

FIDELIO

Journal of Poetry, Science, and Statecraft



Spring 1996

\$5.00

Universal Values, American Settings

“Prisoners from the Front,”
1866.



Lent by the Metropolitan Museum of Art, Gift of Mrs. Frank B. Porter, 1922

“The Cotton Pickers,”
1876.

Washington’s National Gallery of Art has mounted a comprehensive exhibition of nearly 250 works by the painter Winslow Homer.

Homer’s life spanned the most turbulent period of national history: the Civil War; the great motor of industrial development; and the sad denouement of unfulfilled promises, marked by the accession of the anglophile Theodore Roosevelt to the presidency.

Homer created a quintessentially “American” art, but never banalized or reduced it to sentimentality. His use of metaphor lifts him above any other American painter, as he portrays schoolteachers and



Los Angeles County Museum of Art



Lent by the Metropolitan Museum of Art, Wolfe Fund, Catherine Lorillard Wolfe Collection

schoolchildren; ship builders; beach and mountain retreats; and, especially, farm children and country subjects. In some of his most polemical pictures, Homer portrayed the shattered hopes of former slaves, denied any real economic or cultural advantage.

His profound images are a call to rouse ourselves to courageous action.

“The Gulf Stream,”
1899.

FIDELIO

*"It is through beauty that one proceeds to freedom."
—Friedrich Schiller*

Vol. V, No. 1 Spring 1996

EDITOR-IN-CHIEF
William F. Wertz, Jr.

EDITOR
Kenneth Kronberg

ART DIRECTOR
Alan Yue

EDITORIAL ASSISTANT
Denise Henderson

BOOKS
Katherine Notley

Fidelio (ISSN 1059-9126) is published by the Schiller Institute, Inc., P.O. Box 20244, Washington, D.C. 20041-0244. Editorial services are provided by KMW Publishing Company, Inc. © Schiller Institute, Inc.

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.

Subscriptions by mail are \$20.00 for 4 issues in the U.S. and Canada. Airmail subscriptions to other countries are \$40.00 for 4 issues. Payment must be made in U.S. currency. Make check or money order payable to Schiller Institute, Inc.

On the Cover
Johannes Vermeer, *The Geographer* (c.1668-1669). SEE page 77, this issue, for analysis. (Städelsches Kunstinstitut Frankfurt am Main)

6

How Hobbes' Mathematics Misshaped Modern History

Lyndon H. LaRouche, Jr.

Thomas Hobbes: Fascist Exponent of Enlightenment Science

Brian Lantz

31

The Mandeville Model

H. Graham Lowry

38

41

Christian Economics— Or the 'Structures of Sin'?

William F. Wertz, Jr.

Editorials	2	The Year of Decision
	4	Save the Children in Bosnia-Herzegovina!
Translation	64	Friedrich Schiller: 'Shakespeare's Shade'
News	66	Eltville, Germany: 'The Future Determines the Present'
	67	LaRouche Exoneration: Officials Demand Investigation
	68	Memorandum to Mankind 1996
	70	Institute Mobilizes Against Gingrich 'Contract'
	72	Open Letter to Mexican President Zedillo
	72	<i>Fidelio</i> Article Provokes Debate in China
Interview	73	Bishop Anthony Pilla, U.S. Catholic Bishops Conference
Exhibits	77	Johannes Vermeer, Artist of Divine Harmony
	80	Universal Values in Distinctly American Settings
Books	82	Orders To Kill
	83	Lincoln
	84	Emblems of Mind
	85	On the Eve of the Millennium
	86	China and Western Astronomy

The Year of Decision

On January 15, 1996, Democratic Presidential pre-candidate Lyndon H. LaRouche, Jr. spoke in honor of Dr. Martin Luther King, Jr., at an event in Arlington, Virginia. In his remarks, LaRouche stressed that quality of mind which Dr. King demonstrated, and which we today so much require, if we are to ensure that the end of the current epoch—dominated by the culture of death—is replaced, as we approach the new millennium, by a civilization of love.

Although Martin Luther King, Jr. was initially just a young minister, with no particular distinction obvious to people around him, he grew and became “one of the few authentic leaders of the United States in the Twentieth century.”

Describing Dr. King’s growth, LaRouche explained: “When he was presented with a crisis, he would go into what I’ve described often as a personal Gethsemane and, faced with a crisis of the movement, would recognize that the movement had to undergo a *change*, a change in its conceptual outlook. And he would come forth from this period of retreat, and make an address, which presented a *concept*.”

LaRouche continued: “He was the one man, who could present conceptions to a movement, on which the movement lives. Not practical suggestions. Not decisions. Not pragmatic decisions. But *conceptions*, to lift the movement to a higher conceptual level of its role. Not just as a movement of the oppressed; but a movement to make the Constitution of the United

EDITORIAL

From ‘On The Sublime’

No man *must* must,” says the Jew Nathan* to the dervish, and this expression is true to a greater extent, than one might perhaps concede to the same. The will is the species character of man, and reason itself is only the eternal rule of the same. All nature acts according to reason; his prerogative is merely, that he act according to reason with consciousness and will. All other things *must*; man is the being, who *wills*.

Precisely for this reason is nothing so unworthy of man, as to suffer violence, for violence annuls him. Who does it to us, disputes nothing less than our humanity; who suffers it in a cowardly manner, throws away his humanity. But this claim to absolute liberation from all that is violence seems to presuppose a being, which possesses enough power, to drive away from itself any other power. If it is found in a being, which does not maintain the uppermost rank in the

realm of forces, so an unhappy contradiction arises therefrom between the instinct and the capacity.

Man finds himself in this case. Surrounded by numberless forces, which are all superior to him and play the master over him, he makes claim by his nature, to suffer from no violence. By his understanding, he does indeed enhance his natural forces in an artificial manner, and up to a certain point he actually succeeds in becoming physically master over everything physical. For everything, the proverb says, there is a remedy, but not for death. But this single exception, if it actually is one in the strictest sense, would annul the whole notion of Man. By no means can he be the being, which wills, if there is even but a single case, where he absolutely must, what he does not will. . . .

The morally educated man, and only this one, is entirely free. Either he is superior to nature as power, or he is in harmony with the same. Nothing which it exerts upon him is violence, for before it comes up to

* of Gotthold Lessing’s drama *Nathan the Wise*.

States, in its original intent, real for *all* the people of the United States and the world.

“Thus, the Civil Rights movement under Martin, had a *mission*. It was not a mission of victims, but a mission of leadership, of those on the field of battle, who seized the first rank of the fight and said, ‘We’re leading the way for all mankind toward freedom.’”

In the accompanying selection from his essay “On the Sublime,” Friedrich Schiller stresses that man is only truly free, to the extent that his moral predisposition and his aesthetical tendency—that is, his love both of truth and of beauty—are sufficiently developed within him, that he freely submits his own will to Divine counsel. It is precisely this “sublime” state of mind, which Dr. King developed in himself, which must be developed today in others, if we are to build a political movement capable of achieving true liberation.

him, it has already become *his own act*, and dynamic nature never even reaches him, because acting freely he retires from all that it can reach. This mentality, however, which morality teaches under the concept of resignation to necessity and religion under the concept of submission to Divine counsel, already demands, if it shall be a work of free choice and reflection, a greater clarity of thinking and higher energy of the will, than man is characteristically accustomed to in active life. Fortunately, however, there exists in his nature not only a moral predisposition, which can be developed through the understanding, but rather even in his sensuous rational, i.e., human nature, an *aesthetical* tendency thereto, which can be awakened through certain sensuous objects and cultivated through purification of his feelings into this ideal swing of the mind.

—Friedrich Schiller

As Schiller indicates, however, the development of such a sublime state of mind, requires a “greater clarity of thinking and higher energy of will, than man is characteristically accustomed to in active life.”

Unfortunately, our thinking is often conditioned by prevailing opinion, which itself is based upon the false axiomatic assumptions of the very culture of death which it is our desire to replace. This is why LaRouche emphasizes Martin Luther King’s capacity to provide the political movement he led, with the new conceptions it required. To challenge the false axiomatic assumptions that enslave our minds, requires an inner-directed courage, which comes only from the sublime love of beauty and truth.

This year, 1996, is indeed a year of decision. But, fundamentally, it will be the year of decision *based on conceptions*.

This issue of *Fidelio* is designed to contribute to effecting the necessary changes in the conceptual outlook of the growing movement for freedom throughout the U.S. and the world, to lift that movement to a higher conceptual level and provide it with a *mission*: to realize the original intent of the Constitution of the United States for all people, both within the United States, and throughout the world.

As you read on, you must judge your role in this noble undertaking.

Save the Children in

On Jan. 29, Helga Zepp-LaRouche, founder of the Schiller Institute, issued this Call To Save the Children in Bosnia-Herzegovina. A listing of initiators of the Call follows the text.

The numbers bespeak terrible cruelty: After almost four years of war, only 37.8 percent of the population of Bosnia-Herzegovina are still living there; all the others are dead, missing, driven out, or fled. Ninety percent (90%!) of all workers have no work, only 20 percent of industrial capacity has not been destroyed. A serious perspective for reconstruction and actual economic development is not under political discussion: On the contrary, the World Bank and the International Monetary Fund demand, that Bosnia assume 17 percent of the old indebtedness of former Yugoslavia, that is, of the state which continues to conduct genocide in Bosnia-Herzegovina down to the present moment!

Yet the most destitute losers in this bestial war are the children. In 1992-95, 10.7 percent of all children and young people from one to nineteen years of age were killed or are missing, i.e., every tenth (!) child has lost its life; every fifth child (!), namely, 19.8 percent, has been wounded; and every sixth child (!), namely, 15.3 percent, has been made an invalid. Further, there are thousands of children who have suffered severe psychophysical injuries.

But what is to become of the children who have survived the war "unhurt," who perhaps have lost one parent, or both? Who have become witnesses to the most horrible human degradation, who have experienced in real life all the bestiality which is otherwise imagined only by the sick minds of Hollywood writers? Today many of these children are not only bodily crippled, but they are traumatized. The experience of atrocities has obliterated their childhood.

We, the representatives of the so-called Western world, cannot make up for the crimes that were inflicted upon the dead of this war. But we have a moral obligation to the children of this war which cannot be dismissed with words, an obligation which stems, not least from the fact that the Western governments have passively witnessed how this war of aggression by Serbs was conducted for geopolitical reasons, with the benefit of abundant support from Thatcher, Bush, Gorbachov, and Mitterrand. For these geopolitical strategists, the people in Bosnia and Croat-

ia were nothing more than figures on the chessboard, who could be sacrificed in order to prevent reunified Germany from playing a crucial role in the economic development of the East.

Today we see the shards of this policy. In particular, the intensification of the situation in Russia, as a result of the so-called reform policy, has led President Clinton to end the war in the Balkans by means of the Dayton peace accords, because otherwise, the threat arises of incalculable strategic dangers. Yet everyone knows, that this peace is no just peace. The victims have consented to it only because, even in this imperfect form, it is preferable to a continuation of the war.

The greatest problem, however, is that bold, large-scale economic reconstruction of the entire Balkans, the only thing which could put forth the basis for a lasting peace, is completely lacking. And unfortunately, without this kind of economic development, it is almost certainly only a question of time, how long this peace can endure.

It is also clear, that the numerous relief organizations, who are performing heroic deeds, are fully overburdened in view of the extent of the destruction. As stated, 90 percent of all workers have no work, and they live on meager state aid, where it is available, or on humanitarian assistance. The lucky ones can ease their lot by means of small-scale dealings in the black market; productive jobs do not exist.

The payments system has altogether collapsed: there are no banks, no accounts, no checks; everything must be paid in cash. The national currency is no longer in general use; most transactions are conducted in German marks or in dollars.

The people want to work, they want to take the daily business of life into their own hands once more, but they lack almost everything. There are practically no streets any more, no highways, no airports; almost all the bridges have been blown up. The hospitals have an enormous deficiency of almost everything: many hundred physicians and specialists are lacking, medical equipment is lacking, medicine is lacking. Rehabilitation clinics for the wounded, and specialized surgery for the many victims with head wounds, are needed. Many schools are destroyed, there are not enough teachers. Farming, too, is in disarray; some of the most

Bosnia-Hercegovina!

productive areas are now occupied territory.

The people in Croatia, too, suffer under the same kinds of problems. Industrial production has largely come to a stop; it is below the level of the developing countries. In cities such as Dubrovnik, unemployment is at 70 percent, figures which will rise still further as former students find no work and soldiers are demobilized. Individuals with the bad luck to have worked before the war in Serbia or Slovenia, have no chance to receive unemployment compensation.

The situation of the approximately 180,000 refugees still living in Croatia contributes further to the growing social tensions. For people who have worked their whole lives long, many of the pensions of about 100-250 marks are in doubt. Many of the older people who have lost their houses or dwellings, still sit hopelessly in hotel shelters. Pessimism grows each day.

All of this means that the situation in Bosnia-Hercegovina and Croatia, and thus in the Balkans as a whole, is a powder-keg. The mandate of the IFOR troops is not evident to the population, since up to now, soldiers have proven themselves incapable of protecting civilians or making it possible for refugees to return, and instead arouse the impression of being tricked by the Serbs, just as the UNPROFOR troopers were before them. There is an obvious danger that a desperate population will experience these troops as merely another occupation army, which, moreover, dismisses the systematic attacks of the Serbs as single isolated actions.

All the required elements should now be present in outline, to make the urgent appeal to let no more precious time slip by, and to mobilize the international community to secure the peace by means of a comprehensive economic development program.

The 17 percent of the old Yugoslav debts, whose payment the World Bank has levied upon Bosnia, without Bosnia having even received the ludicrously small outlays now under discussion, must, if paid at all, be paid by Serbia as part of the reparations costs.

Yet above all, the entire region needs an integrated development program which provides the necessary infrastructure for modern industrial and agricultural production. This includes highways, railroads and high-speed railways, energy, water supplies and distribution, canals, and telecommunications.

It would, for example, greatly improve the local population's view of the IFOR troops, if the United States and the Europeans added a further mandate to the present one, namely, that contingents of their respective Army Corps of Engineers actively and energetically assist in reconstruction.

It is urgent that the Western governments make credit lines available for public infrastructure projects, or else national banks in Bosnia and Croatia must themselves be allowed to issue credits for clearly defined productive investments, without the encroachment of any International Monetary Fund conditionalities. This kind of perspective for reconstruction must be launched with the same spiritedness as the reconstruction in Germany after the Second World War.

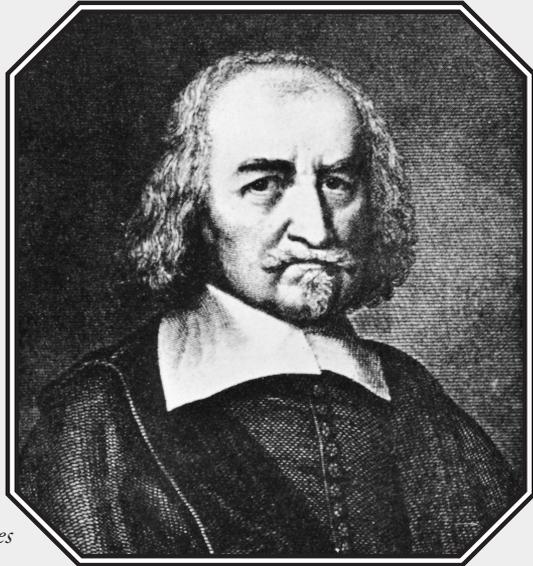
This appeal is directed in particular to the representatives of the various relief organizations, churches, and committed individuals, who, in the four years since the outbreak of war, have proven by their actions that they have taken to heart the human beings in Bosnia and Croatia. You are hereby called upon, to use your knowledge of the situation, and of the dangers in the Balkans, to win the governments of the United States and Europe to the perspective of economic reconstruction.

The West has brought upon itself the consequences of its sins of omission with regard to the war of aggression in the Balkans. The economic and moral crisis by which the nations of Europe have been seized, for instance, also results from the fact that toleration of genocide and of the ongoing violation of human rights, has undermined the legitimacy of these governments' power.

The least Europe can do for itself, is to make possible an actual future for the children and young people of Bosnia and Croatia.

Initiators: *Dr. Josef Mikloško, former Vice Prime Minister, former Czechoslovakia; Hon. Clare Callan, former U.S. Congressman (D-Neb); Hon. Jeffery Cohelan, former U.S. Congressman (D-Cal); Hon. John G. Dow, former U.S. Congressman (D-NY); Chor-Bishop Elias El-Hayek, Maronite Diocese of Canada; Msgr. Robert P. Hupp, Director Emeritus, Boys Town, Nebraska; Father Richard T. McSorley, S.J., Director, Center for Peace Studies, Georgetown University, Washington, D.C.; Amelia Boynton Robinson, Civil Rights leader, vice-chairman, Schiller Institute, Tuskegee Institute, Alabama; Johnny Rodgers, Heisman Trophy winner, Nebraska.*

How Hobbes' Mathematics Misshaped Modern



Thomas Hobbes

by Lyndon H. LaRouche, Jr.

Putting to one side, as diversionary, the topic of today's aggressive fungus of trash curricula¹: There is virtually no academic subject-matter currently taught in universities, which is not derived from the root of that specific strain of mathematics associated with Galileo Galilei, Thomas Hobbes, René Descartes, Isaac Newton, Leonhard Euler, the Marquis Laplace, or Augustin Cauchy. The significance of Dr. Jonathan Tennenbaum's Dec. 3, Eltville presentation on the subject of Paolo Sarpi's influence, from the standpoint of mathematics, is to be located accordingly.*

Typical are the varieties of social theory spun out of the common root of Thomas Hobbes and such among his successors as John Locke, Bernard de Mandeville, François Quesnay, Pierre-Louis Maupertuis, Giammaria Ortes,

Adam Smith, Jeremy Bentham, Bentham's James Mill, and Mill's nephew, and godfather of Bertrand Russell, John Stuart Mill. All of these belong to the type frequently described by mid-Eighteenth-century specialists as "Newtonian social theory," or what Bentham identified as a "felicific calculus,"² and J.S. Mill, *et al.*, as a general theory of utility. All modern empiricist (e.g., behaviorist, positivist, existentialist, American-pragmatist) versions of modern academic social theory, is derived from the same mechanistic dogma of society—as a many-particle, "kinematic" interaction—which was presented as the social theory of Galileo's mathematics pupil, Thomas Hobbes.³

No area of the traditional academic curriculum, has been left untouched by the influence of Galileo's mechanistic thinking. For example, during the mid-Seventeenth century, Hobbes and his circle launched an attempt, virtually to outlaw the use of metaphor and the subjunctive from the English language. Although that effort was not completely

* Jonathan Tennenbaum, "Why 'Standard Classroom Mathematics' Makes People Stupid: Paolo Sarpi and the Fraud of the Enlightenment," speech to a conference sponsored by the International Caucus of Labor Committees and the Schiller Institute, Eltville, Germany, Dec. 2-3, 1995; *21st Century Science & Technology*, Vol. 9, No. 1, Spring 1996 (to be published).

1. Sometimes referenced as "socially significant basket-weaving."

2. The generic term is "hedonistic calculus."



History

January 19, 1996

'Prometheus Brings Fire from the Heavens to Mankind': The Greek god's name means 'fore-thought'—a synonym for the creative reason despised by Hobbesian empiricists.

The Bettmann Archive

successful, the result of the continuation of that, and kindred, empiricist influences, upon the modern language curriculum, is, that relatively very few university graduates among English speakers today, including some prominent members of Congress and Federal judges, exhibit the developed cognitive powers of literacy sufficient to comprehend those published writings by aid of which a majority of the ordinary U.S. citizenry was rallied to support the adoption of the 1787-1789 drafting of the Federal Constitution of the United States.⁴

Again, overlooking the trivial course-topics proliferat-

3. For example, some quiddling victim of indoctrination in empiricism, might propose the correction of our text: that instead of, "All modern empiricist . . . versions of modern academic social theory, is derived . . .," the plural of the verb, "are derived," should be employed. In defense of that critic, we concede, that a spokesman for the relevant, pathological standpoint in method, such as Aristotle, or the Ockhamite Aristoteleanism known as "empiricism," would be inconsistent with his own deepest principle, if he neglected to demand that grammatical "correction." As Dr. Tennenbaum pointed out on an earlier occasion, that is the import of Aristotle's lunatic *Metaphysics*, a book which is essentially a maenad's rant against Plato's *Parmenides* dialogue.

4. Cf. H. Graham Lowry, *How the Nation Was Won: America's Untold Story (Vol I: 1630-1745)* (Washington, D.C.: Executive Intelligence Review, 1987), p. 50: quotation from Cotton Mather on the distressed state of the intellect and morals of the 1696 Massachusetts Bay Colony, after the capitulation to the "reforms" imposed by William of Orange: "There seems to be a shameful *Shrink*, in all sorts of men among us, from that *Greatness*, and *Goodness*, which adorned our ancestors: We grow *Little* every way; *Little* in our Civil Matters, *Little* in our Military Matters, *Little* in our Ecclesiastical Matters; we dwindle away, to *Nothing*." The present writer knew his grandparents, who were born during the 1860's, and had bare acquaintance with one great-grandparent, born a generation earlier. He knew, of course, his parents' generation, born at the end of the last century, and, also, his own generation of young veterans of World War II. He knew each of these four generations better, by knowing the literature and art which informed the opinion of relevant strata in each. He considers the "baby-boomer" generation, and its progeny, now entering adult occupations, in similar terms. Relative to the degree to which the American people have descended in cultural level over the course of these six generations, bridging the 1840's to the present, closing decade of the century, the *Little* Massachusetts citizens of 1696 were as intellectual and moral giants, relative to the level to which we have descended, as a people, over the course of the present century.

ing in today's politically-correct academic curriculum, the fact is: *There is no area of prevailing opinion in the fine arts, the so-called "social sciences," in political-economy, in the teaching of theology, in doctrines of historiography, within the departments of philosophy, and so on, which is not premised upon the same, false, axiomatic assumptions which are derived from the mathematical-physics presumptions of the mathematicians Sarpi, Galileo, Hobbes, et al.*

The topic we are addressing here, the role of so-called "Enlightenment" mathematics, in misshaping the teaching of non-mathematical learnings, is not an exotic sort of topic, relevant only to the specialists trained in the philosophy underlying mathematics.⁵ When we examine the way in which virtually all popular belief, even among the putatively uneducated, is hewn into either the empiricist, or the kindred, materialist form, we must find, that this issue of mathematics' influence upon social theory, accounts for the characteristics of response of most of our citizens, as voters, and otherwise. This shapes those citizens' response to issues in virtually every area of public policy and individual behavior.⁶

Without understanding the way in which Galileo's pathetic tradition in mathematics has induced the unwitting adoption of blind faith in such false, axiomatic, mathematical assumptions, throughout the academic curriculum and popular opinion, it would be impossible to render any competent account of the history of the Twentieth century, in particular, or to produce competent speculation on mankind's immediate future. Those pathological axiomatics, which the mostly unwitting citizen has adopted as principles of blind faith, act upon the citizen's will, to cause him, or her to tend to ignore or to reject, as if instinctively, those options of policy and decision which are inconsistent with the empiricist's dogmas respecting *causality*.

Galileo's Sarpian axiomatics is analogous, thus, to a mass psychosis, which has created a virtual reality in the victim's mind. To the degree he or she is acting under that influence, the victim refuses to acknowledge any evidence of the real world which is inconsistent with that virtual reality. In that sense, these often hidden axiomatic

beliefs, are, thus, to modern society, as the goldfish bowl is to the typical populist among goldfish, who mistakes his bowl for the extent of his functional universe.

Today, the planetary society is poised at the brink of a threatened "New Dark Age." Unless that "New Dark Age" is prevented by choice of effective action now, this world will be plunged, very soon, into a general catastrophe, worse in intensity than that which struck Europe during the famous "New Dark Age," which depopulated Europe during the middle of the Fourteenth century.⁷ We have been brought to the brink of such a threatened disaster, through the influence of those mostly hidden axiomatic assumptions which have lately shaped the decisions of policy-makers, and which have fostered tolerance for such foolish, official decisions, among most of the citizenry. Without examining, and inoculating our nation's policy-shaping processes, against those axiomatic assumptions which have so misguided us, decision by decision, to today's brink of disaster, we shall not be able to choose the decisions upon which survival depends. The relevant issues are the identifiable, axiomatic presumptions of "Newtonian social theory."

Since modern popular opinion is chiefly, directly or indirectly, a product of the "trickle-down" effects of classroom and textbook, it is the content of those textbooks and classroom dogmas, which is best searched for clues to the pathologies which have invaded the popular consensus.

Granted, some among the various symptoms of that pathology's impact upon modern university teaching in these fields, can be detected and exposed, as symptoms, without resort to those advanced topics in mathematics which lie within Dr. Tennenbaum's specialist's competence. However, one could never understand how the overall corruption of modern education "works," without reference to the seminal issues of mathematical physics.

These are the same issues expressed as the central feature of the savage, and fraudulent attacks upon Leibniz by the avowedly Newtonian agent of Venice, Leonhard Euler, and the perfervidly Newtonian asset of the same Venice-directed salon as Euler, the Aristotelean Immanuel Kant. Those frauds by Euler and Kant typify the same issues upon which Bernhard Riemann's epoch-making habilitation dissertation is focussed: those are the issues at the center of the great fight within Nineteenth-century mathematics and mathematical-physics, with Gaspard Monge, Legendre, Gauss, Weber, Riemann, Weierstrass, and Cantor, on one side, and Laplace, Grassmann, Kelvin, Clausius, Helmholtz, Maxwell, Kronecker, and Rayleigh, on the other.

5. See Lyndon H. LaRouche, Jr., "Riemann Refutes Euler," *21st Century Science & Technology*, Vol. 8, No. 4, Winter 1995-1996. See also, Lyndon H. LaRouche, Jr., "Non-Newtonian Mathematics for Economists," *Fidelio*, Vol. IV, No. 4, Winter 1995-1996 (also appeared in *Executive Intelligence Review (EIR)* weekly, Vol. 22, No. 32, August 11, 1995). On the formal proof against Euler, see the treatment of Nicolaus of Cusa's conclusive proof, that π is a transcendental value, see Lyndon H. LaRouche, Jr., "On the Subject of Metaphor," *Fidelio*, Vol. I, No. 3, Fall 1992.

6. Compare this with the present writer's thesis, on the subject of the present crisis as "end of an epoch," as presented in the second part of his presidential campaign paper of Oct. 11, 1995, *The Blunder in U.S. National Security Policy*, and his Dec. 2, Eltville, Germany, address on the subject of "The End of An Epoch," published in the Jan. 1, 1996 edition of *EIR* (Vol. 23, No. 1).

7. See *Executive Intelligence Review*, Jan. 1, 1996, *passim*, on the diagnosis of the present condition of the global I.M.F. monetary-financial system, as "terminal."

The Issue of Scientific Method

The proximate origin of all empiricist and related modern doctrines of taught mathematics and mathematical physics, is the Venetian Servite monk, arch-conspirator, and mathematician, Paolo Sarpi. Sarpi, who would fit the role of “Mephistopheles” in Christopher Marlowe’s *Dr. Faustus*, is proximately the “natural father” of what became the Eighteenth century’s founding of the Second Earl of Shelburne’s and Bentham’s British empire of the “Georges.” The “begats” follow. Galileo Galilei was mathematician Sarpi’s lackey. Francis Bacon, the putative founder of British empiricism, was a protégé of Sarpi’s accomplices in England. Homo Sarpian Hobbes, who learned his mathematics from Galileo, became the personal secretary and intimate of Francis Bacon. Descartes was a tool of the circles established by Sarpi in The Netherlands, France, and England.

For the case of the modern English-speaking world, the matter is fairly summed up, by reporting, that during the span of several centuries, from the Seventeenth century of Paolo Sarpi’s Sir Henry Wotton, through John Ruskin’s Nineteenth century, literate England and Britain recognized the faction of Bacon, Hobbes, Locke, *et al.*, and also the process of emergence of the British Liberal Party, by the generic name of “Venetian Party.” For example, Sir Winston Churchill’s infamous ancestor, the First Duke of Marlborough, like King George I and Prime Minister Walpole, was a representative of that “Venetian Party.”

So, the terms “Enlightenment,” “British liberalism,” and “Venetian Party,” are implicitly interchangeable, without change in meaning, down to the present day. We may describe Sarpian mathematics and its derivatives, such as “Newtonian social theory,” as literally “Enlightenment” philosophy, or “Venetian Party” policy.

All among this planet’s cultures which had been established prior to the Fifteenth-century Europe’s Golden Renaissance, were either failures by design, or simply outlived their limited usefulness after a time. Most of these pre-Renaissance cultures ended as manifest catastrophes. In the more fortunate cases, a culture faced with self-induced doom, met the challenge of its existential crisis, by generating a new, superior culture, as Fifteenth-century western Europe did most brilliantly. Among failed cultures generally, there is included a special type, a defective culture which was designed according to the intent to destroy an existing culture. Mathematician Paolo Sarpi’s application of “Occam’s Razor” to Aristotle, to make Aristotle’s anti-Platonic formalism the hypothesis of a generalized, empiricist-materialist method, is a pathology of that latter type.

One can not understand this, or any other case of the latter type, without comparing it to that alternative which it has been concocted to destroy.⁸ Sarpi, shrewder than the leaders of Venice who preceded him, recognized that the strength, and corresponding vulnerability of emerging, modern European civilization, was its dependency upon the scientific method of Plato. In Sarpi’s time, “leading thinkers of modern European science,” had meant, chiefly, Nicolaus of Cusa, Luca Pacioli, Leonardo da Vinci, the “School of Raphael,” Johannes Kepler, William Gilbert, and so on, a list which grew, later, to feature the leading role of Europe’s “last universal intellect,” Gottfried Leibniz.

Sarpi recognized the potentially fatal strategic blunder of those Venetian leaders who sought to eliminate the influence of the Council of Florence, and of science, by bloody and other varieties of inquisitional methods. The increased productive powers of labor, fostered by the newly-created modern nation-state, had a military implication. Already, beginning with France under Louis XI, it was repeatedly shown, that, *per capita*, modern nation-states were more powerful than their feudal adversaries. To defend the oligarchical tradition of Babylon against the Christian form of modern nation-state, Venice must penetrate to the innermost essence of emergent, modern European civilization, and strike it a deadly blow in that essence.

8. The most appropriate precedent to be considered, is the role of Aristotle as the enemy of Plato. The widespread academic cant, to the effect that Aristotle bases himself upon, but also corrects Plato, is a fraud, invented and perpetuated by apologists for Aristotle’s method. Specifically, the revival of Aristotle by the Byzantine Emperors who followed Diocletian, was introduced as part of the imperial social-control design for introducing a gnostic, syncretic blending of paganism and Christianity. Christianity, by its nature, is anti-oligarchical, opposed to that degradation of man which is inherent in, for example, the institutions of both feudal landed aristocracy and “bourgeois” financier oligarchy. Diocletian, the lawgiver for the tradition of European feudalism, decided that it were more prudent to coopt Christianity, than to continue with the futile tradition of bloody persecutions. Constantine “legalized” Christianity within the pagan pantheonic system, and imposed his selection of bishops, such as the infamous Arius, and the influence of pro-Aristotelean hesychasm, as worms, to enervate, hopefully to destroy Christianity’s substance from within. The Byzantine Empire outlawed Plato, and imposed Aristotle and his method as the arbiter of Christian theology and doctrine. This policy was spread into western Europe from Byzantium, and from Venice. The focus of these imperial assaults from the east, was against Augustine and the method of Plato inhering in Augustinian Christianity, as in the *Gospel of St. John* and *Epistles of Paul*. The policies of Venice’s leading Sixteenth-century opponents of the Council of Florence, such as Pietro Pomponazzi, Gasparo Contarini, Francesco Zorzi, and Paolo Sarpi, are a direct outgrowth of the Byzantine emperors’ using the replacement of Plato by a canonical Aristotle, to corrupt Christianity into a syncretic form acceptable to an oligarchical social order.

The *Enlightenment* is the instrument developed by Sarpi and his followers to that oligarchical purpose.

On the subject of mathematics itself, the general argument on behalf of the work of Leibniz, Riemann, *et al.*, against Galileo, Newton, Euler, Cauchy, *et al.*, is supplied in other published locations.⁹ Our subject here, is not mathematics as such, but, rather, those two, underlying, axiomatic assumptions of Sarpi's mathematics, which misshape the characteristic features of a wide assortment of "liberal arts" topics, in addition to commonly taught classroom mathematics. Our primary concern is to strip away all of those secondary features which distinguish one liberal-arts subject-matter from another, to unveil, thus, the common axiomatic feature of all. For that more limited, stated purpose, we select two crucial issues of scientific method, which reveal the way in which Sarpi's mathematical assumptions define the mental behavior underlying virtually every "liberal arts" textbook and classroom of today.

Those two, broadly relevant assumptions are, first, the false belief in *perfectly continuous extension in space-time*, and, second, the "Enlightenment's" rejection of the principle of *reason*, substituting the idea of mechanistic *causality*. Combined, the two assumptions represent the central issues of *scientific method*, in every field of inquiry, since Plato's founding of the Academy of Athens, through the work of Archimedes and Eratosthenes, and through the writings of St. Augustine, Nicolaus of Cusa, Leonardo da Vinci, Kepler, and Leibniz. The implication of the first assumption is more easily recognized; we address that first.

The Issue of Continuity

Respecting the deepest axiomatic implication of the fallacy of perfectly continuous extension, it is sufficient to summarize, and then situate the argument with which this author has elaborated the point, in numerous earlier locations.¹⁰ To wit:

Until Bernhard Riemann's 1854 habilitation disserta-

tion, all those formalities of the classroom mathematics which are generally taught still today, were derived from a model of geometry adopted from Euclid's *Elements*.¹¹ The materialist and empiricist view of that geometry, was based upon the presumption that the four dimensions of Euclidean-Cartesian space-time, were each and all extended into "bad infinity" without limit, and were extended everywhere, always with perfect continuity. The materialist version of this, assumed that those four dimensions were supplied to an Aristotelean *tabula rasa*, the newborn human mind, by the human senses, whose sense-impressions were presumed to be a reflection of the composition of the material universe outside the human mind itself. The empiricists made more limited claims respecting the alleged reality of sense-perceptions, but shared with the materialists the presumption that all knowledge was limited to those "facts" attributed to the self-evident authority of isolable sense-impressions.

In the real world, which exists only outside such presumptions of Aristotelean virtual reality, the increase of the potential relative population-density of the human species, from the level of a putative man-ape, several millions living individuals at most, to the vastly higher population-levels and life-expectancies of civilized existence, is the result of categories of ideas which violate the empiricist's and materialist's presumptions respecting sense-perceptions, and respecting ideas as defined by Plato.

These ideas do arise from investigation of the domain of sense-experience; but, they arise from those stubborn paradoxes which show the Aristotelean view of nature to be absurd. One of the most readily demonstrated classroom models of the way in which such ideas are obtained, is the case of the estimate of the curvature of the Earth by Eratosthenes, a leading member of Plato's Academy of Athens. The crucial point of relevance to our discussion here, is that that curvature was not to be seen (that is, as a sense-perceptible object) by any person until 2,200 years after Eratosthenes' measurements of this unseen principle of reality.¹²

Those, Platonic qualities of empirically demonstrated,

9. See footnote 5, above.

10. From the locations published during the recent ten years, the author's following books and papers are exemplary. *The Science of Christian Economy* (Washington, D.C.: Schiller Institute, 1991). From the *Fidelio* quarterly's series on the cognitive principle of metaphor: "On The Subject of Metaphor," Vol. I, No. 3, Fall 1992; "Mozart's 1782-1786 Revolution in Music," Vol. I, No. 4, Winter 1992-1993; "On The Subject of God," Vol. II, No. 1, Spring 1993; "History As Science," Vol. II, No. 3, Fall 1993; "How Bertrand Russell Became an Evil Man," Vol. III, No. 3, Fall 1994; "The Truth About Temporal Eternity," Vol. III, No. 2, Summer 1994; and, "The Fraud of Algebraic Causality," Vol. III, No. 4, Winter 1994-1995. Also, from *Fidelio*, on the subject of the role of metaphor in economic science, "On

LaRouche's Discovery," Vol. III, No. 1, Spring 1994; and, "Non-Newtonian Mathematics for Economists," Winter 1995-1996 (also appeared in *Executive Intelligence Review (EIR)* weekly, Vol. 22, No. 32, August 11, 1995.) From *EIR*, "Why most Nobel Prize economists are quacks," Vol. 22, No. 30, July 28, 1995.

11. See LaRouche, "Non-Newtonian Mathematics for Economists," *loc. cit.*, *passim*.

12. See "Riemann Refutes Euler," *op. cit.*, pp. 39, 41. See, also, "On the Subject of Metaphor," *op. cit.*; Cusa's proof, by geometrical construction, of what was later termed the "transcendental" character of the ratio of circumference to radius of a circle, is a more sophisticated version of the same method employed by Eratosthenes in the case of the meridian.

non-sensory ideas, are to be recognized in all rigorous natural philosophy as validated discovery of new scientific principles. These discoveries have the formal quality of being new axioms, axioms which changed radically the set of axiomatic assumptions upon which depended the entirety of a previously adopted body of formal scientific opinion. The result of such a change, is usefully identified as the replacement of the entirety of the existing, extensible theorem-lattice, associated with previously established sets of axiomatic presumptions, by a new theorem-lattice premised upon the modified set of axioms.

The term *hypothesis*, as used by Plato and his Academy, through the time of Archimedes and Eratosthenes, signifies, formally, such a set of axioms.¹³ As a matter of formalities, a change in hypothesis signifies nothing less than, nothing other than, a validated change in the set of axioms underlying a previously established body of scientific knowledge.

In this view, the term *knowledge* does not signify what students have learned to accept as today's authority's teaching, respecting contemporary, customary bare fact or doctrine; it does not signify "information," as that latter term is commonly employed today. *Knowledge* signifies: *either that the mind of the original discoverer of a new, validated principle (hypothesis) has lived through the experience of the act of identifying and validating that new principle, or, that a student has successfully reenacted the original discoverer's mental act of discovery of both that concept and its proof.*

Knowledge is *not* textbook or kindred learning of approved doctrine. The quality of *knowledge* is typified, essentially, by those relatively more valid principles of nature which the individual has discovered through the successful application of his, or her individual's, distinctly human, creative power of cognitive reasoning, to solve an existential quality of paradox within previously established scientific opinion. Whether the mastery of such a valid principle occurs as an original discovery, or as a student's form of reenacting the mental act of original discovery, the result is, that that principle is *known*, rather than *merely learned*. Thus, knowledge is typified by the Christian-humanist methods of education employed by the best among the Brotherhood of the Common Life, and in the Schiller-Humboldt form of Classical Humanist secondary education introduced

in Nineteenth-century Germany.

Notably, the term *Geistesmassen*, as used by Riemann, signifies a quality of cognitive thought which is expressed as a valid discovery of natural principle, as opposed to the false notion, that ideas are rooted in mere reflections of sense-perceptions.¹⁴ Thus, Riemann's employment of that term is synonymous with *metaphor*.

To define such a metaphor, a different kind of object replaces and supersedes the derivation of a particular sense-perception. Eratosthenes' determination of the curvature of the Earth's surface (within a reasonable estimate of the length of the polar meridian), is typical of the fact that all valid principles of science are Platonic ideas (*Geistesmassen*), which exist only outside the domains of empiricism and materialism, existentialism generally, and outside the sickly dogmas of phenomenology in particular.

Thus, as elaborated by the present writer in the indicated, earlier locations, such metaphors are the active principle underlying those formal mathematical discontinuities (or related singularities) which mark the *transinfinitesimal* break in continuity occurring at each *Riemann phase-shift* of a process, from a phase representable by a formal theorem-lattice of n dimensions, to a superseding lattice of $n+1$ dimensions.¹⁵ The metaphor is not contained within the mark; the mark is the footprint which valid metaphor leaves in its passage through the efficient development of (for example) mathematical physics to successively higher levels of competency. Physics—or, "experimental physics"—exists outside, and above the mere mathematical physics which scrambles in its efforts to mimic reality, as a shadow on the wall of Plato's cave mimics that which it misrepresents. As the frequently referenced case of Eratosthenes' estimate of the meridian illustrates this point, physical ideas exist only outside formal, "classroom blackboard" mathematical physics.¹⁶ Physical ideas, such as Eratosthenes' referenced discovery, exist only as metaphors, or, as Riemann says, *Geistesmassen*.

Consider the blind faith of the Aristotelean, the empiricist, materialist, or phenomenologist, his smug confidence, that the universe of experience is implicitly representable mathematically as a Euclidean space-time, extended limitlessly, within perfect continuity. That is a popular notion, but also a delusion; it is literally a form of mass-psychosis. The core of the argument to be offered

13. As Riemann emphasized, Isaac Newton's famous use of "hypothesis" ("*. . . et hypotheses non fingo*"), was a scientific illiterate's application of that term. Unfortunately, Newton's illiterate use of the term has been popularized within today's customary classroom usages. See *Bernhard Riemanns gesammelte mathematische Werke*, ed. by Heinrich Weber [Stuttgart: Verlages B.G. Teubner, 1902] (New York: Dover Publications [reprint], 1953), p. 525.

14. Bernhard Riemann, "Zur Psychologie und Metaphysik", in *Riemann's Werke*, *op cit.*, pp. 509-520. For an English translation supervised by W.F. Wertz and Renée Sigerson, see *21st Century Science & Technology*, Vol. 8, No. 4, Winter 1995-1996, pp. 50-55.

15. See LaRouche, "Riemann Refutes Euler," *op. cit.*, *passim*.

16. *Ibid.*

The Enlightenment vs. Creative Discovery

The famous German historian Leopold von Ranke reports that, according to the accounts of the Venetian commentators themselves, Newton-supporter John Locke took crucial parts of his 1690 *Essays on Human Understanding* directly from Paolo Sarpi's famous *Arte de ben pensari* (*The Art of Thinking Well*), which he examined while on a trip to Venice. In the *Essays*, Locke wrote:

The souls of the newly born are empty tablets, only afterwards filled in by observation and reasoning. . . .

When does a man begin to have any Ideas? I think the true Answer is, When he first has any Sensation. For since there appear not to be any *Ideas* in the Mind, before the Senses have conveyed any in. . . . T'is about these Impressions made on our Senses by outward Objects, that the Mind seems first to employ itself in such Operations which we call, *Perception, Remembering, Consideration, Reasoning, etc.* In time, the Mind comes to reflect on its own *Operations*, about the Ideas got by the *Senses*, and thereby stores itself with a new set of *Ideas*, which I call *Ideas of Reflection*.

The simple Ideas, the Materials of all our Knowledge, are suggested and furnished to the Mind only by those two Ways above-mentioned. . . . When the Understanding is once stored with these simple Ideas, it has the Power to repeat, compare, and unite them, even to an almost infinite Variety, and can make at Pleasure new complex *Ideas*. But it is not in the Power of the most exalted Wit or enlarged Understanding, by any Quickness or Variety of Thoughts, to *invent or frame one new simple Idea in the Mind*, not taken in by the Ways before mentioned.

Locke is saying, very clearly and forcefully, that human creative mentation does not exist, that there is no such thing as a valid creative discovery. This is the inner essence of the the whole Sarpi-Galileo-Newton-Locke operation: That there is no such thing as the *generation of an idea*, and that all the human mind can do is to carry out *algebra-like* operations with so-called simple ideas, which have the *quality* of Newton's little "hard balls" of naive imagination.

Jonathan Tennenbaum,
Eltville, Germany

against that delusion, is, summarily, as follows.

