

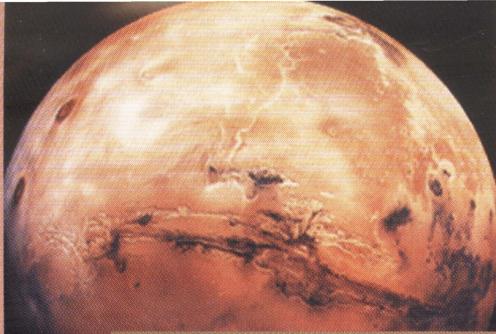
FIDELIO

Journal of Poetry, Science, and Statecraft



Fall 1997

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US Geological Survey/NASA

Mars Pathfinder Mission

Left: Planet Mars, showing the massive Vallis Marineris canyon which straddles the Martian equator (composite of photographs taken by Viking orbiter).

Below: 'Presidential Panorama' of Martian landscape, photographed from Mars Pathfinder, July 21, 1997. **Inset:** Sojourner microrover takes APXS measurement of chemical composition of the rock dubbed 'Yogi.'



NASA

Mankind Is the 'Great Experiment'

The experimental basis for a general notion, which distinguishes between what is, and what is not to be considered 'science,' lies in the evidence of that 'Great Experiment,' the which is mankind's total relationship to the universe as a whole. The subject of science is mankind's willful relationship between the ordering of transformations within the universe, as correlated with both the increase of human potential relative population-density in the universe (relative to the Earth's surface), and the improvement of the demographic characteristics of households in the human population taken in its entirety.

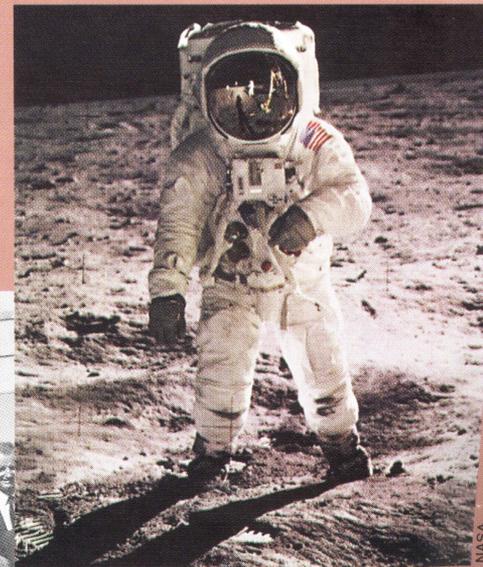
To grasp the more deeply underlying implications of this, extend the successful self-development of this 'Great Experiment' forward and backward in time, without straining toward the non-existent 'infinity' which fools seek to touch. The

boundaries of existence of the universe, are not to be found in some distant past, some distant future, or, far, far away. Man's mind locates the actual boundary, as Nicolaus of Cusa did, in that which bounds hypothesizing the higher hypothesis, which is Plato's not on of the Good, Plato's notion of an efficient agency located within no lesser domain than the *simultaneity of eternity*.

—from Lyndon H. LaRouche, Jr.,
'Spaceless-Timeless Boundaries in Leibniz'



NASA

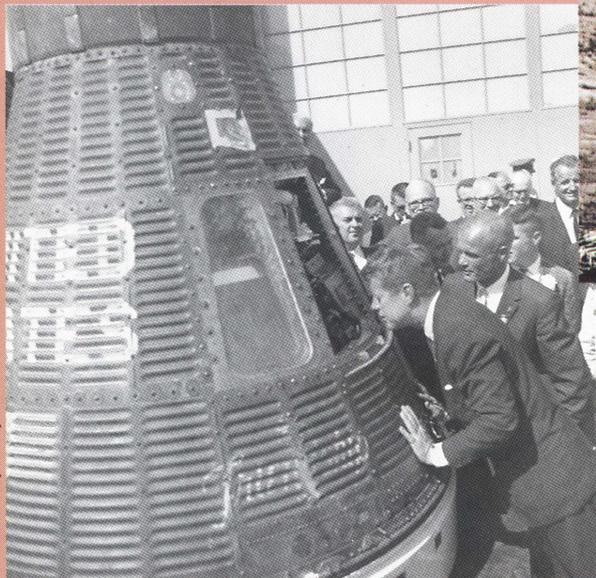


NASA

Left to right: Seventeenth-century astrophysicist Johannes Kepler; President John F. Kennedy and astronaut John Glenn inspect space capsule at Cape Canaveral, Florida, February 1962; Apollo 11 astronaut Edwin 'Buzz' Aldrin walks on the moon, July 20, 1969.



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John F. Kennedy Library

FIDELIO

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

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On the Cover

Johannes Vermeer, *The Astronomer* (1688). Model believed to be Antony van Leeuwenhoek, inventor of the microscope. (© RMN, Louvre)

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The Exoneration of Lyndon LaRouche Is the Most Important Question for the Future of

THERE IS AN old story, that for the want of a nail, a kingdom was lost. It goes as follows: For the loss of a nail, the horseshoe was lost; for the loss of a horseshoe, the horse was lost; for loss of the horse, the rider was lost; for the loss of the rider, the battle was lost; and for loss of the rider, the kingdom was lost.

In today's world, the horseshoe nail is the exoneration of Lyndon LaRouche. For that reason, we publish as our editorial this issue, the following statement issued by Lyndon LaRouche's wife Helga Zepp LaRouche, the founder of the Schiller Institute.

Following his election victory, new French Prime Minister Lionel Jospin made a most revealing statement in his inaugural address. He stressed the commitment of his administration to make sure that, from now on, government would no longer interfere in court proceedings.

It is to Jospin's credit, that he took this supposedly self-evident moral position, and, in doing so, sacrificed one of the mythologies of "democracy"—namely, the so-called "independence of the judiciary."

One can only hope, that President Clinton shows similar courage. More and more individuals and political movements around the world know that Lyndon LaRouche is innocent, and was framed up by what former U.S. Attorney General Ramsey Clark called a "broader range of deliberate cunning and systematic misconduct over a longer period of time, utilizing the power of the federal government, than any other prosecution by the U.S. government in my time or knowledge." These people do not understand, why President Clinton does not undo the crime committed by his predecessor, George Bush. There is a growing movement of political leaders, as well as

ordinary citizens around the world, who see the exoneration of Lyndon LaRouche, and the fate of their own country, and even that of civilization, as being identical.

The reason for this lies in the fact, that more and more forces around the world understand that Mr. LaRouche is the only one who has consistently pointed to the fact that the international financial system of the bubble economy, is irreversibly bankrupt, and is destroying the real economy and therefore conditions of life, not only in Europe, in Africa, in the republics of the former Soviet Union, in Ibero-America, but also for large sections of the U.S. population. And, more and more of these forces do recognize, that the economic alternatives which LaRouche is proposing, namely, the reconstruction of the world economy centered on the realization of the Eurasian Land-Bridge program and a return to the policies of Franklin D. Roosevelt in the United States, are the only hope for human civilization. Meanwhile, all the leading governments are involved in a gigantic fakery to maintain what the Bank of International Settlement just called the "illusion of money."

EDITORIAL

The Truth Is Known

Recently, many more documents have been discovered, which prove without a margin of doubt that the entire prosecution of Lyndon LaRouche and his associates was the result of "classified mechanisms"—or in other words, that the apparatus of the so-called parallel government established by George Bush, was behind the political persecution of the LaRouche movement. Because of the crucial role LaRouche has played in the design of so many strategic policies like the Strategic

the United States

Defense Initiative (SDI), the war on drugs, the fight for the development of Africa, and many other such matters, there is no doubt, that every one in the U.S. government knows that he was framed up by that parallel government, which heavily overlaps what is generally called the permanent bureaucracy.

The U.S. government knows about the existence of these documents; the Department of Justice knows, as well as the courts. What people around the world understand less and less is, why President Clinton—who is in his second term, and therefore can not argue that he has to be concerned about re-election—does not act, to undo the crime committed by ex-President Bush against Lyndon LaRouche? Does he not know that the same people who persecuted LaRouche, will destroy him, if he leaves them untouched and in place?

Since we are on the verge of the worst economic crisis since the Fourteenth century; and since the horrible genocide in Africa, perpetrated in the interests of the British Empire and, among others, George Bush and his Barrick Gold cronies; and in light of the threatening collapse of civilization; with all these things in mind, the ordinary American citizen can not sit back and blame President Clinton for the continuation of this injustice. Because all of us—the entire human civilization—will be destroyed, if Lyndon LaRouche's policies are not implemented.

Sometimes, in the course of history, as in the great Classical tragedies, the entire fate of a nation depends upon the hero of the play acting to do the one and only thing required to save his country. For President Clinton, the exoneration of LaRouche is that crucial point, that *punctum saliens*, on which the outcome of the present historical period depends. It is the same for every American citizen, as well.

* * *

The Maiden From Afar

Within a vale, a herdsman's dwelling
Appeared with every fresh new year
Soon as the first lark's song was swelling,
A maiden, wonderful and fair.

She was not born within the valley,
Whence she did come, that no one knew,
And quick her traces hence did sally,
So soon the maiden once withdrew.

Exalting was her blessed presence,
All hearts grew wide, that her did see,
Yet dignity, a lofty essence
Discouraged close proximity.

She brought with her both fruits and flowers,
Grown ripe upon another plain,
And in another sunlight's showers,
In nature's far more joyful reign.

And to each one a gift was sharing,
To one the fruit, the blooms to some,
The youngster and the graybeard faring,
Each one went gifted to his home.

And welcome were all guests there present,
Yet when approached a loving pair,
To them she gave the finest present,
The loveliest of flowers there.

—Friedrich Schiller

In light of the urgency that President Clinton take action now, we ask our readers to write to the President, urging him to exonerate Lyndon LaRouche, before he himself, the United States of America, and the world which looks to it for leadership, are lost.

* * *

In addition to Lyndon LaRouche's "Spaceless-Timeless Boundaries in Leibniz," this issue of *Fidelio* features essays on "The Deconstructionist Assault on China's Cultural Optimism" and "John Dryden's Attack on Shakespeare: The Origin of 'Sing-Song' Recitation in English Poetry." The authors of these articles, Michael Billington and Paul Gallagher, are two of five LaRouche associates who remain political prisoners in the Commonwealth of Virginia with sentences ranging from twenty-five to seventy-seven years, imprisoned as part of the LaRouche frame-up.



EIRNS

*Clockwise from top:
Emeritus Professor
Dr. Robert Moon directs
Ampère electrodynamics
experiment; angular
measurement replicates
Eratosthenes; sundial
construction; simple
electromagnetics; soap
bubbles demonstrate
“least-action” principle.*

Spaceless-Timeless Boundaries In Leibniz

by Lyndon H. LaRouche, Jr.

July 2, 1997



National Science Resources Center



EIRNS/Stuart Lewis



‘We know we exist within the universe, when we begin to change that universe for the better, when we begin to realize the inborn, special potential of the human individual, the cognition whose power to make miracles fascinated

our Johnny and Jimmy. Somewhere, in the higher reaches of hypothesizing the higher hypothesis, mankind is known to exist as the kind of special creature whose innermost nature, whose outermost efficiency, Johnny and Jimmy were exploring in the classroom.

Man exists because man is needed.’

Dino de Paoli had invited my comment on those areas of his article in which he made direct, or implied reference to my work on the subject of evolution.¹ Examining his manuscript, I found only one point which would benefit, in a relevant fashion, from the addition of my amplification. That point is, the Platonic concept of a self-bounded domain, as this occupies the center of the systematic thought of Plato, Nicolaus of Cusa, Kepler, Leibniz, and Riemann, and is at the center of my own discoveries in the field of physical economy.

I think that the parade of ideas represented by de Paoli’s manuscript, is, by itself, fully adequate for the specific line of argument he develops there. Therefore, I concluded that the appropriate place for my added points of emphasis, would be an epilogue to his work.

As de Paoli touches repeatedly upon this point in his

paper, the first known notion of a self-bounded domain, appears in the work of Plato.² After Plato, that conception finds a central position in writings of St. Augustine,³ is the center of work founding modern experimental physics, Nicolaus of Cusa’s *De docta ignorantia*, is the kernel of Johannes Kepler’s method for determining the solar orbits, and, is the heart of the method of Gottfried Leibniz. It is the central feature of Bernhard Riemann’s revolutionary, 1854 habilitation dissertation, and spills over, from there, into Albert Einstein’s notion of relativity. It is the central feature of all those portions of my own work, in which I address the subjects of cognition, evolution, and the physical-economic notion of “anti-entropy.”

This conception of the bounded domain, acquired its

1. Dino de Paoli, “Was Darwin an Evolutionist, or Just a Social Reformer?,” *21st Century Science & Technology*, Fall 1997 (Vol. 10, No. 3) (to be published).

2. Most notably, in his *Timaeus*.

3. As de Paoli references this: Gottfried Leibniz, “Correspondence with Arnauld,” in *Gottfried Wilhelm Leibniz: Philosophical Papers and Letters*, ed. by Leroy E. Loemker (Dordrecht: Kluwer Academic Publishers, 1989) [hereinafter referenced as “Loemker”], pp. 331-350.

most rigorous expression in Plato's later writings. This leading feature of all those dialogues, appears by way of the central ontological paradox—the *One-Many* paradox—introduced in his *Parmenides*.⁴ That dialogue was a central point of reference for Gottfried Leibniz. It is the point of departure for addressing the subject of self-bounded domains, here.

1. Boundedness: The Case Of Simple Hypothesis

Given, a series of transformations in sundry kinds of objects, which is more real, the individual objects of that series, or the underlying process of transformation which orders the changes involved? What is the *One* underlying principle of change, which, in this way, subsumes the *Many* elements within that series? De Paoli's paper makes repeated references to the appearance of this Platonic conception in the work of Leibniz.

The solution to that *Parmenides* paradox is the indispensable precondition for comprehension of any intrinsically non-linear process, such as distinguishing, functionally, between living and non-living processes, and between the mental processes of men and monkeys. On this account, the implications of the *Parmenides* paradox occupy a central position in all of my references to the scientific principles on which competent economic studies depend absolutely. Since 1952, my most frequent references to this Platonic principle, have been keyed to the form in which that is presented in Bernhard Riemann's 1854 habilitation dissertation, the paper which founded the first true non-Euclidean geometry.⁵ For the purposes implicit in de Paoli's paper, the best choice of my recent treatments of this matter, is my "The Essential Role of 'Time-Reversal' in Mathematical Economics."⁶

That much said as a matter of required introduction, we now proceed to construct the relevant argument underlying the notion of self-bounded domains.

In any rational system of thought, such as the geometry of Euclid, Socratic method shows, that the possibility of consistency among those propositions which we treat as theorems, depends upon a discoverable set of axiomatic assumptions, such as adducible definitions, axioms, and postulates. The Classical term identifying such a set, is "hypothesis." The set of definitions, axioms, and postulates associated with a Euclidean geometry, is to be recognized as a case of *simple hypothesis*.

The collection of theorems associated with such underlying assumptions, is usefully described as a "theorem-lattice." Once such a simple hypothesis, such as a Euclidean one, is adopted, the standard which a proposition must meet, to qualify as a member of that lattice, is that it must not contradict the existence of any among the set of definitions, axioms, and postulates of the relevant hypothesis.

That theorem-lattice, so bounded, and subsumed, by its hypothesis, constitutes a *simply bounded domain*. If the hypothesis itself could be included within that array, the result would represent a self-bounded domain. For reasons which de Paoli references in his published work on the relevant discoveries of Georg Cantor and Kurt Gödel, no formal, deductive-inductive system, such as a Euclidean geometry, could satisfy the requirements of a self-bounded domain.⁷ Nonetheless, the relations between the theorem-lattice and hypothesis, even as they appear in a deductive-inductive domain, are worth examining, as a preparatory step toward comprehension of actually self-bounded domains.

Anyone who recalls the experience of a "pre-New-Math" education in Classical Euclidean geometry, could reflect on the fact, that the pedagogically efficient chain of lesson-plans ordering the theorems of that curriculum, form a sequence. Extension through any orderable

4. Between the ages of twelve and eighteen years, I engaged in an intensive course of study, in chronological order, of the most celebrated Seventeenth and Eighteenth centuries' philosophers of England, France, and Germany, from Francis Bacon through Immanuel Kant. By mid-course, I had become a follower of Leibniz; I occupied the last two of those years both studying Immanuel Kant's *Critique of Pure Reason* (in English translation), and refuting its implicit attacks upon the standpoint of Leibniz. It was from study of Leibniz that I learned the method of Plato; moreover, everything subsequently learned in this matter, assures me that Leibniz's view of Plato is the correct one, and contrary readings in error. From that standpoint, the *Republic* is indispensable for grounding one's approach to the later works. On the authority of principles of certainty which I define in these pages, these later works of Plato, I know, with certainty, address the

implications of the ontological paradox posed in the *Parmenides*.

5. Bernhard Riemann, *Über die Hypothesen, welche der Geometrie zu Grunde liegen* ("On the Hypotheses Which Underlie Geometry"), in *Bernhard Riemann's Gesammelte Mathematische Werke*, ed. by H. Weber (New York: Dover Publications reprint, 1953), pp. 272-287.

6. *Executive Intelligence Review*, Oct. 11, 1996 (Vol. 23, No. 41). [Also, in *Fidelio*, Winter 1996 (Vol. V, No. 4).]

7. I knew Leibniz's notion (and, therefore, Plato's) of "simultaneity of eternity" as a self-bounded domain, from my adolescent studies. A new line of approach, the one represented here, was opened up for me by an early 1952 review of my then ongoing discoveries in physical economy from the standpoint of first, Georg Cantor's notion of the transfinite, and, then, later that same year, a rereading of Riemann's habilitation dissertation from the vantage-point in physical economy which Cantor had assisted me in achieving.

sequence, connotes the functional notion of relative time. The working point here, is that, although the theorems may be thus orderable in relative time, the hypothesis which underlies the generation of those theorems, does not change from the first to last element of that pedagogical sequence: the hypothesis has the quality of *relative timelessness*; that hypothesis exists *simultaneously* in all times and places which might be occupied by the occurrence of any present or future theorem of the corresponding theorem-lattice. Thus, because of this consideration (simultaneity), and, also, of the notion of hypothesis as “efficiently underlying” the whole existence of the theorem-lattice, the *relatively timeless* hypothesis “bounds” the entirety of the virtual space-time domain coincident with that lattice.

I imagine the commonplace expression in today’s U.S.A., would be: “Switch channels for just a moment.” De Paoli referenced, repeatedly, passages in Leibniz’s writings in which Leibniz was expressing an application of Plato’s *Parmenides* conception; and, sometimes, also, the Classical Christian conception of God as dwelling within His universe (not outside it). However, God dwells not within the confines (“bounds”) of time and space, but, rather, exists pervasively in “the universal simultaneity of eternity” of His entire Creation. That is the kind of conception toward which we are working our way, step by step, here. The “relative timelessness” of even simple Socratic hypothesis, already contains the germ of the conception which Leibniz knew as “simultaneity of eternity.”⁸

Now, that said, back to where we left off before this interpolation. Move ahead, from the case of simple hypothesis, to higher hypothesis. Focus upon the case of Bernhard Riemann’s revolutionary discovery: a generalized notion of *physical geometry*.

2.

How the Human Mind Actually Functions: Higher Hypothesis

Imagine that you are the most celebrated fellow-scientist among Archimedes’ contemporaries and colleagues, the mathematician Eratosthenes, from Plato’s Academy at Athens. Eratosthenes was, during the time of his correspondence with Archimedes, the leading scientific mind of Egypt. Among Eratosthenes’ numerous other revolutionary discoveries of universal principle, he conducted

an experiment which not only proved that the Earth was approximately spherical—not flat, but also gave him a remarkably good estimate for the size of the Earth.⁹ In fact, this discovery in the field of geodesy, during the Third century B.C., made possible the construction, about seventeen centuries later, of the world map drawn by Nicolaus of Cusa’s associate Paolo Toscanelli. The latter was the same map which Columbus used to plan his first, 1492, voyage of discovery to the Caribbean.¹⁰ The specific importance of that discovery by Eratosthenes, for our purposes here, is that it contains within it the germ of the essential principles common to all valid fundamental, experimental discoveries of universal physical principles. That is the principle, as developed by Carl F. Gauss, upon which Riemann based his revolution in physics; we reference that experiment here to illustrate Riemann’s principle.

“Is the Earth flat?” That is to say, if a plumb-bob on a string points downward, could we construct, at a level below any part of the Earth’s water-level surface, a plane which would always intersect, at right angles, all of the lines extended from all plumb-bobs? If so, then, we could also construct a plane just sufficiently above any local region of the Earth’s ground/water surface, that it would always be at approximately right angles with all plumb-bob lines, and yet never more than merely touch the surface of earth or waters, tangentially, in that locality. Choose a region along the Nile from Aswan to Alexandria. Select the direction of this line to correspond to an astrophysically-determined south-north direction. Define noon, as the instant the shadow cast by an upright pin (as aligned by a plumb-bob) lies along that south-north line. Now, as the sun appears to move from east to west, consider the area swept by the shadow of the pin upon a surface which always lies at a right angle to the plumb-bob lines. This shadow will define the relevant sector of a circle. The plane of that sector, then, defines the supposed “flat Earth.”

Measure the distance from Aswan to Alexandria along the south-north line.

Construct a number of virtually identical, hemispherical sundials. Place a straight pin (*gnomon*), whose upward orientation is to be supplied by a plumb-bob, at the South Pole of each such hemisphere (pointing along a plumb-bob line, downward). Mark the interior of each of the hemispheres similarly, to measure the angle of the shadow cast

9. “XVIII. Eratosthenes,” in *Greek Mathematics*, trans. by Ivor Thomas, “Loeb Classical Library” (London: William Heinemann Ltd., 1980), pp. 260-273.

10. Ricardo Olvera, “Columbus and Toscanelli,” *Fidelio*, Spring 1992 (Vol. 1, No. 2).

8. Cf. de Paoli, “Was Darwin an Evolutionist?,” Part 2, *passim*.



EIRNS/Dean Andromidas

Left: Hemispherical sundial, built for replication of Eratosthenes' experiment, Wiesbaden, Germany, 1995.

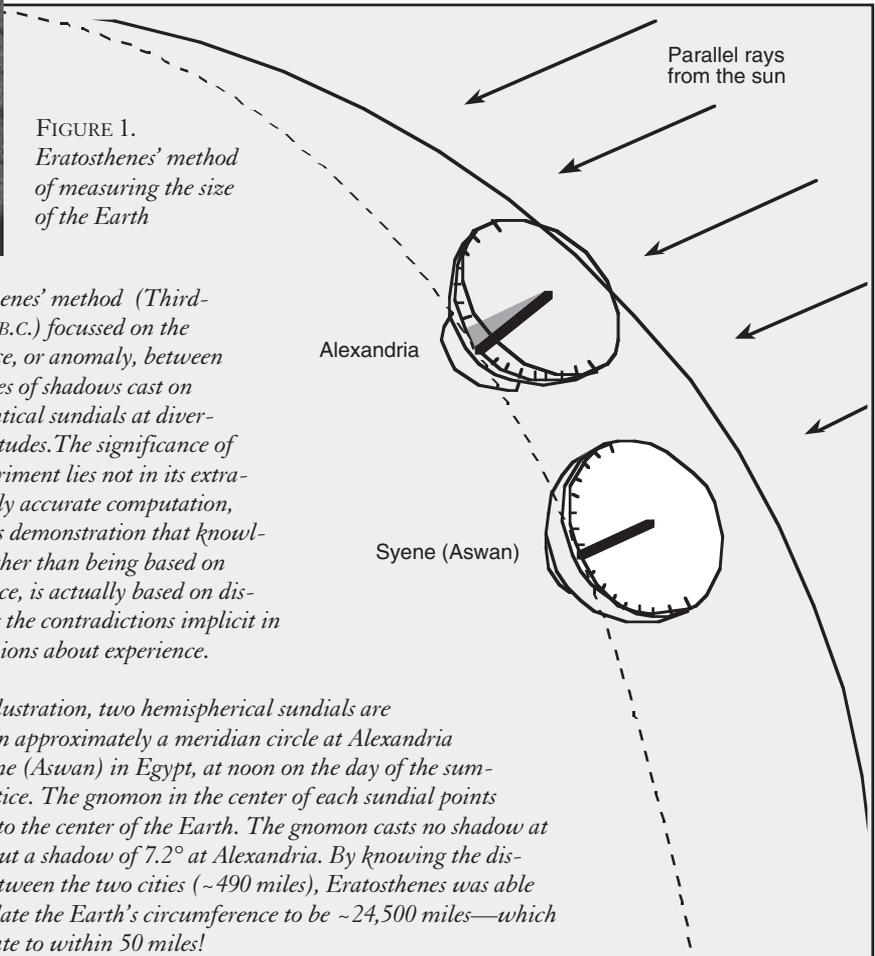
by the pin. Place these sundials at measured intervals along the south-north line between Aswan and Alexandria. Consider the point in time at which the shadow of the pin is cast in the northerly direction, to be defined by the experiment, as the same time at which the same effect is seen in each of the other deployed sundials: simultaneity. [SEE Figure 1]

Now, compare the marked angles defined, simultaneously, by the shadows of the pins of each and all of the sundials. The angles are different; the difference is ordered, south-north, by a consistent difference of "more than" that shadow cast by the preceding sundial. If the sun were a large object, located at a great distance from a presumed "flat" Earth, the angles ought to appear no worse than very nearly equal, according to the proposition expressed by the design of the experiment. Express copies of each and all among these angles, as sectors of a circle. Shade-in the sector of that circle defined as the difference between the smallest and largest of these angles. Note the length of the arc of the circle defined by that shaded area of difference. Now, that latter arc corresponds to the idea of the distance between the relatively most southerly, and relatively most northerly placements of the sundials.

By the principle of similar figures, the Earth is shown to be a spheroid, and the length of the approximate Great Circle, defined by the experiment's south-north direction, can be estimated by treating the arc in question as an arc of that Great Circle. Eratosthenes' estimate for the polar

Eratosthenes' method (Third-century B.C.) focused on the difference, or anomaly, between the angles of shadows cast on two identical sundials at divergent latitudes. The significance of the experiment lies not in its extraordinarily accurate computation, but in its demonstration that knowledge, rather than being based on experience, is actually based on discovering the contradictions implicit in our opinions about experience.

In the illustration, two hemispherical sundials are placed on approximately a meridian circle at Alexandria and Syene (Aswan) in Egypt, at noon on the day of the summer solstice. The gnomon in the center of each sundial points straight to the center of the Earth. The gnomon casts no shadow at Syene, but a shadow of 7.2° at Alexandria. By knowing the distance between the two cities (~490 miles), Eratosthenes was able to calculate the Earth's circumference to be ~24,500 miles—which is accurate to within 50 miles!



diameter of a spheroid-Earth, was off by a margin of about fifty miles.¹¹

The purpose of supplying this description, here, is to demonstrate, that in the scientific method developed by Plato, and also such among his collaborators as Theaetetus and Eudoxus, there is contained the germ of the same principle upon which Nicolaus of Cusa based the launching of the modern experimental physics of his followers Leonardo da Vinci, Johannes Kepler, Gottfried Leibniz, *et al.*, the same principle at the foundation of Carl Gauss' discoveries in astrophysics, geodesy, and geomagnetism,

11. Thomas, *op. cit.* Readers should attempt to replicate this simple experiment with means corresponding to those available in Third-century B.C. Egypt; thus, they would learn respect for the degree of precision achieved by Eratosthenes, and in Columbus' map of the world, the one drawn by the Paolo Toscanelli who also instructed Columbus on some relevant points, in their correspondence.

the same principle of experimental physics expressed by Gauss' development of the theory of curved surfaces out of his work on biquadratic residues, all this the work of Gauss upon which Bernhard Riemann premised the discovery of the first true non-Euclidean (e.g., physical) geometry.¹²

Look again at Eratosthenes' experiment, from this modern vantage-point.

As we indicated, the design of the experiment conformed to testing the "flat Earth" assumption. In other words, an assumption that the subject of the experiment lay within a two-dimensional phase-space. The evidence showed a deviation from simply linear extension, requiring the introduction of a third dimension, a three-dimensional phase-space. As Nicolaus of Cusa showed the transcendental nature of π (π), in demonstrating that the sides of a many-sided regular polygon could never coincide with the circumference of the circle inscribing it,¹³ the fact that the Earth's surface is curved, not flat, shows that at every smallest *infinitesimal interval* along any attempted linear extension of the tangent to that surface, the two dimensions of the tangential plane are rendered discontinuous (i.e., "non-linear") by the causally efficient, "bending" presence of the third dimension. This feature of Eratosthenes' experiment, becomes crucial in that work leading through Gauss' contributions into Riemann's employment of Leibniz's principle of *Analysis Situs*, to generate the discovery of the first true, "non-linear," physical geometry.

Now, focus sharply upon the question: "What is the kernel of this experimental method?" That kernel is, that all validatable discoveries of a new physical principle, are each derived as the generation of original conceptions which resolve an experimental paradox of the following general specifications.

In each case, as in the referenced case of Eratosthenes' experiment, we approach the experimental subject-matter burdened with the freight of our preestablished opin-

ion: at best, with a well-grounded hypothesis, as we have defined the notion of simple hypothesis above. However, we have added something else. In the first type of instance, we confront our preestablished mind-set with a fact which is as believable, by its nature, and by the same methods of observation which we have employed to support our preexisting hypothesis. We are able to show, and that in a fashion to which our preestablished beliefs could not object, that the disturbing fact has the same kind of experimental authority as we have supposed our preestablished hypothesis had had up to this time. However, the efficient existence of the new fact introduced, can not be accepted as a valid theorem of the preestablished hypothesis. Thus, these two, equally validated sets of facts, can not co-exist in the virtual universe which we had believed we inhabited. A true paradox.

Plato's *Parmenides* is exemplary. Do the terms of the series exist? "Without doubt." Does the difference among the terms of the series exist? "Also, without doubt." Do these two kinds of facts inhabit the same universe? "It can not be denied." Then, the commonality of the terms of the series, is the adducible commonality of their differences? "Yes" (perhaps, one hears a tone of reluctance). Then, that commonality exists? Silence: paradox. Then, that commonality subsumes the co-existence of the terms and their differences? Stunned silence: once again, by means of ontological paradox, we are compelled to cross over from the virtual reality of mathematical formalism, into Riemann's "domain of physics," science.¹⁴

Confronted with such paradoxes, successful original discoverers have generated ideas which prove to be solutions. If we are able to validate these ideas experimentally, we call these ideas "new physical principles." The problem is, that although we are able to prove the existence of the discovered principle by experimental methods, we can not represent explicitly, in mathematics, or in

12. B. Riemann, on his specific debts to Carl Gauss for the sources of his own revolutionary discovery, *op. cit.*, pages 273 (biquadratic residues) and 276 (curved surfaces). The prime Gauss references are (originally): On biquadratic residues, the famous, variously translated *Theoria residuorum biquadraticorum* [first treatise, 1-23, 1828; second treatise, 24-76, 1831-32]; on curved surfaces, the "Copenhagen prize essay" of 1822, and the variously translated *Disquisitiones generales circa superficies curvas* of 1828: *Carl Friedrich Gauss Werke* (Hildesheim-New York: Georg Olms Verlag, 1981), Vols. I, II, IV. German translations of the two parts of the paper on biquadratic residues are found, in *Untersuchung über Höhere Arithmetik von Carl Friedrich Gauss*, ed. by H. Maser (New York: Chelsea Publishing Company, 1981), pp. 511-586.

13. *De docta ignorantia* (1441). See, Lyndon H. LaRouche, Jr., "On The Subject of Metaphor," *Fidelio*, Fall 1992 (Vol. 1, No. 3).

14. Naturally, we are referencing the types of series in which the differences are not of a simply mathematical form, in which the essential feature of the ordering of the difference includes a *qualitative* feature, as Riemann echoes Leibniz in his crucial observation (*op. cit.*, p. 285-286): *Wenn aber eine solche Unabhängigkeit der Körper vom Ort nicht stattfindet, so kann man aus den Massverhältnissen im Grossen nicht auf die im Unendlichkleinen schliessen; . . . Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung [Mathematik-LHL] nicht zu betreten erlaubt.* This was already Leibniz's argument, a century and a half earlier, as de Paoli stresses the relevant issue in Part 2 of his paper, under "The Continuity of Forms: *Similarity*." The fact, that we must depart mathematics for physics, as Riemann demands, does not mean we are helpless to discover efficient notions of functional ordering which are different from customary mathematical ones, but no less rigorous, and, indeed, far more powerful. We turn to a crucial aspect of that in the two concluding sections of this epilogue.

any other medium of communication, the mental processes, entirely within the individual mind, by means of which such valid ideas are generated. This process of discovery, entirely within the sovereign recesses of the individual discoverer's cognitive processes, can not be degraded for representation, into a form of analysis which could be *explicitly* represented within the bounds of words or mathematical procedures.

We can represent the object, the discovery, produced, as it may be explicitly presented as an experimentally validated solution for the explicitly stated relevant paradox; but, we can not satisfy the demands of the smelly street-beggars of formal logic and sense-certainty, to produce a representation of cognition which is agreeable to their prejudices. The fact that these ideas can not be explicitly represented in such ways, misleads such misguided persons, who are sometimes known as empiricists, positivists, or sophists, into arguing, that this difficulty signifies something defective in this class of ideas. "Perhaps," they argue, "these kinds of ideas are only airy, mystical fantasies."

Such critics behave very foolishly. Unlike the empiricists, really intelligent people *know* these kinds of ideas far better, with far greater scientific certainty than anyone could know sense-impressions as such. The proof of that latter fact, is readily demonstrated to intelligent, competently educated school-children. This statement is to be recognized as representing a paradox about paradoxes and their solutions.

This extraordinarily relevant, and most important paradox, must be restated here, once more. That act of discovery, which proves experimentally to have been a valid, original discovery of a new physical principle, occurs entirely within the sovereign domain of the individual person's cognitive processes. The production of such ideas could never be analyzed in the way a manufacturing design is analyzed into the form of a division of assembly-line labor in a manufacturing firm. The sophist might be tempted to interject: "See, you admit that you do not know what was going on in the mind of the person who made that discovery!" False! Some among us do know.

Really intelligent people, do know. How do we know this? We can repeat the discovery within our own sovereign cognitive processes; intelligent primary- and secondary-school pupils do this often. This is what is commonly called "a good education." In a good educational program, the pupils are aided in reliving the act of each among a series of those original discoveries of principle, the which have been passed down to us from persons who often lived centuries, or even millennia earlier.

"How?" We confront the pupil with the facts of the paradox which confronted that discoverer. We structure

the curriculum to bring each such challenge to the pupil, at the point in the curriculum that that student has accumulated the prerequisites for tackling the problem. We structure the social situation, to foster a positively catalytic, relevant quality of Socratic interaction among the members of the class (teacher and pupils). We do not "tell" the pupils the answer, until they, or, at least, some among them, have made the relevant break-through. We, then, assist the pupils in discovering how the discovery may be experimentally validated. We, then, walk the class, as a whole, through the Socratic process of reexamining each step of the preceding process, from paradox through to experimental validation.

In an educational process of that sort, the subject being taught is "the experimental scientific method." Yes, we are also fostering the pupil's reenactment of particular discoveries of principle, in his or her own mind. Those are the individual *terms* of a process of education, but not the educational process itself. Our familiar friend, the ontological paradox of Plato's *Parmenides*, has, once again, put in its appearance. The individual topics addressed in the successive lesson-plans, are the *individual terms* of the sequence of education, the *Many*. The corresponding *One*, the real subject of the course considered as a whole, is the Socratic method for generating valid new discoveries of principle. That One is the educational process, within which these Many are making their functionally ordered appearance, manifesting the differences among all of them, each in turn.¹⁵

If we are successful, we are invoking two classes of conceptions within each individual student.

First, on the relatively lower level, the student is being enabled to watch the cognitive processes which are in play, during the successful generation of a new idea which solves an ontological paradox of the type indicated here. Although we can not look directly, by means of our senses, into the sovereign cognitive processes of another person's mind, that person has the potential ability to look into his, or her *own* cognitive processes.

The success of this attempt, to know oneself, as Socrates prescribes, depends, more or less absolutely, upon a second class of conceptions. This second class focusses upon the social process within which individuals' cognitive processes of discovery are situated.

Teacher: "How did Johnny discover the solution? Jimmy, do you wish to take a stab at it?"

Jimmy: (Smiling proudly) "Sure. He had to be thinking the same thing I was thinking. . . ."

15. "Function," in this instance, is subsumed by the notion of *Analysis Situs*, rather than "algebraic function."

Johnny, at that point, may be thinking, that if Jimmy can look into Johnny's mind, perhaps, Johnny, by thinking about that, can see into his own mind. In other words, if Johnny can construct a kind of clone-image of Jimmy, within his own, sovereign domain of cognition, that "clone-Jimmy" would be situated to watch Johnny's cognitive processes at work. In that way, Johnny could be looking over clone-Jimmy's cognitive shoulder, at Johnny's own cognitive-processes-at-work. That is the "secret" of the Socratic method's superiority to any other mode of thinking. The essential function of the school-room class, is to produce that optimistic quality of Socratic interaction among the pupils, the which is the most likely method for producing the relatively maximum ration of such geniuses.

We can not look directly into the cognitive processes of other persons. There is no "objective" method, through the senses, or through a medium of language, to see directly the cognitive processes operating within the mind of another person. Nor, for that matter, has any scientist ever seen directly the domain of nuclear microphysics. However, we have three "objective facts" respecting any validated discovery of new physical principle (for example), by aid of which we can know how the mind of another person, even one long deceased, produced that validated idea. These three facts are: the paradox, which demanded the solution; the reflection, in the form of an instruction, of the discovered idea, which represents the discovered solution for that paradox; and, the experimental validation of the efficient existence of the discovered idea of the new physical principle. *If* any among us has replicated the generation of that solution from our own cognitive processes' successful replication of the original discoverer's attack upon the paradox, that internal cognitive experience by each among us, represents shared, validated knowledge of the generated idea.

"Look at your mind, Jimmy. What is the real reason you said that? Look behind what you were thinking, then. Was there some assumption, which caused you to choose that answer?" The same principle, by means of which a class of pupils may find the excitement of being able to "see directly" into their own and other pupils' minds, by aid of the kind social interaction just described, is the key to the Socratic method of looking at one's own sovereign processes of cognition, in an efficiently critical way.

On that account, the opening two paragraphs of Riemann's habilitation dissertation, are the most important part of that entire work: they state the paradox which the dissertation, in its entirety, is deployed to solve.

There, first, Riemann instructs us to recognize (as

Leibniz had already warned us of this), that the whole business of a mathematics derived from using Euclid's geometry as a basis for algebra, is flawed, from the outset, with incurably mystical, and, in fact, false presumptions. Second, that, up to that time, the most famous mathematicians and philosophers, from Euclid through the great A.-M. Legendre, had failed to pierce this veil of darkness.¹⁶ Third, that Riemann himself will proceed, after those two paragraphs, to lift that veil, inch by inch, and, so, present a new conception of mathematics, from the standpoint of experimental physics.

In the Platonic way of thinking which Riemann's discovery expresses, as did Leibniz before him, the idea of space and time as Kantian absolutes, is banned from science. Each of the two is reduced from the aprioristic rank of mathematical royalty, to that of just another participating, colligating citizen, like mass, of the n -dimensional republic of experimental physics.

As is adequately elaborated in sources such as my above-cited paper,¹⁷ in Riemannian "non-Euclidean," or "physical" geometry, every permitted extensible dimension of that geometry, is derived from an experimentally validated discovery of universal principle. Paradigmatically, we associate this notion, of a physical, or non-Euclidean geometry, with so-called "physical principles." However, since the efficient existence of mankind, and the sovereign cognitive processes of discovery of principle itself, are integral features of a self-bounded universal domain, this universe, we must, as de Paoli has emphasized the necessity for this, and as Riemann also recognized this,¹⁸ include the discovered characteristics of cognition itself as "principles of nature."

So, Riemann strips the idea of "space" and "time," as supposed geometric dimensions, of their claims to *a priori* existence within geometry. Aprioristic presumption is to

16. Of course, Gottfried Leibniz had made that specific argument, repeatedly, more than a century before Riemann. However, it was politically unsafe for any candidate for habilitation to present openly any explicit or implied praise for the reputation of Leibniz, or to omit ritual praise for Isaac Newton, in the Hannover still ruled by the British royal family, where Göttingen University was located. The published output of Carl Gauss, as that of his protégé Bernhard Riemann, is the product of faithful students of Leibniz, who held Newton's work in that contempt which certain of Riemann's posthumously published writings state most cogently. However, for the same British political reasons which impelled Gauss to refuse to publicize his own discovery of non-Euclidean geometry, Riemann, in his habilitation dissertation, not only suppressed acknowledgement of Leibniz's work, but supplied ritual passing praise for the Newton whose scientific claims Riemann held in contempt.

17. "The Essential Role of 'Time-Reversal' in Mathematical Economics," *op. cit.*

18. *Riemanns Werke, op. cit.*, pp. 509-538.

be replaced, entirely, by relativistic notions of space and time, each of these premised upon nothing other, and nothing more than, the experimental standard of proof for physical principles. The false, incompetent, contemplative view, which is proposed by an Aristotle and Averroës, as by the materialists, the empiricists, the positivists, and the existentialists generally, is prohibited from future intrusions upon the domain of scientific Reason.

At this point, the science of physical economy takes over.

The empirical foundation of physical economy, is the progress of mankind, as expressed in a positive correlation between increased potential relative population-density, and improvement of demographic characteristics of the households of that population taken in its entirety.¹⁹ [SEE Figure 2 and Table I] The outstanding, and indispensable feature of such progress, is scientific and technological progress; however, the principles of Classical artistic culture have indispensable bearing upon the ability of a population to assimilate, and to generate the benefits of scientific and technological progress. For our immediate purposes, let it be understood that what we say respecting scientific progress is merely exemplary of the combined effect of advances in knowledge in both physical science and in Classical art-forms. The science of physical economy is rooted in the study of the reciprocal relationship between advances in knowledge of principle effected through the cognitive processes of the individual mind, and how the ordering of the practice of the same society fosters, or injures, the reproduction and further improvements in power of those sovereign cognitive processes within the individual members of society.

The correlation and connection between the two facets of that cognitive process, its inputs and outputs, so to speak, and the increase of “anti-entropy” of the physical-economic process, is the proper center of attention, in efforts to define relevant notions of functional relationship between mankind and the universe at large.

We now examine, summarily, the minimal relevant essentials of that science.

The general principle which I have employed, since late 1952, to represent the impulse of scientific and technological progress, is the notion, that the number of dimensions of a Riemannian manifold is (implicitly) the number of validated discoveries of principle cumulatively represented by the relevant human practice. Each new, validated discovery of principle, thus, effects a transformation denoted by the ordering, n to $n+1$. That taken into account, we have the following.

My first general contribution to advancement of Leibniz’s science of physical economy, was the notion of “anti-entropy” as expressed by physical economy itself. Expressed in descriptive terms, we have the following. Let the amount of physical-economic investment *per capita*, required to maintain equi-potential of the demographically expressed *potential relative population-density* of the economic process, be regarded as the *per-capita* “energy of the system.” Let physical-economic output in excess of required “energy of the system,” be regarded as “free energy.” Then, under the condition that the *per-capita* physical-economic costs of the *per-capita* “energy of the system” increase as a function of technological progress, the ratio of “free energy” to “energy of the system” must not decline, and must, preferably increase through technology-driven, capital-intensive, power-intensive modes of increase of the productive powers of labor. This expresses “anti-entropy” of the productive process as such.

My second general contribution, involves the use of the mathematical notion of “cardinality” to express the quality of transformation which occurs through increasing the implicitly denumerable density of mathematical discontinuities *per* arbitrarily chosen interval of action. This, I correlate with the increase of a Riemannian manifold, from one of “ n dimensions,” to a higher order of “ $n+1$ dimensions.” This is another way of expressing the dimensionality of the manifold.

Thus, the increase in “cardinality,” so defined, represented by a succession of scientific and technological advances of the form $n \rightarrow n+1$, is an anti-entropic impulse. The realization of that impulse, in the mode of capital-intensive, power-intensive progress, generates that increase of the ratio of “free energy” to “energy of the system,” the which expresses the anti-entropic, physical-economic determination of an increase of the potential relative population-density of the society.

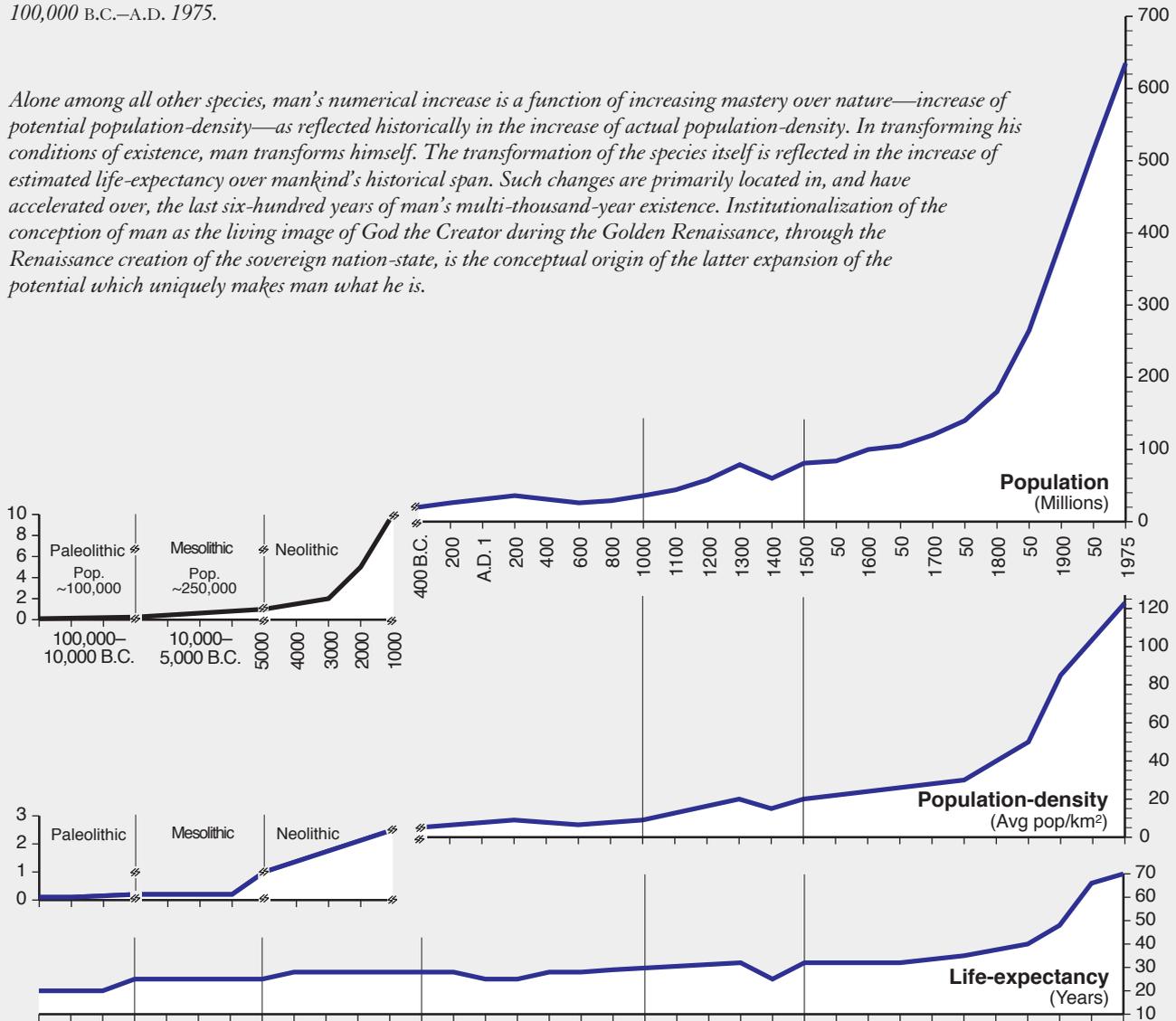
Thus, the impulse of scientific and technological progress corresponds to an ascending series of manifolds, $n, n+1, n+2, . . .$. Since each such manifold is bounded by an hypothesis, the which is absolutely inconsistent with the hypotheses corresponding to all other manifolds of the series, we have a new form of the *Parmenides* paradox, in which the individual terms are simple hypotheses of the Riemannian-manifold form. The difference among these manifolds (hypotheses) defines a subsuming hypothesis, corresponding to Plato’s notion of “higher hypothesis.” This “higher hypothesis” expresses that principle of cognition, through which the relevant, validated new discoveries of principle have been generated.

That, in essence, is the kernel of the LaRouche-Riemann Method, so called, because it is the application of

19. E.g., LaRouche, *op. cit.*, *passim*.

FIGURE 2. *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.

Riemann's discoveries to the problems of measurement posed by my own definitions of both physical-economic anti-entropy, and of cognition.

This notion of higher hypothesis, so situated, defines the economic-demographic process as a bounded domain. The higher hypothesis, otherwise to be recognized as the principle of cognitive, successive generation of validated, paradox-driven, new discoveries of principle, is timeless relative to the sequence represented by the series of physical-economically realized manifolds.

The *Parmenides* type of paradox so posed, is resolved by the discovery of this higher hypothesis through the processes of cognition. This discovery represents simply a higher order of the same kind of discovery realized as validated simple hypothesis.

This higher hypothesis is itself subject to improvement. Think of a series of higher hypotheses, as a representation of the process of improvement. Name that series "hypothesizing the higher hypothesis." The latter is only a higher order of the principle of discovery associat-

TABLE I. *Development of human population, from recent research estimates.*

	Life expectancy at birth (years)	Population density (per km ²)	Comments	World population (millions)
Primate Comparison				
Gorilla		1/km ²		.07
Chimpanzee		3-4/km ²		1+
Man				
Australopithecines B.C. 4,000,000-1,000,000	14-15	1/ 10 km ²	68% die by age 14	.07-1
Homo Erectus B.C. 900,000-400,000	14-15			1.7
Paleolithic (hunter-gatherers) B.C. 100,000-15,000	18-20+	1/ 10 km ²	55% die by age 14; average age 23	
Mesolithic (proto-agricultural) B.C. 15,000-5,000	20-27			4
Neolithic , B.C. 10,000-3,000	25	1/km ²	"Agricultural revolution"	10
Bronze Age B.C. 3,000-1,000	28	10/km ²	50% die by age 14 Village dry-farming, Baluchistan, 5,000 B.C.: 9.61/km ² Development of cities: Sumer, 2000 B.C.: 19.16/km ² Early Bronze Age: Aegean, 3,000 B.C.: 7.5-13.8/km ² Late Bronze Age: Aegean, 1,000 B.C.: 12.4-31.3/km ² Shang Dynasty China, 1000 B.C.: 5/km ²	50
Iron Age , B.C. 1,000-	28			50
Mediterranean Classical Period B.C. 500-A.D. 500	25-28	15+/km ²	Classical Greece, Peloponnese: 35/km ² Roman Empire: Greece: 11/km ² Italy: 24/km ² Asia: 30/km ² Egypt: 179/km ² * Han Dynasty China, B.C. 200-A.D. 200: 19.27/km ² Shanxi: 28/km ² Shaanxi: 24/km ² Henan: 97/km ² * Shandong: 118/km ² * * Irrigated river-valley intensive agriculture	100-190
European Medieval Period A.D. 800-1300	30+	20+/km ²	40% die by age 14 Italy, 1200: 24/km ² Italy, 1340: 34/km ² Tuscany, 1340: 85/km ² Brabant, 1374: 35/km ²	220-360
Europe, 17th Century	32-36		Italy, 1650: 37/km ² France, 1650: 38/km ² Belgium, 1650: 50/km ²	545
Europe, 18th Century	34-38	30+/km ²	"Industrial Revolution" Italy, 1750: 50/km ² France, 1750: 44/km ² Belgium, 1750: 108/km ²	720
Massachusetts, 1840 United Kingdom, 1861 Guatemala, 1893 European Russia, 1896 Czechoslovakia, 1900 Japan, 1899 United States, 1900 Sweden, 1903 France, 1946 India, 1950 Sweden, 1960	24 32 41	41 43 40 44 48 53 62 73	90+/km ² Life expectancies: "Industrialized," right; "Pre-industrialized," left	1,200 2,500
1970 United States West Germany Japan China India Belgium	59 48	71 70 73 180/km ² 183/km ² 333/km ²	1975 26/km ² 248/km ² 297/km ² 180/km ² 183/km ² 333/km ²	3,900

ed with the generation of an higher hypothesis.

Each of these higher hypotheses is relatively timeless—relative to the series of terms which it subsumes.

The experimental validation of hypothesizing such higher hypotheses, defines, implicitly, a generalized notion of the relationship between man and the universe. The positive correlation of increase of mankind's potential relative population-density, with improvement of the demographic characteristics of all of the society's households, defines the relevant experimental relationship between mankind and the universe, and, thus, between the cognitive processes of the individual person in the society and that same universe.

Essentially, the experimental validation of the internal hierarchy of higher hypothesis, in this way, implicitly defines the universe as a self-bounded domain, pre-designed to bend to mankind's will when man's demands conform to valid higher hypothesizing. This is man's only possible access to knowledge of the lawful ordering of our universe. This is the sole basis for what is termed "natural law." This is science.

