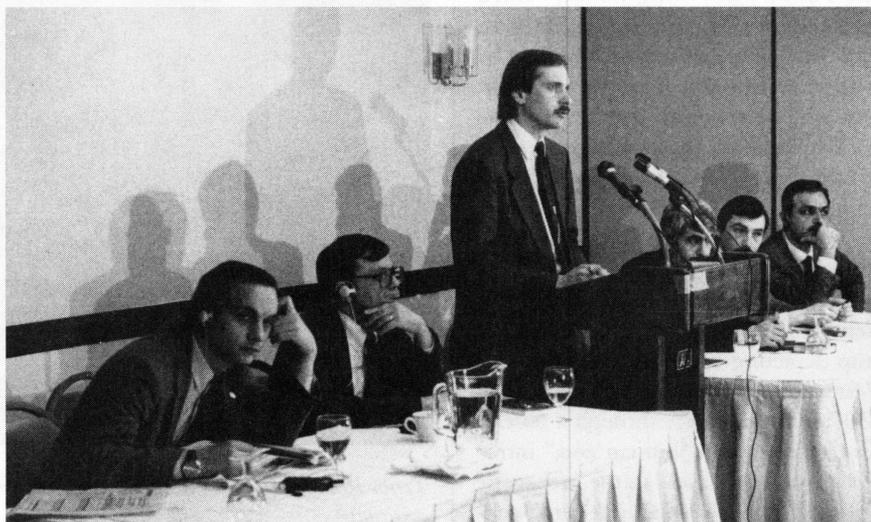
EIRNS/Stuart Lewis

Left: Viktor Kuzin, Moscow Bureau for Human Rights Without Borders, former member, Moscow City Council.



EIRNS/Stuart Lewis

Right: Dr. Vladimir Kilasoniya, Ministry of Economics and the National Democratic Party, Tbilisi, Georgia.



EIRNS/Stuart Lewis

EXHIBITS

The speakers were also unified in having been brought together by the Schiller Institute and by the policies of American statesman Lyndon LaRouche, whose proposals for a physical-economic approach to rebuilding the world's devastated economies were constantly cited.

The speakers included:

- **Prof. Taras Muranivsky** of the Ukrainian University in Moscow, who described the collapse of production in Russia. We expected help from the "invisible hand," he said, but got "a kick from the invisible foot." We have to come together around ideas, he said, and he believes LaRouche's ideas are the best.

- Human rights activist **Viktor Kuzin**, a former member of the Moscow City Council. Kuzin reported on the political destruction that has accompanied the imposition of shock therapy. There is no democracy in Russia, he emphasized, but a criminal dictatorship by Boris Yeltsin, who is very stubborn and could cause conflicts inside and outside the country, even possibly civil war. The West must urgently rethink the shock therapy approach, to deal with this danger.

- **Dr. Wolter G. Manusadjan**, a physicist and president of the International Ecological Academy, which elected Lyndon LaRouche as a corresponding member in fall 1993, who explained why LaRouche was asked to join the scientific academy.

- **Konstantin Cherenykh**, a journalist and trained psychiatrist from St. Petersburg. Cherenykh described how the Russian people are being driven to moral degradation by their poverty, while the law of free trade imposed by Yeltsin is leading to the elimination of whole vulnerable sections of the population.

- **Dmitri Glinsky**, from the League of Independents, a group which broke out of Democratic Russia because of disgust with the liberal reforms. Glinsky emphasized how today's reformers were a corrupt mafia, and urged the formation of a new elite which would be pro-Western without shock therapy.

Proceedings of the seminar have been issued as an EIR White Paper entitled "The Effects of I.M.F. Shock Therapy on Russia and the Newly Independent States."



Staatliche Museen, Münzkabinett, Berlin

Left: Portrait medal of Byzantine Emperor John VIII Paleologus, by Pisanello.



National Gallery of Art, Washington, D.C.

Right: Leon Battista Alberti's large-scale self-portrait (c.1438), an immediate precursor of the portrait medal.

'Currency of Fame' Brings Renaissance People to Life

Imagine a gallery of photographs of the men and women who shaped history in the period of the fifteenth to seventeenth centuries, known as the Golden Renaissance of Europe: the faces behind the achievements in art, philosophy, science, statecraft, and literature.

Imagine, too, that the gallery not only recorded the most famous names, but also those whose contribution to history may have been more enduring—albeit less flashy—than that of kings, dukes, and high prelates: namely, the Christian humanist scholars who transformed the intellectual life of Europe and trained its leaders: men like Erasmus of Rotterdam, Vittorino da Feltre, and Guarino da Verona.

"Currency of Fame: Portrait Medals of the Renaissance," an exhibit inaugurated in January at the National Gallery of Art in Washington, D.C., is just such a portrait gallery of many of the protagonists of the Renaissance, in a medium familiar only to specialists: the portrait medal. Among the faces you will meet

are those of bankers like Lorenzo de Medici, religious reformers like Savonarola, Melanchthon, Martin Luther, monarchs like Mary, Queen of Scots and Elizabeth I of England, Francis I of France, and Charles V of Spain, merchants, artists, chancellors and finance ministers, soldiers and sultans. Every faction in the brutal wars that racked Europe after 1500, as Venice set out to set the new nation-states against each other, is represented.