Man's knowledge of the universe is derived solely from the human species' increased mastery of nature (as expressed by rising potential relative population-density). That advancement in the human condition, is brought about through a unique quality of the human individual, absent in all inferior species: the ability to change society's behavior willfully, and radically, to such effect, through valid fundamental discoveries. That progress is entirely the result of those creative mental powers of successive, valid discovery of superior natural principle, in art, as in science.

Focus upon the fact, of the efficiency of the method by which valid and superior hypotheses are generated,¹⁷ as metaphor, through the effectiveness of the creative reason of the human individual in uncovering more powerful principles of nature. From this standpoint, increase of mankind's potential relative population-density demonstrates the *predisposition* of the universe to submit to the creative powers of reason of the human individual.

The universe customarily defies all arbitrary, individual and popular opinion; it is obedient only to valid metaphor. The success of mankind in mastering the universe according to Plato's principled method of hypothesis, supplies the only possible proof of the nature of the laws of the universe. This is the proof that the universe is predisposed, as by design, to obey the faculty of individual creative reason, the faculty of valid metaphor, rather than the always transitory, and usually doubtful authority of mere learned opinion.¹⁸ That empirically manifest predisposition of the universe is the content of the idea of *Natural Law*, of the existence of universal physical law, of those commonly underlying universal characteristics which subsume, combined, non-living, living, and cognitive processes.

These discoveries occur only in the form of Platonic ideas (metaphor), which are reflected upon the domain of formalist mathematical, and other, thinking as discontinuities, or, as singularities.

To attempt to create an imaginary world of human experience, in which such occurrence and impact of Platonic ideas is not the central feature, is to concoct a vicious species of "virtual reality," a virtual mass-psychosis, upon which the pseudo-science called "information theory" converges. The latter type of delusion, is an axiomatic characteristic of the Sarpi-Galileo-Hobbes-Newton-Euler vengery in mathematical physics. Centuries

17. I.e., the Riemann phase-shift from a theorem-lattice of n dimensions, to one of $n+1$ dimensions. This is the method of *hypothesis*, Plato's method of hypothesis.

18. In theology, this is to be received as another way of stating the King James' Version's *Genesis* 1:26-28.

before Professor Norbert Wiener's founding of the cult of "information theory," there was already Paolo Sarpi's "Enlightenment," and, before Sarpi, Aristotle, Bernard of Clairvaux, and William of Ockham.

Thence, from such mathematical-physics, the same delusion is extended, to serve as the central, axiomatic feature of all "Newtonian social theory": all presently, commonly taught political science (co-created by the positivists Saint-Simon and Madame de Staël), and, also out of positivism, all of today's commonly taught ethnology, anthropology, sociology, behaviorist psychology, modern criminal law, grammar/prose style, behaviorist and Freudian psychology, and so on.¹⁹

'Causality'

In the work of the founder of modern science, Nicolaus of Cusa, and among such Cusa followers as Leonardo da Vinci, Kepler, and Leibniz, the notion of lawfulness of the universe is derived from the work of Plato. The most relevant features of Plato's work on scientific method, are found in those, later dialogues, which his *Parmenides* serves as a *de facto* prologue. That most fundamental principle of scientific method, which is savagely violated by virtually all currently taught classroom mathematical physics, is *the principle of memory*. This point is most readily illustrated by reference to the composition of the Classical form of strophic poem. This principle of Classical poetry carries over into Josef Haydn's discovery of what he termed *Motivführung*, as that was given revolutionary further development by, chiefly, Wolfgang Mozart, Ludwig van Beethoven, and Johannes Brahms.²⁰

Respecting this particular point, the role of the principle of memory in defining scientific ideas, virtually all

today's mathematicians are, relatively speaking, "science illiterates." This crucial principle is key to the subject of the present report. It is crucial, not only for professional mathematicians, but, also, professionals representing all empiricist and positivist varieties of the commonly taught versions of liberal-arts subject-matters.²¹ This Platonic principle of memory combines with that principle of universal discontinuity, central to Leibniz's *Monadology*, to define the axiomatic basis of the presently hegemonic—and, potentially fatal—*Enlightenment* culture of modern European civilization world-wide.

Our pedagogy on this point, is organized as follows. As a benchmark, note Thomas Hobbes' proposal to outlaw metaphor from the English language.²² It should be understood, that this Hobbes manifesto against metaphor, is typical of an epidemic of related attacks, on both metaphor and the use of the classical form of the subjunctive,²³ which continued through the centuries to the present-day pagan priesthood of the Modern Language Association (M.L.A.). Note the agreement between Hobbes and the Romantics on this point, as the Romantics substitute symbolism and hyperbole wherever Shakespeare, for example, employs metaphor.

That noted, we must, then, emphasize afresh, that each valid discovery of more advanced scientific principles, has occurred in the form of a nameless idea, to which a name was later assigned. This idea had no simple referent in any single sense-perception: it had the form, therefore, of metaphor. The Romantic adversary of metaphor would seek to avoid that fact, by attributing that idea, symbolically or hyperbolically, to some simple perception, such as the symbolic or hyperbolic definition, "Aristotle is a featherless biped." That is the implication of Hobbes' referenced argument against metaphor, and also the kernel of the

19. To sedate the captious, the following: Axiomatically, all empiricism was axiomatically "radical," in the sense of "radical empiricism." As Bertrand Russell argues, Oxbridge Britons tend to prefer the term "radical empiricism," while acknowledging that this is pretty much the same thing as French and Austro-Hungarian positivism. For our purposes here, the only grounds for preferring the term "positivism" over "empiricism" or "radical empiricism," would be to lay the stress upon products specific to the French or Austrian schools of positivism. Thus, although the single most influential architect of the frankly "radical empiricist" dogma of Jeremy Bentham's *Principles of Morals and Legislation*, is the same Venetian monk Giammaria Ortes whose work Thomas Malthus plagiarized for his own *On Population*, the immediate authorship of the branches of liberal arts known as "political science," "ethnology," and "sociology" was the Saint-Simonist school of Laplace, Cauchy, Comte, *et al.*, while Freud's psychoanalysis owes characteristic methodological traits to Freud's role as a devotee of Ernst Mach.

20. See, Lyndon H. LaRouche, Jr., "That which underlies motivic thorough-composition," *EIR*, Vol. 22, No. 35, Sept. 1, 1995. For the author's use of the term *Motivführung*, he is obliged to the former primarius of the Amadeus Quartet, Professor Norbert

Brainin who had discovered the importance of this about two decades ago. Although *Motivführung* referenced, proximately, the first movement of Haydn's Opus 33, No. 3 [from Haydn's "Russian Quartets"], it overlaps a phenomenon in Classical musical composition known generally as the germinal influence of the way in which Wolfgang Mozart's K.475 Fantasy, and his related compositions, treated the implications of J.S. Bach's discovery in his "A Musical Offering." Recently, Professor Brainin led a seminar co-sponsored by the Schiller Institute, at Slovakia's Dolna Krupa, in which he presented Beethoven's revolutionary further development of Mozart's discoveries in *Motivführung*, as key to the Beethoven late string quartets Opera 127, 130, 132, and 133—and, implicitly, also, Opera 95, 131, and 135.

21. On this account, for example, behaviorist psychologists are shown to be quacks.

22. See Hobbes' *Leviathan, or The Matter, Form, and Power of a Commonwealth Ecclesiastical and Civil* (1651), chaps. 4-5 [SEE Box, p. 33, this issue].

23. Especially the use of the Platonic-Greek model for the English subjunctive.

empiricist objection to the strict subjunctive.

For example, referring again to Eratosthenes' estimate of the meridian: once we have identified the fact, that no man had yet seen that curvature of the Earth, the quality of his discovery as a Platonic idea, as a metaphor, is forced to our attention. Similarly, all microphysics is based upon metaphor, rather than sense-perception: despite the hysterical efforts of the allies of Ernst Mach, to reduce Max Planck's quantum to a matter of symbolisms. Similarly, one can not directly see the distance between the Earth and the moon, as a sense-perception, from the surface of the Earth.²⁴

Look at metaphor, then, from its central place in the competent composition and performance of both Classical strophic poetry, and, in Classical musical composition: motivic thorough-composition in the exemplary cases of Haydn, Mozart, Beethoven, and Brahms. Examine this principle of Classical composition, from the standpoint of Plato's treatment of the principle of memory.²⁵ Look, then, at the way in which this principle of memory defines *Reason's* role in defining the lawful ordering of the universe. Consider, then, the monstrous impact, for modern society, of the fraud inhering in Galileo's mechanistic notion of *causality*.

Consider the role of the principle of memory in four, successive settings: Classical poetry, Classical *Motivführung*,²⁶ Classical tragedy, and, finally, physics.

Strophic Poetry

A Classical strophic poem has the form of a series of stanzas, each of which, with two leading, possible exceptions, faithfully mimics or parodies the prosody of each of the others.²⁷ This form is very ancient, antedating written

language by millennia.²⁸ Music is derived from the singing (i.e., vocalization) of such poetry according to principles brought to light more clearly in *bel canto* methods of training of the singing and speaking voice.

This tradition of vocalization of Classical strophic poetry, is the probable origin of what we know as scientific thought and scientific method today. Whatever the history of the matter might prove to be, it is from the musical view of such Classical poetry, that Plato elaborated the principles of scientific thought. Remember, that the science of memory, as embedded in the composition and performance of such a Classical strophic poem, is the most fundamental formal principle of all human knowledge. Remember, that this principle of memory, is key to mastering metaphor, in art, and in matters bearing upon knowledge of universal principles of nature.

At this instant, it is indispensable, for practical reasons, that we supply the following warnings against the way in which poetry, and its recitation, is generally misunderstood among university liberal-arts graduates today. The point we have to make, respecting the role of memory in composition and performance of poetry, involves the special qualities of Classical poetry as a medium for communication of metaphor, a medium which is mastered presently by only a vanishing few, aging professional actors. Thus, one could not recognize the point we are making here, if one mistook the way in which poetry is presently recited (or as the subject of poetry currently taught), for the medium which Plato knew, and to which the writer is referring.

The problem today, that problem of the medium which we are addressing here, is the academic popularity of the cult of written text.

Today, unfortunately, the ability of even most professionally trained modern-language specialists, to say, or even to understand such a poem, is either virtually nonexistent, or, no better than profoundly impaired by the present conventions, which examine all literature from the standpoint of doctrines of *written* text. Written text is presented as it were not only an independent mode of speech; it is, sometimes, even the assumption of practice, as by the devotees of Professor Jacques Derrida, that written speech *ought to have been* the original form of utterance.

Exemplary of this cult of the written text: Speeches read from written text, are usually boring, when not calculated titillations accomplished either by premeditated perpetration of that which is both trivial and popular, or simply a crude cartoon of trivial ideas seasoned with the manic-depressive jock's spice of "soap-box" ranting.

24. As the present writer has not yet tired of restating, over the recent decades, physics defines experimental knowledge as strictly divided among four immediate domains: astrophysics, microphysics, macrophysics (the scale of sense-perception), and the implicitly absolute difference between non-living and living processes in general. In addition, we have the domain of cognition's efficient impact upon all non-living and living processes combined. The universal characteristics which subsume inclusively non-living, living, and cognitive processes, as they are encountered on the scales of astrophysics, microphysics, and macrophysics, subsume the domain of experimental-physics inquiry. To omit any one of these, in considering any other one of these, is, implicitly, to perpetrate a fallacy of composition.

25. In this connection, one must reference the work and influence of the Platonist Ramon Llull and his *Ars Magna*.

26. Haydn's, and Dr. Brainin's choice of term, *Motivführung*, is otherwise identified by the descriptive term, "motivic thorough-composition."

27. The two leading locations for significant change in the strophe, are the last couplet of a concluding stanza, and also a change in the prosody of one of the "middle stanzas," the latter change analogous to Haydn's, or the pre-1782 Mozart's frequent use of quoting a minor-key section within a movement stated in a major-key signature.

28. Ancient Vedic hymns, transmitted from the oral tradition of Indo-European central Asia circa 6,000-4,000 B.C., illustrate the point. See, the relevant two texts of Bal Gangadhar Tilak: *The Orion, or Researches into the Antiquity of the Vedas* (1893) and *The Arctic Home in the Vedas* (1903) (Poona City: Tilak Brothers, 1956).

When this tactic is not employed as a method of pre-censorship, the function of the pre-written text for a speech, is chiefly as a mental crutch for the speaker who lacks a clear preconception of what he or she is about to say.

A good oral address is an art-form, with some crucial points of absolute distinction from those commonly taught notions of English prose style employed for composition of written text. Indeed, if an oral address might be transcribed appropriately in a style of punctuation not offensive to the Columbia University School of Journalism and *New York Times* style book, the product transcribed must have been an intellectually sterile concoction.

A good oral address is closer to poetry, and to the prosody of Shakespeare's and Schiller's tragedies, than to that which is currently taught as university-schooled prose. A good address works backward from a subsuming idea, that in the form of what Plato would have recognized as a *Good* idea. Like a qualified teacher's lesson-plan, the address is developed, as a *Becoming*, to fulfill the necessary determination of the *Good* idea, as the metaphor-solution of the paradox posed by the *Becoming*.

Thus, the *Good* idea of the intended presentation, as a totality, determines that parade of metaphors which is the order of the address as a *Becoming*, each among which, in turn, subsumes the construction of the paradox implying that particular metaphor in the succession. The further requirement, is an ironical form of coherence among that succession of stages of development ordered according to the series of metaphors.

During the recent two generations, the illiteracy of university instruction on this account has been increased geometrically, through the loss of a culture of reference rooted in the bel canto modes of voice-training. This mode is indispensable, not only for the singing of the Classical-musical repertoire and to provide instrumentalists with an indispensable grounding in the principles of the bel canto singing voice. It is essential to poetry, and to the performance of Classical forms of drama on stage. Among the numerous difficulties confronting the student of poetry today, the greatest obstacle to even the barest comprehension of Classical poetry (and music), among professionals and others, is the prevailing tendency to degrade oral speech into a matter of rules for reciting written text.²⁹

29. It will probably be helpful at this point, to view the modern emphasis upon reciting of written text as analogous to a similar reading of the bare text of musical score. The score of a Classical musical composition, must be thought of as a mnemonic device, a short-hand transcript of the heard composition, rather than conceiving the performed composition as a transcription of the written score. It must not be permitted, that musical performance reflects rules for reading written score aloud. The actual score to be performed, lies not within the individual notes of the written score, but, as conductor Wilhelm Furtwängler said, "between the notes": see LaRouche, "That which underlies motivic thorough-composition," *op. cit.*

The immediate practical point of concern here, is the following. If the reader recites a strophic poem in the manner of supplying today's conventional classroom variety of recitation of written text, the oral delivery will be an illiterate's abomination. Directly to the point of relevance: Among the evils so perpetrated, will be the reader's tendency, either to mimic the first strophe in the delivery of second and third, or to apply a strained, or otherwise inappropriate sort of variation in the expression of each. It will not be poetry; it will be a recitation of text, more or less as bad as actor Sir Laurence Olivier's ranting torment of Shakespeare's prosody.

The failure to comprehend poetry as sung (vocalized) oral speech, rather than written text, signifies that the reader would command about as much recognition of the medium for which the poem is composed, as the tenor who imagined that Mozart composed the "Picture Aria" of his *The Magic Flute* as a part for performance on the musical comb. There is nothing in any poem which might have been composed for the medium of written text, which corresponds to the principle of composition of Classical poetry; the meaning of a Classical poem is contained solely in the poetry of bel canto-vocalized, oral utterance, not written text.

By combining the characteristics of the medium of bel-canto-vocalized oral utterance, with strophic prosody, the Classical poet is able to employ the multi-media character of such recitation as a contrapuntal device. By means of this ruse, the poet plays the singing voice's intonation against the oral text, to achieve the effect of conflict among suggested meanings, the effect known generally as *irony*.³⁰ It is relevant to note, that Beethoven's last string quartets use the special counterpoint of motivic thorough-composition, to achieve the same sort of result.³¹

30. The present writer first developed the thesis, respecting poetry, being recapitulated here, during the interval 1948-1952, as an integral part of his work on the role of creative reason as the historical determinant of rising productive powers of labor. As part of the same undertaking, the writer also developed a large portion of his related, present argument respecting both the Classical *Lied* (taking examples from Mozart, Beethoven, Schubert, Franz, Schumann, Brahms, and Wolf) and Classical tragedy. In the treatment of metaphor, as the form of creative reason, during that interval, he employed William Empson's celebrated text, *Seven Types of Ambiguity*, as his foil of reference. He did not follow Empson consistently, but rather required of himself that wherever he deviated from Empson on irony, that his own reasoning be rigorously justified. Hence, the marks of the wrestling with Empson during the late 1940's are sometimes visible in the argument presented afresh today.

31. For the professional musician, or qualified amateur, the Schiller Institute has captured Dr. Brainin's seminar at Dolna Krupa on stereo, broadcast-quality videotapes. Otherwise, the special nature of the counterpoint employed by Beethoven in the Opus 132 (for example), is sketched by Bruce M. Director, "What Mathematics Can Learn From Classical Music," *Fidelio*, Vol. III, No. 4, Winter 1994-1995.

Compare this view of such poetry, with the exemplary case for scientific discovery of principle, Eratosthenes' estimate for the meridian.

There is an exemplary succession of development, from that estimation by Eratosthenes, through Blaise Pascal's development of the cross-ratio, through the role of refraction of light in Leibniz's and Jean Bernoulli's supercession of algebraic by non-algebraic (transcendental) mathematics, through Carl Gauss's work on biquadratic residues and geodetics, and Riemann's habilitation dissertation. The common characteristic of these developments, is the practise of driving the axiomatic assumptions of an existing theorem-lattice measurably beyond their limits, into a well-defined paradox.³² So, the repeated strophes of a Classical poem proceed, adding irony upon irony, stanza by stanza. Each stanza, compared to its predecessors, demands a metaphor. The concluding utterance of the repeated strophic characteristic of the poem, transforms everything, including the preceding metaphors, provoking the new metaphor which subsumes the entirety of the development of the poem through all of its successive stanzas. So, each of the observations in Eratosthenes' study of the curvature of the meridian proceeds.

Classical music is composed according to this model of strophic poetry. "Shall we perform the repeat?" one of the musicians says to the other. The recording company frequently answered, "No!" The musically illiterate would imagine that the repetition is merely repetition; in Classical music there are no mere repeats; the repeated section of the Mozart sonata is never performed exactly the same way as the first statement of that section. The repetition occurs as antistrophe to the strophe. As Pablo Casals instructed the students of his master class: In Classical music, there is always variation.

It is not arbitrary variation. Variation is not the embellishment of the bare score by the performer's arbitrary choice. In the simplest version of the movement of the Classical sonata form, the order of development is statement, restatement, development, and recapitulation, each of which occurs as response to, in order, the statement, the statement plus restatement, and the statement, restatement, and development. Each among these four successive elements of such a movement, is analogous to the corresponding stanza of a four-stanza strophic poem.

32. From the standpoint of blind faith in Sarpi-Galileo-Newton space-time, the primary limits exceeded are the axiomatic presumptions of *limitless extension* in *perfect continuity*. To drive an established scientific opinion, to the limits at which one or both of those two assumptions breaks down, either in measurable degree, or by the appearance of a disruptive singularity, is the general principle of, for example, experimental physics.

That ordered variation is implicitly built into the performance by the composer. The performer's task, is the exercise of musical insight into the metaphorical intent of the composer; technique is a matter of the performer's resourcefulness in bringing out that progression in the domain of metaphor. Interpretation is not a matter of personal taste; it is a matter of the performer's ability to comprehend, and to realize the distinction between right and wrong.

The strophe provides a repeated, yet varied structure for the poem as a whole. The change of vowels and consonants, in contrast of one strophe to each of the others, provides a degree of contrapuntal irony to the repeated common aspect of the successive strophes. The imagery of ideas in the verse as such, provides another degree of contrapuntal irony. It is the juxtaposition of these ironies, which generates paradoxes. The form known as the classical strophic poem, provides the poet, thus, a medium whose potential is a nest of paradoxes: within the stanza, among the stanzas, and in the poem taken as a unit-whole.

As in the idea of curvature of the meridian, in Eratosthenes' measurements, the solution to the paradox of what is explicitly stated, lies outside any individual sense-perception, any mere symbolism. Until the Twentieth-century development of rockets and supersonic jet-aircraft, led by Hermann Oberth's team, the idea of curvature of the Earth's surface existed only in the domain of metaphor. The ideas of microphysics exist always only in the domain of metaphor. The distinction between non-living and living processes, is measurable in its effects, but has primary existence only in the domain of metaphor. The idea of the poetic stanza, of the poem as a whole, exists only in the domain of metaphor, but in neither sense-perception nor symbolism.

Similarly, musical ideas exist only within the domain of metaphor. In all cases, the fact of the difference is measurable, but the cause of that difference is not a matter of sense-certainties.

Once we have the concluding metaphor of a Classical strophic poem, or motivic-thorough-compositional form of Classical musical composition, we have struck, at least implicitly, upon the deepest principle of scientific method.³³

Scientific Method in Poetry and Music

That veritable metaphor of metaphors, the concluding metaphor which is established by the concluding stanza

33. The immediately following argument recapitulates the central argument of "That which underlies motivic thorough-composition."

of a strophic poem, or (for example) a motivic thorough-compositional mode in Classical musical composition, corresponds to the identity of that composition taken in its entirety.

Any qualified musician, or Classical actor, presented with that fact, will recognize that the proper way in which to perform the relevant musical or poetical composition, is to use that concluding idea of the composition as a whole, as the guiding rule shaping the succession of steps of performance in the development of that composition, at every point in the performance. This is the exemplification of the fundamental principle of scientific method, as encountered in Classical art-forms generally. This is the kernel of the Socratic method of Plato's Academy of Athens.

The immediate argument may be summarily stated, as follows.

Once this "metaphor of metaphors" has been established in the mind of the performer, for any Classical strophic poem (or, a comparable musical composition), that idea remains a fixed concept in the mind of the performer, from the beginning to close of his next presentation of that artistic work. In this way, that next performance of the work is dominated by the interplay of two ideas: first, the "metaphor of metaphors," which remains constant, from the moment of silence prior to beginning the performance, through the closing instant of silence, which immediately follows the completion of that perfor-

mance; second, the constantly changing idea of the work-in-progress, as the performance moves from one stanza to the next, and, so, through the close.

In Plato's terms, the unchanging idea representing the "metaphor of metaphors," has the form of the *Good*; in other words, that idea is chosen by the mind of the performer, *for that occasion*, at least, as "the alpha and omega" of the composition taken as a whole; it is an unchanging idea, which does not undergo any change in itself during that developmental process which it directs.³⁴ In contrast to that unchanging, controlling idea, we have that evolving notion of the unfolding composition, which is reached at each point within the progress of that same performance, which has the form to which Plato ascribed the name of *Becoming*. Thus, in any successful performance of such a Classical poem or musical composition, the interaction between these two forms of ideas, Good and Becoming, generates a tension within the performance which the audience may perceive as "energy."³⁵ Exactly the sense of "tension" and "energy" is required for all great poetry, including the soliloquies and related excerpts of Shakespeare's tragedies.

Examine the structure of that tension: an awful, beautiful truth takes shape, within the early morning mists.

Consider the case of the Classical performer presenting a poem or musical composition. From the stillness of

34. There is no great performer of Classical works, or composer, whose notion of this *Good* of a particular work does not undergo significant change over time. For example, the author had not only the advantage of comparing his hearing the Amadeus Quartet perform some Beethoven in Munich, during the mid-1980's, with the Polydor recordings of about two decades earlier; but, the opportunity to discuss related matters with Norbert Brainin. Already, at the beginning of the 1960's, the Amadeus Quartet represented a standard of performance; they represented that Beethoven tradition transmitted directly *via* Josef Böhm's Vienna School of Violin performance, *via* Joseph Joachim, Carl Flesch, and the Amadeus members' teacher, Max Rostal. The referenced Dolna Krupa seminar on the subject of *Motivführung*, supplies us indication of Professor Brainin's notion of the nature of the improvement in conception which developed over the course of the decades. It is similar for the cases of composers such as Wolfgang Mozart, Ludwig van Beethoven, and Johannes Brahms: we may trace the evolution to the idea of motivic thorough-composition, from Mozart's initial 1782-1783 approach to the coincident conceptions of Haydn's Opus 33 and J.S. Bach's "A Musical Offering," through Beethoven's Opera 95-96 onward, as capped by the late quartets, and the new dimensions of a quoted "late Beethoven," in the hands of Brahms. Despite the changes in the performer's or composer's notion of a fixed "metaphor of metaphors," the idea undergoing such change retains the form of Plato's *Good*.

35. The most compelling examples of this are typified by, but not limited to, seven slow movements from Beethoven works. Slow movements have the pedagogical advantage of avoiding the popularized musicological delusion, that the sensuality of velocity, other

pyrotechnics, are the source of "energy"—i.e., "excitement"—in musical performance; the fallacy of that Romantic view of sensual effects in art, is exposed by the imposition of the practice of "passage work" in the performance of a Classical composition, and related destruction of the idea-content of the work ostensibly being performed. Begin with the long phrasing of the opening passage within the second movement, *Adagio espressivo*, from Beethoven's violin-piano sonata, Opus 96. Compare this, as Max Rostal proposes, with the second movement, *Adagio molto espressivo*, of Beethoven's Opus 30, No. 1, the slow movement of Wolfgang Mozart's B-flat major (Strinasacchi) sonata K.454, and the second movement, *Molto adagio*, of Beethoven's second Razumovsky Quartet, Opus 59, No. 2. [Max Rostal, *Ludwig van Beethoven: Die Sonaten für Klavier und Violine* (Munich: F. Piper & Co. Verlag, 1981)]. The second Razumovsky's *Molto adagio* should be compared with the *Heiliger Dankgesang* movement of the Opus 132. From Beethoven's keyboard repertoire, compare the second movement *Adagio sostenuto*, of Opus 106, and the concluding movement, emphasizing the long coda, of that Opus 111 which Beethoven derived from a quotation of Mozart's K.475 Fantasy. Each of these compositions are characterized, in competent performances, by a concentration of relative "energy," "energy" supplied by the tension of the long phrasing required to sustain the unfolding of the motivic germ into the immediate aftertaste of the concluding tones. The source of this quality of tension in such passages requiring long phrasing, is the specific stress of sustaining change within the Becoming of the composition's development, this under the authority of an unchanging metaphor in the form of a Good.

the moment which must always precede the beginning of the piece's opening enunciation, through to the concluding momentary silence, the performance is governed by an unchanging goal. That purpose, is the realization of the cognitive necessity of the metaphor whose existence appears only in the conclusion of the composition. That unchanging metaphor's realization, is the purpose, the Good of the composition. Against this fixed conception of purpose, the mind of the performer is experiencing the developmental process, the Becoming, moving toward that goal: a developmental process which yearns toward, but which, within itself, does not yet know the conception which is that goal.

Thus, two conceptions coexist within the mind of that performer, during each instant of the unfolding of the performance: one fixed, and relatively perfect, one relatively imperfect, changing. True counterpoint. There is an additional, awfully profound difference between the two qualities of ideas thus juxtaposed. The latter difference may be described as follows.

Let the order of the development of the composition serve as the measure of relative time. At each moment of the process, the idea which has the form of the Good, comes as if from the future; it expresses the existence of that which is yet to be made known to the audience in the future unfolding of that composition in progress; whereas, the changing idea which has the form of the Becoming, comes from the embodiment of the past in the occurrence of that particular instant. In this contrast in time, lies the tension referenced above. Here lies the

awful, beautiful truth about all human knowledge, expressed as art, science, or both. This is the key to comprehension of the laws of the universe.

The scientific principle of universal lawfulness, as understood by Plato, by Kepler, and as Leibniz's notion of *necessary and sufficient reason*, is of this same form as such a Classical composition in poetry and music.³⁶ The notion of lawfulness as *Reason*, corresponds to the sense, that any perfected metaphor subsuming (as from the future), the composition through which knowledge of that metaphor is coherently generated, is the *Reason* of that composition's unfolding, the *lawfulness* which governs that composition. In contrast, Sarpi's Galileo outlaws Reason, and substitutes the deductive-logical outcome of *blind, percussive causality*. For that Ockhamite atheist, and Servite monk, Sarpi, the motive for the present must be found in the past, not, as for Plato and the Christians, in the future; for him, as for such followers as Hobbes, Locke, Mandeville, François Quesnay, Adam Smith, and Jeremy Bentham, and the libertarian Mont Pelerin Society of Friedrich von Hayek and Milton Friedman, the Good, firstly, should not exist, and secondly, if it did exist, must not be allowed to interfere with the present.³⁷

Science, like Classical art, is the inference of the necessary character of the future, from the assessment of the process of Becoming as coherently subsumed by a Good.

By virtue of the same principle we are examining here and now, the full comprehension of the implications of what we have just described, requires reference to Plato's

36. To most modern ears, this sentence is offensively shocking. Among German readers, for example, one hears captious hissing of ritual reference to Professor Friedrich v. Savigny; the critics' conceit may be expressed in the form of the following argument: "*Naturwissenschaft* [natural science] has no place in *Geisteswissenschaft* [e.g., the arts], nor is either to be confused with what Savigny prescribed to the axiomatically amoral domain of statecraft, *Rechtswissenschaft* [e.g., law]." Savigny, whose smallest distinction is that of having been Karl Marx's Berlin professor of law, was, like the founder of sociology, Professor Emile Durkheim [*The Rules of the Sociological Method*, 1895], a rabid follower of the positivist dogma of Immanuel Kant, most emphatically Kant's *Critique of Judgment*. The distinction between the simple Sarpian of "Newtonian social theory," and the positivist and existentialist followers of Newtonian fanatic Kant, including, ironically, Friedrich Nietzsche and Nazi philosopher Martin Heidegger, is that, whereas the simpler Sarpian, those whom Kant described as "philosophically indifferentist" [e.g., Kant's Preface to the first edition of his *Critique of Pure Reason*], such as Pierre-Louis Maupertuis, Giannaria Ortes, Adam Smith, and Jeremy Bentham, sought to derive every doctrine of social science from Sarpian mathematics ("Newtonian social theory"), the followers of Kant, such as Savigny, adopted the conclusion reached in Kant's last "Critique," that there are large areas of human activity, such as

art, and law, in which there is no underlying moral or rational principle, but, at most, the irrationality of merely customary behavior. While official Prussian state philosopher, and Prince Metternich agent, G.W.F. Hegel still lived, he and Savigny dominated the university at Berlin, in Byzantine defiance of the efforts of the Humboldt brothers to introduce the teaching of modern science to that institution. Not accidentally [as Heinrich Heine warned in his *Religion and Philosophy in Germany*], the irrationalist school of Kant, Hegel, Savigny, and their fellow-romantics and existentialist followers, laid the foundations upon which Martin Heidegger's Nazi Party was later erected. Those persons who react viscerally against this writer's "mixing up art and science," should, therefore, reexamine more critically the roots of their own malignant prejudices.

37. Empiricism, therefore, demands such wicked notions as Locke's contribution of "life, liberty, and *property*" [emphasis added] to the Constitution of Britain's puppet-entity, the Confederate States of America, in savage hostility to the U.S. Federal Constitution's ". . . promote the general Welfare, and secure the Blessings of Liberty to ourselves *and our Posterity*" [emphasis added]. The Confederate constitution's emphasis upon "property" is made in explicitly Lockean hatred against Gottfried Leibniz's "life, liberty, and the pursuit of happiness," the latter the burden of the U.S.A.'s Declaration of Independence from the evils of the British monarchy.

Parmenides; without considering the *Parmenides* in this dawning light, it itself could not become adequately understood.

The *Parmenides* poses the problem of conceptualization of any formal theorem-lattice. Implicitly, as the other later dialogues of Plato make clear, the *Parmenides* considers not only a theorem-lattice, but also a manifold of the type which Riemann treats in his habilitation dissertation. The latter is a manifold of successive hypotheses, all related, but each of a higher rank of relative truthfulness than its predecessors. The latter case, in which the elements of the series are each hypotheses, so qualified, supplies the minimal definition of a Platonic Becoming. Consider the implied two cases. First, the inferior case, in which the subject is a lattice of theorems. Next, the superior case, in which each particular element of the lattice is an hypothesis of a Riemann series, rather than merely a theorem.

On both of the levels just described, both that of the theorem-lattice and of the hypothesis-lattice, we are confronted by a succession of elements, each of which, at first impression, has a unique, distinct individuality, analogous to that individuality attributed to any particular sense-perception. It appears, at first, to be an array of particular facts, or, of particular theorems, or, of particular hypotheses.

The *Parmenides* notes, as if in an ironical aside within that dialogue, that the inability of the character Parmenides to find a conception commonly subsuming all of the members of each array, is the result of the Eleatic reductionists' refusal to take the principle of *change* into account. For, if one could show that the pairwise difference among the elements of a functionally related collection might be expressed adequately by some functional notion of change, that notion of change would acquire the significance of *transfinite*, or Becoming, in Georg Cantor's work. In that case, a collection of related facts leads to a subsuming theorem, the elements of a consistent theorem-lattice lead to an hypothesis, and an orderable series of validated hypotheses, each and all generated in the same mode of discovery, through creative reason, defines what Plato identifies as an *higher hypothesis*. In such cases, the relevant theorem, hypothesis, or higher hypothesis, comes into existence, as a Platonic idea.

Such a theorem is a claim against the future. Such an hypothesis is also a claim against the future. Each, so conceived as a relative future, has the approximate quality of form of a Good, akin in this respect to the concluding metaphor which then subsumes that poem or musical composition by means of which its cognition

'I Know What's Going On— I Watch TV Every Night!'

The key to destroying the creative powers of the mind, in the millennia-long tradition of the oligarchy, has always been Aristoteleanism. But you cannot use Aristotle openly, dogmatically. You have to sneak him in through the back door, as an anti-authoritarian, as a radical democrat. A new, "lean and mean" Aristotle, as leader and priest of a new "Liberation Movement" called the Enlightenment—supposed liberation from "religious dogma," from "Absolutism," from "old-fashioned moral values," etc., etc.—all the way to Newt Gingrich's liberation from the "oppression" of the U.S. Constitution. Teach people to hate the notion of the "common good," which can only be defined from the standpoint of Socratic Reason. Degrade society into an algebra of soul-less particles, each impelled by Lockean impulses of self-evident pleasure and pain.

Essentially, you corrupt scientists and citizens by glorifying their weakness, by teaching them to take the easy way, to trust in "lazy reason." Teach people to repeat Newton's "*hypotheses non fingo*," to believe that sense perception is the origin of knowledge. Build up a myth of Galileo as a martyr against the so-called "Tyranny of Reason," and use Venice's Aristotelean assets in the Church to play both sides at once. Make a revolutionary slogan out of Galileo's insistence, "Don't tell me how the Universe is organized! I saw it with my own eyes, through my telescope." Let this rallying cry be echoed, by the foolish citizens of dying nations, who say "Don't tell me what is going on in the world, I watch television every night!"

And then, enforce that corruption by silencing anyone who dares to raise his voice against the magical delusion of "objective science."

Jonathan Tennenbaum,
Eltville, Germany

as an idea is generated. This view of theorem, hypothesis, and higher hypothesis, is the notion of Reason, of a universal lawfulness knowable to the cognitive powers of individual creative reason. Plato, on this account, recommends that we think of God as the *Composer*, and

regard His universe as a lawful *Composition*.³⁸

These principles of Classical poetry and music occur within the domain of natural-science practice, as, for example, Riemannian physics. In the LaRouche-Riemann domain,³⁹ the Many are represented by a collection of hypotheses, each ranked and ordered, relative to the others, according to the increase of man's *per-capita* power over nature (potential relative population-density), and as one hypothesis serves as necessary predecessor for its successor. The immediate solution to the challenge of unifying cognition of such a series of hypotheses, is the principle of discovery subsuming the generation of each and all of the open-ended array of hypotheses: the Becoming. That latter, "transfinite" principle of discovery is designated as an "higher hypothesis."

The development of the Platonic idea of higher hypothesis, at each instant of progress in human knowledge, presents us with a metaphor. This metaphor, is to be applied retrospectively to the process of development of relatively valid hypothesis. This is done according to the same principle of memory which governs the tension between the opposing Good and Becoming respecting the performance of a Classical strophic poem, or relevant musical composition.

The Clash of Future and Present

Examine this relationship between Good and Becoming once more. We have presented a summary of the relationship. This time, walk through the details of the process. This time, observe that valid ideas could not be generated in any other way, than coming to know

38. E.g., in the *Timaeus*.

39. The term, "LaRouche-Riemann Method," was adopted during November-December 1978, to designate the subsuming body of conceptions under which the *Executive Intelligence Review* magazine's 1979-1983 Quarterly Economic Forecast was generated, according to an array of linear inequalities supplied by the present writer. The core of the method was the writer's 1948-51 discovery (directly in opposition to professors Norbert Wiener and John Von Neumann, *et al.*) that the sole proof of any argued scientific principle is the increase of society's potential relative population-density, effected through those fundamental discoveries which each, in turn, represented discontinuities in the fabric of a pre-existing scientific doctrine. The problems of measurement posed by this discovery, led, during 1952, to a close examination of the work of Georg Cantor, and, thence, a reexamination of Riemann's treatment, in his habilitation dissertation, of the metrical problem of physical-space-time curvature under the condition of a succession of hypotheses ordered in the $(n+1)/n$ mode. (This is not to be confused with the failed differential geometries which presume the axiomatically efficient existence of linearity in the very small.) Thus, the descriptive term is "LaRouche-Riemann," rather than the seemingly conventional, but careless and misleading "Riemann-LaRouche."

an idea through this process.

The kernel of the *Parmenides*, is what is termed an *ontological paradox*: "Is primitive physical reality that which we locate primarily in that which corresponds to the images of sense-perceptions, isolated facts; or, is the efficient ordering of physical reality located in that which corresponds to an idea in the form of a Good?" True ideas are never built, brick by brick, on a deductive accumulation of facts. In collections of the type presented in the *Parmenides*, the mind forms an idea by considering the array of particulars, the "Many," in a series. It experiences the collection to be considered, over a lapse of time. The idea which is developed respecting that collection—the "Many"—in its entirety, occurs within the place that the mind concludes the lapse of time employed for the scansion of the array.

Consider the case, that in the process of scanning an array of this type, the mind experiences no different reaction to the array as a whole, than it does to the first several examples within the collection. There is no experienced inconsistency, no change of valuation, no intellectual tension, in passing from the first several cases, to cases considered later. There is no indication that an idea must be generated; nothing appears to contradict the preestablished opinion respecting such subject-matters. It is the encounter with change, the proverbial, stubborn undeniability of the crucial-experimental "exception to the rule," in passing among the terms of the collection, in lapsed-time succession, which demands the cognitive action leading toward the generation of a new idea. In this latter case, the situation is analogous to what we have summarily described for the case of a Classical strophic poem or comparable Classical musical composition.

The point being illustrated thus, is, that without the cognitive counterpoint of the Good and Becoming, no valid idea is generated. It is the intersection of the relative future, the relative Good, with the past, the relative Becoming in the process of Becoming the present, that the mind generates and recognizes those ideas which satisfy the quality of knowledge. It is the cognitive collision of future (Good) with past (Becoming), which defines that formal discontinuity, that singularity, which corresponds to a Platonic idea. It is that collision, that determination of a singularity, which marks a Platonic idea as an individual idea.

Remember that crucial point. Since a Platonic idea (e.g., a metaphor) comes into being without being bounded by reference to an individual sense-perception, how could a Platonic idea, lacking a particular sense-object of reference, have well-defined *individuality*? The notion of a horse, cow, leaf, dish, and so on, has individuality,

because it pertains to, is assigned axiomatic correspondence with a sense-perception which has individuality. How is individuality achieved for ideas which have no such ties to individual sense-perceptions?

Remember, that this is no empty speculation, no marginal issue. Platonic ideas express the absolute difference which sets the individual member of the human species⁴⁰ absolutely apart from, and above all inferior species.

Were Platonic ideas not the controlling agency of opinion among intelligent, civilized persons, the human species would never have surpassed population-levels of several millions living individuals, nor life-expectancies much above adolescence, if that. Human existence depends upon classes of ideas—Platonic ideas—which are outside, above mere sense-perceptions. It is man's successful, revolutionary changes in that implicit hypothesis underlying any established patterns of behavioral responses, which enables mankind to improve the life-expectancy, and related demographic features of society, while also increasing man's physical power over nature, *per capita*, *per* household, and *per* square kilometer of our planet's surface.

It is the generation of increasingly powerful Platonic ideas, which is the characteristic distinction of the human species, of human society. The difference between the savage's perception of a rock, and civilized man's perception of the same object as "ore," is not a difference in our sense-apparatus, but reflects the superiority of the creative cognitive powers of the human individual over the mere opinions of his, or her sense-perceptual apparatus. It is the development of the Platonic powers of ideas in the cultivated, creative mind, which instructs the mind in interpreting the stimulation of the senses. Even had an individual no senses at all, it were possible, in principle, for him, or her, to function efficiently in society as a genius.⁴¹

The idea of individuality itself exists, not as a locale within a continuum, but as the singularity generated where future embraces past, and that with tension. That individuality is not located in a "Euclidean point." It is the characteristic of a *region* of physical space-time, in which the intervention of the future presently imposes a momentary discontinuity upon the past.

The significant question thus posed, is: How far into the past and future, does this region of individuality extend?

What I *know*, or anyone else, is the sum-total of those

40. Even that self-professed bit of world wildlife, that man-ape, HRH Prince Philip, Duke of Edinburgh.

41. Helen Keller was not characterized by her senses, but by her mind.

Platonic ideas I have either generated, as valid original discoveries of principle, or those Platonic ideas which I have regenerated as replications of the act of original discovery by others before me. My debt on account of the discoveries which I have explicitly relived reaches far back into history, to a time much earlier than Homer, Thales, Solon, Aeschylus, Socrates, and Plato. That far, my indebtedness for what I am today reaches deep into mankind's past. Each of us reaches forward in time, through the impact of the Platonic ideas we merely replicate and transmit, in addition to such valid original discoveries of principle as we have also contributed to our posterity. If our actions help society to survive, our actions reach far, far into the future of mankind's existence.

If the mortal limits of our existence reach so far into past and future, alike, in this way, how big are we? How might each of us estimate the breadth of that region of physical space-time which any one among us happens to occupy? Is there some "final judgment" of our historical existence, to be delivered at some future time, when the skein of our having existed might run out?

Forget infinity! It does not exist! Nor, is there a beginning of time, nor an end of it! Think of one's life as one might think of a Classical work of poetry or music. Our efficient individual existence is a metaphor, in the form of the Good; what the existence produces, as metaphor, is the timeless alpha and omega of our individual existence, as is the case for any great poem or musical composition. Just as a great discoverer's work of creative reason defines what we know of his, or her having lived, or a great creative artist, so it is for all of us. The lesson to be learned, is to enjoy the immortal Good of one's mortal life, and let that Good shape the developments which are the process of our becoming.

Goodness does not lie outside the world of physical space-time. Rather, the meaning of our brief, mortal, individual life is to convey the influence of Goodness into the process of development of physical space-time. That is the spirit, the underlying idea and motivation, of Classical art, and of science.

Classical Music

Music can not be understood competently in any other way than its relationship to Classical forms of strophic poetry. On this account, we must find the following question exemplary.

