

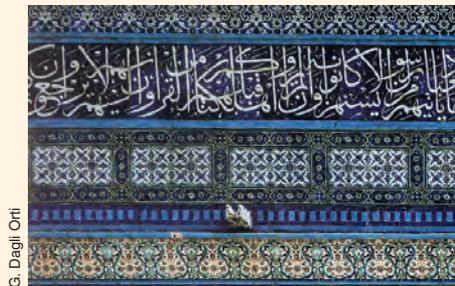
# FIDELIO

Journal of Poetry, Science, and Statecraft



Fall 2001

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G. Dagli Orti



Mohammed Stielmansi

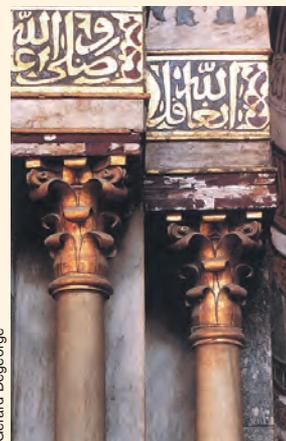
# The Poetry of the Koran

In the Ninth and Tenth centuries, Northern Europe gazed at the marvel of Al-Andalus in awe, not without a tinge of suspicion, wondering what the secret behind the brilliance of Arab Spain could be. The truth is, that Islamic Spain was a humanist culture which had been founded on a crucial scientific discovery: the Arabic language.

Mohammed, whom Muslims consider the last prophet in a series beginning with Abraham, was an illiterate, who received the revelation, contained in the holy book of the Koran, with the injunction by God: "Read! Recite!" The miracle which gave birth to the new religion was therefore the miracle of language, whose appearance to Mohammed echoed the act by which

God had given the gift of speech to the first man, Adam. It was not language in general, but the Arabic language, based on that spoken by the Quayrash clan in Arabia, but elevated through the poetry of the Koran to a literary tongue. It was what Dante would later call an "illustrious vernacular," a language spoken by the people, but forged through the transmission of universal ideas, in this case divine revelation, into a vehicle capable of transmitting the most profound ideas regarding man and the universe.

Since it is incumbent on Muslims to read and recite the Koran in Arabic in daily prayers, believers who were won over to the faith had to learn to speak, read, and write the language of the Koran. Its expansion was tantamount to a literacy campaign, as Islam spread like wildfire through non-Arab populations, to the East through Persia and India up to China and southeast Asia, as well as westward across North Africa and into Spain.



Gérard Degeorge

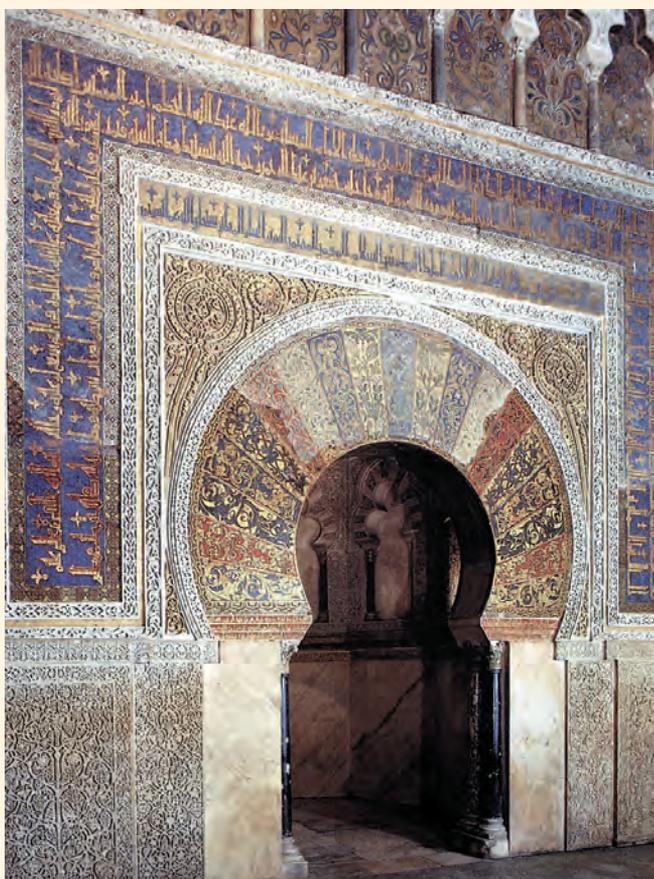
**Above:** *Exteriors:*  
Dome of the Rock,  
Jerusalem (l.),  
Madrasa al-Attarin,  
Fez, Morocco, 14th  
century (r.).