3. 'Time-Reversal': *What is Reason?*

There are two distinctions in behavior which separate the human species from all animal species. One of these, which we have just addressed, is the creative power of the adequately developed, sovereign cognitive processes of the individual: the process, by means of which, validated discoveries of new physical principles are generated by original discoverers, and that generation replicated by students. The second is the *Prometheus-principle*, the capacity to use foreknowledge of the future consequences of changes in behavioral hypothesis, as a guide to selecting the changes in hypothesis to be adopted presently.

Since any orderable series of hypotheses is subject to an higher hypothesis, and since that higher hypothesis is relatively timeless, in respect to the hypotheses it subsumes (bounds), it is the principle of higher hypothesis which enables man to effect a "reversal of time," such that the future efficiently determines the present.

This combination of the creative, sovereign power of the individual cognitive processes, and the efficient role of "time-reversal" within cognition, constitutes *Reason*.

The connection between the principle of hypothesis and the principle of time-reversal, is adequately represented in the recent paper of mine which I have already noted for reference here.²⁰ Therefore, I limit exposition

here to two illustrations. First, a summary illustration of the role of "time-reversal" in the management of a well-run modern industrial firm. Second, a comment upon de Paoli's contrast of the roles of special relativity and general relativity in the work of Albert Einstein.

First, a few relevant, prefatory remarks, situating my selection of the case of a capital-intensive industrial enterprise.

As a result of a process of willful deconstruction of the U.S. economy (among others), which has been ongoing since approximately 1966, the percentile of the U.S. labor-force employed as operatives in production of goods, has collapsed catastrophically. Whereas, at the close of World War II, over sixty percent of the labor-force was so engaged, today, it has fallen to about one-fifth. Worse, even among those surviving operatives, the levels of skill and cognitive development are vastly inferior to the qualities prevalent during the 1946-1966 interval. This is aggravated by an imminently catastrophic spiral of collapse in quality of education and cultural development of the personality, at all educational levels, throughout almost the entirety of post-war generations.²¹

Still worse. Thirty years ago, the overwhelming majority of U.S. adults, whether associated with industry as administration, engineers, or operatives, took pride in the contributions of production to our standard of living and national economic security. The frontiers of technological progress, in the domains of tool-making, and research-and-development, were the popularly sought, elite qualities of employment, and employee satisfaction, in our productive sectors. Today, under the ideological deconstruction brought about through the influence of such "post-industrial" utopianisms as "consumerism," perhaps a majority of our population views the producers as "greedy, irresponsible" adversaries of the consumer. Under such conditions, even mere sanity in popular thinking about our economy, let alone what has become the relatively alpine quality of actual competence, is not to be taken for granted.

In these times, that endangered species, the technologically advancing, capital-intensive, power-intensive mode of industrial production, is almost the last bastion of sanity in the U.S. economy's daily life. The relevant,

20. *Op. cit.*

21. If present trend-rates continue, we are not far distant from the state of affairs, in which the following hypothetical incident might become commonplace. A pollster, employed in going from door-to-door, reports that when he asked the respondents whether or not they were in favor of democracy, the overwhelming majority replied, "Yes." However, when he asked those same persons, if they have voted in the preceding general election, more than fifty percent replied with the question, "What is voting?"

persisting, distinguishing feature of such a firm, now, as in lost, happier economic times, is that such a firm is the best choice of microcosmic reflection of the processes at work in the national and world economies as entireties. Here, the combined forces of capital-intensity and matching pressures of technological attrition, find their relatively most concentrated expression. [SEE Box, this page]

In sum, each present moment of life of such an industrial firm, is, in itself, a microcosm of its situation in the vast economic process in development in the world at large. Immediately, that moment assumes the form of the expression of the past in the present moment's production, but, also the expression of the future development which the gains from present production must be directed to fostering. The productive process is using up physi-

On the 'Machine-Tool Principle'

Until about thirty years ago, when we went collectively mad, production used to be a pipeline, through which the benefits of technological progress flowed more or less continuously. For the production manager, who was concerned with products to be put on line as much as five to ten years hence, and with the phase-out of obsolete or worn-out plant and equipment a dozen or so years ahead, the pipeline was a process, filled with planning of future technological change in products and processes. The scope of any respectable firm's planning function was seldom less than a generation's span. Key to the technological change constantly in progress in any such large firm, was the role of the relatively small, high-technology firm which specialized in a range of machine-tool design and related specialties. The competitiveness of production, respecting quality of product and productivity, was derived from a relatively continuous process, generally hidden from the public behind the scenes, so to speak, of technological improvements in product and processes.

View that relatively continuous process . . . behind the scenes, . . . of technological improvements in product and processes, from the vantage-point of the general physical-economic function identified here at several points earlier. That the ratio of free energy to energy of the system must not decline, despite a constant, required increase in energy of the system, per capita of labor-force, per family household, and per unit-area. It is the constant increase of productivity and product quality supplied to the productive process, chiefly through the machine-tool-design factor, which meets that requirement. The requirement is not satisfied by getting cheaper parts from elsewhere; it requires securing a cheapening of the effective cost by relying upon sources which have high rates of technology-driven improvements in productivity and product. . . .

The secret of sustainable economic growth and profit, is high rates of high-density technological progress in every possible pore of the productive process. It is not how cheaply we might import from cheap-labor markets abroad; it is not simply a matter of whether we are exporting jobs our people need. It is the density of such technological progress in production, per capita, per family household, and per unit-area in one's own national economy, which determines whether one's national economy is growing, as ours used to do, until about thirty years ago, or, like our own today, collapsing into bankruptcy through the kinds of policies which have taken over the United States during the past thirty years, up through the present day. . . .

The principle is: do not think of this as a matter of buying products; it is a matter of buying change. When you buy a product, are you also buying into the quality of change you will need for tomorrow? Are you buying into yesterday, or tomorrow? Production, and successful national economy, are both all about technological change. Therefore, the board of directors member, or operating executive, who does not understand that, should be fired with the same sense of urgency prompted by the detection of a chronic embezzler, pyromaniac, or axe-murderer in those positions.

Behind all this, is education. The transmission of knowledge from the education and scientific-research institutions, into production, occurs chiefly in the conversion of validated experimental designs for proof of principle into the form of machine-tool designs by organizations such as the *Mittelstand* firms on which Lothar Komp focusses our attention.*

This is the structure for technological progress: From Education, to Experimental-Scientific Discovery,

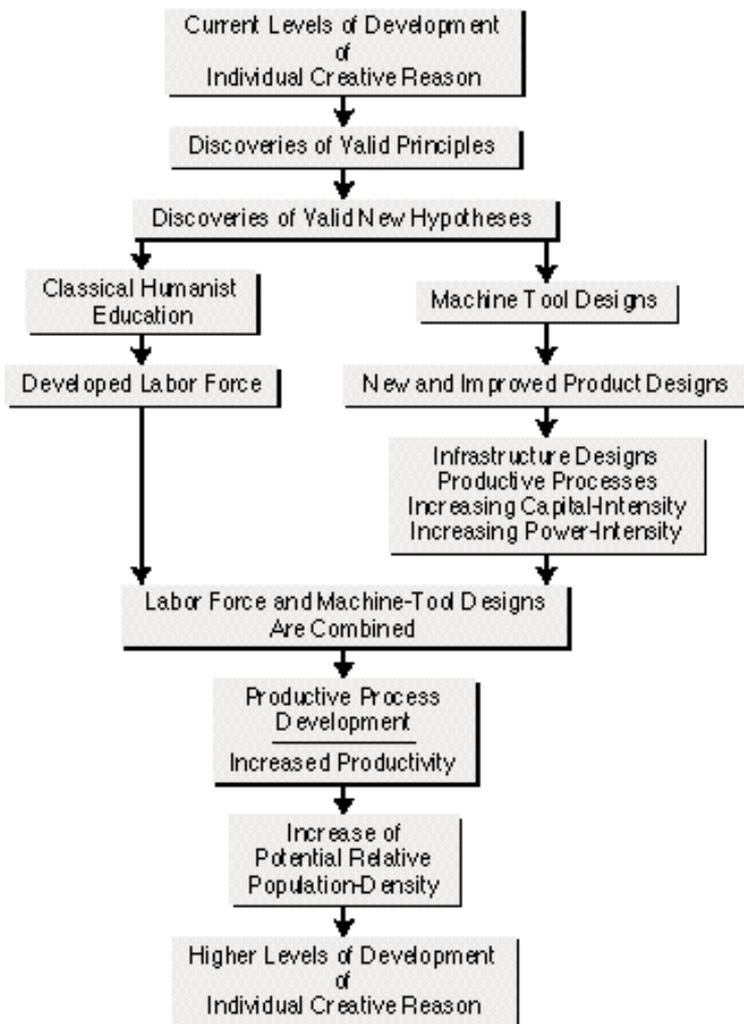
* Lothar Komp, "The Crucial Role of the 'Mittelstand' in the Economy of Postwar Germany," *Executive Intelligence Review*, Jan. 1, 1997 (Vol. 24, No. 1).

cal capital invested years earlier, consuming materials and components which went into supplier firms' production months, even years earlier. At the same moment of today's produced output, there is ongoing work in preparing those capital purchases, those product designs, and so on, which will not be seen in production for months, years, or even longer, yet to come.

The most characteristic feature of that ongoing

process, is change. Technological change, and also other kinds of change. Many of these changes involve modifications of the hypothesis governing production, product-design, and marketing. Forecasting—foreknowledge—is the essence of effective management: a veritably Promethean quality of foreknowledge, is the aura surrounding the great industrial managers of the modern economic history of the pre-1966 United States, and of

FIGURE 3. How the "Machine-Tool Principle" is situated.



to Machine-Tool Design, to Production Process and Basic Economic Infrastructure, to Product and its physical distribution. This structure is rooted in natural principles; but, the elaboration of such a structure into

design, a similar catastrophe becomes inevitable.

—Lyndon H. LaRouche, Jr.
from "Machine-Tool Design: The Brains of Profit,"
Executive Intelligence Review, Jan. 1, 1997 (Vol. 24, No. 1)

the realized institutional forms of modern nation-state economies, is a production of a political-economic revolution launched by the 1439-1440 sessions of the great ecumenical Council of Florence. . . . The process of state-backed educational programs, to transform growing portions of the ordinary citizens into a national intelligentsia, while fostering high rates of infrastructure-building, and agricultural and industrial progress, is the germ, planted in Louis XI's France, out of which the modern European nation-state economy developed, a revolutionary change in political society and economy, which, despite all evils perpetrated in the name of European civilization during this same period, had resulted, until thirty years ago, in the highest rate of progress in the human condition, in the planet as a whole, qualitatively greater than in all human existence earlier.

Without the appropriate quality of education, the kind of education which has been systematically destroyed during the past thirty years, the entire system of modern civilization must collapse into a new dark age, whatever other errors of policy might affect the economic process. Without the fostering of high rates of experimental-scientific research, the economy must collapse, whatever the quality of other aspects of economic policy-shaping. Without the link between science and production provided by the sector of the economy devoted to machine-tool

Germany's industrial development since 1876.²²

The illustration from science as such, is provided in the form of a comment on a paragraph from de Paoli's manuscript:

Einstein once wrote that his first major discovery (Special Relativity), was stimulated by the need to solve a given anomaly present in Newtonian physics. But, he added, there was no visible anomaly which pushed him to his second major discovery (General Relativity). He arrived at it after he had decided to see where the limit of the first discovery lay: where the first theory, as any theory, would break down. *A society, in a sense, has the same moral imperative to search for truth. To be able not simply to react to, but to anticipate catastrophes one must know in advance.* [Emphasis added –LHL]

De Paoli's argument here, should be restated for emphasis. He argues, that whereas Einstein's work on Special Relativity was provoked by an *existing* experimental paradox, the work on General Relativity was provoked by foreknowledge of a *future* paradox which would challenge the validity of Special Relativity.

Focus upon the antepenultimate sentence in that quoted paragraph. How should we read "limit" in that sentence? Let us substitute the term "boundary," as we have developed it here. Restate the sentence, to reflect that substitution: ". . . to discover where the boundary of the first discovery lay." That substitution implicitly removes any reader's defensible attribution of mystification to that paragraph.

The "boundary," of course, lies within that which bounds an hypothesis, the relevant higher hypothesis, the

latter relatively timeless with respect to the series of hypotheses which it bounds. To restate the point accordingly: Once we have been guided to a validated hypothesis under the guidance of an higher hypothesis, the principle of change embedded within the latter suggests the successor term of the series. The relative timelessness of higher hypothesis is thus, once again, seen at its work.

Thus, when Einstein, like his relevant contemporary, Hermann Minkowski, was impelled this way, by considerations of non-Euclidean geometry, Einstein's mind was directed toward reflection upon the precedents supplied by Kepler, Leibniz, and Riemann. In other words, toward adoption of a new higher hypothesis, the higher hypothesis of relativistic physical geometry. This, even in that form, already reflects the general nature of true foreknowledge within the setting of individual human cognition.

Recall the elegant excerpt from Minkowski's famous lecture on the subject of Einstein's formulation of so-called "Special Relativity": that, henceforth, time, by itself, and space, by itself, must vanish, to be superseded by physical space-time. Minkowski did not fully grasp the implications of what he himself had uttered in that lecture. He had not fully escaped from the grip of the "politically correct" classroom ideology of those times, "linearization in the extremely small."²³ Nor, did Einstein's commentator Hermann Weyl escape the "politically correct" grip of this same fallacy.²⁴ Einstein's movement away from the positivism of Ernst Mach, to which he had been conditioned, toward Riemann's, Leibniz's, and Kepler's standpoint in method, constituted at least a fair approximation of a new choice of higher hypothesis.

22. See Anton Chaitkin, "Leibniz, Gauss Shaped America's Success," *Executive Intelligence Review*, Feb. 9, 1996 (Vol. 23, No. 7), pp. 22-57. See also "How Henry Carey and the American Nationalists Built the Modern World," *The New Federalist*, June 2, 1997 (Vol. XI, No. 21), an edited transcription of Chaitkin's May 10, 1997 presentation to an FDR-PAC Policy Forum. The complete FDR-PAC Policy Forum, which also includes Lyndon H. LaRouche, Jr.'s "The Significance of FDR for Today," is available on videotape from FDR Political Action Committee, P.O. Box 6157, Leesburg, VA 20178 (No. FDP 97-011, 180 minutes).

23. E.g., *Raum und Zeit* (1907). There are usefully provocative implications in Russian mathematician Minkowski's scientifically flawed adherence to the cause of a compatriot, Nikolai Ivanovich Lobachevski. The mathematical formalist's shortfall in Minkowski's argument, was the subject of a paper by Dr. Jonathan Tennenbaum, "A Topological Shock-Wave Model of the Generation of Elementary Particles," *Executive Intelligence Review*, Feb. 1, 1983 (Vol. 10, No. 4). On Gauss' view of Lobachevski's *Geometrische Untersuchungen zur Theorie der Parallellinien* ["*Geometrical Investigations on the Theory of Parallels*"] (Berlin: 1840), see a relevant remark by Carl Gauss to H.C. Schuhmacher, in concluding paragraph of a letter of Nov. 28, 1846: *Carl Friedrich Gauss-H.C.*

Schuhmacher Briefwechsel, III (Hildesheim-New York: Georg Olms Verlag, 1975), pp. 246-247. This is the location in which Gauss dated his own discovery of a non-Euclidean geometry to 1792, a relevant claim which is borne out by close examination of the plan of action subsuming Gauss' *Disquisitiones arithmeticae* considered in entirety. Compare with Lobachevski's last published (1855) views on this subject, *Pangeometrie* (1858), which had first appeared in Russia about the time of Gauss' death. Provocative, but ultimately a fatal short-fall, is Lobachevski's use of spherical action, a less general consideration than Riemann's [see footnote 12, above] "*Wenn aber eine solche Unabhängigkeit der Körper vom Ort nicht stattfindet, so kann man aus den Massverhältnissen im Grossen nicht auf die unendlichkleinen schliessen. . . .*" As Leibniz warned, any such use of simply curved metric, implies the same ontological error against which we are warning here. Lobachevski, like Minkowski after him, was unwilling to make the final, crucial break with mathematical formalism, thus to enter, wholeheartedly, the domain of experimental physics.

24. Hermann Weyl, *Raum, Zeit, Materie* (1918), and expanded English edition *Space, Time, Matter* (1922, 4th ed.) (New York: Dover Publications [reprint], 1950). See, again, footnote 12, on the issue of this fallacy.

In this way, Einstein confronted himself with the issues of whether the universe within which Special Relativity might lie, were bounded, or not.

In short, in his approach toward General Relativity, Einstein acted out of foreknowledge of a future devastating paradox, which would confront Special Relativity in the same manner Special Relativity itself had been generated as a solution for a devastating ontological paradox incurred by the then “politically correct” Newton-Cauchy-Clausius-Maxwell ideological mind-set.

The universe which de Paoli identified by Leibniz’s term *Immensum*, is bounded, but not quite in the sense Einstein argued the point. Nonetheless, the issue of bounding was sufficient to prompt Einstein to think of the requirements this issue itself required be addressed.

Here, respecting the illustrative point at hand, relativity, the issue is not that Einstein’s approach contained some error. The point here, is, that every good scientific discoverer is guided to a validatable new hypothesis—e.g., new physical principle—under the influence of a set of assumptions corresponding to what we have identified as an higher hypothesis. An higher hypothesis in any expressed approximation, such as the Einstein case indicates, implicitly begets one or more successor hypotheses to any initial hypothesis so generated.

As modern, capital-intensive industrial production provides us one illustration, the case of a science-driver “crash program” of task-oriented research and development, provides the second illustration.

Return to that classroom where bright students Johnny and Jimmy were sharing reflections on the feasibility of insight into the sovereign domain of one another’s, creative, cognitive processes. Let time pass, such that all of the members of that illustrative classroom-case, are now participating in a great “crash program” science-driver teamwork, such as the U.S. Manhattan Project, or the German-American space program under the (relevant) brilliant logistics veteran of Lt.-General George S. Patton’s U.S. Third Army, General (J. Bruce) Medaris, and, later, the John F. Kennedy Manned Moon-landing imperative. The first thing which Johnny and Jimmy ought to have known, by no later than the time they entered this crash program, is a few historical facts about modern “crash” varieties of science-driver programs; this knowledge would help them keep their intellectual moorings amid the sometimes storm-tossed internal life of the kind of program they are entering.

The first approximation of “crash” science-driver programs, was the Fifteenth-century Golden Renaissance, inclusive of the work of Filippo Brunelleschi and of Nicolaus of Cusa’s followers through Leonardo da Vinci. The next notable example, is the late-Seventeenth-centu-

ry science-economy mobilization, under France’s Minister Jean-Baptiste Colbert. The third outstanding example, was launched in France, beginning 1792-1794, under the direction of Lazare Carnot and, his collaborator, and former teacher, Gaspard Monge. The next science-driver program was that directed by Prussia’s Alexander von Humboldt, who, in collaboration with Carl Gauss, established Germany’s Nineteenth-century world supremacy in physical science. The next, world-shaking “crash science-driver” leap in economy, was unleashed under the U.S. Presidency of Abraham Lincoln, which established the U.S. economy as the world’s most powerful nation-state economy, and the most technologically advanced, during a period of approximately two decades.²⁵ The sixth “crash program,” modelled directly on the U.S. precedent, was the late-Nineteenth-century hitching of Germany’s world leadership in science, to the development of a united Germany’s economy-driver, the expansion of its machine-tool-design sector.²⁶

The U.S. Manhattan Project and the Germany-U.S.A. aerospace “crash programs,” can not be competently understood, in any economic-functional sense, until we view them as outgrowths of a modern tradition which features prominently the earlier case-histories to which I just referred. So, situate our Johnny and Jimmy, in the anteroom awaiting induction into a new “crash program.”

Nothing stimulates the creative scientific capabilities of the unblocked professional as much as a social environment in which he, or she, is prodded to replicate virtually daily, floods of original discoveries, both old ones he, or she, had not worked through earlier, but also a constant outpouring of new proposed solutions to both well-known and previously unsuspected ontological paradoxes. This is the environment for which the suitable, earlier classroom experience of our Johnny and Jimmy prepared their minds. From that classroom, Johnny and Jimmy learned many particular things; but, as we stressed here earlier, the important thing, above all else, which they came to know, was the principle of a Classical-humanist form of educational process. It is their youthful attunement to that process, which will make them valuable recruits to the program they are now entering.

Thus, when we pack together, so to speak, a large number of gifted and highly motivated professionals, together with the technicians who assist them, we have created a forcing-chamber for the relatively highest rates

25. Anton Chaitkin, *op. cit.*

26. *Ibid.*

of scientific progress. This, on the condition that some unifying sense of purpose supplies a red thread of coherence to a complex array of diverse, relatively more short-term, often ad hoc objectives.

The connection of such science-drivers to the economy, is essentially the following.

There is an essential, underlying equivalence between the perfection of the design of a proof-of-principle laboratory experiment, and the principle underlying a corresponding, entirely new family of machine-tool designs. It is the perfected design of a proven, proof-of-principle laboratory experiment, which supplies the model of reference from which a corresponding, new set of machine-tool designs is derived. Such a machine-tool-design principle, then assumes the role of an hypothesis in generating a fertile theorem-lattice of beneficial applications.

Perhaps the most dramatic demonstration of this connection, is the unpleasant fact, that, during the present century, no leading nation of modern European civilization has generated an actual, net physical-economic profit, except under the impact of large-scale military mobilizations, either in preparation for, or conduct of what is termed modern “annihilation warfare.”²⁷ The vast economic waste, which military expenditure represents, is certainly not the source of this net physical-economic profitability. It is, rather, the spill-over of frontier technologies, from science, into the machine-tool-design sector, under conditions of forced-draft economic growth for national security, which is the source of profitability. In these cases, the spill-over from the military into the civilian economy, results in an exceptionally high rate of improvements in design of products and of productive processes. The Germany-U.S. “crash” space-program, had a famously similar benefit for the U.S. economy as a whole.

This in no way is an argument for war. Rather, it is a demonstration of the fact, that, since the assassination of U.S. President William McKinley, only under war-time or related conditions of national urgency, are the economically depressive, parasitical habits of Wall Street and similar carpet-baggers, held in check. If we could rid ourselves of the tyranny of those monetarist and kindred parasites (and their Federal Reserve System), who were the constituency for Presidents such as Teddy Roosevelt and Calvin Coolidge, the people of the U.S. would never have experienced anything inconsistent with general and soaring eco-

27. This is a definition exemplified by the notions of Alfred Graf von Schlieffen’s *Cannae: The Principle of the Flank*, and also his design of the so-called “Schlieffen Plan.” “Annihilation” does not signify exterminating some large number of people, military personnel and/or others, but, rather, annihilating the adversary’s capacity needed to continue organized warfare, as the Confederacy was destroyed by the combination of Sherman’s “hammering” right flanking attack and Grant’s bloody “anvil.”

omic prosperity, throughout the past century as a whole.

The points to be listed here, in summation of these illustrations, are these. First, the source of progress in both the potential relative population-density and demographic characteristics of family life, is that which Christianity identifies as the nature of each individual person, as made in the image of God. That nature is expressed by that facet of cognition, which efficiently links the individual personality to the “simultaneity of eternity,” those cognitive processes by means of which mankind hypothesizes the higher hypothesis. Second, establishing forms of social relations which are appropriate to forcing the relatively highest rates of generation, and replication, of discoveries of both physical and Classical-artistic principles, produces an individual type which represents the relatively highest degree of development of the moral character of the individual person, while it also ensures the relatively highest rates of generation and efficient assimilation of scientific, technological, and artistic-cultural progress.

Whether Einstein’s General Relativity survives, or not, the nature of Einstein’s motivation in that matter, as de Paoli represents this, is the key which unlocks the treasure of cognition, and presents the greatest ration of its benefits to mankind generally. Rather than responding only to the goads of present failure, as when a devastating ontological paradox forces itself upon us, it were better to act out of a conscience governed by foreknowledge, including foreknowledge of those issues of principle which will foreseeably oblige us to abandon what we often cuddle as “our traditional culture.” Prevent the disastrous consequences of sins of omission now, before they become the ruinous sins of commission which bring our civilization down.

4.

Generalized Analysis Situs: *Simultaneity of Eternity*

The standpoint of Leibniz’s *Analysis Situs* obliges us to reorganize the presently popular notion of science according to the implications of a nine-cell matrix. We must divide the empirical evidence of science among three types of processes, and the evidence bearing on all processes among three well-defined categories. The notions of the three types, we derive from a careful scrutiny of the traditional distinctions among non-living, living, and cognitive processes. The three categories of evidence, are astrophysical, microphysical, and macrophysical.

The relations among the nine cells so established, are ordered as follows.

The three types are distinguished by their respective

differences in internal ordering. The division between living and non-living processes, for example, is implicit in the moment of transition from a living (anti-entropic) to a dead (entropic) ordering of biological organization. The difference among living processes, is between cognitive and non-cognitive processes (as the anti-entropic ordering of cognitive processes has been distinguished so here).

The distinction among types of evidence, pertains to the effect of the inhering limitations of the human sense-apparatus, respecting the observation of ordering-relations among phenomena. For example: How did a culture, living, for several thousand years in Central Asia, during a time the Vernal Equinox was in the constellation of Orion, construct an approximately 26,000-year equinoctial cycle? It was through the astrophysical methods of constructing solar-sidereal calendars, that man developed those methods of astrophysical investigation, the which were then applied to develop, first, macrophysical science, and, next, supply, from astrophysics, the methods of necessary and sufficient inference upon which a competent microphysics relies.²⁸

Once the requirement for a *generalized Analysis Situs* is recognized, the currently popularized views on scientific specializations must be subordinated, by placing the primary emphasis upon efforts to master the nature of the combined interrelations among the nine cells defined by the just-described types and categories of evidence. Each of all possible permutations of the nine cells, corresponds to an actually existing experimental subject-area of *generalized Analysis Situs*. Science is then primarily located in that hypothesizing of the higher hypothesis which subsumes each and all of these permutations under a commitment to satisfy the requirements (sooner or later) of a single conception of universal ordering-principle.

The experimental basis for such a *generalized Analysis Situs*, is located within the domain of the science of physical economy: mankind's essential existential interrelationship within the universe as, in every possible sense, an entirety. That is to say, the experimental basis for a competent general notion, which distinguishes between what is, and what is not to be considered "science," lies in the evidence of that "Great Experiment," the which is mankind's total relationship to the universe as a whole.

The subject of science is mankind's willful relationship between the ordering of transformations within the universe, as correlated with both the increase of human potential relative population-density in the universe (relative to the Earth's surface), and the improvement of the demographic characteristics of households in the human population taken in its entirety.

These scientific ideas must incorporate the efficient role of "time reversal." "Time reversal" is to be understood, not merely as foreknowledge in its simplest expression; the possibility of the efficiency of such foreknowledge within this universe, must be taken into account as showing us the necessary functional character of the lawful ordering of the physical universe. That man could exist, to command the universe to increase our species' potential relative population-density, with accompanying improvement of the demographic characteristics of households, signifies that the willful aspect of man's efficient relationship to the universe, is an integral potential embedded in the adducible design of the laws of the universe.

Once we situate science thus, there is no law of universal entropy in this universe. The universe submits to mankind, only when man's command is intrinsically anti-entropic. The law of the universe, in the only way we could know its law, is the law of universal anti-entropy. The principle of anti-entropy, so situated, is the fundamental principle of science.

To grasp the more deeply underlying implications of this, extend the successful self-development of this "Great Experiment" forward and backward in time, without straining toward the non-existent "infinity" which hesychastic fools seek to touch. The boundaries of existence of the universe, are not to be found in some distant past, some distant future, or, far, far away. Man's mind locates the actual boundary, as Nicolaus of Cusa did, in that which bounds hypothesizing the higher hypothesis, which is Plato's notion of the Good, Plato's notion of an efficient agency located within no lesser domain than the simultaneity of eternity.

If we but extend the process of hypothesizing the higher hypothesis respecting the relations internally characteristic of this universe, that hypothesizing represents a series of higher hypotheses. That sequence is time. If we treat this "time" as any other dimensionality of a Riemannian universe, as Riemann's discovery demands that we treat time so, then the ontological unity of time defines the series representing the Manyness of the universe as a whole as a One, which Plato named the Good, and defines that One as the relatively timeless, efficient existence, inhabiting and ruling the simultaneity of eternity. The necessary existence, within the domain, of the Good, as that existence is shown by the characteristics of the domain itself, is that which bounds the domain, and

28. One of the best demonstrations of this point, is the history of the Ampère-Weber discovery of the implications of the macrophysical angular force of electrodynamics for understanding of the ordering of electrodynamic relations within microphysical relations on the scales of atomic and nuclear physics. See Laurence Hecht, "The Significance of the 1845 Gauss-Weber Correspondence," *21st Century Science & Technology*, Fall 1996 (Vol. 9, No. 3).

defines it as a self-bounded domain. God created this universe, and bounds it, but, always and forever, from the inside. This, as Leibniz rightly insisted, is the best of all possible worlds.

There are no “yardsticks,” of any kind, existing outside this universe, this self-bounded domain whose limits are the simultaneity of eternity. There exists no external place, from which an observer might contemplate the universe; there is no *deus ex machina*. The universe can be known only from the inside. The test of such latter knowledge, is securing the proof of the existence of the would-be observer as an efficient actor occupying a necessary place within the universe which is to be observed. That is to emphasize, that the first question the would-be observer must address, is the question whether the observer himself exists, the question which René Descartes so flagrantly flunked.

Appended Remark

Eratosthenes’ Estimate for the Spheroid

In my description of Eratosthenes’ measurement of the curvature of the astrophysically-determined south-north distance from Syene (Aswan) to Alexandria [SEE page 7], I chose to omit from that discussion of the matter, a collateral fact, which Eratosthenes must, necessarily, have taken into account, but which was not explicitly addressed in the putatively original accounts of that experiment available to me.

It is a point whose crucial implications are made clear, more than 1800 years after Eratosthenes, by the revolutionary achievements of Johannes Kepler and Carl Gauss in astrophysics. This bears upon a point which I did address, later, in reference to this point as it arose to be a central feature of Bernhard Riemann’s habilitation dissertation.

Factually, the omitted point is deceptively simple. In this case, as is not uncommon in the history of science, once we challenge ourselves to determine whether a simple fact is also a mathematically-physically elementary one, as in the case of the development of what I referenced, on page 21 [footnote 28], as the Ampère-Weber proof of the existence of an “angular force” in electrodynamics, we find ourselves confronted by proof that the relevant, elementary principle of science, is usually expressed in deceptively simple, often overlooked appearances.

In the text of the manuscript, I recounted the placement of sundials along a measured (walked), south-north distance, in Egypt, from Syene (the ancient site of Aswan), to Alexandria. I pointed to the difference in angles of the noonday shadows of the gnomons, at the

We know we exist within the universe, when we begin to change that universe for the better, when we begin to realize the inborn, special potential of the human individual, the cognition whose power to make miracles fascinated our Johnny and Jimmy. Somewhere, in the higher reaches of hypothesizing the higher hypothesis, mankind is known to exist as the kind of special creature whose innermost nature, whose outermost efficiency, Johnny and Jimmy were exploring in the classroom. Man exists because man is needed. The nature of this need is obvious; man is deployed, as the agency assigned to change this universe, from within: to improve it, and, in the process, to improve the moral character of the individual person, as Johnny’s and Jimmy’s moral character was being improved by the characteristics of the kind of good, Classical-humanist education they were enjoying in that classroom.

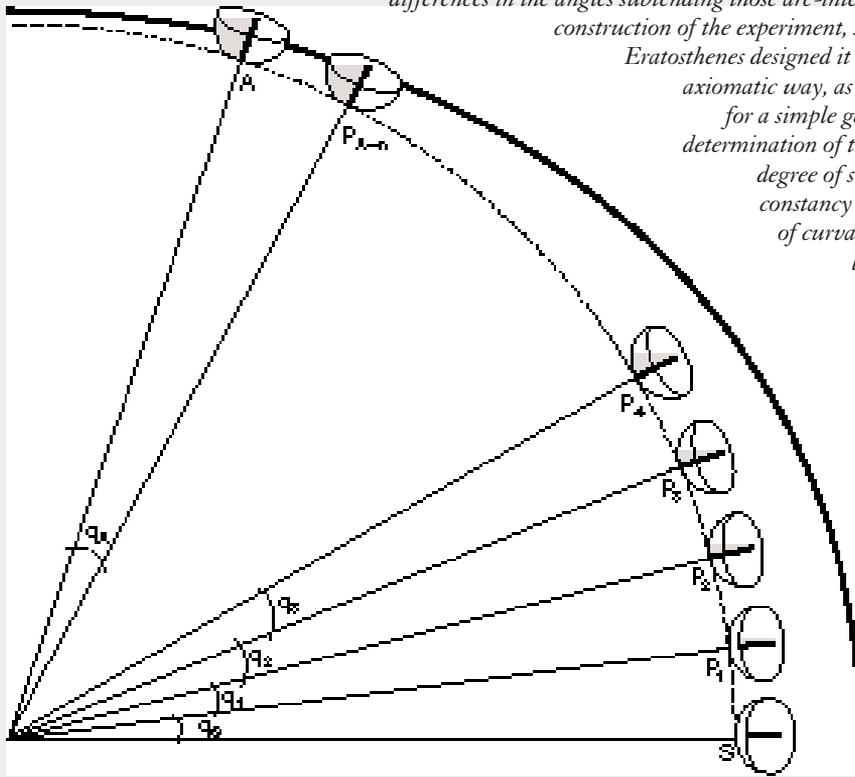
extremities of that measured distance. I pointed to the arc defined by the difference between those two angles, as corresponding to the distance from Syene to Alexandria. In my paper, I skipped an intermediate step: did Eratosthenes merely assume that that arc was a spherical one, or had he taken some precaution which gave him persuasive evidence that the arc was situated in a spherical geometry, or nearly so?

I assumed that he had; thus, with good conscience, I was able to keep my account of the experiment limited to the barest principles underlying the proof of curvature itself. In this present location, I do a bit more, than merely supply the defense of my editorial assumption on this simple point. To aid the reader in discovering my deeper purpose here, I provide the design of an illustrative figure. [SEE Figure 4] In this figure, I close in upon a finer detail of the actual Eratosthenes experiment. Having placed that figure on the implied blackboard, I describe what I have drawn, as follows.

Let the curved line $S \rightarrow A$ represent the measured south-north line from ancient Syene to Alexandria. We have Eratosthenes’ hemispherical sundials placed at point S, and point A. We also have similar sundials placed at measured (walked) intervals, p_1, p_2, p_3, \dots , between S and A, along line $S \rightarrow A$. Now, by construction, we may compare the angles, $q_S, q_1, q_2, \dots, q_A$, corresponding to the pre-measured arcs of the series $|S-p_1|, |p_1-p_2|, |p_2-p_3|, \dots$.

Also, by construction, we may compare the measured

FIGURE 4. Compare the ratios among measured arc-intervals (into which arc $S \rightarrow A$ is divided by the placing of sundials), to the ratios of the differences in the angles subtending those arc-intervals. The construction of the experiment, shows that Eratosthenes designed it in such an axiomatic way, as to provide for a simple geometrical determination of the relative degree of self-similar constancy of the rate of curvature along line $S \rightarrow A$.



lengths of those arcs. We may, similarly, compare the ratios among those measured arc-intervals (into which arc $S \rightarrow A$ is divided by the placing of these sundials), to the ratios of the *differences* in the angles subtending those arc-intervals. In short, the construction of the experiment, shows that Eratosthenes *designed the experiment* in such an axiomatic way, as to provide for a simple geometrical determination of the relative degree of self-similar *constancy* of the rate of curvature along line $S \rightarrow A$.

In my experience of the manifest behavior of the human mind, design of experiment expresses intent, whether that intent is witting, or not. Thus, we know, by study of the structure (design) of Leonhard Euler's argument, that in his defense of what was expressed later, as Augustin Cauchy's castration of the calculus, by a "limit theorem," that Euler was not merely mistaken, but intentionally so. The fact, that a mind as sophisticated in formal mathematics as he was, could present as proof, a theorem axiomatically pre-embedded in his design of the supposed proof, is clear showing of his intent to commit a fraud. Thus, the internal evidence of his own argument, shows that he perpetrated a fraud. This is the fraud, which, notably, was continued after him, as in the tradi-

tion subsuming Lagrange, Laplace, Cauchy, Grassmann, Clausius, Lord Kelvin, Maxwell, Hermite, Lindemann, Felix Klein, Bertrand Russell, Norbert Wiener, and John Von Neumann, as also Theodor von Karman's Anglophiliac revision of the work of Bernhard Riemann and Ludwig Prandtl in hydrodynamics.

On the basis of that evidence internal to that micro-design of Euler's hoax, we are, thereafter, not merely justified, but obliged, to take into account Euler's political situation, as a devotee of Frederick II's Berlin chapter of a rabidly gnostic, Newton cult, which had been created by Venice's Paris-based spy-master, *Abbé* Antonio Conti (1677-1749). After Conti's death, the con-

nections were maintained by Venice's notorious Italian asset, Francesco Algarotti,¹ by such other sub-agents as Voltaire and Giammaria Ortes. Euler's controlling role in the Berlin cell of Conti's network of Leibniz-hater salons, locates the proximate source of Euler's motive in perpetrating the hoaxes later associated with doctrines of "linearization of space-time in the infinitely small," and with the ensuing, purely mythical assertion, by empiricists and positivists, that the discovery of the transcendental quality of π (π), is to be credited to the politically motivated, algebraic hoaxes perpetrated by Euler, Lambert, Hermite, Lindemann, *et al.*

The crux of the issue implicit in this issue of constant curvature in the small, is pinpointed by my reference to the concluding line of summation in Bernhard Riemann's 1854 habilitation, as referenced in footnote 14 [SEE page 9]. I freely translate the two most relevant excerpts from within the second paragraph of the dissertation's concluding section 3.

1. The author of *Il Newtonismo per le dame* (*Newtonianism for Ladies*), and artistic adviser for the design and decoration of Frederick II's Sans Souci palace.

Riemann begins that paragraph, by qualifying his ongoing argument there, that: “If one presumes, that a body exists independently of its position, then the measure of curvature is constant throughout, and, it then follows, from astronomical measurements, that that curvature can not deviate from zero. . . . However, when such independence of position does not occur, one can not accept the [presumption] that relations of measure (*Massverhältnissen*) in the macroscopic domain [apply] to the infinitesimal [domain]. . . . It is, therefore, plausible, that the relations of measure of spatial relations in the infinitesimal, do not conform to the presuppositions [e.g., definitions, axioms, and postulates] of geometry. In fact, one would be reasonably compelled to that [view], as soon as this would permit the phenomena to be clarified in a simpler way.”

Then, the concluding sentence of his dissertation wraps up the line of argument just referenced: “This leads us into the domain of another science, into the domain of physics, which the nature of today’s occasion [on mathematics as such] does not permit us to enter.”

The same point was repeatedly addressed by the same Gottfried Leibniz, whose contributions the political circumstances of 1854 Göttingen University did not permit professorial candidate Riemann to mention in safety. Notably, the entirety of Riemann’s leading discoveries, including the habilitation dissertation and his later work on *Analysis Situs* and hypergeometry, are the product of Riemann’s rich study of Leibniz’s work,² a study whose fruit was powerfully enriched by the relevant additions by Carl Gauss, as, also, by Johannes Kepler. See Gauss, on such related topics as bidquadratic residues, curvature, and hypergeometry; Leibniz’s references to *Analysis Situs* are central features of this influence, as expressed, with great emphasis, in Riemann’s habilitation dissertation, as, also in his leading later discoveries.

Leibniz’s calculus, as presented to a Paris publisher in 1676, was developed in response to specifications supplied by, chiefly, Johannes Kepler, but also Blaise Pascal, before him. This arose, in Kepler’s work, around the practical matter of determining the curvature of a non-circular (e.g., elliptical) planetary orbit. Thus, for Leibniz, the essence of the calculus, is the issue of *the determination of a non-constant curvature occurring within infinitesimal intervals*, just as this is the central practical mathematical feature of Riemann’s habilitation dissertation. This is the central feature of young Carl Gauss’ celebrated stroke of genius as a physicist, in determining the orbit of the asteroid Pallas; it is the basis for Gauss’ subsequent, richer

development of the science and practice of both geodesy and geomagnetism. This is the same issue which I am addressing here, respecting the implications of Eratosthenes’ placing a series of sundials, at measured intervals, along an astrophysically determined, south-north line.

Leibniz’s argument may be summed up: Given, a tangent to a line, located within the distance of some infinitesimal point of the process which that line is constructed to represent; how do we measure the non-constant curvature of that entire line, by means of local non-constant curvature within the infinitesimal region associated with that tangency? Thus, the devastatingly destructive implications for science of the fraud of “linearity in the small,” as assumed by *Abbé* Antonio Conti’s English agent, Dr. Samuel Clarke, as developed by Leibniz-hater Leonard Euler, and, as passed from Euler, through Lambert and Lagrange, along the Laplace-Cauchy-Clausius-Helmholtz sewer-pipe of reductionism, into the intellectual cesspool of contemporary radical empiricism.

This idea was not original to Leibniz, nor to the Kepler who inspired the calculus as an intended access to solutions for precisely this mathematical problem. Its origins in modern science are found in the work which founded modern European experimental physics, Cardinal Nicolaus of Cusa’s *De docta ignorantia*. This is a matter addressed, once more, in the paper referenced by this commentary on Eratosthenes’ principal contribution to the roots of modern geodesy. The modern history of treatment of this problem of non-constant curvature, began with Cusa’s original discovery of a crucial sub-class of incommensurables, later termed, by Gottfried Leibniz and his associates, as “non-algebraic” magnitudes, or “transcendentals.” Cusa proved the existence of such magnitudes for the case of the circle and sphere, by showing the relevant elementary error included in Archimedes’ treatment of the subject of quadrature, as I recapitulated Cusa’s argument, and its leading implications, in my 1992 “On The Subject of Metaphor.”³

The solution to the problem posed by the problem of non-constant curvature posed by experimental physics, appeared on the horizon with Gauss’ development of the principles and uses of biquadratic residues into a general theory of curved surfaces. Gauss’ work gave a new, sane, experimental meaning to what had been the grotesquely mislabelled category of “imaginary numbers,” and laid the basis for future advances into still higher orders of cardinalities.

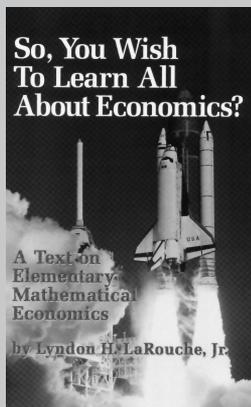
Sometimes, what appears simple, is actually elementary; in that case, the issues involved are never simple.

2. E.g., on *Analysis Situs*: Loemker, pp. 248-258. See also, in the same volume, *Monadology*, pp. 643-53.

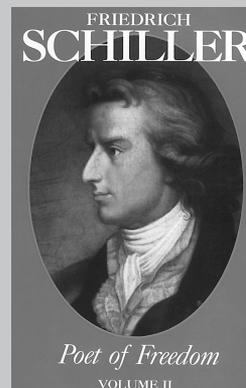
3. *Op. cit.*

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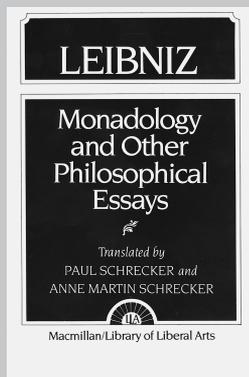
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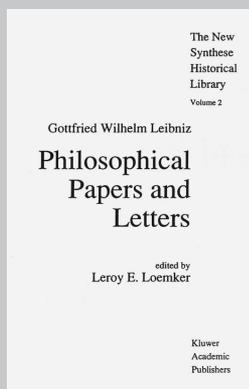
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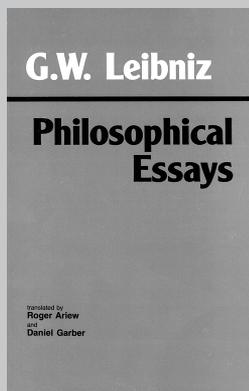
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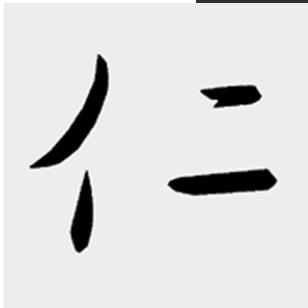
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The Deconstructionist Assault on China's Cultural Optimism

by Michael O. Billington

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Xinhua/ Yao Dawei

In a world economy rapidly collapsing into the worst depression of modern history, the role of China, the world's largest nation, has become a crucial factor in determining the future of the world economy as a whole. The two dominant "systems" of the Twentieth century—the Communist Soviet bloc and the "free enterprise" economies of the West—have followed one another into bankruptcy and social chaos. China, however, although still suffering from a relatively underdeveloped economic infrastructure and a low *per-capita* standard of living, is moving forward with a visible enthusiasm and techno-

logical optimism, finding its own way between the two proven failures of Marxism and Adam Smith's *laissez-faire* capitalism.

China is also reaching out to other nations, both its Asian neighbors and beyond, with proposals for cooperative development of huge dimensions, which could transform the region into an economic engine for world development in the next century. This fact alone explains the hysteria in some quarters—centered in such British Intelligence thinktanks as the I.I.S.S. (the International Institute of Strategic Studies) and their "Conservative Revolu-



Fireworks over Hongkong hail the city's return to China from British colonial status, July 1, 1997.

Inset left: Beijing celebrations at the countdown sign in Tiananmen Square. Inset right: Beijing University students join the celebrations.



Agence France Presse/Corbis-Bettmann

Xinhua/Guan Tianyi

tion” allies in the U.S. Congress—who are attempting to paint China as the new “enemy image” for the West. What most disturbs London is the cultural optimism emanating from China, which threatens to spread internationally, since culturally optimistic nations are less willing to submit passively to the dictates of the international financial institutions.

The recent July 1, 1997 transfer of the British Crown Colony of Hongkong back to Chinese sovereignty has become a symbol, both within China and worldwide, of China’s newly established dignity as a nation, capable of

asserting its sovereign rights and contributing to global progress, free of the colonial legacy. Most importantly, Beijing has taken full advantage of this victorious reuniting of the homeland, to educate the world concerning the true nature of the British colonial beast, which was responsible for the drugging, looting, and destruction of the Chinese people and their culture for 150 years.

There are both positive and negatives impulses behind China’s new optimism. From the negative side, the stark image of the ten years of hell known as the Great Proletarian Cultural Revolution, which tore China apart

between 1966 and 1976, lives indelibly in the minds of the Chinese people. They compare that experience to the holocaust in Germany under Nazism, and are united behind the determination that such a devastation of China's people and their cultural identity shall never be allowed to recur.

Another negative image is provided by the misery and destruction which now pervade Russia and the other nations of the dissolved Soviet bloc, after years of subjugation to the "shock therapy" of the International Monetary Fund and its minions. And so, the two extremes—of leftist (Cultural Revolution) totalitarianism and radical free-trade shock therapy—have proven to generate similarly disastrous results.

The Chinese are not merely seeking a "middle path" between these two evils, however. There is an even more powerful *positive* impulse guiding the Chinese cultural and economic reconstruction. There is a renewed investigation into the vast span of Chinese history and culture, reviving a Confucian tradition which had been under attack throughout the Twentieth century, and viciously suppressed during the hysteria of the Cultural Revolution. There is also a new dedication to defining a universal role for China, in shaping the future of mankind as a whole, after living in relative isolation from the Western world for much of its 4,500 years of recorded history. In this search, the ideas of Dr. Sun Yat Sen, the father of the Chinese Republic in 1911, are being returned to their proper place of prominence.

NOTE ON TRANSLITERATION OF CHINESE CHARACTERS

Unlike English words, Chinese words are not spelled with letters representing spoken sounds. Instead, each word is written as an ideogram (or character) representing an idea. A number of systems have been devised to spell Chinese words in the Latin alphabet used in most of the West. In most cases, the modern Pinyin transliterations of Chinese names and terms have been used in this article. Except for contemporary figures, I have included the traditional Wade-Giles transliteration, found in most historical studies, in parentheses upon the first occurrence. In a few cases, where the traditional rendering is commonly accepted (Confucius, Mencius, Sun Yat Sen, Chiang Kai-shek), I have used that form.

Although the use of the Pinyin system makes some Chinese words that have been familiar in older forms look strange, it does not change their pronunciation. Thus, "Peking" becomes "Beijing," "Mao Tse-tung" becomes "Mao Zedong," "K'ang Hsi" becomes "Kang Xi," and the philosophical concepts which have appeared in previous issues of *Fidelio* spelled as *Jen* and *ch'i*, become *Ren* and *qi*. A fair approximation can be made by using the equivalent English sounds for Pinyin consonants, with these exceptions: *c* is pronounced *ts* when it begins a word; *q* is pronounced *ch*; *x* is pronounced as *sy* (soft *sh*); *z* is pronounced *dz*; and *zh* is pronounced *j*.

The most profound expression of China's current optimistic outlook is its promotion of the Great Eurasian Land-Bridge—the multiple, high-speed rail corridors connecting Europe and Asia, through Russia, Central Asia, and South Asia, extending into the Middle East and Africa. Beside facilitating trade, the Land-Bridge development corridors will serve to bring modern technology and industry to the vast, undeveloped and underpopulated areas of central Eurasia.

Mr. Song Jian, the Chairman of China's State Science and Technology Commission, in a speech to the May 1996 "Symposium on Economic Development of the Regions Along the New Euro-Asian Continental Bridge" in Lanzhou, said: "The construction and opening of the new Eurasian Continental Bridge will once more brighten the Silk Road, which had once made great contributions to the spread of ancient civilization and traditional friendship, and will offer new opportunities and provide a strong basis for the expansion of economic cooperation, trade relations, and technical exchanges among the countries along the bridge I believe in the near future . . . , through the concerted efforts made by the peoples of each country and the international communities, a dynamic economic corridor along the new Eurasian Continental Bridge, supported by the large and medium-size cities alongside it, will take shape. The corridor will be outstandingly characterized by the integration of the East and West, two-way development, mutual promotion, and common development."¹

It is precisely this scientific, technological, and cultural optimism which has brought on the ire of the architects of British imperial policy. Historically, the British have viewed the concept of the Land-Bridge as the greatest single threat to the continued power and influence of the Lords and Ladies of the Privy Council—a power which rests upon British control over world finance, strategic and precious minerals, and the chokepoints of maritime world trade routes.² An alliance of continental nations with China to develop the Eurasian landmass, especially if such an alliance were to have the backing of the United

1. Mr. Song Jian's entire speech, and several others from the conference, can be found in the *EIR* Special Report: *The Eurasian Land-Bridge: The 'New Silk Road'—Locomotive for Worldwide Economic Development, January 1997* (Washington, D.C.: Executive Intelligence Review, 1997). Helga Zepp LaRouche, the founder of the Schiller Institute, was an invited guest and one of the featured speakers at this critical conference, held in Lanzhou, Gansu Province, a major city along the ancient Silk Route.
2. Although the architects of "geopolitics," Karl Haushofer and Halford Mackinder, argued that whoever controlled the Eurasian heartland would control the world, their actual *intention*, and the British policy which issued from their ideas, was to *prevent the development* of Eurasia, in order to maintain British Imperial power through control of maritime trade and global financial institutions.

States,³ is correctly viewed by the British oligarchy as a deathblow to the very concept of Empire, in favor of sovereign nation-states collaborating in mutually beneficial development.⁴

The British have not been idle, however. Using methods as old as the British Empire itself, London has orchestrated a series of destabilizations, ethnic insurgencies, and manipulated tensions within and around the periphery of China, intending to split the country along ethnic and regional lines. This is matched by systematic cultural profiling and ideological warfare, which, although utilizing the terminology of “post-modernism” and “deconstructionism,” are based on the same methods used in the first half of the present century under the direction of Britain’s most infamous practitioner of evil, Lord Bertrand Russell.

During the 1980’s and ’90’s, the “post-modern” philosophical radicals who gave us the cultural morass of the rock-drug-sex counterculture in the West, applied themselves to the problem of China. These so-called deconstructionists, basing themselves on Friedrich Nietzsche and the Nazi Party ideologue Martin Heidegger, dominate virtually every university philosophy department in the West today. Their goal is the destruction of the gifts of the Renaissance—the concept of the nation-state and the ennobled view of the human being as created *imago dei*, in the image of God, by right of the divine spark of reason granted as a birthright to every newborn child. In China, the deconstructionists are determined to undermine the ongoing Confucian revival, fostering in its place a radical Daoist opposition to the growing current of scientific and technological optimism.

For the past 150 years, the British have peddled the notion of an “Asian way of thinking,” supposedly opposed to both scientific progress and to reason itself. In its newest incarnation, a leading China scholar, Roger T. Ames, the editor of the prestigious journal *Philosophy East and West* at the University of Hawaii, joined by David L. Hall, an academic specializing in modern “deconstructionist” and pragmatic philosophy, are producing a series of books “deconstructing” the rationalist and humanist core of Chinese culture based on Confu-

cius and Mencius, and re-creating it as a form of Daoist mysticism. The most recent in the series is *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture*. The purpose is to ascribe to the Chinese *as a whole*, a *different way of thinking* throughout history—as almost a different species—called “correlative thinking” or “analogous thinking,” which *rejects rationality* (a “Western” concept, to these pundits) in favor of analogies, existentialist feeling-states, and the denial of the existence of any universal truths. This so-called correlative thinking—(actually *moral-relativism*)—although antithetical to Confucianism, is a fairly accurate description of Daoist and Zen Buddhist ideology.