Since Friedrich Schiller was the poet who moved Beethoven the most, why is Schiller's poetry not the more frequent subject of Beethoven's songs? Franz Schubert's views on music, like those of Beethoven, were shaped

most significantly by Schiller's writings;⁴² why was he, relatively speaking, so unsuccessful in treating Schiller's poetry as subjects for his songs? To similar effect, Brahms, in his instructions to Jenner, advises Jenner to select strophic poems from relatively less powerful poets.⁴³ When the question was posed to Beethoven, he replied to the effect that the musicality of Schiller's poetry left little for the musical composer to do, that poetry whose musicality needed improvement by song were therefore more appropriate subject-matters. Hence, although Beethoven and Schubert regarded Bettina's Johann Goethe as a relatively inferior poet, and personality—relative to Schiller, it was from Goethe's poems, that Mozart, Beethoven, and Schubert set some among their celebrated songs. Goethe's pathetic rejection of the musical settings of his poems by Mozart and Beethoven is brightly illustrative of the point; that case, thus, completes the picture.

The crux of the matter is this. The musicality of a poem is indispensable counterpoint to the metaphorical development of the verse's text. As Mozart, Beethoven, and Schubert have demonstrated for the case of Goethe, few poets, even good ones, such as Goethe or P.B. Shelley, are entirely satisfactory on this account. Classical music is derived from this musicality of poetry, beginning as "songs without words," and proceeding to pure counterpoint within the domain of musicality as such. Therefore, let it be understood, that one should not look for a symbolic or dramatic "meaning" in Classical musical compositions; look only for a musical meaning. This does not mean that Classical music lacks ideas; it signifies, that the ideas encountered are expressed as musical ideas, not mere translations of verbal ones into music.⁴⁴ Motivic thorough-composition is a relatively distilled expression of this principle of musicality.

For the purpose of this report, the following is sufficient explication of everything, on the subject of music, which needs to be added to our preceding review of poetry.

42. See *A Manual On the Rudiments of Tuning and Registration*, ed. by John Sigerson and Kathy Wolfe (Washington, D.C.: Schiller Institute, 1992); Chap. 11, "Artistic Beauty: Schiller versus Goethe," pp. 199-228

43. *Ibid.*

44. It is not rare, that Beethoven, for example, uses the vocalization of a poetical verbal passage as the prompting of a motivic germ for a composition. The opening "Lebewohl" of his piano Opus 81a is exemplary. The *Heiliger Dankgesang* of his Opus 132, has attracted much discussion on this account. All Classical instrumental forms in music are derived from the vocalization of Classical poetry, or, more broadly, from the principles of prosody familiar to us from Classical poetry. The *Lied* of Mozart, Haydn, Beethoven, Schubert, Mendelssohn, Schumann, and Brahms, is the place from which to begin to understand these same personalities as composers of instrumental music.

A musical motive by Mozart, Beethoven, or Brahms, is located in a germ composed of a pair of intervals. Many things may be said of this. Here, we need be occupied only with the strophic implications of the derivation of all essential material within a composition from such a pair of intervals. The purpose of rigorous regularity in art, is to provide for the unambiguous generation of a paradoxical anomaly, the paradox which demands the synthesis of a new hypothesis. That we might see the foolishness of existing order, we must expose the disorder inhering in its ruling principle; that our minds might distinguish such disorder, such irregularity, clearly, it must be set within the rigorous development of regularity. In music, this has been best accomplished by using a motivic pair of intervals to the same general purpose a series of strophes is the the commonest form of Classical poetry. By driving the motivic unfolding of counterpoint to its limits, and opening up new dimensionalities of consonant composition through resolution of the paradoxes so generated, the greatest relative density of musical ideas is achieved.

The characteristic feature of Classical music is great beauty blended with extreme intensity. This sense of beauty is associated with a quality which the *New Testament's* original Greek identifies by *Agapē*, otherwise identified as that quality of Christian love emphasized by Paul's *I Corinthians* 13. It should not be difficult to recognize the significance of this quality of *Agapē* from the play of happy children (usually, unfortunately, of pre-school age). Creative reason is not logical; it is loving; but, to balance matters off, logic is incapable of creative reason.⁴⁵ It is not uncommon among us, to speak of a moment of valid insight into a new principle (whether original to ourselves, or the reexperience of a discovery made by another), as like a "light turning on in the mind." This experience advises us, that there is an affective quality to creative reason, a quality absent in formal logic.

This affective quality is more readily placed, by comparing the experience of valid creative discoveries, to the love which parents experience through sharing the child's elation in successful insight, into a principle of constructive play (for example). Similarly, Christians sometimes identify agapic love by reference to God's love for mankind. True nurture of the children by the parents is rooted in the shared experience of *Agapē*, which is, therefore, the parent's nurture of this agapic quality in them-

45. Are we obliged to say, "Poor Dr. Spock! How unfortunate!" Or, perhaps it is the New Age mentalities who created and directed the anti-science, cultural relativist scripts for that television series, who require our pity on this account.

selves, as much as it is for their children.

Here, in *Agapē*, the poet John Keats' truth and beauty are joined as one. The emotion, the motive of Classical music, especially the *Motivführung* of Mozart, Beethoven, and Brahms, is this *Agapē*. That agapic principle, is the *Good* of all Classical composition, that of J.S. Bach, and of all motivic thorough-composition of the great artists. It is that which supplies a religious quality to all Classical compositions in music. It is that agapic principle, the agapic idea of beauty, which guides both the great composer and the performer of his works. It is from that same principle that the spirit of science is derived.

So, does modern civilization depend upon the contributions of great Classical musical composition. Without it, for example, our churches would degenerate into centers for the paganism of dionysiac rock entertainment, and, as a modern Cotton Mather might write, our decadent contemporary civilization would disintegrate into a New ("Dark") Age of virtual *Nothing*.

Science and Public Policy

In this light, consider briefly, in succession, three topics bearing on the determining impact of the academically popular, but pathetic ideas of *continuity* and *causality* upon the shaping of, and toleration of public policy: first, how the action of memory defines a scientific principle; second, the notion of scientific lawfulness as retrospection's insight into the future; and, third, memory as the source of our sense of responsibility toward our posterity. We have examined the proposition, that, not only is natural science Riemannian—in the sense of Riemann's habilitation dissertation, but that all Classical art is also premised upon the same principle. Now, consider these notions of the shared axiomatics of science and art as keys to the way in which societies choose the pathway to progress, or self-induced doom.

First, whenever an ineradicable singularity appears in a series of events, to the effect that the preexisting, relevant axiomatic assumptions are shown to be in error, the valid solution to that manifest error is a new hypothesis. In that moment, everything respecting the class of events represented by that series, must be reconsidered. The effect is analogous to the case in which the Classical performer realized that he had been shaping his performances of a certain composition by the wrong choice of metaphor; the entire composition must now be performed in a new way, according to a notion of the relevant Good consistent with the validated new discovery of principle. It is the same for natural science.

Second, in each instance of such a valid discovery of new axiomatic principle, we must consider not only the

immediate paradox which the principle remedies. We must also consider all relatively valid discoveries of principle leading up to the point at which a crucial-experimental inconsistency required the discovery of the added, new principle.

If we trace a line of Classical natural science, from Thales, through Plato, Archimedes, Cusa, Leonardo da Vinci, Kepler, Leibniz, Gauss, and Riemann, we should not describe any among the crucial discoveries of principle developed by these figures as an "error," merely because more recent, crucial-experimental evidence superseded some of that. Each of those past discoveries (in that line of succession) was relatively valid at the time, and for the circumstances in which it was presented. It was necessarily correct, at least in a relative sense, but was not eternally sufficient.

From the present writer's standpoint, as identified above, or, alternately, elaborated in one or more of the references supplied here, no discovery should be described as "in error," if it increased mankind's potential relative population-density.

There is another vantage-point from which to examine the crucial point being addressed, that of the student who has reexperienced the valid fundamental discoveries of principle by numerous, long-deceased, original scientific thinkers. Unfortunately during most recent generations' classrooms, that is not generally the method of science and related education; but, all among us who have acquired much knowledge did so chiefly outside the domain of the classroom and textbook, through reworking a combination of primary and secondary sources.⁴⁶ For most of us, at best, the classroom and textbook provided some stimulus, and much more provocation; the principal parts of our learning came through working matters through outside the classroom, coming to know the original thinkers of the past as our friends and teachers, and, as the onlookers, from within our memories, who served as our scientific conscience.

Think of the historical accumulation of relatively valid discoveries of principle, as a Riemann series of hypotheses, of the $(n+1)/n$ type. Shift from the formal image of each of those discoveries, to the emotional experience of reliving the original act of discovery. That repeatedly relived, agapic act of rediscovery by the student, or former student, and, perhaps an original discovery or two of one's own,⁴⁷ forms a series cohering with the formal series of the $(n+1)/n$ type, and in correspondence to it. This repeated, agapic action of combined rediscovery and

46. As this writer, for example, during his own adolescence, fought the battle for Leibniz against Kant, *et al.*

47. Such as the referenced discoveries of the 1948-1952, by this writer.

Paolo Sarpi on the Origin of Religion

Fra Paolo Sarpi, “Theological counselor” to the Venetian Doge and Senate, penned the following for his *Pensieri sulla religione* (*Thoughts on Religion*). Sarpi applied his “sociology of religion”—according to which man’s belief in the Divine arises from fear, greed, and limitation—not merely to pagan beliefs, but to the God of Christianity. A modern restatement of Sarpi’s Enlightenment tract can be found in such works as William James’ *Varieties of Religious Experience*. Sarpi writes:

The purpose of man, like that of any other animate being, is *to live*. *To live* requires maintaining our existence, by the use of our self, and our parts, as well as of things external; that is how nature operates. Cognition is the origin of human activity, and therefore it is necessary to have cognition of one’s own nature; of the nature of human beings, and of other things; and even of the whole universe.

The crude mind forms the following opinion concerning himself: that he is a unity, is passible [i.e., liable to be acted upon—Ed.], is deficient, and is free to act. From passibility, there is born the emotion of fear. And out of passibility and fear, he recognizes the possibility of threats to his existence; and such things are deemed Evil. From deficiency, there arises greed. And from this, he comes to the idea of things which can main-

tain or restore his original condition; such things are deemed Good. As for objects other than himself, the crude mind presumes that they possess the same qualities of unity and freedom; since, owing to his own internal constitution, he cannot think differently than he is.

For those phenomena whose operating entity he cannot perceive, the crude mind now forms the idea of insensible things; this is his first apprehension of Divinity, arising from the foregoing, but principally from fear and greed. Fear is primary, and the first ideas of divinities are of Evil ones.

And, even though through progress he learns that everything does not function as he does (but rather as parts, not operating out of cognition)—such that he distinguishes things whose actions are caused by natural processes, from those which act freely; nonetheless, he continues to make the presumption of freedom for all things whose natures are as yet unclear; a presumption which he maintains perpetually for those things that can never be clarified. And as a consequence, he continues to presume it of everything to which he attributes Divinity. *But, since man is finite and incapable of the infinite, being capable only of operations of an arithmetical sort, when he starts esteeming himself capable of everything, he must deem the universe to be finite, ascribing to it a sort of unity, passibility, and deficiency. And so he ascribes to the Divinity, just what he thinks concerning himself.* [emphasis added]

original discovery, is the key to an higher hypothesis; once one has added an original valid discovery of principle, to the repeated reexperiencing of the original discoveries of others, a higher level of scientific thinking comes into view. A shift in outlook is made, beyond the notion of the act of discovery of valid principle, to the notion of a *method* of repeated discovery of valid principles. This is the Platonic method; this is the principle of *higher hypothesis*.

Thus, from this vantage-point, man’s knowledge of the universe is *not* limited to what science has learned from its latest, crucial-experimental-based discovery of a new principle. Our knowledge of the lawfulness of the universe as a whole is derived from *hypothesizing the principle of higher hypothesis*. It is the proneness of the universe to submit to the will of demonstrable principle of higher hypothesis, which defines natural law, even in advance of new discoveries of principle yet to be attained. The efficiency of that principle of higher hypothesis, respecting man’s increasing power to command the universe, has the import of a corresponding principle of design of the universe.

Third, thus, that much do we know respecting the future. That knowledge provides the basis for defining our efficient accountability to our posterity. Since we know that much respecting the future, we are morally obliged to act accordingly, to impose that knowledge respecting the future, upon our present policy-shaping. This we have just summarized, is the notion of Reason in Plato, Kepler, and Leibniz. This is also the principle of law embedded in the Preamble of the U.S. Federal Constitution, which is, on that account, the best constitution yet designed.⁴⁸

In contrast, consider once more the relevant excerpt we have frequently quoted from so-called “economist” Adam Smith’s 1759 *The Theory of the Moral Sentiments*:

The administration of the great system of the universe . . . 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 nar-

48. Even if many among today’s U.S. lawmakers and judges manifestly want the functional literacy required to read it.

rowness of his comprehension; the care of his own happiness, and of his family, his friends, his country But though we are endowed with a very strong desire of those 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, love of pleasure, and dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them.* [emphasis added–LHL]⁴⁹

This quoted argument by the manifestly evil Smith, is a faithful copy of that defense of libertarian immorality presented by Bernard de Mandeville, in the latter’s pro-Satanist, 1714 *Fable of the Bees, or Private Vices, Public Benefits*.⁵⁰ The argument, of both Mandeville and Smith, is formally derived from Hobbes’ kinematic model of society. The same argument arises, under the rubric of *laissez-faire*, in the celebrated doctrine of the Physiocrat Dr. François Quesnay; Quesnay, was, together with the notorious Voltaire, one of the *philosophes* promoted by Venice Abbot Antonio Conti’s Europe-wide network of salons. Although Quesnay’s Gingrich-like argument for *laissez-faire* was supplied in the service of the Anglophile *Fronde* tradition among France’s landed aristocracy, during Adam Smith’s post-1763 assignments in France, as an anti-American-colonies, British East India Company agent, Smith copied much of the dogma of the Physiocrats, into the foundations of his argument within the

1776 *Wealth of Nations*. Just as Smith’s apology for the British East India Company’s international drug-pushing was copied from the dogma of Satanist Mandeville, “free trade”—while consistent with Mandeville’s dogma—was an English translation of Quesnay’s *laissez-faire*.

Mandeville, Quesnay, Adam Smith, together with the founder of the British monarchy’s present-day foreign service, Jeremy Bentham,⁵¹ typify the axiomatic kernel of all empiricist and positivist social doctrine, including, as we have noted here, the doctrines of modern language and its literature. That collection presently includes the “freedom-to-be-a-fascist” varieties of economic dogmas of John Von Neumann, Friedrich von Hayek, Milton Friedman, and other witches, wizards, and warlocks of the Mont Pelerin Society’s hagiolatry.⁵² Smith’s particular significance for all of modern empiricist social theory, of which most taught university economics is a mere variety, is that he marks the transition in practice of all empiricist social theory, toward the “hedonistic calculus” of Maupertuis, Ortes, and Bentham. It is out of this, that modern university social doctrine has derived the popularized positivist strain of pseudo-scientific, statistical method, the presently prevailing characteristic of the teaching and practice of the so-called social sciences.

Limiting our attention here to bare essentials, the development of those present-day statistical doctrines, has the following highlights. The development begins with the “kinematic” social doctrine of Galileo-trained mathematician Hobbes. The next notable development is

49. As quoted in Lyndon H. LaRouche, Jr. and David P. Goldman, *The Ugly Truth About Milton Friedman* (New York: New Benjamin Franklin House, 1980), p. 107.

50. See H. Graham Lowry, *How The Nation Was Won, op. cit., passim*. Lowry references the 1934 London reprint of the 1714 edition. [Also SEE p. 38, this issue.]

51. The British Foreign Service was founded in 1782, under the patronage of Prime Minister (July 1782–February 1783) William Petty Fitzmaurice, also known as the Second Earl of Shelburne (“Lord Shelburne”). First head of the newly established Foreign Service was Shelburne’s protégé Jeremy Bentham, the latter the controller of the leading U.S. traitor Aaron Burr and the treasonous opium-trafficking “Hartford Convention” ancestors of McGeorge Bundy *et al.* Bentham, who directed France’s Jacobin Terror from London, and trained Jacobin leaders such as Danton and the Swiss Marat, is the architect of the modern British foreign service and related intelligence services. Lord Palmerston was one of Bentham’s *Golems*. Palmerston, in turn, orchestrated the formation of the British monarchy’s present-day ruling oligarchy (known as “The Club of the Isles”), and reshaped the monarchy itself, through King Edward VII, both as monarch and as virtual acting monarch during the preceding long decades of his mother Queen Victoria’s seclusion. Otherwise, in this location, Bentham’s significance is as the founder of what became known as “Nineteenth-century British philosophical radicalism,” otherwise recognized as “radical empiricism.”

52. Friedrich von Hayek’s Mont Pelerin Society is the most important among those fascist ideological associations of the post-war period. It was created during the early post-war period, by the sponsorship of the British intelligence establishment—including former Prime Minister Winston Churchill, as a re-packaging of leftovers from that rainbow coalition of radical eccentrics which Dr. Armin Mohler’s inside account of the Nazi Party identifies as the “Conservative Revolution” of the 1919–1932 interval [Armin Mohler, *Die Konservative Revolution in Deutschland, 1919–1932* (Darmstadt: 1972)]. The “universal fascism” dogma of Henry A. Kissinger crony Michael Ledeen, is not inconsistent with Mont Pelerin ideology. The majority of winners of the Nobel Prize for economics are fascists of the Mont Pelerin Society, as are the Mont Pelerin-controlled, Washington, D.C. Heritage Foundation and other elements of the “neo-conservative” currents associated with Dame Margaret Thatcher and her admirers today. Fascism’s roots lie in adulation of the pagan traditions of the Roman Empire, as codified by the Emperor Diocletian. Fascism converges implicitly upon the kind of “one-world order” which has been most openly supported as a “new world order” by George Bush and many others, since the 1989–1991 collapse of Soviet power, modelled upon the oligarchical and satrapal system of the Babylonian, Achaemenid, Roman, and Byzantine empires, eliminating the modern European nation-state. Such is the root of the ideas of “universal fascism” associated with the Nazi design for a “new world order,” by Michael Ledeen, and today’s globalists generally.

the work of the Seventeenth century's Sir William Petty, a forerunner of the libertarian dogma of Mandeville and Adam Smith, and one of the sources for Smith's 1776 *Wealth of Nations*. The Eighteenth-century development of statistical social doctrine occurred under the direction of Venice's Abbot Antonio Conti, the man who engineered the modern apotheosis of black-magic devotee Isaac Newton, through a Europe-wide network of salons constituted for this purpose.⁵³ Two of Conti's assets, Pierre-Louis Maupertuis and Giammaria Ortes, jointly launched the effort to create a mathematical "Newtonian social theory," as echoed by Bentham's hedonistic calculus.⁵⁴ Out of this came the developments leading through the utilitarianism of John Stuart Mill and Mill's godson, Bertrand Russell. John Von Neumann's social and brain dogmas are an outgrowth of this same current.⁵⁵ All of this is fairly placed under the common rubric of "Hobbesian behaviorist social theory."

Formally, that Hobbesian social theory can be reduced to a matter of comparative degrees of attraction, or repulsion among arrays of selected, pairwise options. E.g., "Which attracts him more, or less than . . .," and "Which repels him more, or less than" For each case, attraction or repulsion, there are seven rough degrees of comparison: absolutely less, much less than, less than, equal, more than, much more than, absolutely more. That structure yields fourteen available degrees of comparative distinction for each pairwise selection in the total array. There are other sets of constraints available, but the principle remains the same as that in the example given. The model provided by Von Neumann and Morgenstern, is such an alternative set of constraints. This is the model for introduction of the empiricist notion of quantifiable "causality" into every branch of liberal-arts teaching and related practice, including a perverse but hegemonic doctrine of criminal law.⁵⁶ In other words, a statistical calculus upon which

a "Newtonian social theory" may be based.

Although the *differentia specifica* of Sarpi's strategy are centered in the emphasis upon the application of the indicated mathematical axioms to every branch of learning and public-policy shaping, one can not comprehend the implications of Sarpi's design, without taking into account that ideology which Sarpi's innovations revised. To that purpose, consider, if but summarily, the most crucial features of the Venetian tradition which Sarpi revised in this way.

The Tragic Birth of the Modern Nation-State

Although the modern nation-state first came into existence during the 1461-1483 monarchy of France's Louis XI,⁵⁷ the roots of the modern conflict within European civilization, between the modern nation-state and its feudalist adversary, date from the time of the celebrated constitutional reformer Solon of Athens.⁵⁸ The European effort to build a form of society fit for the human species, is known to us from the Ionian constitutional city-state republics of the time of Thales. Then and now, the adversary which need be overcome, to accomplish that, was what was known then as *oligarchism*.

Then, the adversary was the form of oligarchism endemic to Mesopotamia and Canaanite Tyre. The first was the oligarchy of the Babylonian satrapal empire, both as the Babylon of Belshazzar's Feast, and under the Achaemenid dynasty. It also occurred, secondly, in the thalassarchical oligarchism of the evil Canaanite city of Tyre, as Venice later. It was known, in the time of both Plato and his adversary, the sophist Isocrates,⁵⁹ as the "oligarchical model," a term which then signified the social systems of the Persian empire and Tyre. In medieval and

53. John M. Keynes, "Newton the Man," in *Newton Tercentenary Celebration* (Cambridge, U.K.: Cambridge University Press, 1947), pp. 27-34. Keynes described Newton there, as, "the last of the magicians, the last of the Babylonians and Sumerians . . . wholly devoid of scientific value."

54. *An Introduction to the Principles of Morals and Legislation* (1789).

55. E.g., J. Von Neumann and O. Morgenstern, *The Theory of Games and Economic Behavior* (Princeton: Princeton University Press, 1944, 1947, 1953), and the posthumously published Yale lectures, J. Von Neumann, *The Computer and the Brain* (New Haven: Yale University Press, 1958).

56. The influence of House Speaker Newt Gingrich's fascistic "Contract with America" obliges us to focus upon existing fascist trends in practice of law, especially the criminal law. Fascism in German law is typified by the influence of Friedrich v. Savigny, as reflected in the role of Carl Schmitt in shaping legal practice under the Hitler regime, and in the inherently fascist character of any body of legal

practice derived from the doctrines of John Locke. A report on the relevant issue of the debate over the notions of *causality* and *finality* in German doctrine of criminal law, is being prepared currently, by a specialist associated with this writer, for publication later this year.

57. Cf. Friedrich Freiherr von der Heydte, *Die Geburtsstunde des souveränen Staates* (Regensburg: Josef Habel, 1952).

58. Friedrich Schiller, "What Is, and to What End Do We Study Universal History?," trans. by Caroline Stephan and Robert Trout, and "The Legislation of Solon and Lycurgus," trans. by George Gregory, in *Friedrich Schiller, Poet of Freedom, Vol. II* (Washington, D.C.: Schiller Institute, 1988), pp. 253-305. These were lectures delivered by Schiller in his capacity as Jena University Professor of Universal History.

59. The sophist Isocrates, the teacher and controller of Aristotle, was the head of the Athens school of Rhetoric, a center of Persian influence within Athens of that time. The historian will find Isocrates most notable as advocate of an accommodation between King Philip of Macedon and the Persian Empire.

modern European history, oligarchism is represented by the rival institutions of a feudal landed aristocracy and the Phoenician, “bourgeois,” maritime form of financial oligarchism, as typified by the Phanariot merchants of Byzantium and, later, the financial aristocracy of the “New Phoenicia,” Venice.

To understand today’s worldwide European civilization, it is obligatory that we pick up the track of European history at the beginning, in Classical Greece. To that purpose, turn to some most relevant crucial work of the Classical tragedian Aeschylus.

In keeping with the fact, that this report addresses the role of culture in shaping the physical fate of civilizations, turn attention directly upon the intellectual model of oligarchism, as known to the ancient Greeks. The relevant model for oligarchism as known to the ancient Greeks, is the image of god and man commonly underlying the pagan religious mythology of the Phrygian Cybele-Dionysos, the legendary Gods of Olympus, and the Delphi cult of Gaia, Python-Dionysos, and Apollo. To this point, see the Gods of Olympus on the stage, as depicted in the tragedian Aeschylus’ famous *Prometheus* fragment.

So far, we have considered poetry, music, and science. Now, in addressing the subject of oligarchism, consider the way in which the same principle of composition is expressed, in Classical drama, of which the highest form is tragedy.

The simplest, one might say the purest model of Classical tragedy in particular, and Classical drama in general, is the surviving fragment of Aeschylus’ *Prometheus*. Marlowe’s *Jew of Malta* and *Dr. Faustus*, are to be understood from the standpoint of this view of Aeschylus’ art.

Shakespeare’s tragedies, too, and, the tragedies of the greatest master of them all, the poet and historian, Schiller, as well. None of these could be understood, except from the standpoint of the principle of metaphor, as we have described that for Classical poetry, music, and Riemann’s overview of natural science. That *Prometheus* fragment addresses the central issue of all history—to the present day; except from that standpoint, nothing of real history, real politics, or global strategy could be competently understood.

The historical setting of the *Prometheus* is the fact, that until the first establishment, by Louis XI’s France, of that modern nation-state which the U.S. Federal Constitution of 1789 came to exemplify, more than ninety-five percent of all mankind, in all cultures, in all parts of the world, were condemned to the bestialization of humanity typified by slavery, serfdom, or even much worse.⁶⁰ These were ruled, in the fashion of human cattle, by less than five percent of the total population. At the top of this top stratum was a relative handful of powerful families, an oligarchy, which ruled over human subjects reduced chiefly to the status of human cattle. The rule was accomplished by aid of strata of virtual lackeys of this oligarchy: military commanders, priesthood, merchants, and other appendages of the oligarchical overlords.

The ruling oligarchy is typified, in every crucial respect, by the *Prometheus* drama’s gods of Olympus. This role of those gods, is not mere fictional entertainment, not merely dramatic symbolism. Zeus’ reign there contains all of the characteristics of oligarchies, down through the oligarchy which rules over the Commonwealth guise of the British empire at the present time.⁶¹ Witness the manner in which Aeschylus pre-

60. The pre-Columbian subjugation of peoples of Mexico by the evil Aztecs represented a condition of mankind worse than serfdom or slavery.

61. As noted elsewhere (e.g., the LaRouche Democratic presidential-nomination campaign’s document, *The Blunder in U.S. National Security Policy*, N.B. p. 31), it is only within a quaint lie, a lie commonly taught to credulous children (of various ages), that the British Empire of Queen Victoria and Edward VII was a creation of the indigenous tribes of the British isles. The British Empire, most visibly disguised as the British Commonwealth of today, is a worldwide institution in approximately the same sense, that for many centuries, the city of Venice ruled the Mediterranean world from a dirty lagoon, where the river Po dumped its excrement into the northern Adriatic. Indeed, the ruling, British financier oligarchy of today was first established as England’s “Venetian Party,” beginning with the corruption of Henry VIII by a deployed strumpet, Anne Boleyn, and by Henry’s favorite marriage counsellor, the Venetian Francesco Zorzi, a.k.a. Francesco Giorgi. The actual takeover of London by Venice was accomplished, stepwise, over the period from 1582 through the accession of George I as the first British monarch, in 1714. That Venetian-

Dutch-English oligarchy of today came to Britain like the proverbial Hollywood “body-snatchers from outer space,” and took over the local premises in a fashion not entirely unlike the processes depicted in such items. This British oligarchy, while orbited around London, is not as much a national, as an international institution. Physically, in addition to the British monarch’s direct position as head of state of six nations, the Commonwealth controls approximately 30% of the world’s population, and nearly a quarter of the world’s land-area. The London-centered, international British oligarchy controls over 60% of the world’s trade in precious metals, and a majority of the international trade in such primary commodities as strategic metals, fossil fuels, and food, in addition to the British oligarchy’s dominant position in international finance. In other words, the portrait of Britain as a nation-state with a former empire, is a fairy-tale for credulous children; the British empire is the core of a world-wide, Venice-style, financial-oligarchical system, which is everywhere opposed to the institution of the modern nation-state republic. The British monarchy is a continuation of the kind of multi-satrapal imperial rule characteristic of ancient Babylon and the pre-1461 forms of imperial order characteristic of European feudalism.

sents the gods of Olympos to us, as nothing more than an apotheosis, as myth, of the real-life, hubristically insolent oligarchy of the Mesopotamian or Canaanite type.

Aeschylus' *Prometheus* references a legend of those People of the Sea whom populations other than themselves came to know as "Greeks." The legend references, according to Plato and other sources, a time approximately 9,000 years before the Age of Pericles, when the ancestors of the Greeks had sailed in from the Atlantic, in their ships, to establish a colony in an area of present-day Morocco, near the straits of Gibraltar, among those history knows as the Berbers. In the course of time, the Sea-Peoples' ruler of that place was overthrown in a coup organized by the children of his concubine, named Olympia. The leader of this coup was called Zeus. Once Zeus had seized power, he proposed to crush the people over whom he ruled. In that circumstance, one Prometheus (whose name means "fore-thought"), acted to defend the people against the murderous tyranny of oligarchs who had set themselves up as the Olympian gods. Prometheus brought them scientific knowledge; through these efforts of Prometheus, the people were enabled to rescue themselves from the murderous fate which Zeus had intended for them. For this, Zeus and his oligarchy condemned Prometheus to a terrible punishment.

This is the setting for the opening of Aeschylus' tragedy.⁶²

Prometheus is no Hamlet. It soon appears, that the tragic figure of the drama is Zeus himself. Prometheus confides to Chorus:

PROMETHEUS: Verily, the day shall yet come, when, though I be thus tortured in stubborn fetters, the Prince of the Blessed [Zeus] shall have need of me to reveal the new design, and by whom he shall be stripped of his sceptre and his dignities. *Not by persuasion's honied enchantments shall he charm me; and, never will I, cowering before his dire threats, divulge this secret, until he shall release me from my cruel bonds and desire to proffer satisfaction from this outrage.* [emphasis added—LHL]⁶³

and, later, Prometheus explains to Chorus both the nature of his offense to Zeus and why he, Prometheus, must keep the cause of Zeus' doom secret:

62. The published, bi-lingual, Greek-English, edition of the drama referenced here, is *Aeschylus, Vol. I*, trans. by Herbert Weir Smyth, Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1973), pp. 211-315.

63. *Ibid.*, pp. 230-231. Some punctuation added to translator's text, for clarity.

PROMETHEUS: Nay, impute it not to pride nor yet to wilfulness that I am silent [on the secret of Zeus' doom—LHL]. Painful thoughts devour my heart as I behold myself maltreated thus. And, yet, who but I definitely assigned their prerogatives to these upstart gods? But, of this I speak not; for my tale would tell you naught, save what ye know. But, hearken to the miseries that beset mankind—how they were witless erst, and I made them to have sense and be endowed with reason. Not will I speak to upbraid mankind, but to set forth the friendly purpose that inspired my boons.

First of all, though they had eyes to see, they saw to no avail; they had ears, but understood not; but, like to shapes in dreams, throughout their length of days, without purpose they wrought all things in confusion. Knowledge had they neither of house built of bricks and turned to face the sun, not yet of work in wood; but, dwelt beneath the ground like swarming ants, in sunless caves. They had no sign, either of winter or of flowery spring, or of fruitful summer, whereon they could depend, but in everything they wrought without judgment, until such time as I taught them to discern the risings of the stars and their settings, ere this ill distinguishable.

Aye, and numbers too, chiefest of sciences, I invented for them, and the combining of letters, creative mother of the Muses' arts, *wherewith to hold all things in memory*. I, too, first brought brute beasts beneath the yoke, to be subject to the collar and the pack-saddle, that they might bear in men's stead the heaviest burdens; and, to the chariot, I harnessed horses, and made them obedient to the rein, to be an adornment of wealth and luxury. 'Twas I, and no one else that contrived the mariner's flaxen-winged car, to roam the sea.

Wretched that I am—such are the inventions I devised for mankind, yet have myself no cunning wherewith to rid me of my present suffering Hear the sum of the matter in the compass of one brief word—every art possessed by man comes from Prometheus.⁶⁴

A warning must be supplied to the reader, respecting the last sentence of the immediately foregoing excerpt. One would misread the personal character of Aeschylus' Prometheus entirely, if one committed the blunder of seeing this sentence from Prometheus' mouth as an extravagant boast. The Classical Greeks took their puns very seriously. "Prometheus" signifies "forethought": Prometheus is saying, thus, "Every art possessed by man comes from forethought." "Forethought" is to be read here exactly as the preceding portions of the utterance indicates, as a synonym for cre-

64. *Ibid.*, pp. 254-259.

ative scientific discovery of principle.

The issue of what we today would recognize by the term “plea-bargaining” comes up at several points. Chorus does not propose such “plea-bargaining,” but poses a related issue:

CHORUS: Do not, then, benefit mortals beyond due measure, and yet be heedless of thine own distress

PROMETHEUS: When I have been bent by pangs and tortures infinite, thus only am I able to escape my bondage. Art is feebler than necessity.

. . .

CHORUS: Can it be that Zeus hath lesser power than they?

PROMETHEUS: Aye, in that, at least, he cannot escape what is foredoomed.

CHORUS: Why, what is foredoomed for Zeus, save to hold eternal sway?

PROMETHEUS: This thou must not learn as yet; be not importunate.⁶⁵

Later, in the dialogue with Zeus’ victim, Io, Prometheus identifies the tragic principle underlying Zeus’ doom. Io, delighted by Prometheus’ intimation of Zeus’ coming loss, asks:

IO: By whom shall he be despoiled of the sceptre of his sovereignty?

PROMETHEUS: By himself and his own empty-headed purposes.⁶⁶

Later, as Zeus’ messenger, Hermes, is seen approaching, Prometheus says to Chorus, “. . . for Zeus, I care less than naught. Let him do his will; let him hold his power for his little day—since, not for long shall he bear sway over the gods. But, stay! For, yonder, I behold his lackey, the servitor of our new lord and master. Assuredly, he hath come to harbinger some news.”⁶⁷

Indeed, Hermes comes to propose a plea-bargain: “Bend thy will, perverse fool. Oh, bend thy will at last, to wisdom, in face of thy present sufferings!”⁶⁸

So, in the lost, latter portions of Aeschylus’ drama, Zeus is destroyed.

Three points are demonstrated by Aeschylus’ *Prometheus*.

65. *Ibid.*, pp. 260-261.

66. *Ibid.*, pp. 282-283.

67. *Ibid.*, pp. 300-301.

68. *Ibid.*, pp. 306-307.

First, the common features of all Classical tragedy, from Aeschylus through Shakespeare and Schiller: that mankind’s survival depends upon discovering solution-principles outside the the domain of that theorem-lattice which corresponds to the present axiomatics of behavior. The initial presumptions of Chorus and Io are in error, and Hermes, representing Zeus, is doomed by refusal to consider the need to correct their erroneous presumptions respecting the way the universe is presumed to work. The solution for, and, therefore, the reality of Prometheus’ predicament, lie outside the domain of all conventional assumptions. Zeus is foredoomed by Fate, but the source of that doom lies in Zeus’s inability to remedy the defect of personal character which is inherent in the theorem-lattice-analogous, present nature of being Zeus.

Second, that all human knowledge is generated by the same means that Prometheus is enabled to foresee the ultimate solution to his predicament.

Third, we are given a relevant insight into the mind of ancient Greece’s culture: both the oligarchical mind, as depicted most nakedly by the lackey Hermes, and the kind of Greek intellect which could foresee an ultimate liberation of mankind from oligarchism.

Now consider, briefly, the commonality of principle of Classical poetry, Classical music, and Classical tragedy.

None of these three are to be classed under “fiction,” at least not as the term “fiction” is commonly understood in university and related usages today. That is also to say, that none of the three, when properly accomplished, might be regarded as a fictional tale which illustrates a precept. All three are premised, not upon fiction, but upon presenting truthful knowledge. All proceed, as art, in the manner of science. All are governed by the same principled device encountered in Riemann’s habilitation dissertation, the principle of scientific discovery. All are addressed to the *type* of problem addressed in this report: how the axiomatical quality of precepts generally accepted in today’s culture, or some significant part of it, foredoom the victims of those axiomatic beliefs to self-destruction—unless they abandon those beliefs of practice in time to avoid that doom.

In Aeschylus, the threatened doom of the Greeks lay in the precepts of the popular forms of religious belief, as the real-life trial of Socrates demonstrates the manner in which Athens condemned itself ultimately to doom through the folly of its religious belief in an apotheosis of the same oligarchical principles which were served by Plato’s sophistical adversary, Aristotle. The matrix of the oligarchical form of religious mythology, is typified in Greek history by the Delphi

cult of Gaia, Python-Dionysos, and Apollo.

All of the pagan religions of that period, and later, have the same general practical import as the adoption of the pagan Gaia cult by the founders and leaders of the World Wildlife Fund, such as HRH Prince Philip, Duke of Edinburgh, today. The zero-technological growth code of the Emperor Diocletian, illustrates the common oligarchical connection among the cults of Shakti-Siva, Ishtar-Baal, Isis-Osiris, Cybele-Dionysos, Gaia-Python, and Prince Philip's "man as higher ape." This intelligence should not be read to imply that Prince Philip is a satanic influence over the British ruling oligarchy, but rather that Prince Philip has learned to express the satanic quality which has always been what Cotton Mather and Benjamin Franklin knew to be the historically determined, satanic—i.e., Venetian—essence of that British oligarchy, since the days of the First Duke of Marlborough, Walpole, and the Hell-Fire Clubs.

The "sin" which Prometheus perpetrated against the satanic Zeus, was to deprive man of his innocence, through evoking in man the powers of artistic and scientific knowledge, through evoking thus those creative powers of reason which underlie the transfinite higher hypothesis of Riemann's $(n+1)/n$ series of hypotheses, the principle of metaphor so hated by the satanic Thomas Hobbes, and by the founder of virtually all taught university subject-matters today, the satanic Paolo Sarpi, Father of the Enlightenment, and true apostle of the Father of Lies.

Prior to the A.D. 1439-1440 sessions of the Council of Florence, and the ensuing 1461-1483 monarchy of France's Louis XI, approximately ninety-five percent of mankind, in every culture, in all parts of the world, lived in the depraved conditions of serfs, slaves, or worse. It was the establishment of the modern form of nation-state republic, based on the Classical forms of educational fostering, among the orphans and other children of the poor, of the creative powers of discovery of valid new principle, which brought man within reach of man's normal condition, as that condition is defined implicitly, by *Genesis* 1:26-30, and by such *New Testament* texts as the *Gospel of John* and *Epistles of Paul*. The essence of that process, by which the modern European nation-state uplifted the formerly oppressed ninety-five percent of mankind toward the truly human estate prescribed by those referenced Biblical texts, is the practice of the principle we know as metaphor, the discovery of those valid new principles of nature which corresponds to the universe's proneness, by design, to bend to the will of man's power of higher hypothesis, man's power of valid metaphor.

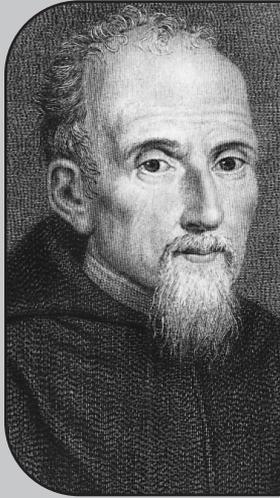
The axiomatic notions of mathematical continuity, and counterposing to metaphorical Reason the axioms of mechanistic causality, has rotted out the interior of that which is usually transmitted among us as knowledge. By poisoning the intellect, against man's creative nature, in this anti-scientific manner, the British oligarchy and its co-thinkers have brought the decadent rulers and general population, alike, of this planet to the brink of a self-induced doom today.

It is not coincidental, that the apocalyptic danger immediately before us, should be expressed most clearly within the domain of economic practice. The essence of economy is that which sets mankind apart from and above the beasts, a quality which is expressed most directly and simply by the impact of scientific and technological progress upon the productive powers of labor. That scientific and technological progress depends, in turn, upon the cultivated practice of those methods of discovery we recognize most simply in the fruits of modern science, a science which is, in turn, the fruit of nothing other than the principle of higher hypothesis, the principle of metaphor common to Classical art and science. It were sufficient to turn away from those principles of metaphor, to bring about the general destruction of civilization, a destruction most simply traced in the spiralling collapse of economy which has been in progress since Robert Theobald's 1964 proclamation of that New Age delusion which bears such names as "Triple Revolution," and perhaps also the name of Satan himself.

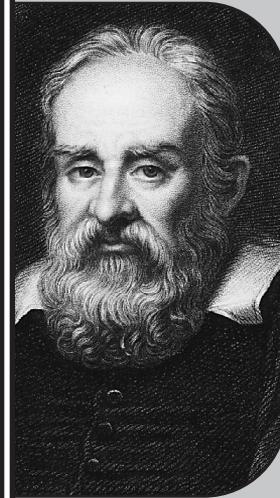
Through the influence of the evil Sarpi's Venetian legacy, the Enlightenment of Galileo, Hobbes, and their followers, mankind as a whole has been induced to lead itself to the brink of a global new dark age, in which condition the human population would be collapsed rapidly toward a yahoo-like moral and cultural condition, and global population levels and demographic characteristics worse than prevailed throughout this planet prior to Europe's Fifteenth century. That doom may be escaped, but only if we recognize, as William Shakespeare might observe, the fault within ourselves, the folly of the oligarchical method of thinking, the empiricist way of thinking otherwise known as British philosophical liberalism.

The escape to freedom requires that we recognize that those axioms of continuity of causality, which all branches of generally taught knowledge and even ignorant popular opinion have borrowed from the corrupt mathematics of Sarpi-Galileo-Hobbes, are the flaw within our culture by means of which our self-destruction is being brought upon us.

Thomas Hobbes



The Granger Collection, New York



The Granger Collection, New York

Fascist Exponent of Enlightenment Science

by Brian Lantz

In his May 10, 1982 speech to the British Foreign Service assembled at the Royal Institute of International Affairs' Chatham House, Henry Kissinger lauded the "Hobbesian" premise of British foreign policy. That Kissinger was correct in identifying the axiomatics of British foreign policy as "Hobbesian," should alert the reader to the significance of the doctrines of Thomas Hobbes (1588-1679), to the events unfolding now, three hundred and fifty years later, as *Current History*.

Over the past century, for geopolitical purposes, the British oligarchy has orchestrated a true Hobbesian "war of each against all," bringing about two world wars and innumerable regional conflicts including, most recently,

the horrors of Cambodia, Somalia, Rwanda, and Bosnia. The literally fascist legislative agenda of Conservative Revolutionaries Newt Gingrich and Phil Gramm, under the sponsorship of various Mont Pelerin Society-connected thinktanks, underscores the significance of "Sir" Kissinger's Hobbesian remark for domestic politics within the United States itself.