The show will travel to New York City in May, to The Frick Collection, which published the splendid catalogue edited by Stephen K. Scher with photography by John Bigelow Taylor (Abrams, \$95 hardbound, \$50 softcover).

Invention of Portrait Medal

The basic form of the Renaissance portrait medal was invented by Antonio Pisanello in 1438, as a kind of sculpture free from any connection with coinage. Such medals were part of a broader feature of the Renaissance, the sudden

blossoming of portraiture in the early 1400's throughout the urbanized parts of Europe, especially Italy and the Low Countries. Suddenly, not just sacred figures, nor even just monarchs, but middle-class burghers and upstart soldiers of fortune, with their wives and daughters, began to appear in life-size portrayals which recorded their features with greater or lesser degrees of idealization.

Renaissance portraiture is extraordinarily important as a mark of the historic watershed of 1440, when the oligarchical control of societies through empires was shaken, and the modern nation-state emerged. Theorized by Dante in his essay *De Monarchia* in the early 1300's, the nation-state was first made concrete by King Louis XI of France in the middle of the next century, in the wake of the Council of Ferrara-Florence. Out of that revolution have come the last six-hundred years of progress, which increased the human population of the globe from several millions to today's five billion souls. This was spurred by



Cecelia Gonzaga, by Pisanello (1447). Daughter of the rulers of Mantua, she mastered Greek at age seven and was a star pupil of Vittorino da Feltré.

Michael Hall Collection, New York

the development of science by one of the protagonists of the political and ecclesiastical battles of the day, Cardinal Nicolaus of Cusa, in the 1440's and 1450's.

It is not accidental that the portrait medal—which plays a unique role in the midst of this flowering of portraiture because it adds texts and usually, on the reverse, a narrative or metaphor charac-

terizing the sitter—came into being at the Council of Ferrara-Florence, the watershed event of the years 1438-42. This was the great ecumenical council which reunified, briefly, the Roman Catholic and Greek Orthodox churches, as well as other Christian churches in Africa and Asia, through universal acceptance of the phrase *Filioque* (“and from the Son”) recited in Nicene Creed. This emphasis on the equal role of the Son (Christ) to God the Father, had long been interpreted in the West as expressing the responsibilities of individual human beings to continue the work of divine Creation, by contributing new discoveries and inventions beneficial to all mankind.

Petrarch's Republican Ideal

The idea of individual achievement and the “good life dignified by practical activity and rendered delightful by beauty and learning appealed strongly to the upper classes of the Italian city-state,” writes curator Stephen K. Scher in the catalogue introduction.

“In the early fourteenth century one man in particular gave impetus to this development—Francesco Petrarch [1304-74] . . . Petrarch assumed that human talent, if properly used, was certain of recognition. Therefore glory, or *fama*, was inevitably the result of excellence, or *virtus*, and this *virtus* was a function of a man's entire personality . . .”

Petrarch's father was exiled with the great poet Dante Alighieri's White Guelph party in 1302. Petrarch, born in 1304, survived the cataclysm of the Black Death of 1348, took a leading role in efforts to establish a republic in Rome at mid-century, and set up intellectual-political networks all over western Europe.

An Augustinian Christian, Petrarch was the first major figure to explicitly reject the influence of Aristotle over science as it was studied in the universities, particularly in Venice. This Italian poet,



Guarino da Verona

National Gallery of Art, Washington, D.C.

who directly inspired England's Geoffrey Chaucer and the parallel projects of vernacular poetry in France, Spain, and elsewhere, was the moving force behind a European-wide project to train a younger generation in Classical Greek, recover Plato's dialogues and translate them into western languages, and more generally recover the treasures of Greek and Roman culture. The young Nicolaus of Cusa had entered the orbit of Petrarch's philosophical heirs by at least the time he matriculated at the University of Padua in 1416. This put him in the position of having been exposed, while very young, to both the northern (Brotherhood of the Common Life [SEE p. 42, this issue]) and southern (Petrarchan) branches of the Augustinian movement that surged after the Black Death—a dual heritage which helped equip him for his exceptional place among the many geniuses of his era.

First Renaissance Medals

The painter Pisanello was not only the presumed inventor of the true portrait medal, but one of the few major artists to engage in this activity, usually carried out by specialists. He was probably born in Pisa (in Tuscany, near Florence) around 1385, and moved to the north Italian city of Verona in 1404. Like Cusa later, he was involved in networks circulating manuscripts in 1416, which pinpoints him as a member of the Petrarchan movement. In 1431 he was engaged by Pope Eugenius IV in Rome. He was in Ferrara in 1438 and witnessed the arrival of the Greek emperor John VIII



Vittorino da Feltré

University Art Museum, UCSB

Paleologus to the Council, and created the first portrait medal, with a portrait of the emperor on one side and a narrative scene on reverse, showing the Paleologus on horseback.