Throughout Chinese history, Daoists have attempted to subvert Confucianism by syncretizing Confucianism with Daoism, and later with Buddhism, resulting in a form of moral relativism, sometimes called the “Three Religions.” The British have gladly accredited this Daoist view as being characteristic of the Chinese as a whole, to “explain” why the Chinese were “naturally” weaker than the Western powers (conveniently leaving out the legacy of colonial drugging and looting). A variation on this hoax was developed by Lord Bertrand Russell, who concurred that the Chinese were fundamentally Daoist, and, therefore, backward, but added that this was their *virtue*—a version of the “noble savage,” or the “happy peasant,” who needs only the help of colonial masters to continue living in blissful ignorance. So, today, the “post-modern” ideologues, such as Ames and Hall, explain the *superiority* of the “Chinese way” over “Western rationalism.” Luckily, opine Ames and Hall, this “Chinese way” of correlative thinking is finally being introduced into the West, beginning with Nietzsche’s attack on reason, and continuing with the Nazi Heidegger and his followers in the morally degenerate post-1960’s academia, and the rock-drug-sex counterculture of “post-industrial society.”

It is not accidental that the leading spokesmen for Britain’s current effort to dismember China, Gerald Segal of London’s I.I.S.S., entitled one of his diatribes against the Chinese nation *China Deconstructs*.⁵ Segal ridicules China’s notion of state sovereignty as an outmoded, “Victorian value,” while referring to the concept of a Chinese national ideology as a “myth.” He calls for better profiling and intelligence-gathering of geographic regions and ethnic minorities, “even if they happen still to be within China’s frontiers.”

The physical deconstruction of China requires, in turn, the “deconstruction” of moral and scientific optimism, both that derived from the influence of the Platonic/Christian Renaissance in the West, and that of the

3. Despite the “China-bashing” of the Anglophile “Conservative Revolution” and the George Soros-funded “human rights” lobby in the U.S., President Bill Clinton has thus far steadfastly maintained a policy of expanding relations and collaboration with China, and is not unaware of the importance of this relationship for future peace and development.

4. World War I was launched by the British precisely to prevent the implementation of Eurasian development policies, such as German rail connections to Baghdad, and the potential for European collaboration with Dr. Sun Yat Sen’s newly established Republic of China.

5. David S.G. Goodman and Gerald Segal, *China Deconstructs: Politics, Trade, and Regionalism* (London: Routledge, 1994).

Confucian worldview, which has guided every great era of progress in Chinese history.

The Chinese have been extremely cautious, and correctly so, in accepting the advice of the Western economists and financial advisers who have flooded into the country since the beginning of the reform in 1979. That

same vigilance is warranted in regard to the philosophers and historians. It is the purpose of this report to clarify today's ideological warfare, and its roots in both Western and Chinese history. For, it is not only China's future which depends upon the outcome of this conflict, but that of the whole of world civilization.

Philosophy and Politics: The Assault On Confucius



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The philosophers Confucius (right) and Mencius (far right).

As I have shown in other locations, although China's ancient history and culture are vastly different from that of Europe, nonetheless, China stands as proof of Friedrich Schiller's notion of "universal history."⁶ The characteristic of China's intellectual and economic development bears out Schiller's insistence that the history of any era, or of any geographical region, must be viewed in the context of the conflict between two irreconcilably opposed worldviews, as exemplified by the ideas of Solon of Athens and those of Lycurgus of Sparta. Solon was dedicated to the creation of constitutional law based on natural law, such that the citizens of Athens could contribute to the development of the state through the free exercise of the power of reason. Lycurgus ran Sparta as a tyrannical slave society, based on positive law, designed at the whim of the ruling elite, to the purpose of *preventing*

the majority (the "helots") from rising above the conditions of beast-like laborers.

These two opposite worldviews are also evident in the conflict between Plato and Aristotle—approximate contemporaries of Confucius, Mencius, and their adversaries. Plato defined man according to the creative power of the mind. Since every man and woman is born with this potential, said Plato, mankind is thus created essentially good, capable of self-perfection through discoveries of new principles concerning man and nature. Aristotle rejected any such notion of creativity, developing a system of logic, comparable to a computer analog machine, which he considered to be both the *character* and the *limit* of human thought. Such a system is incapable of generating any fundamentally new conceptions, since any new "fact" is simply a linear extrapolation of sense perceptions logged into the brain, which Aristotle considered a "tabula rasa," a blank slate, like an empty memory in a computer system awaiting data input.

6. Michael O. Billington, "Toward the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe," *Fidelio*, Summer 1993 (Vol. II, No. 2).

Just as a computer is incapable of generating anything other than mechanical deductions according to its pre-programmed axioms, acting on “factual” data input, so did Aristotle deny the capacity of the human mind to formulate revolutionary new conceptions of the world, new “axiomatic systems” to replace the failed systems of any fixed belief. It was only such truly creative processes, formulating entirely new axiomatic foundations, which Plato addressed as the actual content of human mentation, rather than Aristotle’s logical calculations.

When confronted with apparently contradictory phenomena in the universe, man is capable of both determining the flaw in the currently accepted views of the laws of nature, and utilizing the higher powers of the mind to formulate a totally new hypothesis. The discovery of such a new principle of nature creates a new *dimension* to our view of physical space-time. The new hypothesis not only explains the previously anomalous phenomenon, but *resituates all previous knowledge*, since the new dimension creates an entirely new geometry, a new conceptual framework. There is an ordering process governing the discovery of new, changed situations, and the changed conceptual hypotheses, an ordering process which corresponds to the successful progress of mankind to higher levels of population potential and higher cultural and material standards of life *per capita* for the world population. Plato called the mastery of this ordering process the “hypothesis of the higher hypothesis.” Throughout history, fundamental discoveries in science—and in Classical art and music—can always be traced to individuals who consciously followed this Platonic method of hypothesis, and who consciously rejected the mechanistic, empiricist concept of humanity and of human thought identified with Aristotle.⁷

Ironically, the Gang of Four, the faction which seized control and orchestrated the Cultural Revolution, also provided a version of “universal history,” analyzing all of Chinese history as a process of conflict between two dominant, and mutually exclusive, worldviews—except the Gang of Four came down solidly on the wrong side! In fact, throughout the Twentieth century, there had been attacks on Confucianism, both by the Communist Party

and by many non-communists. But it was only in the last years of the Cultural Revolution, in the early 1970’s, that the Gang of Four attempted to re-write the whole of Chinese history, casting Confucius as the source of all evil.

The two poles of history, it was argued, were Confucianism and Legalism. The Legalists were a school of unabashed oligarchists who emerged in direct opposition to Confucius and Mencius in the Fourth and Third centuries B.C. The infamous Legalist tyrant, Qin Shi-huang, of the state of Qin, using Spartan methods of slavery, arbitrary power, and “divide and conquer” military tactics, succeeded in defeating each of the various states of China, and in 221 B.C., created the first united Dynasty, the Qin.

The Legalists violently repressed the teachings of Confucius and Mencius, who defined man by the unique human capacity to love knowledge, truth, and justice, known as *ren (jen)* (仁). Man was but a beast, argued the Legalists, and certain men must assert their right to rule by force alone—not by the demonstration of righteousness, as Confucius had insisted. The poor were *guilty*, by the fact of their poverty itself, and thus subject to slavery. Emperor Qin Shi-huang launched the construction of the Great Wall through slave labor, conscripted from among the poor, and the bodies of countless wasted laborers served as filler for the wall. Not only were schools closed and scholars suppressed, but the classic texts were confiscated and burned, several lost forever in the process. Hundreds of scholars who resisted these measures were buried alive as an example to the masses. Fortunately, the deadly Qin Dynasty did not outlive its first Emperor. After only fifteen years, in 206 B.C., the Qin fell, giving rise to the Han Dynasty, which was to last for four hundred years. Less fortunately, the Han and subsequent dynasties were deeply influenced by Legalist thinking, and until the Confucian Renaissance in the Eleventh and Twelfth centuries’ Song Dynasty, the *Confucian* influence was largely distorted, or outright suppressed.

The Gang of Four created a “personality cult” around Mao Zedong, comparing him to the Legalist Qin Shi-huang as a heroic model. During the Cultural Revolution, the “Criticize Confucius” campaign surveyed Chinese history, simplistically placing every significant Chinese figure in either the condemned Confucian camp, or the glorified “revolutionary” camp of the Legalists. The Cultural Revolution did, in fact, replicate the horrors of the Qin reign of terror. Mao was reported to have bragged that Qin Shi-huang had “buried alive only 460 scholars; we have buried 46,000 scholars. But haven’t we killed counterrevolutionary intellectuals?”

7. The Platonists include, for example, Nicolaus of Cusa, Leonardo da Vinci, Johannes Kepler, G.W. Leibniz, Carl F. Gauss, Bernhard Riemann, and Georg Cantor. Those Aristoteleans who are generally accredited in modern classroom textbooks as the “giants” of science, including Galileo, Isaac Newton, Leonard Euler, and James Clerk Maxwell, were generally responsible for perverting and obfuscating the actual discoveries of their Platonist contemporaries. See Lyndon H. LaRouche, Jr., “Leibniz From Riemann’s Standpoint,” *Fidelio*, Fall 1996 (Vol. V, No. 3).

Confucius and Socrates

The philosophic roots of the Legalists' war against Confucian society, when compared with the similar divisions between Platonism and Aristoteleanism, reveal the universality of human history. Plato's famous work *The Republic* solved the apparent conflict between individual desires and the good of the nation (the problem of the One and the Many), by proving that the nation must be governed by the universal concept of the Good, by the method of the higher hypothesis, and that the rulers must, therefore, be philosophers. Plato's Republic was built upon the belief that every person was born with the potential to understand such universal conceptions, owing to the power of reason which characterizes the mind itself. St. Paul later described this by saying that the truth is "inscribed" by the Creator "in our hearts." Plato insisted that *all* men share this quality, demonstrating, in the *Meno* dialogue, that even a slave child can be easily led to reexperience in his own mind the discovery of a solution to a fundamental problem in geometry.

It is in the *process* of discovery, and in the emotion associated with creative mental activity, that truth is to be found, rather than in the factual products of such creativity.

The application of the Good to the conduct of the individual and to the governing of society can never be reduced to formal rules or laws, said Plato, but rather, such personal and social laws must tend to approximate the universal truths in a manner which is always developing, always less and less *imperfect*. The underlying method of all the Platonic dialogues demonstrates this process of self-perfection. In each dialogue, Plato has Socrates elicit from various citizens a formal definition for some universal concept, such as Truth, Justice, or the Good. Using only the accepted views of his interlocutor (the "axioms of thought" of the reigning hypothesis or worldview), Socrates derives a contradiction, showing the contradiction to be a *necessary result* of bringing together the proposed definition with the unstated assumptions or worldview.

A more refined definition is then formulated, with the intention of correcting for the flaw that generated the contradiction—but this new definition is subjected to the same rigorous process, and further contradictions emerge. A "right answer" is never found, but a far more profound understanding of the universal concept is achieved *through the process of investigation and hypothesis*, progressively challenging the underlying assumptions of thought.

This Platonic method of seeking truth was reflected in the Confucian concept known as the "Rectification of

Names." In *The Analects* 13.3, Confucius insists that "whatever a gentleman can conceive of, he must be able to express intelligibly. . . . In the matter of language, a gentleman leaves nothing to chance." If the name applied to a concept does not truly capture the meaning of that concept in a man's mind, such that the concept can be conveyed to others, then the name must be corrected ("rectified"). Otherwise, argues Confucius, "no affair can be effected . . . , Rites and music wither . . . , injustice prevails, and people lose their moorings."

An example of this "Rectification of Names" can be seen in the case of the term "gentleman," or "noble man." Although Confucius did not use Plato's dialogue form, there are scattered throughout *The Analects* pieces of a dialogue in the Platonic style, concerning the qualities which characterize a gentleman (and concerning many other similar concepts). Traditionally, one was thought to be *born* a gentleman; but, Confucius demonstrates in discussions with his disciples, that this leads to contradictions, since those of noble birth often fall far short of the noble qualities required of that name. Even more importantly, he demonstrates that a person of lowly birth is fully capable of noble qualities of character (as was demonstrated by several of his leading disciples). The term "gentleman" is thus transformed, based on the higher concept of the equality of human potential, through a "Platonic" examination of the idea underlying the words—a process which continues perfecting ("rectifying") the meaning of terms, toward the ends of perfecting society and perfecting knowledge.⁸

Plato argued that laws must be made in just such a manner—not arbitrarily at the whim of the ruler in power, but under the guidance of universal principles. It was on the basis of this Platonic conception that the American Founding Fathers formulated the U.S. Constitution, positing certain inalienable rights to be self-evident for all mankind—truths "inscribed in our hearts"—not enumerated in specifics, but bounded by the concept of the general welfare of the citizenry and their posterity.

The fundamental conceptions governing the worldview of Confucius and Mencius, whose works are the bedrock of Chinese culture, are thus profoundly Platonic in their nature. The two most essential notions are those of *ren*, and *li* (禮), meaning Rites. *Ren*, as stated above, expresses the love of justice and of knowledge. It is variously translated as "benevolence," "humaneness," "love," "charity," or simply left untranslated. The closest parallel in Western languages is "*agapē*," introduced by

8. This example of the "Rectification of Names" was suggested by Simon Leys in his recently published translation of *The Analects of Confucius* (New York: W.W. Norton and Co., 1997).

Plato and further developed by St. Paul as the higher concept of love associated with the love of God, of mankind, and of truth. Heaven was perceived to be pure *ren*, while the natural emotion of love in an individual towards all mankind, and towards “all under Heaven,” is the specific *gift* of Heaven, which distinguishes mankind from the beast. Reason itself is possible only in the context of *ren*.

Mencius taught that *ren* was the highest of the virtues, subsuming righteousness, propriety, and wisdom. He wrote:

Benevolence (*ren*), righteousness, propriety, and knowledge are not infused into us from without. We are certainly furnished with them. A different view is simply owing to want of reflection. Hence it is said: “Seek these qualities, and you shall find them. Neglect these qualities, and you shall lose them!” Men differ widely—it is because they cannot fully utilize their natural powers.

Plato, in the *Timaeus*, makes a similar claim for the soul:

As concerning the most sovereign form of soul within us, we must conceive that heaven has given it to each man as a guiding genius—that part which we say dwells in the summit of our body and lifts us from earth towards our celestial affinity, like a plant whose roots are not in earth, but in the heavens.

Mencius insisted, like Plato, that all men are born with the same potential, and that the capacity for love and reason means that the nature of man is fundamentally *good*. This concept was directly attacked by another prominent scholar, Xun Zi (Hsun Tzu, 298-238 B.C.), and became a subject of debate throughout Chinese history. Xun Zi countered Mencius, arguing that man is born with nothing but “greed, envy, hate, and sensual passion,” such that “the nature of man is evil.” Like Aristotle, who argued that man is born without any inherent mental qualities, so, also, Xun Zi relegated the mind to passively recording sense perceptions, while “knowledge” was deemed merely the compilation and organization of sensory data. Knowledge of the infinite, of Heaven, was impossible as well as useless, argued Xun Zi:

If man longs for what is in Heaven, then he is deluded. Only the sage does not seek to understand Heaven. . . . The really skilled man has things he does not do; the really wise man has things he does not ponder.

Since man has no *inborn* creative powers to distinguish him or her from a beast, Xun Zi claimed that man’s only unique quality is the capacity to form social contracts, which impose limits and conceptual straitjackets

on the citizenry, in order to protect mankind from the evils of mankind itself!

As should be clear to anyone familiar with the philosophical apologists for the British Empire, from Thomas Hobbes (1588-1679) to John Locke (1632-1704) and Jeremy Bentham (1748-1832), Xun Zi is much beloved by British historians, as one of their own. Such crass empiricism is the philosophy of tyranny, as equally befits the master-slave worldview of the British oligarch or that of the Qin. In fact, Xun Zi’s student, Han Fei Zi (d. 233 B.C.) became the leading theoretician of Legalism. Although Xun Zi called himself a *Confucian*, his ideology opposed that of Confucius (and even more so that of Mencius) on most fundamental issues, and laid the theoretical groundwork for the tyrannical reign of terror under the Legalist Qin Shi-huang.

How, then, could Xun Zi be considered by history to be a leading Confucian? This is a crucial question, with implications for exposing the fraud of today’s deconstructionists’ efforts to destroy modern China. It also addresses a parallel issue in Western history—Aristotle and his followers usually attempt to portray Aristotle not as Plato’s *opposite*, but rather, as a philosopher of equal stature with Plato, if different in some respects, who only *improved* on certain errors in Plato’s thinking. By removing from Plato the notion of universal ideas, and replacing the method of hypothesis with a system of syllogistic logic, Aristotle eliminated all creativity from man, leaving only a biologically defined being, born to be either a slave (who “has no deliberative faculty at all,” according to Aristotle!), or a master, free to impose his will by force, but whose mind does no more than draw logical conclusions within a fixed conceptual framework.

The determining issue in Xun Zi *and* in Aristotle, is the substitution of socially accepted (or imposed) *rules of conduct*, in place of universal moral and scientific principles. In his book on ethics (*Nicomachean Ethics*), Aristotle says that Plato is simply wrong about the existence of any universal Good. What is good changes from person to person, he argues—in fact, “‘good’ has as many senses as ‘being.’” However, he reveals his subservience to the oligarchy, and his similarity to Xun Zi, when he adds:

Even if there *is* some one good which is universally predictable, or is capable of separate and independent existence, clearly it *could not be achieved or attained by man*; but we are now seeking something *attainable*. [Emphasis added]

The ethics Aristotle seeks are not the result of approximating, ever more closely, the universal truths of the Good, or Heaven, but merely an excuse to impose rules and regulations, arbitrarily created by those in power. In

fact, he asserts that ascertaining good or evil in a man's actions is *beyond the power of reason*, and depends entirely on each individual's *point of view*:

To what extent a man must deviate before he becomes blameworthy, it is not easy to determine by reasoning, any more than anything else that is perceived by the senses; such things depend on particular facts, and the decision rests with perception.

With this moral relativism, then, it should be no surprise that Aristotle states outright that moral virtue is not even a positive concept, aiming at perfection, change, or development. Rather, it is “a mean between two vices, the one involving excess, the other deficiency. . . . To hit the mean is hard in the extreme. We must as a second best, as people say, take the least of the evils.”

In the same way, Xun Zi transforms and degrades the Confucian concept of the Rites, the second of the two essential Confucian notions referred to above, into something similar to Aristotle's ethics. The Rites (*li*, 禮), were the subject of the classic *Book of Rites*, which was written in part by Confucius. Although the Rites included certain ritual practices required of various members of society, and certain ethical standards deemed appropriate for a virtuous person, for Confucius the concept of the Rites was of a higher order: universal principles whose origin is in Heaven, which guide and bound man's conduct in the quest for perfecting “all under Heaven.” Thus, the Rites were only comprehensible and meaningful from the standpoint of *ren*, as Confucius said: “If a man has no *ren*, what can he have to do with the Rites?”⁹ Xun Zi, on the other hand, rejecting any notion of universal principles, defined the Rites simply as rules of conduct devised by man for purely pragmatic purposes, as a form of “animal training”:

What is the origin of the Rites? I reply: Man is born with desires. If his desires are not satisfied for him, he cannot but seek some means to satisfy them himself. If there are no limits and degrees to his seeking, then he will inevitably fall to wrangling with other men. . . . The ancient kings hated such disorder, and therefore they established ritual principles in order to curb it, to train man's desires and to provide for their satisfaction.

Xun Zi went even further, by assigning to the Rites the role of restricting man's drive for progress, in order to blunt technological optimism:

[The ancient kings] saw to it that desires did not overextend the means for their satisfaction, and material goods did not

fall short of what was desired. Thus both desires and goods were looked after and satisfied. This is the origin of Rites.

Although Xun Zi encourages a pragmatic approach to using existing technology, he renounces real science, which derives from the investigation of underlying, unseen causes. In fact, he denies such unseen causes even exist:

You vainly seek into the causes of things.
Why not appropriate and enjoy what they produce?
Therefore I say—to neglect man and speculate about
nature
Is to misunderstand the facts of the universe.

This rejection of science, in favor of a pragmatic view of the *utility* of available technology and resources, is echoed directly by Aristotle. Aristotle insists that there is no single Good in human affairs, and the Good has no role whatsoever in science. Writing in the *Nicomachean Ethics*, he says that there is no such thing as a single scientific method, but, “there are many sciences, even of the things that fall under one category.” Of all these different sciences, “though they aim at some good and seek to supply the deficiency of it, they leave on one side the knowledge of the good.” All that matters is practical skills: “It is hard to see how a weaver or a carpenter will be benefited in regard to his own craft by knowing this ‘good itself,’ or how a man who has viewed the Idea itself will be a better doctor or general thereby.”

This explicit division of science from the question of the moral development of man ignores the essence of science—the subjective, creative potential for discovery within each individual human mind. Such an artificial division not only undermines scientific progress, but also creates the conditions for cultural decay, since it is impossible to divide the two *without destroying the coherence of the hypothesis upon which the investigation of man and nature is based*.¹⁰

While Confucius and Mencius argued that the Rites come from Heaven, and that man can increasingly comprehend them through reason, Xun Zi said that all ethics start from “the imbalance between goods available and human desires.” Such a “supply and demand” source of human “ethical” conduct would delight the epigones of Adam Smith and his British East India Company

9. *The Analects*, 3.3.

10. Karl Savigny, the Hegelian professor of Karl Marx, first posited the formal division of *Geisteswissenschaft* and *Naturwissenschaft*, from which can be dated the dismantling of von Humboldt's Classical education curriculum in Germany, as well as Marx's misguided attack on Henry Carey and the American System of political economy.

employers. Society is not to be ordered by any universal concept of the Good, or *ren*, but by the “pragmatic” battle over scarce resources.

As a result, Xun Zi presented the oligarchy with a convenient tool for providing the elite with wealth and comfort, satisfying all sensual desires, while pacifying the common people—all in the name of the Rites. Xun Zi said: “Rites are a means of satisfaction . . . , grains and meat satisfy the mouth . . . , orchids satisfy the nose . . . , embroideries satisfy the eye . . . , bells and drums satisfy the ear . . . , spacious rooms, soft mats, and cushions satisfy the body. Therefore I say that Rites are a means of providing satisfaction.” These are certainly not Heavenly principles! As to the commoners, the ninety-five percent of the population with little or no access to the sensual delights which Xun Zi called the Rites, Xun Zi said: “Through Rites . . . those below are obedient, those above are enlightened. . . . Are they not wonderful indeed?” This is the stuff of Empire.

Xun Zi goes further, to argue that the common man, if not subjected to the strict rules of conduct which he calls the Rites, will naturally be wild and licentious:

Man in the state in which he is born neither possesses nor understands ritual principle. If he does not possess ritual principles, his behavior will be chaotic; if he does not understand them, he will be wild and irresponsible. Man in the state of birth possesses a tendency towards chaos and irresponsibility.

Compare this to Mencius, who believed with Plato that man is born good, with the gift of *ren* from Heaven. Mencius places the blame for a wild and licentious population quite differently:

They are only men of education who, without a dependable livelihood, are still able to maintain a fixed heart. As to the people, if they have not a dependable livelihood, it follows that they will not have a fixed heart. And if they have not a fixed heart, there is nothing which they will not do in the way of self-abandonment, of moral deflection, of depravity, and of wild license. When they thus have been involved in crime, to then follow them up and to punish them—this is to entrap the people. How can such a thing as entrapping the people be done under the rule of a benevolent man?

As to statecraft, Xun Zi, having ruled out the idea of appealing to the inherent good in man (since he claimed it did not exist), was left with nothing but rewards and punishment, methods fit for animals and British empiricists. So it was that Xun Zi’s student Han Fei Zi, the leading ideologue of Legalism, explicitly denounced the Confucian ideal of benevolent rule: “To try to govern the peo-

ple of a chaotic age with benevolence and lenient measures is like trying to drive wild horses without rein or whip.”

The Han ‘Confucianists’

It was by elevating positive law and social custom, as codified by an oligarchy, to the status of “natural law,” that Xun Zi and his followers undermined the universal concepts of *ren* and *li* (Rites) presented by Confucius and Mencius. This also laid the basis for the more overtly tyrannical rule of the Legalist Qin Dynasty.

Although the Qin Dynasty fell with the death of Qin Shi-huang, and Legalism was disgraced and became despised as an ideology, the return to Confucianism in the subsequent Han Dynasty (211 B.C.-A.D. 220) never cleansed itself of the ideological *roots* of Legalism found in Xun Zi. The work of Mencius was significantly downplayed, in favor of Xun Zi’s writings and commentaries. Most importantly, the concept of the Rites (*li*) became increasingly used as a justification for Legalist-style oppression—for oligarchical Empire. Although Confucianism was formally adopted as the national creed, the Rites became associated more with the ceremonies of office and legal codes of conduct, than with the universal truths found in the Confucian *Book of Rites*.

In the Third century A.D., the Roman Emperor Constantine declared Christianity to be the official religion of the Roman Empire, much as Confucianism was declared the official doctrine of the Han Dynasty. In Rome and Byzantium, the pagan worldview of the pre-Christian era—encapsulated in the cults of Mithra, Gaia, Isis, the Roman pantheon, etc.—was never discarded by the Roman oligarchy, but merely reformulated with “Christian” terminology and ritual.¹¹ Thus, up until the Golden Renaissance, when Europe’s feudal society was transformed according to the principle of the nation-state pioneered by Nicolaus of Cusa, “Christianity” served in European society to regulate and pacify the ninety-five percent of the population which lived a life not far removed from that of the beasts, while selected members of the priesthood served as tools of imperial rule (or, in some cases, the Emperor served as a tool of the imperial priesthood).

A similar phenomenon occurred in China’s Han Dynasty. The revived “Confucianism,” largely dominated by Xun Zi rather than Mencius, incorporated pre-Confucian Daoist mysticism. Alchemy flourished, while real science and technology stagnated, and, with the fall

11. Cf. Lyndon H. LaRouche, Jr., “Michael Novak, Calvinist? — ‘Not By Marketplace Alone!’,” *Executive Intelligence Review*, July 4, 1997 (Vol. 24, No. 28).

of the Han in A.D. 220, practically disappeared. In the famous “Salt and Iron Debates” in 117 B.C., those advocating the centralization of the iron industry and salt production, in order to improve technologies, productivity, and distribution, were *denounced* by the Confucian scholars (who were also officials of the State) in favor of decentralized, traditional (primitive) means of production.

Those advocating state-directed development were associated with Legalism, and, in fact, reflected many of the problems of the Legalist worldview. But a strong central government was not inherently “Legalist,” nor were Confucius and Mencius *opposed* to a strong central state. The Han Dynasty Confucians confused Legalism with “centralization,” rather than *centralized evil*.¹²

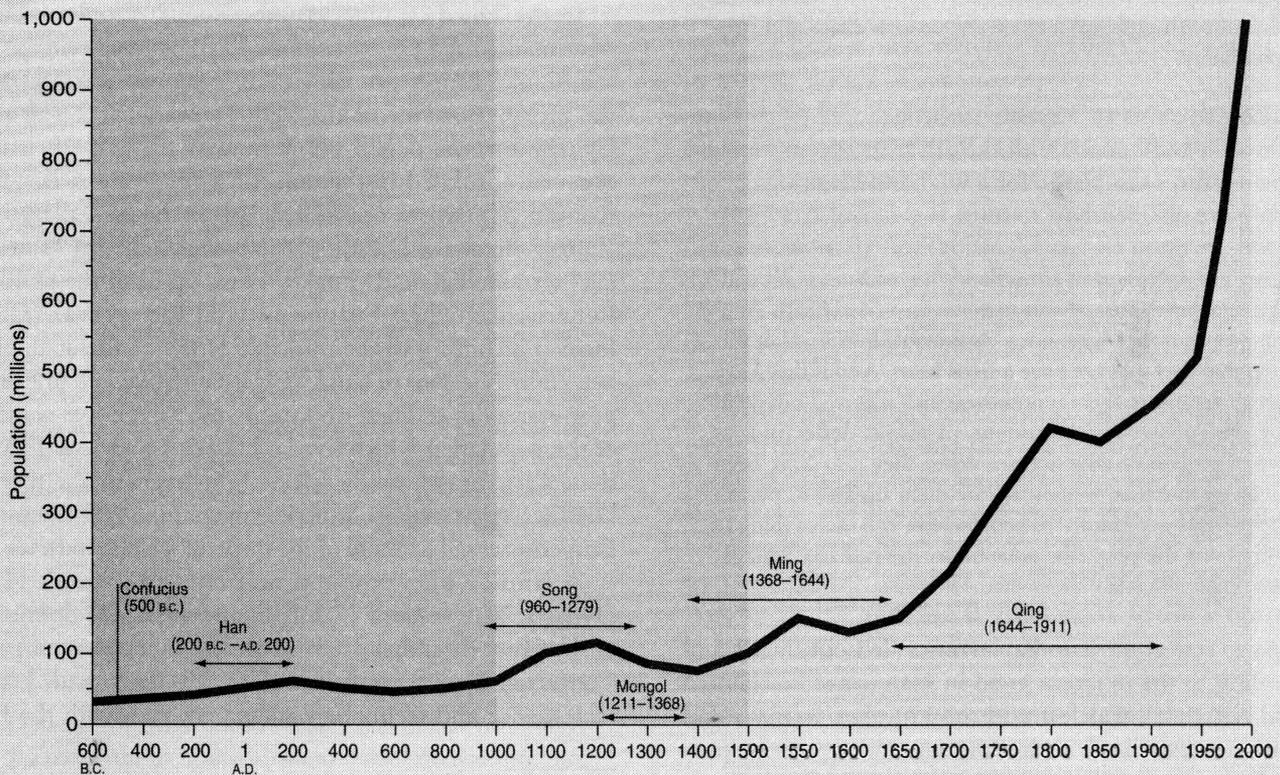
With Confucianism as the official ideology of the Han state, Confucian scholarship became a prerequisite of government service, and the basis of all advanced education.

12. Virtually all China scholars today, both in China and in the West, still characterize every historical tendency towards centralized economic policies as “Legalist” and those advocating “local control” as “Confucian.” This is the same error as that of declaring centralized and regulated planning in a modern

But the polemical method of Mencius was replaced, along with most of Mencius’ ideas, in favor of textual studies, philological research, and pedantic scholasticism. Xun Zi’s ideas, already influenced by Daoism, allowed for the development of a syncretic amalgam of Confucianism, Daoism, and (later) Buddhism, which became known as the “Three Religions.” Confucianism was reduced to a polymorphous ideology, reflecting both Daoist and Buddhist forms of mysticism and irrationalism. With the fall of the Han Dynasty in 220 A.D., Confucianism dissipated further. By the time of the Tang (T’ang) Dynasty (A.D. 618-907), Daoism and Buddhism dominated both the Court and the population. As a result, the population density of China, following its collapse during the Legalist Qin Dynasty in 207 B.C., did not recover for over a thousand years, until the Confucian Renaissance of the Song (Song) Dynasty (A.D. 960-1279). [SEE Figure 1]

nation-state to be “communist,” and only deregulated private enterprise to be truly “capitalist.” Such sophistry was the basis of the devastating destruction of Russia under “shock therapy,” and similar, less successful efforts to destroy China, in the past decade.

FIGURE 1. Population history of China, from Confucius to the present.



Note changes in time scale at A.D. 1000 and A.D. 1600.

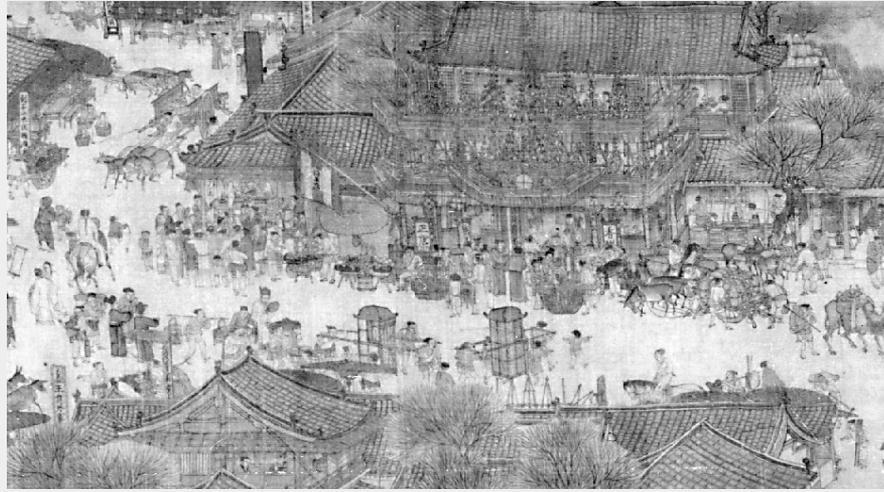
Source: Colin McEvedy and Richard Jones, *Atlas of World Population History*.

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The Confucian Renaissance



National Palace Museum, Taiwan, Republic of China



The Palace Museum, Beijing

Left: Philosopher Zhu Xi. Above: "Going Up-River at the Qing Ming Festival" (detail), Zhang Zeduan (12th-century A.D.), shows city life during the Northern Song Dynasty (A.D. 960-1126).

The rebirth of Confucianism in the Song Renaissance was a rebirth of *Mencius*, replacing the influence of Xun Zi, whose ideas had dominated Confucian studies and official practice for over a millennium. Zhu Xi (Chu Hsi) (A.D. 1130-1200), the greatest mind of the Song Renaissance, traced the historical course of the Confucian method; from Confucius and his immediate followers, through Mencius, after which the method was lost until the Eleventh century A.D., with Chang Zai (Chang Tsai, 1020-1077) and Zhou Dun-yi (Chow Tun-I, 1017-1073), the first of the so-called Neo-Confucians associated with Zhu Xi. Zhu Xi not only revived Mencius' ideas, but also his polemical method, issuing devastating attacks on the flaws in Daoist and Zen Buddhist ideology.

Just as the rediscovery of the Platonic method in the West gave birth to the Golden Renaissance in the Fifteenth century, so the Song Confucians, using the moral and scientific ideas of Confucius and Mencius, unleashed a cultural and economic explosion in Eleventh- and Twelfth-century China. I have compared the Confucian Renaissance and the Golden Renaissance in Europe elsewhere,¹³ demonstrating the conceptual parallels between Zhu Xi and the Platonist Cardinal Nicolaus of Cusa, whose discoveries launched the Renaissance in Italy. It was Zhu Xi's ideas which inspired Gottfried Wilhelm Leibniz, in the Seventeenth century, to recognize in Chi-

na a demonstration of St. Paul's dictum that "the truth is inscribed in our hearts." Leibniz, who created the journal *Novissima Sinica* (*News From China*) in Europe to publish historical and philosophical studies prepared by the Jesuit missionary-scientists in China, believed that the highly developed Chinese culture and economy, as exemplified by the extraordinarily large (by European standards) urban centers, and the advanced system of education, stood as proof that the Chinese had discovered, in some significant form, the same fundamental truths regarding man and nature as had guided the progress of Western civilization.

In studying the translations of the Chinese classics prepared by the Jesuits, Leibniz recognized a "natural theology," which reflected the Platonic/Christian perception of God, and of man in the image of God through man's unique power of reason. In 1716, Leibniz wrote *The Natural Theology of the Chinese*, based specifically on the work of Zhu Xi.

Zhu Xi's life was the culmination of 150 years of Song Renaissance scholarship, which became known as the "School of Principle." The Daoist and Buddhist schools which had dominated China for a thousand years, had introduced various explanations of metaphysical concepts—questions which had gone unanswered by the Confucians since the suppression of Mencius in favor of Xun Zi's Aristotelean pragmatism. Reviving the *method* of Mencius, Zhu Xi and his "School of Principle" associates resituated several of the Daoist and Zen concepts

13. Michael O. Billington, *op. cit.*

within a metaphysic consistent with the ideas of Confucius and Mencius, again placing man and his creative potential to change the universe at the center of Chinese philosophy and statecraft.

The most important of these transformed Daoist concepts was *Principle* (*Li*, 理, not to be confused with the term Rites, which is also pronounced *li*, but has a totally distinct character (禮) and meaning). To the Daoists and Buddhists, the term *Li* (Principle) represented a mystical unity of all things, beyond rational understanding, as with the Daoist interpretation of *Dao* (the Way). As I have developed elsewhere,¹⁴ Zhu Xi used the term *Li* to signify a principle similar to Plato's Idea of the Good, and to the Judeo-Christian Creator God. The universal, eternal Principle (*Li*), to Zhu Xi, is indivisible, beyond time and place, and prior to all created things, but is also *present* in all created things, governing the order of things and events. *Principle* is also the *determinant* of the physical force inherent in all things (known as *qi* (*ch'i*), 器).

All things reflect the lawful ordering of the universe through their own, particular manifestation of Principle (*Li*). Man, in particular, through a higher ordering of the material force (*qi*) and through Heaven's gift of *ren* (*agapē*), is capable of sharing consciously in universal Principle through the creative power of the mind. To Zhu Xi, *Li* subsumed the concept of a universe governed by lawfulness, a lawfulness *intelligible* to man in an ever-less-imperfect manner.

Zhu Xi also restored the notion of *ren* to that understood by Confucius and Mencius. *Ren* had been used throughout history by scholars of every faith, but the term had become degraded over the centuries to mean "love" in a more banal sense of sensual love, or, at best, "charity," in the sense of "good deeds." Confucius had explicitly written that "spreading charity widely to save the multitudes" is *not ren*, a passage which is reminiscent of St. Paul's first Epistle to the Corinthians, verse 13: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love (*agapē*), it profiteth me nothing."

Zhu Xi insisted that *ren* not be perceived as simply "love," but "the *principle* of love, and the way of life."¹⁵ This was not a matter of semantics or philology, for Zhu Xi recognized that the quality of *ren*, a love for truth itself, and for mankind as a whole, was the *emotion* of creativity, and therefore essential for society to survive and progress. "The mind of Heaven to produce things is *ren*," he wrote.

14. *Ibid.*

15. Itashi Sato, "Chu Hsi's 'Treatise on Jen,' " in Wing-tsit Chan, *Chu Hsi and Neo-Confucianism* (Honolulu: University of Hawaii Press, 1986).

"In man's endowment, he receives this mind from Heaven, and thus he can produce." (*Reflections on Things at Hand*, 1:42) Thus, through *ren*, man achieves the creative qualities of mind which elevate his capacity to know and to act according to universal *Principle* (*Li*).

This ennobled view of man, known in Christianity as *imago Dei*, man in the image of God, is the same epistemological impulse which underlay the creative work of the giants of the Renaissance—Nicolaus of Cusa, Leonardo da Vinci, and Johannes Kepler. In his writing on China, Leibniz recognized these parallel conceptions as demonstration of the universality of human reason, and as the basis for optimism regarding his "Grand Design" for the alliance of East and West. Leibniz viewed the relations between Europe and China as crucial for the development of the world as a whole, as he expressed in the introduction to his 1697 *Novissima Sinica*:

I consider it a singular plan of the fates that human cultivation and refinement should today be concentrated, as it were, in the two extremes of our continent, in Europe and in China, which adorns the Orient as Europe does the opposite edge of the earth. Perhaps Supreme Providence has ordained such an arrangement, so that, as the most cultivated and distant peoples stretch out their arms to each other, those in between may gradually be brought to a better way of life.

I will not repeat here the full development of the "School of Principle" of Zhu Xi. For present purposes—to examine the potentials within the current revival of cultural optimism in China, and to counter the fraud of the "deconstructionists" dominating Western Chinese scholarship—it is necessary to note the manner in which Zhu Xi re-established a *Mencian* concept of the Rites, recovering that concept from the straitjacket of formalism and "rules of conduct." In the process, Zhu Xi also developed a scientific method grounded in the renewed, elevated view of the Rites.

The Rites and Natural Law

Having firmly established the concept of Principle (*Li*) as the fundamental lawfulness of the universe, and demonstrating the *Principle of Heaven* (*Tian Li*, 天理) to be "the strongest and most positive thing,"¹⁶ Zhu Xi then presented the Rites as "the measures and patterns of the Principle of Heaven, and the regulation of human affairs."¹⁷ It is important to note that this comes from

16. *Yu-lei* (*Collected Works of Chu Hsi*), 68:11.

17. *Commentary on The Analects*, 1:2,12.

Zhu Xi's commentaries on the *Book of Confucius* (*The Analects*) and the *Book of Mencius*, which Zhu Xi considered to be his best and most important works, for which "not a single word may be added and not a single word deleted." Zhu Xi insisted that the ethics governing mankind must derive from the Principle of Heaven, as *measured* by man. They can not be arbitrary constructs, nor mere custom, nor pragmatic "social contracts" imposed on society.

The modern nation-state has developed the concept of a *constitution* as a statement of universal principles, not delineating each and every right or prohibition, but providing the moral framework within which such positive law must be bounded. So also the Rites provided the *measure* of the Principle of Heaven. They are not perfect—the only perfection is in the Principle of Heaven, or Plato's The Good, which cannot be precisely or completely reduced to language. But the Rites are not arbitrary. They represent the distillation of mankind's most profound thoughts on the nature of man and the physical universe, composed as a *relatively eternal* statement of universal principle. Such principles are tested over time by the long-term success or failure of a society, measured by its capacity to generate expanding populations at higher *per-capita* standards of culture and material existence, what LaRouche calls the "relative potential population-density."¹⁸

Zhu Xi emphasized above all else in his studies of the classics of Confucius and Mencius, that the core of scientific method—and the *necessity* of that method—was implicit in the works of these two great sages of antiquity. Zhu Xi selected four texts, which became known as *The Four Books*, to serve as the core reading for education in China for the next 750 years. *The Four Books* were: *The Analects of Confucius*, *The Book of Mencius*, and two extended selections from *The Book of Rites*, called *The Doctrine of the Mean* and *The Great Learning* (or *Learning for Adults*, as Zhu Xi preferred to call it).

Zhu Xi drew upon the most famous passage from the *Book of Rites*, the preface to the *Great Learning*, (believed to have been written by Confucius himself), to develop his notion of scientific method. The passage is usefully compared to the Preamble to the U.S. Constitution:

**'The Great Learning,' from
the 'Book of Rites'**

The ancients, wishing that *all men under Heaven* keep their *inborn luminous virtue unobscured*, first had to *govern the nation well*; wishing to govern the nation well, they first established *harmony in their household*; wishing to establish harmony in their households, they first *cultivated themselves*; wishing to cultivate themselves, they first *set their minds in the right*; wishing to set their minds in the right, they first *developed sincerity of thought*; wishing to have sincerity of thought, they first *extended their knowledge to the utmost*. The extension of knowledge lies in *fully apprehending the principle of things*. [Emphasis added]

**Preamble to the U.S.
Constitution**

We, the people of the United States, in order to *form a more perfect union, establish justice, ensure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity*, do ordain and establish this Constitution for the United States of America. [Emphasis added]¹⁹

The classical Chinese text, like all classical writing, was poetic in nature, and thus metaphoric rather than rigidly precise. Zhu Xi interpreted the above passage in two ways which differed from traditional interpretations, and in so doing, enhanced the power of the underlying concepts, laying the basis for the Confucian Renaissance. First, the words in the opening passage: "The ancients, wishing that all men under Heaven keep their inborn luminous virtue unobscured," had been previously read as, "The ancients, in order to manifest luminous virtue to all under Heaven," i.e., implying that the ruler must manifest virtue in order to achieve good government. Zhu Xi insisted that the passage conveyed a far broader meaning—that all men were born with "luminous virtue," and that the purpose of government was the uplifting of the natural virtuous qualities of all mankind, just as the U.S. Constitution holds that a "more perfect union" depends upon the promotion of the "general welfare." Zhu Xi rejected the feudalist notion of government, in which the population was viewed as the "property" of feudal lords, much like cattle. He put forth

18. Lyndon H. LaRouche, Jr., "On LaRouche's Discovery," *Fidelio*, Spring 1994 (Vol. III, No. 1).

19. The Declaration of Independence and the Constitution of the United States were both explicit attacks on the Aristotelean school of British Empiricists, led by John Locke, in favor of the Platonic school led by G.W. Leibniz. Where the Declaration identifies the inalienable rights to life, liberty, and the pursuit of *happiness*, Locke had demanded the right to *property* as fundamental—including the ownership of slaves. Where the Constitu-

tion is aimed at promotion of the general welfare, for ourselves and our posterity, Locke promoted the right to *inheritance*, to protect only the aristocratic families, against the common interest. Locke's views, which derive from the slave society of Lycurgus of Sparta, were incorporated into the Constitution of the *Confederate States of America*, in the British-instigated Civil War of 1860-65, which was aimed at dismembering the U.S., just as British Intelligence operations today are aimed at dismembering China.

instead an ennobled view of the common man, in which each man is endowed with the potential to participate in the development of the state through his creative powers, his “inborn luminous virtue”—a view of government which was successfully implemented only with the development of the concept of the nation-state during the Golden Renaissance in Europe, which led to the demographic explosion worldwide following the Fifteenth century.

Zhu Hsi’s second new interpretation came in the concluding passage. He argued that the notion of “extending knowledge” demanded more than the empirical “investigation of things,” if that were interpreted as merely recording sense impressions. Rather, Zhu Xi insisted that true knowledge lies only in “fully apprehending the principle in things.” Besides the many physical attributes of things and events, one must investigate the invisible qualities, those characteristics which connect the object (or event) in a causal way to the changing universe—what Leibniz called *Analysis Situs*. Zhu Xi wrote that this method, with diligence, would reveal “the manifest and the hidden, the subtle and the obvious qualities of all things.”

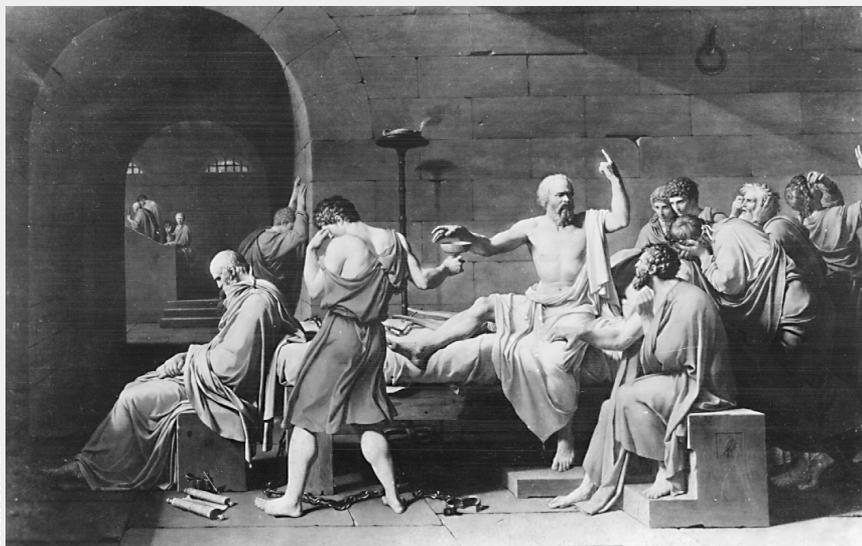
The *Book of Rites* thus placed a rigorous scientific method as the foundation for each link of a causal

chain—as the necessary source of knowledge, of sincerity of thought, of self-cultivation, of domestic harmony, and of good government.

Zhu Xi chose to separate out the two sections of the *Book of Rites* with good reason—other sections of the *Book of Rites* were written by Xun Zi! Rather than universal principles, the sections by Xun Zi are endless prescriptions of step-by-step ritual practices to be carried out at (especially) occasions of birth and death. While such rituals have their importance, they are certainly not the essence of the Rites.

It was the universal conception, as developed by Zhu Xi, which was the epistemological basis for both the artistic and the scientific developments of the Confucian Renaissance, and the explosive economic and demographic growth during the Song Dynasty. The Song Renaissance was crushed by the Mongol invasions in the Thirteenth century, but the “School of Principle” of Zhu Xi was the dominant force behind each subsequent era of development, during the Ming Dynasty (A.D. 1368-1644) and the Qing Dynasty (A.D. 1644-1911). Conversely, in the periods during which this school was overshadowed by a return to the “Three Religions,” Chinese culture and society declined and often collapsed. [SEE Figure 1]

Deconstructing China



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Left: “The Death of Socrates,” (painting by Jacques-Louis David, 1787), portrays the philosopher’s judicial murder. Above: Nazi fore-thinker Friedrich Nietzsche, father of “deconstructionism.”

British colonial control has always rested upon the Roman imperial policy of “divide and conquer.” This entailed the careful profiling of subject populations, drawing out ethnic and religious differences, while supporting, or even creating anew, ideologies which enhance divisiveness, subservience to colonial rule, and

the rejection of national republican movements.

The recent “post-modernist” or “deconstructionist” efforts to provide such profiles of Chinese ideology are not, strictly speaking, new or original. They draw on a rich tradition going back to Lord Palmerston’s Nineteenth-century sponsorship of radical movements across

the globe, to destabilize potential enemies or countries targeted for colonization. Palmerston directly supported the bloody Taiping rebellion in China, in the 1850's and 1860's, while simultaneously launching a direct British military assault on the beleaguered government forces, the so-called "Second Opium War." China was reduced to semi-colonial status for the remainder of the Qing Dynasty era. Following the republican revolution of 1911, Lord Bertrand Russell led British Intelligence efforts against Sun Yat Sen's republican influence, including the sponsorship of iconoclastic, Jacobin factions within and around the newborn Communist Party. In the Chiang Kai-Shek and Mao Zedong, eras, eminent British scholars, such as Dr. Joseph Needham, continued Russell's profiling and psychological warfare efforts in service to the British "world government" policies.²⁰

The common element of all these operations—including that of the deconstructionists today—is their attempt to undermine or destroy the Confucian tradition, while enhancing the Daoist, irrationalist, empiricist currents within Chinese history and culture. I will examine in detail the most recent contribution to this cultural warfare, *Anticipating China* by the above-cited David L. Hall and Roger T. Ames, before placing it in the context of 150 years of British subversion in China.²¹

To deconstruct Confucius, Ames knew he must first deconstruct Plato. By destroying the common, underlying concept of rationality in each, both could then be reconstructed as anti-rational, although in different ways. Ames presents the Platonic (and Socratic) method of hypothesis as nothing significantly different from the logic of Aristotle, and then lies that all of Western civilization and Western science derive from Aristotle's mechanistic view of man and nature. He then proceeds to present Confucius from the perspective of Xun Zi—as a pragmatist and Daoist—and defines "Chinese thought" as fundamentally anti-rational, as "correlativist." At the same time, Ames denounces and dismisses Mencius, and simply ignores Zhu Xi and the Song Confucian Renaissance.

Thus, Western thought is deconstructed, eliminating Platonic reason, and reconstructed as pure Aristotelean logic—the Enlightenment view of man as beast in a mechanistic universe. Eastern thought, on the other hand, while also deconstructed and relieved of Confucian *ren* (*agapē*) and reason, is reconstructed as anti-logical,

which Ames calls "correlativist," or "analogical." These false constructs, which render both East and West intellectual eunuchs, are then contrasted with each other to demonstrate the incompatibility and incommensurability of East and West! The *Clash of Civilizations* of Harvard Professor Samuel Huntington is thus established.²²

Nietzsche's Demonization of Socrates and Plato

Ames presents a "yin-yang" view of his two constructs of "correlativism" vs. rationality (meaning, in fact, logic): Both forms of thought existed in antiquity, he says, in both Europe and Asia, but, through Socrates, rationality became dominant in the West, while, through Xun Zi, "correlativism" came to dominate the East. He glories in the fact that his hero Friedrich Nietzsche has finally re-introduced anti-rational thinking in the West. Nietzsche's psychotic raving against his enemy Socrates, is the direct source of Ames' distorted representation of Socratic and Platonic ideas.

Nietzsche portrayed Socrates as the source of all that was wrong in the world, because of Socrates' belief (false, in Nietzsche's view) that man, through reason, was capable of discovering the lawfulness of the universe, and thereby, of participating in the unfolding of creation.

In his 1872 *The Birth of Tragedy From the Spirit of Music*, Nietzsche refers to the

profound illusion that first saw the light of the world in the person of Socrates: the unshakable faith that thought, using the thread of logic, can penetrate the deepest abysses of being, and that thought is capable not only of knowing being, but even of correcting it. This sublime metaphysical illusion accompanies science as an instinct.

The concept under attack by Nietzsche is precisely the Platonic root of the idea identified in Christianity as *imago Dei* or *capax Dei*. Associated with this concept of

20. Michael O. Billington, "The Taoist Hell of Joseph Needham, 1900-1995," *Executive Intelligence Review*, April 17, 1995 (Vol. 22, No. 17).

21. David L. Hall and Roger T. Ames, *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture*. (Albany: State University of New York Press, 1995). I shall use "Ames" to refer to the joint authors "Hall and Ames."