Like his homosexual lover Francis Bacon and fellow British empiricist John Locke, Thomas Hobbes was deployed by the then-Venice-centered oligarchy against

Thomas Hobbes (center), Paolo Sarpi (left), Galileo Galilei (right). (Photo: The Bettmann Archive)

the ideas of the Golden Renaissance, which had been set in motion under the influence of Cardinal Nicolaus of Cusa at the 1439 Council of Florence. He is most notorious nowadays for the views expressed in his *Leviathan, or, The Matter, Form, and Power of a Commonwealth Ecclesiastical and Civil*, published in 1651, during the consolidation of Oliver Cromwell's rule. There, Hobbes laid out a justification for oligarchic dictatorship, or fascism, based upon the need to restrain the uncontrollable violence inherent in man's nature. He wrote:

[D]uring the time men live without a common power to keep them all in awe, they are in that condition which is called war, and such a war as is of every man against every man. For *war* consists not in battle only, or the act of fighting, but in a tract of time wherein the will to contend by battle is sufficiently known; and therefore the notion of time is to be considered in the nature of war

Let him therefore consider with himself—when taking a journey he arms himself and seeks to go well accompanied, when going to sleep he locks his doors, when even in his house he locks his chests, and this when he knows there be laws and public officers, armed to revenge all injuries shall be done him—what opinion he has of his fellow subjects when he rides armed, of his fellow citizens when he locks his doors, and of his children and servants when he locks his chests. Does he not there as much accuse mankind by his actions as I do by my words? But neither of us accuse man's nature in it. The desires and other passions of man are in themselves no sin. No more are the actions that proceed from those passions till they know a law that forbids them (*Leviathan*, Part I, Chapter 13)

What is not so well known is that Thomas Hobbes derived his concepts of moral and civil philosophy from what passes today as modern “classroom mathematics”—that is, from the neo-Aristotelean, algebraic method that was promoted to counter the influence of Renaissance Christian Platonism. In a comment on his *De Cive* (1642), Hobbes stated what his intellectual plan of action had been:

I was studying philosophy for my mind's sake, and I had gathered together its first elements in all kinds; I thought to have written them, so as in the first I would have treated of *body* and its general properties; in the second of *man* and his special faculties and affections; in the third, of *civil government* and the duties of subjects. Wherefore the first section would have contained *the first philosophy*, and certain elements of *physic*; in it we would have considered the reasons of *time, place, cause, power, relation, proportion, quantity, figure, and motion*. In the second, we would have been conversant about imagination, memory, intellect, ratiocination, appetite, will, good and evil, honest and dishonest, and the like. . . . It so happened in the interim, that my country,

some few years before the civil wars did rage, was boiling hot with questions concerning the rights of dominion and the obedience due from subjects, the true forerunners of an approaching war; and was the cause which all those other matters deferred, ripened and plucked from me this third part. Therefore it happens, that what was last in order, is yet come forth first in time.

Hobbes, a wild-eyed *materialist* for whom the ultimate explanation of any action in nature, or as an expression of human nature, lay only in terms of material bodies and the motion of those bodies, stated his extreme views so outrageously, that they are useful in awakening us to the danger inherent in the common way of thinking today.

Hobbes set out to crudely recast philosophy, which, up to the Seventeenth century, was still considered the inter-related study of all profound scientific, civil, and moral questions. Thus, in his *Elementa Philosophiae Sectio Prima de Corpore* (*Elements of Philosophy, Section I, Of Body*, hereafter *De Corpore*), completed prior to the publication of his infamous *Leviathan*, Hobbes declared philosophy to be only “such knowledge of effects or appearances, as we acquire by true ratiocination from the knowledge we have first of their causes or generation: And again, of such causes or generations as may be from knowing first their effects.”

By *ratiocination*, Hobbes emphatically did not mean *reason*, but instead a process akin to arithmetic “addition and subtraction” [SEE Box, p. 33]. As if attuned to America's movie-going public, Hobbes argued that all perceived effects are literally attributed to “hard bodies” and their perceived motions. We could graph these hard bodies and their motions, and develop algebraic equations for them. He writes:

We must not therefore think that computation, that is ratiocination, has place only in numbers, as if man were distinguished from other living creatures (which is said to have been the opinion of Pythagoras) by nothing but the faculty of numbering; for *magnitude, body, time, degrees of quality, action, conception of proportion, speech, and names* (in which all the kinds of philosophy consist) are capable of addition and subtraction. . . . [E]ffects and the *appearances* of things to sense, are faculties or powers of bodies. (*De Corpore*)

How many of these “hard bodies” are there? An *infinity* says Hobbes, adding that the concept of infinity is incomprehensible to man—for, since man's nature is finite, we must settle for that which we can understand by means of our senses.

But, if the infinite is incomprehensible to man, how can he act as in the image of an infinite Creator God?

Hobbes, Sarpi, and Galileo

Lyndon LaRouche has made the point that Hobbes obsessively developed his arguments based on the axiomatics of the mathematics of the infamous Venetian agent Paolo Sarpi (1551-1623), and his pathetic student Galileo Galilei (1564-1642). Owing to the principles embedded hereditarily in the method of Sarpi, Galileo, *et al.*, modern classroom mathematics would, by rigorous implication, necessarily be consistent with only one form of political economy: the fascist state. *And Hobbes proves exactly this, by deriving his fascist political theories from these very axiomatics.*

It was the Venetian friar Paolo Sarpi who personally oversaw the assault on the Renaissance science and statecraft that had been engendered at the Council of Florence. Sarpi was the head of Venetian intelligence, an intelligence capability known and feared for its efficiency, and utter depravity. Born of an old Venetian oligarchic family, Sarpi became “Theological counselor” to the Venetian Doge and Senate, from which position he orchestrated the religious conflict between Protestant northern Europe and the Catholic south, to the benefit of Venetian finance and political control.

Sarpi gained profound influence in London beginning the reign of James I, based upon the notoriety accorded him by the Vatican. By 1607, he became sole *Consultore* to the Venetian Senate; when a Papal Interdict had been issued against Venice in 1606, in which Venice was pitted against the Pope over the issue of “sovereignty,” Sarpi’s writings flooded England, sponsored by the printer to King James. “Father Paul” was widely quoted in Anglican sermons and religious treatises. Praised by Francis Bacon, King James I, and others, Sarpi’s direct role in England was not limited merely to his influence on Hobbes through Galileo, the Abbé Mersenne, and others of that “scientific” network, but was also promoted by the “Rosicrucian” networks of Bacon and Fludd, who controlled the court of James I.

The Fifteenth-century Renaissance had overthrown the “chains of illusion” of Aristotelean Scholasticism, including the deliberately cultivated superstition of a fixed, Earth-centered universe. The feudal order was being eclipsed rapidly by a revolution in the physical sciences, brought forth most notably by Cusa (1401-1464), Leonardo da Vinci (1452-1519), and Johannes Kepler (1571-1630). Their work yielded fruit in the breakthroughs in astronomy accompanying the mastery of the navigation of the globe, and in the harnessing of new sources of power for waterworks, transportation, and machine design. That the principles of natural science had been made intelligible, and creative reason itself was

Hobbes Outlaws Metaphor

In supplying the axiomatic basis for his fascist political theory, Thomas Hobbes claimed that there were no such things as universals, but only names; and that truth and falsehood were merely the attributes of names, and not things. He presented reason as a kind of arithmetic: As he wrote in *Leviathan*, “Reason is nothing but the reckoning (that is, Adding and Subtracting) of the consequences of general names agreed on.” Error is caused by the inconsistent or absurd use of names, he writes, and common causes of error include the confusion of categories, inconsistent definitions, and *metaphor*; which he classifies as the sixth of the seven common “causes of absurdity” amongst mankind. (*Leviathan*, chap. 4)

Hobbes went on to claim that metaphor was one of the gravest threats to that science which is the basis of his social theories:

To conclude, the light of human minds is perspicuous words, but by exact definitions first snuffed, and purged from ambiguity; *reason* is the *pace*; increase of *science*, the *way*; and the benefit of mankind, the *end*. And, on the contrary, metaphors, and senseless and ambiguous words, are like *ignes fatui*; and reasoning upon them is wandering amongst innumerable absurdities; and their end, contention and sedition, or contempt. (*Leviathan*, chap. 5)

becoming intelligible to men and women through the emergence of the republican nation-state, doomed the oligarchical system.

Paolo Sarpi’s intent, for which he utilized Galileo, Hobbes, Descartes, and others, was to bury Cusa’s Platonic, constructive geometric approach in the sciences, according to which man attempts to ever more perfectly, and nobly, comprehend the *reason* behind phenomena. In its place, Sarpi called for setting down the rules of fixed, pair-wise, Euclidian, “relationships,” whose inferred pair-wise “interactions” were set against a dead backdrop of nothingness. This formal geometry could then be utilized to account for bodies and their motion in space. And to this end, Sarpi created his “scientist” Galileo Galilei.

There can be no question as to Sarpi’s role in promoting Galileo, as Galileo himself acknowledged the powerful Venetian as “*Il mio padre e maestro*” (“my father and my master”), adding that “[i]t can be said without exag-

generation, that no one in Europe surpasses Master Paolo Sarpi in the knowledge of the science of mathematics.” Galileo’s insistence on the existence of the perfect vacuum, as the “pure” context in which to frame “objective laws” governing the motion of falling bodies, for instance, was driven by Sarpi’s effort to wipe out the scientific understanding that an intelligible, transfinite generating principle must bound apparent Euclidian space.

It was upon the axioms of Sarpi and Galileo’s mathematical physics, that Hobbes would pursue his *moral philosophy*,

in which we are to consider the motions of the mind, namely, appetite, aversion, love, benevolence, hope, fear, anger, emulation, envy, etc; what cause they have and of what they be causes. And the reason why these are to be considered after *physics* is, that they have their causes in sense and imagination, which are the subject of *physical* contemplation. (*De Corpore*)

Hobbes’ natural philosophy led directly to his notorious view of man in civil society, as Newt Gingrich and Phil Gramm express it today. And because his moral philosophy reduced human beings to individual personalities engaged in atomized behavior, Hobbes asserted that greed and fear were the true qualities of human society.

If we examine Paolo Sarpi’s writings, we will find present already the political theory of Hobbes’ *Leviathan*. Hobbes’ view of man-as-a-born-criminal, is nothing but an amplification of Fra Sarpi’s radical-positivist views—for Sarpi himself had already written that man was an animal, and the most imperfect one at that. Sarpi claimed that there existed in every individual what he called the *libido dominandi*—a claim for which he might be called the father of the Freudian “id.” For Sarpi, the *libido* inevitably dominates the individual personality and his actions:

It happens with everything good and well instituted, that human malice progressively devises methods of operating abusively and of rendering insupportable what was established to a good end and with the highest principles.

Sarpi further argued, in an extensive correspondence with scientists, theologians, and royal households throughout Europe, that philosophy—meaning the scientific method of Plato, St. Augustine, Cusa, and Kepler—would only destroy man’s instinctive ability to act to meet the problems of the here and now. Rather than its representing the spark of divinity in human nature, he said that Augustinian Platonic philosophy was a symptom of corruption. Against the backdrop of Venetian-orchestrated betrayal, wars, destabilizations, and assassinations, Sarpi argued that the essential condi-

tion for human knowledge, was *experience*; but by experience, he meant merely the literal sense-perception of physical objects. Hence, Sarpi doubted the existence—at least as an object of knowledge—of any non-material “thing,” and held universal concepts such as love, beauty, or truth, to be useless “metaphysics.” Knowledge was to be measured for its utility; after all, said Sarpi, Venetians “despise knowledge of things of which we have no need.”

To the end of promoting the oligarchical order, Sarpi advocated a method of systematic thinking guaranteed to abort new ideas:

There are four modes of philosophizing: the first with reason alone, the second with sense alone, the third with reason first and then sense, the fourth beginning with sense and ending with reason. The first is the worst, because from it we know what we would like to be, not what is. The third is bad because we many times distort what is into what we would like, rather than adjusting what we would like to what is. The second is true but crude, permitting us to know little, and that rather of things than of their causes. The fourth is the best we can have in this miserable life.

It is but a brief distance from the “miserable life” of the materialist Sarpi, to the oft-quoted assessment of Hobbes’ *Leviathan*, that the life of man is “nasty, brutish, and short.” On the eve of the Venetian-orchestrated Thirty Years War (1618-1648), Sarpi was to tell his correspondents, that God himself “acts without discourse”—that is, without reason. In what should have been taken as expressing Venice’s intent towards all of Europe, Father Sarpi wrote that he believed uncertainty and instability to be the only universal principles.

‘Utility’ vs. Truth

What Thomas Hobbes wrote, he wrote as a partisan for the emerging, newly London-centered “Venetian Party” of transplanted Venetian finance. The Levant Company had, with the aide of Venice, become dominant in the Middle East trade, dominating the Mediterranean; the British East India Company was further enriching the new financial oligarchy, centered in the autonomous City of London. It is on their behalf that Hobbes baldly asserted that the “utility” of his method had been proven already by the breakthroughs of Western Civilization, “namely, of measuring matter and of making instruments for all uses; of calculating of celestial motions”

The average reader today would probably be buffaloed by this assertion of Hobbes. Nowadays, the algebraic, or statistical, method is applied to all fields of “philosophy,” including the sciences, economics, and social behavior. But if the truth be told, had Thomas Hobbes’

“ratiocination” actually been the premise of science and statecraft in the Fifteenth, Sixteenth, and Seventeenth centuries, we would not be alive today. In fact, the leading scientists, statesmen, and theologians of the late-Fifteenth and Sixteenth centuries, would have considered Hobbes’ scribbling to be the product of a mentally disturbed individual.

For example, as Lyndon LaRouche has emphasized, the discoveries in science and technology that arose in the Renaissance, and continue down to this day, are based upon the fundamental philosophical contribution of Nicolaus of Cusa, and it is upon the work of Cusa that the possibility of a comprehensible mathematical physics depends. Cusa’s profound contribution was later advanced by the indispensable discoveries, and hard work, of such individuals as Leonardo da Vinci and Johannes Kepler.

What you see is, emphatically, not what exists. For

example, Cusa discovered why it was impossible to “square the circle” through algebraic methods, thereby discovering what we know today as the *transcendental numbers*. Why? Because a linear approximation of curvature is never curvature; circular action is not reducible to straight-line action. We might *imagine* that a regular polygon with a million sides would, “for all practical purposes,” be a circle; but that would be to ignore the truth. The paradox—that increasing the number of the polygon’s sides would widen, rather than close, the gulf between the rectilinear figure and the circle—set the stage for a truth-seeking Nicolaus of Cusa to recognize how circular action represented a higher order of function than linear action in the universe. Further, Cusa grasped that the characteristics of *change* in the universe must be coherent with that very creative power of the human mind which allowed him to discover a type of number— π —which *transcends* the power of algebraic methods. Whole families of non-

Hobbes, Leibniz, and Transfinite Reason

To his dying day, Hobbes maintained a violent polemic that the circle could readily be squared, if only metaphysics were left out of the picture—a proposition which is not only known to be false by every schoolchild today, but which was aimed squarely at the concept of *transfinite reason* to be found in the seminal scientific ideas of Nicolaus of Cusa, Leonardo da Vinci, Johannes Kepler, and G.W. Leibniz. As for knowledge of the whole, coherent universe, at the extremes of the *micro* and *macro* levels, Hobbes argued that to be a cipher to man, given man’s finite nature. In the Epistle Dedicatory to his *Six Lessons to the Professors of Mathematics*, a defense of his indefensible geometric proofs, written late in his life, Hobbes says:

Geometry is . . . demonstrable, for the lines and figures from which we reason are drawn and described by ourselves; and civil philosophy is demonstrable because we make the commonwealth ourselves. But because of natural bodies we know not the construction, but seek it from effects, there lies no demonstration of what the causes be we seek for, but only for what they may be.

Thus Hobbes, like his mentors Paolo Sarpi and Galileo, placed knowledge of the universe and its causes, and of God himself, beyond man’s reach.

The great G.W. Leibniz attempted, both in his youth and later in life, to strike up a correspondence

with Hobbes, and there survive a number of Leibniz’s unanswered letters. However, in his voluminous writings, Leibniz again and again exposed the fraud of Hobbes, as well as of Newton, Descartes, and others, who promoted an evil, axiomatic principle: that the universe, and all action in it, is completely comprehensible as linear action occurring in a continuous, infinitely extended time and space. Leibniz knew this to be contrary to reason, as had Cusa and Kepler implicitly before him:

In a word, so far as the details of phenomena are concerned, everything takes place in the body as if the evil doctrine of those who believe, with Epicurus and Hobbes, that the soul is material were true, or as if man himself were only a body or an automaton. These materials have thus extended to man as well what the Cartesians have held regarding all other animals, having shown in fact that nothing is done by man, with his whole reason, which is not a play of images, passions, and motions in the body. (From “Reply to the Thoughts on the System of Preestablished Harmony Contained in the Second Edition of Mr. Bayle’s Critical Dictionary, Article Rorarius.”)

As for Hobbes’ political theory, it was Leibniz who pointed out, that if the evil ideas of the “sharpwitted Hobbes” were ever to prevail, “there would be out-and-out anarchy.” (*Caesarinus Furstenerius De Suprematu Principum*, 1677)

algebraic curves, such as the cycloid, catenary, and tractrix, were found to exist in the physical universe, and they were subsequently investigated by such scientists as Blaise Pascal, Christiaan Huyghens, G.W. Leibniz, and Jean Bernoulli. Action in the universe is non-linear, non-algebraic. As LaRouche writes:

[K]nowledge begins by rising above contemplation of blind faith in sense-experience, to examining the states of consciousness associated with judging sense-experience. . . . This is . . . illustrated by Nicolaus of Cusa's revolutionary solution to Archimedes' formulation of the paradoxical chore of squaring the circle. By leaping directly to the outer limit of a process of generating ever-more many-sided, regular, inscribed and circumscribed polygons, it is shown that such an increasingly precise method for estimated a numerical value of π could never bring congruence between the perimeters of the polygon and that of the circle. The two are of different species, the principle of *circular action* the superior species bounding "externally" the process of generating the polygons.

In that *circa* A.D. 1440 discovery by Cusa, we have the axiomatic germ of Leibniz and Jean Bernoulli's demonstration of a non-algebraic form of universal least action. . . . Cusa's discovery of the absolute distinction between a circle and *circular action*, the germ of modern transcendental functions, is taken as an intelligible example of the principle of hypothesis. ("Physical economy is the basis of human knowledge," Part II, *Executive Intelligence Review*, Vol. 21, No. 10, March 4, 1994, pp. 17-18.)

Hobbes, however, rejected Cusa's intelligible method of hypothesis, and its implications for the ordering of the universe, because he had no interest in the *why* and *how* of God's laws. He was prepared to literally explain away "any effect." Of the equivalence of the circle to a series of inscribed polygons, Hobbes wrote:

We know, therefore, that from such generation proceeds a figure, from whose one middle point all the extreme points are reached unto by equal *radii*. And in like manner, by knowing first what figure is set before us, we may come by ratiocination to some generation of the same, though perhaps not that by which it was made, yet that by which it might have been made; for he that knows that a circle has the property above declared, will easily know whether a body carried about, as is said, will generate a circle or no. (*De Corpore*)

Hobbes and Galileo

All of Hobbes' significant writings followed his third trip to Europe, in 1635, when he met with Galileo Galilei and many others in the extensive network created by the now-deceased Paolo Sarpi. Galileo himself was in his early seventies at the time Hobbes visited him in Italy. Hobbes was

forty-seven years old, and had published almost nothing, only a translation of Thucydides. His main role at that time was as a retainer and tutor of the Cavendish estate, including of the Duke of Newcastle, closely allied to England's King Charles I. It was on the strength of these connections—particularly Charles Cavendish, who provided Hobbes with crucial introductions, including to Sarpi intimate Abbé Mersenne—that Hobbes met with Galileo.

By the time of his return to England in 1636, Hobbes had been accepted (as he proudly states in his *Autobiography*) as "numbered among the philosophers." In 1644, Hobbes' *Tractatus Opticus* appeared in Paris; in 1647, his *Elementa Philosophica de Cive* in Amsterdam (London, 1651). In 1650, *De Corpore Politico* (*Elements of Law*) appeared in London, followed by the infamous *Leviathan* in 1651, and *Elementa Philosophiae Sectio Prima de Corpore* in 1655.

Galileo Galilei's works had begun to be introduced into England in the first decade of the 1600's. His little book, *Sidereus Nuncius* (*Starry Messenger*), was published in Venice in March 1610, as part of Sarpi's strategic intervention into European science. Galileo was then forty-six years old, having held the chair of mathematics at the University of Padua for eighteen years. Galileo had earlier broken off all correspondence with Johannes Kepler, after the publication of Kepler's revolutionary *Mysterium Cosmographicum* in 1597; until his death, Galileo would deny Kepler's discovery that the planetary orbits were elliptical.

In the *Starry Messenger*, Galileo revealed to an incredulous Europe the discovery of the four largest moons of Jupiter, and the appearance of the surface of the moon as seen through a telescope. These and other empirical findings were credited to Galileo's work with the new "spy-glass"—a telescope provided to Galileo by none other than Paolo Sarpi himself. It was the circulation throughout Europe of the *Starry Messenger* that made Galileo famous. His other works, following upon the success of *Starry Messenger*, were means for Paolo Sarpi to promote the outlook by which he intended to take over science from the inside, including in England.

Galileo's scientific method was the same as that later adopted by Hobbes. In 1624, for example, Galileo published his much-heralded scientific manifesto, *The Assayer*, and it met with immense publishing success, circulating throughout Europe, including England, just as the Thirty Years War was engulfing the Continent. In it he wrote:

[W]henver I conceive any material or corporeal substance, I immediately feel the need to think of it as bounded, and as having this or that shape; as being large or small in relation

to other things, and in some specific place at any given time; as being in motion or at rest; as touching or not touching some other body; and as being one in number, or few, or many. From these conditions I cannot separate such a substance by any stretch of my imagination. But that it must be white or red, bitter or sweet, noisy or silent, and of sweet or foul odor, my mind does not feel compelled to bring in as necessary accompaniments. . . .

To excite in us tastes, odors, and sounds, I believe that nothing is required in external bodies except shapes, numbers, and slow or rapid movements. I think that if ears, tongues, and noses were removed, shapes and numbers and motions would remain, but not odors or tastes or sounds. The latter, I believe, are nothing more than names when separated from living beings, just as tickling and titillation are nothing but names in the absence of such things as noses and armpits.

For Galileo, only bodies and their motion exist—and the numbers for counting and measuring them! These bodies are all composed of a *prima materia* (prime matter), itself made up of “infinitely small, indivisible constituents.” These “infinitely small” bodies allowed Galileo to asymptotically approximate a description of any phenomena, without considering that the phenomena were, causally, a different *species* of existent. Just make the bodies smaller, and imagine enough of them, and you can, as the expression goes, “cover all the bases.” At the same time, holding to the existence of “absolutely indivisible atoms” allowed Galileo to describe all “things” as built up of other hard-ball “things.” Given that the universe is completely composed of Galileo’s *prima materia*, fundamental change, that is, development, cannot occur—only change of place.

Similarly, hear what Galileo had to say about the issue of squaring the circle, from his First Book of *Dialogues Concerning Two New Sciences*:

SALVADORE: If now the change which takes place when you bend a line at angles so as to form now a square, now an octagon, now a polygon of forty, a hundred, or a thousand angles, is sufficient to bring into actuality the four, eight, forty, hundred, and thousand parts which, according to you, existed at first only potentially in the straight line, may I not say with equal right, that, when I have bent the straight line into a polygon having an infinite number of sides, i.e., into a circle, I have reduced to actuality that infinite number of parts which you claimed, while it was straight, were contained in it only potentially?

Galileo insisted, through his character Salvadore, that the circle was commensurable with the straight line. Despite Nicolaus of Cusa’s discovery, eighty-odd years earlier, that circular action was of a different *species* than

that of straight-line, linear action, and superior thereto, Galileo insisted, Paolo Sarpi insisted, that a circle could be equated to an infinitely-sided polygon. That the mode of *generating* a circle and a polygon are qualitatively different is to be ignored; for these neo-Aristoteleans, hypotheses are not required.

In Conclusion

Hobbes betrayed England to Venice, according to Paolo Sarpi’s design. And Hobbes did it arguing, in *De Cive* as well as in the *Leviathan*, that England’s bloody tumult, actually orchestrated from the outside by Venetian intelligence, was proof that England’s civil order must be replaced by an oligarchic dictatorship modeled on that of Venice. The evil Hobbes claimed that the Tudor impulse for statecraft, which had been based on the practice of the French nation in the reign of Louis XI, was proven to be a failure by the middle of the Seventeenth century, because such champions of the nation-state commonwealth as Erasmus, Thomas More, and Jean Bodin had premised their republican policies on a false, idealistic view of man.

The end of the Sixteenth century, through the Seventeenth, was disastrous for England, embracing the downfall of the reactionary Stuarts, Oliver Cromwell’s misnamed “Commonwealth,” and the “Glorious Revolution”—that final *coup d’état* which brought Venice’s House of Orange to the English throne. Thomas Hobbes, who lived for nearly a century, was there through much of it, to organize for the cold-blooded application to “ethics” and “civil philosophy” of the “New Sciences” of Galileo Galilei.

Hobbes did not live to see the “Glorious Revolution” of 1688. John Locke, however, did. Locke, the son of Puritans and a likely personal witness of the beheading of Charles II, took the ideas of Hobbes’ *Leviathan*, and elaborated those principles for the purposes of the new and evil British empire. Long before he authored his philosophical *Treatises*, he had written the constitution for Lord Shaftesbury’s slave colony of South Carolina.

While Sarpi, Hobbes, and Locke were successful in England in suppressing the ideas of Renaissance statecraft and science which were based upon the Humanist conception of man *in the image of God*, those ideas were successfully exported to create the American Republic. Worldwide, humanity has increased its numbers to over five billion souls. Although humanity today may be truly threatened with an Hobbesian nightmare, man’s God-given power of creative reason, and the nature of God’s laws, is the means by which we defeat the evil of algebraic “classroom mathematics.”

The Mandeville Model



by H. Graham Lowry

The task of the people of the United States—as conceived by our nation’s founders—is fundamentally simple. It is to do good, and to do good such that others may have the opportunity to do likewise, for the benefit of all mankind. That is also the function historically assigned to our constitutional republic, consistent with the fundamental idea of western Christian Civilization, that man is created in the image of God, and endowed with the power of creative reason.

As a people, we owe, therefore, one great debt which *has* gone unpaid for far too long—and that is our debt to *history*. One might even say that the account is even overdrawn—so maybe we will have to put through a little reorganization there as well. But I can assure you, that the constitutional government of the United States of America was *never* intended to have Newt Gingrich—that pathetic bundle of diseased impulses—as Speaker of the House of Representatives.

So he’s got to go. But to ensure that, we have to defeat *what* he is, not just *who* he is. And that is our nation’s historic enemy: the oligarchical, imperial, British principle, the doctrine that man is inherently *evil*.

Most people were presented with something quite foreign to real American history, during the years they imagined they were acquiring an “education.” Straight

from the hallowed halls of fraud at Britain’s Oxford and Cambridge Universities, you were given the idea that the American Revolution was the accidental result of a nasty little spat—between the “generous but demanding” Mother Britain, and her “rebellious” colonial offspring, who were demanding more tea and crumpets than she could afford.

Well, our Founding Fathers, and many of their forefathers dating back into the Seventeenth century, knew better. They knew that “Mother Britain”—referred to by John Quincy Adams as “our Lady Macbeth mother”—was *evil*.

Hobbes and Locke

They knew it from Thomas Hobbes, tutor of the bestial King Charles II. They knew Hobbes’ argument in his *Leviathan*, that, *by nature*, human society was merely a “state of war,” of “each against all.” Man’s inherently evil nature, said Hobbes, were best restrained under a monarchical dictatorship—a notion which the libertine Charles II found quite pleasing, when he assumed the throne following the English Civil War in 1660.

William Hogarth, “A Midnight Modern Conversation” (1732/3): an apt portrayal of Bernard Mandeville’s Hell-Fire Clubs.

They knew it from John Locke, who declared that the human mind was merely a passive register of animal sensations; that man was a beast. They knew that Locke was the champion of “free trade” for the homosexual Dutch Prince William of Orange, who seized the throne of England in 1689. They knew that Locke had advocated in 1701, as a member of King William’s Board of Trade, that all the independent charters governing the American colonies be revoked, that all land titles granted under them be made the property of the King, and that all American manufacturing of finished goods be banned. They knew the *evil* behind the mask of “free trade.”

Yet to the so-called “educated” American today, bobbing along in the tide of British historical bilge, Hobbes appears to surface as “a profound conservative thinker ahead of his time,” and Locke even as “the father of American constitutional liberty.” The sodomized laundresses of Oxbridge have worked for centuries to provide a cleaner appearance for these evil creatures; and so you came to know them in their altered states.

But in this British oligarchical chamber of horrors, there is *one* figure, first displayed in the early years of the Eighteenth century, *so openly, vividly, and thoroughly evil*, that no serious attempt was ever made to launder his image. Consequently, he has been hidden from public view.

His name was Bernard Mandeville. Born in Holland in 1670, he acquired a medical degree at Leyden in 1691, and slithered into London a few years later, in the wake of William of Orange’s Venetian-rigged takeover. Not surprisingly, his medical specialty was stomach disorders. Mandeville’s career in Britain, however, was dedicated to only one purpose: that of prescribing the doctrine that *evil* itself is the basis for *good*.

In 1714, the year that Britain’s Venetian Party completed its murderous coup against the regime of Queen Anne, Bernard Mandeville anonymously published his *Fable of the Bees, or Private Vices, Public Benefits*. It proclaimed what became the official governing doctrine of the emerging British Empire—that vice, corruption, and downright evil were the necessary, desirable foundations of a successful, prosperous state.

Mandeville argued that man’s uninhibited pursuit of his natural, *evil* instincts constituted liberty; that the state, therefore, ought not to interfere with “private vices”; and that this seething mass of evil, in the aggregate, constituted the public good. This is free trade; this is “laissez-faire”; this is libertarianism; this is privatization. This is the Conservative Revolution.

A Model for Empire

Mandeville’s *Fable of the Bees* was built around an earlier poem—actually ten pages of doggerel—entitled *The*

Grumbling Hive, or Knaves Turned Honest, which he had published in 1705. Here he counterposes the supposed life of ease and luxury enjoyed by a society devoted to vice, to the poverty and economic ruin brought on by pursuing virtue and honesty.

Mandeville describes the “successful” model for the Empire:

Vast numbers thronged the fruitful Hive;
Yet those vast Numbers made ’em thrive;
Millions endeavouring to supply
Each Other’s Lust and Vanity. . . .
Thus every Part was full of Vice,
Yet the whole Mass a Paradise
Flatter’d in Peace, and fear’d in Wars
They were th’ Esteem of Foreigners. . . .
Such were the Blessings of that State;
Their Crimes conspired to make ’em Great;
And Virtue, who from Politicks
Had learn’d a thousand Cunning Tricks,
Was, by their happy Influence,
Made Friends with Vice: And ever since
The Worst of all the Multitude
Did Something for the common Good.

But, Mandeville warns, if “the knaves” turn honest and virtuous, and act like human beings instead of beasts, then the game is up, and society (meaning *oligarchical* society) is destroyed. Economic ruin follows, because the only source of wealth is *stealing*. Profit can only be derived from pandering and extortion, and can be increased only by maximizing the rate of human degradation. Even the broader circulation of currency depends on rising rates of crime.

Here is some of the commentary Mandeville included with his doggerel verses:

I shall be asked what benefit the public receives from thieves and housebreakers. They are, I own, very pernicious to human society, and every government ought to take all imaginable care to root out and destroy them; yet if all people were strictly honest, and nobody would meddle with or pry into anything but his own, half the smiths of the nation would want employment.

He adds that even the growth of their trade, producing for “both ornaments and defence,” would “never have been thought of, but to secure us against the attempts of pilferers and robbers.” Mandeville continues: “A highwayman having met with a considerable booty, gives a poor common harlot he fancies ten pounds to new-rig her from top to toe.” In this case, asks Mandeville, is there a tradesman “so conscientious that he will refuse to sell her a thread satin though he knew who she was? She must have shoes and stockings, gloves,” and so on. He says:

[A]ll must get something by her, and a hundred different tradesmen, dependent on those she laid her money out with, may touch part of it before a month is at an end. The generous gentleman, in the meantime, his money being near spent, ventured again on the road, but the second day having committed a robbery near Highgate, he was taken with one of his accomplices, and at the next sessions both were condemned and suffered the law. The money due on their conviction fell to three country fellows, on whom it was admirably well spent.

Bernard Mandeville had little interest in succoring the masses. He spoke for the British-Venetian oligarchs, at a point in history when they imagined they could exterminate the Renaissance idea of man—and the threat of the nation-state, that dreaded engine of creativity, designed to safeguard life, liberty, and the pursuit of happiness.

In his summary of *The Fable of the Bees*, Mandeville argues that to

have a frugal and honest society, the best policy is to preserve men in their native simplicity, strive not to increase their numbers; let them never be acquainted with strangers or superfluities, but remove and keep from them everything that might raise their desires or improve their understanding.

Great wealth and great treasure will ever scorn to come among men, unless you'll admit their inseparable companions, avarice and luxury; where trade is considerable, fraud will intrude. To be at once well-bred and sincere is no less than a contradiction; and therefore, while man advances in knowledge and his manners are polished, we must expect to see, at the same time, his desires enlarged, his appetites refined, and his vices increased.

The Walpole Era

To any sane person, it is clear that Mandeville speaks for the Prince of Darkness—denying God and Heaven, and advocating a dictatorship of Evil over all humanity. Mandeville was widely known to be the leading figure among Britain's Satan-worshipping secret societies, which proliferated rapidly among the degenerate financier elite. They became notorious after George I's accession to the throne in 1714—typified by the infamous Hell-Fire Clubs—and flaunted their political ascendancy following the devastating financial blowout of the South Sea Bubble in 1720. Huge fortunes disappeared overnight, along with scores of fictitious stock companies; but vast sums were raked in by the Anglo-Dutch oligarchy and the political thugs they employed.

To what remained of the decent, informed portion of the British population, the entire affair had a specifically Satanic, Mandevillian character. It was vividly captured by the artist William Hogarth in his 1721 engraving, *The South Sea Scheme*, portraying the Devil presiding over an orgy of obscenity and brutality, in celebration of the

destruction brought on by the crash. To keep matters from getting out of hand, a King's Order-in-Council was issued that year banning the Hell-Fire Clubs, at least in their public form.

But the King's cabinet was also reshuffled in 1721, further consolidating the power of the thieves and swindlers who came out on top, following the collapse of the Bubble. Chief among these was Robert Walpole, one of the most venal and corrupt figures in the whole Sodom and Gomorrah of British politics. Newt Gingrich would give anybody's right arm to have such a career.

Walpole was pure Mandeville, and he was no small-time chiseler. Queen Anne had imprisoned him in the Tower of London in 1711, when it was discovered that £35 million in naval expenditures were unaccounted for, while Walpole served as Treasurer of the Navy. He took his revenge in 1715, as chairman of the Committee of Secrecy in the House of Commons, trumping up any charges he could think of against the Venetian Party's opponents who had worked with Jonathan Swift during Anne's reign. Following the cabinet reshuffle of 1721, Walpole emerged as Prime Minister, and held the post for more than twenty years, operating under the maxim which he coined himself, that "every man has his price."

Jonathan Swift and his friends accurately referred to Robert Walpole as "Bob Booty," and cast him as the head of a gang of cutthroats and highwaymen in the devastating satire *The Beggar's Opera*, brought to the London stage in 1728.

Walpole personified Mandeville's satanic notion that the interests of the state—for the oligarchy—lay in the maximum brutalization of its subjects. He celebrated Walpole's rise to power by reissuing his *Fable of the Bees* in 1723, adding a new essay attacking any efforts to educate the poor. In a nation without legalized slavery, Mandeville argued that

[T]he surest wealth consists in a multitude of Laborious Poor. . . . To make the Society Happy and People Easy under the meanest Circumstances, it is requisite that great numbers of them should be Ignorant as well as Poor. . . . Going to School in comparison to Working is Idleness, and the longer Boys continue in this easy sort of Life, the more unfit they'll be when grown up for downright Labour, both as to Strength and Inclination. Men who are to remain and end their Days in a Laborious, tiresome and Painful Station of Life, the sooner they are put upon it at first, the more patiently they'll submit to it for ever after.

The fascists of today's Conservative Revolution have exactly the same policy, differing only in some of the rhetorical niceties they employ. They speak of "privatized schools," "voucher plans," "curriculum tracks," "vocational training," "work-study," "manual arts," and—*prison labor*.

Christian Economics— Or the ‘Structures of Sin’?

*A Response to ‘The
Modern Development of
Financial Activities in
the Light of the Ethical
Demands of Christianity’*

by William F. Wertz, Jr.



Rijksmuseum-Stichting, Amsterdam

In 1994, the Pontifical Council for Justice and Peace of the Roman Catholic Church published a work completed in November 1993 by Antoine de Salins and François Villeroy de Galhau entitled *The Modern Development of Financial Activities in the Light of the Ethical Demands of Christianity* (hereafter *Modern Development*).*

As the President of the Council, Roger Cardinal Etchegaray, indicates, the conclusions reached in the report summarize the position of the authors themselves,

* Libreria Editrice Vaticana, Vatican City, 1994.

and not necessarily that of the Council. The Council's purpose in publishing the document is to arouse discussion and debate.

The authors are officers of the French Department of Economic Affairs with responsibilities at Paris and at Brussels. Both are members of the French Social Weeks. They acknowledge the help afforded them by Martin Donnelly of the British Exchequer and the European

Rembrandt van Rijn, "Christ Driving the Moneychangers from the Temple," 1635.

Commission. The preface is written by Father Jean-Yves Calvez, S.J., editor-in-chief of the magazine *Études*.

In his preface, Father Calvez indicates that the purpose of this document is to “stimulate ethical reflection on ‘financial activity’ ” and concludes by saying that “it is a matter of urgency that the community of the faithful continue, together with others, the reflection thus undertaken, so that all mankind may be helped to a more exact practice of justice in these new matters which call for careful scrutiny.”

The purpose of this paper is to contribute to the discussion initiated by the publication of this document. The author, also a Roman Catholic, is an associate of the world’s leading physical economist, Lyndon H. LaRouche, Jr. The urgency of writing this paper and thus contributing to the debate, both among the public at large and within the Roman Catholic Church, is, that the document published by the Pontifical Council for Justice and Peace is severely flawed, thus leaving its readers unprepared to deal with the present on-rushing global financial collapse.

Whereas initial published reports of the contents of the document suggested that it correctly denounced the financial speculative bubble which is currently destroying the world’s economy, a close reading of the document as a whole unfortunately reveals that the authors only denounce what they consider to be “unethical” aspects of speculation, while actually attempting to justify financial speculation in general and to render it coherent with the social teaching of the Roman Catholic Church.

The authors, who are described as “Christians who are involved by their work in these new issues,” are clearly attempting to justify morally their continued participation in a system which has become increasingly characterized by financial speculation since the introduction of floating exchange rates at the beginning of the 1970’s. They, therefore, desire “new procedures” which will render such activity ethical in the eyes of the Church and to their own consciences. However, the primary effect of this document, if unchallenged, would be to undermine the moral authority and efficacy of the Church itself in fighting for justice and peace.

The flaws in the document also reflect the fact that at the time of its preparation, which according to the authors occurred prior to the European monetary crisis of September 1992 to August 1993, the French government under President Mitterrand was politically subordinated to Great Britain in a replay of the 1904 Entente Cordiale, which existed in the pre-World War I period following the French defeat at Fashoda in 1898. One can see the influence of the thinking predominant at the

British Exchequer throughout the document.

The document specifically reflects the authors’ acceptance of the provisions of the Maastricht Treaty, which was conceived by Mitterrand among others in December 1991. If implemented, the Maastricht Treaty would eliminate the existence of sovereign nation-states in Europe and subject the populations of Europe to a supranational European Union bureaucracy committed to the British-style “liberal capitalist” free trade, privatization, and austerity policies being imposed throughout the world by the International Monetary Fund.

Such a pro-British orientation, of course, runs contrary to the economic development focus of Gabriel Hanotaux, French Foreign Minister from 1894-98, whose policies were based upon the social teachings of Pope Leo XIII, as enunciated in the encyclical *Rerum Novarum* (1891).

The problem is that the current global financial crisis cannot be solved by merely administrative adjustments; therefore, it is not a question of “new procedures.” As Lyndon LaRouche has stressed in the context of his Ninth Economic Forecast, the entire world monetary system is disintegrating, owing precisely to the parasitical speculative activity of the last thirty years, the which the authors have by the end of their document endorsed, with some ethical reservations, as the progressive wave of the future.

In the course of this paper, it will be necessary to expose the false underlying axiomatic assumptions which led the authors to make the moral compromise that delivers them to their false conclusions. The authors are like goldfish in a goldfish bowl: they assume the continued existence of the bowl at precisely the point that the bowl is about to be shattered. They want to adjust to financial speculation as the “modern” type of economic activity, precisely at the point that such parasitical activity is about to bring Modern History to an end.

Among those false axiomatic assumptions are the following:

1. Since they lack an understanding of universal history and of physical economy, the authors falsely assume that the financial speculation of the last thirty years is an inherently good and progressive modern development;
2. Adversely influenced by the ideology of “post-industrialism” of the last thirty years, they lack a scientific understanding of what is meant by the “productive” or “real economy,” and therefore do not consider how financial speculation has indeed parasitized the physical economy;
3. As a result, they fail to understand that financial disin-

tegration of the global monetary system is inevitable, unless the system is placed into bankruptcy and reorganized by sovereign nation-state governments;

4. Since they do not have an appreciation of the role of the sovereign nation-state in generating credit for economic development, they regard the global financial speculation and deregulation of the last thirty years as necessary, and do not consider the need to reestablish constitutional public control over the economic policy through national banking;
5. The authors assume falsely that the debt crisis of Third World nations is not the result of the liberal capitalist policies of such institutions as the International Monetary Fund, and as a result embrace the very “conditionalities” policies of the I.M.F. which Pope John Paul II has identified with the “structures of sin”;
6. Insofar as they accept the “economy of indebtedness” and thus fail to embrace the necessity of debt moratoria or cancellations, their understanding of Church social doctrine, rooted as it is in the tradition of the Jubilee, is fatally flawed; and
7. As a consequence of the aforementioned errors, the ethical norms they propose are not truly moral, but are rather an accommodation to evil.

Before examining each of these false axiomatic assumptions, we begin this paper by considering the social teaching of the Roman Catholic Church on these questions. This is necessary to do because the authors begin their study with such a review. However, they either claim that the social encyclicals allow for their interpretation, or that the encyclicals have not fully taken into account the “Modern Developments” they attempt to justify.

Catholic Social Teaching

Let us begin by reviewing the social policy of the Roman Catholic Church on the questions of speculation, free trade, and other manifestations of “liberal capitalism,” including the debt crisis. The authors of the report use the fact that the Church no longer defines usury as “loans at interest,” in order to argue that a further relaxation of Church opposition to financial speculation should occur today.

However, although the Church now recognizes the existence of non-usurious loans with low, long-term interest for productive investment purposes, it has never relaxed its opposition to usurious speculation. Moreover,

the Church has consistently opposed the liberal capitalism of the Manchester School of Adam Smith, which ideology is the source of the speculative innovations of the last thirty years, which have brought the world to the current crisis, and to which the authors have adapted.