Pisanello ran afoul of the Venetian oligarchy, which felt mortally threatened by the Petrarchan ideals of the early Florentine Renaissance. After he sided with the Milanese army against Venice, in 1441-42 he was threatened with confiscation of all his property in Verona, and at one point condemned to have his tongue ceremonially cut out in Piazza San Marco for slanders against Venice. Ultimately, he was released from all punishment and allowed to continue his work in Ferrara, where he stayed until 1448. He fashioned more than twenty-six medals over twenty-two years.

Beloved Teachers

Among the many portrait medals by Pisanello is that of Vittorino da Feltré (1378-1446). Both Vittorino and his fellow humanist scholar Guarino da Verona had studied in Padua with a prominent disciple of Francesco Petrarch, and they shared theories of learning and education that began with Petrarch.

Guarino da Verona (1374-1460), whose portrait medal was created by Matteo de' Pasti, was the son of a blacksmith. He spent 1403-8 in Constantinople mastering Greek, then taught Greek in Florence and Venice. He lectured in rhetoric in Verona during 1420-30, and wrote a Latin grammar manual

widely used for three centuries. At his funeral he was praised for singled-handedly turning Ferrara into a center of the new humanistic culture by the time the Council convened there in 1438 (before it moved to Florence to escape the spread of plague).

Professor Scher's entry on the medal of Vittorino da Feltré by Pisanello, gives an inspiring picture of the character of a Christian humanist. He was born Vittorino Rambaldoni, son of a poor family in Feltré, a town north of Venice. In 1421, "Vittorino was appointed to the chair of rhetoric at the University of Padua,

where he had studied and taught intermittently since 1396. He was a celebrated mathematician. In Padua Vittorino opened a private school for young men, both rich and poor." This information locates Vittorino in Padua precisely when Nicolaus of Cusa was a student in the university there, forging lifelong friendships with members of the Petrarchan movement.

In Mantua in 1425 Vittorino was given a building he called La Casa Giocosa to found a school. "He had frescoes painted showing children at play The school was soon famous, and attracted children from Venice, Padua, Faenza, Florence, and other cities. Many of these went on to become leading figures in the Church and government, perhaps the most famous of them being Federigo da Montefeltro of Urbino, the very model of a humanist prince and condottiere," who patronized such great Renaissance artists as Piero della Francesca and the young Raphael, and made his library in Urbino a center for precious manuscripts of Classical Greek science.

"Vittorino developed a fully-rounded curriculum combined with a strict daily regimen and a schedule of physical activities. Greek and Latin literature and

grammar, music, moral philosophy, mathematics, dancing, astrology, history, and drawing alternated with exercise and games in an environment offering no frivolous distractions Vittorino felt an obligation to offer an education as well to those who could not afford to enter the Casa Giocosa. These he paid for out of his own pocket."

For providing a model of education which lays bare the false pretenses of today's spurious educational "reform," Vittorino well deserved the *fama* bequeathed to him by Pisanello's medal; he embodied precisely that *virtus*—irrespective of birth or wealth—which is at the heart of any Renaissance.

—Nora Hamerman



Albrecht Dürer (c.1520)

Kunsthistorisches Museum, Vienna



Johann Scheubel, mathematics professor at the University of Tübingen (c.1540)

Staatliche Museen, Münzkabinett, Berlin

Mideast Peace and Development Versus British Geopolitics

The New Middle East, by Israeli Foreign Minister and former Prime Minister Shimon Peres, gives us a first-hand account of the background to the Israeli-Palestinian peace accords by one of the principal architects. The accords, agreed to on August 20, 1993 in Oslo, Norway and made public in September, were one of the best-guarded diplomatic secrets. Peres' account of the events and, most importantly, the thinking behind the efforts, gives us a key insight into the changing dynamic in the world which led to this monumental development.

The Israeli foreign minister indicates his growing realization that an economic development plan, modelled on the post-World War II Marshall Plan for Europe, was the only hope for durable peace in the region. His earlier, 1987 efforts in London, when an agreement of this sort was almost reached with Jordan's King Hussein, had been sabotaged by the Likud Party.

Increasingly, Israeli leaders saw a dual strategic threat: one from modern weapons, especially nuclear; the other from extremist ideologies, from the black hoods of terrorists, sanctioned and encouraged by the white robes of religious fanaticism, and fed by the age-old poverty of the region.

Peres' vision was to go in the direction of a European Economic Community, to avoid turning the Middle East into another bloody Yugoslavia. Peres reviews the lessons of the 1967 Six-Day War, in which he says nothing was gained but the setting of the stage for future conflict. The 1973 Yom Kippur War, he says, could have been Israel's last war were it not for Israel's later tragic and unnecessary 1983 venture into Lebanon. They learned, he says, that Israel was here to stay, as were the Palestinians and the Arab world. War was futile. Neither of the parties

could achieve total victory.