22. The ubiquitous Harvard Professor Samuel Huntington promoted the "end of democracy" in the 1970's, arguing that there was not enough wealth to go around to meet the democratic demands of the minorities which had won some of their Civil Rights in the 1960's, nor for the nations which had won their independence from colonialism. [See Michele Crozier, Samuel P. Huntington, and Joji Watanuki, *The Crisis of Democracy: Report on the Governability of Democracies* (New York: New York University Press, 1975).] He then promoted "authoritarian democracy" in the 1980's to enforce deregulation, free trade, and austerity, as demanded by "globalization," the new colonialism. [See *Global Dilemmas*, ed. by Samuel P. Huntington and Joseph S. Nye, Jr. (Cambridge, Mass.: Center for International Affairs, Harvard University; University Press of America, 1985).] His 1990's contribution, the *Clash of Civilizations*, calling for global race war of the "West" versus the Confucian and Islamic world, is just a continuation of this service to the British Crown.

man in the image of God, is the optimism and faith which flows from the knowledge that man is born fundamentally good, in that he or she is provided by Heaven with the creative powers and the emotional strength to solve the problems of continuing human development. It is here that Nietzsche becomes most apoplectic:

Consider the consequence of Socratic maxims: "Virtue is knowledge; man sins only from ignorance; he who is virtuous is happy." In these basic forms of optimism lies the death of tragedy. . . . Socratic culture: optimism, with its delusion of limitless power; we must not be alarmed if the fruits of this optimism ripen—if society, leavened to the very lowest strata by this kind of culture, gradually begins to tremble with want or agitations and desires . . . for earthly happiness.

Ames, while harboring the same enraged hatred for Socrates as does his mentor Nietzsche, attempts to present a less rabid attack, as required by his parallel "soft" attack on Confucius and Mencius. What results, however, is either an unabashed bit of sophistry and lies, or an astonishing display of ignorance and lack of comprehension of Plato's ideas. Ames praises Heraclitus, who viewed the universe as a constant process of change and becoming. Ames declares this view to be the opposite of rationality, since he has falsely defined rationality to be nothing but linear logical thinking about a fixed universe. He adds: "China is characteristically Heraclitean. Correlative thinking in China is not dominated by the demands of rational or empirical 'objectivity.' "

Heraclitus was, in fact and contrary to Ames' contention, the source for Plato's development of his concept of "Becoming." Plato solves the paradox of the One and the Many by showing that the individual reflects the process of the development of the whole, and through creative reason, the individual acts to change the whole. But, Ames puts forth what would be called, in the modern vernacular, a "whopper." Plato never accepted Heraclitus, he claims, but rather followed the ideas of Parmenides: "the ontological dualism of Parmenides which received its paradigmatic synthesis in Platonic thinking."

Since it is inconceivable that Ames and his associate David Hall have not read Plato's *Parmenides* dialogue, it must be concluded that they either totally misunderstand it, or chose to use the Goebbels' "Big lie" approach—perhaps in keeping with their gushing admiration for the Nazi philosopher Martin Heidegger. Parmenides rejected change as an illusion, insisting that all Being is One, fixed, unchangeable—including human thought. His student, Zeno, like his latter day epigone Bertrand Russell, spun a series of paradoxes, "proving" that motion is impossible, based on the assumption that there is no

change, and that time and space are pre-existent fixed entities in nature.²³ Plato, in the *Parmenides* dialogue, subjects this foolishness to ridicule, by allowing Parmenides himself to carry through an exercise in Aristotelean, logical reasoning based on his assumption of "no change," resulting in a mass of contradictions that prevent coherent thought about anything whatsoever.

And yet, Ames claims that "the Parmenidean philosophy was never successfully refuted."(!) Zeno, he states, "drove a wedge between the claims of reason and those of sense perception that even the most subtle of his opponents has not been able to remove." Not surprisingly, Ames then ignores the entire history of philosophy and science, as if neither "motion" nor "thinking" ever took place, but skips forward to the Twentieth century for admiring comments about Zeno from Bertrand Russell himself.

Ames then "deconstructs" the Socratic method. In place of the process of the higher hypothesis, deriving an ever-less-imperfect understanding of the laws of the universe in pursuit of truth, Ames baldly states that Socrates strove only for "definitions," and to "set finite boundaries." In fact, Socrates forced his students to find truth not in fixed concepts, but in the in-betweenness of successive higher understandings of concepts, in the process of discovery. Ames, however, writes that Socrates offered "the method of open-ended enquiry as a means of withholding judgements of truth or falsity until certainty is attained," as if truth lay only in some conclusory definition, or the conclusion of an Aristotelean syllogism. He incredibly claims that Socrates "shunned the subjective," seeking "closure" in objective definitions.

The stage is thus set for the claim that Aristoteleanism and Platonic thought are essentially the same. To overcome the glaring fact that Aristotle denies the existence of any universal truths, Ames declares Aristotle's logic to be a universal, since Aristotle considered it to be "a tool employed by all who would come to know." With this bit of sophistry in hand, Ames declares:

For all their vaunted differences, Plato and Aristotle share a significant number of dispositions that render their disputes family quarrels among proponents of a common culture. Each believes in a single-ordered world. Both have faith in the efficacy of reason in searching out the laws which define the structure of that world and the relation of the human mind to that structure.

23. The notion of a fixed, absolute time and space, independent of the substances and activities which actually define time and space, was the fraud in the Newtonian hypothesis (despite his declaration that he had no need of hypothesis!), as demonstrated conclusively by Leibniz in his letters to Newton's associate Samuel Clark.

And, finally—the ultimate purpose of this deconstructionism—Ames declares the Chinese incapable of Platonic reason, as they are virtually a different species whose thought processes are “inconsistent” with reason:

The broad traditions of Plato and Aristotle are unlikely to have any true counterparts in classical China. This means that not only should we avoid the temptation to look for Chinese versions of Plato and Aristotle, [but neither should we] draw from either of these visions in interpreting Chinese thinkers. The Platonic and Aristotelean modes of organizing knowledge . . . are inconsistent with the Chinese modes of organization.

Plato’s ideas, he continues, have “no real equivalent among Chinese thinkers,” while the notion of causality, and “particularly the notion of efficient cause, . . . is not a category which may be relevantly employed in interpreting Chinese thinkers.”

The Chinese, to Ames, “were not forced to become obsessed with the goal of providing a rational account of motion and change.” While there is truth to the claim that the Chinese have not generally emphasized linear systems of logic, to contend that the Chinese were not concerned with the rationality of change is a disgusting, if all too typical, piece of sophistry.

In fact, Ames gladly embraces the Sophists of ancient Athens, the moral relativists who held popular opinion, under the influence of society’s most persuasive leaders, to be the ultimate determinant of truth. Here, the post-modern deconstructionists show their true colors as spokesmen and apologists for demagogues and tyrants. The Sophists were true pragmatists, writes Ames approvingly, who sought solidarity with the masses through persuasion, and appealed to their most immediate, limited concerns. This is precisely the ideology of Empire, including the manipulation of ethnic, religious, and racial differences in order to keep subject populations divided amongst themselves.

It was Socrates, cries Ames, in a Nietzschean fit of rage, who tried to “counter Sophist relativism by enquiring after objective truths concerning the nature of virtue,” thus leading to the “triumph” of damned rationalism over relativism.

‘Han Thinking Is Chinese Thinking’

Since Xun Zi’s form of Legalist/Daoist “Confuciusism” dominated the Han Dynasty, writes Ames, “scholarly dispute was tempered by a fundamental commitment to mutual accommodation. There is a general distaste for contentiousness and an active cultivation of the art of accommodation.” What Ames praises here is the absence of the fierce polemics found in Mencius, against the

errors and immorality of the Daoists and the nascent Legalists of his day. The rigorous search for truth was generally replaced during the Han period by the pragmatism and dogmatism of Empire, tempered with the liberal toleration of mystical beliefs as a means for pacifying the ignorant masses. This is the true China, claims Ames: “Han thinking [is] the specifically Chinese mode of thinking.”

Ames had to admit that Xun Zi, a true Aristotelean, was something of a “rationalist,” but he was nonetheless a “correlativist,” since: “his rationalism is grounded in history and culture without appeal to metaphysical determinants.” History was viewed by Xun Zi as cyclical—change without progress, without “logical or causal relationships from one period to the next.”²⁴ This cyclical, primitive way of thinking is ascribed to the Chinese as culturally, or even genetically, their “natural” mode of cognition. Ames quotes approvingly from Frenchman Jacques Gernet and Englishman A.C. Graham, China scholars who both peddle the post-modernist worldview. Gernet boldly asserts that the Chinese are a “different kind of humanity,” who have “different mental categories and modes of thought.” Graham, applauded by Ames for popularizing the view of Chinese “correlative thinking,” described deconstructionist guru Jacques Derrida as “the first Western Yin/Yang Taoist.”²⁵

In fact, the deconstructionists’ methods against the Chinese are exactly the same as their methods against cultural optimism everywhere. The creation of “indigenous” movements among primitive peoples, generally coordinated by London’s Unrepresented Nations and Peoples Organization (U.N.P.O.), is aimed at preventing development in both advanced and underdeveloped nations, under the guise of “protecting” the miserable, impoverished lifestyle of the targetted indigenous peoples. In most cases, the children of such tribal people have had no interest in remaining in the bush when offered the opportunity of assimilating themselves into civilized urban culture. This causes severe problems for the oligarchy’s anthropologists, who try to glorify the “happy

24. Interestingly, Ames compares this to art in the West, where, he claims, there is no progress from one artist to the next, only change. Thus do the post-modernists endorse the cult of the ugly which dominates Twentieth-century culture.

25. Not all China scholars in the West endorse the racist, degrading, and incompetent ravings of the deconstructionists. The dean of U.S. China studies, Columbia University’s William Theodore deBary, for example, has dedicated much of his life to exploring and analyzing the work of Zhu Xi and like thinkers in Chinese history. However, the fact that post-modernists like Ames are in prominent positions in the institutions and the journals of China scholarship—as they are in all other academic departments as well—indicates the seriousness of the problem.

savage” mythology. The U.N.P.O. plays upon the (often very real) poverty of tribal people, but claims that they would be better off if left alone with their original, primitive culture, and demands the right to prevent their development, or the development of (in many cases) thousands of square miles of territory. The psychological method involved is expressed quite clearly by Ames:

The most profound expression of [Western] ethnocentrism therefore, is to be found in the rejection of provincial beliefs tied to a particular ethos, in favor of the belief that science and rationality will eventually provide the standards for all mankind.

It is this same approach—glorifying the anti-rational as a “natural” character trait—which has been used in the West to create and manipulate the particularist movements of the post-1960’s, to turn various layers of society against each other and against science and technology.

It is the method of the Frankfurt School, which set itself the task after World War II of destroying the Judeo-Christian culture of the Western nations.²⁶ It was the pervasive belief in the goodness of man and the efficacy of reason to advance civilization, argued the Frankfurt School, which prevented Marxism from taking hold in the West. Alternative belief structures, locating identity not in the power of reason, but in blood, soil, ethnicity, or gender, were generated by the dozens by the Frankfurt crew and their associates at London’s Tavistock Institute. The Harvard professors teaching deconstructionism

today continue that tradition, designing such things as “Black English”—recently dubbed “Ebonics”—whose purpose is to block access to Classical education for Black Americans. Harvard psychologist Howard Gardner defines seven distinct types of intelligence, such as “bodily, kinesthetic,” “musical,” or “logical-mathematical.”²⁷ Some types of people, argues Gardner, are “naturally” better in some of these types, deficient in others. Broad layers of Black America have been indoctrinated in a primitive belief structure which leaves out all reference to “reason” in favor of communal “feelings.” Although designed to appear “African,” with “tribal” roots, the structure was designed in the halls of Anglo-American academia.²⁸

Similarly, various feminist ideologies argue that women do not think cognitively, but associatively, “free” of the tyranny of reason,²⁹ and so on for other subdivisions of the human race.

Ames acknowledges that his own efforts are part of this general assault on reason. He praises the

movements such as process philosophy, post-modernism, and the new pragmatism [which are] unearthing the analogical, correlative roots of language. . . . The transition from modern to post-modern perspectives is not merely a theoretical shift. It entails a vast network which has drawn together in a single mix movements as seemingly diverse as deconstructionism, the new historicism, cultural studies, and feminist criticism, all of which at one level or another are rooted in the critique of the rationality of language. . . . The emergence of ethnic and gender-related movements

26. See Michael J. Minnicino, “The New Dark Age: The Frankfurt School and ‘Political Correctness,’” *Fidelio*, Winter 1992 (Vol. 1, No. 1); also, “The Nazi-Communist Roots of Post-Modernism,” *Fidelio*, Summer 1993 (Vol. II, No. 2).

27. Howard Gardner, *The Unschooled Mind: How Children Think and How Schools Should Teach* (New York: Basic Books, 1991). For an analysis of Gardner and the Richard Herrnstein-Charles Murray *The Bell Curve* in the context of deconstructionist multiculturalism, see Dennis Speed, “How the Elite Plans To Educate for a Slave Society,” *The New Federalist*, Dec. 23, 1996 (Vol. X, No. 50).

28. See *EIR* Special Report: *Never Again! London’s Genocide Against Africans*, June 1997, for a preliminary investigation of the current genocide in Central Africa being carried out by British Intelligence through colonial puppets Yoweri Museveni of Uganda and Laurent Kabila in Zaire, on behalf of the British Commonwealth’s raw materials cartels. Both of these pliant “revolutionaries” were trained at Tanzania’s Dar Es Salaam University in the 1960’s, set up by Julius Nyerere, Britain’s foremost asset in sub-Saharan Africa. The curriculum at Dar Es Salaam was designed and taught by Tavistock Institute and Frankfurt School operatives, based on the methods of Bertrand Russell, Martin Heidegger, and Frantz Fanon, glorifying violence as a necessary means for personal “liberation” and “revolutionary praxis,” as being superior to reason. It is of crucial significance that such British-controlled “revolutionaries” were nurtured in “Maoist” rhetoric. Many visited China at the peak of the Cultural Revolution mad-

ness. Across the globe, terrorist assets of British Intelligence, spawned for the purpose of preventing the emergence of strong, independent nation-states in the developing world, were brought to Europe—often to France, to the radical existentialist milieu of Heidegger’s protégés Jean-Paul Sartre and Frantz Fanon—and then laundered through Cultural Revolutionary China to provide a “Maoist” cover for British operations. This is true for such demonic figures as Abimael Guzmán of Peru’s Shining Path, and Pol Pot of Cambodia’s Khmer Rouge, as well as the Yoweri Museveni and Laurent Kabila (who trained in Maoist Albania) who are now carrying out the greatest rate of genocide of modern history against the Hutu of the Great Lakes region of Africa.

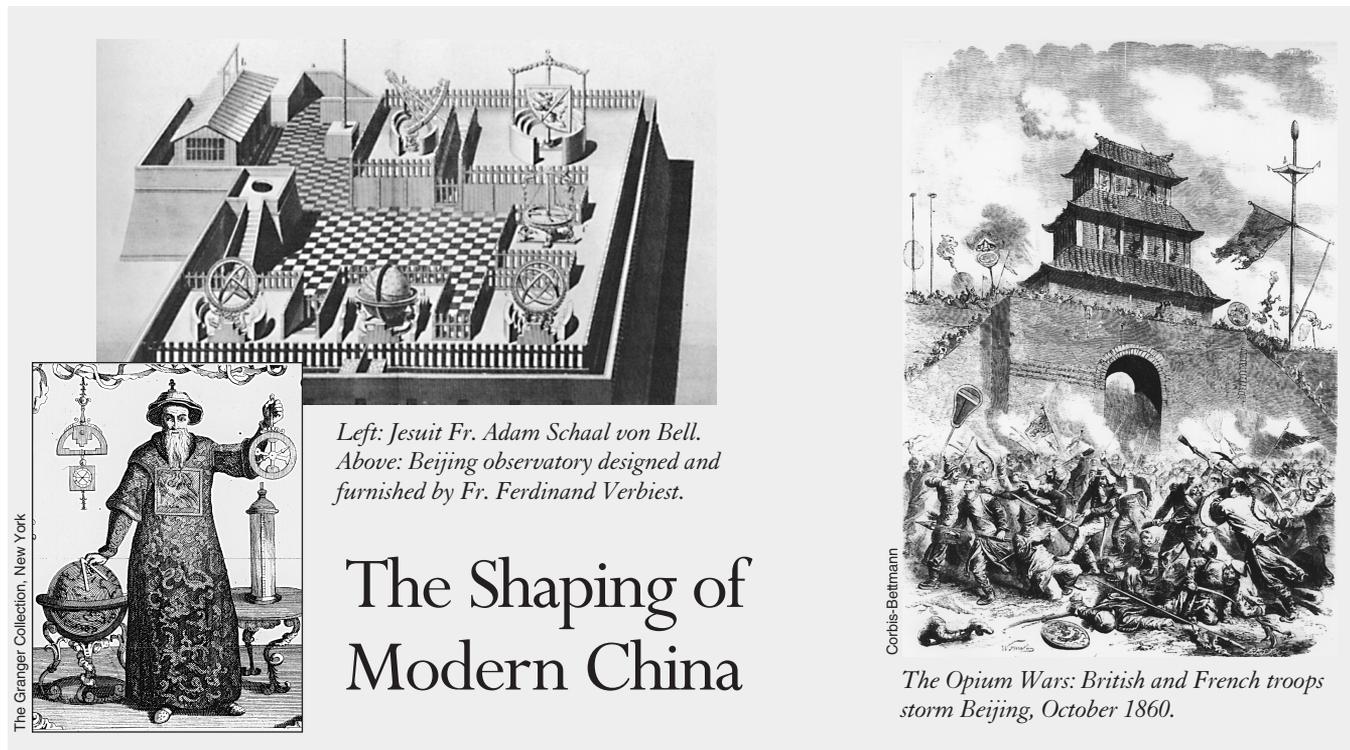
Also created at Dar Es Salaam University was the “Ujaama” belief structure, a concoction of tribal codes which studiously rejects science and cognitive reason in favor of emotional and associative feeling states. This synthetic “African” form of “Maoism”—actually created in the psychological warfare laboratories in London for application in Africa—was then transplanted into the U.S. by totally owned assets of the Tavistock Institute and the Frankfurt School, such as Imamu Baraka and Ron Karenga. This glorification of pagan irrationality has been used to construct a synthetic “Black holiday,” Kwanzaa, based on Ujaama. Popularized through extensive, racist media support, Kwanzaa has become an anti-Christian, pagan “alternative” to Christmas, for “Blacks only.”

29. See Lyndon H. LaRouche, Jr., “My Body Told Me To Do It,” *Fidelio*, Winter 1996 (Vol. V, No. 4).

[has challenged] the objectivity of rational methods by claiming them to be ideologically grounded.

It is precisely such an irrationalist, pragmatic mentality which the British and their ideological warriors hope to

induce within China today, to undermine the rebirth of the passion for truth which guided Confucius, Mencius and Zhu Xi, while also disguising from the West the actual roots of the current burst of Chinese cultural optimism.



Left: Jesuit Fr. Adam Schaal von Bell.
Above: Beijing observatory designed and furnished by Fr. Ferdinand Verbiest.

The Shaping of Modern China

Although the golden era of the Song Dynasty's Confucian Renaissance was crushed by the Fourteenth-century onslaught of the Mongol hordes, the scientific and humanistic impulse of Zhu Xi and the "School of Principle" was revived in the early Ming dynasty (1368-1644), and again in the early Qing Dynasty (1644-1911). I have discussed these developments elsewhere,³⁰ but will briefly review two issues which are necessary to understand the deconstructionist assault on China today: the movement created by Wang Yangming (1472-1529), which played a subversive role within Confucianism, similar to the role of Xun Zi in antiquity; and the issue of the Rites controversy in the Seventeenth and Eighteenth centuries, which was used by the Venetian oligarchy to disrupt and destroy the century of ecumenical collaboration between Renaissance leaders in the Christian West and the Confucian East.

The Ming Dynasty was established after the overthrow of the Mongol invaders in 1368. The Mongols had

depopulated China by one-third, returning it to almost the population levels of the Han Dynasty twelve hundred years earlier. The country's infrastructure was in shambles. The early Ming rebuilt the canal system, the ship-building capacity, and other critical infrastructure, while reviving the educational policies and the Confucian tradition developed by Zhu Xi. Between 1405 and 1435, grand armadas, composed of the world's largest and most technologically advanced ocean-going ships, explored the Indian Ocean, the Persian Gulf, and the east coast of Africa, peacefully exchanging goods, bringing ambassadors back to China, and carrying out geographic and political mapping of the Indian Ocean basin.

The abrupt ending of these voyages in 1435, marking the end of the early Ming expansion and the onset of a long, slow decline in the Ming over the next two hundred years, has never been adequately explained.³¹ It is impor-

30. Michael O. Billington, *op. cit.*; also, "The Taoist Perversion of Twentieth-Century Science," *Fidelio*, Fall 1994 (Vol. III, No. 3).

31. It is an extraordinary historical coincidence that the momentous Council of Florence of 1437-1439, which launched the Golden Renaissance in Europe (including the plans which led to the Columbus voyages later in the century) was virtually simultaneous with the disastrous retreat from global exploration in China.

tant for our purposes to note that the debate over the great voyages had an eerie similarity to the Han Dynasty's "Salt and Iron" debates, in that many of the Confucian scholar-officials in the court argued against the exploration. As in the Han, they complained that such great projects were too expensive for the government coffers, that the results did not yield an immediate, short-term benefit for China, and thus were not necessary. Although Zhu Xi was officially the orthodox standard, the parochialist arguments of the "Confucians" against scientific missions of discovery were hardly in keeping with Zhu Xi's insistence that "the extension of knowledge lies in fully apprehending the principle in things," or to his instructions to a student, that "when he encounters anything at all in the world, to build upon what is already known to him about Principle and to probe still further, so that he seeks to reach the limit."³²

The voyages were discontinued, while the Ming emperors increasingly isolated China from the rest of the world over the next century, even outlawing any travel abroad. This paralleled a degeneracy internally, including a turn against the Zhu Xi tradition entirely. In the early Sixteenth century, a pragmatic, anti-scientific version of Confucianism, reflecting both Zen Buddhism and Daoist influence, was developed by Wang Yangming, which became known as the "School of Mind." Although this "School of Mind" has been historically lumped together with Zhu Xi's "School of Principle," both being referred to as "Neo-Confucian" in the West, Wang Yangming was diametrically opposed to Zhu Xi's fundamental principles. He advocated a contemplative, pragmatic Aristoteleanism as against Zhu Xi's Platonic approach based on science and *ren* (*agapē*).

Wang, while calling himself Confucian, rejected metaphysical speculation on the reality of things, as associated with Mencius and Zhu Xi, in favor of an existentialist view based on "intuition." Just as the Enlightenment figures in Europe rejected the existence of any universal criteria for measuring truth, either in the physical sciences or in questions of morality, so also Wang Yangming argued that the individual mind is beyond good and evil (a concept Nietzsche would later embrace). He specifically denied Zhu Xi's scientific method, as expressed in *The Great Learning*. Wang wrote: "Extension of knowledge is not what later scholars understood

as enriching and widening knowledge. It means simply extending my innate knowledge of the good to the utmost." Each individual is "free" to determine the truth, and the good, as he wishes, unhampered by concerns of measuring or proving such truths in the real physical world, as seen in the progress or decay of society.

The further degeneracy among Wang Yangming's followers into various radical ideologies—which could easily be mistaken for the countercultural morass of post-1966 America—led to the collapse of the Ming Dynasty in 1644.

It was during these declining days of the Ming that the Jesuit missionaries, led by the brilliant Matteo Ricci (1552-1610), came to China, bringing the scientific and cultural fruits of the Renaissance with them. Ricci quickly recognized the striking parallels in Confucius and Mencius to the Christian concept of man in the image of God, and devoted his life to building an ecumenical alliance between China and the West. He discovered that it was those who believed in the ideas of Confucius and Mencius, rather than the adherents of Daoism and Buddhism, who were well prepared to accept the notion of the one true God. He believed that nothing prevented a Confucian from becoming, at the same time, a Christian. This issue, however, was to become the focus of a century-long battle between the Renaissance leaders, including Johannes Kepler and G.W. Leibniz, together with their Jesuit allies, against Venice and the European oligarchy, who violently opposed the spread of the Western Renaissance to China. Just as Venice created the Enlightenment as an oligarchical "contain and control" operation against Platonic/Christian science and the emerging nation-states in Europe, so did the Venetians expend every possible resource to disrupt the emerging ecumenical alliance between East and West. Such an alliance, then as today, is the opposite of Empire, which depends upon division and subservience.

Unfortunately for human history, the Venetian operation against China was successful. The so-called "Rites Controversy" ended in disaster, for both China and the West. The question of the meaning of the Rites was reduced to a quibbling debate over the ritual practices involved in the ceremonies honoring Confucius and venerating the dead, and over the *words* used to translate Christian terms. The defenders of the ecumenical policy were often driven by their detractors into defensive positions, attempting to explain the ritualistic practices, such as whether or not spirits existed in stone slates engraved with the names of departed ancestors. The higher meaning of the Rites, as the measure of the Principle of Heaven, as expressed in the *Book of Rites*, itself, was largely ignored by those committed to destroying the "Grand Design."

32. These words are taken from a "chapter" which Zhu Xi had written himself and added to the *Great Learning* section of the *Book of Rites*. Zhu Xi argued that he had determined, on historical and epistemological grounds, that such a chapter, delineating the scientific method in the *Great Learning*, must have previously existed, only to be lost over time.

Leibniz and his Jesuit collaborators in China attempted to force the debate to the higher level. Leibniz was already engaged in two major endeavors to rebuild the ecumenical and political unity of Europe, against the Venetian “divide and conquer” policies of the Enlightenment. He fought to reunite the Christian Church, drawing on the unity of science and religion inherent in the Platonic/Christian worldview, in order to counter the Venetian/Aristotelean influence in both the Catholic and the Protestant denominations. At the same time, he tried to re-unite the Eastern and the Western division of Christianity, with a particular emphasis on recruiting Russia to his Grand Design. Working directly with Peter the Great, Leibniz inspired the founding of the Russian Academy of Sciences in St. Petersburg, and recruited Peter to collaboration on global-scientific experiments and investigation.

To bring China into his global vision, Leibniz dedicated his journal *Novissima Sinica* to presenting to Europe the great culture and philosophy of China. His own writings analyzed the works of Zhu Xi, demonstrating that Zhu Xi’s concepts of *Li* (Principle) and *ren* (*agapē*) were coherent with the scientific and moral truths discovered during the Christian Renaissance.³³

But the battle was lost. Under Venetian influence, a series of Papal bulls in the early Eighteenth century declared that converts to Christianity in China must renounce Confucianism and all the Rites associated with it.³⁴ The immediate result was to thrust Christianity itself into open political opposition to the Chinese government: Since the rituals of government service were based on the Confucian Rites, the Papal bulls effectively required Christian converts to renounce government service. In a nation built on the principle that government servants

must be chosen from among the leading scholars, Christian proselytizing was no longer seen as a contribution to Chinese civilization, but as a serious threat to the unity of the country. The Christian missionaries were expelled, and the practice of Christianity suppressed. Leibniz’s Grand Design was indefinitely postponed.

The Return to Empire

The destructive impact of the “Rites Controversy” was felt both in China and the West. The absolute break with the advanced culture in China strengthened the hand of the Empire-builders in Europe, which by then was centered in the “Venetian Party” in England. As the Enlightenment spread its pessimism and moral decay across Europe, the scientific and republican forces of the Renaissance shifted their base of operations to the New World, giving birth to the United States of America at the end of the century.

In China, as in Europe, there was also a return to the ideas of Empire. There had been a tentative move toward the principles of the nation-state, during the 1662-1722 reign of Kang Xi, predicated upon the ecumenical alliance of Confucian and Christian principles, and dedicated to advanced universal education. This gave way to a return to the “Three Religions,” and international isolation. The scientific and cultural advances of the Kang Xi era carried over to some extent through the Eighteenth century—the long reign of Qian Long (Chien Lung, 1736-96) was relatively prosperous—but the creative breakthroughs of the earlier period were not sustained.

Most importantly, Confucian scholarship reverted to the stultified, empirical methods of the Han Dynasty, even adopting the name “Han Learning” for their new school. Also called “Evidential Research,” this school has been appropriately described by Benjamin A. Elman, a scholar in the tradition of British psychological warrior Joseph Needham, in his book *From Philosophy to Philology*,³⁵ as a “revolutionary development (which) transformed Confucian inquiry from a quest for moral perfection to a programmatic search for empirically verifiable knowledge . . . , bound up with the condition that produced the Enlightenment.” As the name of Elman’s book implies, the “Han Learning” scholars turned away from philosophic inquiry, preferring a sterile form of philology which explicitly ruled out all new ideas. While philological research into the source and meaning of words and texts can be a valu-

33. Matteo Ricci had denounced Zhu Xi, together with all the so-called “Neo-Confucians.” He asserted that they had all inserted irrational and mystical beliefs from Buddhism and Daoism into the original Confucian and Mencian worldview, which he considered to be the only form of Confucianism compatible with Christianity. However, his view was shaped by the degenerate state of Confucian studies in the late Ming (Ricci was in China between 1583 and 1610), influenced by Wang Yangming and the many splinter groups which followed him. Ricci appears to have followed those among his contemporary Chinese scholars who interpreted Zhu Xi according to the distortions introduced by Wang Yangming. After Ricci’s death, and following the collapse of the Ming, Wang Yangming and his followers were widely and correctly blamed for the moral decline which brought down the Ming Dynasty, while Zhu Xi’s Song Renaissance ideas were revived. The great Qing Dynasty Emperor Kang Xi (K’ang Hsi (r. 1662-1722) promoted both Zhu Xi and Christianity

34. See Michael O. Billington, “Christians Must Know What Confucius Said,” *Executive Intelligence Review*, May 17, 1991 (Vol. 18, No. 19).

35. Benjamin A. Elman, *From Philosophy to Philology: Intellectual and Social Aspects of Change in Late Imperial China* (Cambridge, Mass.: Harvard University, 1984).

able aid in research, it is absurd to assert, as did the “Han Learning” scholars, that ideas can only be understood through clinical analysis of the original meaning of words. In fact, an original idea can *only* be discovered or transmitted to others through *metaphor*; by posing a solution to an unfamiliar or apparently contradictory situation through evoking familiar terms and ideas in a new context. Confucius’ “Rectification of Names” was aimed precisely at such a continuous process of perfection in the understanding of words, in order to replicate new ideas in the minds of men. But, the leading figure of the “Evidential Research (Han Learning)” school, Dai Zhen (Tai Chen, 1724-1777), ruled out such innovation:

The Classics provide the route to the Dao (Tao). What illuminates the Dao is their words. How words are formed can be grasped only through philology and paleography. From the study of primary and derived characters we can master the language. Through the language we can penetrate the mind and will of the ancient sages and worthies.³⁶

This reductionist method is matched by today’s leading deconstructionist, Jacques Derrida, one of Roger Ames’ gurus. Derrida, like the “Han Learning” scholars, dissociates the meaning of words from the thought process of the individual using the words, insisting that the meaning of the text is as if fixed in stone, each word a rock, with fixed weight and shape. Not only is it impossible to express new discoveries and ideas with such dead weight, but even the philological effort to discern the meanings of ancient texts is rendered useless, since the *ideas* of the sages were, and are, living entities, not dead, cold definitions in a computerized dictionary.³⁷

Dai Zhen denounced Zhu Xi and the “School of Principle,” for daring to use words, like *Li* (Principle) itself, in a new way, to express a newly discovered idea. Here again, the Eighteenth-century “Han Learning” scholars were only following the lead of China’s Aristotle, Xun Zi, who had demanded that names of things must be “fixed

and clear,” in order that the King would be clearly understood. “To split words and recklessly make up new names,” wrote Xun Zi, “causes men to argue and contend with each other, a terrible evil, and should be punished. Then, people will not dare . . . use strange words, but will become simple and honest, and easy to employ . . ., obey the law, follow orders.” I.e., good helots.

The Song Confucians were guilty, indeed, of this “crime” of metaphor. Zhu Xi’s Principle (*Li*) was not the *Li* of the Daoists, complained the philologists, and therefore was not legitimate. What actually disturbed them was the higher concept developed by Zhu Xi, making *Li* the connection between man’s reason and the laws of the physical universe—what radical Aristoteleans everywhere fear as the “tyranny of reason.” Dai Zhen complained: “The high and the mighty use *Li* to blame the lowly. The old use *Li* to blame the young. The exalted use *Li* to blame the downtrodden.”

This appeal against authority—especially the authority of reason—was to become a common cry of the existentialist pantheon of the deconstructionists, from Nietzsche to Russell, to Heidegger and the Frankfurt School.³⁸

In the late Eighteenth and early Nineteenth centuries, the old debates over Xun Zi vs. Mencius, and Zhu Xi vs. Wang Yangming, heated up both in the Court and in the independent centers of scholarship, which were dominated by the “School of Evidential Research.” The return to “Han Learning” had become increasingly financed not by the government, but by the merchant class, especially in the south. This was precisely the era of the increasing presence of the British East India Company, smuggling massive amounts of opium from their poppy plantations in India into the coastal areas of China. Many southern Chinese merchants were getting rich trading tea and silk

36. Compare this to Zhu Xi, who added a new chapter to the Classics in order to expand upon the original ideas. See footnote 32.

37. On Jacques Derrida, see Webster G. Tarpley, “Deconstructionism: The Method in the Madness,” *Fidelio*, Summer 1993 (Vol. II, No. 2). It is lawful that the followers of the deconstructionist school would attempt to reduce language to a computerized system, creating the field of “artificial intelligence.” The works of Norbert Wiener, Noam Chomsky, and others in this effort, are based on the absurd premise that the mind is a machine. While such endeavors can discover nothing useful about the creative powers of the human species, they have proven useful as tools of behavior modification—“brainwashing,” as the Tavistock Institute calls it—of individuals or entire societies, which have been conditioned through social convulsions or terror to believe they must choose among fixed, pre-defined alternatives.

38. Professors Ames and Hall, in *Anticipating China*, reach out to the Seventeenth- and Eighteenth-century school of “Han Learning” to attempt to deal with the obvious flaw in their effort to describe all of Chinese history as dominated by Daoist, “correlativist” forms of thought—namely, their inability to explain the existence of Zhu Hsi and the Song Renaissance. Ames admits that the Song Confucians “dramatically changed the intellectual landscape of China,” and that it could be described as an “experiment in rationalism.” But, he blithely concludes, “these are complex claims, and we are simply not ready to speculate on them,” indicating that, if they were to write another book, they might examine the Song “School of Principle.” But, Ames points to the “Han Learning” of the “School of Evidential Research” for their “sustained attack on the speculative rationalism of the Song-Ming.” He concludes: “This assault on speculative philosophy, and return to culture, artifact, and historical record as standards of evidence by the Qing scholars has to be factored into any attempt to assay the explanatory force of Han thinking as a persistent feature in defining *contemporary Chinese culture*.” [Emphasis added]

for smuggled opium. In England, this same dope-dealing East India Company, and related Crown financial institutions, purchased a stable of “philosophers” and “economists” to justify their overtly tyrannical, racist, and immoral activities in building the British Empire. Those directly on the East India Company payroll included Adam Smith, whose “Invisible Hand” and “free trade” were nothing more than “theoretical” cover for the Empire and its drug business, and John Stuart Mill, who carried on Smith’s tradition by discussing the “utility” of colonial looting.

The British Crown dope-peddlers worked a similar process in China. The merchant-controlled cabal of “Han Learning” scholars became the leading promoters of legalizing opium and giving the British unrestricted freedom to spread their filth, both ideological and material. One of the foremost ideologues of the “Han Learning,” Huang Yuan (Juan Yuan), became Governor General of Guangdong (Canton) in the 1820’s. Guangdong was the only port open to foreign trade in China at that time, although the British opium ships traded illegally along the coast as far north as Tianjin (Tientsin). Huang Yuan became the apologist for both the British and the opium. As Elman admits in his book praising the “Han Learning”: “The Legalizers vs. the Moralists in the Canton opium debate reflected in many ways the widening rift between Han Learning and Sung [Song] Learning.”

There was, in fact, a significant resurgence of Song Confucianism at that time, in resistance to the cultural pessimism of the “School of Han Learning,” especially their embrace of the British campaign to addict the population to drug slavery. One of the most outspoken leaders of this resistance was Fang Dong-shu (Fang Tung-shu, 1772-1751), who wrote that the “Evidential Research” scholars “really have no desire to seek the truth or to get at the facts. About all they are interested in is to establish theories that will overturn the Sung Confucians.” Fang attacked Huang Yuan’s policies as Governor General of Guangdong as a complete failure, demanding instead the complete eradication of opium and the British opium trade. When the Emperor finally acted in 1839 to crush the opium scourge, he deployed the leading scholar and statesman in the country, Lin Ze-xu (Lin Tse-hsu, 1785-1850), to Guangdong to take control and impose total eradication. Liu set up his headquarters at the Academy associated with Fang, the outspoken opponent of Guangdong Governor General Huang Yuan, clearly delineating the dividing line between, on the one side, Zhu Xi Confucianism, the unity of China, and opposition to British opium, and, on the other, the “Han Learning,” moral relativism, and treasonous

collaboration with British Imperial ambitions.

The British response to China’s sovereign defense of its people is infamous—two “Opium Wars,” spanning the 1840’s through the 1860’s, imposing the right to British “free trade” in drugs, destroying the minds of millions of Chinese, and effectively taking over the Chinese economy as a source of loot for the Empire. In 1842, Fang Dong-shu identified the root cause of China’s defeat by the Drug Lords of London:

The disaster at the hands of the English barbarians was not the result of the recent policy of total prohibition and confiscation of opium. In fact, it resulted because of the rapacious and corrupt behavior of the foolish foreign merchants, the vacillating policies of earlier governors-general [e.g., Huang Yuan] who have cultivated a festering sore, and the greed of Chinese traitors who sold out their country.

British Cultural Warfare

Nineteenth-century China must rank as among the ugliest chapters in Britain’s black history of colonial looting and genocide. Lord Palmerston’s career was marked by three acts of barbarism towards China—two Opium Wars, and the Taiping Rebellion—totally justifying the frequent Chinese use of the term *barbarian* to describe foreigners. After the First Opium War, the spread of opium and poverty across the south of China gave rise to a peasant revolt, the Taiping Rebellion, in the late 1840’s. These were the years of “Palmerston’s Zoo,” as Lyndon LaRouche has described it—that is, Palmerston’s sponsorship (through, especially, Giuseppe Mazzini) of radical, terrorist “blood and soil” movements throughout the Western world. These proto-fascist, ethnic- and religious-based movements functioned on behalf of the British Foreign Office, just as the global terror apparatus today is headquartered in London.³⁹ There is no better example of this policy than the British sponsorship of the Taiping Rebellion, which succeeded in reducing China’s population by several tens of millions, while placing the country’s economy under British control.

The Taiping were programmed by British Intelligence as an ostensibly “Christian” opposition to the supposedly “oppressive, heathen ideology of Confucianism.” Broad leeway was permitted, of course, so that the leader of the Taiping movement could maintain his belief that he was the “second son of God,” the “brother of Christ,”

39. See Webster Tarpley *et al.*, “Lord Palmerston’s Multicultural Zoo,” *Executive Intelligence Review*, April 15, 1994 (Vol. 21, No. 16), pp. 4-45. See also Lyndon H. LaRouche, Jr. *et al.*, “The New International Terrorism,” *Executive Intelligence Review*, Oct. 13, 1995 (Vol. 22, No. 41), pp. 4-65.

while at the same time his religious views were essentially a mish-mash of Daoist beliefs in Christian trappings. The foremost case officer for this British “religious” training, was none other than James Legge, whose bowdlerized translations of the Confucian classics are still used as the “standard” today.

The rebellion was heavily armed by British merchants, as the Taiping conquered most of Southern China with incredible carnage, and nearly took Beijing. The British *officially* supported the Qing Dynasty officials in Beijing, but made no secret of their sponsorship of the Taiping, demanding that the government grant ever greater powers to the British, or face a Taiping “Christian” takeover. The pace of Chinese concessions was too slow for Lord Palmerston’s imperial tastes, but he was unwilling to give up the considerable control the British enjoyed over the Qing government. Rather than permitting a Taiping victory, he chose instead to launch another direct military assault against the Chinese government, this time against Beijing itself. Although even the British Parliament balked at this “Second Opium War,” Palmerston eventually got his way, laying waste to much of the royal estates in Beijing. Upon the total capitulation of Beijing, London then deployed British mercenaries to join the Chinese armies in destroying the disintegrating Taiping forces, adding more millions to the death toll.⁴⁰

China was essentially now placed under British control, but without the necessity of a military occupation. In order to ensure an undisrupted supply of loot, huge war indemnities were imposed on the Chinese for daring to oppose the “free trade” in Indian opium.

The Chinese Customs Bureau was placed under the control of the British, who simply seized debt and war reparations payments before passing on the remaining crumbs to Beijing. Customs Bureau control passed in 1863 to the infamous Sir Robert Hart, who, over the next 48 years, was the effective Governor General for the economy of semi-colonial China. He eventually took over the administration of most internal taxes and revenues, in addition to the customs on foreign trade.

The greatest danger to British rule in China was the failure of Palmerston’s “Confederacy” gambit to destroy the United States in the U.S. Civil War. The British feared that the ideas of the American Revolution, the Renaissance concept of a nation-state predicated on the view of man in the image of God, would break through the British ideological blockade of China. The British knew the American System ideas could find a resonance in the tradition of Confucius, Mencius, and Zhu Xi. Counter measures were deployed.

40. The British mercenaries were led by “Chinee Gordon,” who later met his due in the British efforts to seize the Sudan.

The task was twofold. On the one hand, introduce the Chinese to the Aristotelean tradition of the Enlightenment philosophers, especially the British empiricists and Social Darwinists. Seek out in Chinese culture those tendencies coherent with the Enlightenment view of man as a beast, and of science as no more than empiricist data collection and syllogistic computation. They found what they needed in Legalism, Daoism, and the Daoist-leaning distortions introduced into Confucianism by such as Xun Zi and Wang Yangming.

The second aspect of British cultural warfare was even more essential: conceal or distort all reference to the Platonic/Renaissance tradition in the West—and *convince the Chinese that the development of modern science and technology came not from the Platonic scientific method, but from the empiricism of the Enlightenment*. The works of Leonardo, Kepler, and Leibniz were to be ignored, or, when that proved impossible, distorted.

To this end, the British picked up a bright young Chinese scholar, Yen Fu, and sent him to London in 1877. There he was indoctrinated in British radical empiricism, which was presented as the end point of all Western thought. He learned nothing of the science of Leibniz and his collaborators in Europe and America, nor of the ongoing efforts of American, German, and Russian leaders to carry out the development of the Eurasian heartland. He became a rabid defender of amorality in science, in statecraft, and in economics, preaching the code of “wealth and power” as the only criteria for truth. In defense of Adam Smith’s advocacy of unbridled greed, Yen Fu wrote:

There may be those . . . who say that, according to Smith’s book, human morality is nothing more than a matter of self-interest and the pursuit of profit—and that the principle of heaven will be lost. . . . What they do not understand is that science concerns itself with questions of truth and falsehood, and not with whether its findings coincide with benevolence and righteousness.⁴¹

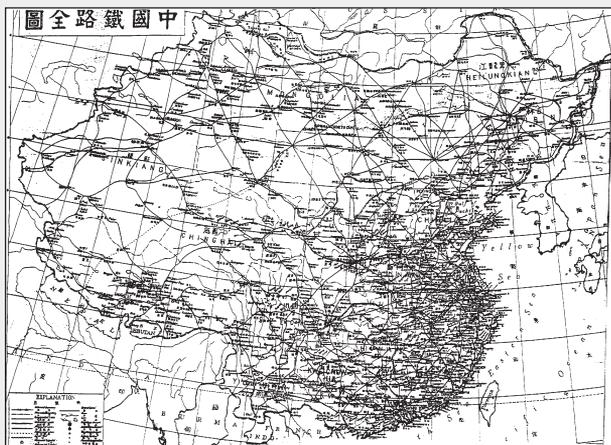
41. Cf. Adam Smith’s *The Theory of the Moral Sentiments* (1759): “The administration of the great system of the universe . . . the care of the universal happiness of all rational and sensible beings, is the business of God *and not of man*. To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness 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]

To the delight of his British sponsors, Yen Fu launched a brutal assault on Confucianism, in favor of Legalism and Daoism, which, he wrote, “are the only views compatible with the views of Darwin, Montesquieu and Spencer.” He particularly defended the Legalist Han Fei Zi, the most famous student of China’s Aristotle, Xun Zi.

Yen Fu spent his life translating the works of the

British empiricists and Social Darwinists, while, not surprisingly, maintaining his life-long opium addiction. His translation of this Aristotelean pantheon, many of whom were directly employed by the British East India Company itself, became the primary source of knowledge concerning “Western thought” for the Chinese intellectuals at the turn of the century, including Mao Zedong and others who founded the Communist Party of China.

The American System and Dr. Sun Yat Sen



Dr. Sun’s plan for China’s development: an integrated system of railways, water projects, and other infrastructure programs.



Right: Dr. Sun Yat Sen, Schiller Institute edition of his “The Vital Problem of China.”

There was an entirely different process taking place in the West, in direct opposition to the British Empire-building, and to the British ideology of empiricism and libertinism. During the same years Yen Fu was in England (the late 1870’s), the leaders of the American System of political economy within the United States, based in Philadelphia, were building a political alliance with leading Germans, Russians, and others, to develop the entire Eurasian continent, and to crush the genocidal British Empire. These were the same individuals, led by the world’s foremost economist Henry Carey, who had guided Abraham Lincoln in the industrialization of the Northern states, and the defeat of the British-sponsored slavocracy in the Confederate South. These republican leaders planned the extension of Amer-

ican System methods worldwide, to bring about the industrialization of Asia, Africa, and South America.⁴²

The year before Yen Fu’s arrival in London, the British launched a series of attacks in the *London Times* on Henry Carey and the American System of Political Economy. The *Times* complained that Carey’s ideas were being “repeated in hundreds of magazines and newspapers,” and were “held by multitudes.” This was leading to a rejection of free trade, even by some European leaders, complained the *Times*. Free trade was, it said, “the Cardinal doctrine of English political economy, . . . to question which must indicate ignorance or imbecility.”

Carey used the opportunity of this diatribe to counter-attack, publishing a pamphlet entitled *Commerce, Christianity, and Civilization Versus British Free Trade: Letters in Reply to the London Times*.⁴³ The pamphlet was to become

42. See Anton Chaitkin, “Leibniz, Gauss Shaped America’s Success,” *Executive Intelligence Review*, Feb. 9, 1996 (Vol. 23, No. 7); also, “The Land-Bridge: Henry Carey’s Global Development Program,” *Executive Intelligence Review*, May 2, 1997 (Vol. 24, No. 19).

43. Anton Chaitkin, “The Land-Bridge: Henry Carey’s Global . . .,” *op. cit.* Quotations following are taken from this report.

a leading organizing weapon internationally—and especially in Germany—against the British Empire. Carey pointed out that every nation governed by British free-trade economics, had been driven into ruin, while even England itself only sustained a small layer, the oligarchical elite, relegating the working population to barbaric conditions of life. The bulk of the pamphlet, however, was a devastating exposure of the horror of Britain’s rape of China. The opium trade, “sanctioned by the royal head of the English Church,” became the means of enslavement of the Chinese people, despite England’s official opposition to the slave trade. “There is no slavery on earth,” wrote Carey, “to be compared with the bondage into which opium casts its victims.” He acknowledged that some Chinese scholars (the “Han Learning” scholars) advised the Emperor to legalize and cultivate opium, using the excuse that there was no other way to stop the outflow of silver to the British opium dealers. But Carey also quoted the Qing Emperor’s famous rejection of that proposal, that “nothing will induce me to derive a revenue from the vice and misery of my people.”

While Yen Fu was translating John Stuart Mill’s major works, which became the economic standard in China for “Western Economics,” Carey was denouncing Mill as the theoretical architect of colonial looting and mass murder. Mill was a leading official of the East India Company, in charge of relations with the “native states,” during the years of both Opium Wars in China. He was a dedicated Aristotelean from the age of twelve, and a follower of Jeremy Bentham and Adam Smith. Carey quoted Mill: “Political economy considers mankind as occupied solely in acquiring and consuming wealth except in the degree in which [desire for wealth] is checked by . . . aversion to labor and the desire of the present enjoyment of costly indulgences.”

Carey responded that Mill’s political economy “presents for our consideration a mere brute animal, to find a name for which it desecrates the word ‘man,’ [which was previously] recognized as expressing the idea of a being made in the likeness of its Creator. . . . And what, we may ask, is the value of an analytic process that selects only the ‘material parts’ of man—those that are common to himself and the beast—and excludes those which are common to the angels and himself?”

In the 1880’s, Wharton Barker, a Philadelphia industrialist and the publisher of Henry Carey’s writings, worked with Czar Alexander II, the liberator of the serfs in Russia, to build ships and industrialize Russia. He explicitly stated the goal: “the accomplishment of the common work of Russia and America—namely, the dismemberment of the British Empire.” Barker and his associates proposed the construction of single-gauge rail

lines across Russia and into China, breaking the stranglehold on trade held by the British Navy. Having completed the great transcontinental railroad in the United States, their ambition was to “girdle the globe with a tramway of iron,” as one of many “great deeds, which tend to advance civilization [and] develop the material wealth of people.”⁴⁴

Such development was viewed as a *casus belli* by the British, who could maintain their colonial looting process only if subject nations were kept isolated, divided, and backward. When Wharton Barker, in the 1880’s and again in the 1890’s, negotiated directly with the Chinese government to build railroads and telephone and telegraph lines across China, into Central Asia and Europe, the British government directly intervened to sabotage the deals. The British permitted other nations to build railroads in China, but only as a means of extracting minerals and other raw materials. Each rail line, generally running from the coast to a source of mineral wealth in the interior, was constructed with a different gauge, preventing internal trade and communications.

Barker also attempted to circumvent the British control of the Chinese economy, encouraging Beijing to establish a National Bank along American System lines to finance internal improvements. A Chinese-American Bank was established to place government loans from both governments into rail construction and other infrastructure. Eventually, these efforts were also undermined by the British.

The American System of political economy, of which Carey and Barker were advocates, was based on the ideas of Alexander Hamilton, Benjamin Franklin, and their international collaborators. It derived directly from Leibniz, who had discovered the science of physical economy, from the recognition that the strength of a nation rests on the increase in the productivity of its labor. The measure of productivity was not how much could be squeezed out of each worker, but the rate of replacement of brute force by heat-powered machines, and the increased capacity (through Classical education) of the citizenry to discover and assimilate new technologies. Following Leibniz, the American Founding Fathers recognized that the *source* of progress was not located in military power, colonial looting, or in the immoral libertinism of Adam Smith’s “Invisible Hand” dealing opium, but in the creative potential of each individual human mind to discover new truths about man and nature, or to reproduce such discoveries by others. Alexander Hamilton formulated the policies required by a republic to enhance national devel-

44. U.S. General Joshua T. Owen, 1869, quoted in Chaitkin, *ibid.*

opment and individual creative potential, including a National Bank (as opposed to a private Central Bank), protective tariffs, and government-sponsored infrastructure projects.⁴⁵

These ideas guided the United States through its *three* wars of independence from Britain—the Revolutionary War, the War of 1812, and the American Civil War.⁴⁶ In the late Nineteenth century, Henry Carey and his Philadelphia-based associates continued this tradition, creating an international movement which carried the American System battle against the British Empire to every corner of the world. The fact that the history of this movement is now virtually unknown, even in the United States, is characteristic of the falsification of history in the Twentieth century by the apologists of the Enlightenment.

In the case of China, a single man, schooled in the American System of political economy, discovered and exposed the fraud behind the British portrayal of “Western Thought” as Enlightenment empiricism, and broke the back of the British Imperial power in China. That man, Dr. Sun Yat Sen, was educated in Hawaii in the 1880’s by the family of Frank Damon, who played a leading role in the work of the Philadelphia circles of Henry Carey in the United States, in Germany, and in Asia. Damon provided the young Chinese nationalist with a sensuous grasp of the totally opposite worldviews competing within the West, characterized politically by the opposing American and British Systems. Sun Yat Sen utilized this understanding of Universal History, together with his own study and insight into Chinese history and culture, to present to the world as a whole a penetrating analysis of the evil of the British Empire and its ideological roots. He also presented a unique method for reversing the ongoing collapse of *Western* civilization: through cooperation in the development of China! *The International Development of China*, written by Sun in 1919, accused the Western nations of driving themselves into global depression and “the War to end all wars,” by failing to act on the basis of the correct *ideas*.

Sun identified those correct ideas as precisely those of

Alexander Hamilton and the U.S. Constitution, as against the British System. Even within the United States, Sun pointed to the difference between Hamilton and Thomas Jefferson, whereby Hamilton’s federalism, rather than Jefferson’s libertarianism, lay at the root of the American System. “The United States’ wealth and power,” Sun wrote, “have not come only from the independence and self-government of the original states, but rather from the progress in unified government which followed federation of the States.”⁴⁷

By unifying under the Constitution, said Sun, the new Republic attained the strength to defend against British “free trade” policies, which aimed at preventing the development of domestic U.S. industries. Sun wrote:

It was thought by the economists of the Adam Smith school that competition was a beneficent factor and a sound economic system, but modern economists discovered that it is a very wasteful and ruinous system. . . . It has been discovered by post-Darwin philosophers that the primary force of human evolution is cooperation, and not struggle, as that of the animal world.