In *Rerum Novarum* (1891), Pope Leo XIII wrote as follows:

A devouring usury, although often condemned by the Church, but practiced nevertheless under another form by avaricious and grasping men, has increased the evil; and in addition the whole process of production as well as trade in every kind of goods has been brought almost entirely under the power of a few, so that a very few rich and exceedingly rich men have laid a yoke almost of slavery on the unnumbered masses of non-owning workers. (6)

The critical distinction made by Pope Leo XIII is that “the just ownership of money is distinct from the just use of money.” (35)

In the encyclical *Quadragesimo Anno* (1931), Pope Pius XI explicitly attacked not only communist collectivism, but also the individualistic liberalism of the Manchester School, i.e., Adam Smith. He writes:

[T]he proper ordering of economic affairs cannot be left to free competition alone. From this source have proceeded in the past all the errors of the “Individualistic” school. This school, ignorant or forgetful of the social and moral aspects of economic matters, teaches that the State should refrain in theory and practice from interfering therein, because these possess in free competition and open markets a principle of self-direction better able to control them than any created intellect. Free competition, however, though within certain limits just and productive of good results, cannot be the ruling principle of the economic world. (p. 44)

It is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure. (p. 50)

This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying so to speak, the life-blood to the entire economic body, and grasping, as it were in their hands the very soul of production, so that no one dare breathe against their will. (p. 50)

Easy returns, which an open market offers to anyone, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor. By their unchecked speculation

prices are raised and lowered out of mere greed for gain, making void all the most prudent calculations of manufacturers. (p. 64)

To remedy this, Pius XI says:

Free competition and still more economic domination must be kept within just and definite limits, and must be brought under the effective control of the public authority, in matters appertaining to this latter's competence. The public institutions of the nations must be such as to make the whole of human society conform to the common good, i.e., to the standard of social justice. (p. 52)

In the encyclical *Populorum Progressio* (1967), Pope Paul VI writes:

It must certainly be recognised that colonising powers have often furthered their own interests, power or glory, and that their departure has sometimes left a precarious economy, bound up for instance with the production of one kind of crop whose market prices are subject to sudden and considerable variation. (7)

If certain landed estates impede the general prosperity because they are extensive, unused, or poorly used, or because they bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation. While giving a clear statement on this, the Council recalled no less clearly that the available revenue is not to be used in accordance with mere whim, and that no place must be given to selfish speculation. Consequently it is unacceptable that citizens with abundant incomes from the resources and activity of their country should transfer a considerable part of this income abroad purely for their own advantage, without care for the manifest wrong they inflict on their country by doing this. (24)

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. (25)

A system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing 'the international imperialism of money.' One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man. (26)

He called for the creation of a "World Fund" to relieve the most destitute of this world (51):

Developing countries will thus no longer risk being overwhelmed by debts whose repayment swallows up the

greater part of their gains. Rates of interest and time for repayment of the loan could be so arranged as not to be too great a burden on either party, taking into account free gifts, interest-free or low-interest loans, and the time needed for liquidating the debts. (53)

In discussing trade relations, he pointed out that "the rule of free trade, taken by itself, is no longer able to govern international relations," owing to the inequalities of economic power between developed and underdeveloped countries. Under such conditions, "prices which are 'freely' set in the market can produce unfair results. One must recognize that it is the fundamental principle of liberalism, as the rule for commercial exchange, which is questioned here." (58)

In the encyclical *Laborem Exercens* (1981), written on the ninetieth anniversary of *Rerum Novarum*, Pope John Paul II locates the basis for the social teaching of the Church in the very first pages of the *Book of Genesis*, where the Church finds

the source of her conviction that work is a fundamental dimension of human existence on earth. . . . When man, who had been created "in the image of God . . . male and female," hears the words: "Be fruitful and *multiply, and fill the earth and subdue it,*" even though these words do not refer directly and explicitly to work, beyond any doubt they indirectly indicate it as an activity for man to carry out in the world. Indeed, they show its very deepest essence. Man is the image of God partly through the mandate received from his Creator to subdue, to dominate, the earth. (4)

In view of this situation we must first of all recall a principle that has always been taught by the Church: *the principle of the priority of labor over capital*. This principle directly concerns the process of production: in this process labor is always a primary *efficient cause*, while capital, the whole collection of means of production, remains a mere *instrument* or instrumental cause. (12)

The word of God's revelation is profoundly marked by the fundamental truth that *man*, created in the image of God, *shares by his work in the activity of the Creator* and that, within the limits of his own human capabilities, man in a sense continues to develop that activity, and perfects it as he advances further and further in the discovery of the resources and values contained in the whole of creation. (25)

In the encyclical *Solicitudo Rei Socialis* (1987), Pope John Paul II notes that the gap between the developed and developing countries has widened. He writes:

Moreover, one must denounce the existence of economic, financial and social *mechanisms* which, although they are manipulated by people, often function almost automatically, thus accentuating the situation of wealth for some and poverty for others. (16)

The instrument chosen to make a contribution to development has turned into a *counter-productive mechanism*. This is because the debtor nations, in order to service their debt, find themselves obliged to export the capital needed for improving or at least maintaining their standard of living. (19)

Pope John Paul II denounces both Marxist collectivism and liberal capitalism: “Each of the two blocs harbors in its own way a tendency towards *imperialism*, as it is usually called, or towards forms of new-colonialism” (22)

Pope John Paul II refers to these different forms of imperialism as “structures of sin.” (36) The characteristics of the structures of sin are

on the one hand, the *all-consuming desire for profit*, and on the other, *the thirst for power*, with the intention of imposing one’s will upon others. . . . If certain forms of modern “imperialism” were considered in the light of these moral criteria, we would see that hidden behind certain decisions, apparently inspired only by economics or politics, are real forms of idolatry: of money, ideology, class, technology. (37)

To replace these “structures of sin” and “evil mechanisms,” Pope John Paul II calls for “reform of the international trade system,” and “reform of the world monetary and financial system.” (43)

In the encyclical *Centesimus Annus* (1991), after the collapse of the communist system, Pope John Paul II identified “a risk that a radical capitalistic ideology could spread” (42) which refuses even to consider the realities of marginalization and exploitation especially in the Third World and the reality of human alienation, especially in the more advanced countries.

He specifically identifies the debt crisis, writing:

it cannot be expected that the debts which have been contracted should be paid at the price of unbearable sacrifices. In such cases it is necessary to find—as in fact is partly happening—ways to lighten, defer or even cancel the debt, compatible with the fundamental right of peoples to subsistence and progress. (35)

In respect to the role of the state, he writes:

Hence the principal task of the State is to guarantee this security, so that those who work and produce can enjoy the fruits of their labors and thus feel encouraged to work efficiently and honestly. The absence of stability, together with the corruption of public officials and the spread of improper sources of growing rich and of easy profits deriving from illegal or purely speculative activities, constitutes one of the chief obstacles to development and to the economic order. (48)

He concludes by calling “for a *concerted worldwide effort to promote development*, an effort which also involves sacrificing the positions of income and of power enjoyed by the more developed economies.” (52)

In the letter *As the Third Millennium Draws Near* (1994), John Paul II writes:

Thus, in the spirit of the *Book of Leviticus* (25:8-12), Christians will have to raise their voice on behalf of all the poor of the world, proposing the Jubilee as an appropriate time to give thought, among other things, to reducing substantially, if not cancelling outright, the international debt which seriously threatens the future of many nations. (51)

The Policy Implications of the Social Encyclicals

It should be clear from the above excerpts from among the most important encyclicals of the last hundred years issued by Roman Catholic Popes from Leo XIII to Pope John Paul II, that the Church has consistently criticized the “liberal capitalism” of the Manchester School. The Church has never criticized the existence of money or the use of money for the moral purpose of facilitating production beneficial to man. However, it has consistently criticized the “individualistic” desire for profit. This criticism is based upon the Gospel teachings that “no servant can serve two masters. . . . You cannot serve God and mammon” (*Matthew* 6:24; *Luke* 16:13) and “the love of money is the root of all evils” (*I Timothy* 6:10).

It is clear from the above excerpts that what John Paul II calls the “structures of sin” is what Pope Pius XI called the “international imperialism of money,” which is based upon a “liberal capitalist” or radical capitalist ideology, of “free trade” or “free competition.”

Such a system is based upon the unjust use of money, what Leo XIII refers to as a “devouring usury,” which consumes the economic body, the very soul of production, and enslaves entire populations.

Such a system violates the principle of national sovereignty, by denying the right of public authority to “interfere” or otherwise direct and control the economic policy of a nation domestically or in relationship to other nations for the common good.

This is reflected today most clearly, although not exclusively in a new form of colonialism directed towards the so-called Third and Fourth Worlds. This expresses itself most clearly in the debt collection and conditionality policies of the International Monetary Fund, the consequence of which has been genocidal underdevelopment.

The solution consistently proposed by Pope John Paul II,

in the footsteps of his predecessor Paul VI, is to effect a Jubilee by reforming the international trade system and the international monetary and financial system, making non-usurious credit available for transfer of technology to the developing nations, drastically reducing or cancelling outright the oppressive, illegitimate Third World debt, and establishing equity among nations by defending the true sovereignty of the nation-state.

The standpoint from which we must judge financial activity is whether it contributes to the development of mankind, and therefore to peace. The only legitimate purpose of finances is to facilitate mankind's ability to carry out the mandate given him in *Genesis*, to be fruitful, to multiply, and to subdue the earth.

Financial speculation does not need to be illegal (i.e., insider trading) to be sinful. Derivatives trading, for example, which used to be outlawed under anti-gambling laws in such nations as Germany, although since legalized, is nonetheless immoral. Purely speculative activity is by its nature sinful, in that its purpose is selfish, personal gain, i.e., theft, rather than solidarity.

According to the *Catechism of the Catholic Church*: "Even if it does not contradict the provisions of civil law, any form of unjustly taking and keeping the property of others is against the seventh commandment: thus, . . . forcing up prices by taking advantage of the ignorance or hardship of another." The Catechism also describes as morally illicit: "speculation in which one contrives to manipulate the price of goods artificially in order to gain an advantage to the detriment of others." (2409)

Financial activity, to be moral—like any human activity—must serve God and God's mandate to man to exert dominion over the universe. Financial activity must, therefore, serve to increase man's power over nature, it must enhance the productive/creative power of the human mind to transform nature through man's labor.

From this standpoint, financial activity must be judged by whether it contributes to the physical production of goods necessary to the welfare of the population as a whole, especially the poor, and to the provision of those social services, such as education, which enhance the productive powers of the human mind. It is, therefore, the responsibility of the public authority of nations to govern credit and to determine its allotment so as to enhance the growth of the productive economy.

'The Church and Money'

The authors of *Modern Development* begin their study with a review of Church teaching. Although much of what they write is valid, their discussion of the teaching

of the Church contains the seeds of their false conclusions. This section of their work also reveals the fierce attack which the social teaching of the Church has provoked from the "financial specialists" with whom the authors are associated by the nature of their work.

They report that "economic and financial circles are often suspicious of the Church. There are several controversial attacks by economists and especially financial specialists against Catholic social teaching regarding economic activities for being unduly inhibiting." They specifically report that Pope John Paul II's identification of structures of sin in the liberal capitalist West as well as under communism in the East in *Sollicitudo Rei Socialis* "has provoked certain criticisms. . . . The whole of the modern financial sector is likely to see itself under the shadow of this warning."

After this introduction, which indicates a need and a desire to alleviate the concerns of financial speculators about the Church's teachings, the authors concentrate on various aspects of what they consider to be the two most important elements of the Church's social doctrine: the need for solidarity, and the priority of labor over capital.

In respect to the first of these, the need for solidarity, the authors ask the following question: "In what way does the development of the financial sector help or hinder the just distribution of power and wealth?" This question itself contains a fundamental error. The question were better formulated as follows: "In what way does the development of the financial sector help or hinder the economic development of society as a whole through industrial and agricultural production and its just distribution?"

In other words, the very question posed by the authors exposes the false axiomatic assumption which has accompanied the growth of the financial sector over the last thirty years—the assumption of post-industrialism.

In that context, the authors identify four potential violations by the development of the financial sector, of the principle of solidarity: (1) the excessive concentration of power; (2) inequality between countries; (3) a distribution of economic resources which conflicts with the wider requirements of the universal destination of earthly goods; and (4) a use of resources by those who control them which does not pay sufficient regard to the need for social justice.

In respect to the first, the authors suggest that the language of Pope Pius XI is somewhat out of date, but that the question remains true.

In respect to the second question, they raise the international debt crisis and argue that "the development of financial 'intermediation' is seen in this context as running the risk of creating dependency. It can encourage

new inequalities of wealth as well as of power among countries as well as within each country.” What they ignore is that financial speculation not only runs the “risk” of creating dependency, it not only “can encourage” new inequalities, but it clearly already has, which is why Popes Paul VI and John Paul II have called repeatedly for the last thirty years for debt reduction or outright cancellation.

In regards to the third question, the authors correctly point out that the Church respects the right of private property, but limits that right because of the universal destination of earthly goods. As they write: “This principle raises certain problems for the economist.”

The authors then ask: “Does this financial management process lead towards effective implementation of the ‘universal destination of earthly goods’? Or has it the opposite effect? To answer this question, it is clearly necessary to know what the ‘social usefulness’ of the investment financed in this way might be. This is a difficult notion to define.” The authors, of course, do not advance a scientific notion of “social usefulness.”

Finally, in regard to the fourth question, the authors admit that “since financial activity can involve important risks, it can lead to very large profits both for individuals and companies.” The authors then claim that the Church leaves the morality of such speculation to “each individual to exercise his or her discernment.”

Next, the authors discuss the Church’s concept of the priority of labor over capital. In this section of the document, it becomes clear that the authors reject this teaching. After citing Pope John Paul II’s discussion of the priority of labor in *Laborem Exercens*, they write: “It is however far from being ‘an evident truth’ for economists. Labor and capital are classically seen as the two necessary factors of production which the firm should use in their most efficient proportions in order to be competitive. It follows, therefore, that there is no certain or universal absolute hierarchy between capital and labor.”

For the authors, this concept becomes merely a high aim, which in practice is not applicable, particularly in more developed societies: “This assertion of the priority of labor over capital is in practice most relevant in economies in which capital has a less important role in the production process and in wealth creation than is the case in the economically more developed societies.”

This statement reflects the degree to which the authors have adapted themselves to liberal capitalism and rejected the fundamental premise of the social teaching of the Church. The priority of labor is a universal law. It is equally valid in a so-called developed society as in an underdeveloped one. The Church’s concept of the priority of labor stems from the idea that the source of all

wealth is human creativity. All economic activity finds its origin in the productive powers of the human mind, and all economic activity finds its end in the enhancement of these powers for the common good. What distinguishes man from all other creatures is that he is created in the image of God and, in imitation of God, the Creator, he has the capacity to create for the purpose of multiplying and subduing the earth in furtherance of God’s creation.

Despite this fundamental error, the authors proceed to report that the Church’s criticism of financial speculation is based on two reasons: “the ease of profits (rapid profits through little work), and the negative effects of speculation on the productive economy.” This leads them to write that “it is clear that the possibilities of large and rapid profits associated with financial dealing by speculators pose a problem for the Church’s traditional view.”

They further concede that the Church’s teaching stresses that property is acquired to “serve work.” In *Laborem Exercens*, Pope John Paul II writes: “Property is acquired first of all through work in order that it may serve work. This concerns in a special way ownership of the means of production.”

They conclude that, “[h]ere Catholic social doctrine agrees with the traditional arguments in favor of ‘productive investment.’” From this standpoint they admit that financial speculation “can be seen as a misuse of capital, diverting it from investing in ‘the real economy.’” But note once again that for them it merely *can be seen* as such, not that it is.

It is at this point that the authors reveal why they reject the so-called traditional arguments of the social doctrine of the Church with regard to speculation and productive investment: “Above all, industry is only one sector of production among others, alongside the service sector in full expansion.”

‘The Financial Sector and the Real Economy’

Having thus reviewed certain aspects of the social doctrine of the Roman Catholic Church, the authors turn to the primary purpose of their document—the justification of speculation.

In the introduction, the authors had noted that since 1987, “real economic power seems to have shifted from public and democratic authorities to uncontrolled and anonymous financial markets.”

Instead of criticizing this shift and mobilizing in defense of the public authority of nation-states, the authors accept and rationalize this shift.

“Thus the last twenty years have seen a radical restructuring and globalization of the international

financial system as national exchange controls have been largely lifted. Financial activity therefore takes place in a largely unregulated world.”

Having accepted this shift, the authors then argue that “[n]ot only can financial markets not exist without speculation, but a very high level of speculation is one of the necessary elements providing market liquidity”

Admittedly the “very dynamism of financial markets leads to problems,” but the financial sector has been able to provide the technical means to “handle the new range of uncertainties.”

The authors conclude that this modern development is not contrary to the real economy, and therefore does not merit criticism based on the social encyclicals. “In general, however, one can say that *the links between the financial sector and the real economy are essentially complementary rather than in opposition*, which was denounced by Pius XI speaking of ‘the absolute masters of money who govern the supply of credit and dispense it according to their own whim.’”

According to the authors, “the speculative approach is at the heart of the modern financial system which has developed from the ruins of an old monetary order where the value of profits developed very slowly.”

Now begins the justification of speculation. The authors acknowledge the “Church’s constant opposition to an extreme liberal philosophy,” but then proceed to write: “It is worth underlining that speculation is a form of economic activity with theoretical justification.” Yes, indeed, there may be “‘pockets’ of irrationality which can exist in financial markets and can show up as ‘speculative bubbles,’” but these are the exception and can be avoided.

The authors then make three distinctions in order to protect speculation from criticism. First, “one should not confuse ‘easy money’ and insider dealing.” Second, “speculation as such and ‘easy money’ are not synonymous.” And third, they argue that there is a difference between the ownership of material goods and of financial services. Since the profits related to financial activities take place over a much shorter financial and economic cycle, the Church’s opposition to rapid acquisition of wealth should not apply.

Without ever examining the impact of the speculative activity of the last thirty years on production, the authors next suggest that speculation does not destroy the producer, but rather “[t]he financial sector provides the techniques which allow other companies to manage the financial resources needed to achieve their objectives, and helps to protect firms against the financial uncertainties which they face. . . . Proceeds from such speculation ‘allow a better anticipation of future revenues and more

productive investment, which conforms to moral rules,’ points out Father Perrot.”

Finally, the authors admit that “speculation can have three types of seriously damaging impact.”

First, they cite the “corrupting effect which the raw material of the speculator (money) can have on the individual’s conscience by encouraging the idea of getting rich at any price.”

In this connection they cite the activity of George Soros as an example. Soros is quoted from an interview he gave *The Guardian* on December 19, 1992: “I am sure speculative activities have had some negative consequences. But that does not enter my thinking at all. It cannot. If I abstained from certain actions because of moral doubts, then I would cease to be an effective speculator. I have not even a shadow of remorse for making profit from the devaluation of the pound. I did not speculate against the pound to help England. I did not do it to hurt England. I did it to make money.”

They also identify the role of organized crime in such phenomena as laundering of drug money.

Second, a more insidious effect of speculation is to undermine wider economic objectives. “On a microeconomic level, there can be an excessive growth of financial activity within a company. On the macroeconomic level, speculation can lead to instability in the entire economic system.” The authors see only a danger of “instability” and have blinded themselves to the genocide which is currently occurring in the Third World due to the speculation they consider theoretically justified. One wonders what ever happened to the need to promote the development of the Third World as an economic and moral objective.

And third, “speculation can have an anaesthetizing effect on public and private regulators.” Here they argue once again that in the monetary and financial area, the globalization process has been positive, but there must be greater cooperation to regulate “excessive speculation.” Therefore, “supervisory authorities must ensure that speculation does not become an activity separate from the rest of the market and remains within the context of wider economic progress, assuring the common good against a background of spontaneously evolving financial markets which are unstable and on occasion simply cease to function.”

The Current Crisis from the Standpoint of Universal History

Rather than discuss the authors’ proposed revision of social ethics which, because it is based upon their false understanding of the problem of financial speculation,

cannot be correct, we must now systematically examine the false axiomatic assumptions which underlie this entire document. We do this not only for the purpose of countering the views expressed by the authors of this document, but rather also to lay an intelligible foundation for addressing the current crisis facing humanity.

As stated at the beginning of this paper, since the authors lack an understanding of universal history and of the science of physical economy, they falsely assume that the financial speculation of the last thirty years is an inherently good and progressive modern development.

If we look at universal history from the standpoint developed by Lyndon H. LaRouche, Jr., prior to the Fifteenth century, no less than ninety-five percent of the population of any society, including that of Christian Europe, was treated as anything other than serfs or slaves by a ruling elite. In the Fifteenth century, a revolution was effected which for the first time made it possible for Christian principles to become efficient with respect to an entire society.

The efforts of the Brotherhood of the Common Life, founded by Gerhard Groote, to educate poor boys, not through rote memorization, but rather through the replication of the great discoveries made throughout history, laid the basis for the development of both the modern nation-state and modern economy.

The two other developments in the Fifteenth century which consolidated this revolution were the Council of Florence (1439-1440), and the development of the first nation-state in France under King Louis XI, who governed from 1461 to 1483.

The emphasis which the Brotherhood of the Common Life placed on educating the population by developing the creativity of the sovereign individual, each one of whom is created in the image of God, the Creator, was crucial for two reasons. First, only the education of the population as a whole could lay the basis for government by the consent of the governed. Second, only such education could unleash in the population as a whole the necessary level of creativity for operating a modern economy, with its emphasis upon the development of technology.

In 1433, Cardinal Nicolaus of Cusa authored a book entitled *On Catholic Concordance*, in which he presented perhaps for the first time in history the notion that government must be based upon the consent of the governed. But the precondition for the success of such a form of government is the education of the population, such that its consent were based upon reason.

At the Council of Florence, the primary theological issue debated and affirmed was the *Filioque* principle. The Nicene Creed includes the statement that the Holy Spirit proceeds from the Father and the Son. (*Filioque*

means “and the Son” in Latin.) The importance of this issue, from the standpoint of Christian theology, is that since Christ is both God and man, if the Holy Spirit proceeds from the Son as well as the Father, then all men, created in the image of God and possessing *capax Dei* (the capacity for God), through imitation of Christ have the capacity for *agapic* creativity. Thus, the concept of all men as creative sovereign individuals capable of sharing in God’s work, was reenforced by the Council.

In his *Science of Christian Economy*, Lyndon LaRouche directly connected this concept of the *Filioque*, to the fact that economic science was developed by Christianity and perhaps could not have been developed except by Christianity: “The essence of this connection is expressed by the *Filioque* of the Latin Creed; only Christianity, through the view of Jesus Christ reflected in this feature of that creed, organizes society implicitly according to the principle of the sovereignty of the human individual” (p. 230)

The creation of the French nation-state under Louis XI consolidated this development. Never before did a nation-state exist on the face of the earth as the instrument of the promotion of the general welfare or the commonwealth. The nation-state was in direct opposition to both the landed oligarchy of the feudal baronies, whose power Louis XI reduced, and the financial oligarchy which was centered in Venice.

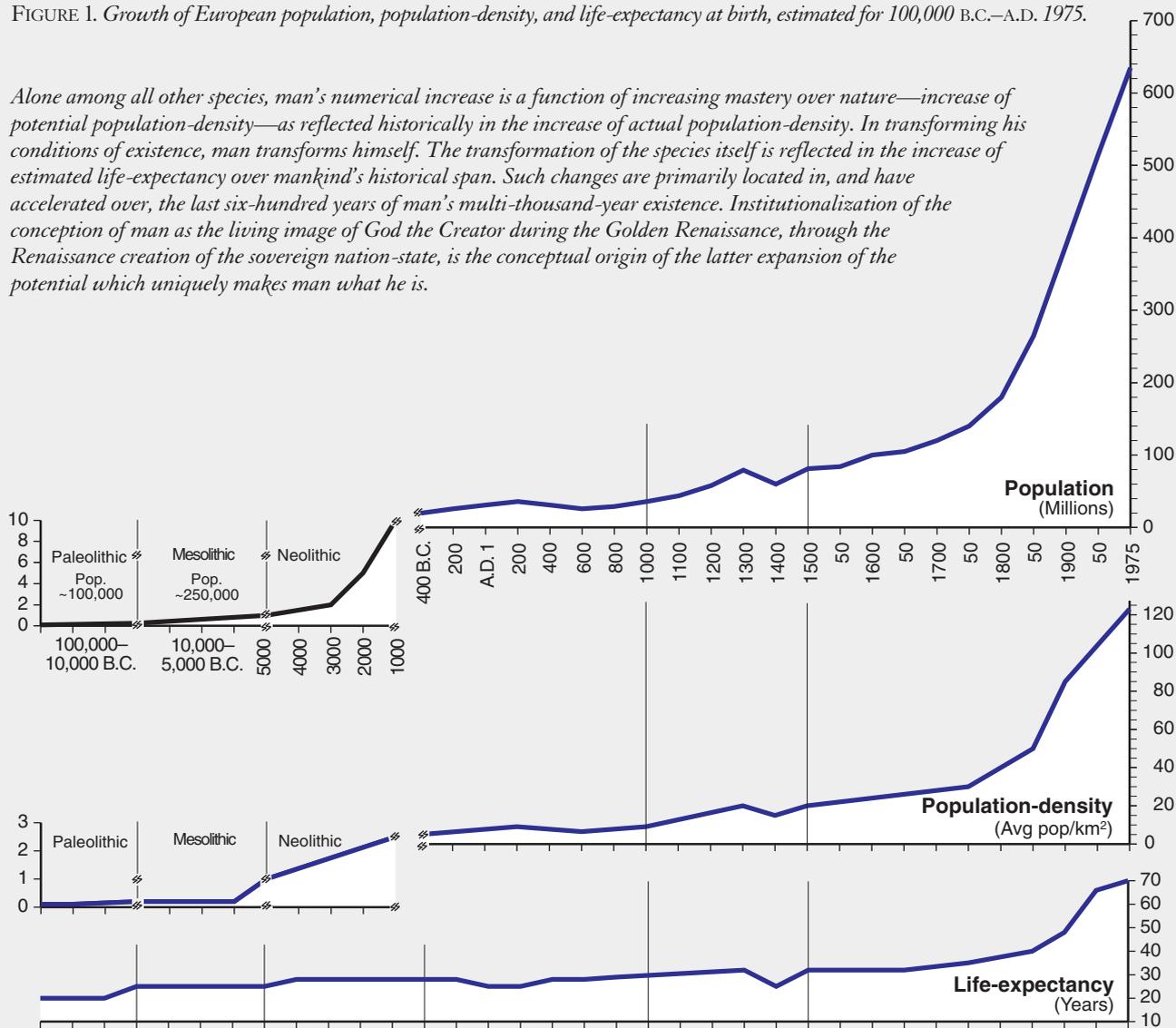
If one looks at the growth of European population, population-density, and life expectancy at birth historically, a hyperbolic increase in all three parameters occurs beginning in the Fifteenth century [SEE Figure 1]. This is the direct result of the institutionalization of the conception of man as the living image of God the Creator, and the Renaissance creation of the sovereign nation-state.

These developments mark the beginning of Modern History. At the beginning of the 1500’s, the League of Cambrai, led by France’s Louis XII with co-sponsorship from Germany, Spain, and England against Venice, was on the verge of crushing the Venetian financial oligarchy. However, Pope Julius II had pursued membership in the League not because he favored the notion of a family of sovereign nations in opposition to Venetian financial oligarchism, but rather because he desired to preserve the temporal power of the Church, by reclaiming lands which had been appropriated from the Papal State by Venice’s conquests. Since this was his primary motivation, at the point that the Papal territories were returned, Julius II broke Spain from the League, to attack France on behalf of Venice, and later induced Spain to make an alliance with evil Venice.

When, as a result, in 1510 the League of Cambrai failed to eliminate Venetian financial oligarchical power

FIGURE 1. Growth of European population, population-density, and life-expectancy at birth, estimated for 100,000 B.C.—A.D. 1975.

Alone among all other species, man's numerical increase is a function of increasing mastery over nature—*increase of potential population-density*—as reflected historically in the increase of actual population-density. In transforming his conditions of existence, man transforms himself. The transformation of the species itself is reflected in the increase of estimated life-expectancy over mankind's historical span. Such changes are primarily located in, and have accelerated over, the last six-hundred years of man's multi-thousand-year existence. Institutionalization of the conception of man as the living image of God the Creator during the Golden Renaissance, through the Renaissance creation of the sovereign nation-state, is the conceptual origin of the latter expansion of the potential which uniquely makes man what he is.



All charts are based on standard estimates compiled by existing schools of demography. None claim any more precision than the indicative; however, the scaling flattens out what might otherwise be locally, or even temporally, significant variation, reducing all thereby to the set of changes which is significant, independent of the quality of estimates and scaling of the graphs. Sources: For population and population-density, Colin McEvedy and Richard Jones, *Atlas of World Population History*; for life-expectancy, various studies in historical demography.

Note breaks and changes in scales.

and to establish a family of nation-states in Europe and potentially throughout the rest of the world, a symbiotic balance of power was established between the institution of the nation-state and the Venetian financial oligarchy. The symbiotic relationship persisted through various permutations for four hundred and fifty years.

Thus, according to LaRouche in his strategic policy document “The Blunder in U.S. National Security Policy” (1995):

Modern History is a continuing conflict between two ultimately irreconcilable sets of underlying hypothe-

ses: The conception of man embedded in the modern sovereign nation-state republic, is pitted against the conception of man derived from Venice’s model of rule of the world by financier oligarchies. The ruin and defeat of France by Venice and its Anglo-Dutch clones, over the interval 1667-1815, and the subsequent failure of the model of the United States of America to eliminate the model of Venice’s British imperial clone, has created a world order dominated by a perverse accommodation between the two axiomatically irreconcilable currents of European civilization, the modern nation-state versus the modern

relics of ancient oligarchism. (p. 55)

In the post-1963 period, the Current History which began in 1945 with the end of World War II, entered a period of crisis through the introduction of the so-called “New Age” policy of “post-industrial utopianism.” During this period, the Venetian oligarchical tendency centered in Great Britain, acting through such supranational institutions as the United Nations and the International Monetary Fund, has moved to eliminate the sovereign nation-state, and to parasitize the economic body under the guise of the ideology of post-industrialism and Malthusianism.

Lacking this understanding of universal history, the authors have adapted themselves to the purely parasitical paradigm shift which has been effected by the financial oligarchy over the last thirty years, and thus fail to realize that this shift unless reversed will lead to the disintegration of the global financial system and the descent of mankind into a New Dark Age.

The Science of Physical Economy

The fact that this shift is destructive rather than progressive, as the authors falsely assume from within their goldfish bowl, would be clear to them if they did not also lack a scientific understanding of physical economy.

Such a scientific understanding of physical economy, or what the authors refer to as the productive or real economy, is uniquely available in the writings of Lyndon H. LaRouche, Jr., such as his *The Science of Christian Economy*. In this work, LaRouche develops a scientific concept of economics based explicitly upon the Judeo-Christian concept, as developed in *Genesis*, that man is created in the image of God. Thus, both the origin of all economic wealth is the creativity of sovereign individuals, and the end of all economic production is also the development in man of that which makes him *imago Dei*, the power of reason which constitutes his soul.

From that standpoint, LaRouche then develops a scientific metric for judging to what degree man is successful in carrying out the injunction in *Genesis* to be fruitful, multiply, and subdue the earth. That metric is the notion of potential relative population-density. Through the use of his creative intellect, man, as distinct from every other creature—of which none has this capability—has the capacity to generate scientific ideas, which may be termed “thought-objects” or hypotheses, which if valid, i.e., based on the natural lawful ordering principles of the physical universe, can be applied to the creation of new technologies, with which man can subdue nature and thus lay the basis for the multiplication of the human species.

In *The Science of Christian Economy*, LaRouche describes this as follows:

The science of political-economy is premised upon the conclusive, empirical evidence of a fundamental difference which sets the human species absolutely apart from, and above all the animal species, as Moses specifies in *Genesis* 1:26.

This crucial difference is mankind’s power to increase the potential population-density of the human species as a whole by means of the voluntary generation, transmission, and efficient assimilation of scientific and technological progress. Mankind is capable of increasing, intentionally, the maximum size of the human population which could be self-sustained by its own labor, *per* average square kilometer of land area, while also raising the average physical standard of living.

No animal species can accomplish this. The range of successful adaptation of an animal species is delimited, as if by genetic determination; mankind incurs no such limitation upon our population, nor the development of the individual members of that population. (p. 221)

To be a co-worker with God, the Creator, man must develop his creative potential so as to increase the potential relative population-density of the human species through the creation of new technologies which can overcome the apparent limits to growth inherent in the failure to develop new technologies which can redefine the resource base as defined by any fixed level of technology.

Thus there are two conceptions, which derive from *Genesis*, which are the essence of all economic science: Man’s capacity for creativity, as opposed to mere sense perception or ratiocination; and the necessity of technological progress, not as an end in itself, but as the necessary mediation of the development of the human species as in the image of God, the Creator.

The science of Physical Economy was founded by Gottfried Wilhelm Leibniz (1646-1716), based upon the principles of physical economy which were implemented with increasing success by the French nation-state. As LaRouche emphasizes, historically, “the closest approximation of a form of political economy consistent with Christian principles is the so-called *mercantilist* form growing out of *Colbertism* in France, and the far-reaching influence of Leibniz. This outgrowth came to be known by the name given to it officially by U.S. Treasury Secretary Alexander Hamilton (1757-1804), ‘the American System of political-economy.’ This name came to be associated with the work of the U.S. economists Mathew Carey (1760-1839) and Henry Carey (1793-1879), and of Germany’s Friedrich List.”

This American System of political-economy is histori-

cally the primary alternative to the British system of liberal capitalism and its materialist offspring, Marxism, both of which are correctly denounced by Roman Catholic social doctrine as twin evils. (It is of interest in this connection that Mathew Carey was an Irish Catholic, who immigrated to the U.S. from Ireland under the sponsorship of Benjamin Franklin.)

Lyndon LaRouche has distinguished the various approaches to economics even more precisely, depending on how each defines profit. Historically, there are two qualitatively different families of economic thinking, and a total of five species of these two primary families.

The first family is the commonwealth, physical-economic or cameralist approach to profit. In this family, which has become known as the American system, profit is derived from the application of creative intellectual discoveries to the transformation of nature.

The second family consists of four species of oligarchy, all of which define profit as an epiphenomenon of some non-creative source of loot. The feudal aristocracy insists that profit is derived from the bounty of nature. This is the physiocratic theory of François Quesnay. The financier merchant oligarchy argues that profit is derived from the bounty of trade. This is the free-trade dogma of Adam Smith. The Marxist view is that profit is derived not from the creative discoveries, but rather from the physical sweat of labor. And, finally, today's computer technocracy argues that profit is derived from mere "information."

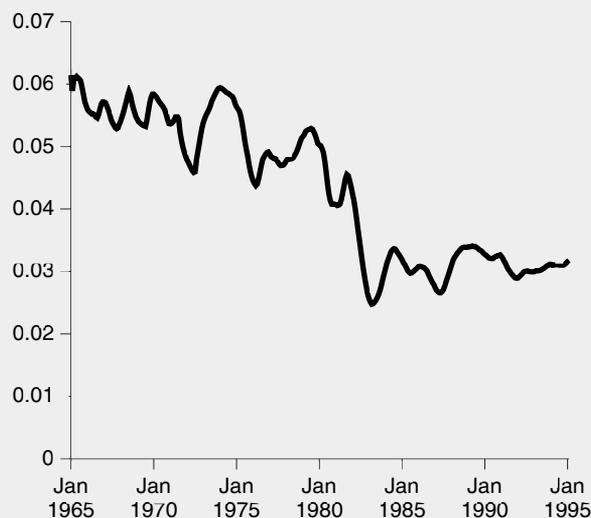
The authors, lacking a conception of the science of physical economy as represented by the first family, have in large part succumbed and adapted to the propaganda campaign in behalf of the perspective of the second family and especially of its fourth species. This is the viewpoint of what Alvin Toffler and Newt Gingrich refer to as the "Third Wave" or the "New Information Age," which has allegedly rendered the production of tangible industrial and agricultural physical goods obsolete.

The Effects of 'Post-Industrial Utopianism'

This leads the authors to their second false axiomatic assumption, that industrial production is no longer essential. This assumption is at the root of the authors' rejection, in effect, of the Church's teaching respecting the priority of labor in respect to the developed sector nations. As a consequence of this false assumption, they do not even examine the degree to which production has been parasitized by so-called financial services over the past thirty years.

Lyndon LaRouche and his associates, on the other

FIGURE 2. *Per capita U.S. steel production, twelve-month moving average (tons per capita)*



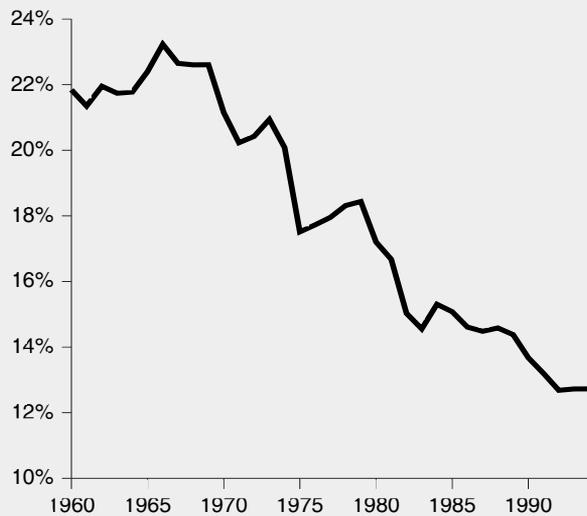
hand, have studied in detail the effects of financial speculation on the "very soul of production," both in the developed nations and in the Third World over the last thirty years. We shall first examine the effects in the United States as representative of a developed nation and return later to its impact on the Third World.

After the assassination of President John F. Kennedy in 1963, a paradigm shift took place, through which the symbiotic relationship between the nation-state and its commitment to agro-industrial development, and the parasitical financial oligarchy, was replaced by a purely parasitical looting of the physical economy by finance capital. The paradigm shift was spearheaded by a propaganda campaign in behalf of post-industrialism, ecologism, Malthusianism, and supranationalism.

This propaganda campaign laid the basis for a series of concrete events and decisions which effectuated the shift to the purely parasitical mode, beginning with the installation of the post-August 1971 "floating exchange-rate monetary system." This was followed by the "oil hoax" in 1973. In 1975-76 the New York Council on Foreign Relations called for the "controlled disintegration of the economy," a policy which was implemented beginning in October 1979 by Federal Reserve Chairman Paul Volcker's usurious interest rate policy.

In the developed sector, this process was accelerated during the 1980's by "asset stripping" and financial deregulation. After the October 1987 New York stock market crash, the parasitical trend was yet further accelerated by the introduction of so-called "derivatives" trading.

FIGURE 3. U.S. productive workforce (goods-producing production workers as percent of labor force).



A series of graphs produced by the economics staff of *Executive Intelligence Review (EIR)* demonstrates the devastating impact of this parasitical shift, both in respect to the productive economy and to the labor force [SEE Figures 2-4].

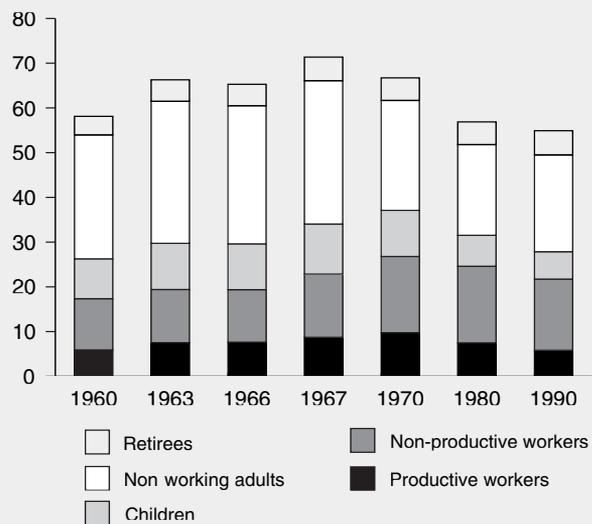
Figure 2 shows the decline in *per capita* U.S. steel production from 1965 to 1995. U.S. *per capita* steel production is now around one-half what it was three decades ago. This reflects both the collapse of demand for steel, as the U.S. economy has been “deindustrialized,” and the shutting down of one-third of the United States’ steel production capacity in response.

Figure 3 shows how the U.S. productive workforce has collapsed during the same time period. As the massive bubble of financial speculation and usury grew, U.S. factories and mines were closed. High-paying jobs for industrial operatives disappeared to be replaced by low-paying service jobs. The percentage of goods-producing production workers—that is, the non-supervisory people who actually operate machinery in mining, construction, and manufacturing—declined as a percentage of the total labor force, from a high of 23.2 percent in 1965 to a low of 12.7 percent in 1992-1993.

Now let us see how this decline in productive capacity and output and decline in the productive workforce is reflected in the standard of living as shown by the distribution of market-basket inputs.

Figure 4 shows the decline in consumption, the decline of the productive part of the workforce, the increase of the non-productive workforce, the decline in non-working adults, the decline in the number of children, and the increase in the aged.

FIGURE 4. Distribution of per-household consumption (tons).



The Coming Disintegration of the Financial Markets

Let us now look at the growth of the speculative bubble. This leads us to the third false axiomatic assumption made by the authors of *Modern Development*. Owing to their failure to recognize that the expansion of financial speculation has taken place at the expense of the economic body, they fail to understand the inevitability of the financial disintegration of the global monetary system, unless the system were placed into bankruptcy and reorganized by sovereign nation-state governments to restart production.

We are not now dealing merely with endemic forms of speculative activity within markets. While the authors would have us believe that there is a risk of the development of a speculative bubble, they assert that such a bubble can be administratively prevented. In this estimate, they fail to understand that we have progressed beyond a mere ballooning of speculation. The speculation has now reached such proportions that it can only sustain itself by parasitizing its host, the economic body, because the speculative gains are now based upon leverage against the real economy.

Lyndon LaRouche has described the process in his 1995 forecast of the near-term disintegration of the global financial and monetary system, as follows:

As in the case of a heroin or methadone addict, the habit of looting the real-economic basis must be fed to prevent a collapse. Feeding the habit prevents the immediate collapse by hastening the date of total collapse. The addict-

ed state is destroying the basis upon which it feeds to sustain itself. . . .

So, to sustain the bubble, the bubble must grow. To cause the bubble to grow, the real basis must be looted more savagely: asset-stripping. We see the result in the collapse of the constant-dollar value of the market-basket of *per-capita* and *per-square-kilometer* real consumption by households, farms, and manufacturing. We see the collapse of the similarly adjusted value of tax-revenue base *per capita* and *per square kilometer*.

Let us now examine the cancerous growth of the speculative bubble over the last thirty years [SEE Figures 5-7].

Figure 5 shows that the rate of profit in the U.S. economy peaked during the Kennedy administration, but has fallen since. If a ratio of 1.00 represents economic breakeven, then Paul Volcker's interest rate increases drove the economy below breakeven. Calculated using 1967 as the base year, \$2.50 is now lost for every dollar that is invested in the U.S. economy. Yet, three dollars in debt service are demanded for each dollar of profit. There has not been any even ostensible "profit" in the U.S. economy since 1979.

Figure 6 indicates that there is a stupendous growth in the rate of change of interest debt service sucking out wealth from the physical economy. In 1951, the interest on the debt was \$17 billion. For every \$1.00 of manufacturing value added, interest on the debt made a claim of 16¢. In 1967, the interest on the debt was \$91 billion, and for every \$1.00 of manufacturing value added, interest on the debt made a claim of 34¢. By 1991, the interest on the debt was \$1.725 trillion; now, for every \$1.00 of manufac-

turing value added, interest on the debt made a claim of \$1.29. To measure the rate of change relative to 1967, *EIR* took the ratio of interest debt service to value-added in 1967—which was 34¢—and set it equal to an index number of 1. By 1991, the index is five times higher than its 1967 level.

Figure 7 shows that before the 1971 shift to floating exchange rates, between 60 and 80 percent of the U.S. foreign exchange turnover was attributable to imports and exports of actual merchandise. Since then, foreign exchange has become entirely dominated by pure speculation. In 1976-77, about 23 percent of all foreign exchange was accountable in terms of merchandise trade. After the Volcker measures it dropped to 5 percent. By 1992 it had dropped to about 2 percent. Today it is below one-half of one percent.

What these graphs show is, that the rate of financial obligations is skyrocketing, hyperbolically, relative to the ultimate security for repayment of obligations, which comes out of actual real production, i.e., physical assets. This means, that the global international financial and monetary systems of this planet, are hopelessly bankrupt.