Israel was saddled with territories no longer strategically important, and with populations increasingly hostile. The idea of a territorial buffer, to stop Arab incursion from the East, was soon outweighed by the threat of internal terrorist activity and missile attacks, which rendered irrelevant the 30-50 kilometers of "strategic depth" gained by the occupation of the West Bank and Gaza. Add to this that P.L.O. Chairman Yasser Arafat had no successors, and that regional poverty and conflict would further feed Khomeinism and the growth of the Iranian-backed Hamas movement. Thus, Peres and others found themselves taking the bold step.

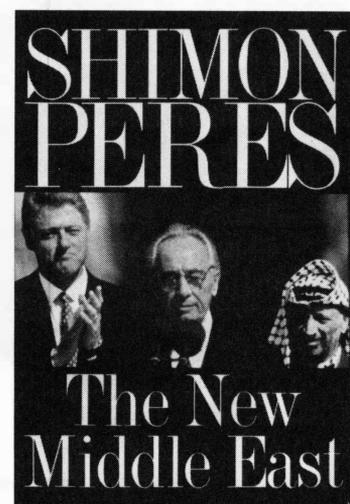
Peres outlines the steps toward peace. He calls for lowering the arms budget, increasing investment in education, building regional energy and desalination plants, constructing state-of-the-art infrastructure for communication and transportation, and developing industry, agriculture, and tourism.

Following earlier models where the demilitarization of the Sinai eventually led to the Camp David accords, Peres envisions soft borders and the demilitarization of the West Bank and Gaza. He sees a Jordanian-Palestinian confederation for political affairs and a Jordanian-Palestinian-Israeli "Benelux" arrangement for economic matters.

Economic Development Key

By negotiating with Arafat, and insisting that the peace plan be initiated based *first* on economic cooperation, followed by increased political understanding and eventual stability, Peres' approach represented a significant departure from previous negotiations.

Physical economist Lyndon H. LaRouche, Jr. has been one of the few voices, since 1975, actively calling for a



The New Middle East
by Shimon Peres
Holt & Co., New York, 1993
224 pages, hardcover, \$25.00

large-scale regional development plan as the precondition for a political agreement, coherent with Peres' approach, and has been in correspondence with circles around Shimon Peres. LaRouche's plan, however, places a greater emphasis on large-scale infrastructure and nuclear energy, while rejecting the free-market/enterprise-zone concept that comes in as a minor point in Peres' discussion.

The importance of LaRouche's analysis becomes clearest, however, when he examines the current and historic geopolitical enemies of the Peres plan. While Peres implicitly describes the geopolitical enemies of the peace process, LaRouche goes more directly to the heart of the opposition.

At the Schiller Institute's semi-annual conference on February 20 in Washington, D.C., LaRouche developed the thesis that Britain's Lord Palmerston and Anglo-Italian Freemason Giuseppe Mazzini set in motion ethnic liberation movements in the mid-nineteenth century that would be used by the British Empire to ensure its perpetual domination of the globe through free-market policies and "divide and conquer," balance-of-power politics. The February 25 Hebron massacre, a modern Mazzini-

style operation, was designed to obliterate the Peres-Arafat accords. Assassin Baruch Goldstein's "Committee for Safety on the Roads" is one of a network of U.S.-funded Jewish Defense League-affiliates currently deployed to blow up the peace accord.

British Manipulations

In a 1986 special report, "Moscow's Secret Weapon: Ariel Sharon and the Israeli Mafia," the LaRouche-associated magazine *Executive Intelligence Review* detailed the collaboration of British and Soviet intelligence, together with such British agents-of-influence as former U.S. Secretary of State Henry Kissinger,

in deploying exactly this network to provoke war in the region. This is the same group of interests which had attempted on several occasions since the early 1980's to dynamite the Temple Mount mosque, on behalf of a Freemasonic effort to rebuild Solomon's Temple on the site.

The highest level of the conspiracy, according to *EIR*, is found among the British oligarchical patrons of the United Grand Lodge of England's Quattuor Coronati Lodge. Since its inception, the lodge has been dedicated to seizing control of the holy places in Palestine. The lodge's affiliated publication, *Biblical Archeological Review*, has

popularized the effort to destroy Islamic holy places.

The Kach/Temple Mount efforts are one coloring in a spectrum of deployable forces that the British establishment has amalgamated to keep the Middle East in perpetual crisis over the past century, from the Sykes-Picot accords that carved up the region in the aftermath of World War I, to the 1990 "New World Order" plan put into motion by Margaret Thatcher and George Bush. Peres' book is an excellent remedy, especially when the British geopolitical dynamic in the region is added in and understood.

—Mel Klenetsky

Peace, Natural Law, and the Individual Mind

These two books by Jasper Hopkins are especially helpful to those of us attempting to find a true basis for peace among different religions and cultures. The first, which is the second edition of a book originally released in 1990, includes his translations of "De Pace Fidei" ("On the Peace of Faith") and "Cribratio Alkorani" ("An Examination of the Koran"); the second includes three critical essays on the approach taken by Nicolaus of Cusa in this latter work on the Koran and also includes new English translations of four works: "On the Hidden God," "On Seeking God," "On Being a Son of God" and "Dialogue On the Genesis [Of All Things]," translations of which previously appeared in this reviewer's book *Toward a New Council of Florence*, together with this reviewer's translation of "On the Peace of Faith" and the Prologues and Table of Contents of "An Examination of the Koran."