Sun’s *International Development of China* was a detailed expansion of the concepts presented by Henry Carey and Wharton Barker, including extensive rail and canal systems criss-crossing the whole of China, extending into South Asia and through Russia into Europe, coupled with rapid national industrialization. His aim was not just the transformation of China, but of the world as a whole. This plan, he wrote, must be “a practical solution for the three great *world* questions, which are the International War, the Commercial War, and Class War.”

Sun’s polemics against Adam Smith, J.S. Mill, and the Darwinians ran counter to nearly all prevailing opinion in China during the ferment of the early Twentieth century. Both the “reformers” and the “radicals” generally accepted the lie that British empiricist ideology was the only alternative to the “old thinking” which, they believed, was responsible for the economic and social decay in China. Sun Yat Sen had converted to Christianity, but believed passionately in the coherence of Christian faith and Confucianism. The Confucian reformers of the late Qing, however, much like today’s “fundamentalist” movements around the world, rejected ecumenicism in favor of a politicized Confucianism, while adopting the ideological premises of the colonial masters. The leaders of the reform movement in the 1890’s and early Twentieth

45. See Robert Trout, “Life, Liberty, and the Pursuit of Happiness: How the ‘Natural Law’ Concept of G.W. Leibniz Inspired America’s Founding Fathers,” *Fidelio*, Spring 1997 (Vol. VI, No. 1); see also, Philip Valenti, “The Anti-Newtonian Roots of the American Revolution,” *Executive Intelligence Review*, Dec. 1, 1995 (Vol. 22, No. 48).;

46. See Anton Chaitkin, *Treason in America: From Aaron Burr to Averell Harriman*, 2nd ed. (New York: New Benjamin Franklin Publishing House, 1985), *passim*; see also, W. Allen Salisbury, *The Civil War and the American System: America’s Battle with Britain, 1860-1876* (1978) (Washington, D.C.: Executive Intelligence Review, 1992), *passim*.

47. Sun Yat Sen, *The Three Principles of the People*, trans. by Frank W. Price, ed. by L.T. Chen (New York: Da Capo Press, 1975) (reprint of 1927 ed.).

eth century, Kang Youwei (K'ang Youwei 1858-1927), and his associate Liang Qizhao (Liang Ch'i-ch'ao, 1873-1929), even proposed the adoption of Confucianism as a state religion, under the Emperor. Yet, their philosophic arguments totally cohere with the materialist and utilitarian ideology of British empiricism—they simply proposed a *Chinese version* of the Enlightenment! Sun Yat Sen confronted Kang and his supporters, not only on their refusal to give up reliance upon the monarchical system, but also on their acceptance of the Darwinian view of man. Kang Youwei's view of Confucianism was, not surprisingly, derived from "Han Learning." Kang believed the Emperor was essential to rule China, just as he viewed the Rites as rules of conduct required to control the people, rules derived ultimately from the son of Heaven (the Emperor), rather than from Heaven itself, as Mencius had insisted. Sun Yat Sen's concept of a republican government rested upon a higher hypothesis of man and nature, while the reformers refused to part with their familiar, failed assumptions.

Sun Yat Sen was just as uncompromising with the radicals and the emerging Marxist ideologues. This became even more critical after 1919, when the British, with President Wilson's full support, sold out their Chinese "allies" from World War I, by maintaining and *expanding* the colonial "spheres of interest" in China by the major powers. This sparked a massive resistance movement within China, known as the May 4th Movement, which included the emergence of various Marxist study groups. Sun argued that the Marxists (and the new Soviet Republic), although they had identified some of the evils of the existing social and economic order, had not broken from the underlying axioms of the British view of man as a beast. The Marxist's "scientific materialism," Sun said, does not break from the Hobbesian view of man battling one against all in a hostile world, the Social-Darwinists' "survival of the fittest." Sun wrote in his *Lectures* on "The Three Principles of the People":

Class war is not the cause of social progress, it is a disease developed in the course of social progress. What Marx gained through his studies of social problems was a knowledge of diseases in the course of social progress. Therefore, Marx can only be called a social pathologist, not a social physiologist.

In his *The Vital Problem of China*, written in 1917, Sun specifically identified the root of Marxism in the Enlightenment ideology of "the rule of Might": "European civilization during the last several hundred years is one of scientific materialism . . . , the cult of force." While the Marxists were sincerely concerned about poverty and

oppression, they were ignoring the fundamental problem of the *creation* of wealth, which came about only through enhancing and mobilizing the creative powers of the entire nation—what Sun called "the law of social progress." The young Marxists, he wrote in his *Lectures*, "fail to realize that China is suffering from *poverty*, not from *unequal distribution of wealth*."

Sun's 'Three Principles' as Rites

It is useful to view Dr. Sun Yat Sen's extraordinary contribution to China, and to the world, as an extension of the historic battle concerning the Rites. Although Sun seldom referred to the Rites *per se*, he followed Zhu Xi in identifying *The Great Learning*, from *The Book of Rites*, as the core of China's best moral and intellectual tradition. In the opening pages of his published *Lectures* from 1917 to 1919, in which he introduces his concept of the "The Three Principles of the People," Sun writes: "We must revive not only our old morality, but also our old learning . . . , the *Great Learning*: Search into the nature of things, extend the boundaries of knowledge, make the purpose sincere, regulate the mind, cultivate personal virtue, rule the family, govern the state, pacify the world." He expanded upon China's responsibility as called for in the *The Great Learning*:

Let us pledge ourselves to lift up the fallen and to aid the weak; then, when we become strong and look back upon our own sufferings under the political and economic domination of the Powers, and see weaker and smaller peoples undergoing similar treatment, we will rise and smite that imperialism. Then will we be truly governing the state and pacifying the world.

To Sun, this is the true meaning of the Rites—universal *principles* based on natural law, whose comprehension is necessary to assure the progress of humanity. He approached the formulation of his own organizing principles from precisely that worldview. His "Three Principles of the People" are an updated form of the Rites, based upon the same Confucian view that man is worthy and capable of governing himself according to noble precepts.

The Three Principles are: (1) national sovereignty, (2) republican government, and (3) the general welfare of the people. Sun himself emphasized that the formulation of these three principles as a single concept was inspired by Abraham Lincoln's Gettysburg Address. The first Principle, nationalism, or national sovereignty, was Lincoln's "government *of* the people"; the second, the rights of the people, or the republican form of participatory government, was government "*by* the people"; and the third, the people's livelihood, or the general welfare, was govern-

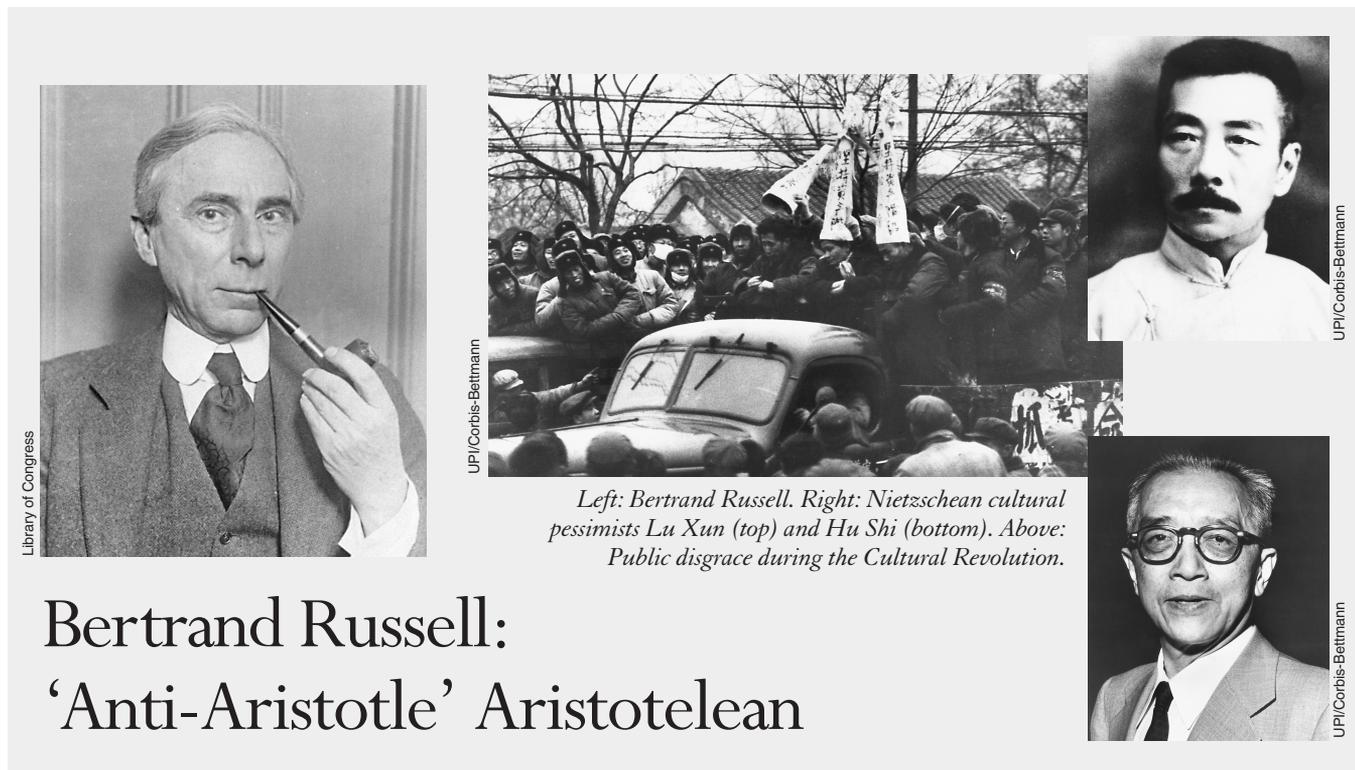
ment “for the people.” Taken together, wrote Sun, “these Three Principles are identical with Confucius’ hope for a Great Commonwealth.” A glance at the Preamble to the U.S. Constitution and the *The Great Learning* [SEE page 39] demonstrates the coherence in *type* between the Rites, the Constitutional principles of the American System, and Sun’s Three Principles of the People.

Sun also specifically identified the psychological problems which could potentially block the Chinese from embracing and implementing these Three Principles. He saw the greatest danger in the influence of British radical liberalism among the leaders of the May 4th Movement, which influence was under the personal direction of Bertrand Russell, London’s foremost psychological warrior. “A group intoxicated with the new culture,” Sun wrote, “have begun to reject the old morality, saying that the former makes the latter unnecessary. . . . They say there are no princes in a democracy, so loyalty is not needed and can be cast aside, [including]

loyalty to the nation and to the people.”⁴⁸

Sun, like Henry Carey before him, singled out John Stuart Mill for particular criticism, denouncing his advocacy of extreme individual liberty, which, Sun warned, would soon become “unrestrained license.” Such libertinism would destroy the national cohesion required for social progress, he warned, and the Chinese people “shall become a sheet of loose sand.”

While Sun viewed the Rites, and his Three Principles, as expressions of natural law, rather than codified rules of conduct derived from custom, he nonetheless argued that a modern nation-state required a formal constitution, in order to establish the rule of law over the arbitrary rule of men. But, such a constitution must be of a universal nature, embodying moral principles and fundamental human rights, as in the Three Principles, as guides to social progress and individual creative development. Only then could there be a true republic, a Confucian “Great Commonwealth.”



Left: Bertrand Russell. Right: Nietzschean cultural pessimists Lu Xun (top) and Hu Shi (bottom). Above: Public disgrace during the Cultural Revolution.

Bertrand Russell: ‘Anti-Aristotle’ Aristotelean

The Republican Revolution of 1911, led by Sun Yat Sen, threw a scare into the British. The Revolution was not entirely successful, in that Sun Yat Sen was forced to strike a deal with the head of the Qing Dynasty army, Yuan Shi-kai, who pledged to adhere to the Republican Constitution. With British backing, Yuan

broke that pledge, and even attempted to declare himself Emperor. Although that effort failed, the result of Yuan’s sabotage of the Republic was the division of China into regions governed by competing warlords.

The British were pleased with Yuan Shi-kai, and even more with the era of the warlords, since a divided China served to protect their interests. However, they knew that Sun Yat Sen’s influence threatened the entire

48. *Ibid.*

Asian branch of the Empire, or more.

During World War I, London was unable to apply much energy to its Asian problems, although it utilized its imperial alliance with Japan to keep China destabilized. Sun Yat Sen's networks of support in Japan were successfully cut off.

Following the war, the British moved full-force to contain Sun's influence, including the sponsorship of various radical opposition figures and organizations. This followed the pattern of "Lord Palmerston's Zoo." As in Palmerston's day, such radical movements were designed as "anti-authoritarian," while not departing from the empiricist, Enlightenment view of man, nor from the view of political economy as a Darwinian struggle among beasts over fixed resources. To run this effort in Twentieth-century China, London sent two experts in psychological profiling and manipulation, their own Lord Bertrand Russell, and their "colonial" asset from America, John Dewey. Still today, the combined names of "Russell and Dewey" are known throughout China as the primary source of Western influence in modern China.

The sellout of China at the Versailles Conference in 1919 had been forecast by Sun Yat Sen in his *The Vital Problem of China*, where he warned against China joining the war on the British side. Sun predicted that China's support for the British would simply encourage them to chop China into various pieces, as prizes to the stronger nations which helped London destroy Germany. This was in keeping, Sun wrote, with the "Balance of Power" mentality of British geopolitics: "When another country is strong enough to be utilized, Britain sacrifices her own allies to satisfy its desires, but when that country becomes too weak to be of any use to herself, she sacrifices it to please other countries."

He compared British relations toward its allies to that of a silk farmer to his silkworms: "[A]fter all the silk has been drawn from the cocoons, they are destroyed by fire or used as fish food."

Versailles was total confirmation of Sun's insight. To the British, Sun's *International Development of China* represented the greatest single threat *in the world* (the U.S. was "safely" in the hands of Anglophile racist Woodrow Wilson) of a reemergence of "American System" ideas and programs. Sun represented both the humanist Zhu Xi tradition of Chinese Confucianism, and the Platonic/Christian tradition of the Western Renaissance—a dangerous combination which required the best weapons in the British ideological arsenal. Both Russell and Dewey were deployed to China for extended visits in the heyday of the May 4th ferment in 1920 and 1921.

Russell and Dewey should be seen as the first "deconstructionists" in China, whose mission was to create an

anti-rational "alternative," of the type so admired by many of today's China scholars. Russell's diatribes against reason and morality, and those of Dewey against Classical education, were already well known in China through translations prepared by the circles around Yen Fu. Russell's sojourn in China was sponsored by the "Anti-Religious Society." He immediately projected his hatred of Christianity into the Chinese context, blaming China's backwardness not on eighty years of British looting—but on Confucianism! He attacked the Confucian tradition, and the Chinese tendency to admire the scientific progress of the West, but he otherwise admired the Chinese for being backward, passive, and content—the "noble savage" so beloved by British colonialism:

Instructive happiness, or joy of life, is one of the most important . . . goods that we have lost through industrialism; its commonness in China is a strong reason for thinking well of Chinese civilization. . . . Progress and efficiency, for example, make no appeal to the Chinese, except for those who have come under Western influence. By valuing progress and efficiency, we have secured power and wealth; by ignoring them, the Chinese, until we brought disturbance, secured on the whole a peaceable existence and a life full of enjoyment.⁴⁹

Russell admired Daoism for its rejection of universal truths, and its anti-scientific doctrine that man must accept "nature" as it is—denying the Christian (and Confucian) belief in man's creative powers to know and to change the world. He ascribed this Daoist tradition to the Chinese as a whole, claiming that this was the cause of their admirable "pacifism, rooted in their contemplative outlook, and in the fact that they do not desire to change whatever they see. . . . They have not the ideal of progress which dominates the Western nations." He even praised the Legalist Qin Shi-huang for burning the classics and murdering the Confucian scholars. He quoted approvingly from a Chinese historian: "No radical change can take place in China without encountering the opposition of the *literati*. This was no less the case then than it is now. . . . Something had to be done to silence the voice of antiquity."

Russell also praised Bolshevism as a convenient method to "silence the voice of antiquity." He introduced both Marx and Lenin in his classes in Beijing and Shanghai. While arguing that Bolshevism could never succeed in Western Europe, he considered it to be ideal for China's "stage of development."

Russell's answer to the controversy over the Rites was

49. Bertrand Russell, *The Problem of China* (New York: Century, 1922).

to abolish the Rites altogether—the pseudo-“anti-Aristotelean” solution which throws out the baby with the bathwater. The Rites, he insisted, are nothing but “trivial points of etiquette” whose only concern is “to teach people how to behave correctly on various occasions.” Russell rejected both natural law and positive law, or “rules of conduct.” “There is one traditional Chinese belief which dies hard,” he wrote, “and that is the belief that correct ethical sentiments are more important than detailed scientific knowledge.”

Russell was one of the earliest proponents of the “post-modern” radical Aristoteleanism which argued that science was a “Western” phenomenon, which were best placed under severe restraints, while “Eastern” thought was inherently anti-scientific. “China,” he wrote, “in return for *our scientific knowledge*, may give us something of her large tolerance and contemplative piece of mind.” To Russell, “our scientific knowledge” was not the discovery of new principles underlying the laws of nature and human society, but an Aristotelean compilation of empirical data. Russell’s great “contribution” to science was his collaboration with Alfred North Whitehead in the gigantic failure called the *Principia Mathematica*, in which they attempted to reduce all of mathematics to a fixed set of axioms and a fixed set of logical rules of transformation. Their intention was to establish “proof” that all mathematics, and by extension the human mind, functioned as a closed and complete axiomatic system, like a computer. Of course, virtually every great scientist, including especially Nicolaus of Cusa, Kepler, Leibniz, Cantor, and Riemann, had proven that such an undertaking were inherently incapable of success.

Russell’s historical writings had a particularly deleterious effect in China, since his books on the history of philosophy and science became a standard source on “Western thought.” Leibniz, in particular, the West’s greatest friend and most profound analyst of China’s philosophic contributions, was slandered by Russell as “the champion of ignorance and obscurantism.” His ideas were totally distorted, then dismissed as a relic of the past, an “historical curiosity,” with no relevance in the new Age of Enlightenment.⁵⁰ Russell subjected the entire Platonic/Christian tradition in the West to similar lies and slanders, while glorifying the Aristoteleans and the insidious nihilism and perversity of Friedrich Nietzsche and the emerging existentialist cult. Russell’s Nietzschean intentions towards China were quite openly pronounced: “China needs a period of anarchy in order to work out her salvation.”

50. Bertrand Russell, *A Critical Exposition of the Philosophy of Leibniz*, 2nd ed. (1937) (London: G. Allen & Unwin, 1975).

Although Dewey maintained a formal distinction between his “American Pragmatism” and the Hobbesian and Nietzschean radicalism of Russell, the Chinese have historically, and correctly, linked the two men as a common source of knowledge on “Western thought.” Dewey, a professor at Columbia University, had instructed several young Chinese scholars in his “deconstruction” of Classical methods of education, in favor of a “learn-through-doing” variety of pragmatism. He was deployed to China directly by the Morgan banking interests (London’s primary control over the U.S. economy and ideology), serving as a journalist for the Morgan-spawned *New Republic* magazine during his several years’ stay in Beijing. These same Morgan interests simultaneously sponsored both British “free trade” policies and the emerging Communist Party apparatus in Europe, the United States, and Asia.⁵¹

China’s Cultural Pessimists: Three Exemplary Case Studies

To trace the influence of Russell and Dewey, let us examine the work of three leading figures of Twentieth-century China: Hu Shi (Hu Shih, 1891-1962), the leading Chinese advocate of John Dewey’s American Pragmatism, and later China’s Ambassador to the U.S. during the crucial years of World War II; Lu Xun (Lu Hsun, 1881-1936) China’s foremost writer of the May 4th period; and Liang Shu-ming (1893-1994), a leading “Confucian” scholar, who promoted the worst of both Eastern and Western irrationalism, and helped to create the environment which led to the horrors of the Great Proletarian Cultural Revolution.

Hu Shi

Hu Shi was educated in Shanghai’s “progressive” schools, reading the Yen Fu translations of J.S. Mill, Huxley, Montesquieu, and Spencer.⁵² By the age of fifteen, he was already a firm advocate of empiricism, against the scientific method of Mencius and Zhu Xi. He explicitly adopted Wang Yangming’s contention that human nature was nei-

51. The children of Morgan bankers Thomas Lamont and Willard Straight, Corliss Lamont and Michael Straight, became the most infamous financiers of the Communist movements in the West. Meanwhile, Papa Lamont ran the financial looting of China, together with his British counterpart Sir Charles Addis, while Papa Straight hired Dewey to write for his journal, *The New Republic*, in support of British/Morgan strangulation of credit to China.

52. Much of the following material on Hu Shi was researched by Robert Wesser in his “Hu Shih and the British Deployment vs. The Chinese Revolution” (unpublished).

ther good nor evil, against the view of Mencius and Zhu Xi that man is fundamentally good. Mencius, he maintained, did not understand modern “objective science.”

Hu studied with Dewey at Columbia from 1915 to 1917, and then spent two more years, 1919-1921, touring China as Dewey’s translator and advocate. Demonstrating his grasp of British cultural warfare, Hu argued that there were but two methods of thought for modern times: pragmatism and dialectical materialism. As Sun Yat Sen had already demonstrated, these two methods were fundamentally equivalent, both “materialist” in nature, both rejecting any effective connection between human creative mentation and progress in human society. Hu promoted Russell’s “our scientific knowledge,” a purely mechanical and statistical description of phenomena, in which “truth” exists only at the whim of the individual. “Truth is created by and for the use of man,” wrote Hu. “An idea which had fruitful consequences was called truth in the past. If it has been useful, it is still called truth today.”

Hu also adopted Wang Yangming’s famous slogan that “knowledge and action are one.” Sun Yat Sen recognized the extreme danger of such pragmatism. In his 1918 book the *Psychological Reconstruction of China* (called *Memoirs of a Chinese Revolutionary* in its English translation), Sun focussed his entire polemic upon the idea that knowledge is primary over, and far more *difficult*, than action. Once knowledge is achieved, he argued, action will follow easily. He specifically blamed the collapse of the 1911 Revolution on the pragmatic mentality of the Chinese people, who failed to act precisely because they lacked knowledge:

Mind is the beginning of everything that happens in the world. The overthrow of the monarchy was carried out by the mind, the construction of the Republic was delayed and later brought to nought by this same mind. Just at the point of victory of the Chinese Revolution, the revolutionaries themselves became slaves of the theory of the difficulty of action and the easiness of knowledge.

Hu Shi continued Dewey and Russell’s work in China throughout his life. In 1923 he wrote *Science and Philosophy of Life*, which codified the empiricist belief structure—a virtual declaration of war on the Confucian (and Platonic) moral tradition. Always referencing “science” as his basis of proof, he itemized his rejection of universal truth and his advocacy of moral relativism. These included:

- “On the basis of biological and historical knowledge, we should recognize that morality and religion are subject to change, and that the causes of such change can be scientifically discovered.”

- “On the basis of biological, physiological, and psychological sciences, we should recognize that man is only one species in the animal kingdom and differs from the other species only in degree but not in kind.”

- “On the basis of biological sciences, we should recognize the terrific wastefulness, and brutality, in the struggle for existence in the biological world, and consequently the untenability of the hypothesis of a benevolent Ruler who possesses the character of loving life.”

Hu made his attack on Confucianism into a campaign, using his influence as a professor at Beijing University, and as the famous spokesman for John Dewey, to demand the “overthrow of Confucius & Sons.” The Chinese must not blame British imperialism for their sorry state, Hu insisted—they must blame the three-thousand-year tradition of Confucianism. He created “The New Culture Movement,” based upon “the recognition that the old culture of China is not suitable to a modern situation.” In his diatribes against Confucianism, he carefully singled out the tradition of Mencius and Zhu Xi as objects of attack, rather than the Aristoteleans Xun Zi and Wang Yangming.

In 1927, a few years after Sun Yat Sen’s death, Sun’s Nationalist Party finally unified the country under the leadership of Sun’s close collaborator, Chiang Kai-Shek. Hu was absolutely livid about the veneration of Sun Yat Sen and his Three Principles by the new republican government. In 1929, in an essay entitled “The New Culture Movement and the Kuomintang,” Hu wrote:

One of the great undertakings of the New Culture Movement was the liberation of thought. When we criticized Confucius and Mencius, impeached Zheng Yi and Zhu Xi, opposed the Confucian religion and denied God, our purpose was to overthrow the canons of orthodoxy, to liberate Chinese thought, and to encourage a skeptical attitude and a critical spirit. But . . . now you may deny God, but you may not criticize Sun Yat Sen. You need not go to church, but you must not fail to read Sun’s *Last Will and Testament*, nor to observe the weekly memorial service.

What Hu Shi despised was not the *formality* of the rites venerating Sun Yat Sen, but the *content* of those rites, imbuing Chinese education and social life with Sun’s scientific and cultural optimism.

Nonetheless, Hu Shi supported Chiang Kai-Shek’s Nationalists rather than the Communists, and went on to become China’s Ambassador to the U.S. during World War II. He was the primary contact between China and the ultra-conservative “China lobby” in the U.S., perpetuating the myth that Sun Yat Sen was some variety of

communist (after all, if he was not a pragmatist, he must have been a dialectical materialist!), which misconception persists still today.

Lu Xun

Lu Xun was educated in Japan at the turn of the century, becoming acquainted not only with the standard Yen Fu translations of the Enlightenment empiricists, but also the radical nihilism of Nietzsche and several Russian writers influenced by Nietzsche. He became the literary voice of the May 4th Movement, heralded by the foreign community and by the iconoclasts of the Left. His short stories were hateful diatribes against both classical Chinese culture and the cultural optimism of Sun Yat Sen. His most famous story, “The True Story of Ah Q,” is a parody on the Chinese Revolution of 1911. Ah Q, the “Q” being the English letter “Q,” was Lu Xun’s Chinese “Everyman,” representing both the unschooled masses and China as a whole. He is not only illiterate, but a virtual idiot, barely capable of simple sense perception, and governed entirely by impulse and base emotion. His life, as a servant, a petty thief, and the subject of constant scorn, is meant to symbolize China’s place in the world, brought upon itself by subservience to the Confucian Rites. But the Revolution of Sun Yat Sen is merely more of the same, argues Lu Xun. The Revolutionary leader is caricatured as a privileged man, educated in Hong Kong and Japan, who merely cut off his pigtails (the Qing Dynasty required every Chinese to wear a pigtail) and became an “Imitation Foreign Devil.” Following the 1911 Revolution, these “Imitation Foreign Devils” proceed to replicate the foreigners’ oppression, and Ah Q, after being rejected in his effort to join the revolutionaries, is executed arbitrarily as an example to the masses to follow the new leaders.

Lu Xun became the champion of Nietzsche in China, and drew his inspiration directly from Nietzsche’s works. “God is dead!” cried Nietzsche’s “Madman,” in a chapter of *The Gay Science*. Nietzsche continues:

God remains dead. And we have killed him. How shall we, the murderers of all murderers, comfort ourselves? What was the holiest and most powerful of all that the world has yet owned has bled to death under our knives. . . . Is not the greatness of this deed too great for us? Must not we ourselves become gods simply to seem worthy of it? There has never been a greater deed; and whoever will be born after us—for the sake of this deed, he will be part of a higher history than all history hitherto.

When his audience stands mute in astonishment, Nietzsche’s madman leaves in disgust. “I came too early,” he says; “my time has not come yet.”

Lu Xun’s first famous story, published in 1918, was titled “A Madman’s Diary.” As in Nietzsche’s story, Lu Xun’s madman is the harbinger of truth before a disbelieving public. Lu’s madman is certain that his neighbors are out to kill him, for the crime twenty years before, of treading on “Mr. Gu Jiu’s account sheets.” “Gu Jiu” means “Ancient Times,” and the “account sheets” refer to the Rites, reflecting the view that the Rites are nothing more than rules of conduct. The madman then discovers that his perceived persecutors intend to *eat* him. Virtually everyone is a cannibal, taught to be so by their ancestors, through the “Ancient Times’ account sheets.” The madman reviews the Confucian classics himself to confirm his suspicion:

Scrawled all over each page are the words: “Virtue and Morality.” Since I could not sleep anyway, I read intently half the night, until I began to see words between the lines, the whole book being filled with the two words—Eat people.

Eventually, the madman realizes that it is his older brother who is leading the conspiracy to eat him. Respecting one’s older brother is a central point of Confucian ethics. He further discovers that these Confucian cannibals prefer not to kill, but to “set traps everywhere, to force me to kill myself,”—or to be “frightened or worried to death.” Lu Xun’s madman concludes his story:

I have only just realized that I have been living all these years in a place where for four thousand years they have been eating human flesh. . . . Perhaps there are still children who have not eaten men? Save the children. . . .

There emerged from the May 4 movement a core group of Nietzscheans, several of whom joined the Communist Party. One of these, Li Shicen, transferred Nietzsche’s attack on Christianity directly to an attack on Zhu Xi:

The famous sayings and ancient teachings of China honor *reason* rather than *desire*, and regard human desires as subordinate to Heavenly Principle (*Li*), regardless of the fact that there could be no Heavenly Principle apart from human desires . . . so the old values must be forcefully destroyed.⁵³

Following the Cultural Revolution, several articles were published identifying the abuses of the Gang of Four with the reign of terror under the Nazis in Ger-

53. See David Kelly, “The Highest Chinadom: Nietzsche and the Chinese Mind, 1907-1989,” in *Nietzsche and Asian Thought*, ed. by Graham Parkes (Chicago: University of Chicago Press, 1991).

many, and tracing their ideology to Nietzsche. A 1980 issue of the journal of the Chinese Academy of Social Science published a study of Nietzsche and “voluntarism.” It claimed that the “ultra-leftists” in the Cultural Revolution had been influenced by Nietzsche and his supporters in China to “disregard the objective laws of social and economic development.”⁵⁴ Nietzsche was thus discredited along with the Gang of Four. But, as we shall see, Nietzsche was to make a comeback in the 1980’s.

Liang Shuming: London’s ‘Last Confucian’

The English-language biography of Liang Shuming, by Harvard affiliate Guy Alitto, is called *The Last Confucian, Liang Shuming and the Chinese Dilemma of Modernity*.⁵⁵ That Harvard should embrace Liang Shuming is itself strong evidence that Liang is at best a “Confucian” in the tradition of Xun Zi and Wang Yangming. Harvard was undoubtedly most enamored of Liang Shuming, owing to his embrace of the anti-rationalist and pragmatic ideology of Russell and Dewey. Liang’s subsequent relationship with Mao Zedong is most instructive as evidence of British ideological influence on Maoist China.

Liang was one of the earliest of the Chinese students who received virtually no education in the classics. He attended a foreign-style primary school in Beijing, and was further introduced as a teenager to Jeremy Bentham’s hedonistic calculus and the Russian anarchists. He joined Sun Yet Sen’s Revolutionary Alliance in 1910, and the Nationalist Party after the Revolution in 1911, but he suffered a mental collapse in 1912. He spent four years as a recluse at his father’s home studying Buddhism, emerging as a major voice in the Buddhist revival during the turbulent years of World War I.

As a professor of Buddhist studies at Beijing University, Liang became close friends with Hu Shi and the radical students who went on to found the Communist Party. He was introduced to “Western thought” by Chang Shen Fu, known as “the leading Chinese interpreter of Bertrand Russell,” and an authority on dialectical materialism. He studied Yen Fu’s translations of J.S. Mill, Huxley, *et al.*, as well as the works of Henri Bergson, Schopenhauer, and Nietzsche. His Buddhist writings of that period quoted liberally from these empiricists and existentialists.

In 1921, Liang Shuming decided to convert to Confucianism from Buddhism. However, his “Confucianism”

was based on that of the “pseudo-Buddhist” Wang Yang-ming—and, more revealing, on that of Wang Yang-ming’s radical follower Wang Ken. Wang Ken was a populist, often identified with the most extreme “Wildcat Zen” school of Buddhism. He preached that the Way (Dao) was that which corresponded to the everyday, common needs of the people, and that man must follow the lead of “ignorant men and women.” Scholarship, and Zhu Xi’s dedication to “the investigation of the principle in things,” was replaced by populist revival rallies, “feel good” Confucianism, with Daoists and Zen Buddhists welcomed. The theme was “sageness for the masses.” The relevance of this for the madness of the Great Proletarian Cultural Revolution is apparent.

In Liang Shuming’s 1921 book, *Eastern and Western Culture*, he placed himself formally in the “Confucian” school, opposed to the overtly anti-Confucius sentiments of Hu Shi’s New Culture Movement. But the underlying premises of both camps were the same: an unbridgeable divide was constructed between a *scientific* view of the universe, and a *spiritual* view, and between the *spirits* of different races and cultures. Liang wrote: “Really, how can one fundamental spirit be combined with the fundamental spirit of another culture?” He divided the world into three distinct cultural types: The Western, which is characterized by the unbridled will to satisfy the material, primal needs of man as an animal (i.e., Hobbes and his followers represent “The West”); secondly, China, which addresses the emotional, inner needs of man in harmony with nature (i.e., China is Daoist); and, thirdly, India, which considers the world to be an illusion, seeking enlightenment in the negation of the will (the Buddhists). This division of the world into different, racially defined, mutually exclusive categories, has served colonial interests well throughout history, as it does today’s new colonialists, as seen in Samuel Huntington’s *Clash of Civilizations*. Such is the “deconstruction” of the idea of one human race, created in the image of God with the power of reason.

Liang Shuming incorporated wholesale the Russellite view of the European Renaissance. The Renaissance, he said, was not the flowering of the Platonic/Christian view of mankind’s creative power over nature, but the beginning of the *overthrow* of that moral outlook by one of pure selfishness. It was this *selfish* view of man, he argued, which was further *advanced* by the Enlightenment. The development of modern science was credited to this hedonistic worldview.

Liang studied Russell’s work intensely. He referred to Russell as the Western scholar who was “most like Confucius”—most interesting in light of Russell’s overt ridicule of Confucius. Liang identified with Russell, both

54. *Ibid.*

55. Guy Alitto, *The Last Confucian, Liang Shu-ming and the Chinese Dilemma of Modernity* (Berkeley: University of California Press, 1979).

for his glorification of the Daoist tradition, and for his attacks on Western rationalism.

Liang leaned even more on John Dewey, whose pragmatism was coherent with the populism of Wang Yang-ming and Wang Ken. Making knowledge subservient to action (precisely the subject of Sun Yat Sen's attack on Wang Yang-ming) was the basis of Dewey's assault on Classical education—an assault which Liang Shuming continued with devastating effect in China. He became a leading proponent of radical school reforms, replacing Classical education with “practical learning.” The goal was not creativity nor moral excellence, but “a reasonable life,” wrote Liang. He wanted his students to “make their lives the lives of the common folk.”

His model was Tao Xingzhi (T'ao Hsing-chih), Dewey's foremost student in experimental education.⁵⁶ In the 1920's Tao had set up an experimental rural school based on Dewey's concepts that “education is life” and “education is society.” There were no formal classes, the students worked in the fields daily and participated in rural village life, made their own clothes, etc. As Liang described it: “However life is, so should education be. However one does things, so does he learn.”

Although Tao and Liang both spoke of developing intellectual ability, this was not the study of classical philosophic ideas nor scientific investigation, but only the glorification of communalism and rural simplicity as “intellectual.” As Liang described it: “Intellectual ability; . . . they learn themselves, they act themselves, and so obtain real learning.” The intelligentsia were described as parasites, alienated from the masses—another theme which would become a mainstay of the Cultural Revolution.

In 1927, Liang had a self-described “awakening,” in which, he said, “I repudiated the whole line of Western gadgetry and was not again infected with any desire for them.” He did not restrict his anti-technology proscriptions to individuals seeking enlightenment—he believed that China *should not* and *could not* become a “modern nation.” He wrote: “Chinese society is a village society. The entity known as China is *nothing more* than 300,000 villages.” As in the madness of the Cultural Revolution, Liang argued that the new China would emerge from the peasants, who would create “new customs and mores,” and that parasitical intellectuals should learn from the peasantry.

Liang Shuming established a “Rural Reconstruction Institute” in Shandong Province in 1931, in connection with Tao Xingzhi's school. During the 1930's, most of

Shandong Province, including the local governments at the village level, was under the influence of Liang's Institute.

Before the 1930's, Liang kept his distance from the Chinese Communist Party (CCP), considering himself an opponent of violence. But he saw a “great turning point” in the CCP with Mao Zedong's takeover of the party, and the turn away from the cities towards the countryside and the peasantry. In 1938 he travelled to Mao's headquarters in the caves of Yanan. The two had a meeting of the minds, spending many hours together in discussion. Liang left Yanan full of admiration for the Great Helmsman.

In the 1940's, Liang was involved in “third force” political parties, independent from, but supportive of, the CCP. Following the 1949 revolution, he was named a delegate to the First People's Political Consultative Conference. In the early 1950's, Mao maintained frequent contact with Liang, including private meetings, discussing education, communalization, and philosophy. However, Liang vigorously and publicly attacked the new People's Republic for adopting the Soviet model of industrialization. He argued that Mao was being betrayed, and, in turn, the “people” were being betrayed, as the revolution “entered the cities . . . and forgot the villages.”

Mao exploded against Liang Shuming, denouncing him publicly in 1953 for attempting to undermine the industrialization of China. In 1955, Mao launched a campaign against Hu Shi and Western liberalism, with Liang Shuming included as a “feudal” counterpart to Hu Shi's liberalism. Nonetheless, Liang never lost his position in the People's Political Consultative Conference. Although he gave a “self-criticism” in 1956, his opposition to the Soviet model became “acceptable” after the Soviets pulled out of China in the late 1950's. His rabid, back-to-the-land anti-intellectualism would become national policy during the Cultural Revolution: All the schools were closed so that children could “learn by doing,” by working in peasant communes, or by forming murderous gangs to humiliate and torture their teachers and government officials. Intellectuals became “the stinking ninth category” in the Gang of Four's subdivisions of the population according to revolutionary fitness, occupying the bottom position, just after prostitutes. It was Bertrand Russell's dream come true, as children were turned against their parents, Confucianism was denounced as an evil feudal ideology, and society devolved to anarchy.

A most interesting conclusion to the Liang Shuming story occurred in 1977, after the death of Mao and the arrest of the Gang of Four. Deng Xiaoping and his allies were reestablishing order and “rehabilitating” the millions of Chinese who had been officially disgraced during the Cultural Revolution. The Gang of Four were put on

56. Tao's name was originally “Zhi-xing,” meaning “knowledge-action.” He reversed it, to Xing-zhi, to emphasize action over knowledge!

trial and condemned, but the new leadership was cautious in their appraisal of Mao. He was publicly accused of making severe errors during the Great Leap Forward and the Cultural Revolution, but his legacy as the Great Helmsman and father of the revolution was retained. Deng's group chose to publish a "Fifth Volume" of Mao's works, the first such new publication in seventeen years,

selecting those writings which reflected Mao's support for science and technology and opening up to the West—the policies Deng would pursue in the "reform." Amongst the selections chosen for this volume were Mao's early-1950's uncompromising attacks on Liang Shuming, denouncing the anti-Western and anti-science backwardness of Liang's outlook.

The Construction of China



Three Gorges Development Project

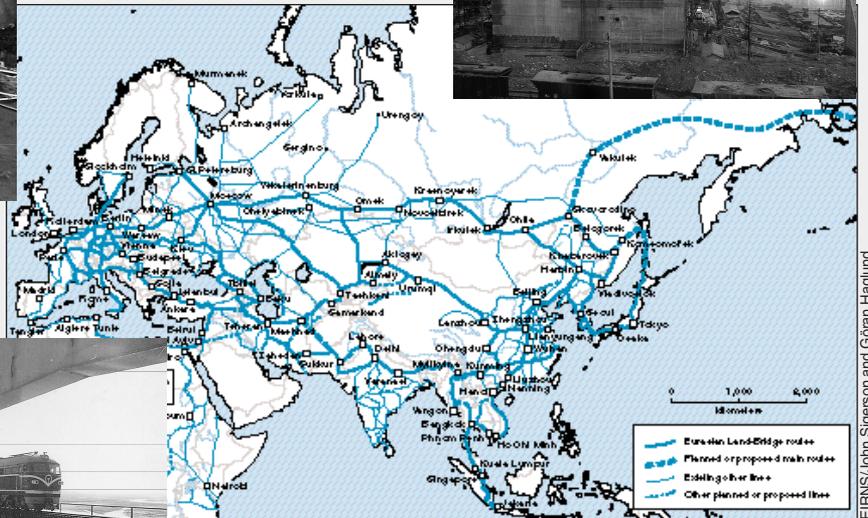
Above: Artist's rendering, Three Gorges Dam project. Right: Construction of the Genzhou Dam. Below: Railway construction along a Land-Bridge corridor.



Bundesbildstelle Archiv



Lanzhou Railway Bureau



EIRNS/John Sigerson and Goran Haglund

Primary and secondary routes of the Eurasian Land-Bridge.

One of the first policies implemented by Deng Xiaoping after the arrest of the Gang of Four was the assertion of the primacy of science and technology for the construction of a modern nation. In March 1978, he called a Science and Technology Conference which set the tone.

The People's Republic of China's commitment to science and technology had never been totally discarded, even in the darkest days of the Cultural Revolution. Following the 1949 revolution, a large number of Chinese scientists who had been working abroad, responded to the call from their homeland to return and build a new China. This included physicists who had worked in close collaboration with many of the leading scientists of the early Twentieth century, including the nuclear physicists Frédéric and Irene Joliot-Curie in France, Lise Meitner in Germany, and Max Born in Scotland. It also included Qian Xuesen, the closest associate of Theodore von Karman at the California Institute of Technology, who was one of the crucial architects of the

Jet Propulsion Laboratory and American's rocket program of the 1940's. Ironically, Qian was driven out of the U.S. by the McCarthy witchhunts in the early 1950's! He went on to become the father of the Chinese rocket and space programs.

When the recurring "anti-bourgeois intellectual" campaigns were launched in the 1950's, '60's, and '70's, the scientists were generally protected from the "class struggle" vilification suffered by the rest of the intelligentsia. This was partly the result of Mao's determination to develop a nuclear capability—a feat that was successfully accomplished despite the total pull-out of Russian support after 1960.⁵⁷

Deng's Science and Technology Conference was intended to both reestablish and expand China's scientific capacity, while also mobilizing the population in support

57. See John Wilson Lewis and Xue Litai, *China Builds the Bomb*, (Stanford, Calif.: Stanford University Press, 1988); see also, Iris Chang, *Thread of the Silkworm*, (New York: Basic Books, 1995).

of the effort. A second such conference was held in 1995, at the point that financial deregulation and speculation was threatening to undermine the development process. Deng also revived Confucian studies. Bo Yibo, who, together with Zhou Enlai, had been the Vice Premier responsible for the nuclear physics work before he was removed and “disgraced” by the Gang of Four, was rehabilitated, and ran a campaign to revive the Confucian Classics.

The Cultural Revolution was an expression of extreme Aristoteleanism—not only dividing science from morality, but imposing an artificial moral construct of “class purity,” which was without any means of measure in the real universe—i.e., “beyond good and evil,” in Nietzsche’s phrase. As he launched the reform, Deng adopted the slogan: “Practice is the sole criterion of truth.” His intention, a necessary one, was to ground political policy in reality, where it could be judged and evaluated according to the effect on the well-being and progress of the nation. Deng’s views and policies reflected an abundance of caution against the cult of the individual promoted by Lin Biao and the Gang of Four, which had allowed tyranny to masquerade as idealism, promoting the “selfless communist man,” whose self-perception was as a cog in a machine, while denouncing all independent thinking as a treasonous attack on the state.⁵⁸

However, Deng’s slogan, “Practice is the sole criterion of truth,” was borrowed from the “Han Studies” school of the Eighteenth century, not from Confucius, Mencius, or Zhu Xi. If “practice” is measured by the long-term growth in social rates of scientific and cultural progress, as in LaRouche’s “relative potential population-density” metric, then Deng’s slogan becomes an expression of a Platonic/Confucian search for truth. But if, as is often the case, “practice” is viewed as a justification for “action” over “knowledge,” as in the pragmatism of Wang Yang-ming or John Dewey, then a caution-sign must be raised. While China has responded enthusiastically to the end of ideological tyranny, such pragmatism in the long term can not fulfill the passion of man’s soul to seek truth in the coherence of creative human reason and the lawfulness of the universe.

The recurring outbursts of the 1980’s, resulting in the disaster of Tiananmen Square in June of 1989, must be seen in that light [SEE the Appendix]. As Lyndon LaRouche observed at the time, the eyes of the youth who filled Tiananmen Square revealed that they were searching for their souls, souls which had been lost somewhere in the chaos of their youth, in the throes of the Cultural

58. The “Think like Lei Feng” campaign during the Cultural Revolution glorified a mindless but totally dedicated low-level party cadre who literally described himself as a cog in a machine.

Revolution.⁵⁹ Such a search is the essence of human nature, but when left unmoored by moral purpose, can be easily turned against itself.

The demonstrations were filled with references to the rich moral tradition of both East and West: the sayings of Confucius, the Three Principles of Sun Yat Sen, quotes from Abraham Lincoln, and the music of Beethoven played on the loudspeaker system. But, the opposite tendency, towards anarchy and libertarianism, was also present. It has been widely discussed,⁶⁰ that the cooler heads among the leadership of the demonstrations were attempting to end the occupation of the Square after the government arranged official meetings with their spokesmen. However, the young “hunger strikers,” goaded on by the world’s press, took over the strike process, preventing any resolution. This “Jacobin” tendency was even more evident in the case of one young intellectual, Liu Xiaobo, whose story is particularly relevant to our primary subject.

As even the hunger strikers were reaching exhaustion, and the demonstrations appeared ready to end peacefully, Liu Xiaobo flew into Beijing from the U.S., where he was a visiting scholar at Columbia University. He linked up with a popular rock star, moved into Tiananmen Square and, with the world’s media at his command, announced a *new* hunger strike by the two of them.

Who is this Liu Xiaobo? During the 1980’s Liu established himself as the “Lu Xun” of modern China, as none other than the popularizer of Nietzsche and Heidegger! In his book *Critique of China*, published in 1988 and sold-out through several editions, Liu linked “Leninism” with “Confucianism,” calling for a violent break from both. He wrote:

We can see why Lu Xun so glorified Nietzsche, the theory of evolution, and symbols of suffering. Nietzsche was the smasher of idols, the symbol of individual freedom. . . . In contemporary China, Lu Xun-style extremism and ruthlessness is especially needed, especially in dialogue with traditional culture.

The government leadership, which had thorough

59. At the time of the Tiananmen events of 1989, Lyndon LaRouche and the author, were political prisoners, sharing a cell block in the Alexandria, Virginia, county jail. We watched the unfolding tragedy in China on the cell-block television. The author is still incarcerated, in the Virginia prison system, serving a 77-year sentence for his political beliefs.

60. See, e.g., the documentary film “Gate of Heavenly Peace,” by Carma Hinton and Richard Gordon (premiered October 1995, aired PBS television “Frontline” June 4, 1996); or also, George Black and Robin Munro, *Black Hands of Beijing: Lives in Defiance of China’s Democracy Movement* (New York: John Wiley, 1993).

intelligence on the identities of the leading demonstrators, saw in Liu Xiaobo and others a revival of the Nietzschean, violently anti-Confucius, anti-Party, and anti-authority fanaticism of the Cultural Revolution's Red Guards, and finally gave up on any potential for a peaceful resolution.

Liu's overt attack on rationality, in particular, stirred memories of the Gang of Four's denunciation of intellectuals as the "ninth stinking category." Liu said Chinese intellectuals carried three deeply-rooted traditional values which poisoned their minds: anti-democratic populism, the Confucian personality, and the harmony of Heaven and Man.⁶¹ Liu Xiaobo borrowed these categories from a leading scholar, Li Zehou, who has been proudly identifying himself with the Frankfurt School since the 1960's. Li Zehou's critical works have attempted to discredit Zhu Xi, whose influence, Li writes, "seriously poisoned the minds of the people in its several hundred years of dominance, leaving in its wake disasters and sorrows."⁶²

The Nietzsche revival in the mid-1980's helped to explain why the youth in Tiananmen Square could not find their souls, since Nietzsche had denied the soul's existence.

Nazi philosopher Martin Heidegger was also promoted by Liu Xiaobo's "cult of Nietzsche," as it was called. Heidegger was a follower not only of Nietzsche, but also of the Daoist tradition in China. He often quoted from the Daoist canon *Chuang Zi* to support his belief that man was divided from all other living things by an unbridgeable divide, an abyss, and that "love of neighbor" is a pointless and impossible calling. He also admired *Chuang Zi*'s diatribes against technology.⁶³

At the end of the war, when Heidegger had a mental breakdown related to his "denazification" process, he spent a summer working on a translation of another Daoist canon, *Lao Zi's Dao De Jing*. Graham Parkes, one of the "deconstructionists" affiliated with Ames at the University of Hawaii, in his *Heidegger and Asian Thought*, has written that the problem with China scholarship in the West is, that it is "vitiating by the tendency on the part of the early translators to translate . . . into the language of traditional Platonic/Christian metaphysics. . . . The realization has dawned recently, however, that . . . existentialism and phenomenology . . . have developed

philosophical terminologies that are far more in harmony with many strains of Asian thought."⁶⁴

We would have to concede that a mentally deranged Nazi ideologue such as Heidegger may be in harmony with Daoist mystics, but certainly not with "Asian thought."

The Present Guided by the Future

China in the 1990's has witnessed an explosion in cultural and technological optimism. While numerous great projects are proceeding across the country, the government is reaching out to its many old adversaries—Russia, the United States, India, Japan—with aggressive proposals for mutual development and collaboration. The leadership in the post-Deng era, centered on President Jiang Zemin, chose to sponsor a major celebration in 1997 on Sun Yat Sen's birthday. Just as Deng had carefully selected speeches by Mao from the 1950's attacking Liang Shuming, so did Jiang Zemin choose quotes from Mao, from the same 1950's era, in which Mao praised Sun Yat Sen's passion for the development of China. More recently, a large portrait of Sun Yat Sen was raised in Tiananmen Square. In an interview with the French daily *Le Figaro*, Jiang Zemin said, "China's development is a guarantee of peace and prosperity for our planet, and everyone should welcome this." This is the same sentiment which inspired Sun Yat Sen's *The International Development of China*.

There are many problems, including especially the continuing corruption and cynicism of many Chinese who embraced the "get rich quick" mentality of the mid-1980's. But, the overriding outlook, evident everywhere, is the image of an increasingly prosperous and intellectually vibrant China. This optimism is contagious. It awakens the dormant optimism of people of good will throughout the globe. There can be no toleration of China's "deconstruction," neither economically, nor culturally, neither in China, nor in the West.

I will close with a quote from Beijing University Professor Zhang Yushu, from a 1996 interview in the German magazine *Ibykus*:

Now and then in China, a frustration overtakes many young people. . . . Many are enthusiastic about the previous era; as if China under the ultra-left line of the Gang of Four, had found itself in an idyllic paradise. One forgets that in this paradise, the fundamental material necessities were regulated in order to glorify ideology. One could only

61. See David Kelly, *op. cit.*

62. *Ibid.*

63. Otto Pöggeler, "West-East Dialogue: Heidegger and Lao-Tzu," in *Heidegger and Asian Thought*, ed. by Graham Parkes (Honolulu: University of Hawaii Press, 1987).

64. *Ibid.*

perform work with bound hands, and think with shackled brain. . . .

This era is finally over. Since 1976, and above all, since the early '90's, one can suddenly look around and breathe freely and naturally. . . . A passing, blind glorification of the material, even as brazen and arrogant as possible, is still a positive change, compared to the hypocritical and deceitful spiritualism of the Gang of Four. . . . A zeal for learning is noticeable among many—to be sure, coupled with pragmatic and career-oriented aims. In addition, the achievements in the field of natural sciences and modern high technology demonstrate the enormous capacity of the Chinese intelligentsia. The day will come, where the intelligentsia will be fully recognized. . . .

Early in this century, the great patriot and founder of

the New China, Dr. Sun Yat Sen, was enthusiastic about the building of an Eurasian Land-bridge. This noble idea was defined for current times by Mr. LaRouche, the co-founder of the Schiller Institute. I fully and completely agree with this far-sighted American statesman when he presents the building and completion of the Eurasian Land-bridge as one of the most important tasks of the Twenty-first century. . . .

Through communication and cooperation, avoiding possible conflicts and confrontation, a Renaissance will indeed begin; however, not the Renaissance of Chinese culture in the sense of China-centrism, but a cultural and moral Renaissance for mankind in which Europe and Asia alike contribute a great deal, and from which both cultural areas will equally profit.⁶⁵

Appendix

Rejecting 'Shock Therapy' in Economic Reform

Beijing's rejection of the "shock therapy" approach to Reform came only after an intense factional fight, and social upheaval, in the late 1980's. Although the term "shock therapy" only came into general usage with its destructive application in Russia after 1989, the same general policy had been pushed on the Chinese by the International Monetary Fund throughout the 1980's: rapid dismantling of the state sector through privatization or closure, deregulation of trade and financial operations, elimination of protective tariffs, and the elimination of government support for food, housing, health, and general welfare.