Under these circumstances, the only alternative to an eventual collapse of the speculative bubble is to put the financial system into bankruptcy receivership. The only institution capable of doing this is the sovereign nation-state acting under its constitutional authority to minimize the damage and restart the economy in order to protect the population from the murderous effects of continuing to feed the cancerous bubble.

FIGURE 5. *The better it grows . . . the more surely it's doomed (indexed to 1967=1.00).*

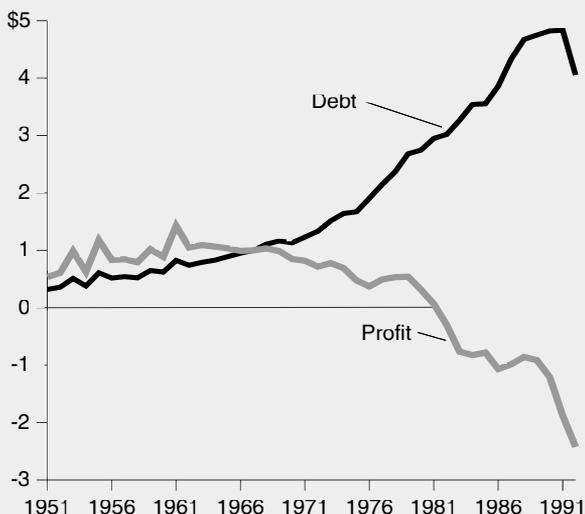


FIGURE 6. *Debt service per dollar of profit (indexed to 1967=1.00).*



The Role of the Nation-State In Promoting Economic Development

The fourth false axiomatic assumption of the authors of *Modern Development*, is their failure to appreciate the power and responsibility of the sovereign nation-state to promote the general welfare through the generation of credit. This is especially ironic, since the authors are themselves French and the first nation-state ever to exist was that of France under Louis XI.

As stated earlier, the authors note in their introduction that real economic power has “shifted from public and democratic authorities to uncontrolled and anonymous financial markets.” But they do not propose to remedy this deliberate undermining of public constitutional authority, as is clearly required.

Lyndon LaRouche, on the other hand, has proposed to deal with the crisis that the authors hysterically deny to exist, by restoring the constitutional authority of the sovereign nation-state. In the case of the United States of America, the U.S. Constitution clearly states in Article I, Section 8, that “the Congress shall have Power to lay and collect taxes, duties, imposts and excises, to pay the debts and provide for the common defence and general welfare of the United States.”

Moreover, at the birth of the United States, the administration of President George Washington created the National Bank of the United States under Secretary of the Treasury, Alexander Hamilton. Despite the enormous Revolutionary War debt, the National Bank succeeded in rapidly restoring the public credit of the nation,

by directing credit to the promotion of manufacturers and basic infrastructure.

What Lyndon LaRouche proposes, based upon this constitutional authority and historical precedent, is that the President of the United States nationalize the bankrupt Federal Reserve System and make it an institution of the U.S. government, the kind of bank that the National Bank of the United States represented under President George Washington. LaRouche writes: “This bank would be a means, not for emitting currency, but for putting Federal currency, legal tender, out as loans at very low interest rates to get the economy moving again.”

The interest rates on such loans would be between 2 and 4 percent, to cover administrative costs. The credit would be extended for public works, and for private-sector investment earmarked for real physical capital investment, production, or transport of tangible wealth.

LaRouche proposes that new, long-term, low-interest credit in the amount of approximately \$1 trillion be issued annually. As long as such credit serves to create new productive wealth, it will be non-inflationary. It is estimated that this could provide as many as six million new jobs. This means that the Treasury would receive more than the initial monies laid out, through increase in the potential tax-revenue base of the government.

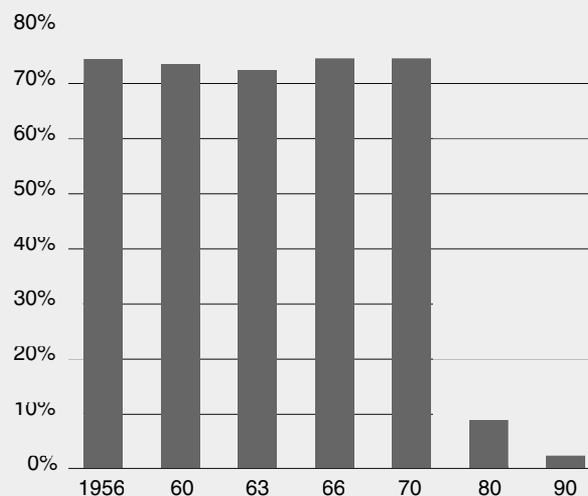
The general point to be made is that, contrary to the false assumption of the authors, there is an alternative to the “devouring usury” of the last thirty years. That alternative is to reestablish constitutional public control over the generation of credit. The extension of such credit for productive purposes through a national banking system is both morally consonant with the principles of Christianity enunciated in the Church’s social doctrine, and also scientifically coherent with the laws of the physical universe.

Third World Debt and the Structures of Sin

The fifth false axiomatic assumption made by the authors is, that the debt crisis of Third World nations is not the result of the liberal capitalist policies of such institutions as the International Monetary Fund. Thus, they ignore entirely Pope John Paul II’s identification of the “structures of sin” with the imperialist tendencies of the Manchester school of economics. Consequently, they do not join Pope John Paul II in either his call for reforming the international monetary and financial system and trade system, or his call for drastically reducing or cancelling outright the debt of Third World nations.

In fact, the authors take an entirely opposite approach.

FIGURE 7. *Merchandise trade as percent of foreign exchange.*



On the one hand they acknowledge that “the growth in financial services is a major cause of the new economy of debt in which we live.” On the other hand, they effectively blame the Third World nations themselves for their indebtedness. They write: “[I]n many Third World countries both increased consumption and more rapid economic development have been pursued simultaneously, leading to massive debt levels at a time when the resources available from the sale of raw materials have begun to decline in relative terms.”

Unconscionably, the authors totally ignore the fact that Third World debt was massively increased by the simultaneous reduction in the price of raw material exports, which reduced their export earnings with which to repay the debt, and the usurious interest rates under Paul Volcker’s regime at the U.S. Federal Reserve, which they were forced to pay to refinance their debt.

Instead of questioning the morality of such obvious financial neo-colonialism, the authors write:

The bankruptcy of some countries encouraged by the blindness of certain leaders has increased the burden on the forced generosity of taxpayers from other countries. This is not an expression of charity which we should carry out together. . . .

In considering the Third World, there are two temptations to which the richer countries tend alternatively to succumb. On the one hand, a resignation which leads to the ending of the transfer of capital, and on the other, an excessive laxity which allows for the massive transfer of resources without discernment as to their use, simply as a form of conscience money. Both should be rejected. In the light of the massive transfers carried out in vain towards the Third World over the past thirty years, intellectual honesty requires one to acknowledge that to be useful these resources must respect a certain loan conditionality in terms of reform of the economy and of the results obtained. But this conditionality only makes sense—and can only succeed—if it comes from a real dialogue with the beneficiary countries and is translated into real social solidarity in those countries.

While paying lip service to “social solidarity,” the authors in fact reject the duty of solidarity and hysterically deny the existence of an imperialistic “structure of sin” in the West, as if colonialism never existed and the only problem is the blindness of certain Third World leaders.

The solution they propose is more “efficient” implementation of the same International Monetary Fund “conditionalities” policies, which have already resulted in genocidal conditions of impoverishment throughout the Third World.

Let us look at what is actually being done to Third World nations, for example, the nations of Central and

South America. As Lyndon LaRouche writes in “The Blunder in U.S. National Security Policy,” two demands are made on such nations:

(1) Submit, without making any concessions to any of your nation’s political opposition to this, to the austerity demanded by I.M.F. ‘conditionalities’; (2) Do this democratically, preferably by governments elected by what international agencies of the O.A.S. and U.N. are prepared to certify as “free elections.”

The economic measures which those governments have been ordered to carry out, under the terms of the I.M.F.’s post-1971 floating exchange-rate system, feature the following:

1. Allow the London market to employ speculation to lower the price of your national currency on private financier-controlled markets. Do not employ those traditional protectionist regulatory measures, which could be used to defend your currency, if those protectionist actions might be construed by the London crowd as interference with the operations of their London-centered international thieves’ market.

2. Drop the value of your currency to the levels determined by such markets, when ordered to do so by the I.M.F. and/or World Bank. However, do not raise the monetary denomination of the prices of your exports to reflect their world-market prices prior to the devaluation of the currency. Pay your foreign financial debt in full, in the earlier domestic selling prices, as denominated in your now drastically, arbitrarily devalued national currency.

3. Do not make long-term productive capital investments in technologies, especially not capital-intensive or power-intensive modes of production in agriculture or manufacturing.

4. Do not make any long-term investments in developing the basic economic infrastructure upon which *per-capita* and *per-square-kilometer* productivity of your nation depends.

5. Cut domestic investments and household incomes drastically, to generate an added income-stream of payments to designated foreigners.

LaRouche summarizes the effects of these measures: “In the calculations of the insurance actuary, that complex of policies is a recipe for greatly increased death-rates and sickness-rates, for lowered life-expectancy, and for acceleration of rates of unemployment, misery, and of epidemic and other disease. In short, it is a policy of mass-murder by means of the bureaucrat’s strokes at a PC keyboard; it is, thus, Nuremberg-Code criminality.” (p. 54)

Let Us Declare the Jubilee!

The sixth false axiomatic assumption made by the authors is their failure to demand moratoria or outright cancellations of illegitimate, usurious Third

World debt. In contrast to the authors' acceptance of the "economy of indebtedness," Lyndon LaRouche has joined Pope John Paul II in calling for a Jubilee. Since April 1975, LaRouche has been the principal author of leading proposals for use of debt moratoria as a part of general monetary reform, within the Non-Aligned Nations organization (1975, 1976, New Delhi 1983) and the Western Hemisphere ("Operation Juárez," August 1982). As he explains: "In each case I have proposed debt moratoria, this proposal has been made as an integral feature of proposals creating a new international monetary system, to replace the self-doomed, I.M.F.-dominated, global system which is now in the process of an early and unstoppable general collapse into a state of official bankruptcy. In all instances, my proposals for such general monetary reform have been premised upon the successful precedent of the system of national banking established by U.S. Treasury Secretary Alexander Hamilton under President George Washington.

"In Christian nations, there is no acceptable objection to my views on debt moratoria. Similar law on the subject of usury is found in Hebrew Law, as in the doctrine of the Jubilee, and in Islamic Law. Even among the rational heathen, similar views are found."

In his letter *As The Third Millennium Draws Near*, released on Nov. 14, 1994, Pope John Paul II called for a Jubilee, specifying that the Law of Moses not only provided for the freeing of slaves, but also for "cancellation of all debts." He writes that, "The words and deeds of Jesus thus represent the fulfillment of the whole tradition of Jubilees in the Old Testament." Moreover, he writes: "The social doctrine of the Church, which has always been a part of Church teaching and which has developed greatly in the last century, particularly after the encyclical *Rerum Novarum*, is rooted in the tradition of the jubilee year."

To be specific, Pope John Paul II then writes:

How can we fail to lay greater emphasis on the Church's preferential option for the poor and the outcast? Indeed, it has to be said that a commitment to justice and peace in a world like ours, marked by so many conflicts and intolerable social and economic inequalities, is a necessary condition for the preparation and celebration of the Jubilee. Thus, in the spirit of the *Book of Leviticus* (25:8-12), Christians will have to raise their voice on behalf of all the poor of the world, proposing the Jubilee as an appropriate time to give thought, among other things, to reducing substantially, if not cancelling outright, the international debt which seriously threatens the future of many nations.

The failure of the authors to once raise the necessity of

debt reduction or cancellation in the tradition of the Jubilee indicates to what degree they have failed to understand the social doctrine of the Church in its fundamental aspect.

Ethics vs. Morality

As a consequence of the aforementioned errors, the ethical norms the authors propose in the concluding section of their document, "Implications of Financial Ethics," are not truly moral, but rather an accommodation to evil.

Any system of personal ethical guidelines, which accepts rather than challenges the "structures of sin," is based upon the sin of omission and the sin of partiality. As Pope John Paul II writes in *Centesimus Annus*: "This duty [of solidarity] is not limited to one's own family, nation or state, but extends progressively to all humankind." (51)

The authors caution the individual that he not engage in unproductive hoarding and therefore should seek to limit as far as possible investment in gold and precious metals. The individual is also advised to "avoid a clear misuse of funds." In this respect they cite the fact that "certain investment countries and some financial intermediaries are known to pay little regard to the origin of their finances, whether deriving from drug money, corruption in the Third World, from elsewhere or from tax evasion."

The financier is told that he should act "against obvious abuses, such as funds with a doubtful origin, tax and customs' evasion, or clearly unproductive and unnecessary investment." He should not, for example, engage in insider dealing, because it involves the betrayal of confidence.

The managers of companies should put into practice the priority of labor over capital, according to the authors. The authors endorse "take-over bids," but stipulate that they should not involve "the simple asset stripping of a company in pursuit of a purely financial object." They even go so far as to suggest that the parable of the dishonest steward (*Luke* 16:1-13) may be applicable to the company manager who resists a take-over bid.

Finally, the authors discuss the role of public authorities as the "ultimate guarantors of justice." They write: "A race has begun between the spontaneous development of financial activities and the States which cannot accept that market forces deny democratic political or social choices."

To deal with this problem they propose the absolute necessity for international cooperation. However, they then acknowledge that unless the "interdependence"

involved in such cooperation “is placed at the service of a higher goal,” it “may only lead to the return of aggressive national tensions.”

In conclusion they argue: “The development of the financial sector has made this [acting morally in economic life] more complicated, but since it also helps to produce economic development, it can create new possibilities for justice and for personal security.”

As we have demonstrated, it is absolutely not the case that the financial speculative bubble of the last thirty years has helped to produce economic development. The so-called *Modern Development* has been an unmitigated moral and economic disaster. Unless this is recognized and concerted action is taken to replace the “structures of sin” with new mechanisms which will be more just and in conformity with the common good of humanity, then morality is reduced to its opposite, an Aristotelean form of hypocritical self-justification in the face of an accommodation to evil.

The Rights of Nations vs. Nationalism and Supranationalism

In his recent address to the United Nations on the occasion of its fiftieth anniversary, Pope John Paul II noted that “even after the end of the Second World War, the rights of nations continued to be violated. . . . The Universal Declaration of Human Rights, adopted in 1948, spoke eloquently of the rights of persons, but no similar international agreement has yet adequately addressed the rights of nations.”

He specifically cited the relations between the “North” and “South.” “For the emerging countries, the achievement of political independence has too frequently been accompanied by a situation of *de facto* economic dependence on other countries; indeed, in some cases, the developing world has suffered a regression, such that some countries lack the means of satisfying the essential needs of their people.”

Pope John Paul II said: “A presupposition of a nation’s rights is certainly its right to exist: Therefore no one—neither a State nor another nation, nor an international organization—is ever justified in asserting that an individual nation is not worthy of existence.”

The concept of a “family of nations” which he proposes is therefore in contradistinction to both a supranationalism, which denies the right of nations to exist and to provide for the general welfare of their peoples, and an aggressive nationalism, which sees its self-interest in violation of the rights of other members of the family of nations.

The basis for a charter of the Rights of Nations as Pope John Paul II suggests by his reference to the discus-

sion at the University of Salamanca in regard to the peoples of the New World, is natural law.

In his *The Science of Christian Economy*, Lyndon LaRouche identifies the axiomatic features for developing such a concept of a family of nations based upon natural law:

1. The essence of good modern statecraft is the fostering of societies, such as sovereign nation-state republics, the which, in turn, ensure the increase of the potential population-densities *per capita* of present and future generations of mankind as a whole, and which societies promote this result by the included indispensable, inseparable means of emphasis upon promoting the development and fruitful self-expression of that *divine spark* which is the sovereign individual’s power of creative reason.

Here, as elsewhere, the definition of *sovereign power of creative reason* is exemplified by, but not limited to, indispensable, successively successful, valid, revolutionary scientific progress in advancing *per capita* and *per hectare* potential population-density, by means of increasing capital-intensive, power-intensive investment of productive resources in scientific and technological progress.

2. The *anti-oligarchical* form of *sovereign nation-state republic*, itself based upon the nation’s self-rule through the deliberative medium of a literate form of common language is the most appropriate medium for the development of society. . . .

3. We emphasize that such anti-oligarchical, sovereign nation-state republics are *almost* perfectly sovereign. This sovereignty is to be subordinated to nothing but the universal role of what Christian humanists, such as St. Augustine, Nicolaus of Cusa, and Gottfried Wilhelm Leibniz, have defined as that natural law fully intelligible to all who share a developed commitment to the faculty of creative reason.

4. As the statesman Charles de Gaulle, for one, has argued for this point, a truly sovereign nation-state republic finds a sense of national identity for each of its citizens, in a general spirit of commitment to the special mission which that republic fulfills on behalf of civilization as a whole.

What we must establish soon upon this planet, is not a utopia, but a *Concordantia Catholica*, a family of sovereign nation-state republics, each and all tolerating only one supranational authority, *natural law*, as the classical Christian humanists recognized it. Yet, it is not sufficient that each, as a sovereign republic, be subject passively to natural law. A right reading of that natural law reveals our obligation to co-sponsor certain regional and global cooperative ventures, in addition to our national affairs.

The division of humanity’s self-government among respectively sovereign nation-state-republics, is not a partition of the world’s real estate, but a most preferable arrangement, by means of which all of humanity governs itself as a whole. (pp. 301-303)

The Civilization of Love

The transition from the Second to the Third millennium will not be smooth. In fact, it will necessarily be characterized by an historical discontinuity, which Lyndon LaRouche has fruitfully compared to the transition from the “sonic” to the “supersonic” domain. We are at the end of Modern History, as that has been defined above, and must reach a new, higher order of civilization to supersede the doomed civilization collapsing around us.

That new, higher order of civilization will necessarily be based upon the principles of the Golden Renaissance of the Fifteenth century, freed from the old oligarchical traditions of feudal Europe reflected in the Enlighten-

ment, which have held the global history of European civilization in their parasitical grip since the defeat of the League of Cambrai in 1510.

It is the hope of this writer that this response to the authors of *Modern Development* will contribute to a more fruitful discussion both among the public at large, and within the Roman Catholic Church, both as to the nature of the crisis facing humanity at this juncture, and to the necessary solutions. The failure to resolve these issues through discussion now, before the full magnitude of the crisis has struck, would result in further untold suffering on the part of millions of human beings throughout the world.

In the interests of our posterity, it is crucial that this debate be joined.

APPENDIX

Social Reproduction As a Unit of Economic Value

The following exchange of letters, excerpted here, took place between Father Richard T. McSorley, S.J. and Lyndon H. LaRouche, Jr. in April 1995. At Father McSorley’s request, and with Lyndon LaRouche’s permission, it has been made available to *Fidelio* for publication.

Father McSorley was born on Oct. 2, 1914 in Philadelphia, Pennsylvania, and has taught at Georgetown University in Washington, D.C. since 1961. He is currently the director of the University’s Center for Peace Studies.

Father McSorley began to protest segregation

when he was the pastor of a “mixed race” church in southern Maryland for six years. He founded the Dorothy Day Center-Catholic Workers Center in Washington, D.C. in 1980, is a board member of the Catholic Worker, and was a national board member of Pax Christi for six years. He is the author of eight books, including an autobiography to be published in May of this year.

Father McSorley’s letter asked, “*What is the unit of measurement used by physical economists?*” The reply by Lyndon LaRouche was entitled “Social Reproduction As a Unit of Economic Value.”

Father McSorley to Lyndon LaRouche:

I don’t have a clear understanding of the unit of measurement used on the physical economy. I know it has something to do with the population density related to labor. But it has to be more definite than that. Something about a certain amount of labor related to a certain amount of land that is required for both of those. . . . I remember that when you measure in inches, your answer is in inches, and if you use meters your results are in meters. It depends on the unit of measurement, and so it’s important to find out what that unit of measurement is. . . . What is the unit of measurement used by physical economists?

Lyndon LaRouche Replies:

I believe that I have recognized the nature of the conceptual problem which you have posed in your query. If I have understood you correctly, the question you pose is deceptively simple; on closer inspection, it is more profound. I should say, the underlying question embedded in the query is of an epistemological, rather than arithmetic nature. I shall attempt to answer it adequately, and promptly, with as much economy as the nature of the epistemological implications permits. The point of clarification with which I begin, is: My units of economic value are measured in terms of change, rather than as simple ratios of scalar magnitudes. The measure of the relative success, or failure of the economic policy of

practice of societies, must be in terms of the changes in the quality of life of individuals and the family households which reproduce those individual persons. What is to be measured, must be stated in terms cohering with the notions, in Nicolaus of Cusa's Latin, of *imago Dei* and *capax Dei*. In terms of *Genesis* 1:26-30, of the increase of man's assigned dominion, and corresponding accountability, over all lower creatures, and other things on Earth. In terms of Philo of Alexandria's reading of *Genesis* 1, we must focus upon that which shows each individual personality to be in the living image of God: the redeemable potential of creative intellect, given to each individual.

Thus, taking into account the relationship between the fruits of man's labor, and the measurable demographic characteristics of the life of that family household which creates, and nurtures the new individual person, we must measure the performance of the labor of a society in terms of the benefits supplied to those circumstances of life of the typical family household.

The second consideration to be addressed in defining a measure for economic value, assumes the form of the question, how might we measure the way in which such changes in the demographic characteristics, of the typical family, are ordered?

Man's performance on this account, differs absolutely from that of the beasts, all of which are each limited, according to their species and variety, to a fixed range of adaptability. Were man a beast, his potential relative population-density, in persons *per* square kilometer, would never have allowed a living human population of more than several millions persons, an achievement comparable to man's putative biological gifts, those of a higher ape. Man, through an ascertainable correspondence between cultural progress, and effectively increased productive powers of labor, has increased the potential relative population-density of the human species, so far, by more than three decimal orders of magnitude above that of any hypothetical potential for "aboriginal" culture. From this point onward, I believe that the nature of my designation of measurement of economic value is rendered transparently comprehensible, by considering summarily the historical highlights of the steps by which I came to define it.

The Kernel of the Argument

My discoveries in this matter were originally elaborated during the 1948-1952 period, prompted initially as my attack upon the radical-positivist dogmas of both "information theory" and "systems analysis." In the course of this, I found myself going significantly beyond the earlier teachings I had learned from the man who had had the

greatest influence on my development, Gottfried Leibniz. My study focussed upon the cohering implications of both scientific discovery and creativity in the Classical art-forms, for the increase of the potential relative population-density of society. My guide in this attempted extension of Leibniz's own notions of a science of physical economy, was the observation, that the effects of valid fundamental discoveries of higher principle in physical science, typified a demographical distinction, between man and the beasts, as of the same formal type as the distinction between living and ostensibly non-living processes generally.

Initially, I approached this matter according to the views I had developed during adolescence, in posing to myself the issue of proof of the absurdity of those views, on the subject of "synthetic judgment a priori," which were the putative foundation for the attacks on Leibniz's *Monadology*, *Theodicee*, etc., in Kant's famous *Critiques*. My argument on this point was (and remains) the following: that, from a formalist standpoint in mathematics, every valid discovery of a superior principle of nature has the same effect as the proof of a non-Euclidean geometry has upon an Euclidean one. Certain among the set of formal axioms and postulates must be superseded; this defines an insurmountable formal discontinuity, a formal discontinuity which absolutely prevents one from proceeding through means of deductive/inductive method, from the prior mathematical theorem-lattice, to the superseding one.

Hence, I have often quoted Riemann's summing up of his famous discovery, in his 1854 habilitation dissertation: "This leads into the domain of another science, the science of physics, into which the nature of today's proceedings [on mathematics as such] does not permit us to enter." It was finally, in 1952, that my concentrated attention to Cantor's *Beiträge* . . . , and a re-reading of Riemann's habilitation dissertation, equipped me to provide an adequately rigorous conception of the discoveries in economics which I had made up to that point.

Accordingly, since that time, I have insisted always, that the term "creative" ought not to be employed, except for those cases in which a valid discovery has occurred which, from a formalist's standpoint, has that specific, *axiomatic-revolutionary* character. In mathematical physics, this is more readily shown. It is in the domain of the Classical art-forms (as opposed to the Romantic or Modernist viewpoints), that the deeper meaning of "creative" blossoms with all its inhering, *agapic* beauty. The examples I used, back during the 1948-1952, were the relationship between the role of Classical metaphor, as it defines the essential subject-matter of any true Classical poem, and the corresponding treatment of such poetry by the methods of Classical motivic thorough-composition

(the methods which Wolfgang Mozart, Friedrich Schiller, Beethoven, Schubert defended, for the setting of Goethe's poetry, against the opposing faction of the Reichardt who was defended, ironically, by Goethe himself).

The understanding of metaphor in the light of its formal comparability to valid axiomatic-revolutionary discovery in mathematical physics, leads to the needed generalization of the efficient relationship between the individual creative intellect and the increase of the productive powers of labor *per capita*, *per* household, and *per* square kilometer.

The Role of Science in Productivity

Exemplary, in the simplest illustration of this connection, consider the ironical, initially startling fact, that the highest rates of growth in the standard of living in European civilization, during the past two centuries, have occurred commonly during and after major wars. The most comparable other cases are, large-scale infrastructural undertakings organized by the modern nation-state, and the powerful impact of President Kennedy's mission-oriented acceleration of the manned, Moon-Landing aerospace "crash program" of the 1960's.

We remember the period 1949-1952, during which popular opinion was misled by a faulty interpretation of the combined experience of economic recoveries from both the 1930's depression and the 1946-1948 recession. It was widely believed, until after the 1968 "Tet Offensive," that military mobilizations prompted by preparation for war were key to full employment and economic recovery. The absurdity of the notion, that vast material waste and ruinous bloodshed could be a contribution to the general welfare, seemed to be overlooked by these dupes of simple-minded *post hoc, ergo propter hoc!*

Those war-time and analogous circumstances, which have been considered esoterically anomalous, by most economists and others who have studied such periods, are readily understood from my vantage-point; this illustration is key to appreciating why the measurement of economic value, if it is to be competent, must be made in the manner I propose.

First, consider the impact of science and technology upon agriculture and industry, and, then, the impact upon the potential economic fertility of land-areas, of development of basic economic infrastructure.

Since the middle of Europe's Fifteenth century, the common feature of modern warfare's industrial basis, has been the decisive role of scientific and related progress upon the *per-capita* capability of military forces. The technological revolution in warfare introduced, during 1793-1814, by Lazare Carnot and his friends in Monge's Ecole

Polytechnique, is only exemplary of this point. Thus, the industrial basis of modern military science and forces depends upon the rapid translation of high rates of scientific progress into the form of those improved machine-tools which enhance the relative mobility and fire-power of military forces. The same principle is manifest, with greater force, in "crash program" forms of space-exploration development, as the U.S. 1960's Moon-Landing mission illustrates this fact.

The expenditure of warfare is vast economic waste of life and materiel. The irony is, that we might have had the apparent economic benefits gained from war-time periods during any time of peace; the point is, that the prospect of war has too often been the only incentive sufficient to prompt certain powerful financier interests to tolerate large-scale investment in high rates of technological progress. It is not the war which prompts the economic benefit, but rather the spill-over of high rates of investment in scientific and technological progress into the economy more generally. We might have had the same benefit, and more, under peace-time conditions, had we the political will to defeat the relevant financier interests opposing such a peace-time policy. The success of the 1960's U.S. space program, and of periods of accelerated development of large-scale infrastructural improvements, illustrates the point.

This obliges us to examine the paradigmatic form of the connection, between insertion of scientific progress into the machine-tool sector, and general increase of the productive powers of labor. In the case of an axiomatic-revolutionary quality of discovery of a less-imperfect scientific principle, the duty of the scientist is to explore and demonstrate this discovered principle by aid of either a proof-of-principle experiment, or observations of the same significance. The successful perfection of such explorations, leads to adapting the relatively perfected form of experimental design to an applicable form of improved machine-tool principle. The incorporation of that latter principle into product designs and capital equipment, then, in turn, fosters both the increase of the *per-capita* productive powers of labor in production, and new qualities of products.

As technology of production and product-design advances, there are required increases in density and capacity of what we term basic economic infrastructure. This is typified by increases in the required supplies of liters of usable water, power, ton-miles-hours of transport capacity, and urban infrastructure, *per capita* of labor-force, *per* household, and *per* square kilometer of combined land-area directly or indirectly in use. This also includes improvements in what might be termed essential "soft" infrastructure, without which improvements neither the population as a whole, nor production as a

whole could sustain net increases in productivity.

The costs of maintaining households, infrastructure, and production, should be measured in terms of physical products plus three essential services: science (including Classical arts), education, and health-care services. These are the “functionally necessary” components of the required bill of consumption for households, for productive enterprise, and for maintenance and development of basic economic infrastructure. Everything else is “non-productive overhead.”

The quantities of goods and services of those bills of consumption, of functionally necessary elements, are counted in market-basket units, as the quantified lists of types of goods and services which are the required content of those three categories of market-baskets: essentially, Household market-baskets, Infrastructure market-baskets, and Production market-baskets. The types and quantities of physical goods and services increase, *per capita* (of labor-force), *per* household, and *per* square kilometer, as the level of productivity increases, as the level of technology is advanced.

Thus, when measured in the *per-capita* market-basket costs of living of households, infrastructure-development, and production, *per capita* (of labor force), *per* household, and *per* square kilometer, the absolute costs of existence of society, as measured in quantities of physical goods and essential services, increase with time, and with the rate of advancement of investment in improved technology. *They also increase under conditions of technological retrogression or stagnation.*

The corollaries are: (1) Without technological progress, society is doomed to a downward-spiralling average standard of living, life-expectancy, and so on. Higher death-rates are then inevitable, and also cultural and moral decline. (2) Retrograde trends in technological progress are inevitably genocidal in their tendency. (3) A rate of technological progress, above the minimum rate needed to neutralize the “entropic” decay inherent in zero-technological growth, is the precondition for the survival of a culture, or the nation of any culture.

Thus, we are obliged to base measurement of economic value upon the old cameralist notion of “rate of reproduction” of a population, to a relatively equal or better quality of demographic and cultural characteristics. We must compare the necessary costs of production, in physical-economic market-baskets (not prices!), with the rate of production of the goods and services of which those market-baskets are composed.

There are some additional considerations to be noted, and, for actual measurements, some further refinements of the identified parameters must be employed, but the effect of adding those considerations here would not contradict any among the relevant conclu-

sions which are presented here.

Thus, using crude, conventional thermodynamic analogies: the costs of reproduction of the society at the existing level of technology and productivity, corresponds to “the energy of the system”; the output of production, less this “energy of the system,” defines the apparent “free energy” of the process.

Accordingly, three empirical considerations must be brought together to arrive at a meaningful determination of “economic value.” First, the correlation between the existing level of technological development and the “energy of the system.” These measurements must be made for the society taken as an individual whole, and also in terms of *per-capita* values (respecting the total existing potential labor-force), *per* household, and *per* square kilometer. Second, the ratio of “free energy” to this “energy of the system.” Third, the correlation, between increases in the ratio of “free energy” to “energy of the system,” and identifiable notions of technological progress.

The Demographic Parallel

The analogous case in demographic studies is helpful illustration of the concept here: How much must we increase the life-expectancy of adults, in order to sustain an increase in the life-expectancy of adults? In order to increase the level of technology, and productivity, we must increase the school-leaving age up to and beyond secondary levels, and university levels. This appears to reach, as if asymptotically, toward a modal mean level of about twenty-five years.

Already, to sustain the youthful segment of the population at modal levels of school-leaving of between sixteen and twenty-five years, the technological requirement for present-day industrial economy, we can not tolerate a level of average expected mortality of adults at between forty and fifty years of age.

Next, in order to sustain educational levels required by modern technology, we require an expected modal retirement age of wage-earners of households of not less than between sixty and seventy years. That implied condition of healthfulness of adults, means an adult life-expectancy reaching into somewhere between eighty and ninety years of age.

To sustain continuously the retired-age population so defined, requires a corresponding “social security” baseline within the extended-family household and within society at large. If a lowered rate of net births, or increased rate of infant mortality *per* household causes such a population to become increasingly “demographically aged” (as lowered net birth-rates in Europe today have already increased the “demographic aging” to the

point of threatening extinction of language-groups during the next century), we are faced with a disaster, like that threatening mainland China over the course of the coming generation.

The two studies, of productivity and demography, are complementary. What ought to concern us, is a rate of social reproduction of society, with some rate of technological progress as a minimal acceptable condition. Therefore, what we must measure is not some linear ratio among persons, land, and so forth, but, rather, the necessity for rising “levels of potential” which express an interdependency between the present level of “energy of the system” and also a rate of advancement of society in terms of ratios of “free energy” to “energy of the system.”

That is expressed by the notional parameter which I have introduced to the science of physical economy: potential relative population-density. “Relative” signifies, in that setting, the fact that potential population-density varies not only with the technology practised, but also with the relative level of improvement of land-areas referenced. Exemplary is the case, in which large-scale desalination would, over approximately a decade, transform many desert areas into increasing fertile regions of highly productive agro-industrial development. The success of economic development for peace in the Middle East depends absolutely upon such programs of desalination: otherwise, the total water-supply in the region of Israel, Palestine, and Jordan is not sufficient to permit decent life among those populations.

Algebraically, all of the preliminary statistical measurements required for such useful national-income-accounting approximations by policy shapers, can be expressed in terms of linear inequalities. (As I have done in my textbook and other locations.) Such statistics provide us a context in which to address those critical additional matters of policy which can not be expressed in linear terms, such as those of so-called “systems analysis.”

In former times, poor immigrants came to the United States in search of opportunities. Immigrant parents often labored hard, under most difficult circumstances, without significant immediate rewards, except their joyful confidence that their children would enjoy a better education, and opportunity in life than they had had. Such was the commonly expressed moral backbone of such families as I knew them back during my childhood, youth, and early manhood, during the 1920's into the 1950's. In that respect, those families already understood the moral foundations for a sound science of physical economy. They were a happier people, more justly confident of the future, more confident of the value of their personal lives, than has emerged in the new generations of the population of our nation during the countercultural shifts of the recent three decades.

Science and Classical Culture

Everyone who has reexperienced that act of discovery which was contributed to mankind by some person of ancient, or modern history, has experienced *Agapē* in the moment of realization of that discovery. Those among us who have made one or more genuine such original discoveries, have known a stronger sense of that same quality of *Agapē*. It is the beauty of creative discovery which drives a person to create more, once the joy of that kind of experience has been tasted. True discoverers create not for profit, but for love: *Agapē, Caritas*. (I know; I could not have survived my curious life-history, over these past decades, had I been driven by any lesser motive.)

The most immediate and natural expression of this connection between creativity and *Agapē*, is great Classical art. Although it is perhaps far easier to secure from the members of a classroom, the acknowledgement that there is a relationship between science and technological advances in the productive powers of labor, the progress of mankind has depended no less upon advances in great Classical art, than upon what the Twentieth-century classroom would recognize readily as scientific progress.

As for Classical forms in plastic art, a close study of Leonardo da Vinci's *Virgin of the Grotto*, or standing before the originals of Raphael's *School of Athens* and *Transfiguration*, were experiences sufficient to remind me, how the principle of metaphor in great Classical paintings generates the sense of *Agapē* in a manner one might describe as “tears of joy.” Great Classical tragedy, great Classical poetry, and great Classical musical composition, have the same kind of power imparted by means of metaphor.

Science and Classical art are two aspects of the same meal for the creative intellect. They must not be viewed as different professions, they are interdependent aspects which must be united for the nourishment of the creative intellect. History comprehended from this combined standpoint, is the inspiration of the great achievements in constitutional improvements of society, improvements which provide the indispensable moral sense needed to guide man successfully to the nourishment and employment of the benefits of technological progress.

Indeed, unless one has examined creative discovery in mathematical physics, etc., from the standpoint of the principle of metaphor embedded in all great Classical poetry, one could never master the principle which underlies the successful generation and employment of axiomatic-revolutionary advances in such domains as mathematical physics.

Very truly yours,
Lyndon H. LaRouche, Jr.

Shakespeare's Shade

(1796/1800)

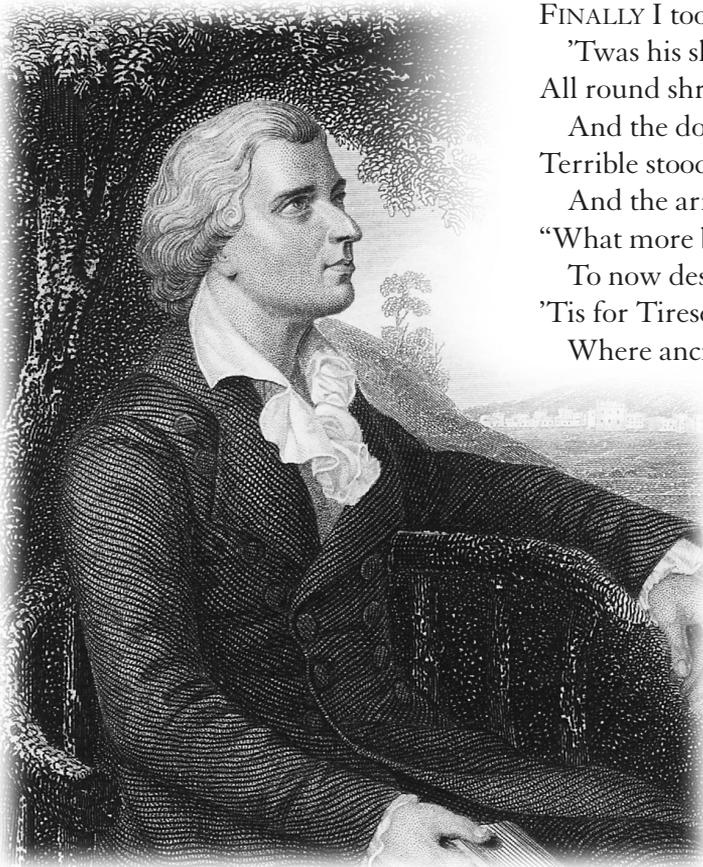
Friedrich Schiller

FRIEDRICH SCHILLER LOVED AND LEARNED *from William Shakespeare, whom he honors in this poetic dialogue on the degeneration of Classical drama. Schiller himself translated Shakespeare's MACBETH into German.*

"Shakespeare's Shade" is written in the "monodistich" form, which is preserved in this translation. Schiller invented the form, and employed it in hundreds of epigrams, many of just two or four lines, as well as in some longer poems.

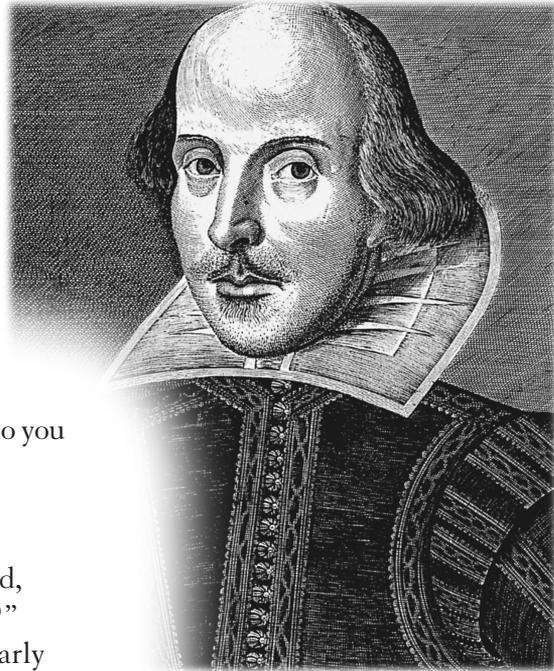
Schiller wrote an epigram titled "The Distich" to explain the meter, which, as he makes clear, has a natural rising and falling quality in the coupled lines, which is most suitable to short, humorous treatment of subjects, as well as to dialogue:

*In hexameter climbs the fountain's affluent column.
In pentameter then falls it melodically down.*



FINALLY I too saw the lofty Hercules' power,
'Twas his shade there. But he, sadly, could no more be seen.
All round shriek, like shrieks of a bird, tragedians are shrieking
And the dog-barking sound of dramaturgists round him.
Terrible stood the monstrous one there, his bow was extended
And the arrow on string steadfastly aimed for the heart.
"What more bold-spirited deed, unlucky one, dare you at present
To now descend by yourself to the deceased in the grave!"
'Tis for Tiresius I must go hence, to question the prophet,
Where ancient buskin I'd find, which is no more to be seen.

Friedrich Schiller



William Shakespeare

“If they believe not in Nature and Greece o’ the ancients, then do you
Only vainly attempt thence dramaturgy to bring.”
O it is Nature, shows up here again on our stages,
Starkly naked, that one might thereby count every rib.
“What? Then truly by you the old buskin is still to be sighted,
Which to fetch I myself climbed down to Tartarus’ night?”
There’s no more from this tragical ghost. But barely once yearly
Passes your fiery soul over the boards of the stage.
“That’s good! Philosophy gave your emotions refinement
And ’fore the humor so gay flies black emotional state.”
Yes, there is nothing better than jest that’s unvarnished and robust,
But even sorrow does please, if it is only but moist.
“Does one see then with you the nimble dance of Thalia,
Next to the solemn step with which Melpomene treads?”
Nothing of either! We only are stirred by the Christian and moral
And what is downright plain, homely and popular, too.
“What! No Caesar’s permitted appearance to make on your stages?
No Achilles, Orestes no more, no Andromeda there?”
No! One sees with us only parsons, commercial advisers,
Officers, magistrates, those who lead calvary troops.
“But, I do beg you my friend, to know wherein then can this mis’ry
Greatness encounter, how then can what is great happen through them?”
What? They fashion cabals and they lend on secur’ties, they pilfer
Ladels of silver plate, venture the pill’ry and more.
“But then whence do you capture the great, the destiny giant,
Which does uplift all mankind as it does grind him to dust?”
These are mere whim! Ourselves and our worthy companions,
Do our sorrow and need, seek and discover right here.
“But that you have with more comfort and better at home in your houses!
Why do you flee from yourselves, if it’s yourselves that you seek?”
Don’t mistake it, my hero, for that is a different question:
Destiny, it is blind, and is the poet e’er just.
“Therefore *your* wretched nature it is that one meets on your stages,
Only the great never there, only the infinite not?”
Yet the poet’s the host and the last act’s always the reck’ning:
Whene’er depravity’s sick, virtue sits down for the meal.

—translated by Marianna Wertz

Schiller Institute Conference in Eltville, Germany 'The Future Determines the Present'

Nearly five hundred members and guests of the Schiller Institute from over thirty nations attended a conference in Eltville, Germany Dec. 2-3, on the theme, "The Future Determines the Present: 1996, the Year of Decision."

Lyndon LaRouche opened the conference with a speech on the subject,

"We Are at the End of an Era." LaRouche explained the inevitable collapse of the present economic and financial system, which will occur with great probability before the end of 1996, if not as early as the coming weeks.