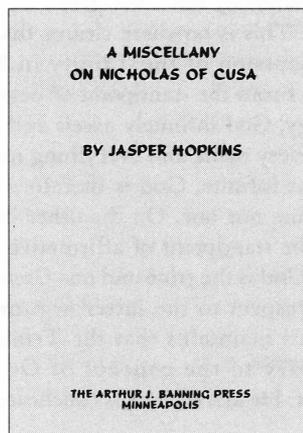
Those who claim that, in quest of peace with Islam, Cusanus in "On the Peace of Faith" resorted to a "lowest-common-denominator" approach which effectively denied the unique truth of the Christian religion, are necessarily provoked by his "An Examination of the Koran," where he argued that the Koran is true only to the extent that it coheres with Christianity. Such critics have tried to explain away the latter by

claiming that Cusanus' approach is contradictory, based upon mistranslations of the Koran, or upon the belligerent relations between Christianity and Islam at the time.

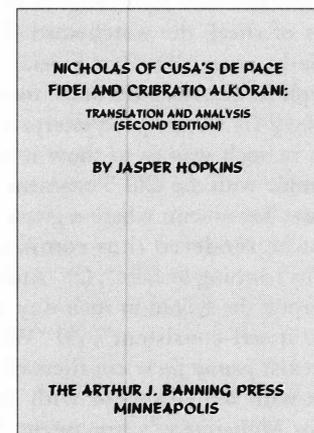
The answer lies elsewhere, however. For, if one reads both works in light of Hopkins' essay, "The Role of Pia Interpretatio in Nicholas of Cusa's Hermeneutical Approach to the Koran," one comes to the inescapable conclusion that, for Cusanus, the diversity of religious rites expressed in differ-

ent religions all presuppose the religious theology of Christianity, as truly defined.

In his introduction to the first book, Hopkins writes concerning "On the Peace of Faith": "So Nicholas takes as his task the showing to Jews, Muslims, Hindus, and others that their religions either presuppose or implicitly contain the truth of all the essential doctrines of Christianity. Accordingly, in his attempt at evidencing how Christianity



A Miscellany on Nicholas of Cusa
by Jasper Hopkins,
Arthur J. Banning Press,
Minneapolis, 1994,
312 pages, hardbound, \$23.00



Nicholas of Cusa's De Pace Fidei and Cribratio Alkorani
Translation and Analysis (2nd ed.)
by Jasper Hopkins
Arthur J. Banning Press,
Minneapolis, 1994,
268 pages, hardbound, \$30.00

constitutes a religion to which all others are 'reducible,' he was not attenuating Christianity by repudiating the dogmas of *creatio ex nihilo* [creation out of nothing], *deus ut tres personae in una substantia* [God as three persons in one substance], and *Verbum caro factum est* [the Word was made flesh]. Rather he was claiming that these very dogmas are essential to the non-Christian religions."

In his essay on "Cusa's Hermeneutical Approach," Hopkins writes: "Nicholas harbors the conviction that if he can help the Arabs to see the truth of the Gospel within their own scripture—and can help Christians to see that that scripture, when rightly understood, is not at odds with Christianity's sacred books—then mutual persecution will cease and Christianity and Islam will come closer to actually being *religio una in rituum varietate* [one religion in the variety of rites], the watchword of his previously written 'De Pace Fidei.'"

Hopkins describes Cusanus' method as follows: (1) "Attempt to interpret the Koran in such way as to show it to be compatible with the Old Testament and the New Testament; where a given text cannot be rendered thus compatible reject its teaching as false"; (2) "Attempt to interpret the Koran in such way as to render it self-consistent"; (3) "Where there exist *prima facie* conflicts of the Koran with the Gospel or with itself, look for Muhammad's true intent, hidden beneath his use of symbolism and his accommodation of the uneducated"; (4) "Interpret the Koran as intending to give glory to God without detracting from Christ"; (5) "Work, insofar as possible, with the interpretation that the wise among the Arabs assign to the Koran, and attempt to show that even their interpretation implies Christian doctrines."

The Issue of Natural Law

While Hopkins' analysis is a very useful contribution, he fails to sufficiently emphasize Cusanus' use of natural law to identify and defend the truth of Christianity, as being presupposed by Islam as well as other religions and cultures. For example, in his essay on "Cusa's Hermeneutical Approach," Hopkins writes that the law of Abraham, Moses and Christ are one law, "which is

most fully disclosed in the teachings of Christ and which, in 'De Pace Fidei,' he identifies as 'the law of love.'"

While all Christians certainly believe this to be true, what Cusanus actually writes is that the law of love is impressed on the minds of *all* human beings, insofar as all men are created in the creative image of God: "The divine commandments are very brief and are all well known and common in every nation, for the light that reveals them to us is created along with the rational soul. For within us God says to love Him, from whom we received being, and to do nothing to another, except that which we wish done to us. Love is therefore the fulfillment of the law of God and all laws are reduced to this."