The early years of China's reform, between 1979 and 1984, focussed on replacing the agricultural commune system with individual family farms, and vastly increasing technological input into agriculture. During this time, the millions of intellectuals and government officials who had been wrongly punished during the Cultural Revolution were "rehabilitated," including posthumous rehabilitation for those who had suffered torture and death at the hands of the mobs. But beginning in 1984, at the same time that the British agreed to the 1997 return of Hongkong to Chinese sovereignty, Beijing initiated a series of policies to open up to the West, which, while necessary, was fraught with the danger of British "neo-colonial" designs. Several Special Economic Zones (SEZ's) were established in the South, across from British Hongkong, Portuguese Macao, and Taiwan. The SEZ's, and the policy to develop the coastal areas first, were associated with the chosen successor to Deng

Xiaoping, General Secretary of the CCP, Zhao Ziyang. The plan was to *bypass* the reconstruction of the decrepit industrial infrastructure left over from the 1950's collaboration with the Soviet Union, and go directly to a "post-industrial" regime of low-technology process industries for export. Some tried to justify this approach by arguing that the utilization of the vast pool of peasants pouring off the communes as cheap labor in (mostly foreign) process industries, would generate the foreign exchange needed to purchase technology from the West for *real* development.

However, this also fitted the neo-colonial intentions of the international oligarchy. Nineteenth-century colonial control had been based on plantations and mining, using the native population as semi-slave labor, while *preventing* the development of industry. The modern version, called "globalization," is based on the creation of sweatshops across the Third World, mostly in textiles, electronics, and food processing, which resemble the hell-holes of Nineteenth-century Dublin under British colonial rule, while preventing the development of machine-tool-based industrial technology or basic national infrastructure.

Although Shenzhen and the other SEZ's took on the glitz of modern urban development, they were based on hot money, mostly from British Hongkong, searching for quick returns, either in cheap labor, in real estate specula-

65. Interview translated by Anita Gallagher, in *The New Federalist*, April 28, 1997 (Vol. XI, No. 16).

tion, or in more criminal enterprises. Investment in agriculture, rail development, and related infrastructure in the interior severely declined, while the southern coast boomed, and a handful of Chinese got rich. Zhao Ziyang travelled to the U.S., returning with a book list for all the college campuses, composed of the most extreme representatives of the libertarian, fascist Vienna School of von Mises and von Hayek, with Milton Friedman's "shock therapy" tomes at the top of the list. Also included were Samuel Huntington's proposals for dictatorial imposition of free trade and deregulation, Norbert Wiener's cybernetic prognostications on the mind as a machine, and Alvin Toffler's lunatic ravings on the Third Wave and post-industrial society. Following one of Toffler's visits to China, he praised Zhao Ziyang as the great hope for China, fantasizing about the ideal Chinese future, without ugly "Second Wave" industries, picturing a peasant wading through his paddy, talking to his broker on a cellular phone, placing futures contracts on the derivatives markets!

Despite Deng Xiaoping's emphasis on science and technology, education in those subjects declined in the mid-1980's, in favor of business courses in monetarist theory. At the same time, the income differential between urban and rural workers expanded exponentially, corruption became pervasive, and inflation ate away the standard of living of the peasantry, state-sector workers, and pensioners.⁶⁶

The crisis was brought to a head by the 1989 Tiananmen demonstrations. The intellectuals and student leaders of the demonstrations were motivated by a rather poorly defined craving for political freedom, and for a voice in the new China. Although intellectuals were no longer ridiculed, as they had been under the Cultural Revolution, they still found little voice in the pragmatic balancing act between radical reformers and the more conservative leadership in the senior Communist Party ranks.

The mass support for the demonstrators from the population, however, was not so much ideological as it was a response to the inflation, rampant corruption, and the mounting gap between rich and poor. Ironically, many of the youth leading the demonstrations had been trained in the dogma of radical free-trade monetarism, itself the primary cause of the mounting economic crisis. Zhao Ziyang had sponsored arch-monetarist George Soros to set up shop in Beijing, where he financed both the semi-official think-tank associated with Zhao Ziyang,

and an independent think-tank later accused by the government of being primarily responsible for the disturbances.⁶⁷ Soros would later emerge as the primary sponsor of the shock therapy policies which have utterly destroyed Russia and Eastern Europe.⁶⁸

The demonstrators had very little idea of the *cause* of the economic crisis. They emphasized their demands for more political freedoms, but their economic demands generally took the side of Soros and the I.M.F., complaining that the reforms were too slow and not radical enough!

In that environment, a wave of Jacobin radicalism, perhaps orchestrated from the outside, swept the demonstrations out from under the control of cooler minds. The final, brutal June 4 suppression of the demonstrators by tanks and armed forces, and the continuing hard line against political dissent, remains an unresolved and painful legacy within China, as well as a target of convenience for the geopolitical China-bashers around the world.

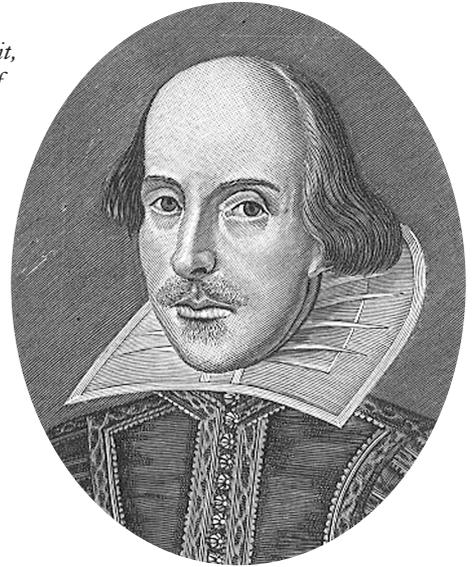
Deng did *not*, however, allow a return to isolation and total central planning. What the Chinese leadership *did* do, was to banish George Soros from China. Perhaps Deng was primarily motivated by Soros' support for political dissidents, but the more important result, together with the dumping of Zhao Ziyang from the leadership, was to curtail dramatically the tendency towards shock therapy. The government reconsidered Zhao's policy of promoting SEZ's and coastal development at the expense of the interior. Despite another binge of hyperinvestment by hot money in 1992-93, including a nearly disastrous experiment with poorly regulated stock exchanges and derivative markets, the nation has now placed strict restrictions on speculative operations, launched policies oriented toward development of the interior, including the Land-Bridge and Three Gorges Dam, and promoted a movement for scientific and cultural progress to supersede the unfortunate slogan of the 1980's: "To get rich is glorious."

66. An impassioned, highly personal account of this struggle can be found in Ruan Ming, *Deng Xiaoping: Chronicle of an Empire*, trans. and ed. by Nancy Liu, Peter Rand, and Lawrence R. Sullivan (Boulder: Westview Press, 1994).

67. Chen Yizi, the head of the official think-tank associated with Zhao Ziyang, was sent to Chile by Soros to study the methods of Milton Friedman's "Chicago School" at first hand. Wang Juntao and Chen Zemin, the directors of the independent think-tank, were less ideologically committed to monetarist doctrine. They played a moderating role in the demonstrations, but were nonetheless declared the "black hands" of Tiananmen, and condemned to thirteen years imprisonment. See George Black and Robin Munro, *op. cit.*, for a report sympathetic to the demonstrators.

68. See EIR Special Report: *The True Story of Soros the Golem: A Profile of Megaspeculator George Soros*, April 1997 (Washington, D.C.: Executive Intelligence Review, 1997).

Right: William Shakespeare, from the title page portrait, *First Folio*, 1623. Below: John Dryden, *Poet Laureate of Great Britain*, 1663-1692.



John Dryden's Attack On Shakespeare:

The Origin of 'Sing-Song' Recitation in English Poetry

by Paul Gallagher



The Granger Collection, New York

Percy Bysshe Shelley, writing his great *Defence of Poetry* in 1821, expressed the idea of poetry shared by the greatest poets since at least the Classical Greece of Homer and Aeschylus. The poet, wrote Shelley,

not only beholds intensely the present as it is, and discovers those laws according to which present things *ought* to be ordered, but he beholds the future in the present, and his thoughts are the germs of the flower and the fruit of latest time. . . . A poet participates in the eternal, the infinite, and the one Poetry lifts the veil from the hidden beauty of the world, and makes familiar objects be as if they were not familiar

Obviously *opposed* to this, was the dictum of the famous English writer of stage plays and poems, John Dryden (1630-1704):

The imitation of nature is therefore the general, and indeed the only, rule of pleasing, both in Poetry and Painting. . . . Imaging is, in itself, the very height and life of Poetry.¹

Dryden's rule of poetry was derived from his contemporary, and fellow British Royal Society member, Thomas Hobbes' dogma that sense impressions rule over all knowledge. As Hobbes applied it to poetry: "Beyond the actual works of nature a poet may now go; but beyond the conceived probability of nature, never."²

John Dryden was the Poet Laureate of Great Britain throughout the Stuart Restoration and beyond (1663-1692), its most celebrated dramatist; he and Hobbes were founding members of the British Royal Society; Dryden's student Alexander Pope was the even more-celebrated, dominant poet of all Europe for the entire Eighteenth century. As for Shelley, he received no such honors, neither during his life nor for years afterward, for seeking through poetry, something higher than nature's sense images and "probabilities"; indeed, for seeking the Highest, which he called "Intellectual Beauty."

These two opposed ideas of what poetry seeks to express, are bound up with the way in which poetry is recited.

We want poetry to lift our minds above the false "reality" of sense images and sensual desires, to help us to participate in that higher emotion which is named, in the New Testament, *agapē*: Love of the Eternal, of humanity and its better future, of the beauty of wisdom. We want poetry to help us gain a share in the creative potential of the mind, and at least the moments of joy which creativity brings.

But most English speakers today, when they read aloud or recite poetry—trying to express the beauty and the truth which may have struck their minds when they read it to themselves—find, instead, that their voices have fallen into a strange, unnatural rhythm and intonation. They expect that a dramatic life and tension should inspire their speech when expressing "intense and impassioned conceptions respecting Man and Nature," as Shelley put it. But, instead, there is heard in their reciting voice, a kind of sluggish bobbing up and down, as of a dead leaf rising and falling on the ripples of a pool. It is as if, entering into a poem, the normally expressive voice is seized, a prisoner to what is called "sing-song." The listeners, rather than hearing the play of ideas of the poet, hear that sleepy, bobbing rhythm. It lulls the poet's thought, in their own minds, to some such sympathetic sentiment as, "How nice; how pretty."

It's Not Poetry

It should be a relief, to discover that this "sing-song" incubus does not live in the metrical lines of verse themselves; does not, in fact, have anything to do with the expression of poetry's truth and beauty. Neither is it any disease of *English*-speaking poetry, in particular.

But paradoxically, English poetry of the past three-hundred-fifty years is so widely afflicted with "sing-song," that it has defeated the beauties of poetic recitation.

So that English poetry may "strengthen that faculty which is the organ of the moral nature of man, in the same manner that exercise strengthens a limb,"³ the defects imposed upon it by poor recitation should be traced to their source.

The chanting of "sing-song" first erupted into English poetry on the stage, and precisely with the famous Seventeenth-century reign of John Dryden. At first a "new poetic style"—promoted by the Stuart court, by Hobbes, and by the Royal Society *against the style of expression of Shakespeare*—the "sing-song" which Dryden and his imitators produced, then grew to envelop virtually all popular forms of English-language poetry.

John Dryden, his imitators, and his immediate competitors for the favor of "merry monarch" King Charles II and his court, set and prided themselves on a new rule for judging the composition of poetry. This was the "smoothness of its numbers" (i.e., the even rhythm of its verses), along with the "natural simplicity of its expression."

We shall see that this "smoothness of numbers" of Dryden and his caricature, Alexander Pope, was nothing but the endless repetition of "sing-song" rhythms; and that it was indeed simple, but not at all natural. That it was inspired also by the attack on Metaphor in poetry, then being conducted by Hobbes and the Royal Society, is clear from this literary pronouncement of the Society itself in 1667:

We glory in the plain Style, not in all these seeming Mysteries, upon which writers look so big . . . this vicious abundance of phrase, this trick of Metaphors, which makes so great a noise in the World. We would have Reason set out in plain undeceiving expressions.

At the beginning of the Nineteenth century, the very influential apostle of "chivalry," Sir Walter Scott, helped to perpetuate Dryden's and Pope's rule over poetry, by bringing out a complete works, plus full biography and "appreciation," of Dryden. (Scott was, at the very same time, coordinating influential critical attacks upon the poetry being written by Shelley and John Keats, for violating the Dryden-Pope style.) Scott declared Dryden "the father of English poetic harmony," who "restored the suavity of numbers to English poetry." Scott declared "completely vindicated," these lines of a contemporary Churchill, one of the Lords Marlborough, which might be called "a perfect sing-song to the triumph of Drydens' sing-song":

Here let me bend, great Dryden, at thy shrine,
Thou dearest name to all the tuneful Nine!
What if some dull lines in cold order creep,
And with his theme the poet seems to sleep?
Still, when his subject rises proud to view,
With equal strength the poet rises too:
With strong invention, noblest vigor fraught,
Thought still springs up, and rises out of thought;
Numbers ennobling numbers in the course,
In steady sweetness flow, in steady force;
The powers of genius and of judgement join,
And the whole art of poetry is thine.

And Scott added:

With this power Dryden's poetry was gifted, in a degree surpassing in modulated harmony that of all who preceded him, and inferior to none that has since written English verse. He first showed that the English language was capable of uniting smoothness and strength. The hobbling verses of his predecessors were abandoned . . . and by the force of his example, the meanest lampooners of the year 1700 wrote smoother lines than [John] Donne.

Recall to mind, that Dryden became the dominant English poet and playwright, within fifty years of the deaths of Shakespeare, Christopher Marlowe, Edmund Spenser, and Ben Jonson; and, while John Milton and John Donne were still in their old age. These were the predecessors whose "hobbling verses were abandoned" under the star of Dryden, according to Sir Walter Scott!

Dryden himself, in the Prologue to his play *The Rival Ladies*, of 1667, wrote

That which the World called Wit in Shakespeare's age,
Is laught at as improper for our stage.

These two lines are very "smooth in their numbers"; each with five poetic "feet" of an unstressed syllable followed by a stressed syllable. The "sound" of such lines of verse, particularly in a "rhyming couplet" such as this, has become, over centuries, linked and bound in our minds with the notion of expressing logical constructs, pretty images, or pious sentiments in poetic form. But when Dryden wrote these lines, their style was "new," "modernist," and was praised and self-praised for its very newness and modernity, as Sir Walter Scott makes clear. Dryden, and his host of imitators, were quite conscious that Shakespeare and the great Elizabethan dramatic poets had not written in such "smooth num-

bers"; nor had the English balladeers of the Fifteenth century; nor had the Fourteenth-century creator of the poetic English language itself, Geoffrey Chaucer (c.1342-1400).

Remade All in Their Image

Thus, with the height of arrogance, Dryden rewrote Chaucer's *Canterbury Tales* (giving it a new title, "The Fables"); John Milton's *Paradise Lost* ("The State of Innocence, or The Fall of Man"); and various of Shakespeare's plays; all in the perfectly rhythmical little rhyming couplets which put Lord Marlborough into such a pleasant (and doubtless, well-earned) sleep. Here is a sample of Dryden's deadening of Chaucer, his rendering of the opening lines of Chaucer's "Nun's Priest's Tale (of the Cock and the Hen, Chanticleer and Pertelote)" (renamed "The Cock and the Fox")*:

There lived, as authors tell, in days of yore,
A widow somewhat old, and very poor:
Deep in a dell her cottage lonely
stood,
Well thatched, and under
covert of a wood.

* Chaucer's passage from "The Nun's Priest's Tale," in its original Middle English, reads as follows. Readers unfamiliar with the Middle English of Chaucer's age, are encouraged to sound the lines out aloud. The relationship to modern English should become clear.

*Here bigynneth the Nonnes Preestes Tale of
the Cok and Hen, Chauntecleer and Pertelote*

A povre wydwe, somdeel stape in age
Was whilom dwellyng in a narwe cotage,
Biside a grove, stondyng in a dale.
This wydwe, of which I telle yow my tale,
Syn thilke day that she was last a wyf,
In pacience ladde a ful symple lyf,
For litel was hir catel and hir rente.
By housbondrie of swich as God hire sente
She foond hirself and eek hir doghtren two. . . .

*Two of Chaucer's
Canterbury pilgrims
recount their Tales:
The Prioress, and the
Wife of Bath.*



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This dowager, on whom my tale I found,
 Since last she laid her husband in the ground,
 A simple sober life in patience led,
 And had but just enough to buy her bread:
 But huswifing the little Heav'n had lent,
 She duly paid a groat for quarter rent;
 And pinched her belly, with her daughters two,
 To bring the year about with much ado.
 &c.

(So Dryden found his tale upon a dowager, but showed no embarrassment!)

More important than the ear, the mind of the listener was also being rocked to sleep by this “new style”: whatever little thought is being expressed by each line, comes to an end with the line, with the rhyme acting as a reminder to “stop, and start over,” as in counting sheep. The little thought never disturbs Lord Marlborough’s dozing, by ending in mid-line, nor continuing past a line-ending; after a while, the listener is thinking in ten-syllable, rhyming sound-bites. In every rhyming couplet, the image of the first line, plus that of the second, equals that of the couplet. Here not poetic, but logical thinking, combined with a certain sonorous drowsiness, is supposed to “express and excite all the passions,” as Hobbes and his followers insisted of poetry. They could only be the various kinds of erotic passions; never the “intense and impassioned conceptions respecting Man and Nature,” which arouse the emotion of *agapē*. And all of this doctrine relating logic, sensual images, and “passions,” was laid out at length by Hobbes, Dryden, and their followers, in their various “Essays” on poetry.

In 1660, to put down the great power and beauty of Shakespeare’s dramatic poetry, was both the purpose and the requirement of the “new style” for which Dryden was the standard-bearer. During the ascendancy of Puritanism and Cromwell, all plays had been banned in England. When the Stuart Restoration (1660) began the “Enlightenment” in Great Britain, the theaters reopened with Shakespeare’s plays virtually absent, except in the many “rewrites” by Dryden and such as Sir William Davenant, Thomas Shadwell, and Nahum Tate. The situation brings to mind today’s modernist productions of Shakespeare, in which time, scene, and characterization are changed according to the passing whims and fads of chic directors; only, Dryden’s friends went much further, completely rewriting the poetry of the plays. As one scholar writes of Dryden’s theater, with brutal frankness:

Restoration drama lacked, above all, any higher moral quality. It presented either abstract and heroic chivalry, or lewd comedy. From both points of view, Shakespeare’s dramas were unacceptable to people of this time, who felt, as well, that he could not write decent English.⁴

‘Rhyming Plays’

John Dryden’s and Thomas Hobbes’ essays on dramatic and heroic poetry were crucial in defining, for the English public, the “new style” of English which Shakespeare “could not write.” Dryden’s *Essay of Dramatic Poesy* was very famous for its attack upon the blank verse—that is, metrical, but unrhymed verse—in which all of Shakespeare’s plays are written. We shall see shortly, how crucial that was to the creation of “sing-song” in English poetry.

Dryden established the dominance of what he called “the Rhyming Play,” written entirely in closed, rhyming couplets; Sir Walter Scott called it “a metrical romance of chivalry in the form of a drama.” Dryden wrote:

Tragedy, we know, is wont to image to us the minds and fortunes of noble persons, and to portray these exactly; heroic *rhyme* is nearest nature, as being the noblest kind of modern verse. . . . Blank verse is acknowledged to be too low for a poem, nay more, for a paper of verses; how much more so for tragedy.

Dryden claimed that Shakespeare had been the first to write tragedy in blank verse; an assertion which was untrue, but showed Dryden’s eagerness to attack Shakespeare on this question.

In his Epilogue to *The Conquest of Grenada* (1669), he bragged, in closed couplets, that the critics of his day would have destroyed Shakespeare, Marlowe, and Ben Jonson; meanwhile flattering the worst side of the “gentle” Restoration spectators:

But were they now to write, when critics weigh,
 And count each word and line throughout a play,
 None of ’em, no, not Jonson in his height,
 Could pass, without allowing grains for weight.
 Think it not envy, that these truths are told;
 Our poet’s not malicious, tho’ he’s bold. . . .
 If love and honor now are higher raised,
 ’Tis not the poet, but the age is praised.
 Wit’s now arrived to a more high degree;
 Our native language more refined and free.
 Our ladies and our men now speak more wit,
 Than all the former age of poets writ.

Dryden, Davenant, Shadwell, *et al.* hammered away at this theme in the Prologues and Prefaces to their plays, conspiring thus with arrogant “modernist” critics sitting out front, and progressively brainwashing their culturally reduced audiences into contempt for the “coarse and rustic” Shakespeare. In his essay, “The Grounds of Criticism in Tragedy,” of 1678, Dryden targetted Shakespeare directly and personally:

I will not say of so great a poet, that he distinguished not the blown, puffy style, from true sublimity; but I may venture to maintain, that the fury of his fancy often transported him beyond the bounds of judgment, either in coining new words or phrases, or racking words which were in use to the violence of a catachresis [a pun–PG]. I would not explode the use of metaphors from passion, but to use them at every word, to say nothing without a metaphor . . . is, I doubt, to smell a little too strongly of the buskin.

Dryden rewrote *Troilus and Cressida*, complete with a Prologue spoken by a “ghost of Shakespeare,” whom he made to damn himself with faint praise:

Untaught, unpractised, in a barbarous age,
I found not, but created first the stage.
And if I drained no Greek or Latin store,
'Twas, that my own abundance gave me more.

And in the above cited essay, Dryden wrote:

For the lively imitation of Nature being in the definition of a play, those which best fulfill that law ought to be superior to the others. . . . But the chronicles of Shakespeare look upon Nature through the wrong end of a perspective, and thus do not delight.

Shakespeare’s interweaving of comic and tragic elements in his plays was also denounced, Dryden claiming that they would “cancel and destroy each other.” But Dryden does allow one way in which the dramatic poet may—indeed, must—“heighten the imitation of Nature.” And that is—Rhyme! Thus Dryden’s formula: Images of Nature + Rhyme = Tragedy.

The hand of Hobbes and the Royal Society behind these attacks upon the greatest of English poets, shows clearest in Dryden’s attack upon Metaphor (under its old name, “Trope”):

I have never heard of any other foundation of Dramatic Poesy than the imitation of Nature; neither was there ever pretended any other by the Ancients or Moderns, or me. . . . The words describing Nature must not admit too curious an election, too many tropes, or anything in the writing which carries the public away from the object, to the poet’s own mind.

Agapē vs. Eros, Poetry vs. Sing-Song

Let us now illustrate that true dramatic speaking of classical poetry, is generated by *agapē*; and “sing-song” in poetry, by sensually-bound *eros*. We will compare a dramatic scene of Shakespeare’s *Romeo and Juliet*, with a scene from *The Indian Emperor*, one of Dryden’s most cel-

ebrated tragedies of chivalric love.

Both scenes portray the secret meeting, and “impassioned speech,” of star-crossed lovers who are under compulsion never again to see each other.

Act III, Scene V of *Romeo and Juliet* seems to present the young lovers’ last meeting. As of the dawn which they await, Romeo is banished from Verona to Mantua, on pain of death, for killing Juliet’s arrogant cousin Tybalt, in a street swordfight started by that aristocratic-erotic fool, Mercutio. The hopes of Romeo and Juliet, of Friar Lawrence, and of the spectators, that their love might end the deadly civil war between their families, seem blasted. The idea, the “Metaphor of Metaphors” of the tragedy—that the teenaged lovers must be truly willing to die, to win for others the triumph of love—which idea first appeared in the Prologue to Act I, is now dramatically presented on the stage.

Friar Lawrence, the lovers’ protector, is a Franciscan. In that historical Italy where Shakespeare set his play—Italy before the Fifteenth-century Golden Renaissance—it was the Friars Minor, the Franciscan preachers, who alone were able to pacify the brutal feuds of aristocratic families which tore Italian cities apart. *Romeo and Juliet* could be called Shakespeare’s “Franciscan tragedy,” for the famous prayer of St. Francis began, “Lord, make me an instrument of Thy peace; Where there is hatred, let me sow love.” And, this higher idea is already suspended above the scene, in the minds of the audience.

In this scene, the whole dialogue is a *single classical poem*, written in Shakespeare’s beautiful unrhymed (blank) verse, within which are five rhymed couplets, very deliberately placed.

Scene V.—An open Gallery to Juliet’s Chamber, overlooking the Garden.

[Enter Romeo and Juliet]

JULIET. Wilt thou be gone? It is not yet near day:

It is the nightingale, and not the lark,
That pierc’d the fearful hollow of thine ear;
Nightly she sings on yon pomegranate tree:
Believe me, love, it was the nightingale.

ROMEO. It was the lark, the herald of the morn,
No nightingale: look, love, what envious streaks
Do lace the severing clouds in yonder east:
Night’s candles are burnt out, and jocund day
Stands tiptoe on the misty mountain tops.
I must be gone and live, or stay and die.

JULIET. Yon light is not daylight, I know it, I:
It is some meteor that the sun exhales,
To be to thee this night a torch-bearer,
And light thee on thy way to Mantua:
Therefore, stay yet; thou need’st not be gone.

ROMEO. Let me be ta’en; let me be put to death;

I am content, so thou wilt have it so.
 I'll say yon grey is not the morning's eye,
 'Tis but the pale reflex of Cynthia's brow;
 Nor that is not the lark whose notes do beat
 The vaulty heaven so high above our heads:
 I have more care to stay, than will to go.—
 Come, death, and welcome! Juliet wills it so.—
 How is't my soul? let's talk,—it is not day.

JULIET. It is, it is,—hie hence, be gone, away!
 It is the lark that sings so out of tune,
 Straining harsh discords and unpleasing sharps.
 Some say the lark makes sweet division;
 This doth not so, for she divideth us:
 Some say the lark and loathed toad change eyes;
 O, now I would they had chang'd voices too!
 Since arm from arm, that voice doth us affray,
 Hunting thee hence, with hunts-up to the day.
 O, now be gone; more light and light it grows.
 ROMEO. More light and light,—more dark and dark our
 woes!

'Lark or Nightingale?'

The first line, in Juliet's voice—

Wilt thou be gone? It is not yet near day:

echoes the final couplet in both voices—

O, now be gone; more light and light it grows.
 More light and light,—more dark and dark our
 woes!

which concentrates all the tense, dramatic *change*, which has taken place in this scene-poem of a mere few moments. It is this ending couplet by which the scene remains in the spectators' memory, as the play moves on.

Take the opening line, and then place the rhyming couplets in succession, and you see, condensed and dramatized, the rapid change which takes place in the lovers' commitments and emotions.

JULIET. Wilt thou be gone? It is not yet near day.
 ROMEO. I must be gone and live, or stay and die.
 JULIET. Yon light is not daylight, I know it, I.

ROMEO. I have more care to stay, than will to go.
 Come, death, and welcome! Juliet wills it so.—
 How is't, my soul? let's talk,—it is not day.
 JULIET. It is, it is,—hie hence, be gone, away!

JULIET. O, now be gone; more light and light it grows.
 ROMEO. More light and light,—more dark and dark our woes!

There are, in Romeo's and Juliet's minds in this poem, two hypotheses—to fly, or to stand and die—linked in

Metaphor to the continuous questioning, "lark or nightingale?" To stand and die for love, is nobler in their minds and in the development of the play as a whole, especially as seen from its conclusion. Thus, there is created an emotional "longing" for the higher, nobler idea, and this longing is *agapē*: love for their families, for peace and for humanity around them, fused with love for each other. But, although they glimpse it, and each of them in turn expresses a deep desire to be careless of their lives for something higher, the scene turns and rushes them away from it *for now*, and thus down to tragic "woe." And this rapid change of ideas and emotions, is what is concentrated in the rhymed couplets, in changing images of "night to morn-



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ing.” To flee to Mantua means, deceptively, “life”—which “lights” him on his way—but it means a retreat from love; it recalls Romeo’s sin in killing Tybalt; it is, they feel deeply, worse than death.

The subject of this dramatic poetry is not sensual attraction or romantic love; and, although it is full of images of nature, it is not evoking the sensuous appreciation of natural beauties, either. There is no erotic painting of images or passions here. All these images, in the expression of Percy B. Shelley, are employed to “draw the operations of the human mind, or those external actions by which they are expressed.”

Those who love Shakespeare, know that he uses rhymed couplets in this way throughout his plays. They have the power to move our mind and memory, because they mark the new or unusual idea, the ambiguity, the turning point of the dramatic action; they are *singularities*. They mark the appearance of a new and different “musical theme” entering within the blank verse. We see that these rhymed couplets, here, mark the turning points of what is, otherwise, beautiful *unrhymed* verse. All of the play of the “lark or nightingale” images, is set forth in this open blank verse, which is itself full of dramatic pauses, brief rests or silences, and other smaller singularities. This is poetry which can be spoken in a fully natural manner of address, between the characters and toward the spectators, and with all of the drama of accompanying gesture, breath, pause, silent rest, action, even confrontation—and still retain its beauty.

Enter Dryden

What is meant by the “openness” of this blank verse, becomes clear if we let John Dryden attempt to rewrite and “close it,” as was his habit. Dryden arrogantly rewrote six of Shakespeare’s plays, sometimes changing their names, and set on his fellow Enlightenment playwrights to rewrite many more. When he rewrote John Milton’s *Paradise Lost* entirely in rhyming couplets, retitling it “State of Innocence, or, The Fall of Man,” Milton, who was still alive (1674), but a political and literary outcast unable to stop this indignity, wrote that Dryden was “an excel-

lent rhymers, but no poet at all.”

Take these lines of Shakespeare’s blank verse:

ROMEO. It was the lark, the herald of the morn,
No nightingale: look, love, what envious streaks
Do lace the severing clouds in yonder east:
Night’s candles are burnt out, and jocund day
Stands tiptoe on the misty mountain tops.
I must be gone and live, or stay and die.

JULIET. Yon light is not daylight, I know it, I:

By the example of Dryden’s work, as shown below, we can be sure that if Dryden had chosen *Romeo and Juliet* to rewrite, he would have rendered these lines as follows:

ROMEO. No nightingale, it was the lark of morn;
See, love, the eastern clouds with light are torn:
Night’s candles are burnt out by coming day,
Which walks the misty mounts as if in play.
I must be gone and live, or stay and die.

JULIET. ’Tis no daylight that glints upon my eye.

And the later, most dramatic lines of Romeo, in Dryden’s hands, would have become:

ROMEO. ’Tis not the lark that now with notes so sweet,
The vaulty heav’n above our heads does beat:
I have more care to stay than will to go.—
I welcome death if Juliet wills it so.—
Let me sound out my soul, for ’tis not day.

JULIET. It is, and so you must be gone away!

This is “excellent rhyming, but no poetry at all,” to paraphrase Milton. These are closed couplets, as John Dryden perfected their manufacture as Great Britain’s Poet Laureate. There are no singularities in these lines; never is their smooth flow of iambic rhythm interrupted, except by the pause that goes with the rhyme at the end of each line; and whatever meaning the line expresses, is supposed to end there, also. Dryden’s pride was his “smooth numbers,” referring to the perfect rhythmical construction of his closed, five-measure couplets.

What do you do with your voice, as you recite such couplets? You walk your voice, rhythmically, to the end of each line, and there you let it stop, and—jingle, with a rhyme. Then, pressing your vocal carriage—return, you repeat this again, and again, and again. If the sentiment you are expressing is thought to be deeply passionate, you can let your voice swagger, or rhumba down that fixed line, or let it die away to a faint, mournful tiptoeing, but you must keep in smooth time. You, or at least your voice, become a cross between a metronome and an automaton, trying to make itself express an erotic emotion—since never could such swishy waltzing express an

*“Wilt thou be gone? It is not yet near day:
It is the nightingale and not the lark,
That pierced the fearful hollow of thine ear.”*

idea. And this, you are taught to think of, as “reciting poetry.”

There is no exaggeration in this. Let us examine the actual dramatic poetry of “the great” John Dryden, along with his protégé Alexander Pope, who were the towering fountains of English poetry for two hundred years after they and their Enlightenment backers had driven Shakespeare’s plays from the stage.

First, from Dryden’s rewriting of Milton’s *Paradise Lost*, a bit of the debate of the fallen angels, thrust into Hell*:

MOLOCH: Changed as we are, we’re yet from homage free;
We have, by hell, at least gained liberty:
That’s worth our fall; thus low though we are driven,
Better to rule in hell, than serve in heaven.

LUCIFER: There spoke the better half of Lucifer!
ASMODAY: ’Tis fit in frequent senate we confer,
And then determine how to steer our course;
To wage new war by fraud, or open force.

The doom’s now past, submission were in vain.

MOLOCH: And were it not, such baseness I disdain;
I would not stoop, to purchase all above,
And should contemn a power, whom prayer
could move,

As one unworthy to have conquered me.

BEELZEBUB: Moloch, in that all are resolved,
like thee.

The means are unproposed; but ’tis not fit
Our dark divan in public view should sit;
Or what we plot against the Thunderer,
The ignoble crowd of vulgar devils hear.

LUCIFER: A golden palace let be raised on
high;

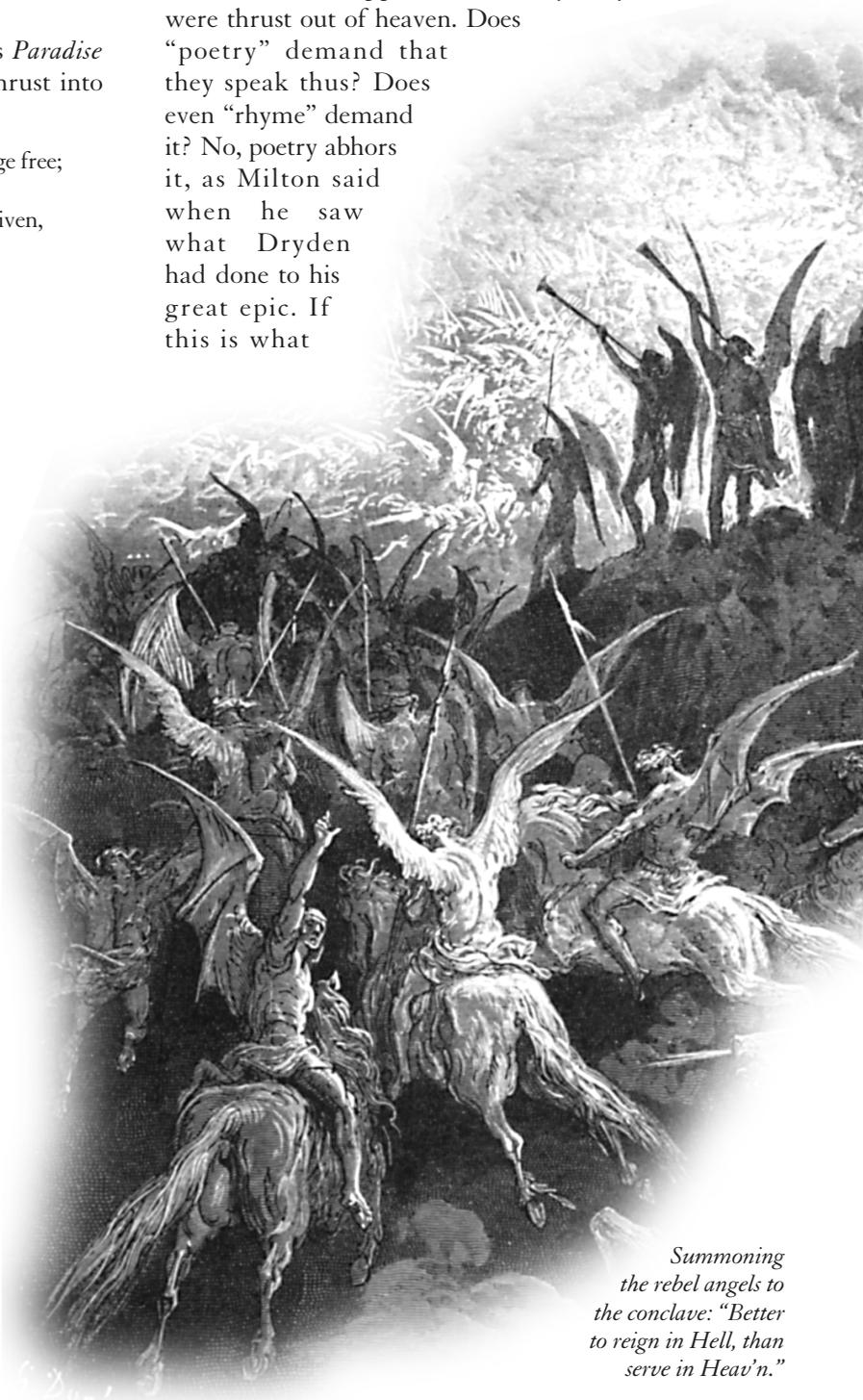
* A sample of the original passage, from *Paradise Lost*, Book I, in Milton’s original spelling:

The mind is its own place, and in it self
Can make a Heav’n of Hell, a Hell of Heav’n.
What matter where, if I be still the same,
And what I should be, all but less than hee
Whom Thunder hath made greater? Here at least
We shall be free; th’ Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure, and in my choice
To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heav’n.
But wherefore let we then our faithful friends,
Th’ associats and copartners of our loss
Lye thus astonisht on th’ oblivious Pool,
And call them not to share with us their part
In this unhappy Mansion; or once more
With rallied Arms to try what may be yet
Regained in heav’n, or what more lost in Hell?

So *Satan* spake, and him *Bēēlzēbub*
Thus answered, . . .

To imitate? No, to outshine the sky!
All mines are ours, and gold above the rest,
Let this be done; and quick as ’twas expressed.

A most prissy set of devils, and they even express their rage and rebellion in precise bits of logic, smoothly spoken in time. It appears clear why they were thrust out of heaven. Does “poetry” demand that they speak thus? Does even “rhyme” demand it? No, poetry abhors it, as Milton said when he saw what Dryden had done to his great epic. If this is what



Summoning the rebel angels to the conclave: “Better to reign in Hell, than serve in Heav’n.”

poetry must sound like, as English-speaking children and adult citizens have been taught for centuries, then Shakespeare's scene above, cannot have been poetry, because it impresses us powerfully as expressing the minds, voices, ideas, and dialogue of real human beings.

Worse and Worse

In this fragment of Dryden, his pure sing-song was improved somewhat by the fact that he was rewriting a great classical poem. If we look closely at Beelzebub's second and third lines, we even find that that old devil has gotten away with a couplet which is not closed; with an expression which ends in mid-line, and a line which ends without the end of an expression.

In Dryden's many "original" tragedies and comedies, the romantic sing-singing is far worse. Here is the promised scene from *The Indian Emperor*, one of Dryden's most successful and famous plays. In it, the hero Almanzor, having just slain thousands single-handedly in battle, seeks out his lady Almahide in her private walk, for a final attempt at wooing. Since this is a chivalric drama, the lady is, of course, married (or enslaved) to a nobleman, and must rebuke him.

SHE. My light will sure discover those who talk.—

Who dares to interrupt my private walk?

HE. He who dares love, and for that love must die.

And knowing this, yet dares love on, am I.

SHE. That love which you can hope, and I can pay,

May be received and given in open day;

My praise and my esteem you had before;

And you have bound yourself to ask no more.

HE. Yes, I have bound myself; but will you take

The forfeit of that bond, which force did make?

SHE. You know you are from recompense debarred;

But purest love can live without reward.

HE. Pure love had need be to itself a feast;

For like pure elements, twill nourish least.

SHE. It therefore yields the only pure content;

For it, like angels, needs no nourishment.

To eat and drink can no perfection be;

All appetite implies necessity.

HE. 'Twere well, if I could like a spirit live;

But do not angels food to mortals give?

What if some demon should my death forshow,

Or bid me change, and to the Christians go;

Will you not think I merit some reward,

When I my love above my life regard?

SHE. In such a case your change must be allowed;

I would myself dispense with what you vowed.

HE. I to die that hour when I possess,

This minute shall begin my happiness.

SHE. The thoughts of death your passion would remove;

Death is a cold encouragement to love.

HE. No; from my joys I to my death would run,

And think the business of my life well done:

But I should walk a discontented ghost,

If flesh and blood were to no purpose lost.

&c.

This repartee could continue on indefinitely, expressing fixed, personal ("my own inner") passions, in clipped, syllogistic identities, its unchanging boundaries always marked by the iron necessity of rhyming. If this is speaking "poetry," then Percy Shelley was completely wrong when he wrote, in *A Defence of Poetry*,

Poetry enlarges the circumference of the imagination, by replenishing it with thoughts of ever new delight, which have the power of attracting and assimilating to their own nature all other thoughts, and which form new intervals and interstices, whose void forever craves fresh food.

Re-Enter Shakespeare

To recite Classical poetry, beautifully, we must face the fact that over the past three hundred fifty years, *all popular poetry* has come to be dominated by the erotic sing-singing invented by Dryden. Let it be the love-poem, the popular satire, the "Amazing Grace," the Sunday school moral rhyme, the Limerick (which Dryden may have invented as well), or the Hallmark Greeting Card ("Now that Christmas time is here, / Have days of joy and nights of cheer"). All follow the erotic, yet logical formula of those Seventeenth-century forces of Venetian cultural domination of Britain, and their heirs. They celebrated first Dryden, then the even more pervasive, cynical Alexander Pope (who was, incidentally, not fit even to unlace Dryden's poetic shoes), then Sir Walter Scott; and they brutally attacked the poetry of Keats and Shelley as "formless and incomprehensible," because it broke completely from the formula.

Never, before the time of Dryden, was English poetry written, or recited in this sing-song manner. Nowhere in the plays, sonnets, or other stanzas of Shakespeare, Marlowe, Spenser, and their contemporaries, nor the earlier poetry of such as Geoffrey Chaucer, does any such formula-chanting as we now call “poetry recitation” appear.

Look back, afresh, at the blank verse lines of *Romeo and Juliet*. Here is a complex thought of Romeo, expressed in a four-line unit of poetry; acceptance of Juliet’s “image” that “it is the nightingale, it is still night”; but the idea underlying that image, emerging unexpected, for the first time—death for Love:

Nor that is not the lark whose notes do beat
The vaulty Heaven so high above our heads.
I have more care to stay, than will to go.—
Come, death, and welcome! Juliet wills it so.—

The four lines are organized with a harmonic distribution of pauses and rhymes. The first two present an image (although paradoxically: “I hear a lark, and describe a non-lark”), and those two lines flow together as a single expression, with no shade of pause at the first line. The third line is a new idea: Romeo’s “care” and his “will” are opposed. Why? But then the fourth line, the dramatic eruption of the idea “to stand and die,” is punctuated with three pauses, each more emphatic than the last. The third pause completely ends an expressed idea; then packs in another one, a bombshell: “Juliet wills it so”! So the clear singularities, pauses of increasing importance, in this four-line unit-idea, become rapidly more dense: the end of the second line, the end of the third, and then three times in the fourth. The unusual appearance of rhyme at the end, has a dramatic purpose. It makes the listener hear the third line again at the end of the fourth: Romeo’s conflicting “care” and “will” have a new meaning after hearing “Juliet wills it so.”

Following this four-line unit-idea, is the most powerful of the rhyming couplets, the dialogue-couplet in which, first, Romeo looks into his soul and expresses three separate, emerging ideas in a single verse—

How is’t, my soul? Let’s talk,—it is not day.

and Juliet then dramatically contradicts them all, in a verse involving five separate pauses—

It is, it is. Hie hence, be gone, away!

Here, the repetitive sound of the rhyme emphasizes the complete overturning of Romeo’s thoughts by Juliet’s change of mind; from here, the lovers sink deep into

“woe.” These lines are extremely dense in dramatic singularities. They would fill Dryden with awe and terror. When Keats and Shelley wrote poetry this way from 1810 to 1822, both Tory and Whig literary establishment reviews crashed down upon their heads, and attempted to extirpate them from English literature entirely. Shelley, for example, was accused by the *British Monthly Review* of employing, in his *Prometheus Unbound*, “a licentiousness of rhythm, and rhyme which is truly contemptible.” But, this is common enough for Shakespeare; it is appropriate to expressing the struggles of *agapē* to overcome fixed circumstances and fixed, erotic ideas of happiness.

Listening to these lines, we hear exactly what Shelley evoked above: that poetry attracts to the imagination ever new thoughts, “which have the power of attracting and assimilating to their own nature all other thoughts, and which form new intervals and interstices whose void forever craves fresh food.” These “intervals and interstices,” the openings for new thoughts, are to be heard in all dramatic poetry that is modelled on the Classical ideal of agapic creativity.

NOTES

1. John Dryden, *The Parallel of Poetry and Painting*, 1680.
2. Thomas Hobbes, *The Answer to the Preface of Gondibert*, 1650.
3. Percy B. Shelley, *A Defence of Poetry*, 1821.
4. Allardyce Nicoll, *Dryden as an Adapter of Shakespeare* (London: Oxford University Press, 1922).

* * *

FOR FURTHER READING

Previous issues of Fidelio have featured the following studies on the poetic principle: Paul B. Gallagher, “John Keats vs. The Enlightenment,” Fall 1996 (Vol. V, No. 3); Dan Leach, “Percy Bysshe Shelley and the Motivführung Principle in English Poetry,” Fall 1996 (Vol. V, No. 3); Helga Zepp LaRouche, “The Question of Motivic Thorough-Composition in Schiller’s Poetry,” Winter 1995 (Vol. IV, No. 4); “Symposium: The Creative Principle in Art and Science,” includes “Some Simple Examples of Poetic Metaphor” (Kenneth Kronberg), “Beauty as a Necessary Condition of Humanity” (Helga Zepp LaRouche), “African-American Spirituals and the Classical Setting of Strophic Poetry” (Dennis Speed), Winter 1994 (Vol. III, No. 4); Lyndon H. LaRouche, Jr., “On the Subject of Metaphor,” Fall 1992 (Vol. I, No. 3); Lyndon H. LaRouche, Jr., “Behind the Notes,” Summer 1997 (Vol. VI, No. 2).

The Walk

(1795)

Friedrich Schiller

FRIEDRICH SCHILLER (1759-1805), the German "Poet of Freedom," wrote "The Walk" late in his life (1795), after the better-known philosophical poem of similar length, "The Artists" (1789), and before "The Song of the Bell" (1799). Together, these three comprise his most beloved "philosophical-historical" poems.

"The Walk" is the longest piece Schiller wrote in the unique "Distich" form, the two-line rhythm which he invented and used in hundreds of epigrams. Schiller wrote an epigram titled "The Distich," which describes the form poetically:

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

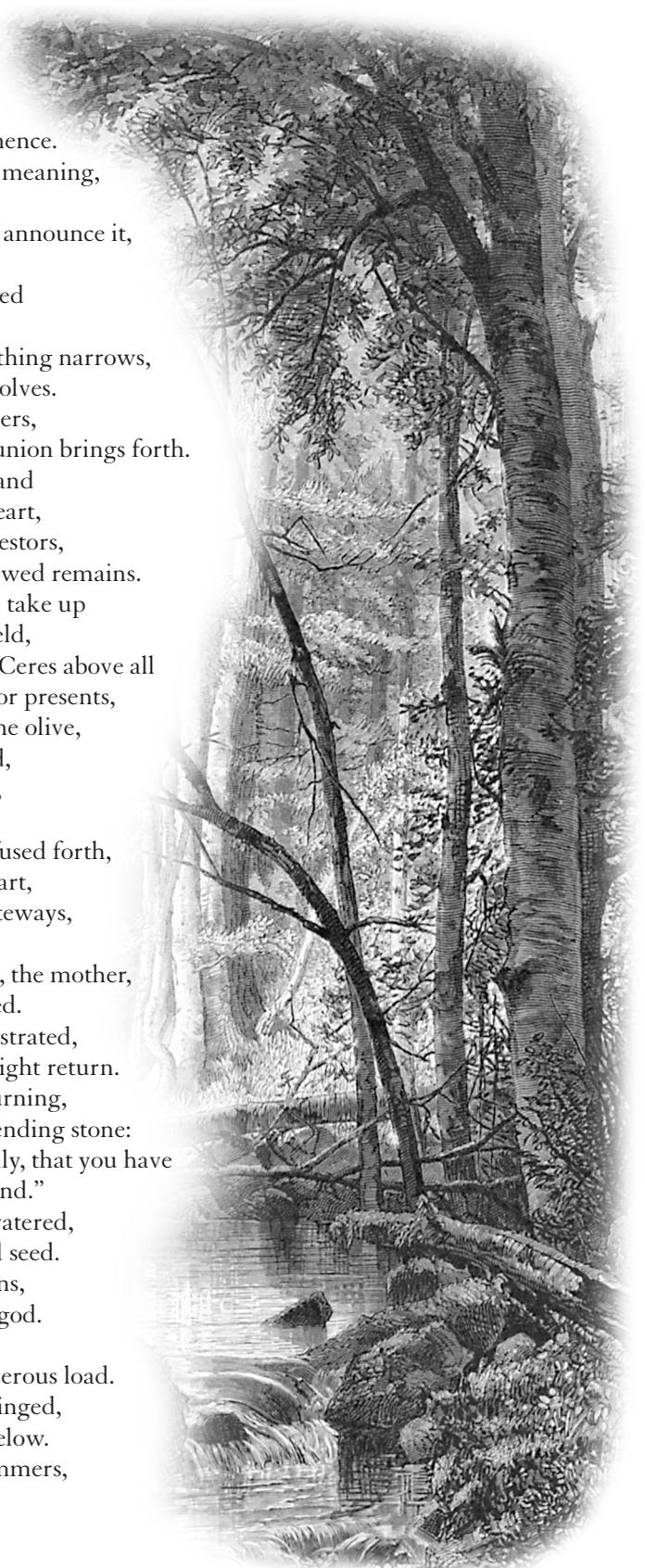
Like "The Artists" and "The Song of the Bell," "The Walk" discusses the development of human civilization, treating the fundamental question of man's relationship to Nature. Schiller attacks the Romantic (or Rousseauvian) concept of Man as a mere part of Nature, which led, in Schiller's lifetime, to the horrors of the French Revolution, so vividly depicted here and in the two other poems. He counterposes to this, in beautiful poetic images, the Natural Law conception of Man, created in God's image, who is master of Nature through his creative work, and on whom "Homer's fair sun" shall shine always.