**Left:** *Interior,*  
Madrasa-mosque of  
Sultan Hasan, Cairo,  
1356-1363.

\* \* \*

The great architectural achievements of the Islamic Renaissance are adorned, both inside and out, with the poetry of the Koran and other works. Here, visual beauty implies the musicality of language. A few examples are shown.

[SEE 'Andalusia, Gateway to the Golden Renaissance']



Henri Stierlin, Geneva

**Left:** *Interior of the*  
Great Mosque, Córdoba,  
Spain, restored by al-  
Hakam II, c. 960.  
*Epigraphic bands in*  
Kufic style frame the  
mihrab.



Gérard Degeorge

**Right:** *Wazir Khan*  
mosque, Lahore,  
Pakistan, 1643.  
*Calligraphic inscription*  
in cursive style.

# FIDELIO

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

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

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## On the Cover

Manuscript illustration to al-Hariri's *Maqamat*, Yahya al-Wasiti, Baghdad (1237). 'Dialogue of Civilizations': A medieval Arabic library. (Bibliothèque Nationale, Paris).

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# The Continuing American Revolution— Versus Brzezinski and September 11

As Lyndon LaRouche stresses in his remarks to the Italian Institute for Asia in Rome, published in this issue, contrary to the fairy-tale proffered by the Administration and retailed by the mass media, Osama bin Laden could not have been the culprit responsible for the events of September 11. Rather, such a complicated operation could only have been carried out by *rogue* elements within the U.S. military-intelligence command, for the purpose of effecting a coup d'état against the Bush Administration. There could have been foreign accomplices, but no Arab government, no Arab terrorist organization, could have done it.

The purpose of the attack was to drive the United States into global, “Clash of Civilizations” warfare—very likely, by pushing the U.S. to support an Israeli launching of general war against the Arab world—for the geopolitical purpose of destroying the current efforts for Eurasian cooperation and economic development.

There are three locations of this geopolitical policy: the Blair government of Britain; the military command of Israel; and the financier circles in the U.S., typified by the faction identified with Henry Kissinger, Zbigniew Brzezinski, and Samuel P. Huntington. This does not necessarily mean that these individuals were directly involved in September 11. But, the attack was aimed at launching their “Clash of Civilizations,” as the pretext for the new Anglo-American imperium advocated by their Harvard mentor, William Yandell Elliott—i.e., the “Open Conspiracy” of H.G. Wells.

Fortunately, thus far the attempted coup has not succeeded. Unfortunately, it has also not yet been defeated.

As this issue of *Fidelio* goes to press, it is useful to review the global strategic situation as elaborated

by Lyndon LaRouche:

1. The world has entered the crucial, terminal phase of disintegration of the present international monetary-financial system, characterized by an accelerating physical-economic deflation in production, and a futile attempt to delay the collapse of the monetary-financial system, through accelerating growth of an already hyperinflationary financial bubble. The end of this process has been reached, as evidenced not only by Argentina, but by Japan—and when Japan goes, by the U.S. itself.
2. As long as governments cling to defending the false axiomatic policy-shaping guidelines of the post-1971 I.M.F. system, each will be toppled by succeeding replacements, until either those nations begin to disintegrate, or governments emerge which reject that I.M.F. system altogether, and proceed as LaRouche has instructed: Put the existing system through bankruptcy reorganization, create Hamiltonian national-banking systems under the authority of the sovereign nation-state, and establish a New Bretton Woods system of sovereign nation-states committed to the General Welfare of each and all.
3. This economic collapse is accompanied by the threat of a global “Clash of Civilizations,” of devastating worldwide religious warfare, reenacting the horror of Europe’s 1618-1648 warfare, but on a global scale. The only alternative to this “Clash of Civilizations,” is a *dialogue of civilizations*, and a commitment to global economic development centered on LaRouche’s Eurasian Land-Bridge conception.
4. It is not likely that the needed global economic and related reforms could be made in a timely fashion, unless the U.S.A., the world’s most powerful nation, were to assume the role implicit in what Treasury Secretary Alexander Hamilton defined as the American System of political-economy, and unless it carried out that role in a manner consistent

## EDITORIAL

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with the qualities of leadership of Benjamin Franklin, Abraham Lincoln, and Franklin Roosevelt. Thus, although international conditions have undermined the institutions of U.S. domestic and foreign policies of practice, the affirmation of the original American Revolution, as against American Toryism's corruption of that original intention, gives the task before the U.S. today the essential characteristic of a continuing American Revolution.