The decisive factor is the widening of the "scissors" between financial aggregates, monetary aggregates, and

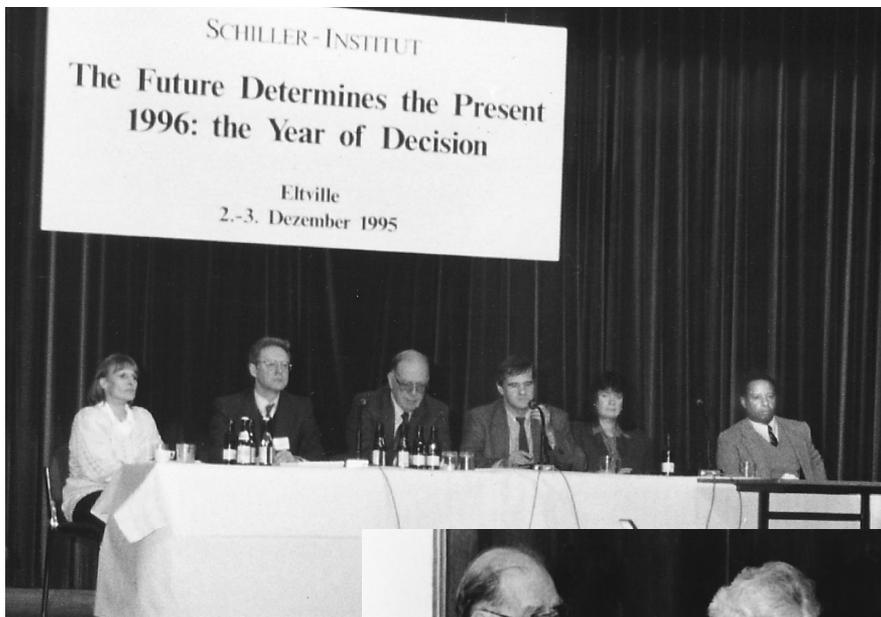
production of physical goods.

Real production in the world economy has greatly decreased since the 1960's; the amount of money that has been put in circulation by governments has increased; the amount of worldwide financial titles is growing, as a result of speculation, with a daily turnover of \$3 trillion. Since some of the speculative deals have to be financed by withdrawal of money from the physical economy, an endpoint will soon be reached. The abandonment of International Monetary Fund policies of the last twenty-five years, which continue to fuel the crisis, is obligatory for humanity to survive.

U.S. Justice Department Corruption

Other speakers on the first day of the conference included three extraordinary fighters for justice: former South Carolina State Senator Theo Mitchell; Dr. Josef Mikloško, who was Vice

Please turn to page 69



EIRNS/Maria Schmid

Conference panelists: (left to right) Elisabeth Hellenbroich, Jonathan Tennenbaum, Lyndon H. LaRouche, Jr., Anno Hellenbroich, Helga Zepp-LaRouche.

Lyndon LaRouche leads all-day seminar with leading representatives of the intelligentsia of Russia and eastern Europe on Dec. 4, held in conjunction with the Eltville Conference.



EIRNS/Christopher Lewis

LaRouche Exoneration Fight

Black Officials Demand Congress Investigate D.O.J.

On Monday, Dec. 18, the National Black Caucus of State Legislators (NBCSL), the nation's largest organization of African-American elected officials, representing 574 legislators in 44 states, made public the resolutions adopted at their 19th Annual Legislative Conference, which took place in Birmingham, Ala. on Nov. 28-Dec. 2.

Resolution 18, which was adopted on Nov. 30 by the NBCSL Task Force on Ethics and was ratified by the full conference on Dec. 2, endorses the recent independent hearings, facilitated by the Schiller Institute, to investigate political targeting of groups and individuals by a nest of corrupt permanent bureaucrats inside the Criminal Division of the Justice Department, and demands that both Houses of the Congress exercise their oversight responsibility by conducting investigative hearings along the same lines. It also urges the Congressional Black Caucus to similarly demand such action. The text of the Resolution follows.

RESOLUTION 18

A Call For Congressional Hearings To Investigate Misconduct By the U.S. Department of Justice

WHEREAS, a series of extraordinary independent public hearings, facilitated by the Schiller Institute, to investigate allegations of gross misconduct by the U.S. Department of Justice, occurred just outside Washington, D.C. on August 31 and September 1; and

WHEREAS, many distinguished members and former members of the NBCSL, including Senators Robert Ford and Maggie Wallace Glover of South Carolina; Reps. William Clark and John Hilliard of Alabama; Reps. Toby Fitch and Howard Hunter of North Carolina; Rep. Ulysses Jones, Jr., of Tennessee; Rep. Percy Watson of Mississippi; former Senators Theo Mitchell and Herbert Fielding of South Carolina; former Reps. Frank McBride and Judge Tee Ferguson of South Carolina; and Judge Ira Murphy of Ten-

nessee, among others, participated in said hearings; and

WHEREAS, the hearings focused on cases where there was evidence of political targeting of groups and individuals by corrupt officials inside federal governmental law enforcement agencies, working in tandem with a concert of private organizations; and

WHEREAS, the evidence presented was organized into three panels: (1) the campaign of harassment and selective and vindictive prosecution conducted against African-American public and elected officials called "Operation Fruehmenschen (primitive man)" by the FBI; (2) the conduct of the Department of Justice's Office of Special Investigations (including the cases of John Demjanjuk and former U.N. Secretary General and President of Austria Kurt Waldheim); and (3) the case of Lyndon LaRouche, described as the largest-scale single case, involving the same corrupt Department of Justice apparatus that operated in the OSI and "Operation Fruehmenschen" cases; and

WHEREAS, in case after case, the panel heard decisive evidence of rampant Department of Justice corruption, prosecutorial misconduct, withholding

of exculpatory evidence, and conscious perjury and fraud upon the court, politically motivated and designed to deprive American citizens of effective representation in violation of the Voting Rights Act; and

WHEREAS, the evidence was presented, not by the good word of the witnesses alone, but documented by the government's own documents, records, and memoranda, first suppressed and later obtained under the Freedom of Information Act, and other legal actions,

BE IT RESOLVED by the 19th Annual Legislative Conference of the National Black Caucus of State Legislators (NBCSL), assembled in Birmingham, Alabama, Nov. 28-Dec. 2, 1995, That this body, the 19th Annual Legislative Conference of the National Black Caucus of State Legislators, join this independent panel of distinguished individuals, in demanding that both Houses of the United States Congress exercise their oversight responsibility and conduct investigative hearings to examine these allegations of gross misconduct by the Department of Justice in the three areas of testimony heard by this panel, and urge our colleagues in the Congressional Black Caucus to do the same.



The Schiller Institute has brought the fight for LaRouche's exoneration and against Justice Department corruption, to elected officials throughout the U.S. Above: Organizing at the Congressional Black Caucus Foundation, Washington, D.C.

Memorandum to Mankind 1996

World Catastrophe or Progress of Civilization?

The following memorandum was drafted during the Dec. 2-3 conference of the Schiller Institute in Eltville, Germany. It was submitted to and adopted by conference participants representing more than thirty nations: Armenia, Austria, Bosnia-Herzegovina, Bulgaria, Canada, China, Colombia, Croatia, Denmark, Egypt, France, Georgia, Germany, Ghana, Hungary, Iraq, Italy, Jordan, The Netherlands, Norway, Poland, Russia, Rwanda, Slovakia, Sweden, Switzerland, Uganda, Ukraine, United States of America, and Zaire.

The imminent collapse of the international monetary system and the world's physical economy has become a grave reality. The productive forces of society are being crushed, while the cancer of financial speculation continues to spread, threatening to destroy everything it touches. And the parasitic hedonism of the oligarchical ruling minority—acting through the International Monetary Fund, the World Bank, Greenpeace, and other organizations—threatens not only the economy, but human morality as well, as education and science are being replaced by Information Age surrogates, by the cult of egoism and violence.

Deregulated governments are becoming toys in the deadly games of transnational private banks and raw-materials corporations. These brainless giants manipulate millions of people through the mass media, first promoting “democracy” with unlimited free trade and then, after looting nations, imposing colonial dictatorships in order to keep their puppets in power.

Owing to the efforts of Lyndon LaRouche and the Schiller Institute internationally, many citizens, especially scientists, politicians, and people from the cultural sphere, who are interested in real economic develop-

ment and the well-being of nation-states, are coming together to form an intellectual force capable of countering these ideals to the perspective of global apocalypse.

We hold that real progress of humanity can be ensured through a new policy of partnership among sovereign nation-states, based on the following principles:

1. **Bankruptcy reorganization of existing international financial institutions, and the creation of a new world financial and credit system to revive the productive economy, based on cooperation among sovereign nation-states,** as an alternative to the present neo-colonialist looting of the world by the British-centered financial oligarchy.
2. **Establishing the exclusive responsibility of governments and central state banks for emission of currency and creation of credit, for regulation of the banking system, and for defining priority needs in production and infrastructural development,** as an alternative to wild, unrestrained speculation and to the gigantic accumulation of fictitious financial aggregates.
3. **The leading role of the state in defining an economic strategy consistent with its obligations to provide social protection for the whole population,** as an alternative to liberal “laws of the jungle” which allow only the strongest, and most criminal, elements to survive.
4. **Economic competition based on the constitutional equality of property forms, encouragement of those private enterprises proving to be most efficient for public welfare and productivity, but state responsibility for**

energy, water, basic transport systems, etc., as an alternative to the dictates of private interests and to uncontrolled privatization, which damages vital economic and social functions.

5. **Stimulating physical productivity of national economies through flexible levers of credit, taxes, and customs duties for the development of domestic industries and infrastructure, and a new system of economic cooperation based upon existing productive and technological specialization and partnership,** as an alternative to the free trade system, which links terms of trade to destructive austerity measures and imposes a division of the world into mining, refining, and consuming countries.
6. **Introducing a diversified system of land use, respecting the priority of existing state interests in land policy, while supporting efficient private farms,** as an alternative to latifundist policies which regard land as a simple object of speculation or a battlefield for rivalling transnational corporations.
7. **Large-scale investment in world infrastructure projects (transport, energy, communications) that will change the world in accordance with the human right to development, in such a way as to ensure the qualitative growth of consumption per capita, per household, and per square kilometer,** as an alternative to U.N. policies of population control and environmentalist neo-Malthusianism.
8. **Promoting state support for fundamental science and advanced technologies, encouraging new international scientific cooperation, as, for**

example, launching new joint space projects, as an alternative to the current “brain drain” of scientists and budget austerity.

9. Establishing a new system of public education and culture based upon the heritage of national and world Classical culture, as an alternative to counter-culture and to “soap opera” mass culture, which promotes immorality, irresponsibility, and violence.

10. Cooperation among the great monotheistic religions for the sake of strengthening human morality, world peace, and development; active participation of national and religious minorities in the economic, cultural, and political life of nation-states, as an alternative to pagan cults, mysticism, fanatical ethnicism, and separatist terrorism run by deployed experts of the financial oligarchy.

The preconditions for this new policy of partnership and mutual respect are democratic parliamentarism, defense of the inalienable rights of man, and the assumption of responsibility by governments to strengthen their national economies and to guarantee a decent living standard for their people. A true community of interest should be the basis for the new global cooperation, and for this community of interest a knowable criterion exists: the mutual benefits and future well-being of all mankind that will result from this new type of cooperation.

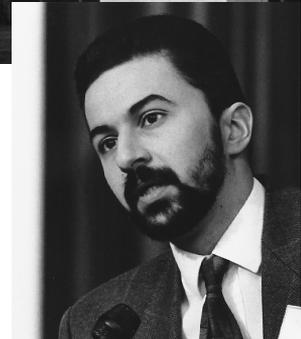
We therefore appeal to all nations of the world to unite around these principles in order to prevent global catastrophe.



EIRNS/Maria Schmid



EIRNS/Maria Schmid



EIRNS/Christopher Lewis

Top: Panel on judicial misconduct: Standing, State Senator Theo Mitchell; seated, Judge Carlo Palermo and Josef Mikloško. Sides: Speakers Dr. Jonathan Tennenbaum (left), Faris Nanic (right).

Eltville Conference

Continued from page 66

Prime Minister in the first post-communist government of Czecho-Slovakia, and is a former resistance fighter; and Italian “Mafia-hunter” Judge Carlo Palermo. Both Mitchell and Dr. Mikloško had been participants in the Aug. 31-Sept. 1 Independent Commission hearings to investigate gross misconduct by the U.S. Department of Justice.

The End of the ‘Dinosaurs’

On the second day of the conference, the founder of the international Schiller Institutes, and its chairman in Germany, Helga Zepp-LaRouche, addressed the question of overcoming the present worldwide crisis through a “community of nations based on natural law.”

“While Leibniz speaks about the best of all possible worlds, the European governments are pursuing, with the Maastricht Treaty, a policy of the worst of all possible worlds,” she began. The European Union treaty prohibits the only possible means to

achieve an economic upswing, through government investment in infrastructure, prescribing instead a brutal policy of austerity, which led, in France, to an enormous strike wave. The politicians committed to this austerity policy are “dinosaurs,” who will be swept away with the ending of the present financial system.

The solution, said Zepp-LaRouche, is cooperation among nations, following the principle of Nicolaus of Cusa: that the best development of the macrocosm occurs only if all the included microcosms—e.g., all nations of the world—are developing to their utmost. This contradicts absolutely the principle of “balance of power,” and the liberal, hedonistic concept of the individual which dominates today. Every person must fight to overcome the suffering of other peoples and nations, as he or she fights for his own nation.

The conference also heard Faris Nanic, who heads the Bosnian ruling party in Croatia, provide an analysis of the prospects for Bosnia in the aftermath of the Dayton, Ohio peace agreement.

LaRouche: Reject Gingrich, Break With Britain

The world is in a condition of spreading conflict similar to that which heralded World Wars I and II, warned Lyndon LaRouche in his keynote address to a Washington, D.C. conference on Nov. 15. To avert a major war, Americans must put an end to America's subjugation to British policy aims, and return to the principles of the Federal Constitution, "the finest instrument of self-government ever defined."

The day-long conference, jointly organized by the Schiller Institute and *Executive Intelligence Review* magazine on the theme "Why American Voters Are Rejecting Gingrich," was attended by former members of Congress, current and former state legislators, mayors, and city council members from across the nation.

In his keynote, LaRouche, who is campaigning for the Democratic Party's 1996 Presidential nomination, charged

Please turn to page 72



EIRNS/Stuart Lewis

Defeat Newt Gingrich! Defend the U.S. Constitution!

The following statement appeared with a list of endorsers as a half-page advertisement in the Washington Post on Dec. 12, 1995, sponsored by the Schiller Institute. It was drafted following the Nov. 15 conference in Washington, D.C. Signers included two former U.S. Senators and twelve former U.S. Congressmen, both Republicans and Democrats, as well as more than a hundred current and former state and municipal elected officials and dozens of labor, Civil Rights, and human rights leaders from around the nation.

The shutdown of the Federal government, caused by House Speaker Newt Gingrich and his allies, that began on Nov. 14, is part of an overall, back-door effort by these Conservative Revolutionaries to impose their priorities on the nation.

Last spring, Gingrich threatened that he would force President Clinton and the American people to accept their

budget, and their Contract on America, by tagging items of the Republican agenda, for which he had no veto-proof majority, onto legislation needed to raise the debt ceiling. As far back as April, Gingrich boasted about bringing about a crisis in the fall, by shutting down the government, and pushing America into default, unless their extremist proposals were accepted.

As Nov. 13, the day that funding for the continuing operations of the Federal government was to run out, drew closer, the Gingrichites had made little progress in passing their draconian, Contract on America budget proposals, necessitating a "continuing resolution."

By tagging such items as an increase in the premiums paid on Medicare, as well as cuts in education, and funding for the environment, onto that continuing resolution, they thought they could blackmail the President into signing into law measures that were clearly

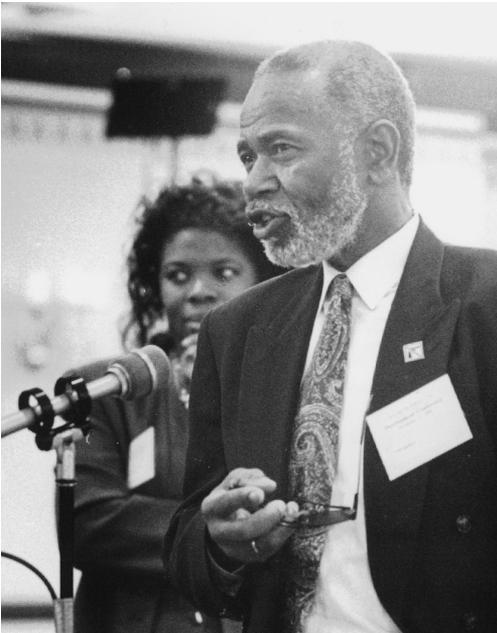
veto-bound if passed as ordinary budget bills.

The President refused to be blackmailed. He vetoed the resolution, defending the U.S. Constitution, which gives the President the power to veto measures not in the public interest, stating: "The Congress passes bills. The President signs or vetoes them. Then, the Congress can either override the veto, which requires the support of two-thirds of the Congress, or they can work with the President to find a bill that he can sign. That is the wisdom of the Founding Fathers."

That same Constitution, which Gingrich and all members of Congress swore to uphold, also affirms in its Preamble, a promise to "promote the general welfare, and secure the Blessings of Liberty to ourselves and our Posterity."

The actions of Gingrich and his allies are blatant attempts to destroy that Constitution, first by pushing their

LaRouche, Chavis, Former Congressmen Call for Coalition Against Gingrich ‘Contract’



EIRNS/Stuart Lewis

Above: Mayor Thomas Barnes of Gary, Indiana, speaks from the conference floor.

Left: Keynote presentation by Lyndon LaRouche analyzes the economic crisis.

Contract on America, which is an attack on the general welfare they promised to protect and promote, and then by trying to break the Constitutional authority of the institution of the Presidency by means of black-mail.

We, the undersigned, welcome the action by President Clinton, to honor his oath of office. We call on our fellow citizens, and those elected officials and organizations that represent them, to join us in an effort to defeat this assault on the general welfare of our people and our nation by Gingrich and his Conservative Revolution allies. Further, we dedicate ourselves to a major voter registration drive between now and the elections, to assure that we send representatives to Washington, D.C. who will fulfill the promise of the U.S. Constitution to promote the general welfare for all the people.

Lyndon LaRouche was joined by the Rev. Benjamin Chavis and former Congressman John Dow at a Schiller Institute press conference called to urge the building of a national coalition to defeat the policies embedded in Newt Gingrich’s “Contract on America,” and to elect a new Congress in 1996. The press conference was held at the National Press Club on Jan. 19.

Dr. Chavis, the National Convenor of the National African American Leadership Summit (NAALS) and National Director of the October 1995 Million Man March, led the press conference, calling for a “third political force that is not for sale” to replace the Republican “Contract” with a “covenant of good will.”

Chavis was followed by Amelia Boynton Robinson, vice-chairman of the Schiller Institute and a leading figure in the Civil Rights movement. She introduced former U.S. Congressman John G. Dow (D-NY), who played an important role in passing the 1965 Voting Rights Act and was a forceful, early opponent of the war in Vietnam.

Speaking last was Lyndon LaRouche, who denounced Gingrich for perpetrating the modern equivalent of “Nuremberg crimes” with his Contract, and urged that the nation move “in the opposite direction” from Gingrich’s policies.

In addition, written statements by three other former U.S. Congressmen—Clare Callan (D-Neb), Byron Lindberg Johnson (D-Colo), and Jeffrey Cohelan (D-Cal)—were distributed to the press.



EIRNS/Stuart Lewis

Former Congressman John Dow



EIRNS/Stuart Lewis

Rev. Benjamin Chavis fields questions from the press. Seated: Helga and Lyndon LaRouche.

Reject Gingrich

Continued from page 70

that Speaker of the House Newt Gingrich is consciously choosing policies which will lead to the deaths of millions—and could thus be tried for mass murder, as the Nazi leaders were at Nuremberg. LaRouche also urged American leaders to have the courage to put the U.S. Federal Reserve System through bankruptcy proceedings.

LaRouche sketched the combined strategic threats of the narcoterrorist armies, whose emergence was backed by George Bush and Margaret Thatcher during the 1980's, rampaging through South Asia and Ibero-America; the precariousness of Africa, where South Africa and Nigeria stand at the edge of civil war if their leaderships are wrecked by Britain; and the grave instability of continental Europe.

World terrorism—be it the “Islamist” brand of the mujahideen set up by Bush and Thatcher to wage the Afghan war, or the “Zionist extremist” brand which murdered Israel’s Rabin, or the “Zapatista” and related nominally Fidel Castro-run narcoterrorism in the Western Hemisphere—all leads back to London’s financial oligarchy, LaRouche asserted.

London still has an empire, he said—just look at the strategic metals, food supplies, fuel, and populations the British Crown controls through institutions like the Commonwealth and metals exchange.

In conclusion, LaRouche emphasized that we are not on Earth to react to the past, but to react to the future. Invoking the Preamble to the Constitution, and its beautiful pledge to “secure to ourselves and to our posterity the blessings of freedom,” LaRouche said that only the President of the United States can mobilize the world to deal with the financial collapse which is inevitably coming—perhaps even before the 1996 presidential election. “President Clinton has done a fairly good job in dealing with Gingrich,” he commented—and after an uncertain start, he is learning. Candidates and elected officials must present the reality the whole nation has to deal with, he advised, and “voters will vote for you if you inspire them.”

MSIA Open Letter to President Zedillo

Mexican President Ernesto Zedillo cancelled his scheduled speech at the Jan. 14-17 Cancun, Mexico meeting of the Mont Pelerin Society, in response to an open letter from the Ibero-American Solidarity Movement (MSIA).

The letter documented that the Mont Pelerin Society actively promotes: (1) drug legalization; (2) slavery as a viable economic model; (3) the destruction of the sovereign nation-state; and (4) “free trade” policies which are based on the “philosophical” doctrines of Bernard Mandeville.

• Milton Friedman, the 1976 Nobel Prize winner in economics, proposed drug legalization in his book *The Tyranny of the Status Quo*, while acknowledging that “it could increase the number of addicts.” At least until 1991, Friedman was listed as the vice-president of the Mont Pelerin Society.

• The Mont Pelerin Society openly supports the so-called “cliometric” subschool of economics of Friedman’s University of Chicago. The leading cliometrician is Robert W. Fogel, winner of the 1993 Nobel Prize in economics, who has defended the chattel slavery that prevailed in the southern United States prior to the Civil War.

• Friedrich von Hayek, winner of the 1974 Nobel Prize in economics, is the founder of the Mont Pelerin Society and one of its main ideologues. In 1942 Hayek penned the essay “The Road to Serfdom,” later the title of his book that formed the basis on which the Society was founded in 1947.

• On Sept. 23, 1966, von Hayek gave a speech at the London Academy, in which he acknowledged that Bernard Mandeville was the real inspirer of the *laissez-faire* doctrines of Adam Smith.

Fidelio Article Provokes Debate in China

An article published in the Fall 1994 issue of *Fidelio*, “The Taoist Perversion of Twentieth Century Science,” by Michael O. Billington, was translated into Chinese and published in Beijing by the monthly journal *Strategy and Management*. A scholar from the Beijing Library, Mr. Tan Bin, has written a letter to the editor of the Chinese journal, protesting Mr. Billington’s criticism of Bertrand Russell, Niels Bohr, Wolfgang Pauli, and Joseph Needham, among others. Tan Bin was even more upset by Billington’s denunciation of Taoism and its negative effects on science and culture, both in China and in the West.

Denouncing Billington’s defense of Confucianism as opposed to Taoism, and declaring himself to be a follower of Taoism, Tan Bin insisted that the universal principles underlying the phenomena of the universe

are beyond the comprehension of mankind, and even warned against applying human reason to the discovery of such principles.

Billington’s response concludes: “This is, indeed, the Taoist view, and Mr. Tan Bin would find essential agreement from Aristoteleans in the West. Just as the empiricists Galileo and Newton followed the direction of their Venetian sponsors by insisting that no reason could be found to explain physical phenomena, such as gravitation, and that none should be sought, so also Niels Bohr’s Copenhagen School of quantum mechanics insisted that no reason should be sought for apparently contradictory phenomenon in quantum physics. This school of thought, throughout history, has contributed nothing of significant worth to the advancement of scientific knowledge, while it is responsible for very much evil.”

Bishop Anthony Michael Pilla
 President, U.S. National Conference of Catholic Bishops

‘You must measure a country by the way it treats its most needy’

Bishop Anthony Pilla was elected president of the National Conference of Catholic Bishops in November 1995, after having served as vice-president for the previous three years. As president, he presides over the meetings of the Bishops, over the administrative committee for the conference, is chairman of the executive committee, and gives oversight to the staff of the National Conference of Catholic Bishops/United States Catholic Conference in Washington, D.C.

Bishop Pilla was born on Nov. 12, 1932, to parents who had immigrated to the United States from Italy as teenagers. He was educated in public schools in Cleveland until high school, which he began at Cathedral Latin School and completed at St. Gregory Seminary in Cincinnati, where he continued in college until Borromeo College Seminary opened in Wickliffe, Ohio. His preparation was completed in Cleveland at St. Mary Seminary, and he was ordained to the priesthood on May 23, 1959. His training also includes a Bachelor of Arts in Philosophy and a Master of Arts in History from John Carroll University, as well as numerous honorary degrees.

Pope John Paul II announced his choice of Father Pilla as Titular Bishop of Scardona and Auxiliary Bishop of Cleveland on June 30, 1979. On January 6, 1981, he was installed as the Ninth Bishop of Cleveland.

Bishop Pilla was interviewed for Fidelio by Nina Ogden on Jan. 3, 1996.

Fidelio: Bishop Pilla, you were elected president of the Bishops Conference right at the point of the first Federal government shutdown. The bishops had

sent an unusually blunt letter to every U.S. representative and senator, saying if the Congress does not reject this fatally flawed legislation, we urge the President to veto it. President Clinton had asked you to come to the White House and discuss this. Can you tell us something of your discussion with the President?

Bishop Pilla: Basically, we discussed my letter and our concern about those whom, at that time, the proposed budget resolution would negatively impact, especially the elderly, the poor children, single parents.

Fidelio: The day before the Bishops Conference opened, you addressed a special Washington, D.C. convocation on evangelization, and your remarks were oriented toward the Jubilee. When we last spoke, our issue of *Fidelio* was dedicated to the Jubilee. I would like you to expand on your thoughts.

Bishop Pilla: We were encouraging the bishops to prepare for the Jubilee according to the guidelines that were sent to us by the Holy See, focussing on that particular celebration, where there



is an opportunity for renewal within the Church in the United States. Hopefully, rather than doing some things on a national level, we were urging the bishops to do that on the local level—because that’s where the Church is being experienced by most of our people—in the use of the time for prayer, and renewal, and recommitment to the mission of the Church.

Fidelio: In your speech on evangelization, you called Dr. Martin Luther King, Jr., “one of the greatest American evangelizers.” The vice-chairman of the Schiller Institute is Amelia Boynton Robinson, who is one of the great Civil Rights heroines. I’m sure she would be very interested in your view of Dr. King.

Bishop Pilla: I think at this time in our

history, it's of particular importance for us to focus on one of his principal messages, of peace. We have to be peaceful people. Even if we're looking for social change and we want to combat the injustices of our time, it has to be done in a peaceful way. I think that's a message our modern world needs to learn, because we see so much violence and hatred in our world, always justified by what's projected as a noble cause. But I think that Dr. King's message is, that if we're going to be consistent with the Gospel, even though we must reject the injustice, we always have to do it the way Christ did it, which would be in a peaceful way.

We are not a political bloc. We are not aligned to any political party, nor do we have a partisan agenda in mind. The primary role of the Church is to advocate on the part of those who need it the most—and those who need it the most are the poor in this country. If we don't advocate for them, who will?

Fidelio: And he really did move people's souls to that, didn't he?

Bishop Pilla: Yes, and if we could only resolve our differences in a peaceful way, I think much of the agony of the world would be addressed.

Fidelio: I'd like to ask you something specific about the encyclical *As The Third Millennium Draws Near*. In Section 38, the Pope calls for continental synods. He says that the Latin American bishops and the bishops of North America have agreed to hold a synod for the Americas. He talks about the fact that this is specifically important, that this will "look at the problems of the new evangelization in both parts of the same continent, so different in origin, and history, and on issues of justice and of international economic relations, in view of the enormous gap between North and South." Is there a particular plan now for this synod of the Americas, which would seem very important?

Bishop Pilla: We are just in the planning stages. There have been several meetings. There will be another one in

February. So the particular agenda of the synod hasn't been completed, but the various Conferences of Canada, the United States, Latin America, and the Caribbean are meeting to develop that. So we're in the process of doing that. They set a theme at the previous meeting, but the agenda has not been set.

Fidelio: Do you know when that synod would take place?

Bishop Pilla: I think around 1998, but I'm not sure it's absolutely certain.*

Fidelio: I toured Philadelphia with the former Vice Prime Minister of what is now, the former post-Communist Czechoslovakia. He was very happy to

see the inscription on the Liberty Bell, from *Leviticus 25*: "You shall proclaim liberty throughout the land." Did you know that was on the Liberty Bell?

Bishop Pilla: No, I didn't. That's wonderful.

Fidelio: Yes, what a thought for the Jubilee preparations, that the symbol of the liberty bell is a call for "the cancellation of all debts in accordance with precise regulations," as Pope John Paul II says in *As The Third Millennium Draws Near*. I think it's an important theme for the West, and for those in eastern Europe who had such hopes when they overthrew communism, and then were subjected to the other form of material-

* The pre-Synodal council met in Rome in October to consider the overall theme for the Special Synod for the Americas. The U.S. representative to the council was Cardinal Keeler, then the President of the National Conference of Catholic Bishops. The council made a recommendation to the Pope on the theme for the Synod, which has not yet been made public. Bishop Pilla will represent the United States at the next meeting of the pre-Synodal council in Rome in mid-February.—Ed.

ism—what Pope Leo XIII warned of in *Rerum Novarum*, that of liberal or Manchester capitalism, although it's called "shock therapy" this time around.

In light of this, and reflecting the government shutdown crisis we are experiencing now, I would like to ask you about the social teachings of the Roman Catholic Church concerning the victimization of the poor.

Bishop Pilla: That's one of our concerns and that's why we spoke out. We have a long history—this is not something new. Unfortunately, every time the Bishops speak to this, we're always identified with a particular political agenda, or some people want to cast us as advocates of one party against the other. That shows a lack of understanding of our history, and of our consistent history in social justice. We are not a political bloc. We are not aligned to any political party, nor do we have a partisan agenda in mind. We're just trying to be very consistent with the teaching we have tried to be faithful to over the years, and I think the record shows that we have.

So, I think once again, the primary role of the Church is to advocate on the part of those who need it the most—and those who need it the most are the poor in this country. If we don't advocate for them, who will? I think that's where we need to be. We need to call people again to step aside from all these partisan agendas and look to the welfare of the country, because, as we've said consistently, if you're going to measure any country, you've got to measure it by the way it treats its most needy.

Fidelio: This particular compassion is something that you personally have always been known for.

Bishop Pilla: We try, because I think that is the role of the Church. We're concerned about all people. Certainly all people merit the concern and compassion of the Church and yet, as our Holy Father has reminded us, we have to have this preferential option for the poor, because, again, they don't have a constituency, and within our system, the way it works, those who have advocates and can plead a cause usually prevail. Well, who's going to plead for them, if we don't?

Fidelio: I don't know if you've yet seen the Winter issue of *Fidelio*. On the cover is the very startling picture by Rembrandt of Belshazzar seeing "the handwriting on the wall." Don't you think that the times we're in right now are reminiscent of Belshazzar's Feast?

Bishop Pilla: Yes, I can see that perspective.

I think every moment of history has its own unique character. I think

there are other moments in history of similar situations, but I think we're so much more aware because it's *our* time, and I think we sense it. It's very difficult for me to say if it's better or worse than Biblical times, because that's an historical perspective. But I think *in our times*, I'm deeply, deeply concerned about them—because there is an attitude of hardness, I think, that concerns me. This is not a throwaway society. You don't have people we should ignore and hope that they will go away. *They're our brothers and sisters* and we have a responsibility to them.

Fidelio: I thought about this when I read your statement on evangelization, where you said, "hopefully, we Catholics living in the U.S. at a time of chaos can return to a culture of beauty, to new art, architecture, literature, and music," and that you were specific about that.

Bishop Pilla: Yes, because I think that's been a great tradition of the Church. The humanities have always been a great part of the Church: art, music, all of those things have kept us human. I think in this technological age, this efficient age, this bottom-line age, we can't forget the human part of the thing, we can't be driven by all of that. That's what concerns me a little bit, about some of the rhetoric. Everyone's worried about efficiency, and everyone's worried about economic factors, but there are



other, human factors that we have to take into consideration. For the Church, efficiency has never been its primary objective; charity has been. So, while other institutions have to work on the efficiency part, our contribution is the charity part. So, hopefully, we can create a greater balance.

Fidelio: I was particularly struck by your statement. The Schiller Institute has investigated the process leading to the Council of Florence and the Brotherhood of the Common Life's education of poor and orphaned children, out of which what we know as the Renaissance created a recovery from the Dark Ages. At that time of beauty and discovery, there was a remarkable rise in population, and the productive capability of that population, which for the first time in human history eliminated serfdom for the majority of human beings.

Bishop Pilla: I think most of corporate America knows that too. Because many times, when you're dealing for top management, you do look for a portfolio that includes more than a particular skill or expertise. They're looking for the fullness, and they have found, I think, most of them, that if that portfolio is deficient in the humanities and in the arts, you're not going to get a complete human being, and perhaps not the best kind of performance when it comes to the goals that I think any institution wants to

Look at the issues: We're running into a lack of compassion, a lack of human kindness. That's what the Church brings to the the table. That's why some people try to dismiss us, as idealistic or naive, or less charitably, as medieval, out-of-touch. Because, if you don't like the message, the easiest way is to destroy the messenger.

accomplish in our day.

I think if we look at many of the issues, some of the things that we're running into indicate a lack of compassion, a lack of human kindness, a lack of heart, if you will. Perhaps, if we had a greater balance in our makeup and in our values, I think much of the ills of the world would be addressed.

I think that's what the Church always brings to the the table. That's why some people are uncomfortable with us, and try to dismiss us, maybe as idealistic or naive, or less charitably, as medieval, out-of-touch, irrelevant. Because sometimes, if you don't like the message, the easiest way is to minimize or destroy the messenger.

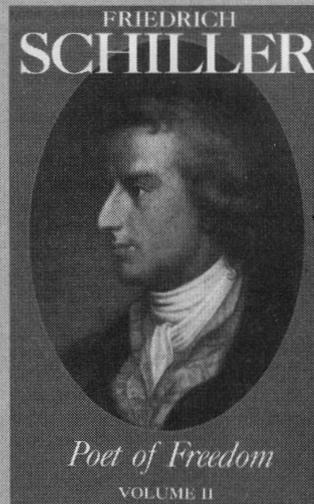
Fidelio: What are your great hopes for the New Year?

Bishop Pilla: My great hope for the New Year, I keep coming back to this thing: Every new year is another opportunity for each of us individually and as a society to try to be what God wants us to be, and this is something we have to strive for. We never achieve it, but every year we have to renew our efforts to be consistent with who we say we are. My hope is that every Catholic person, every Christian person, will take serious time to assess the authenticity of their living out of the Gospel message and make a new beginning.

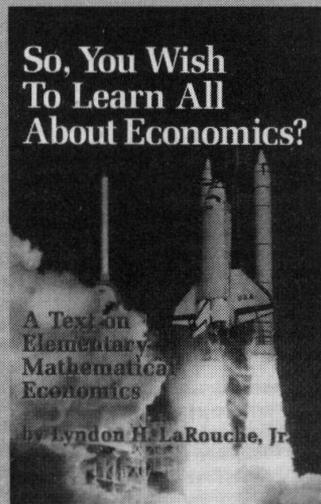
Fidelio: Thank you, Bishop Pilla.

Read
the great minds
that shaped
Civilization

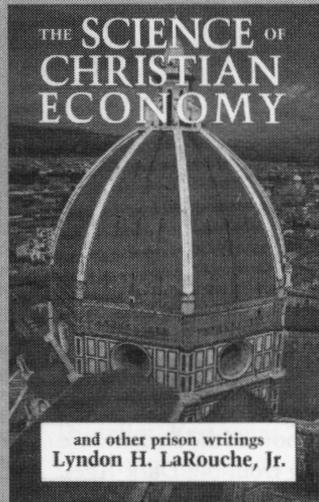
... and still do!



Friedrich Schiller,
Poet of Freedom
Vol. II
includes
"The Song of the Bell,"
Wilhelm Tell,
"On Universal History"
\$15.00



So, You Wish To Learn
All About Economics?
A Text on Elementary
Mathematical Economics
by Lyndon H. LaRouche, Jr.
\$10.00



The Science of
Christian Economy and
Other Prison Writings
by Lyndon H. LaRouche, Jr.
\$15.00

Call or write us
for *any* item mentioned in
Fidelio—we carry works
by Plato, St. Augustine,
Nicolaus of Cusa,
Leonardo da Vinci, Kepler,
Leibniz, Friedrich Schiller,
and many others—

as well as the works of
Lyndon H. LaRouche, Jr.
and his associates.

Help us to make a new
Renaissance!

	No. copies	Total
Friedrich Schiller, Poet of Freedom, Vol. II	\$15 _____	_____
So, You Wish To Learn All About Economics?	\$10 _____	_____
The Science of Christian Economy	\$15 _____	_____
SUBTOTAL	_____	_____
SALES TAX (Va. residents add 4.5%)	_____	_____
SHIPPING (\$4.00 first book, \$.50 each additional book)	_____	_____
TOTAL	_____	_____

Enclosed is my check or money order, payable to Ben Franklin Booksellers, Inc.

Charge my _____ Mastercard Visa Discover Amex

No. _____ Expir. Date _____

Signature _____

Call (703) 777-3661 or
Toll-Free (800) 453-4108

Ben Franklin Booksellers, Inc.
107 South King Street,
Leesburg, Virginia 22075

Johannes Vermeer, Artist of Divine Harmony

Exactly three hundred years ago, in 1696, some twenty-one works by Johannes Vermeer were auctioned off together in Amsterdam. Today, the first retrospective exhibit devoted entirely to the Dutch artist reunites twenty-one of his thirty-six known paintings at Washington's National Gallery of Art (November 1995-February 1996) and the Mauritshuis, The Hague (March-June 1996).

Not only has the show allowed hundreds of thousands of visitors the unique experience of seeing many rare Vermeers together at the same time, but it has also opened up new horizons in Vermeer scholarship, which are reflected in the excellent exhibition catalogue, *Johannes Vermeer*.

Vermeer was born in Delft in 1632 and died there in 1675. Nothing is known of his early training nor do we have any evidence of his ideas except as the paintings show them. He seems to have never traveled far from Delft. Archival research reveals that he was a "celebrated painter" within Holland and probably also in France in his day, and continued to be revered after his death, but his production was small and unknown to the broad public. He did not work for the open market and may have sold most of his pictures to a single patron, whose heirs dispersed that collection in the auction of 1696.

It is now clear that Vermeer's conversion to Catholicism, which occurred when he married a woman from a patrician Catholic family, Catharina Bolnes, in 1653, was a serious spiritual undertaking. He moved into the "papist ghet-



"Lady Writing a Letter with Her Maid," c.1670.

to" of Delft, near the small group of Jesuits with whom his mother-in-law, Maria Thins, was close. Vermeer died at age forty-three, leaving his widow and ten minor children destitute. Rediscovered in the mid-1800's by the French writer Thoré-Burger, with the spread of photographic reproductions and art books, Vermeer has grown more and more popular, for the poetry of his art is unmistakable.

Delft Painter, Delft Microscopist

Vermeer's relationship to modern science is poetically captured in "The Geographer" (Frankfurt) [SEE front cover, this issue]. A young man leans over his table, one hand resting on a book, the other suspending a pair of dividers, and looks out the window before continuing his

work. Behind him is a terrestrial globe, turned to focus on the Indian Ocean; on the wall, a decorative sea chart. The large translucent chart on the table might be a nautical chart. Since the Low Countries were the center for mapmaking, the presence of many maps in Vermeer's pictures conveys national pride.

"The Geographer" is a secularized version of Renaissance paintings of scholar-saints surrounded by books and scientific instruments, both in northern Europe and Italy. The exhibition catalogue offers the tantalizing hypothesis that Vermeer's picture portrays his fellow Delft citizen Anthony Van Leeuwenhoek,

the famed microscopist. The resemblance to paintings of figures such as St. Augustine would be perfectly in key, as Van Leeuwenhoek saw microorganisms as a mark of the "providence, perfection and order of the Lord Maker of the Universe" (quoted by Albert Blankert in an essay in the catalogue, "Vermeer's Modern Themes and Their Tradition").

Although we do not know if the two men were friends, Van Leeuwenhoek did become a trustee of Vermeer's estate one year after the artist's death. Not only did the two men have many common interests—geography, optics, mathematics, navigation, and cartography (Vermeer traded in maps, and van Leeuwenhoek got his license as a surveyor in 1669). But the reading of nature as a "second Bible" may have bridged the social

gap between the Catholic Vermeer and the Protestant van Leeuwenhoek, in an era of renewed efforts by leading figures to seek ecumenical unity among Christians.

The name that leaps to mind is the universal thinker G.W. Leibniz (1646-1716), a Lutheran who worked throughout his life to seek common ground among the separated branches of Christianity and to reunify Europe. Leibniz admired van Leeuwenhoek and wrote his *Monadology* after reading the microscopist's writings. Later, in his "Reflections on the Common Concept of Justice," written in 1702, Leibniz argued: "Now nothing better corroborates the incomparable wisdom of God than the structure of the works of nature, particularly the structure which appears when we study them more closely with a microscope. . . . A man in

Delft [van Leeuwenhoek] has accomplished wonders at it, and if there were many others like him, our knowledge of physics would be advanced far beyond its present state.' "

"The Geographer" and a companion picture (not exhibited), "The Astronomer," are unique as male portraits by Vermeer. In most of Vermeer's pictures, however, it is women, often depicted making music or reading or writing letters, who are the protagonists. It is revealing to see these images, and others which show women in simple acts, like putting on a necklace, pouring milk from a pitcher, or simply opening a window, next to Vermeer's early history paintings. The juxtaposition suggests that Vermeer's art can now be seen as a key to unlocking the transcendent presence of God in the acts of everyday life, particularly of women.

The Cultural Matrix

The central irony in Dutch art in its Golden Age, the Seventeenth century, is that the religious denomination by which national independence had been won,



"Saint Praxedis," 1655.

radical Calvinism, was inimical to the cultural matrix in which the creative achievements of the Dutch people flourished. The Low Countries was one of the most highly urbanized parts of Europe. Two-thirds of the very soil on which the nation stood was reclaimed through human ingenuity from the sea. The region comprising modern-day Holland and Belgium had been the uncontested center of musical polyphony and a hotbed of painting and sculpture in the Fifteenth century. Such giants as painter Jan van Eyck and musician Josquin des Prés produced the "Northern Renaissance," rendering Christian religious themes in the language of a rich and complex life of trade and manufacture. A new spiritual movement for the renewal of the Church had been born in the Netherlands, the *Devotio Moderna* of the Brotherhood of the Common Life, which spread education of the common people throughout Europe, in the "Imitation of Christ" of Thomas à Kempis. Yet after 1550, the House of Orange fought to throw off the yoke of the Spanish Hapsburgs by adopting Calvinist orthodoxy,

which banned polyphonic music and religious art from churches as idolatrous!

In the conflicts of the 1570's, as the Low Countries battled for their independence, Spanish Catholic armies under the Duke of Alva committed hideous atrocities in order to quell the rebellion of Dutch "heretics," while Catholics were martyred at Gorkum and Alkmaar. The bloodshed waned, but Dutch Catholics were forced underground, unable to conduct public masses, or hold high public office.

The independence of the seven United Provinces of northern Netherlands was won in 1609, but not guaranteed until the Treaty of Westphalia of 1648. Meanwhile, the radical Calvinist minority ruling Holland had won a pyrrhic victory in attempting to suppress dissidents inside

their own Reformed Church. The execution for heresy of the political leader Oldebarneveldt eroded Calvinist control; in 1640, the Dutch national poet Vondel rocked Amsterdam by converting to Catholicism.