GREETINGS FROM ME, my hill, with the reddish, radiant summit!
Sun be greeted by me, shining so lovely thereon!
You I greet too, enlivened plain, you, murmuring lindens,
And the jovial choir, cradled alight in the boughs,
Azure pacific, you too, who pour your fullness unmeasured
Round the brown mountain range, over the green-growing woods,
And round me, who, fleeing at last the prison-like chambers
And the small-minded talk, gladly escapes unto you.
Zephyr streams of your redolent air race through me refreshing,
And the hungering glance feasts on the vigorous light.
Robust on flowery field the e'er-changing colors are bursting,
Yet does the turbulent strife settle itself in full grace.
Free the meadow receives me with carpet widespread in the distance,
Through its affable green coils the rustical path,



Round me hum the industrious bees, on pinions uncertain
Flits the butterfly by over the clover red-hued,
Glowing strike me the sun's bright rays, the Westwind rests silent.
Just the song of the lark trills in the genial air.
Now it roars in the bushes nearby, the crowns of the alders
Bend deeply, and the wind waves through the silvery grass.
Night ambros' al closes me round: in sweet-smelling freshness
O'er me the shadowy birch join in sumptuous roof,
In the secretive woods the landscape escapes me a moment,
And a serpentine path climbing conducts me above.
Only sparsely with stealth through leafy grid of the branches
Filters the light, and the blue azure looks smiling herein.
But abruptly the crepe is rent. The opened-up forest
Startling gives back to me dazzling the glow of the day.
Vast and boundlessly pours forth unto my vision the distance,
And a blue mountain range ends in a vaporous world.
Deep at the mountain's foot, which under me slopes of a sudden,
Flowing, the green-lighted stream mirrorlike wanders along.
Endless see I the aether beneath me, over me endless,
Dizzy I look up above, shuddering look down below.
But between the eternal of height and eternal of deepness
Safely a banistered path carries the wand'rer across.
Laughing flee forth the ample banks approaching toward me,
And the splendid vale praises the gay diligence.
See those lines on the way! which divide the farmers' possessions,
Which in tapestried field lovely Demeter did weave.
Genial script of the law, of the God who is mankind's protector,
Since from the pitiless world fleeing has love disappeared!
But in more unconfined windings criss-crosses the orderly meadows,
Now entwined in a wood, now on the mountains above,
Climbing, a shimmering streak, the roadway connecting the region,
On the smooth-flowing stream raftsmen are gliding along.
Often the bleating of flocks rings out in the meadows so lively,
And the herdsman's fair song calls the lone echo awake.
Cheerful villages wreath round the stream, in shrubs disappearing
Others, on back of the hill drop quickly down there below.
Neighborly dwells still the man there along with his pastures,
Round his rustical roof peacefully slumber his fields,
Snugly creeping the vine ascends up the plain, humble window,
One all-encompassing branch winds from the tree round the hut.
Fortunate folk of the country! Not yet to freedom awakened,
Gayly share with your field narrow restraints of the law.
All your wishes confined by the harvest's peaceful rotation,
As your daily work goes, thus does your life so unwind.
But who now robs me so suddenly of this fair prospect? a foreign
Spirit spreads quickly out over the foreign terrain.
Britt'ly separates out what was just lovingly blended,

And 'tis only the like which follows after the like.
Stands I see cultivated, of poplars' proud generations
Grown in an orderly pomp splendid and elegant thence.
Rule governs all here, and all is by choice and all has a meaning,
Yonder retinue train heralds the ruler to me.
Splendent the luminous cupola structures from far off announce it,
From the craggiest core tow'ring the *city* does rise.
To the wild outside are the woodland fawns now ejected
Yet does devotion lend loftier life to the stone.
Man is brought closer to mankind. Around him everything narrows,
In him the world now awakes, lively it quickly revolves.
See, there are kindled in fiery strife the vehement powers,
Strife brings great things to the fore, greater their union brings forth.
Thousand hands *one* spirit livens, high beat in a thousand
Breasts all aglow with but *one* feeling, a singular heart,
Beats for the Fatherland and glows for the laws of ancestors,
Here on the cherished ground rest their most hallowed remains.
Down from heaven descend the divinities blissful, and take up
Festive and solemn abode there in the sanctified field,
Wonderful presents bestowing they show themselves; Ceres above all
Brings forth the plough as a gift, Hermes the anchor presents,
Bacchus the grapevine, Minerva the verdant sprig of the olive,
And Poseidon thereto leads forth the militant steed,
Mother Cybele yokes to the wagon shaft her two lions,
Through the genial gate comes she as citizen in.
Sacrosanct statues! From you humanity's plantings effused forth,
To the ocean's far isles sent you both manners and art,
Sages discoursed on the law inside of these sociable gateways,
Heroes eager to fight for the Penates rushed forth.
There appeared on the bulwarks, her infant enfolding, the mother,
After the army gazed, till 'twas by distance engulfed.
Praying rushed she forth then, at the deities' altars prostrated,
Pleading for vict'ry and fame, pleading that you might return.
Honor, vict'ry were yours, but the fame alone was returning,
On your praiseworthy deeds comments the heartrending stone:
"Wanderer, come you to Sparta, proclaim it there loudly, that you have
Seen us lying here still, just as the law does command."
Rest then easy, beloved! For by your bloodshed now watered,
Verdant's the olive, gayly sprouts up the wonderful seed.
Kindled awake, an industry free, with joy of possessions,
From the reeds of the stream, winks the Cerulean god.
Hissing flies in the tree the axe, the dryad is sighing,
High from the mountain's head tumbles the thunderous load.
From the quarry swings up the stone, with levers bewinged,
Deep in the mountain's gorge plunges the miner below.
Muciber's anvil rings from swinging stroke of the hammers,
Under the sinewy fist spurt out the flashes of steel,



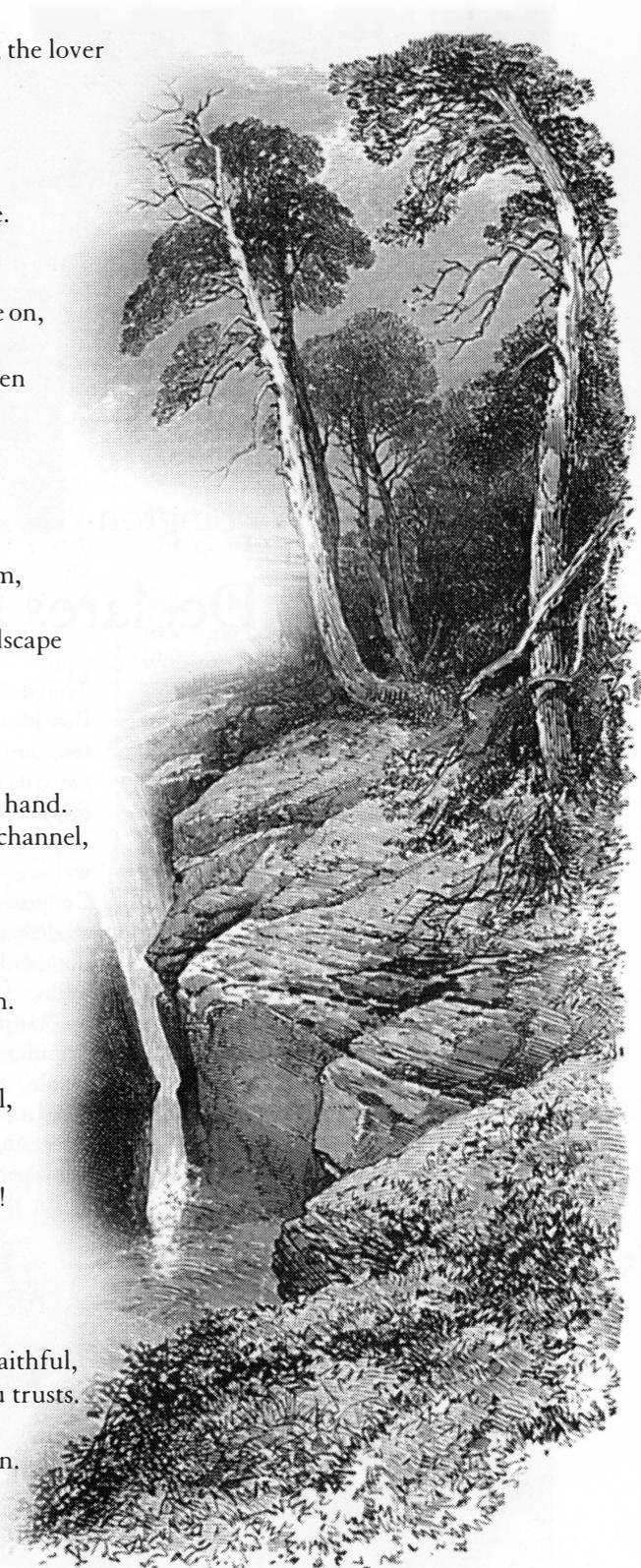


The Granger Collection, New York

Golden-hued flax round the dancing spindle glist'ning encircles,
Through the strings of the yarn weaving the shuttle does flit.
Far on the roadsteads cries out the pilot, the ships wait at anchor,
Which to the country abroad carry the products from home,
Others draw rejoicingly in with their gifts from the distance,
High from the towering mast flutters the festival wreath.
See there the markets are swarming, alive with joyful existence,
Whir of the curious tongues sings in the wondering ear.
In the market the merchant pours out the earth's fruitful harvest,
What to glowing hot ray Africa's soil begets,
What Arabia cooks, what the farthermost Thule is preparing,
High with enjoyable goods fills Amalthea the horn.
There begets happy fortune the talents of heavenly children,
Nursed at freedom's fair breast, flourish the arts of delight.
Imitations of life by the sculptor give joy to the vision,
And the sensitive stone speaks, by the chisel besouled,
Heavens synthetic rest on slender Ionian columns,
And the Pantheon's walls all of Olympus contain.
Light as the rainbow's vault through the air, as the cowherd's arrow,
Bounces the bridge's yoke over the thundering stream.
But in the still of the room, outlining meaningful figures,
Brooding, the sage is in search, stalking the creative mind.
Matter's power he tests, the hatreds and loves of the magnet,
Follows the sound through the air, follows through aether the ray.
Seeks the familiar law in the awful wonders of hazard,
Seeks the immobile pole in the occurrence of flight.
Body and voice the writing lends to silent reflections,
Down through the centuries' stream borne by the eloquent page.
There dissolves 'fore his wondering glance the fog of delusion,
And the creations of night yield to the light of the day.
Man his fetters in pieces breaks. The most happy! But break he
Not with fetters of fear also the bridle of shame!
Freedom, reason cries out, freedom the savage's passions,
Out from Nature august, strive forth in greed to be free.
Ah, now break in the storm the anchors, which at the shoreline
Held it in warning, 'tis grasped strongly by incoming tide,
To infinity carried away, the coast disappearing,
High on the peak of the flood tosses the bark without mast.
Steadfast stars of the Wain are extinguished behind the cloud cover,
Naught is remaining, e'en God loses his way in the breast.
Out from the dialogue vanishes truth, sincereness and credence
Out of living, and oaths lie as they spew from the lips.
In the intimate bond of the heart, in the myst'ry that love is
Sycophant pushes in, breaking the friend from his friend,
At the innocent treachery leers with devouring glances,
With its poisonous bite tooth of the slanderer kills.

Venal's the thought in the breast of the one who's dishonored, the lover
 Casts the nobly divine unsuppressed feeling away.
 All your sacrosanct symbols, O Truth, has fraud arrogated
 To itself, Nature's most exquisite voices profaned,
 Which the necessitous heart in its urge for joy improvises,
 Scarce does feeling sincere yet through the silence pervade.
 Justice boasts of itself on the bench, in the cottages concord,
 Only the spectre of law stands by the throne of the king.
 Many years long, for hundreds-long years the mummy may live on,
 May the misleading form stand for the fullness of life,
 Till fair Nature awakes, and with hands both heavy and brazen
 On the edifice void Time and Necessity move,
 Like a tigress confined, who bars made of iron has broken
 And of Numidian woods suddenly, frightfully thinks,
 So arises mankind, with fury of crime and of mis'ry,
 And in the ash of the state seeks for the Nature he lost.
 O then open ye walls forth and give to the pris'ner his freedom,
 Unto the field left behind let him in safety return!
 But now where am I? The path is concealed. Precipitous landscape
 Hinders with yawning abyss both 'fore and after my step.
 After me stayed the escort familiar of gardens and hedges,
 After me every last trace of human hand stayed behind.
 I see only matter piled up, from out of which life will
 Spring up, the roughhewn basalt hopes for the fashioning hand.
 Storming falls the torrent on down through the rock's narrow channel,
 Under the roots of the tree breaks it indignantly through.
 Wild is it here and horribly bleak. Alone in the air-space
 Only the eagle does hang joining the clouds to the world.
 High above all else no feather of wind to me carries
 Sounds forlorn of mankind marking his pleasure and pain.
 Am I really alone? within your fair arm, within your
 Bosom, Nature, again, ah! and it was but a dream,
 Which did shuddering seize me with life depicted so frightful,
 With the fall of the vale fell too the darkness away.
 Purer I take back my life from your own purified altars,
 Take joyful courage back too, of hopeful, confident youth!
 Ever changes the will both its rule and its object, and ever
 In a repeating form actions revolve and roll on.
 But perpetually youthful, in beauty perpetually changing,
 Pious Nature do you chastely the old law revere.
 Ever the self-same, you safeguard for man in hands that are faithful,
 That which the fanciful child, that which the youth to you trusts.
 On equal breast you nourish the oft-changing ages;
 'Neath the same azure sky, on the self-same growing green.
 Wander the near and united the distant do wander,
 And see! Homer's fair sun, also is shining on us.

—*Marianna Wertz*



The Granger Collection, New York



EIRNS/Stuart Lewis

Lyndon H. LaRouche, Jr., campaigns in 1988 (left) and 1996 (below).



EIRNS/Philip Ulanowsky

Campaign Will Break Up Indecision in Washington

LaRouche Declares for President in Year 2000

On July 16, Lyndon LaRouche announced his candidacy for the Democratic nomination for President in the year 2000. Excerpts from his declaration follow:

* * *

‘A persisting downward trend in national leadership, since approximately May 1996, prompted me to announce my intention to campaign for the Year 2000 Democratic Party Presidential nomination.

“During the early Spring of 1996, I saw hopeful signs of collaboration of the Clinton Presidency with both outstanding leaders of the Democratic Party, especially in the Senate, and with a revitalized movement of organized labor and other important constituencies.

That collaboration collapsed with the President’s capitulation to pressures from a circle including Roy M. Cohn cousin, and political clone, Richard Morris. The capitulation to the demand that the President not veto the pending welfare reform bill, sent the Democratic Congressional campaigns down to overall defeat in the November general election, and sent the nation itself on a spiralling downward political course.

“Under the conditions that Vice President Al Gore clung to his present ideological orientation, and under the condition that Clinton remained increasingly mortgaged to the dictates of a prospective Gore Presidential candidacy for the year 2000, a situation would

exist which could assure an incalculable catastrophe for this republic even many months before the year 2000 arrived.

“Gore’s candidacy as such, is not the issue. As a practical matter, the evidence is, that it is impossible that Gore could be elected in 2000, whether any Democratic candidate opposes him, or not. The issue is, the effect of allowing the Clinton Presidency to remain increasingly mortgaged to Gore’s future candidacy during the period leading into the 1998 Congressional elections, and beyond.

“The problem is, that the presently onrushing global financial and monetary crises will require the President to make certain kinds of decisions, as the leading statesman of today’s planet,

Support Swells for LaRouche Exoneration at NAACP Convention

Some 500 delegates and participants attending this year’s annual NAACP convention in Pittsburgh July 12-17, including 235 national and local officers of the NAACP, signed the “Open Letter to President Clinton to Exonerate Lyndon LaRouche.”

This new group of Open Letter signers brings to 413 the total number of NAACP officials who have signed

the call since 1994. They are among thousands of officials, from every continent, ranging from former heads of state, to hundreds of U.S. state legislators, and to community and religious leaders, who have come forward to demand LaRouche’s exoneration. The response at the NAACP convention reflects the most intense outpouring of support seen over the

course of the three-year fight for exoneration.

Most universally cited by everyone, from Civil Rights movement veterans of the 1950s and ’60s, to teen-age Youth Council members, was LaRouche’s unique, decades-long role in mobilizing the fight against the genocidal policies of George Bush and the British oligarchy.

which he could not make if he were too closely wedded to Vice President Gore's utopian agenda. The future of this nation will probably be determined by the choice of decisions, or non-decisions, which the President faces long before the year 2000 arrives.

"Additionally, the tacit assumption, that the 'succession' within the Democratic Party is a settled matter, stifles discussion of policy precisely at the moment that the most vigorous possible discussion has become a life-or-death matter of choices for this republic. As patriots, we must state candidly, that although the Democratic Party has crippling internal defects at this time, the Republican Party's internal situation is presently far worse. Thus, warts and all, whether the U.S.A. emerges safely from the financial and monetary tornadoes which are now approaching virtually every market on the planet, will depend upon the quality of bipartisan crisis-leadership rallied around President Bill Clinton.

"In contrast to the state of affairs as recently as Spring 1996, there is virtually no capital of any leading nation, in any part of the world, which would deny the warnings of financial crisis which I delivered at the close of 1995, and during the Winter-Spring 1996 phase of my Democratic Presidential pre-candidacy. There is no significant leader of the financial world, who does not presently know, that the worst financial crises of the Twentieth century are bearing down upon the world's financial centers now. There is, however, no clear consensus on what action must be taken, even among a majority of those leaders.

"Therefore, I must intervene in this situation, to break up the present Hamlet-like pattern of worsening indecision in our nation's capital, and in the Democratic Party. It is President Clinton who will be called upon, repeatedly, years and months before the 2000 primary campaigns, to provide paramount world leadership in this presently worsening global crisis; however, his ability to provide competent leadership depends upon breaking up the present trends around his administration, and in the Congress generally. He must be freed to make competent decisions, without disabling political encumbrances."

Zepp LaRouche Tour Shakes Up Los Angeles 'We Must Move Mountains'

Helga Zepp LaRouche held a series of public and private meetings in Los Angeles in mid-June, in which she stressed that the battle to establish a New Bretton Woods system, and implement, in full, the design for the Eurasian Land-Bridge, depends upon the exoneration of her husband Lyndon LaRouche.

The public events were opened by two press conferences, one in Koreatown, the other in Chinatown. The first was attended by four Korean newspapers, and leaders of the Korean community. Here, Mrs. LaRouche issued an urgent appeal to President Clinton to reverse the depletion of food reserves in North Korea [SEE article, page 84].

"Any delay is criminal," Zepp LaRouche said. "The line that there is no serious famine, or that aid will only help the military, is morally criminal and unacceptable. . . . Without emergency aid, 2.6 million children under six years old will die this year. To say they represent a military threat is absurd."

Her statement was seconded by a leader of the Korean-American Chamber of Commerce, and Simon Lim, a community leader who hosted the event. Lim reiterated that the U.S., as the leading nation of the world, must act.

The second press conference, in Chinatown, drew three newspapers, a radio station, and a television station. At both events, reporters engaged in a lively dia-



Helga Zepp LaRouche speaks in Culver City, California.

logue, which largely revolved around the following point: What you are proposing with the Land-Bridge and New Bretton Woods is beautiful, but can you do it?

"The reason it is realistic," she answered, "is that the alternative is so horrible: Human civilization can collapse into barbarism. . . . It is true, we have to move mountains; but, I am optimistic that these programs can result in the biggest economic boom in the history of mankind.

"If we combine this," she continued, "with a new cultural renaissance, there will be a new golden age for mankind." She concluded that, unlike Samuel Huntington, who peddles his "Clash of Civilizations" nonsense as a justification for the British policy of destroying the Chinese nation, "I agree with Leibniz, that it is easy to find common understanding."



Zepp LaRouche briefs reporters at Los Angeles Chinatown press conference.



Schiller Institute banner joins Washington, D.C. celebration of return of Hongkong.

Institute Hails Hongkong Return

On June 29, Helga Zepp LaRouche released the statement excerpted below for distribution at U.S. rallies hailing the return of Hongkong to China:

“Far too seldom, it seems, is a remedy for a great injustice established in this world. All the more joy, then, should all decent human beings feel and express, when such justice is done, as is now the case with the return of Hongkong to China!

“Therefore, let us remind the world of what the Hongkong question was and is all about. The truth about Hongkong is, that one of the many crimes of the British Empire is coming to an end.

“How did China lose Hongkong? In 1830, Lin Zexu, an official of the imperial Qing dynasty (1644-1911), destroyed three million pounds of opium, by having 500 workers dissolve the raw drug with lime and saltwater, and then flush it into the sea. Lin Zexu acted to save the Chinese nation, endangered by the British-directed opium trade. This act infuriated the British Empire, which then launched the Opium Wars in retaliation. The Chinese Imperial Army was defeated, and British Prime Minister Palmerston ordered Crown Commissioner Captain Charles Elliott to demand ‘admission of opium into China as an article of lawful commerce.’

“In addition to forced reparations and other looting following the Treaty of Nanking, the British got control over Hongkong, which has remained a cen-

ter of British drug-running and money-laundering!

“The Chinese government has just released the film *The Opium Wars*, to honor the return of Hongkong, and the film’s director Xie Jin has correctly compared the British crimes in the Opium Wars with the crimes of the Nazis against the Jews, and to the period of the Proletarian Cultural Revolution.

“So, let us rejoice, let us celebrate a crucial step forward toward a single, unified, and strong China, and the defeat of the British Empire; the defeat of what Charles de Gaulle called ‘Albion Perfide!’

“Long live the memory of Lin Zexu! Long live the memory of Sun Yat Sen! Long live a united and strong China!”

Food Must Go to

The Schiller Institute launched a mobilization for food relief to North Korea with the following statement, issued June 13.

* * *

North Korea will run out of food by June 20, and “millions face starvation,” Catherine Bertini, director of the U.N. World Food Program (WFP), told an emergency New York press conference on June 4. Peter McDermott, UNICEF’s deputy director of emergency programs, announced June 5, after a 10-day tour of the North, that 2.6 million children under six will die of malnutrition this year.

U.S. Congressman Tony Hall, after his recent trip there, reported that up to 50% of North Korea’s 24 million people may be nearing death, because food stocks are being shared in tiny 100-gram-a-day rations, equally by everyone. The *entire population* of North Korea is growing weaker and weaker.

Ms. Bertini said that North Korea requires immediate foreign help of 1.8 million tons of grain to avoid starvation.

North Korea’s entire economy is paralyzed, since workers are too weak to work and all cash goes to pay for food—cutting off fuel supplies. Mines and refineries are shut, and minerals cannot be transported to port, because the electricity and transportation grids are also paralyzed. “The health care system is on the verge of collapse, fuel is scarce, and infrastructure is breaking down,”



Rally at South Korean embassy in Los Angeles demands emergency food aid for North Korea.

N. Korea Now!

McDermott said. "It is a critical point."

Yet power centers controlled by Britain's Baroness Margaret Thatcher, British Prime Minister Tony Blair, Sir George Bush, and their sympathizers in Seoul, insist "there is no famine" in North Korea. Thatcher and Bush want to push a confrontation on the Korean Peninsula to a "flash point," an analyst at *Jane's Intelligence Review*, a British military journal, said recently. "There's no great famine" in North Korea, he lied. "The U.N. tends to exaggerate."

Plan of Action

1. New Berlin Airlift. We need a Berlin Air Lift mobilization to ship at least 1.5 million tons of food, just as President John F. Kennedy saved the city of Berlin in the 1960s. Grain is available right now in Asia.

2. Resupply Asian Allies. The U.S. and the European Community must also clearly state, that they will immediately resupply this food to Japan and other donor nations which are food-short, to rebuild their strategic food reserves, which they need for national security.

3. Rebuild North Korean Agriculture. North Korea also needs aid to rebuild its agriculture from the terrible floods. We must send fuel, earth-moving equipment, pipes, water system apparatuses, and fertilizer.

4. Step Up Food Production, Shut Down W.T.O. Finally, world food production must be doubled, at least—which means we must shut down the World Trade Organization (W.T.O.) and other treaties and U.S. government programs which limit food production. We must have floor-prices for farmers, and cheap credit for fertilizers, pesticides, and high-tech agricultural inputs.

Lift the restrictions on land area cultivated, and on making improvements in soils. Nullify all W.T.O./I.M.F. and World Bank restrictions on farm sectors and food production!

* * *

Endorsers of the call include: **Hon. Jim Scott**, Member of State Parliament, Western Australia; **Hon. John Dow**, for-

Call for LaRouche Exoneration, New Bretton Woods in Manila

An audience estimated at 500 people gathered in the Philippines capital of Manila July 17, to hear speeches on the importance of the exoneration of Lyndon LaRouche; and, on the importance of the call by LaRouche and his wife, Helga Zepp LaRouche, for President Clinton to convene a New Bretton Woods Conference to restructure the world financial system along the lines LaRouche has advised. The occasion was the Second National Congress of Katapat, a coalition of 32 trade and manufacturing associations in the Philippines.

The guest speaker was Dr. Jozef Mikloško, president of the Friedrich Schiller Foundation in Bratislava, Slovakia, and former vice premier of the former (post-communist) Czecho-Slovakia. He reviewed the history of the Velvet Revolution in his country, the lost opportunity of 1989-90, and the rush of former Communists to embrace the "Western" model of economics—that is, British free trade—which

has now proven disastrous.

Dr. Mikloško discussed the role of the LaRouches in bringing forward an alternative to the International Monetary Fund, and discussed the political persecution of the LaRouche movement.

The keynote speaker, Dr. Alejandro Lichauco, told the audience that the crisis in which the Philippines now finds itself has as its origin one factor: The Philippines never underwent an industrial revolution, never developed a machine-tool capability. Without such a revolution, he said, the country, as a consumer economy addicted to imports, faces ever increasing poverty and will sink to ever lower levels of barbarism.

At the conclusion of the conference, Gail Billington of *Executive Intelligence Review* presented the proposal for a New Bretton Woods Conference. Conference participants adopted a resolution endorsing both the New Bretton Woods proposal, and the call to exonerate LaRouche.



Gail Billington and Dr. Jozef Mikloško address National Congress of Katapat in Manila. Billington shows advertisement of LaRouche Exoneration Call, signed by prominent individuals from around the world.

mer member, U.S. House of Representatives; **Hon. Clair Callen**, former member, U.S. House of Representatives; **Dr. Syngman Rhee**, president, U.S. National Association of Korean Americans; **Hon. Lee Hwal-Woong**, former Korean Consul General of Los Angeles; **Sunjoo Samuel Lee**, editor, Korea Today, Los

Angeles; **Seung-min Simon Lim**, chairman, Korea Study Council of Los Angeles; **Frank Enders**, president, California National Farmers' Organization; **Greg Shumacher**, president, South Dakota National Farmers' Organization; **F.J. Simmons**, president, Transport and General Workers Union, New Zealand.



Forum speakers: EIR Africa Editor Linda de Hoyos (podium) and former President of Uganda Godfrey Binaisa (left), flank Lyndon H. LaRouche, Jr.

LaRouche at Washington, D.C. Forum Africa Crisis: ‘A Fork in the Road’

Addressing an audience representing twenty countries at the release of the latest *EIR* Special Report, *Never Again! London’s Holocaust Against Africans* on June 18 in Washington, D.C., Lyndon LaRouche stressed that Africa today is a reflection of the fact that “the evil we have tolerated has caught up with us. . . . The only hope is to turn this horror into a lesson,” about how a great civilization can

destroy itself if it follows the wrong axioms.

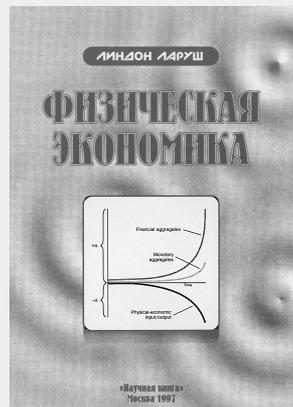
We must let the old system of oligarchism die, and establish a new system based on the axiomatic rule that no policy not consonant with the fact that all human beings are sacred, and made in the image of the Creator, should be tolerated, said LaRouche. Without changing the axiomatic basis of our own institutions—back to those of universal edu-

Second LaRouche Book Published in Russia

Fizicheskaya Ekonomika, the second book by Lyndon H. LaRouche, Jr., to be published in Russian, came off the press in July. It is a translation of LaRouche’s essay, “The Science of Physical Economy as the Platonic Epistemological Basis for All Branches of Human Knowledge,” which was originally serialized in *Executive Intelligence Review* in 1994.

In an introduction, Professor Taras Muravinsky reviews the growing attention to LaRouche’s ideas in Russian academic and political circles, since the Russian publication of LaRouche’s *So, You Wish To Learn All About Economics?* in 1993.

Fizicheskaya Ekonomika, published by the Schiller Institute for Science and Culture, was printed at Nauchnaya Kniga publishing house, assuring its availability to major libraries in Russia.



cation, scientific and technological progress, and providing opportunity for development—we cannot fix Africa. If we’re willing to do that, we can reverse the decay in the world.

Our civilization is going to destroy itself, and we have to go back to the principles upon which the best of European civilization was built. From the time of the Golden Renaissance, the ideas of the sovereign nation-state, based on universal education and the fostering of scientific and technological progress, were put into practice.

Under the influence of Christianity, there was a recognized need to create a form of society coherent with the idea of all people having been made in the image of God—an idea which can be tested by whether there is an increase in man’s domination over nature. But this is what Africa has been denied—just as it has been increasingly denied to us here in the United States.

The Current System Is Doomed

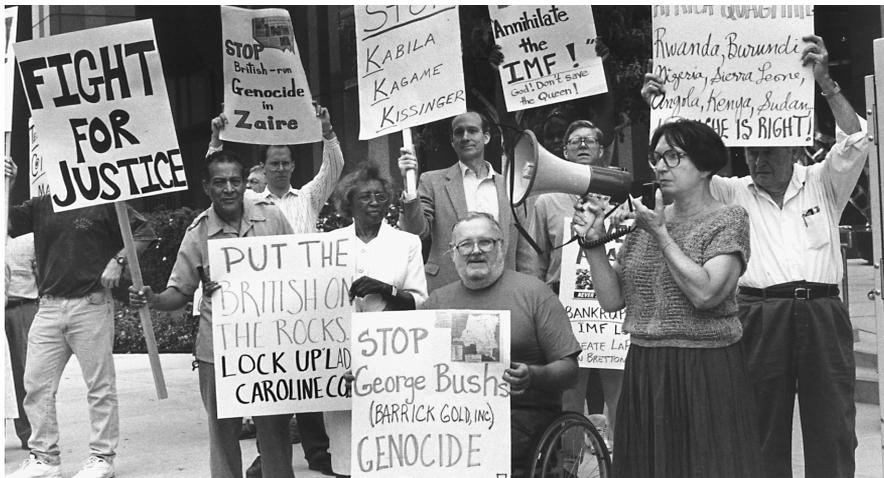
The parasite of financial oligarchism—which we never ejected from our civilization—has now fully taken over, LaRouche said. People within leading circles and governments all around the world realize that the current system is doomed. Over the recent period, it has become clear that there are no governments ignorant of the fact that the system is bankrupt, on a world scale. But governments, including our own, still don’t have the nerve to say this out loud. But some people, like President Clinton, are beginning to talk about things like creating jobs in rebuilding Africa, and so forth. To prepare the population to support President Clinton in doing the right thing at the time of crisis, people have to start publicly talking about what needs to be done.

We’re at a fork in the road, LaRouche said. We have to ensure that we don’t go down the old road, but take a different one, the one which is guided by the principles of the Golden Renaissance.

Institute Mobilizes To Stop African Genocide



EIRNS/Charles Hughes



EIRNS/W. Montey Quesnell

Rallies against London's African genocide. Left: Greeting Ugandan dictator Museveni at United Nations in New York City. Below: Outside the British consulate in Los Angeles.

On June 23, the Schiller Institute and the African Civil Rights Movement released the names of several hundred signers on an Appeal to President Clinton to Stop London's Holocaust in Africa. The Appeal, which appears below, was drafted by Helga Zepp LaRouche, founder of the Schiller Institute, and Godfrey Binasis, founder of the African Civil Rights Movement and former President of Uganda.

Signers of the Appeal

Signers of the appeal to date include five former U.S. Congressmen and dozens of U.S. state legislators and municipal elected officials. In addition, trade union, religious, and Civil Rights leaders have signed from cities across the U.S., including national leaders of the NAACP and SCLC, dozens of pastors, and rank-and file leaders of the Democratic Party.

International signers come from Australia, Belgium, Burundi, Cameroon, Canada, Ethiopia, France, Germany, Haiti, Italy, Jordan, Mexico, Nigeria, Switzerland, Venezuela, and Zaire. Many are leaders in exile of patriotic organizations from the African continent.

Appeal to President Clinton: Stop London's Holocaust in Africa!

Numerous sources, including UNICEF, the Red Cross, Doctors Without Borders, and others, have now confirmed with indisputable evidence, what must have been known to all major world powers for some time: that the fastest rate of genocide of this century is now ongoing in the Great Lakes Region in Africa, and that this mass murder is being committed by the military forces of Uganda, Rwanda, and Burundi, that invaded Zaire in October 1996.

Laurent-Desiré Kabila is but the mercenary pawn of Yoweri Museveni, dictator of Uganda, who is himself a

puppet of London and the British Commonwealth, specifically of Lady Lynda Chalker, British Minister of Overseas Development. Already two million refugees have been massacred; one million children under one year of age have died; 700,000 more children are presently in mortal danger.

Mr. President, we urgently appeal to you to force the international institutions to halt this genocide, and save the lives of these people. If the U.S. can send 1,200 Marines to evacuate 400 Americans, surely we must act when the lives of over one million women and children are in jeopardy.

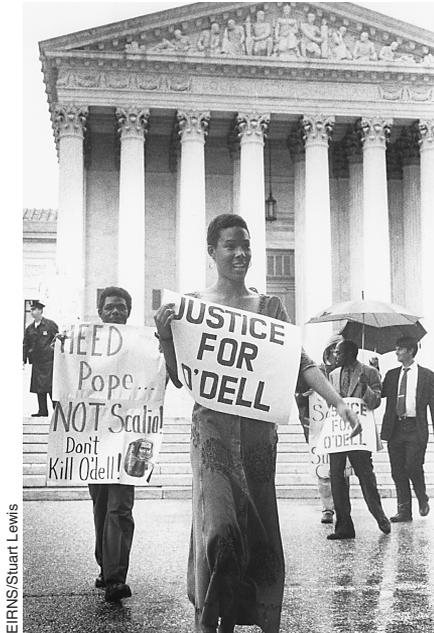
We call on you to end the cover-up portrayal of the mercenary Kabila as some kind of 'rebel leader' who somehow has access to satellite photos for his attacks on the Zairean Army, and the refugees. President Clinton, we urge you to use the power of your office to investigate the war criminals, and particularly the aggressors who started it all, like Museveni, Kagame, and Buyoya. These are the new Hitlers of Africa, who must be stopped before it is too late. Their backers, the big American and British corporations, such as Barrick Gold and Anglo American, must also be exposed and stopped now.

O'Dell Execution: Fight vs. Death Penalty

Joseph Roger O'Dell III was executed in Virginia on July 23 despite an international protest mobilization. Pope John Paul II appealed personally to President Clinton to halt the execution. Italy's Prime Minister Romano Prodi appealed to Governor Allen and to the U.S. Supreme Court. Hundreds of Italian parliamentarians called for clemency.

• On July 18, Lyndon LaRouche penned a letter to the editor of the *Arlington Catholic Herald* in Virginia, which covers the diocese in which Associate Supreme Court Justice Antonin Scalia, a professed Roman Catholic, resides. Scalia cast the deciding vote in the 5-4 decision against O'Dell's appeal. LaRouche wrote, "The purpose of my letter is to call on St. Catherine's Roman Catholic Church, of which Justice Scalia is a member, to repudiate his actions as a Supreme Court Justice, from the pulpit. As long as his philosophy is given credence by leaders of the Church, it will mislead faithful Catholics that it is somehow coherent with their faith. . . .

"If we forget the Christian appreciation of Genesis 1:26-28, we join the Social Darwinists in that return to paganism, in whose arena there is no moral distinction between man and the beasts, while the mob, acting with Scalia's endorsement, delivers the verdict, thumbs up, or down. If we repudiate *agapē* in matters of justice, as Scalia does, then, as the beloved I Corinthians 13 warns, we are as nothing."



Supreme Court vigil, the evening of Joseph O'Dell's execution.

• On July 21, two days before the execution, the Schiller Institute contacted Mother Teresa in Calcutta, asking her to make an appeal in the case. She released a moving call to Governor Allen and Justice Scalia, saying, "I come before you today to appeal for the life of a man—Joseph Roger O'Dell. I do not know what he has done to be condemned to death. All I know is that he, too, is a child of God, created for greater things—to love and to be loved. I pray that Joseph is at peace with God; that he

has said sorry to God and to whomever he has hurt. Let us not take away his life. Let us bring hope into his life and into all our lives." Her appeal was read to O'Dell before he was killed.

• On July 23, the evening of the execution, the Schiller Institute held a candlelight vigil outside the U.S. Supreme Court.

• On July 28, Helga Zepp LaRouche, founder of the Schiller Institute, released an "Open Letter to the Nation of Italy," urging that the mobilization against the killing of O'Dell be turned into a fight to end the corruption in the U.S. judicial system, by taking up the case for the exoneration of Lyndon LaRouche. "To those determined to have no more Joseph O'Dells, I urge you: Take what [former U.S. Attorney General] Ramsey Clark has identified as the worst case of the U.S. Justice Department, and overturn it, by demanding that President Clinton exonerate Lyndon LaRouche."

• On July 29, at the request of O'Dell's widow, Lori Urs O'Dell, the Schiller Institute organized a vigil at the Norfolk International Airport, as O'Dell's body was being placed on the plane that would carry him to his final resting place in Palermo, Italy, which has determined to make his gravesite a monument against the death penalty. The vigil was led by Father Tom Caraluzzi, an Episcopal Vicar in the Richmond Roman Catholic Diocese.



Left: Lori Urs O'Dell (center), widow of Joseph O'Dell, with Father Tom Caraluzzi and Sister Helen Prejean, at Norfolk vigil organized by the Schiller Institute.

Right: Sister Helen Prejean, author of "Dead Man Walking," speaks, before accompanying O'Dell's body to Italy.

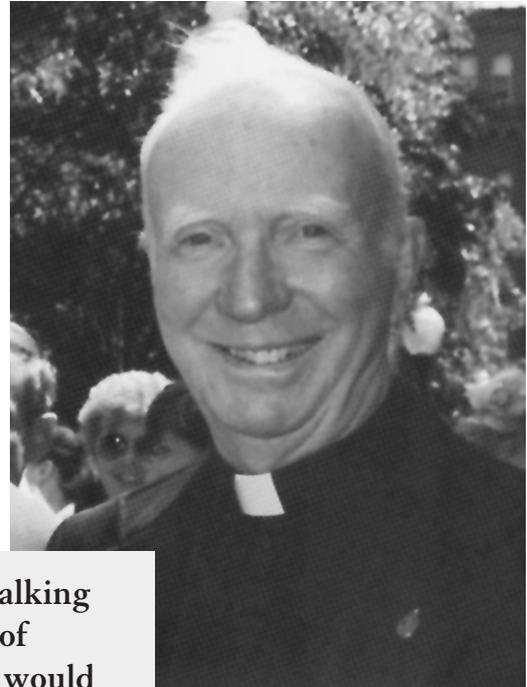


EIRNS/Jerry Belsky

EIRNS/Jerry Belsky

Fr. Richard T. McSorley, S.J.
 Director, Georgetown University
 Center for Peace Studies

‘I realized I was responsible
 not only for myself, but
 for the people’



Father Richard T. McSorley, S.J. was born on Oct. 2, 1914 in Philadelphia, Pa., 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. 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 his autobiography, "My Path to Justice and Peace," published last year. The following interview was conducted by Nina Ogden on July 11, 1997.

Fidelio: We were just discussing your book, *My Path to Peace and Justice*,* and you were saying that you wanted people to learn about peace and justice. You said that you wrote the book, not to be dogmatic, but to describe it through stories. I would like to say that, since there's absolutely nothing dogmatic about Father McSorley, and that since you always give those kind of lessons, I opened your book and made some delightful discoveries.

Fr. McSorley: I think the best way to learn something is to tell a story about your own life, and how something is created in life. That's what I'm working on: to imitate Christ in that. He told

* *My Path to Peace and Justice, An Autobiography*, by Richard T. McSorley, S.J. (Marion, S.D.: Fortkamp Publishing/Rose Hill Books, 1996).

Nobody else was even talking about the evil—the sin of racism. I decided that I would not allow my priesthood to be used for segregation.

Later, in 1963, when Dr. Martin Luther King, Jr., called for 'Mississippi Summer,' I spent the summer marching with the students at courthouses in Georgia, Alabama, and Mississippi.

parables to farmers, simple people—told them stories about their own lives and about his life. Everybody's willing to listen to a story, but if you say, "Now I will talk on the topic of justice," they go to sleep. They don't know what you're talking about. But if you say, "Now I'll tell you a story about what happened to me when I was in the prison camp, or in southern Maryland, or what happened to me when I was teaching at Georgetown University," then the story is interesting to the listener, even if he doesn't think he's going to accept the message.

Fidelio: You're a well-known and rather notorious, so-called, priest. Can I

ask you, first of all, how did you arrive at your vocation in the first place?

Fr. McSorley: You mean, to be a Jesuit?

Fidelio: Yes.

Fr. McSorley: Well, it had nothing to do with justice and peace in my mind. I was the second oldest of fifteen children, and it was very clear to all of us that the best thing a boy or girl could do with their life would be to be a priest or sister. There wasn't any question about that; there

wasn't anything even close to it. That was the view that my mother and father gave me. As a result of that, eight of us became priests, and three other boys entered the seminary and left.

I think it was my parents' example, and it was all very indirect. They never said "You should be a priest or you should be a nun," or "I'd like you to be a priest." They never said that. But they acted. When nuns came to our house, they ate in the dining room with my mother, and they got lamb chops and things we never got. We never ate in the dining room, never used good silver. If you were a child you'd say—much better to be a nun! And, when the priest came, he got the best room in the house.

That's the *best* kind of instruction we got about why it was good to be a priest or a nun.

I remember, one day, we were all seated at the table and my father had a visitor there. And he said "Well, Dick"—that was my father's name—"I suppose you look forward to the day when you'll have a lot of doctors and lawyers and professional people in your family with this crowd of children." Dad looked towards us, and said, "Not at all, Bill, if they don't realize that the only thing worthwhile in life is to serve God, they might as well go out in the garage now and turn on the gas, and end it all."

Now, see, that's very impressive. That stayed with me because he was giving a kind of lawyers speech to the jury. It was directed to us, but indirectly. So we got the message.

Fidelio: If we have time, I want to ask you about your three-year experience as a seminarian in the prisoner-of-war camp in the Philippines during World War II, but right now I want to skip to when you were finally liberated from the prison camp and came back to the U.S. You were ill—

Fr. McSorley: Yes.

Fidelio: —and you didn't get the assignment you thought you were going to get, but instead you were sent to a little backwater parish in Southern Maryland, and you didn't want to be there.

Fr. McSorley: That's right.

Fidelio: You had an experience there, that both changed your life and helped change the country. It was one of the contributions leading into the Civil Rights movement. Can you tell us about it?

Fr. McSorley: I ran into the racial issue without even knowing that I was even running into it. When I first got to the little parish, I found out that there was a woman who was paid two dollars a week to clean the church. It wasn't much, but the whole income of the church *per* week was seventeen dollars, so I told her that we wouldn't need her any more, that we would get volunteers. I didn't realize that white people wouldn't volunteer to clean, because they thought that cleaning the church was work for Black people. And I could hardly ask

the Black people to volunteer, because they were so poor and working so much already.

That issue was connected to another one. In the middle of the church we had a wood stove, and I had no experience with making wood fires. I arrived at church about seven in the morning to hear confessions. There were people lined up, whites on one side of the confession box, and Blacks on the other. They were waiting for confession, and I was waiting for someone to start the fire. No one was volunteering to help me, so after a while a Black man came over and said, "I'll help you, Father" and he started the fire. After mass, I called him into the sacristy, nobody else was there, and I said "Mr. Butler" (I was very aware, when I said "Mr. Butler," that I was going beyond their custom—since they didn't call any Black man "Mr." But I called him "Mr.," and thought of myself as very fair). I said, "Thank you for making the fire. You know we need this fire every Sunday, so I wonder if you can come back every Sunday?" He said, "Sure, I'll come back." I said, "I'd like to pay you for it." And he said, "Oh, no, that's not necessary." I asked "How much do you make from your regular job?" "I make 94 cents an hour driving a truck for the naval station," he said. So I said, "Supposing I pay you a dollar," thinking I was being very generous. "You can't do that, Father," he said, "I'm doing this for God."

I felt like I was slapped in the face. I was a pastor in a Catholic church, and he had to tell me he was doing this for God. I turned away so he couldn't see the expression on my face, and at that moment I realized, for the first time, that I was racist—that I was treating Black people different from white. That was a very clear beginning, and one thing led to another from that point.

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Another issue followed from that one, but they were all connected.

I went into the home of a couple who were the only college-educated couple in the whole parish, and they were white. And I was talking about some Indians had had a celebration commemorating the land that used to be theirs, and I said, "I guess the Indians were treated about as bad as we treat the Negroes now." The lady of the house said, "Father, you shouldn't talk that way, or you'll get the reputation of being a nig-



John F. Kennedy Library

Above: *President Kennedy meets Peace Corps volunteers. Right:* *President Kennedy's funeral cortège.*

ger lover," and put her hand over her mouth as she said it. So I said, "Well, I don't deserve the reputation for being a nigger lover," and I imitated her gesture and held the back of my hand in front of my lips, "because that is the reputation Christ has." They stared at me and didn't say a thing, so I said, "It looks like we've run out of conversation." We went down the steps together to my car and the husband said, "Oh, why don't you just put it down to the point that we're dumb Southerners and we don't know no better." He wanted me to say, "Just forget it," or something like that. But I said, "Okay, you're a dumb Southerner and you don't know no better. Good night." I knew that it would be all over town, because they were a very prominent family, and everything got spread around the town anyway. I fig-

ured that I had made my choice, and it was true. That was the beginning, but every thing every day was another lesson in racial justice. Or, I should say, racial injustice.

The country hasn't been the same since John Kennedy was assassinated. We lost our best hopes. President Kennedy used to say that after his administration was over, people would be proud to say that they had been in the government in those days.



Prints and Photographs Division, Library of Congress

Fidelio: How did you go from these acts of personal realization and personal conscience, into realizing that you had to organize something?

Fr. McSorley: Well, I realized that I was pastor and that I was, as pastor, responsible for not only myself, but the people. And that nobody else was even talking about the evil—the sin of racism. I decided that I would not allow my priesthood to be used for segregation, or for promotion of it in any way, however that went, and that if I were asked to have mass in an all-white church, I would make a disclaimer publicly, that

even though Black people aren't here and I am offering mass for you, I don't approve of the fact that there are no Black people here. I will say the mass, but I don't want that to be taken as a sign that I approve. I don't approve. This wasn't news to them—they knew that—but I said it every time, and when I was asked to hear confessions for an all-white school, I bought a couple hundred pictures of St. Martin de Porres, who was a Black saint, and I would tell the students to say the prayer on the back for their penance, and I knew that when they'd take it home their parents would see it and know their children were saying their prayer to a Black saint.

Fidelio: But when you first went down there you didn't even realize that you had to take sides.

Fr. McSorley: I didn't realize anything about it—and if I had known what I later knew—that the provincial was racist himself, I could have gotten out of there the first week.

Fidelio: The Jesuit provincial was racist?

Fr. McSorley: The Jesuit provincial, he was racist. If I had written to him saying that this segregation is wrong and I'm going to work against it, he

would have gotten me out of there right away. What I did say was, that I don't know anything about Black and white people getting along together. I'm not asking to leave, but I am having difficulties. And he said, "Well, difficulties are often better for you than successes. So, just try it out." By the time that I realized that racism was a sin, I also realized that the Provincial was one of the sinners, and he told me that when he found out that I was trying to end the segregation, "I would have exchanged you in the snap of a finger, except that by that time it was

too public." So, they waited.

Fidelio: You began to act within the wider, growing Civil Rights movement.

Fr. McSorley: Yes. I talked to leaders of the Black community, and leaders of the white community who were not racist. It was false advice, that not one white person would support you. That was all false, but I didn't know it was false at the time. So I talked to the Black leaders and the white leaders. I got advice from Father LaFarge, one of the leaders in the Church for interracial justice. He had once been in the same parish I was in, and he advised me to form a study club, to study Catholic teaching on racial issues. First we started an all-white club, and an all-Black club, and as they got to know the issue, bring a white man to join in with the Black club, and one Black man to join in with the white club, and they would change.

Fidelio: What year was it that you went there?

Fr. McSorley: I went there in 1948. I was there until '52. The study club was like a stick of dynamite. The postmistress would look at the letters that I would send out, to find out who was invited, and in the country you could tell who was at the meeting by the cars that were parked outside. Some Blacks from the naval station volunteered to come and protect me. I said, I don't need any protection. But, they decided they'd better come and stand outside of the meetings. And then, since I had taken a stand, I figured I might as well make a clear statement about it, in the open. I waited until I got to an all-white church, with a maximum congregation and I picked the third day of the Novena of Grace. The Novena of Grace was to have a sermon on St. Francis Xavier, a discussion of his life. The Novena was to be for nine days. I figured that by the third day there would be enough people, and that they would all be white. So I made up a speech. I got Father LaFarge to preview it. I typed it out and taped it, because I knew what it was going to do. It was one of the best speeches I ever gave.

Father LaFarge said, that he often thought when he was at St. Michael's church, that he would like to start off a

sermon looking around the church and saying, “Where are the good Black people?” So, I did that. I knew it was going to be dynamite, and I felt my heart pumping. And then I made it into a dialogue, with what St. Francis Xavier would say, and what the people in Southern Maryland say. I said, “some of the people would say, ‘the Black people have St. Peter’s, over in the woods.’” I said that St. Francis, who worked in India where there are Portuguese and Indians mixed together, might answer: “Are there two Churches? Aren’t they in the same Church?” Then the Southern Marylander would say, “They go to their place and we go to ours.”

In the dialogue, I was using the words of the study club people, so I knew just what the people thought, what they were saying. The study club people were harassed in their own homes for going to the study club, and I’d heard all of this, much the same thing, and that’s why I thought it was good for them to hear it. So, I had St. Francis say, “In the Church that I belong to, all are taught that there is only one God, and that we are all saved by the one God, salvation is for everyone, and the sacraments are for everyone, and all of us should call God our Father, so we’re all one family. That’s the way the Church is in India, and that’s the way I thought it would be here.” St. Francis then said, “I have looked into the history of the Church, and I have discovered the names of over fifty men, Black saints, who are canonized. That means they are in heaven with God. So, when we die, we’ll have our choice. You can either go to heaven with the 59 Black saints, or you can go to . . . someplace else.”

Well, I had an uproar after mass. There was more comment than I’ve ever had. I’d made it clear that not only had I taken sides, but that I’d officially taken sides, and for the record.

Fidelio: Some of the Civil Rights leaders in the Schiller Institute, like Amelia Boynton Robinson, remember you later playing a prominent role in the Civil Rights movement nationally, and marching in Selma and that kind of thing.

Fr. McSorley: Oh, yes.

Fidelio: So you took this mustard seed of experience and it really did direct the rest of your life.

Fr. McSorley: Yes, I had learned from experience. I not only learned it, but I believed it was worth working for—it was

my faith, so I had no doubt about it. I didn’t see it simply as Rev. Martin Luther King—I saw it as what God wanted, and even though my work in the parish was very small, the issue that I was dealing with was a great big, national issue. So I wasn’t as anxious to leave when I was told to leave, as I had been when I first got there. I could see that I was doing something very important. I had an important position, in a sense—I was a pastor of a local church, and even though it was a small church, it was a title and a situation I never got again. But, even then I saw clearly, that if I took this stand, I would never again be promoted to any position of trust in the Jesuit order, or in the Church. Once I decided I must take this stand, whether I ever get a promotion or not, I took my stand, and was glad I did, and I have never regretted it.

In 1963, when Dr Martin Luther King, Jr., called for “Mississippi Summer” and asked white students to go South and help with voter registration drives, I spent the summer marching with the students at the courthouses in Georgia, Alabama, and Mississippi. We accompanied the Black people who wanted to register to vote. We placed ourselves in danger from the KKK and the police. It was that experience which led me into the peace movement. I could see the connection very quickly.

Fidelio: Well, many people knew of your activities in the peace movement, but, in a certain sense, those activities have come together in a very concrete way in the present day because Bill Clinton, President Clinton, was one of your



Today, nobody trusts the government. That’s a big weakness. The people want to trust Bill Clinton. They voted for him. But the media has a high priority in vilifying him.

students at Georgetown University, and then you met up with him as you both, independently, were touring European peace movements.

Fr. McSorley: Yes.

Fidelio: And that created one of the first really loud-mouth issues of the Conservative Revolution in the Clinton vs. Bush election campaign, when they tried to use you against the soon-to-be-President, your former student, and he stood by you.

Fr. McSorley: Bill Clinton and I met in London at a demonstration against the Vietnam War at the American embassy. We were there for five or six hours. We walked around this square, about a half-mile walk, and each person would put a cardboard square with the name of someone who had been killed in the war, in this coffin. Then we all went to a prayer service the next morning at an Episcopal church, and Bill Clinton—he’s not Catholic—asked me if I would represent the Catholic side. There were Quakers, and Presbyterians, and Episcopalians, and others who were opposed to the war, and they all gave a talk about peace. I read the prayer of St. Francis of Assisi, and then we walked over to the

embassy with crosses, and then I said goodbye to him, and went to get the train. I didn't know where he was going.

I went to France, spent a day or two, and then I went to Scandinavia. I had a Euro-rail pass—you could get a pass for a month, and it wasn't too expensive. I got off the train at the station in Norway—the capital, Oslo—and the second person behind me was Bill Clinton. And he said, “Oh, Father, what are you

States, and was travelling around with a communist—they called me a communist! Saying that he was going to Russia, and he was demonstrating against the United States, and that all that was very unpatriotic, and he shouldn't be President. I got calls from all kinds of media, from Phil Donahue and from one or another live—they're always live on these shows—something on CNN, Crossfire, a lot of these things. I said I

wasn't going to talk to them, because you won't really broadcast what I say. I didn't do any of these shows, but I did call the transition team, and talked to Betsy Wright and asked her, if Bill would want a statement about it. She said yes, and I wrote out a statement and faxed it to her. She said, “I showed it to him,

and he liked it—he's really busy, he can't talk to you now because he has to talk tonight in one of the debates.” In my statement, I gave the details I just gave you, and I also said, that in our history there were three Presidents who never were in the military—in fact, one of them opposed the war between the United States and Mexico—including Franklin Roosevelt, and they were good Presidents. And Bill used that line in his speech, and it wasn't really brought up again.

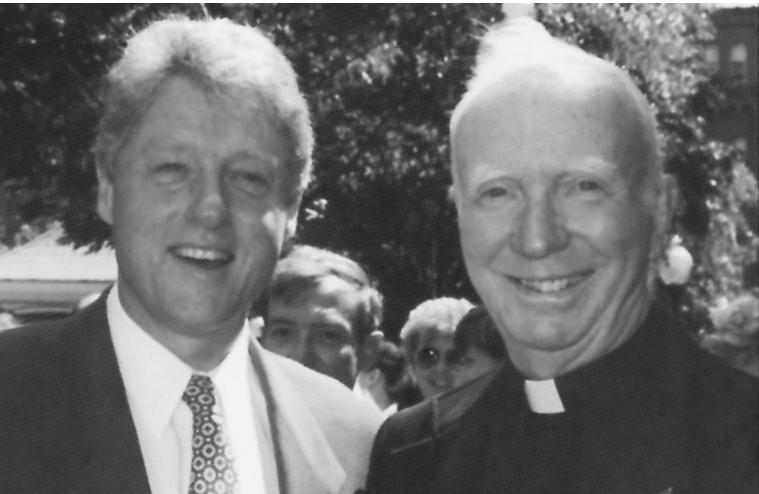
Fidelio: They had more horrible things that they had manufactured by then. In the book, you go through how you became involved with members of the Kennedy family. You know, on July 9, Congressman Joe Kennedy put together a resolution regarding marches in Northern Ireland, saying that the British were provoking violence there. So, I think it fitting that we know what you think about the Kennedy family, and how you became involved with them.