### Dialogue of Civilizations

This issue of *Fidelio* begins, appropriately, with an invitation issued by Schiller Institute founder Helga Zepp LaRouche, to participate in an International Correspondence for a Dialogue of Cultures. The issue as a whole is designed to contribute to sparking such a dialogue, to counter the attempted coup d'état now in process. As you will read in the news section, the LaRouches have carried this message throughout the world in recent months, with crucial trips to Italy, Russia, and India, as well as teleconferences before audiences in Mexico, Peru, and Guatemala.

The issue includes a feature article by Muriel Mirak Weissbach, "Andalusia, Gateway to the Golden Renaissance," which discusses the unique contribution to European culture made by Islamic Spain. The dialogue fostered between the Platonists of the European Islamic heritage, and their Christian humanist interlocutors, stands in stark contrast to the "Clash of Civilizations" mentality of the Crusades and the Inquisition.

This is followed by excerpts of important speeches given by Presidents Mubarak of Egypt and Khatami of Iran, and a statement by Lyndon LaRouche on the ecumenical principle.

Moreover, as LaRouche emphasized in Rome, the Brzezinski-Huntington "Clash of Civilizations" is not only aimed at fostering war against Islam: the long-term enemy is China. In this context, we publish Pope John Paul II's message marking the 400th anniversary of the arrival in Beijing of the missionary

## On the Thirty Years' War

All the events of this period, if they did not originate in, soon became mixed up with, the question of religion, and no state was either too great or too little, to feel, directly or indirectly, more or less of its influence.

Against the reformed doctrine and its adherents the house of Austria directed, almost exclusively, the whole of its immense political power. In France, the Reformation had enkindled a civil war which, under four stormy reigns, shook the kingdom to its foundations, brought foreign armies into the heart of the country, and for a half a century rendered it the scene of the most mournful disorders. It was the Reformation too, that rendered the Spanish yoke intolerable to the Flemings, and awakened in them both the desire and the courage to throw off its fetters, while it also principally furnished them with the means of their emancipation. And as to England, all the evils with which Philip II threatened Elizabeth, were mainly intended in revenge for her having taken his Protestant subjects under her protection, and placing herself at the head of a religious party which it was his aim and endeavour to extirpate. . . .

Fearful, indeed, and destructive was the first movement in which this general political sympathy announced itself; a desolating war of thirty years, which, from the interior of Bohemia to the mouth of the Scheldt, and from the banks of the Po to the coasts of the Baltic, devastated whole countries, destroyed harvests, and reduced towns and villages to ashes; which opened a grave for many thousand combatants, and for half a century smothered the glimmering sparks of civilization in Germany, and threw back the improving manners of the country into their pristine barbarity and wildness.

—Friedrich Schiller,  
*from the 'History of the Thirty Years' War in Germany'*

Father Matteo Ricci, accompanied by Michael Billington's "Matteo Ricci, The Grand Design, and the Disaster of the 'Rites Controversy.'"

We are at a unique branching point in world history, and there are only two alternatives. If humanity is to survive and flourish in the Twenty-First century, then we must follow the lead of Lyndon LaRouche, by realizing the true purpose of the American Revolution on a global scale. Failure to do so, will bring with it a devastation far greater than that experienced by Europe in the Thirty Years' War.

# Invitation To Participate In an International Correspondence For a ‘Dialogue Of Cultures’

Helga Zepp LaRouche

Oct. 15, 2001

The horror-vision of a “Clash of Civilizations” has, unfortunately, since the attacks in the United States and the military strikes against Afghanistan, already begun to become a reality. Whatever may be uncovered as the truth behind the attacks, any further spiral of violence will cause a collapse of humanity into a New Dark Age.

In this situation, it is all the more urgent, to define anew the basis within reason and universal principles, which instead make possible a “Dialogue of Cultures” and an ecumenical understanding among the religions on the highest level. Such a dialogue were also necessary if, after a period of continuous violence, and decades or even a century of war, the community of peoples is to be reconstructed and nation-states to be rebuilt from the ruins.

But, in order to avert such unspeakable misery of many millions of people, let us hope that such a dialogue can help to deepen the understanding between cultures in time to prevent the worst.

Even though there are many differences between the situation in 1453, when Constantinople was conquered by Mohammed II, and today’s attacks, and although the background to the attacks in the United States represents a completely different phenomenon, the reference to this date is, from one important viewpoint, reasonable.