Thus, Cusanus' argument is based on the truth of the Gospel, but only as illuminated by our God-given natural reason. This is nowhere clearer than in his discussion of the Trinity in both works. From the standpoint of negative theology, God infinitely excels and precedes every name and everything nameable. As infinite, God is therefore neither trine nor one. On the other hand, from the standpoint of affirmative theology, God is the trine and one Creator.

In respect to the latter argument, Cusanus maintains that the Trinity is necessary to the concept of God as Creator. He arrives at this conclusion, as

Venice: The Real 'Empire of Evil'

Elisabeth Gleason's book is not intended for the casual reader of popular biographies. It is a thorough, well-documented biography of a man who is one of the most important and evil figures of the last five hundred years.

Contarini is best known for his role as a cardinal of the Catholic Church during a time in which the growth of the Protestant movement, led by Martin Luther and John Calvin, ripped the Church apart. A major portion of Gleason's work focusses on Contarini's deceptive attempt to find a compromise between Catholics and

did St. Augustine, based upon an examination of the human mind as bearing the image of God's creative power. The human mind is trine and one insofar as it is creative. It is one mind and yet has three and only three operations. As Cusanus writes in "On the Peace of Faith": "Also notice that there is a certain fecundity in the essence of the rational soul, that is, mind, wisdom, and love or will, since the mind exerts intellect or wisdom from itself, and from both proceeds the will or love. And this trinity in the unity of essence of the soul is the fecundity, which man possesses in his similarity to the most fecund, uncreated Trinity."

Thus, Cusanus is not merely defending the dogmas of Christianity, but rather he is rendering them intelligible based upon natural law; and he is directing this not only to Muslims, Jews, and other non-Christians, but also to professed Christians whose misconceptions of the truth of Christianity and failure to act in the spirit of Christianity are themselves a cause of evil and discord in the world. In the final analysis, it is Cusanus' concept of all men and women created in the image of the agapic, creative power of the triune God, which constitutes his enduring contribution to establishing peace among the peoples of the world.

—William F. Wertz, Jr.



**Gasparo Contarini:
Venice, Rome, and Reform**
by Elisabeth Gleason
University of California Press,
Berkeley, 1993
335 pages, hardbound, \$35

Protestants. His “third way” solution would actually facilitate the split, leading to two hundred years of religious wars in Europe.

Although a cardinal, Contarini’s loyalty was to Venice and to its supreme ruling body, the Council of Three, of which he was a member. The “Three” consisted of three nobles of the Venetian oligarchy. They were the final judge and jury and their “justice” was silent and swift. The result of “The Three’s” secret, nightly sessions could be seen the following morning, when the strangled body of the accused would be found hanging between “The Columns” of Venice’s main square.

Venetian Diplomacy

Contarini was born in 1483, three years before Bartholomeu Dias discovered a trade route, by sea, around the Cape of Good Hope. This discovery would lead to a shift of world power away from Venice to the nations of the north, such as England, the Netherlands, and Germany.

Earlier, during the thirteenth century, Venice’s power had grown through conquest, from a city with a population of 65,000, to an empire of millions. Geographically situated between the European and East Asian land trading routes, she became the world’s commercial center. Venice’s immense warehouses brimmed with goods from around the world. Each delivery of goods was amply taxed, filling the coffers of the Venetian government. After Dias’ discovery, all this changed.

In 1508, spearheaded by the Pope, the major European powers formed the League of Cambrai, dedicated to ending “the insatiable cupidity of the Venetians and their thirst of dominion.” Made up of France, Germany, Spain, Switzerland, Hungary, and the Papal States, the League conquered all of Venice’s territories. Venice herself was barely saved by a last-minute truce.

Now, if Venice was to rebuild her empire, she would have to rely upon her skills at diplomacy rather than her military might. Her diplomats, trained in the art of deception, sought to pit one

nation against the other, for Venice’s benefit. Contarini’s role was key.

Venetian Roots

Contarini’s family traces its heritage to the Roman nobility of the fifth century A.D. The family gave Venice eight ruling doges, twenty-two bishops, and four patriarchs. Contarini spent eight years at the University of Padua, the “Harvard” of Venice’s elite, where he studied with Pietro Pomponazzi, the leading Aristotelian philosopher of his day.

At the age of twenty-eight, Contarini began the first of many ambassadorial appointments: first to Hungary and then to the court of the Holy Roman Emperor, Charles V. In 1528, Contarini became Venice’s ambassador to the Pope in Rome. It was here that he psychologically profiled both Pope Clement VII and Cardinal Farnese, the future Pope Paul III. In a dispatch of June 16, 1528, he outlined his plan of deception:

“I continually seek to placate the mind of His Holiness by various means. Therefore I sometimes try to be in his presence, seeing that I am not displeasing to him. In this way I can always drop some word or make some courteous and appropriate gesture, which certainly does no harm. In my judgment it is necessary to proceed step by step in this business, and to use all possible skill.”