Fr. McSorley: After they shipped me out of Southern Maryland, they had me first teaching epistemology and metaphysics—and also Spanish, which I had learned by myself in the prison camp—at Scranton University. Scranton, Pennsylvania, was a very “white” city. It was also a union town, and I got involved with some people who were teaching the miners about the social encyclicals and their rights and social justice, and with other labor issues. Some years later, after I complained to the Jesuit Provincial about the rector who made it difficult for me to do social justice work, and suggested that he either remove the rector who was due to be replaced anyway, or transfer me, I was pleasantly surprised to see my name listed, in June 1961, to teach philosophy at Georgetown University. The Director of Athletics there knew me from the novitiate, and knew I had won tennis tournaments in seminary, so he asked me to be freshman tennis coach and acting varsity coach. I accepted his offer, which altered my life in a very dramatic way.

At about that time, Mrs. Robert Kennedy was looking for a tennis coach for her children. I arranged for our best varsity player to instruct them. I went over there to see how he was doing, and got invited to play tennis with them. A few weeks later, Mrs. Kennedy invited me to be a tutor to their two oldest children, that would be Joe Kennedy, the congressman now, and Bobby Jr. That is the way it began. I was over there every night for supper and other things, while John Kennedy was still President. That was 1962-63. I think they're a great family. Mrs. Kennedy brought the children together to say prayers every night, and brought them all to mass.

Fidelio: You had the very sad job of having to help the Kennedy family through two assassinations.

Fr. McSorley: Yes, I was there. I was over to the Kennedy home at two o'clock in the morning, when Bobby was killed, and I was asked to go over the day John was killed. I was with the children. And I was asked to offer prayers. They were a very good example of love of children for their father. It was more than that, their lives would be changed by this. It was



Father McSorley with Bill Clinton at Georgetown University, 1980 (above, left) and 1995 (above).

doing?” I said, “I'm visiting peace groups.” And he said, “Can I go with you?” I said, “Sure.” I said, I had some names of people in the Institute for Peace in Oslo. We saw some people in Oslo, and spent the day with them. And then we went to the university, and he knew somebody from Little Rock, so he spent some time with some students, and I had some meetings with some faculty who were teaching theology. He came back, and towards the end of the day I said, “I think I'll just go to the train and sleep on the train.” So he said, “Suppose we have something to eat together.” So we went to a chalet. He said, “You know this is a nice way to see a country. You see as much as a tourist does, but you also see people who are committed to peace.” That's pretty much what happened, and I said goodbye to him.

When he started running for the office of President, Bush started to attack him for being in Norway, saying he was looking for Norwegian citizenship, or he was planning to get out of the United

very hard times for them, and I have the greatest respect for them.

Like everyone else I remember the fateful day Nov. 22, 1963. Someone came to the door announcing, "The President has been shot." Praying for his recovery, I thought, "This is a warning that will make him more careful in the future." But the news got worse.

Over the next days, I was with Robert's children, and I offered daily mass in the family parlor. On the morning of the funeral procession, I got a phone call from Jackie Kennedy, asking me to her home. She wanted to talk with me. From there I went with the secret service car to the Cathedral, ahead of the procession. In the silence of the cathedral I could hear the clop, clop, clop of the horses as they approached the church door.

A few weeks later, Jackie asked me to give her tennis instruction every day at the noon hour at Robert's house. I realized right away that she had experience with the game. We kept no score and talked as we played. She had a lot of questions about eternal life, the Resurrection, God's knowledge of the future. I did the best I could to give her answers. When I got back to Georgetown, I looked for better answers in books, and consulted theologians. Then, the following day, I would discuss with her what I had learned.

One day, Ethel told me she and Robert had suggested to Jackie that she leave Washington, where everything reminded her of Jack. As she departed for New York, Jackie wrote me a kind personal note of thanks and extended an invitation, "Whenever you are in New York, stop in and visit the children and me."

I did visit her many times in New York, and usually took John Jr. out for a walk in Central Park, accompanied by at least one Secret Service agent. One evening following supper together, I visited with Jackie and the children. As it grew late, Jackie told John, "You get ready for bed, and maybe Father will come in to say good-night." When John was in bed, I went in as Jackie stood in the doorway. She said softly, "Do you know 'Danny Boy'?" His father used to

sing it to him just before he went to sleep. He used Johnny instead of Danny."

I said I'd try it.

John stared at me with fixed attention as I sang: "O Johnny Boy, the pipes, the pipes are playing . . ." Jackie stood silently in the doorway looking at us. I was in tears as I left the room. The heavy burden of their loss pressed in on me as never before. Jackie went over to say a prayer with him and kiss him good-night. It didn't even begin to compare to their loss, but I missed John Kennedy.

I've known other Presidents personally—but don't you think he was the best we've had?

Fidelio: We had a conference about two weeks ago on the tragedy in Africa, and Lyndon LaRouche, in speaking of the impotence of the West to act in the face of genocide in Africa, talked about the horror that transformed the people in America into almost a collective insanity through what happened in the Cuban missile crisis, as the first thing that drove people crazy, and, he said, the second horrible thing that happened was the assassination of President Kennedy. That we had been an optimistic country before, struggling through many odds—

Fr. McSorley: Yes.

Fidelio: —but all of a sudden it was manipulated in such a way that—

Fr. McSorley: Yes.

Fidelio: —that people became fearful and pessimistic.

Fr. McSorley: The country hasn't been the same since John Kennedy was assassinated. We lost our best hopes. President Kennedy used to say that after his administration was over, people would be proud to say that they had been in the government in those days. And that is definitely true now, since he was assassinated—because the government ever since has not been something to be very proud of. The story of Camelot, Jackie Kennedy used to say, captured the spirit of it, and that spirit has died out.

Fidelio: Do you think that if we pull ourselves together, Bill Clinton could have the capability and the backbone to rise to the occasion?

Fr. McSorley: Oh, yes, but he has all that

history to fight against. The assassination, the disgrace of Nixon and his regime, the two terms of Reagan, and the horrible things done by Bush. It was not true before Kennedy's day, that people were not trustful of their government. Now, it is true that nobody trusts the government. That's a big weakness. Kennedy himself said, if people don't trust the President, then everything's lost. I think that's true. The people want to trust Bill Clinton. They voted for him. But the media has a high priority in vilifying him. He's very nimble at taking criticism—he's taken a lot, but he's got to—**Fidelio:** Not let it destroy him.

Fr. McSorley: That's right. You know, Eisenhower had an almost perfect media reception. He had a war record. He was a military man—they covered what he said about killing communists. But, if you have a President who's opposed to these things,—well, the media is the voice of what you call the financial oligarchy in the country, and they're not going to give that kind of President a perfect media record.

Fidelio: Of course, you've worked in recent years with someone who has a "zero" media record and is constantly vilified by the media, and that is Lyndon LaRouche. And you have not just stood up for his exoneration, but you have worked together on questions of economic justice. Why?

Fr. McSorley: Because he's telling the truth, and when someone represents the truth I support him. God *is* truth, and the truth is always disagreeable to those who want falsehoods. I think Lyndon LaRouche stands for the truth on a lot of issues. On some issues I may disagree with him, but, on most issues I do agree with him. It's not hard to see that a lot of what he says is true, and that is why the powers-that-be oppose him so strongly.

Fidelio: That hasn't been easy for you either. Many people have criticized you for standing up for his exoneration.

Fr. McSorley: Well, that's nothing new for me. There's nothing new in being criticized. I'm old now, and criticism certainly won't endanger my future!

Fidelio: Thank you, Father McSorley.

Glimpsing the Beauty of the Eternal

“At once full of form and full of abundance, at once philosophizing and creating, at once tender and energetic, we see [the Greeks] unite the youth of phantasy with manliness of reason in a glorious humanity.”
—Friedrich Schiller

When the Mycenaean civilization described by Homer in his *Iliad* and *Odyssey* collapsed around 1000 B.C., a Dark Age descended upon the Greek world. The Dorian invasions of the Ninth century B.C. drove the remnants of Mycenaean culture across the Aegean Sea to colonize Asia Minor. By the Eighth century B.C., the brutal slavocracy of Sparta had become the unchallenged power of the Greek mainland (even though the great Homeric epic poems, the *Iliad* and *Odyssey*, were then being sung throughout the Hellenic world). It was from out of this Dark Age of war and chaos, that the dawn of Classical Greek civilization, the first great renaissance of human thought, emerged in the Sixth century B.C.

Before the Sixth century, Hellenic art was based on a specific idea of man: the imperial concept, in which every man is a fixed part of a static social order. At the top of the social pyramid are the ruling elite, the priest caste, and the servants of the imperium. The rest of the population, ninety-five percent, are slaves or serfs, beasts of burden, whose quality of life and position in society, for themselves and for their posterity, never changes.

The *kouros* figures of the Seventh century B.C. are a striking representation of

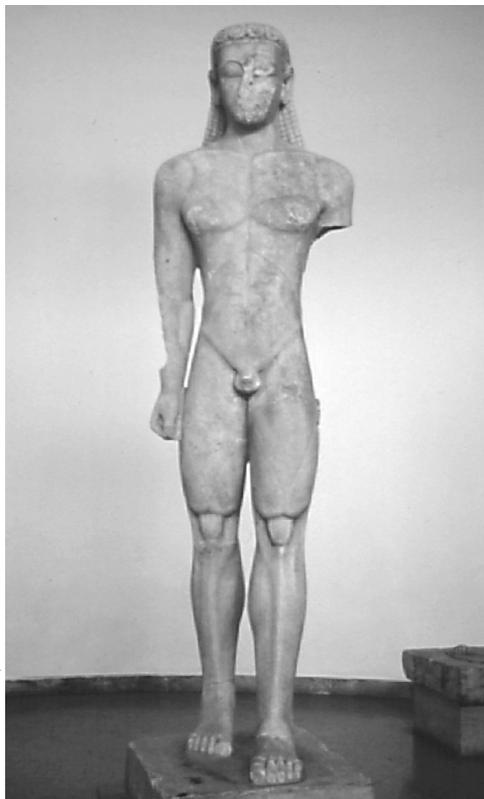
that image of man, reflecting obvious Egyptian, Babylonian, and Assyrian influences on early Greece [SEE Figure 1]. They are always static, heavy and immobile, essentially *bas-reliefs* in four dimensions: the frontal pose, the two side views, and the back. Both feet of the *kouros* are always firmly rooted to the ground; all the weight distributed equally on both legs; arms and hands frozen to the side, with just the barest suggestion of anatomical detail. The *kouros* is, therefore, an archetype—a symbol of an unchanging world, devoid of uniqueness, lacking transformation or development.

The compositional and technical breakthroughs we see in the later Greek Classical Period, which distinguish the greatness of Greek art, are therefore not merely the result of some new “technical

discoveries” in working stone, but reflect instead a changed conception of the nature of man, based on the idea of beauty, individuality, and progress in man’s universe. They reflect, as Lyndon LaRouche has remarked in his recent essay “Behind the Notes” (*Fidelio*, Summer 1997), “the life-like effect of an image . . . as if caught in mid-motion,” an effect which captures the “role of metaphorical qualities of irony” as a celebration of the quality of human cognition that distinguishes mankind from the beasts.

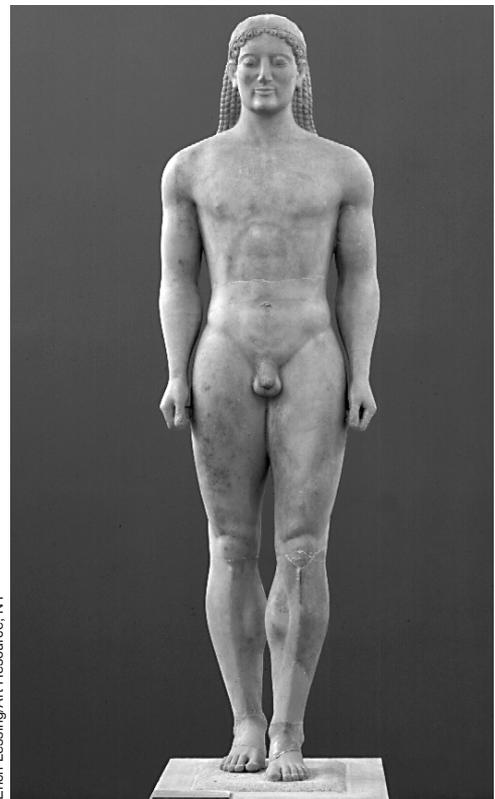
Revolutionizing the Kouros

This changed view of man began to emerge in Greece in the early half of the Sixth century B.C. The Egyptian-trained Athenian poet Solon assumed the leadership of his bankrupt and



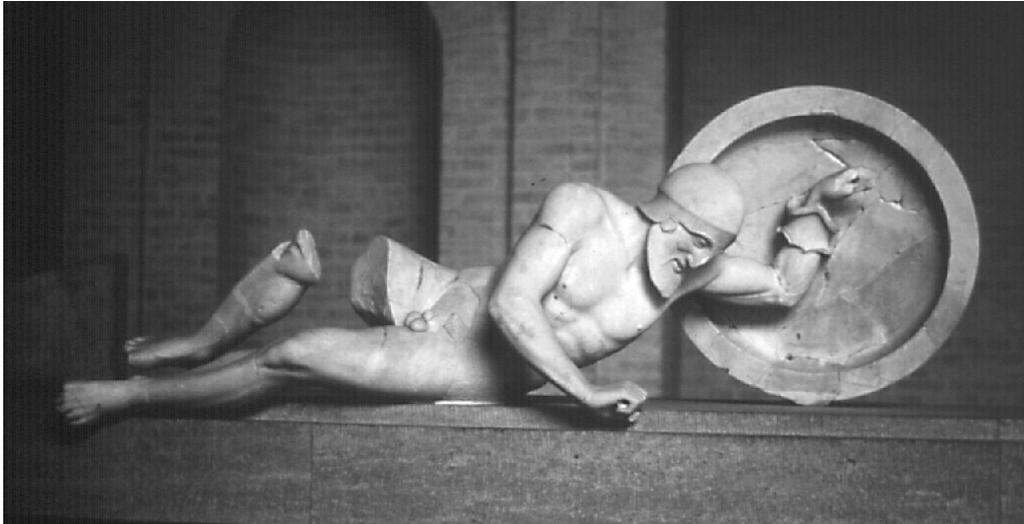
Vanni/Art Resource, NY

FIGURE 1. “Soumian Kouros,” c.600 B.C.



Erich Lessing/Art Resource, NY

FIGURE 2. “Anavyssos Kouros,” 530 B.C.



Vanni/Art Resource, NY

FIGURE 3. "Fallen Warrior," pediment of the Temple of Aphaia at Aegina, c.490-480 B.C.

fractious home city in 572 B.C., setting into motion a revolution in statecraft. Pre-Socratic philosophers and scientists, such as Pythagoras and Thales of Miletus, voiced new hypotheses about the cosmos, and man's relationship to it. Among the artists nurtured in this revolutionary environment, we see the first, clumsy attempts to portray man as something other than a symbolic archetype.

The "Kouros of Anavysos" from 530 B.C. [SEE Figure 2], representing the youth Kroisos, illustrates just such an attempt. Although the figure is still static and fixed within that traditional compositional framework, the anatomical details are somewhat more finely and firmly chiselled than in the kouros of the first half of the Sixth and preceding Seventh centuries.

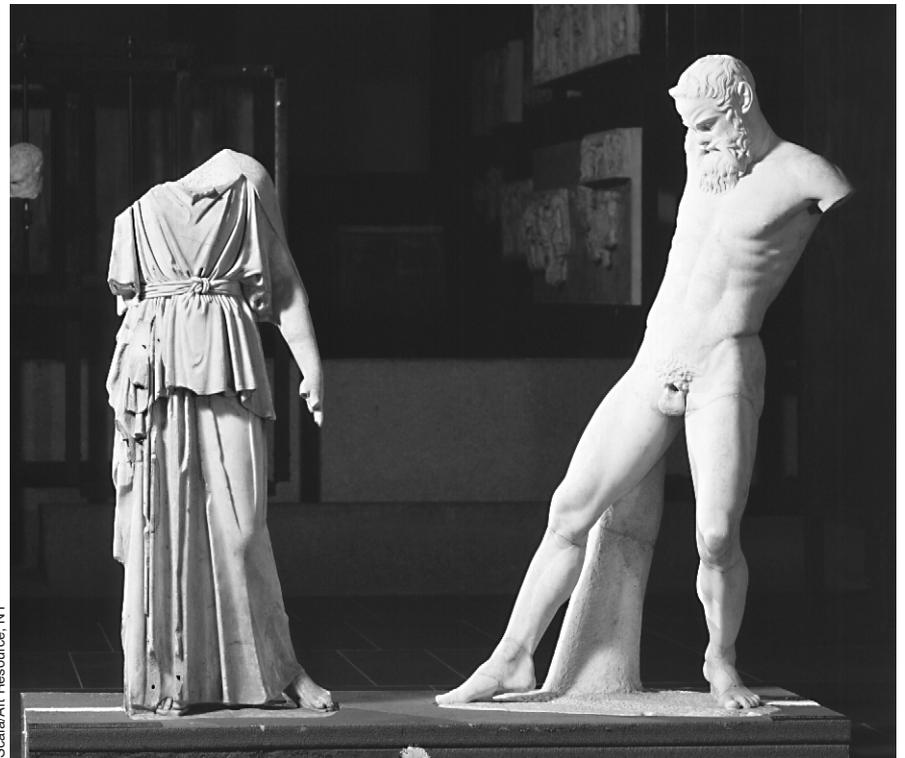
The Fifth century B.C. opened with the revolt of the Ionian city-states against the Persian Empire. In 490 B.C. the Persian Wars began, and the Persian Empire experienced its first major defeat at the hands of the Athenians on the Plain of Marathon. Another crucial year was 480, when the Spartans outfought the Persians at Thermopylae, and Xerxes I of Persia burned Athens and destroyed the Acropolis. Later that same year, the Athenian navy destroyed the Persian fleet at the Bay of Salamis. These wars of resistance to Persian

domination of the Peloponnesus lasted until the independence of the Greek city-states was established at the Peace of Callias in 448.

It was during the early years of the Persian Wars that the transition from the late Archaic to the Classical Period of Greek art began.

Resistance to Empire

The resistance of the Greek city-states to imperial rule by what was, until that time, the invincible Persian Empire, and their pride in that accomplishment, was certainly reflected in the sculpture of the early Classical Period. The figures from the pediment of the Temple of Aphaia at Aegina, c.490-480 B.C., are among the best examples of the early Classical Period. The sculptor celebrates the freedom of presenting motion and change in frozen stone. A great moment of history, myth, and religion, is portrayed as if a stage scene from a play of Aeschylus or Sophocles, captured at the point of greatest action. If we compare these dramatic scenes of battle and death to the typical *kouros* of only ten to fifteen years earlier, the differences are stunning.



Scala/Art Resource, NY

FIGURE 4. Myron, "Athena and Marsyas," c. 460-450 B.C. (marble copy).

The Temple of Aphaia figures are anatomically correct representations of men at war; the action of battle is captured in mid-motion. Warriors swing their swords down, hammering their opponents' shields; archers draw their bows, about to let fly at the enemy. Figure 3 shows a fallen warrior from the Temple's East Pediment. He has fallen, mortally wounded, perhaps struggling in his last moments to rise again to fight. Yet, the face of this and all the Temple figures remain strangely calm, immobile, unmoved by the death and rage of battle that surrounds them. The dying warrior seems to smile as he meets what the Greeks believed to be the perfect death—death in battle.

Although the years 500-449 B.C. were years of constant war, they were also a time of cultural maturity and economic growth for Hellenic culture, inaugurating the Classical Age. During this period, as the Athenian Maritime Confederacy was being crafted, the Acropolis was rebuilt by the great monumental sculptor and architect, Phidias. The plays of Aeschylus and, later, Sophocles, were performed before audiences that included the young Socrates. These plays, such as the *Orestes* trilogy, were aimed at educating the citizens of Greece, and Athens in particular, to the new ideas of natural law and liberty. Meanwhile, philosophy and science were dominated by the ideas of Anaxagoras, Democritus, and Protagoras, concerning the paradoxes of the Infinite: of the One and the Many, and of motion and rest.

Myron: Solution to Paradox

The paradox facing the Greek Classical artist was to create sculpture which was appropriately at rest, yet alive and moving—to thus create a metaphor through which the process of mind animating the sculpted figure could be portrayed. To achieve this, sculptors such as Myron, a contemporary of Phidias, used moments of tension-filled pause, to connect the end of one action with the beginning of another. All the tension of both the preceding and the future

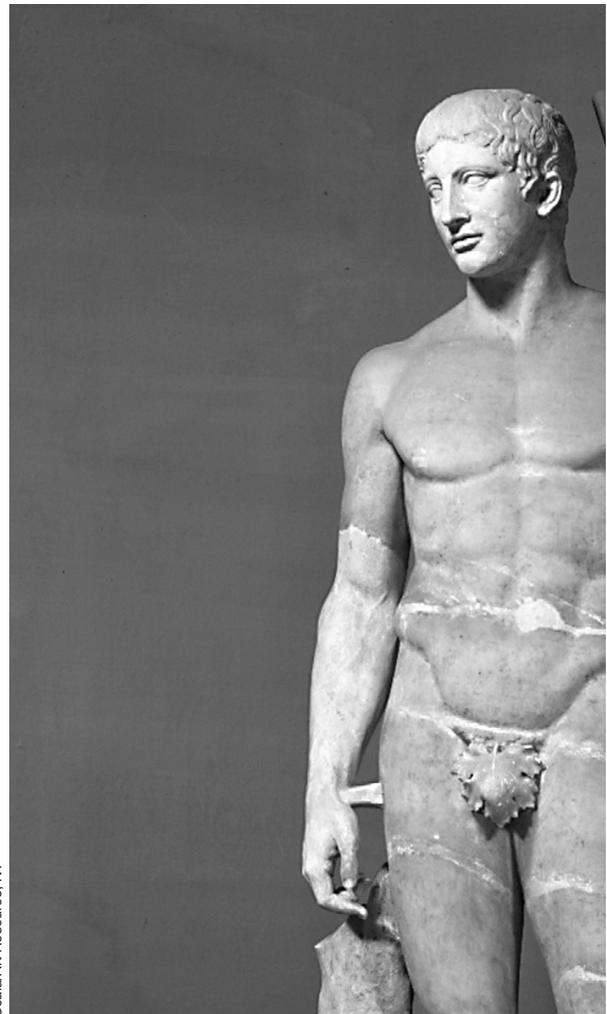
motions is contained in that one instant. Study the famous “Diskobolos” by Myron [SEE inside back cover, this issue], for example. The athlete has just completed placing himself in the necessary position to throw the discus—“winding up,” so to speak—and is now caught at the moment immediately before exploding into the throw. This is the paradox. In this brief pause in the actual motion of throwing the discus, the sculptor captures the grace and beauty of the entire throw, from beginning to end.

This metaphor is repeated again in Myron's “Athena and Marsyas” [SEE Figure 4]. According to legend, the goddess Athena invented the musical pan pipes. But she threw them down in

disgust, when she saw how the beauty of her face was distorted by blowing on them; at which point the satyr Marsyas, enthralled by the sound, ran to pick them up. Myron chooses to present the instant of confrontation between Athena and Marsyas, when the satyr has been startled by Athena and is about to flee, in order to recount the whole story in stone. It is the moment of transition, in which the entire action of the myth is embodied. Unlike the sculptor of the pediment of the Temple of Aphaia at Aegina, Myron does not merely create a freeze-frame of an instant in the action; he instead chooses a necessary *pause*; a moment in the action in which to capture *all past and future action*. The compositional structure highlights the importance of this moment: The invention of the pipes, which rest on

the ground between Athena and Marsyas, was considered by the Greeks to be the beginning of instrumental music.

We see this paradox in the work of another important contemporary of Phidias, the sculptor Polykleitos. Polykleitos' perhaps most important statue is called the “Doryphorus,” or “Spear Carrier” [SEE Figure 5]. A characteristic feature of the sculpture of this period, of which the “Doryphorus” is a brilliant example, is that the tensions between motion and rest are given a harmonious resolution. It is sculpted precisely according to the laws set down by the Polykleitos in a manual, called the *Canon* (for this reason, the “Doryphorus” is also known as the “Canon”), which was used



Scala/Art Resource, NY

FIGURE 5. Polykleitos, “Doryphorus (The Spear Carrier),” 450 B.C. (copy after bronze original).

to educate future generations of Greek sculptors, and influenced the composition of sculpture for millennia to come.

It is important to note, that most of what remains of the works of the great sculptors of mature Classical Period art are actually Hellenistic Greek or Roman copies. Appreciating these works is therefore much like trying to appreciate a great poem in translation. You get the general sense of the structure, the theme and the metaphor, but much of the music is gone, much of the beauty lacking. This is certainly the case with this copy of the “Doryphorus,” which is heavier and less graceful than the descriptions by ancient chroniclers of the original work.

Even in the copy, however, the “Doryphorus” demonstrates a marvelous balance between the static *kouros* and the motion of the early Classical Period. The weight of the body rests on the right leg, muscles tensed; the left leg is placed perhaps in mid-step, no weight, muscles relaxed. The right arm hangs relaxed and free, while the left arm is raised, hand clenching a spear. The shoulders and hips are in harmonic counterposition, and the head is turned and slightly tilted down. Every feature of the “Doryphorus,” every muscle, is simultaneously in motion and at rest.

Praxiteles: The Moment of Discovery

The years following Phidias, Myron, and Polykleitos mark a decline in the economic strength and political power of the city-states of the Greek mainland. Unable to conquer the Hellenes by force, agents of the Persian Empire manipulated them into the fratricidal Peloponnesian Wars. Nonetheless, it was in this period that Socrates was teaching in the *agora* of Athens, fighting for the principle of truth; that Xenophon marched across Asia Minor, perhaps writing his *Anabasis*; and that Plato established the Academy at Athens, and set down *The Republic*, the most important work of political statecraft in human history. Philip II of Macedonia ruled a Western Empire, which included Greece; the young

Alexander had not yet been born.

It is fortunate that from this late Classical Period, we have at least one original work from the hand of the great sculptor Praxiteles, the “Hermes and Dionysus” [SEE inside back cover, this issue]. This sculpture meets all the requirements of harmony and balance of the Polykleitos *Canon*; for, despite the anatomical features being softer than those of Myron and Polykleitos, the tension between motion and rest remains. The god Hermes tenderly holds his infant brother Dionysus, tempting him with some object held high in his right hand. Yet, there is a kind of indifference in the face of Hermes, as if he has discovered some new thought and is no longer aware of his brother’s presence. Praxiteles has caught Hermes, not merely in mid-motion, not just at a necessary pause in motion, but at a point of intellectual *discovery*.

We can see that same quality of “in-betweenness” of thought and discovery, in Praxiteles’ “Cnidian Aphrodite” [SEE inside back cover, this issue]. Again, the figure expresses all the beauty of the counterbalance and harmony of Myron or Polykleitos. We see the Goddess just as she has dropped her robe to enter the bath. The eyes are set deeper than normal, creating a darker, shadowed effect. It is as if Aphrodite had discovered, at that moment, that she was being observed, is unconcerned about it, and perhaps a bit pleased. After all, she is the goddess of Love.

It is by capturing the irony, the “in-betweenness” of mid-motion accompanying the moment of thought, that Praxiteles offers us a glimpse of beauty as a reflection of the eternal. For the power of the beautiful, as Socrates instructs Phaedrus in Plato’s dialogue, is “. . . the fourth kind of madness, with which a man is inspired whenever, by the sight of beauty in this lower world, the true beauty of the world above is so brought to his remembrance . . . that he longs to soar aloft; but the power failing him, gazes upward like a bird and becomes heedless of all baser matters.”

—Ted Andromidas

There Is Fraud in

Like Pinocchio, the more Michael Novak writes, the longer his nose becomes. As Lyndon LaRouche recently wrote in an essay entitled “Michael Novak, Calvinist?—‘Not by Marketplace Alone!’” (*Executive Intelligence Review*, July 4, 1997): “For both practical and spiritual reasons, the most crucial aspect of the New Age corruption which must be reversed, if the U.S.A is to assuredly outlive this century, is the kind of Manicheanism which Michael Novak expresses by his gnostic’s reliance on ‘the magic of the marketplace.’”

In these two books, Novak attempts to cloak his underlying Manicheanism by selective references to Pope John Paul II’s encyclical *Centesimus Annus*, while ignoring the Pope’s calls for debt forgiveness and reform of the international financial system; by extensive quotes from Alexander Hamilton, Abraham Lincoln, and the U.S. Constitution, which ignore the central role of the nation-state; and by references to the concept of man created in the image of God, the Creator, which at best render human creativity an empty construct, and at worse reduce it to piracy.

Embrace of Aristotle

The philosophical source of Novak’s corruption is his unabashed embrace of Aristotle’s *Nicomachean Ethics* and *Politics*, from which he quotes extensively in both books. What Novak fails to mention is, that in the *Politics*, Aristotle argues that slavery is natural, that abortion should be employed to limit population, and that productive labor is ignoble and inimical to virtue. In his *Ethics*, Aristotle begins by rejecting Plato’s idea of the Good, and therefore man’s capacity to participate in the Good, a concept essential to Christianity. Aristotle’s ten moral virtues, discussed in the *Ethics*, not insignificantly omit justice, a concept Novak, like his mentor Friedrich von Hayek, has trouble applying to social policy.

Central to Novak’s argument in both

What He Offers

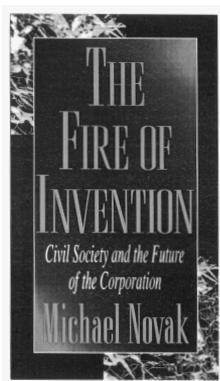
books is his complete distortion of the history of the American System of political economy. The choice in economic policy is not between socialism and Thatcherism, as Novak lies. Contrary to Novak, the American System of political economy does not derive from Adam Smith. The American System of Alexander Hamilton, Mathew Carey, Henry C. Carey, Friedrich List, and Abraham Lincoln, is distinct from the British system of free trade. It derives from the Renaissance creation of the sovereign nation-state, beginning in the France of Louis XI following the Council of Florence. It was developed further by Colbert and by the work of G.W. Leibniz.

In attacking the nation-state as he does, Novak is serving his British masters. In *The Fire of Invention*, Novak makes the following statement: "It [the Business Corporation] has been far more open, more creative, and infinitely less destructive than the nation-state, particularly the totalitarian state." The reality is, that the sovereign nation-state is the greatest invention of the last 550 years, without which industrial capitalism, as distinct from British imperialism, would never have developed.

In *Business as a Calling*, Novak cites Article I, Section 8 of the U.S. Constitution, to argue that the Founding Fathers "looked to the private business corporation for the advancement of the arts and practical sciences"; but, in so doing, he neglects to mention that Article I, Section 8 invests in the Congress, i.e., the government, the power to promote the arts and useful sciences.

Similarly, he quotes Lincoln on invention, but fails to tell the whole truth, which is that Lincoln opposed free trade, and advocated protective tariffs and a national bank.

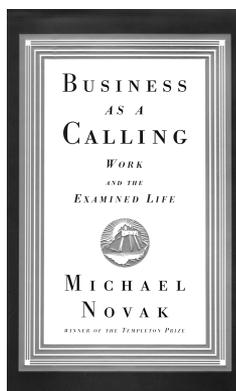
In *The Fire of Invention*, Novak argues that business corporations "must be allowed to execute," whereas "wise persons do not want governments to act until they are carried forward, like rhi-



The Fire of Invention: Civil Society and the Future of the Corporation

by Michael Novak
Rowman & Littlefield,
Lanham, Md., 1997
168 pages, hardcover, \$19.95

noceroses rising slowly from the mud, by the hydraulic force of a very large durable consensus." In making this argument, Novak turns a passage from Alexander Hamilton on its head. Hamilton wrote, as Novak states in a footnote, that "Energy in the executive is the leading character in the definition of good government. It is essential to the protection of the community against foreign attacks; it is not less essential to the steady administration of the laws; to the protection of property against those irregular and highhanded combinations



Business As a Calling: Work and the Examined Life

by Michael Novak
The Free Press, New York, 1996
246 pages, hardbound, \$22.50

which sometimes interrupt the ordinary cause of justice; to the security of liberty against the enterprises and assaults of ambition, of faction, and of anarchy." Novak, however, applies this necessary characteristic of good government to the business corporation, and denies it to the state.

Man Is Not a Beast

Although Novak pays lip service to creativity as the source of wealth, he clearly has no idea of what either creativity or wealth is. He may make reference to the fact that man is created in the image of God (*imago Dei*), but his actual concept of man, derived from Aristotle and shared with Mandeville, Hobbes, and Locke, is that "human beings are moral animals." In reality, he does not make a distinction between man and the beast—to Novak, man is but another animal.

In contrast to Lyndon LaRouche, who has developed the science of physical economy, based on the concept of potential relative population-density, Novak has no concept of the role of creativity in transforming the physical universe on behalf of humanity. It is for this reason that he, like his fellow Manichean, Richard Neuhaus, defends Michael Milken and other "corporate raiders." As he writes: "Disapprove of them or not, we owe these 'pirates' a debt." For the same reason he defends the "so-called robber barons of the late Nineteenth century." And even more revealing, he favorably cites the comment of one investor, to whom the stock market was "like a beautiful woman, endlessly fascinating, endlessly complex, always changing, always mystifying."

Is it any wonder that Novak would support the privatization of social security? In *The Fire of Invention*, he lies: "If in the near future social security is privatized, pouring multiple billions of dollars of new funds into productive investment, the independence of individual families will be mightily fortified."

Is it any wonder that Novak explicitly embraces the evil concept of social responsibility advocated by Milton Friedman? Novak quotes Friedman as

follows: “It is the responsibility of the rest of us to establish a framework of law such that an individual in pursuing his own interest is, to quote Adam Smith again, ‘led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse

for the society that it was no part of it.’”

Novak admits that in determining his own calling, he had the advantage of “an outside psychotherapist to help me sort things out.”

If there is one factor preventing the Catholic Church from truly pursuing its

mission as we approach the Third Millennium, it is the toleration and, even worse, the promotion, of Michael Novak, propagandist for the money changers, whom Christ would drive out of the Temple.

—William F. Wertz, Jr.

The British ‘Anti-Jefferson’ Agenda

The Long Affair is a long-winded attack on America’s third President, Thomas Jefferson, for what author Conor Cruise O’Brien claims to have been Jefferson’s support for some of the bloodiest events in the 1789 French Revolution. At one point, the author goes so far as to compare Jefferson to Cambodia’s genocidal Pol Pot.

While many of the facts presented by O’Brien are in themselves credible, what absolutely strains credibility, is to believe that O’Brien is so opposed as he purports to be, to “revolutionary excesses,” or, for that matter, to Pol Pot. O’Brien himself is one of the chief conceptual architects of the current destruction of the African nation of Zaire, and the rise to power of Laurent Kabila.

Surely, there is another agenda behind this anti-Jefferson enterprise. British agent O’Brien exploits the controversy over Jefferson’s role in history, to promote processes in the United States that will lead to the destruction of the American Republic.

Jefferson was certainly a compromised figure, with significant weaknesses, as documented in “The Confederate Legacy of Thomas Jefferson,” by Richard Freeman (*Fidelio*, Spring 1997, Vol. VI, No. 1). But, O’Brien distorts the overall picture, and transforms the Jefferson controversy into a scenario for how the United States might be drowned in civil strife, in the years to come.

Falsifying History

Jefferson was a flawed individual; but, he was also a complex man. He was highly educated, and when under the influence of positive figures like Platonist George Wythe, or Benjamin Franklin, his better instincts could come

to the fore. Hence, the first thing one must do, if one wants to create a caricatured and misleading portrait of him, is to destroy Franklin.

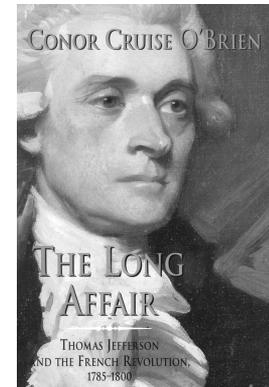
O’Brien’s depiction of Franklin is nauseating. The entirety of Franklin’s rich experience in France, is encapsulated in one dubious account of his supposed public embrace of the Enlightenment degenerate Voltaire.

Having done this, O’Brien must next create a highly simplistic account of the French Revolution, which draws extensively on the views of Edmund Burke, the Eighteenth-century Irish defender of the British Empire. While Burke ranted against the French Revolution in his *Reflections on the Revolution in France*, his ravings sidestepped the fact that several of the key *dramatis personae* were British agents with the assignment to destroy France from within.

By the same token, O’Brien retails the Big Lie that the cause of the French Revolution, was France’s earlier support for the American Revolution, and the supposedly damaging effect this had on French finances.

The worst travesty stems from O’Brien’s account of the impact of the French Revolution inside the United States. While exaggerating the importance of the issue in the United States, he also commits a willful fraud, that fits into the Anglophile, “neo-conservative” agenda in the U.S. today.

In his depiction, the battle-lines are drawn between Jefferson and his allies, on the one hand, against the Federalists, on the other—Alexander Hamilton above all, and by extension, George Washington. In this fight, Jefferson is, of course, pro-French, while Hamilton is falsely portrayed not only as strategically an Anglophile, but also as support-



The Long Affair:
Thomas Jefferson and the
French Revolution, 1785-1800
by Conor Cruise O'Brien
University of Chicago Press,
Chicago, 1996
367 pages, hardbound, \$29.95

ing “free trade.”

The truth is, Hamilton was a committed *anti-British* protectionist, opposed to the “free trade” doctrine of Adam Smith’s *Wealth of Nations*. It was Hamilton who created the first U.S. National Bank, to channel government credits to productive investments in industry, agriculture, and infrastructure; hence, the term “Hamiltonian banking.”

Jefferson and the Enlightenment

It was on the issue of the National Bank, and Hamilton’s promotion of state-backed infrastructural projects, technological progress, and urbanization, that the real splits occurred between Hamilton, on the one side, and Jefferson *et al.*, with their agrarian biases that led into the Southern Confederacy, on the other.

O’Brien is repeating the British Intelligence game of playing the “mercantilist” North against the “anti-mercantilist” South, in order to split the Republic in two.

Where matters get most devious is on

the question of Thomas Jefferson and that philosophical movement known as the Enlightenment. The core impulses that motivated Benjamin Franklin and other Founding Fathers, themselves deeply influenced by the anti-Enlightenment Leibniz, were specifically *in opposition* to such Enlightenment degenerates as Francis Bacon, Isaac Newton, John Locke, Thomas Hobbes, Adam Smith, Bernard de Mandeville, and Voltaire.

The problem with Jefferson is, that he worshipped the key figures of the Anglo-Scottish Enlightenment. O'Brien is evasive on this matter, because he himself is a propagandist for the Enlightenment. The ultimate expression of this, is his *laudatio* to Edmund Burke, *The Great Melody* (Chicago: University of Chicago Press, 1992). In economics and political strategy, Burke was an impassioned supporter of Adam Smith, as was Jefferson.

O'Brien's 'New American Civil War'

O'Brien's evasiveness is driven by the obvious problem: If Jefferson's bad ideas were caused by his affection for the Enlightenment, then one simply need blame the Enlightenment. To cure the disease, do away with the infectious agent: Destroy the Enlightenment.

Evidently, O'Brien has had a premonition, that the current direction of "Jef-

erson revisionism," could lead insightful Americans precisely in this direction. The cleverer British strategists know that the current period of history, in which much of the world has been subjected to Enlightenment modes of thinking, is coming to an end. Either this will mean that the Enlightenment will be finally replaced by a reawakening of the kinds of ideas associated with the Golden Renaissance and promoted by Lyndon LaRouche today, or it will mean that the world crashes into what might be called "post-Enlightenment chaos." O'Brien has opted for the latter.

O'Brien frets that Jefferson is already becoming the ideological standard-bearer for the right-wing, racist militia groups that are sprouting up in the United States. He paints a dark picture, in which a "new civil war"—a race war on a massive scale—might occur, with the "militant extremists" being part of a "neo-Jeffersonian racist schism" that will rip apart what he calls the American Civil Religion Official Version (ACROV).

"American civil religion," he writes, "may . . . be the major force working for the preservation of the Enlightenment. . . . Enlightenment and democracy are unlikely to survive in the rest of the world if they go down in America. . . . The sacred documents of the American civil religion are Enlighten-

ment documents. . . . The Constitution is an *Enlightenment* document." [Emphasis in original]

What is involved here is a threat. O'Brien writes that "the implications of a schism in the American civil religion," caused by the re-evaluation of Founding Father Jefferson, "are potentially so far-reaching that they defy all prediction. . . . A drama is about to manifest itself." He feels "awe and foreboding, at the potential consequences in the coming century, for the world as well as for America, of the impending schism in the American civil religion and of the concomitant emergence of Thomas Jefferson—the mystic, implacable Jefferson of the French Revolution—as prophet and patron of the fanatical racist far right in America."

The message is: Try to extirpate the evil that the Enlightenment has done in the United States, and we will drown you in blood.

Those who are sane among us, will learn from Jefferson's errors, to seek ways to bury the Enlightenment once and for all, and replace it with truly human forms of thought. By contrast, the Conor Cruise O'Briens of this world want to drive us all into a Dark Age, as the "alternative" to their doomed Enlightenment paradigm. The handwriting on the wall reads: "Zaire."

—Mark Burdman

The Bold Freshness of Artistic Discovery

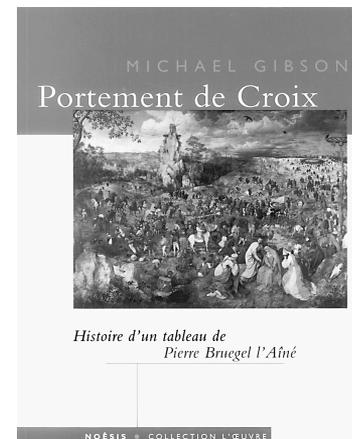
"As a child, I grew angry when anyone tried to tell me what I ought to think of a person or a work before I had even had a glimpse of it. Standing before a painting is like encountering a living person: The impression it makes on us arises from that relationship. The information that others are so intent on communicating to us, remains subordinate to that.

"Recalling this induces me to make you the following proposition: Don't read this book yet. First turn to the picture, to the images. Make their acquaintance. Enter fully into their world. Somewhere in this multitude, with careful searching, you will discover Christ carrying the cross on which, soon enough, He will be crucified."

* * *

On that passionate note begins this little jewel of a book on "The Procession to Calvary" ("Christ Carrying the Cross"), that great picture in the Kunsthistorisches Museum of Vienna, painted in 1564 by Pieter Bruegel the Elder [SEE page 103]. The author of this work in French, Michael Gibson, is art critic for the *International Herald Tribune*, and the author of monographs on numerous painters, one of them Bruegel (Paris: Nouvelles Editions Francaises).

Boldly devoting himself here to a single work, which he examines in its many facets, diamond-like, the author



Portement de Croix:
Histoire d'un tableau de
Pierre Bruegel l'Ainé
 by Michael Gibson
 Noesis, Paris, 1996
 160 pages, paperbound, 78ff

presents us his interpretation (which he does not claim to be the only one, or even the right one) in the course of 24 compact, conceptually dense chapters. He teaches us to consider and to put forward hypotheses; thus, the painting thus becomes the springboard for an entire philosophical and theological reflection.

Such an endeavor finishes off those simplistic interpretations of the meaning of the Bruegelesque approach, which, unhappily, continue to have their supporters. Let us briefly analyze these oversimplifications, in order to make clear Mr. Gibson's fundamental contribution:

(1) The first school of oversimplification prefers to see in Bruegel only the humorous expression of the "collective soul" (here, Flemish) emanating from peasant backwardness elevated to the status of virtue. This "Romantic" vision is above all an instrument for the enslavement of the population, and of a certain bourgeoisie which is pleased to think itself highly intelligent. The irony of history made it such that the Flemish nationalism of the Nineteenth century, which forcefully claimed to have liberated the people, proceeded to take over from its (French-speaking) oppressor this Romantic vision of "our Bruegel," which is only a very partial explication of the body of his work.

The origin of this view is to be found, first of all, in the account which Karel van Mander gave of the life of Bruegel in his *Schildersboeck* of 1604. Having himself created very fashionable peasant scenes, van Mander brought this cave-art aspect well to the fore. Finally, the Romantic vision profited from the fact that the most explicitly political pictures (e.g., "The Massacre of the Innocents," etc.), were relatively rare: Bruegel, on his deathbed, had ordered the destruction by his wife of writings, drawings, and paintings which could have brought down upon her and her children the wrath of the (in this case) Spanish oppressor.

(2) To this deadening and apolitical viewpoint, is opposed the "revolutionary" view which makes of Bruegel a kind of Till Eulenspiegel* of painting, an incorrigible prankster who makes fun

of the Spanish oppression with the audacity of great farce. Bruegel is thus reduced to being a mere pamphleteer, denouncing the exploitation of the "little people"/Flemish peasants by the "capitalist bourgeois"/Spaniards; that is, reduced to a figure lacking any profound philosophical vision. We are still in the Romantic vision here, but its "class war" version, one which is always based on this dubious deification of the "people" as good—not for what they do, but for what they are (which is to say, people), representing thus, in any case, the embodiment of the interests of the greatest number.

(3) The third current emerged after World War II, with the development of scientific techniques of analysis (which, in the domain of art history, brought about the collapse of numerous assumptions which had become truths by force of repetition). This outlook boils down, slightly caricatured, to this: "Let us stop trying to explain anything, and instead confine ourselves solely to objective scientific facts." This current, being ultimately self-sterilizing, ended up by no longer wanting to grapple with the world of ideas, because, basically, hypotheses can not be "objective facts." Instead, its adherents merely provide the reader with compilations of historical sources, leaving it to him to make of it whatever what he chooses.

The Enthusiasm of Discovery

In analyzing Bruegel's painting step by step, the author recreates the enthusiasm of discovery: What is the meaning of that giant crag crowned with a windmill near the center of the work, and what is its relationship to the story? Does it have anything to do with "the inflexible rule of the Law under which humanity groans from the moment of its emergence into consciousness"? The author sees in it a symbol for the fulfillment of the destiny proclaimed in Holy Scrip-

* Till Eulenspiegel: A legendary German peasant of the late Middle Ages. Known for his playing of pranks directed mostly against inn-keepers and merchants, although his targets also included priests and noblemen, Till was seen in European popular culture a voice of the peasantry against the townsfolk.

ture: ". . . The death of Christ brought humanity out from the rule of Law into the reign of Grace. . . ." The movement of the crowd is organized like a vast gyrosopic motion around the crag. By placing Christ at the intersection of the diagonals, surrounded by more than five hundred characters—soldiers, cavaliers, spectators, and more—Bruegel presents Him as "The Son of God become Man among men . . ."—and therefore at the center of, but in no way above, Man.

In Italy, in the same period, a picture like this would have been censured by the Church for "representing Jesus in an unseemly fashion." And yet, Bruegel seems truly animated by that Christian humanism which Erasmus of Rotterdam and Rabelais championed before him. For them, the love of God is conveyed above all by love of one's neighbor. In the picture, too, we see the two condemned thieves, one of whom clutches his crucifix. The anachronism is sadly ironic here, for it was in the name of Christ that the Spanish put the Flemish "heretics" to death: death by the sword for the men, and by being buried alive for the women. "Whatever you do unto the least of these my brethren, you do unto me," Bruegel seems to want to say, by showing that the sufferings of all are met in the suffering of Christ.

The author also evokes the humanist circles which Bruegel frequented: the "Chamber of Rhetoric" (a literary and poetic circle) where Bruegel's employer, Hieronymus Cock, patron of the Antwerp printing house called "The Four Winds," held sway; as well as all those who gravitated around the "Schola Charitatis" (School of Charity) network founded by Hendrik Nicolay (a religious "sect" founded upon tolerance, so that no one had to abandon his religion to participate in it). The Touraine printer Christophe Plantin was a member, as were close friends of Bruegel: the geographer and greatest cartographer of his age, Abraham Ortelius, as well as Bruegel's intimate friend, Hans Franckert. Dirk V. Coornhert, engraver and philosopher shaped by Talesius, former secretary to Erasmus, and confidante of the leader of the revolt of the Low Countries, William

the Silent, participated too.

This network was the primary target of the Duke of Alba, who was sent by King Philip II of Spain to suppress the Reformation in fire and blood. In “The Procession to Calvary” there appear the “Rhoode Rocx,” those mounted police, mercenaries, clad in red and acting in the service of the Spanish, leading Christ from the city to Golgotha. These same police persecuted Plantin, and beheaded van Straelen, the Mayor of Antwerp who was accused of laxity toward the “heretics.”

Otherwise, Gibson offers us his interpretation of another work: “The Magpie and the Gallows” (Hessisches Landesmuseum, Darmstadt). According to Gibson, the absence of a corpse hanging from the gibbet, combined with the presence of dancing peasants, represents a prayer for the future: the Spanish withdrawn into the distance, the mass execu-

tions stopped, and the return of joy.

We also note that Bruegel resisted the Italianate mannerisms which transformed the art of the Sixteenth century into a vast production-line of stereotypical, honeyed images, heralding the hypocrisy of the Baroque. Quoting from the memorial eulogy which Ortelius dedicated to him in 1573 (Bruegel had died in 1569):

“In this Bruegel whom I eulogize—he has painted masses of things which cannot be painted. . . . In all his works, he always endeavored to make understandable everything he presented for us to look upon. . . . The painters who strive to render the beautiful proportions of a model in the full bloom of youth—and who want to add to their work some charm, something pleasant, of their own invention—completely deform the personality of the person

whom they are trying to represent. In proceeding thus, they betray the individuality of the person who is serving as the model, as much as they do his actual appearance. Our Bruegel is free from any such failing.”

This book does justice to the Old Master in some degree, by grappling with one of his most ambiguous pictures—that is, one that is approachable and intelligible on many levels. To pause over such an image, truly constitutes a breath of fresh air, which can get the mind working again. The pleasure in it lies not in “decoding” of this or that symbolism, but in going through the connective process from one hypothesis to another. In any case, as a human being and a painter (and Flemish, to boot), I thank the author for these very beautiful pages, at a price affordable to everyone.

—by Karel Vereycken





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Myron of Athens, 'Diskobolos,' c.460-450 B.C. (Roman copy).

Glimpsing the Beauty of Eternity through Paradox

filled pause, to connect the end of one action with the beginning of another. All the tension of both preceding and future motions is contained in that one instant. In Myron's famous 'Diskobolos,' for example, the athlete has just completed placing himself in the necessary position to throw the discus, and is now caught at the moment immediately before exploding into the throw. In this brief pause in the physical motion, the sculptor captures the grace and beauty of the entire throw, from beginning to end.

We have at least one original work from the hand of Praxiteles, the great sculptor of the late Classical Period, the 'Hermes and Dionysus.' Here,

despite the anatomical features being softer than those of Myron and Polykleitos, the tension between motion and rest remains. The god Hermes tenderly holds his infant brother Dionysus, tempting him with an object held high in his right hand. Yet, there is a kind of indifference in the face of Hermes, as if he has discovered some new thought and is no longer aware of his brother's presence. Praxiteles has caught Hermes, not merely in

mid-motion, but at a point of intellectual *discovery*.

It is by capturing the irony, the 'in-betweenness' of mid-motion

The paradox facing the Classical Greek artist was to create sculpture which was appropriately at rest, yet alive and moving—to create a metaphor through which the process of mind animating the sculpted figure could be portrayed. To achieve this, sculptors such as Myron used moments of tension-



Praxiteles, 'Cnidian Aphrodite,' c.350-330 B.C. (Roman copy).

accompanying the moment of thought, that Praxiteles offers us a glimpse of beauty as a reflection of the eternal.

Praxiteles, 'Hermes and Dionysus,' c.350-330 B.C.



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Spaceless-Timeless Boundaries In Leibniz

In an epilogue to a soon to be published work on Darwin by Dino de Paoli, Lyndon H. LaRouche, Jr., discusses the Platonic concept of a self-bounded domain, as that applies to the subjects of cognition, evolution, and the physical-economic notion of 'anti-entropy.' As LaRouche writes: 'God created this universe, and bounds it, but, always and forever, from the inside. This, as Leibniz rightly insisted, is the best of all possible worlds.'



Xinhua/Guan Tianyi

The Deconstructionist Assault on China's Cultural Optimism

Michael Billington exposes how the British Empire is using 'deconstructionism' in its cultural warfare campaign to derail the ongoing Confucian revival of scientific and technological optimism in China, now centered on the development of a New Silk Road—the Eurasian Land-Bridge.

John Dryden's Attack on Shakespeare: The Origin of 'Sing-Song' Recitation in English Poetry

Paul Gallagher traces the inability of Americans to recite poetry, to the continuing effect of John Dryden's campaign to extirpate metaphor and to imprison poetry in the shackles of the 'smoothness of numbers.'