At a moment when lesser spirits were screaming for revenge and retaliation, Nicolaus of Cusa, the 600th anniversary of whose birth we celebrate this

year, wrote, under the impression of news of the horrors, his magnificent piece *De Pace Fidei* (*On the Peace of Faith*). This dialogue, in which Nicolaus had representatives of seventeen religions and nations participate, can, also today, show us the way.

Nicolaus begins *De Pace Fidei* with the following words:

“The news of the atrocities which have recently been perpetrated by the Turkish King in Constantinople and have now been divulged, has so inflamed a man, who once saw that region, with zeal for God [Nicolaus is talking about himself and his journey to that city], that amongst many sighs he asked the Creator of all things if in His kindness He might moderate the persecution, which raged more than usual on account of diverse religious rites. Then it occurred that after several days—indeed, on account of lengthy, continuous meditation—a vision was manifested to the zealous man, from which he concluded that it would be possible, through the experience of a few wise men who are well acquainted with all the diverse practices which are observed in religions across the world, to find a unique and propitious concordance, and through this to constitute a perpetual peace in religion upon the appropriate and true course.”

Nicolaus then presents the representatives of the seventeen religions and nations in a dialogue with the “Word of God,” as all the conflicts amongst them always



*Lyndon LaRouche and Helga Zepp LaRouche meet India's President in New Delhi, Dec. 5, 2001. Left to right: EIR correspondent Ramtanu Maitra, President Shri Kocheiril Raman Narayanan, Lyndon H. LaRouche, Jr., and Helga Zepp LaRouche.*

erupted in His name. As most people lived in poverty, in great drudgery, and in slavish dependency upon their masters, they would by no means have the leisure to use their free will and to develop their own cognitive powers. The concerns of daily life would divert them too much from the search for the Hidden God. But if an assembly of wise men of the different religions could come together, then the solution would be “simple.”

Nicolaus’s solution is conceived from the standpoint of *coincidentia oppositorum* (the coincidence of opposites) “from above.” One fault would be, to fail to distinguish between the prophets and God Himself, and otherwise to mistake the traditions, to which one is accustomed, with the truth. In that God addresses the representatives of the religions, as wise men, He easily succeeds in convincing them, that there is only *one* wisdom and *one* truth.

The oldest of the participating representatives of the religions, a Greek, asks, how to bring together the diversity of religions, since they would hardly accept one new united religion, as they had defended their own with their blood. The Word of God answers, that they should not introduce any new religion, but that the true religion *precedes* all other religions. The peace which brings a new unity of religion is not a synthetic, new belief, but, rather, what is reasonable to reason, as soon as reason becomes conscious of its premises. The Greek representative reacts enthusiastically over the “spirit of reason” (*spiritus ratio-*

*nalis*), who is “capable of wonderful arts” (*capax artium mirabilium*), from which comes human perfectibility. If this spirit is oriented toward wisdom, he can approach her more and more. He will never reach absolute wisdom, but come closer and closer to her, and to him she will taste as an eternal food. Unity is therefore attainable, if all spirits are oriented toward wisdom and truth, and this truth is recognized as primary and basic.

The Cusan approach is therefore totally different from the modern pantheistic or phenomenological forms of ecumenical dialogue, in which the existence of the one knowable truth is denied, in favor of a democratic plurality of religious opinions. This dialogue can only have success, if all participants start from a view of man, which understands man as a “living image of God” (*imago viva Dei*), whose likeness to God consists in the fact that his potentially infinitely perfectible cognitive capabilities can always better understand the lawfulness of the order of creation, and with the application of this cognition, can improve the living standards of all men, and increase the population potential of the Earth.

Pope John Paul II has, after all, by his most recent journeys, stressed, that there is no alternative to such an ecumenical dialogue on the highest level.

