On March 29, constituency leaders from the nation’s capital, state representatives from across the U.S., and diplomatic representatives from several nations attended a seminar on global economic development in Washington, D.C., addressed by Lyndon H. LaRouche, Jr. and his wife, Helga Zepp-LaRouche.

LaRouche elaborated a paradox. On the one hand, the international financial system is in the process of systemic disintegration—a reality which the U.S. government does not admit to exist. On the other hand, if President Clinton did recognize the nature of the crisis and how to carry out an orderly bankruptcy reorganization in order to restart the economy, he would face massive revolt.

The financial disintegration is being increasingly recognized around the world, LaRouche said. Nations such as Poland, Russia, China, and most of the Ibero-American countries, are now rejecting the “reforms” of the I.M.F., realizing that these are the worst things that could happen to the planet. The alternative, LaRouche continued, lies in the “Commonwealth” republican system, whose principles are best approximated in modern history by the American System of political economy. This system was developed through the influence of the philosophy of G.W. Leibniz against that of John Locke, and generally through the war of the American colonies against the British monarchy—a war which continues to this day.

We have not had many American Presidents recently who have fought the British, LaRouche said. President Clin-
It is customary to think of the Renaissance as a rebirth of learning in all realms, and so the growth of vernacular literature and the proliferation of books is to be expected. But throughout the Middle Ages, the written word was no less important. Christian faith was tightly bound to the Holy Word. The Gospel of John begins: 'In principio erat verbum, et verbum erat apud Deum' ('In the beginning was the Word, and the Word was with God'). In no other religion is God represented holding a book. The development of illuminated manuscripts in Florence was utterly dependent on the perpetuation of medieval traditions of faith and learning and the fervent pursuit of spiritual life within the city. In the Fourteenth and Fifteenth centuries, manuscript production flourished in Florence at a moment when the intellectual, secular, and spiritual realms were interwoven and demonstrated a like desire for illuminated books, many of which were created by the city's finest painters.

This pregnant observation concludes the essay by Barbara Drake Boehm, entitled, “The Books of the Florentine Illuminators,” which is included in Painting and Illumination in Early Renaissance Florence, 1300-1450 (New York: Metropolitan Museum of Art, 1994, $75 hardbound), the catalog of a groundbreaking exhibition held last winter at the Metropolitan Museum of Art in New York, which closed in February. The exhibition briefly overlapped another one, dedicated exclusively to