Within seven months after his appointment, Contarini wrote of his success in gaining the Pope’s confidence, in a dispatch describing the Pope’s having told him, “I trust you to such an extent, that if you were not the Venetian ambassador and a nobleman of that city, I would place all my disagreements in your hands.”

(While in Rome, Contarini showed Venice’s hatred for the fruits of the Italian Renaissance, by noting his distaste for the great artistic portrayals of the lives of Jesus, Mary, and the saints in the works of Raphael and Michelangelo.)

Cardinal Contarini

Contarini returned to Venice, and in 1530 was elected to Venice’s Council of

Three, where he served five years. In 1535, directly from his membership in The Three, he was appointed a cardinal by Pope Paul III. Later, he would be the Pope’s envoy to the famous “Colloquy at Regensburg.” The meeting in Regensburg, Germany in 1541, was a last effort by Emperor Charles V to prevent a schism in the Catholic Church, as well as the division of Germany into warring religious fiefdoms. It was attended by six leading theologians, equally divided between Protestant and Catholic.

As the Pope’s envoy, Contarini played a critical role. Instead of raising the theological level of discussion, Contarini, in typical Venetian fashion, played both sides. One of the critical theological issues was whether man was “justified by faith alone,” as the Protestants maintained, or by “faith through works,” as the Catholics said. Contarini contrived a middle position, or what became known as “double justification.” Contarini wrote: “Those who say we are justified through works are right; and those who say that we are not justified through works, but through faith, are also right.”

John Calvin, who was also at Regensburg, was hardly fooled by Contarini’s “compromise.” Calvin wrote to an associate: “You will marvel when you read the copy of the article on justification . . . that our adversaries have conceded so much. For they have committed themselves to the essentials of what is our true teaching.”

The Regensburg Colloquy ended in failure. Contarini’s network in the Catholic Church, called the “Spirituali,” went on to influence both the Protestant Reformation and the Catholic Counter-Reformation. Over the next 450 years, Venice’s policy to “divide and conquer” resulted in religious, regional, and even world wars.

Unfortunately, despite her scholarship, Gleason has little understanding of Contarini’s real place in history. Her biography misses the most crucial axiom: Contarini is a Venetian, and was solely concerned with Venetian power.

—Donald Phau

Stop the U.N.'s Killer Conference!

(Continued from page 5)

conference, typifies the type of morally deformed individual set to administer this "brave new world." He comes from a wealthy Egyptian Coptic family whose intimate ties with British imperialism extend back to his grandfather, Boutros Pasha, who signed the Anglo-Egyptian treaty of 1899 that formally established British rule over Egypt and Sudan. Clearly, Boutros-Ghali is no stranger to imperialist designs, and has proved himself a willing implementer of U.N. genocide during his tenure in office, as the case of Bosnia attests.

'Culling the Human Herd'

Under this U.N. dictatorship, the nation-state will disappear, and the world will be turned into one large "game park," in which "park rangers"—in the person of U.N. blue helmets—will cull out the "undesirable" and "excess" populations from the "human herd." This is the real content of the U.N.'s "family planning for all" crusade that is supposed to be endorsed at Cairo. The U.N. has already put this plan into action in select areas of the world, such as Bosnia, where U.N. forces—and Boutros-Ghali himself—have been bitterly denounced as Nazis for their despicable complicity in the genocidal destruction of the Bosnian people.

How the "park ranger" concept would work was publicly articulated by the late Gen. William Draper, a family friend of former President George Bush (himself an ardent advocate of U.N. imperialism and racist population control) and his father, Prescott Bush, who, as a Wall Street financier based at the Harriman family's investment house in the 1930's, personally helped to ensconce Adolf Hitler in power in Germany.

In a 1971 article, Draper likened the developing nations to an "animal reserve" where, when the animals become too numerous, the park rangers "arbitrarily reduce one or another species as necessary to preserve the balanced environment for all other animals." "But who will be the *park ranger for the human race?*" Draper asked. "Who will cull out the surplus in this country or that country when the pressure of too many people and too few resources increases beyond endurance?" One need search no further than the United Nations for the answer to that question!

Global Eugenics

This grouping—the Bushes, Drapers, Harrimans, *et al.*—were all deeply involved in the eugenics movement of the 1920's and 1930's, which served as a precursor to the Nazis' extermination program. Indeed, at the Third International Conference on Eugenics, which took place in New York City in 1932 under the Harriman and Draper families' auspices, Dr. Ernst Rudin, a German race "scientist" who later went on to write Hitler's racial laws, was elected permanent president of the conference's sponsor, the International Federation of Eugenic Organizations.

If it is allowed to take place, the Cairo event will serve *de facto* as an update of the 1932 eugenics conference, ushering in a new era of deliberate, global depopulation which will far surpass in savagery even the wildest dreams of Adolph Hitler.

The Schiller Institute is seeking support for its campaign to shut down the Cairo conference. Please circulate this statement, and return all signatures to: Schiller Institute, P.O. Box 20244, Washington, D.C. 20041-0244.