Faith and Works

Two of Vermeer's early religious pictures show a deep spirituality, which suggests that his conversion to the Roman Catholicism was not merely for family reasons. The rediscovered "St. Praxedis" (Barbara Johnson Collection, Philadelphia), signed and dated 1655, portrays an early Christian known for her reverent care for the remains of the martyrs. Vermeer's "Christ in the House of Mary and Martha" represents the story from the *Gospel of Luke* 10:38-42, in which Martha's efforts to get Mary to help with the housework instead of always sitting at the Master's feet, earn her a mild rebuke from Jesus.

The Bethany sisters were often used to represent the contrast between the active (Martha) and the contemplative (Mary) life. Arthur K. Wheelock, Jr.

writes in the catalogue: “In this painting Vermeer has thus touched upon one of the most fundamental theological disputes between Protestants and Catholics, the proper path to salvation. . . . [T]he Catholic interpretation of this biblical story is that the active and contemplative are both essential components of a Christian life.” Vermeer’s Martha, he points out, is not concerned with a myriad of worldly needs, but serves one thing, a basket of bread. “The eucharistic implication of her offering, which Vermeer has placed at the very center of the composition, further dignifies her role within the story.”

A Balanced Life

Exhibition co-curator Arthur Wheelock also produced a book, *Vermeer and the Art of Painting*, in 1995, in which he underscores the point that Vermeer was the first to imbue genre painting (scenes of everyday life) with the moral seriousness previously reserved for history painting. History painting, which deals with Biblical subjects, the lives of saints, and ancient mythology, had been deemed the highest category of art since the Italian Renaissance.

Many of Vermeer’s genre female subjects seem poised at a moment of speculation between the active and contemplative life, partaking of both Mary’s and Martha’s roles in a world in which the Christ figure is present by metaphor. “A Woman with a Balance,” (Washington) [SEE inside back cover, this issue] portrays a young woman, who appears to be pregnant (although this is not certain), standing before a mirror and holding an empty scale. Jewelry is scattered on the table before her, behind her is a painting of the Last Judgment, and her face is lit by light entering through

a small window on the left.

Her head is aligned with Christ sitting in majesty on the day of judgment. He has both arms raised, in a gesture which mirrors the opposing direction (arms down) of the woman’s balance. “His judgments are eternal; hers are temporal,” writes Arthur Wheelock. She is serene. “The character of the scene conforms amazingly closely to Saint Ignatius of Loyola’s recommendations for meditation in his ‘Spiritual Exercises’: . . . ‘I must rather be like the equalized scales of a balance ready to follow the course which I feel is more for the glory and praise of God, our Lord, and the salvation of my soul.’”

The Ecumenical Message

One of Vermeer’s most glorious late genre paintings, the Dublin “Lady Writing a Letter with Her Maid,” of c.1670, captures the ecumenical spirit he shared with Leibniz. A crumpled letter on the floor in the foreground suggests an emotional moment, and Vermeer has

wielded variations in line, light, and color to contrast the serenity of the maid with the intensity of the lady.

Behind them hangs a large history painting of the “Finding of Moses.” The story not only refers to the role of Providence, but also to God’s ability to bring together opposing factions, since it was Pharaoh’s daughter who saved the Jewish child, naming him Moses. Wheelock writes, that “Vermeer seems to suggest that reconciliation comes through one’s own endeavors, carried out in concert with an abiding faith in God’s divine plan.” The same picture-within-the-picture hangs in the background of Vermeer’s “The Astronomer” (Paris).

Vermeer clearly believed that divine harmony was manifested through human arts—especially painting and music. This is the underlying theme of his “Young Lady at the Virginal with a Gentleman (The Music Lesson)” [SEE inside back cover, this issue] The inscription inside the harpsichord lid, “Music the Companion of Joy and Balm of Sorrow,” seems to sum up this remarkably contrapuntal composition.

Working in harmony with Providence, so as to assure a joyful outcome even from tragedy, was of great concern to Vermeer. Leibniz’s project of European unity comes back to mind. And although there is no evidence that Vermeer and Leibniz knew one another, besides the possible Van Leeuwenhoek link, a common thread runs through the Huyghens family, as essayist Ben Broos weaves a convincing web of proof in the catalogue, that ties Vermeer to Constantijn Huyghens, the secretary to the Stadtholder in The Hague, whose son, Christiaan Huyghens, was Leibniz’s mentor in Paris in 1672-75.

—Nora Hamerman



“Christ in the House of Mary and Martha,” c.1655.

National Galleries of Scotland, Edinburgh

Universal Values in Distinctly American Settings

The National Gallery of Art, and curators Nicolai Cikovsky, Jr. and Franklin Kelly, have done a great service to the public by mounting a comprehensive exhibition of the art of the American painter Winslow Homer. Only by viewing the breadth of his work, can one come to appreciate the republican and universal quality of Homer's art.

It is Homer's use of metaphor that lifts him above any other American painter known to this reviewer. Far from being a realist—as he has been reputed to be until recently—Homer continually challenges the viewer to see beyond the literal images he paints.

The exhibition shows nearly 250 of his works, beginning with early Civil War paintings, produced in a career that spanned more than a half-century. The pictures are full of information about American life, but “information” is not what the pictures are about. They are about universal human values, shown in distinctly American settings.

Turbulent America

Winslow Homer was born in Boston in 1836, and died in 1910. His life spanned the most turbulent period of national history: the Civil War; the triumph of the principles of our Declaration of Independence, “that all men are created equal, that they are endowed by their Creator with certain unalienable rights”; Lincoln's establishing, simultaneous with the War, the great motor of American industrial development, in order to fulfill the preamble of the Constitution to “promote the general welfare, and secure the blessings of liberty”; and the sad denouement of those promises, the notable turning point being the assassination of William McKinley and the accession in 1901 of anglophile Theodore Roosevelt to the American presidency.

Homer's art was informed and shaped by the Civil War. While still a



“The Veteran in a New Field,” 1865

Lent by The Metropolitan Museum of Art

young engraver, he was sent to the front by his employer, *Harper's Weekly* magazine. There he began the process of learning to be a great painter (he was largely self-taught), not just in technique, but in making apparent to his viewers his clear sense of nation and social justice. While his compositions are undeniably visually beautiful, beauty could not be so consistently achieved except from a mind of profound depth and genius.

Consider “The Veteran in a New Field,” (1865). A startlingly simple composition, Homer shows a Union veteran, his uniform and cap thrown aside, taking up the scythe to mow a luxuriant field of grain. This painting was completed in 1865; the Civil War had just ended, and President Lincoln had been assassinated.

The Civil War was the bloodiest war the U.S. ever fought, and it was morally unambiguous. The *fact* of that sad, just war—and the equally unambiguous necessity of returning to work to rebuild the nation—is portrayed in a single image: pure, poetic, and powerful. Here the soldier, farmer, *citizen*, “with malice toward none,” has set to work. His single-bladed scythe (Homer painted out his initial, cradled scythe) dramatizes the

irony, as it recalls the Reaper of war, even in the pacific return of the harvest.

Homer's most famous War picture is “Prisoners from the Front” (1866) [SEE inside front cover, this issue], a painting which challenges the viewer to understand the War's purpose. Three Southern prisoners—an arrogant plantation youth, a bewildered old man, and a stupefied peasant—are brought face-to-face with the Union General, dignified, humane, and commanding. Transforming these plantation “types” into citizens, along with their freed Black brethren, was a task which every American had reason to believe could be fulfilled.

Homer's post-War images are equally arresting. He creates a quintessentially “American” art, with American subjects, but never banalizes or reduces them to sentimentality. Thus, Homer portrays schoolteachers and schoolchildren; shipbuilders; beach and mountain retreats; games of croquet; and, especially, farm children and country subjects. Notable in many of these images, is the absence of men. America had to begin to grow again, without the 600,000 men who had died in the War, and there is sadness and emerging strength in many of these women and children. In one beautiful image, “The Morning Bell”

(1871), farm girls stand to the right of a brightly-lit diagonal walkway, while a solitary young woman traverses the bridge to begin the morning's millwork, just as millions of Americans would make the transition from agrarian life in the era of burgeoning industrialization.

The Unresolved Conflict

In 1877, Homer made his one recorded trip to the South, to Virginia, just after U.S. troops had been pulled out, and power had been left in the hands of the Southern oligarchy. Here, in some of his most polemical pictures, Homer portrays the shattered hopes of the former slaves, denied any real economic or cultural advantage. "The Cotton Pickers" (1876) [SEE inside front cover, this issue], sums up this devastating loss to humanity: two girls do what their enslaved mothers and fathers had done before them, handpick cotton—in a field that seems to extend forever.

Most amazing is "The Carnival" (1877), a complex painting which at once conveys the richness and resilience of the life of Blacks after the War, the humility of their station, and the hope that surely "this too shall pass," that America would fulfill its promise. Homer does this in part compositionally, by leading the eye from the solitary small child on the left,

through the active hands of the two adults on either side of the central figure being dressed for the carnival, to the group of children on the right, two of whom are holding American flags, while a butterfly flits beside the man's head.

Homer returned to this theme throughout his long career. In his first trip to the Caribbean in 1885, he frequently portrayed Blacks pausing outside garden walls, cut off from the lush beauty within; or there are sympathetic and powerful portraits of Black men diving for coral. Again in 1898, when he returned to the Bahamas, he concentrated on Black working men, who are portrayed with the same strength and resoluteness as Homer's paintings of fishermen and sportsmen, his other two principal male subjects.

Transcendent Beauty

In the 1880's, Homer set out in new directions, adding a monumental quality to his oils, and a transcendent beauty and dazzling technique to his watercolors. Beginning with the watercolors he made in a fishing village in England, Homer began a more heroic modeling of his figures. When he returned from England, he moved to Prout's Neck, Maine, where he undertook a new sort of picture of the

sea, of the courageous human activity on and around it, and the elemental force of it—paintings for which he is justly famous. We can see here how absurd the spurious charge that Homer was anti-technology is, since he would have welcomed any innovation that safeguarded the lives of his seafaring friends. One of his last oils, "Searchlight on Harbor Entrance, Santiago de Cuba" (1901), unites as one metaphor the artist's struggle to portray truthfully the profound challenge and danger posed to man by nature, with a celebration of the electrification of the world.

Another of his last great paintings, "The Gulf Stream" (1899) [SEE inside front cover, this issue], combines many of the themes he reworked all his life into an image of shocking power. A solitary Black man has been stranded on a mastless boat, and sharks surround him. The composition occurs in three planes: In the foreground, the ferocious sharks. In the large middle ground, the boat and universal man, frightened yet defiant. At the third level, a faraway ship is lit by a bright sky. Can the ship reach him in time? Can he rouse himself to action to avert disaster, as he awaits its arrival?

This was mankind's dangerous predicament during the period in which Homer forged his optimistic outlook for the American nation and the world. This outlook informs his vision of the decline of that beautiful potential—the promise of equality and progress for all citizens—which was lost after the Civil War. And it holds true for today, when more than ever we need profound art to give us the courage to rouse ourselves to necessary action.

—Janice Chaitkin

The exhibition was shown at the National Gallery of Art, Washington, D.C., Oct. 15-Jan. 28. It will be at the Museum of Fine Arts, Boston, Feb. 21-May 26; and at the Metropolitan Museum of Art, New York, June 20-Sept. 22.



"The Carnival," 1877.

Lent by The Metropolitan Museum of Art, Amelia B. Lazarus Fund, 1922

Tracking the Killers of Dr. King

Shortly after the assassination of Dr. Martin Luther King, Jr. in April 1968, Rev. James Bevel urged the Civil Rights movement to demand a fair trial for the man accused of King's murder. Dr. King's successor as president of the Southern Christian Leadership Conference (SCLC), Rev. Ralph Abernathy, first supported, and then repudiated Bevel's motion, and publicly censured Bevel.

Now, dramatic new evidence confirming the innocence of James Earl Ray, and identifying the actual killers of Martin Luther King, Jr., has emerged in Dr. William F. Pepper's *Orders to Kill: The Truth Behind the Murder of Martin Luther King*.

In 1977, Reverend Abernathy asked Pepper to interview James Earl Ray. Pepper conducted a lengthy interview with Ray in prison in October 1978. Ray's story centered around the man whom Pepper calls "the shadowy character Raul."

Pepper comments that in the initial interview with Ray, he noted "a vagueness and apprehensive equivocation relating to any connection with persons or places in Louisiana."

Louisiana, and New Orleans in particular, play a crucial role in Ray's story. He had met Raul in Montreal, where Raul recruited him into low-level gun-smuggling operations; subsequently, Ray usually met Raul in New Orleans. Pepper determined that the building where Ray went for meetings in New Orleans was the International Trade Mart, at that time run by Clay Shaw, a central figure in the conspiracy which carried out the assassination of President John F. Kennedy.

Although Pepper never references Permindex ("Permanent Industrial Expositions")—the international assassination bureau which actually coordinated the Kennedy assassination, as well as numerous attempts on the life of Charles de Gaulle—the overlap is obvi-

ous. Permindex was established in Montreal in the 1950's by Maj. Louis Mortimer Bloomfield, who was detailed to the FBI's counterintelligence section, Division Five, during World War II. Clay Shaw was a board member of Permindex, and his Trade Mart was part of the Permindex network.

The 'Commercial Appeal' Articles

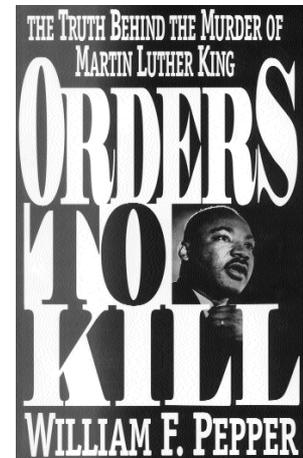
Pepper made his most important discoveries in 1993, after the publication of a series of articles by Stephen Tompkins in the Memphis, Tennessee *Commercial Appeal*. Tompkins showed that Army intelligence units were on the scene in Memphis the day King was killed.

The key protagonist in the *Commercial Appeal* series was Maj. Gen. William P. Yarborough, the U.S. Army Assistant Chief of Staff for Intelligence (ASCI). Yarborough, one of the U.S. military's top experts in intelligence and counterinsurgency, became convinced in the mid- to late-1960's that the United States was on the verge of revolution.

Tompkins documented that elements of two Army units were involved in Memphis at the time of King's assassination, the southern-based 11th Military Intelligence (MI) Group, which conducted surveillance, and the 20th Special Forces Group (SFG), based in Alabama and Mississippi.

Pepper learned that the Alpha team of the 20th SFG had been specially selected by a top officer of the 902nd MI Group; unlike the geographically based MI groups, the 902nd was deployed directly by General Yarborough, and handled highly secretive, sensitive assignments. The 902nd also worked closely with J. Edgar Hoover and with the head of FBI's Division Five. Hoover had assigned an FBI agent, Patrick Putnam, to work directly on Yarborough's staff.

Pepper says that he obtained a copy of the actual deployment orders for the Alpha team from "Warren," one of the members of the team. While the authen-



Orders to Kill:
The Truth Behind the Murder
of Martin Luther King
by William F. Pepper
Carroll and Graf, New York, 1995
537 pages, hardbound, \$28.00

ticity of the document is not 100 percent verified, the document is highly interesting.

It is a Joint Chiefs of Staff (JCS) teletype, dated April 3, 1968, and references the well-known "Garden Plot." It describes the mission of the team as "recon riot site Memphis prior to King, Martin L. arrival," to be further elaborated at a briefing at 0430 hours on April 4.

The Assassination

The select 20th Special Forces Group Alpha-team members were deployed with orders to kill Martin Luther King and his aide Andrew Young. While "Warren" had Young in his gunsights, the shot rang out which killed King. Warren says he was ordered to disengage, and was never given an explanation as to what had happened.

Pepper's conclusion is that King was shot by Raul, not by the Army team. In his view, the operation had at least three levels: (1) James Earl Ray, the patsy; (2) a contract killer, Raul, deployed and paid for through New Orleans organized crime networks tied to H.L. Hunt and coordinated with J. Edgar Hoover and Army Intelli-

gence; and (3) the Army team, which was on the scene as a backup in case the level-two operation failed.

Most of the focus of Pepper's investigation has been on the middle level; in December 1993, Lloyd Jowers, who owned Jim's Grill behind the Lorraine Motel where King was shot, confessed

that he had paid the actual assassin. Jowers said that he had been contracted by two others, one from New Orleans.

Unable to get a new trial for James Earl Ray (who pleaded guilty in 1969 to avoid the death sentence), Pepper filed a civil suit against Jowers in August 1994 for conspiracy to deprive Ray of his civil

rights, which resulted in Ray's wrongful imprisonment for twenty-five years. In the spring of 1995, Pepper located the man he believes to be Raul, and on July 5, Raul was served with a summons and made a defendant in the *Ray v. Jowers et al.* civil lawsuit.

—Edward Spannaus

Missing the Chance To Shape History

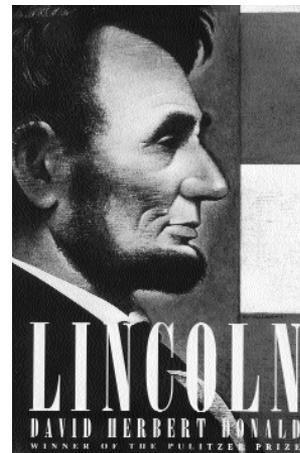
Harvard University historian David Herbert Donald has done a very thorough job of assembling the facts of Abraham Lincoln's life; but, unfortunately, he fails to place Lincoln within the proper context of universal history. Donald serves the useful purpose of documenting that Lincoln—the most famous, and most revered U.S. president in history—actually faced extremely hostile opposition, not just from the Confederacy, or the rival Democratic Party, but also from within his own Republican Party. By focussing too narrowly on the issue of slavery, and the Civil War it precipitated, Donald loses sight of America's historic task of opposing the oligarchical form of social, political, and economic organization. He also fails to provide more than a cursory exploration of Lincoln's economic policies, which ought to be of great interest in our own time, when the world's financial and monetary system is in the advance stages of disintegration.

To properly understand Lincoln, and why he tenaciously fought to preserve the Union, the issue of Nineteenth-century American slavery must be subsumed within the larger conflict of republicanism versus oligarchism. Prior to the formation of the United States of America, human society had been dominated by the oligarchical form of social, political, and economic organization, in which a very small number of aristocratic families ruled. The formation of the United States was a conscious repudiation of this oligarchical tradition. The idea that it was a self-evident truth that "all men are created equal" was revolutionary in 1776—and remains so today. Unfortunately, not all vestiges of oligarchism were swept from the North

American scene at the time the U.S. was formed; the most glaring such detritus was chattel slavery.

Through the first eight decades of this nation's existence, the British oligarchy monitored, with growing fear and alarm, the development of the American polity and economy, and launched countless attempts, overt and covert, to contain or even destroy it. The struggle to preserve "the last best hope of man," as Lincoln called the Union, was not confined to the struggle to determine whether or not slavery had a place in American national life. Rather, it was the most fundamental question of human history: whether a nation "conceived in liberty, and dedicated to the proposition that all men are created equal"—in which the government was selected by its citizens, rather than a coterie of oligarchs, be they South Carolina cotton planters or London financiers—"could long endure."

That Donald does not fully grasp the importance inherent in this contest between oligarchism and republicanism, is evident from his omission of one of Lincoln's strongest statements regarding slavery. In explaining why he opposed the Stephen Douglas Kansas-Nebraska Act which allowed the spread of slavery, Lincoln declared at Peoria in October 1854, that he hated slavery "because it deprives our republican example of its just influence in the world; enables the enemies of free institutions with plausibility to taunt us as hypocrites; causes the real friends of freedom to doubt our sincerity; and especially because it forces so many men among ourselves into an open war with the very fundamental principles of civil liberty, criticizing the Declaration of Independence, and insist-



Lincoln
by David Herbert Donald
Simon & Schuster,
New York, 1995
714 pages, hardbound, \$35.00

ing that there is no right principle of action but self-interest."

Economics Crucial

What most people today fail to understand is, that the Declaration that "all men are created equal" would have been no more than a murmur in the wind of history, had the original thirteen states failed, first, to secure a military victory, and, second, to establish a national union with a durable political and economic system.

The issue of economic development, especially, was no small matter, in the face of the stated oligarchic objective "to stifle in the cradle, those rising manufactures in the United States," as Lord Henry Brougham expressed it after the British lost the War of 1812. Far from recognizing the importance of identifying and explaining the nationalistic policies that were deliberately adopted to foster the creation of technology, the development of agriculture, and the spread of

manufactures—policies which Lincoln championed throughout his political life—Donald begins his fifth chapter by erroneously asserting that “many of the traditional Whig issues, like a national bank, Federal support of internal improvements, and a protective tariff,” were “out of date” by the time Lincoln assumed the mantle of sole Whig congressman from Illinois in 1848.

If Donald had not so stubbornly refused to recognize the overarching importance of these economic policies, he might have uncovered the links, carefully written out of history by oligarchical agents or dupes, between Lincoln

and the Founding Fathers. Lincoln became an Illinois state legislator from Sangamon County in 1834, with two key projects in mind: to move the state capital from Vandalia to Springfield, and to push through construction of a canal from the Chicago River portage near the southern tip of Lake Michigan, to the Illinois River.

Ten years earlier, another young man had been elected to the Illinois legislature from Sangamon County, with the same two pet projects. His name was William Stephen Hamilton, and he was the fifth son of Alexander Hamilton, specifically groomed to succeed his

father in national politics. No Lincoln biographer to date that I know of has explored the possible links between Lincoln and W.S. Hamilton. But to do so, would be to smash the carefully cultivated fiction that the development of American industry and capitalism was based on the ideas of Adam Smith, free trade, and free markets—a service that would be invaluable in our day and age.

By failing to give proper consideration to economics, and to the fight against oligarchism, the author of this volume misses his opportunity to not just write history, but help shape it.

—Anthony K. Wikrent

Musical ‘Classroom Mathematics’

Edward Rothstein is no Paolo Sarpi; but as chief music critic for *The New York Times*, and a trained “pure” mathematician who did graduate work at the University of Chicago’s Committee on Social Thought, he is thoroughly infected with the British manifestation of Sarpi’s disease. As with most things emanating from *The Times*, Rothstein’s book is pathetic, superficial, and deserves little attention in its own right.

Emblems of Mind is one of numerous recent volumes—such as Thomas Levenson’s *Measure for Measure*, and Jamie James’ *The Music of the Spheres*—which attempt to counter the influence of Lyndon LaRouche’s groundbreaking discoveries in the fields of music, poetry, and the sciences. Like his Venetian forbears, Rothstein is committed to saving the crumbling edifice of “generally accepted classroom mathematics”—which, despite the intoxicating power of modern computers, is incapable of representing anything fundamental in physical, living, or cognitive processes.

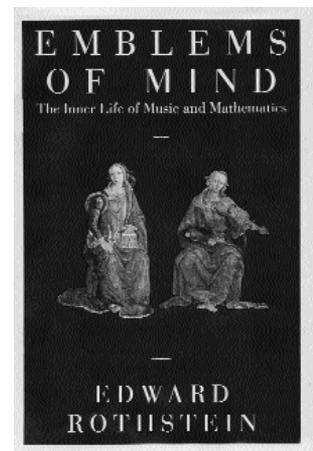
Musical Discontinuities

Embedded in any formal mathematical system are certain axiomatic assumptions, whose truth or falsity cannot be proven within the terms of that formal system itself. For example, Euclidean geometry is based on our naive imagina-

tion’s assumption that space is infinitely extended and perfectly continuous, in three orthogonal dimensions and one dimension of time. However, physical reality demonstrates that this assumption is incorrect. This “incorrectness” makes its appearance in that formal system as a mathematical discontinuity.

The recognition of the “incorrectness” of axioms, is precisely where creative discoveries occur. For *The New York Times*’ music critic, however, such discontinuities—either in mathematics, or in music, are irrationalities, dissonance or noise. As he says, “It may be that the entire concept of musical dissonance should be understood in this way—as a musical rendering of the challenge of non-music. It is the introduction of noise into order, the threatened dissolution of space and field and surface into mere events, isolated points; it is, in short the specter of a discontinuity.”

LaRouche has shown in numerous locations, that the only way to make intelligible such mathematical discontinuities, is through the principle of metaphor. Classical works of art, which are based on the principle of metaphor, force the audience to confront the “incorrectness” in the axioms underlying their beliefs, and provoke them to replicate, in their own minds, the creative discovery of the artist. Thus it is,



Emblems of Mind:
The Inner Life of Music
and Mathematics
by Edward Rothstein
Times Books, New York, 1995
263 pages, hardbound, \$25.00

that music is superior to mathematics as a language of discovery.

Rothstein cannot ignore the fact, that every creative scientific revolution since Plato has been based upon recognizing the inadequacy of formal mathematics. Hence, he titles his first chapter, “The Need For Metaphor.” But *Emblems of Mind* obscures this truth, by squeezing valid creative discoveries in both music and mathematics into a girdle of Aristotelean formalism. It lumps completely antagonistic ideas into an undifferentiated mental goo, as when Rothstein writes, “[W]e view Beethoven in his late

years, like a Newton, voyaging in a strange sea of thought . . . Palestrina, Bach, and Wagner—the names strike the same awe into musicians that mathematicians find in the names of Gauss, Cantor, Von Neumann”—a passage which prompts the question how anyone, who isn't deliberately lying, or a complete fool, can link Beethoven, with Newton; or Bach, with Wagner; or Cantor and Gauss, with Von Neumann?

Emblems of Mind is riddled with this sort of shameless deception and falsehood. For example, Rothstein holds up as true, the thoroughly discredited view of Hermann Helmholtz, that musical theory can be derived from the physics of vibrating strings—something LaRouche and his collaborators have shown to be a total lie in the Schiller Institute's *Manual on the Rudiments of*

Tuning and Registration, since all musical development begins with discovering the properties of the human singing voice.

This falsehood is compounded by Rothstein's reverence for the mathematics of Leonhard Euler, whose attacks on G.W. Leibniz were directly orchestrated by Venice's Abbott Antonio Conti. Euler insisted that any mathematical discontinuity could be made equivalent to an infinite arithmetic series, such as his representation of the transcendental number *e* as an infinite arithmetic series, that the infinite series and the sum were identical—something Leibniz, like Nicolaus of Cusa before him, demonstrated to be absurd. Rothstein further misleads the reader by making the unconscionable claim that Leibniz and Euler's views

on this matter were the same.

Perhaps most revealing of Rothstein's incompetence is that he wastes virtually half the book propounding a theory of beauty based on the mind-numbing writings of that enemy of creative thinking, Immanuel Kant. Nowhere does he mention the aesthetical writings of Friedrich Schiller, whose creative discoveries inspired not only the greatest musicians, but also laid the foundation for the great accomplishments of Nineteenth-century German science and mathematics.

Any reader who wants to explore this fascinating subject, shouldn't waste time on this book. Instead, assemble the last four years' issues of *Fidelio* magazine, and work through the writings of LaRouche and his collaborators.

—Bruce M. Director

Apostle of a New Dark Age

While Conor Cruise O'Brien's book is an apology for the British monarchy, it serves a useful purpose: O'Brien acknowledges that the world is entering the end of an era; that the prevalent underlying assumptions of most people no longer function; and that a fundamental change must be made if we are to survive the Third millennium.

However, O'Brien lies. In his view, this great cataclysm was heralded by a successful "Alliance for the Repeal of the Enlightenment"—between the power-hungry Vatican, led by Pope John Paul II, and "Islamic fundamentalism"—to stop the September 1994 U.N. population conference in Cairo, Egypt.

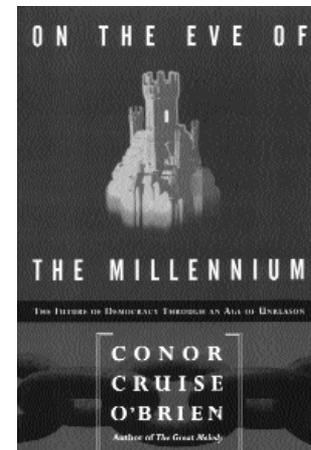
It is not true that there was an alliance between the Vatican and Islam, whose purpose was to prevent the organizers of the Cairo conference from "liberating" the world's people from the yoke of ignorance about "sexuality and reproduction." Because, as early as a year before Cairo, the Schiller Institute had launched a mobilization against the aims of the conference, which were to impose a genocidal U.N.

dictatorship over the world's sovereign nation-states.

The truth of the Institute's campaign was recognized not only by the Vatican, but also by many Muslim nations, and by U.S. President Bill Clinton, who, since his break with the British "special relationship" in June 1994, has worked in tandem with the Vatican to bring peace to the Middle East; to the former Yugoslavia; and to Northern Ireland (which O'Brien denounces as bitterly as, in *October 1989*, he denounced the prospect of German reunification).

War on John Paul II

O'Brien (who is, incidentally, a professed Catholic), does not hide his sentiments: "Let me pause here to take a breath. . . . I frankly abhor Pope John Paul II. Hardly a day passes that I do not murmur to myself the prayer . . . 'May his days be few and may another receive his bishopric.'" And later, "John Paul II is not about to embrace Islam. But he is not averse to giving the impression that he may be about to do so, by stressing the values which Catholicism shares with Islam. The notion of his possible conversion to



**On the Eve of the Millennium:
The Future of Democracy
Through an Age of Unreason**
by Conor Cruise O'Brien
Free Press, New York, 1995
166 pages, paperbound, \$12.00

Islam serves the holy cause of the Counter Enlightenment."

What darkens the day of this Irish arch-Anglophile is that the principle behind such initiatives as President Clinton's peacemaking, is not "showbiz" (as he claims in the second two chapters), but a principle that was described by Pope John Paul II in his Nov. 14, 1994 letter *As the Third Millennium*

Draws Near: “This crisis of civilization must be countered by *the civilization of love*, founded on the universal values of peace, solidarity, justice, and liberty . . .” In O’Brien’s view, the forceful application of this principle threatens to challenge what O’Brien refers to as “Enlightenment thinking.”

Long Live the Monarchy

It is in his fourth chapter, on the British Parliament’s Millennium Commission, that O’Brien argues for preserving the rapidly failing British monarchy as the *bastion of democracy!* Since there can be no argument here, he makes none, preferring to spew bile over the Millennium Commission for not recognizing the importance of the monarchy to the millennium celebrations.

In order to misrepresent the monarchy as the bastion of democracy, O’Brien lies that the British Empire no longer exists, and ignores the fact, that the unelected sovereign of Great Britain is also the unelected sovereign of Canada,

Australia, all of the so-called Commonwealth islands in the Caribbean, Belize, Mauritius, New Zealand, Papua New Guinea, etc.

He ignores the fact that the British monarchy, under the aegis of Prince Philip’s World Wide Fund for Nature, is gobbling up vast tracts of land for “conservation,” in order to lock up mineral resources, prevent economic development, and provide safe havens for murderous terrorists, such as the Uganda-backed Rwanda Patriotic Front.

Prince Philip calls not merely for limiting, but also for “culling” the human population, to protect *his* oligarchical species. Nor does he have moral qualms about the methods employed.

‘Gentle Nietzscheans’

Does O’Brien agree with this particular sovereign’s Consort? He does: In his last chapter, he refers to a 1970 article he wrote for the *New York Review of Books*,

entitled “The Gentle Nietzscheans.” In this article, he presented the “historical reasons why a Nietzschean ethic may come to recommend itself,” for advanced sector policy toward the so-called Third World, “drowning in the excess of its own population.” And so, contrary to Pope John Paul II’s firm insistence that the millennium must be greeted by a “civilization of love,” O’Brien quotes his 1970 recommendations that the “traditional ethic will require larger and larger doses of its traditional built-in antidotes—the force of hypocrisy and cultivated inattention, combined with a certain minimum of alms.”

He concludes his declaration of war against the vision of John Paul II: “The pompous frivolity of complacent Establishments has been known to prepare the way for the emergence of ferocious new elites. That is among the possibilities for even the early part of the new millennium.”

—Katherine Notley

Transmitting Kepler’s Physics to China

These two rather obscure books serve two important functions: first, each exposes a hoax perpetrated by British-dominated China scholarship in the West, in respect to the influence in China of the diametrically opposed methods of Kepler and Galileo; and, second, each throws a new light on the role of the Venetian oligarchy’s efforts to poison the scientific and cultural fruits of the Renaissance.

The curious story which led to this research is that of the brilliant young Swiss astronomer Johann Schreck, generally known by his Latinized name, Terrentius (d.1630). Terrentius worked with Galileo (both became members of the Academy of the Lincei in 1611) before joining the Jesuits in 1612. Terrentius was chosen for the Jesuits’ China mission, in direct response to a request from the founder and director of that mission, Matteo Ricci, for mathematician/astronomers to help correct the Chinese calendar.

Hsu Kuang-ch’i and
Astronomical Reform:
The Process of the Chinese
Acceptance of Western
Astronomy
by Keizo Hashimoto
Kansai University Press, 1988
240 pages, hardbound

Terrentius took several years to prepare for the journey, travelling throughout Europe, gathering a total of 7,000 books, mostly on astronomy, to take to China. He also called on his old associate Galileo for help and advice. Receiving no response, he appealed to numerous friends or officials with connections to Galileo, to persuade him to lend his assistance—to no avail. The cause of Galileo’s intransigence is sometimes explained as the result of a personal feud between him and another Jesuit astronomer, over who had first observed sunspots through the telescope. A more

Controversial Ideas in
China and Europe:
A Biography of
Jean-Francois Foucquet, S.J.
by John W. Witek, S.J.
Institutum Historicum S.I.,
Rome, 1982
494 pages, hardbound

truthful answer was given by Galileo himself, who told one of those requesting help for Terrentius, that he simply had nothing to offer!

Terrentius finally turned to Kepler, who responded immediately, with both a careful analysis of the material he had been sent on Chinese astronomical methods, and with portions of the extensive celestial data compiled by the Dane Tycho Brahe, which Kepler was preparing for publication. This, together with the several books by Kepler among those which Terrentius had carried with him to China, became the primary

source for the work on the new calendar in China, and the foundation for the Chinese-language textbooks prepared by the Jesuits and their Chinese allies over the next century.

The difference in method between Kepler and Galileo was most eloquently captured by Kepler's response to Galileo's *Starry Messenger*, which announced the results of his observations of the heavens through the telescope. Although Kepler was delighted and enthusiastic about the discoveries, he wrote: "What Galileo recently saw with his own eyes . . . had many years before not only [been] proposed as a surmise, but thoroughly established by reasoning. . . . Surely those thinkers who intellectually grasp the causes of phenomena, before these are revealed to the senses, resemble the Creator more closely than the others, who speculate about the causes after the phenomena have been seen."

Needham and Hashimoto

The truth of Kepler's role in China would probably not be known today, if not for the publication of the book listed above by Keizo Hashimoto. Hashimoto had studied in England with Joseph Needham, the British intelligence operative and Bertrand Russell protégé, who became known as the world's leading authority on Chinese science. Needham's role in distorting the science and history of both the East and the West has been reported by this writer in several previous contributions to *Fidelio*. One such hoax by Needham and his associates, was their insistence that Kepler's books were not carried to China by Terrentius, and that Kepler's ideas were not influential in China.

Hashimoto demonstrates that the works in Chinese by Terrentius and his primary associate and successor, Adam Schaal von Bell, were in large part translations from Kepler, a fact which he believes should have been most obvious: "The penetration (in China) of optical astronomy so far discussed, which Kepler had established in his work in 1604, has never been noticed by any other author until now, although this



The Granger Collection, New York

Father Adam Schaal von Bell

fact can be easily discovered if we compare the Chinese text with the original one in the West."

Needham and Witek

There were three "generations" of Jesuits in China, before the mission was sabotaged early in the Eighteenth century through Venetian intrigue in the West. The first and second generations, those of Matteo Ricci and of Terrentius, were both trained in Italy at the Jesuit's Collegio Romano. The third generation,



The Granger Collection, New York

Father Matteo Ricci

however, was primarily a deployment by the circles of the French Academy, founded by Colbert in 1666, which, with such figures as Leibniz, Huyghens, and Pascal, had become Europe's center of scientific investigation. Dozens of French Jesuit scientists responded to an appeal by the great Chinese Emperor K'ang Hsi at the end of the Eighteenth century, who had opened up all of China to the missionary/scientists.

The foremost astronomer from this group was Father Jean-François Fouquet, who became the personal tutor to the Emperor K'ang Hsi and his sons. Fouquet was a dedicated Keplerian, and worked closely with another Jesuit who was in regular correspondence with Leibniz in Europe.

Fouquet translated Kepler's primary works into Chinese, and, together with one of the Emperor's sons, revised the astronomical and calendrical systems developed by the previous generations of missionaries and their Chinese associates.

And yet, "expert" Needham's only mention of Fouquet in his massive, seventeen-volume *Science and Civilization in China*, concludes as follows: "Down to the very end of the mission the Jesuits were prisoners of their limited motive. . . . Any acceptance of Copernicanism would equally have raised doubts about all Ricci's teachings. In fact the penalty of enlisting live science in the service of fixed doctrine was to inhibit its development—Urania's feet were bound."

While this is patently false, even in regard to the earlier Jesuits, it can only be considered an intentional lie in regard to Fouquet. The book by John W. Witek, which provides a full and unexpurgated examination of Fouquet's Keplerian work in China, quotes this same passage by Needham, and comments: "It might be possible that Urania's feet were not as bound as Needham has suggested."

Much remains to be done in rediscovering the collaborative efforts between East and West in the Renaissance era, to the purpose of expanding such collaboration today. Disposing of British historical distortions is a necessary precondition for that task.



Join
The Fight for
A New Golden
Renaissance!

Join the Schiller Institute!

The Schiller Institute has been fighting since 1984 to bring about a new Golden Renaissance out of the depths of the current Dark Age. Giants like Cardinal Nicolaus of Cusa, Leonardo da Vinci, and France's King Louis XI strove against evil to give the world the new birth of freedom and creativity that we know as the Golden Renaissance of Fifteenth-Century Europe. Today, too, it will take the work

of key individuals, like you, to create a new Renaissance. JOIN THE SCHILLER INSTITUTE TODAY AND BE PART OF THIS GREAT EFFORT. Your membership will help finance the Institute's work in bringing Classical culture to America and combatting the evil of the Conservative Revolution. Help make a new Golden Renaissance a reality today!

----- ✂ CLIP AND SEND -----

Sign me up as a member of the Schiller Institute

- \$1,000** Lifetime Membership (includes LIFETIME SUBSCRIPTION to *Fidelio* and 100 issues of *New Federalist*—\$35 value).
- \$ 500** Sustaining Membership (includes 20 issues of *Fidelio* and 100 issues of *New Federalist*).
- \$ 100** Regular Annual Membership (includes 20 issues of *Fidelio* and 100 issues of *New Federalist*).

OR
I wish only to subscribe to *Fidelio*
 \$ 20 for four issues

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

e-mail _____

TEL NO. _____

Occupation/Affiliation _____

Clip and send together with check or money order to:
Schiller Institute, Inc.
P.O. Box 20244, Washington, D.C. 20041-0244

Johannes Vermeer, An Artist of Divine Harmony

The first retrospective exhibit devoted entirely to the Dutch artist Johannes Vermeer reunites 21 of his 36 known paintings at the National Gallery of Art in Washington, D.C.

Vermeer was the first painter to imbue genre painting (scenes of everyday life) with the moral seriousness previously reserved for history painting. Many of Vermeer's female subjects—often depicted as making music, or reading or writing letters, or in simple acts like putting on a necklace or pouring milk from a pitcher—seem poised at a moment of speculation between the “active” and “contemplative” life.

Thus, Vermeer's art can be seen as a key to unlocking the transcendent presence of God in the decisions that guide our everyday actions.



National Gallery of Art, Washington, Widener Collection

“Woman Holding a Balance,” c.1664.



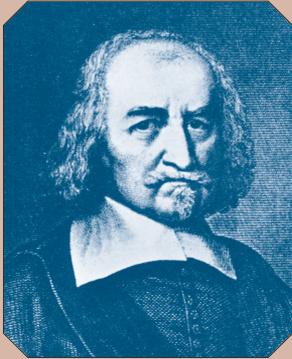
Royal Cabinet of Paintings Mauritshuis, The Hague



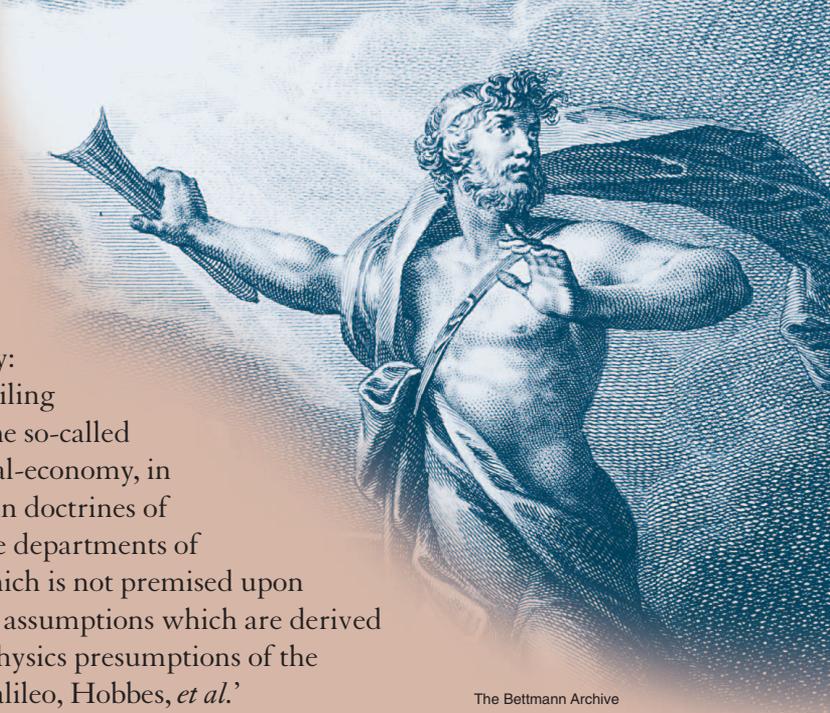
“View of Delft,” c.1660-1661.

“A Lady at the Virginal with a Gentleman (The Music Lesson),” c.1662-1664.

How Hobbes' Mathematics Misshaped Modern History



As Lyndon H. LaRouche, Jr., proves in this groundbreaking essay: "There is no area of prevailing opinion in the fine arts, the so-called 'social sciences,' in political-economy, in the teaching of theology, in doctrines of historiography, within the departments of philosophy, and so on, which is not premised upon the same, false, axiomatic assumptions which are derived from the mathematical-physics presumptions of the mathematicians Sarpi, Galileo, Hobbes, *et al.*"



The Bettmann Archive

Christian Economics— Or the 'Structures of Sin'?



Rijksmuseum-Stichting, Amsterdam

William F. Wertz, Jr., critiques 'The Modern Development of Financial Activities in the Light of the Ethical Demands of Christianity'; accompanied by an exchange between Lyndon LaRouche and Father Richard T. McSorley, S.J., on the question, 'What is the unit of measurement used by physical economists?'

**'You must measure a country
by the way it treats its most needy'**

An Interview with Bishop Anthony Michael Pilla

Bishop Pilla, recently elected president of the National Conference of U.S. Catholic Bishops, has called Dr. Martin Luther King, Jr. 'one of the greatest American evangelizers.' Here, he emphasizes that 'the primary role of the Church is to advocate on the part of those who need it the most; and those who need it the most, are the poor in this country.

If we don't advocate for them, who will?'