Stop the Cairo Conference!

I support this call to stop the Cairo conference and authorize my name to be used in advertisements in newspapers and other news media throughout the world.

Name

Title

Association

City, State

Juan de Pareja: 'Verily, I am a king'*

Our cover features the celebrated portrait, painted in 1650 by the Spanish court painter Diego de Silva Velázquez (1599-1660), of Juan de Pareja, the Moorish slave who was his studio assistant.

According to the historical account of Palomino, Pareja was "a native of Seville, mestizo by birth, and of odd color. He was the slave of Don Diego Velázquez, and although his master never allowed him to assist in anything having to do with painting or drawing, but permitted him only to grind colors and from time to time prime a canvas and do other chores about the studio and house, he performed these with such skill that, unbeknownst to his master, and stealing hours while he was sleeping, he eventually made paintings well worthy of esteem."

Palomino recounts that Pareja placed a painting of his own in Velázquez's studio in a location where he knew the King of Spain would notice it. "The moment the King spied it, he went to it . . . Instantly Pareja, awaiting just such an opportunity, knelt at his feet and implored him to champion him, for he had learned the art without his master's consent." King Philip IV instructed Velázquez that "any man who has this skill cannot be a slave," and Velázquez freed him in 1654. A grateful Pareja continued to serve Velázquez, and then Velázquez's daughter, for the remainder of his life, while he continued to produce his own canvasses.

'This Alone Truth'

The portrait, which now appears in the Metropolitan Museum of Art in New York City, was first exhibited in the portico of the Pantheon in Rome—then the church of Santa Maria de la Rotonda—on the feast day of Saint Joseph. According to Palomino, compared to other paintings on exhibit, "all else seemed paint-

ing, this alone truth."

Although Pareja was not officially emancipated until four years after this painting was completed, the portrait reflects that—in the eyes of both master and slave—Pareja was clearly already a free man of great spiritual nobility, based upon his living, creative identity.

Reportedly, Velázquez had chosen to paint the slave Pareja as a model, to help him prepare for an upcoming assignment of a formal portrait of Pope Innocent X. The juxtaposition—slave for Pope, Pope as slave—no doubt aided the artist in producing the profound image he bequeathed to us. For what Velázquez, the court artist, has captured in this portrait, is the capacity of all men and women to participate temporally in eternal truth, through the development of the divine capacity within them.

This capacity is what the Brotherhood of the Common Life understood and put into practice in launching a renaissance in Europe through the education of poor children. It is what is demonstrated by the creation of the Black "spirituals," so-called, in the fight for emancipation of African-Americans in the United States of America, as reflected so beautifully in Amelia Robinson's play, *Through the Years*. And finally, this philosophical insight, captured so well by Velázquez, is most rigorously defined for purposes of replication today—in our fight for a new Golden Renaissance—by Lyndon H. LaRouche, Jr., in his essay "The Truth About Temporal Eternity."

—William F. Wertz, Jr.

**And when the learned doctor pressed the beggar to know "where his Kingdom was," the beggar answered, "my Kingdom is in the Soul." From Thomas à Kempis [SEE "The Brotherhood of the Common Life," in this issue].*



The Metropolitan Museum of Art, New York

Portrait Medals Bring Renaissance People To Life

Currency of Fame: Portrait Medals of the Renaissance," an exhibit at the National Gallery of Art in Washington, D.C. and The Frick Collection in New York City, marks that historic watershed of 1440, when the oligarchical control of societies through empires was shaken, and the modern nation-state emerged. Suddenly, throughout the urbanized parts of Europe, especially Italy and the Low Countries, not just sacred figures, nor even just monarchs, but middle-class burghers and upstart soldiers of fortune, with their wives and daughters, began to appear in portrayals with greater or lesser degrees of idealization.

Above: Florence's Lorenzo de' Medici, patron of the Golden Renaissance (late 15th century).

Below: Northern Europe's great humanist scholar, Desiderius Erasmus of Rotterdam (1519).



Syndics of the Fitzwilliam Museum, Cambridge



Photo Vatican Museums

The Truth About Temporal Eternity

Writing in celebration of the Papal encyclical *Veritatis Splendor*, Lyndon H. LaRouche, Jr. develops Raphael's "The School of Athens" as a metaphor for "Temporal Eternity"—man's participation in the eternal through the creative discoveries that fuel human progress.



The Brotherhood of the Common Life

The educational method of the fifteenth-century Brotherhood of the Common Life is urgently needed as an antidote to the "dumbed-down" curricula called "Outcome Based Education." The Brotherhood, which preached the *Imitation of Christ*, launched a renaissance by having students replicate in their own minds the great scientific discoveries of Classical culture.

Celebrating Black History

In February, the Schiller Institute celebrated in drama and song, the true heritage of America's Black history, which was nurtured by the Classical tradition of the African-American spiritual. Our coverage includes the full text of *Through The Years*, a three-act musical drama written in 1936 by Civil Rights veteran Amelia Boynton Robinson.



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