*Helga Zepp LaRouche is the founder of the international Schiller Institute.*

# Lyndon LaRouche In Rome: Toward A Dialogue of Civilizations

*On Oct. 16, 2001, Lyndon LaRouche and Helga Zepp LaRouche, in Rome for a few days of meetings and discussions, were invited to address an informal seminar held at the Italian Institute for Asia, an organization which for years has promoted economic cooperation, cultural dialogue, and contacts between Italy and all the countries of Asia and the Middle East. About twenty people, including senators, parliamentary deputies, and a delegation of the International Civil Rights Movement Solidarity (Movimento Internazionale per i Diritti Civili Solidarietà), participated in the informal event. The meeting was opened by the president of the Institute, Sen. Giulio Orlando, former minister of the Italian government.*

*We publish here the transcript of the seminar. The questions and comments by the Italian speakers have been translated.*

**Sen. Giulio Orlando:** The last time we were together, we had a very interesting exchange of views, and, given the nature of the international situation today, I'm sure the discussion will be very interesting. Along with the directors of the Institute, we decided to ask some parliamentarians to be present at our meeting. I would like to introduce them now, beginning with the vice president of the Institute, Sen. Gian Guido Folloni, a minister in the previous government; the Hon. Fabio Evangelisti, former Member of Parliament; the Hon. Tullio Grimaldi; the Hon. Mario Brunetti; lawyer

Rita Bruno; Dr. Antonio Loche, general secretary of the Institute; a student from the University of Rome, as well as others. We will now give the floor to Mr. LaRouche.

**Lyndon H. LaRouche, Jr.:** Well, we are in a typical situation today. We have the disintegration of the world's present monetary and financial system. And



Armenian President Kocharian's website

Pope John Paul II.



EIRNS/Gene Schenk

*Lyndon H. LaRouche, Jr.,  
at a conference in Germany,  
August 2001.*

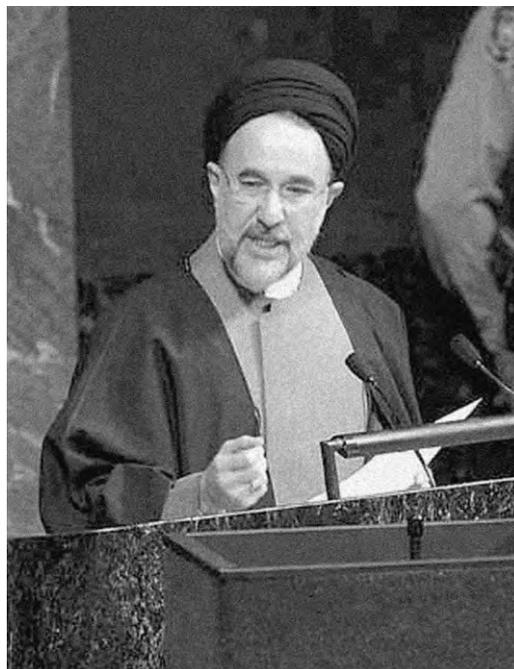
we have the danger of things like world war. We've had, despite the newspaper reports, an attempted coup d'état in the United States, *against* the Bush Administration. And, unfortunately, that is the thing we must first consider, because otherwise we would completely misunderstand the world situation in all its aspects.

The monetary and financial crisis has been foreseen. There have been for some years, discussions of policy to be taken in case of such a crisis. All these discussions recently are based on the assumption of the post-Soviet period. With the collapse of the Soviet Union as an adversary of the United States, the question was whether the Anglo-American powers, and with the Israelis, could establish a Roman Empire. It's a special kind of Roman Empire—like that of ancient Venice, when Venice ruled the Mediterranean as a maritime power—of a rentier-financier form. We have today, with The Netherlands

developments, in modern times, and with the developments of England, Britain, we have an international interest, which is centered in London, with a chief ally in New York, which is a world rentier-financier imperium.

Increasingly, since the period 1966 to 1971, this imperial power has dominated the world with a new monetary system of its own. The change from a fixed-exchange-rate system, to a floating-exchange-rate system, in 1971-1972, established a new world monetary and financial system. This system is now disintegrating. So, therefore, you have an Anglo-American rentier-financier imperial power, which is threatened with the extinction of *its* system.

The character of this is demonstrated by the attempt, since 1989, to establish what's called "globalization." For example, in 1975-1976, with the launching of the attempt to globalize Italy, under the I.M.F. conditionalities, there's been the



UN/DPI Photo/Susan Markisz

*Iranian President  
Seyyed Mohammad Khatami.*

attempt to reduce even all existing nation-states, of European advanced nation-states, to essentially colonial dependencies of an international rentier-financier power. So, essentially, the conflict has been, and is now, a conflict between the modern form of nation-state, sovereign nation-state, and an imperial power of a rentier-financier form, a new kind of Roman Empire.

So, therefore, the conflict is essentially between the force behind this, and the forces which represent the interests of the modern sovereign nation-state.

The implication of this is seen clearly, when you think about, what do we do, as nation-states, in the case of a collapse of the financial system? Under natural law, as it's been defined in Europe since the Fifteenth-century Renaissance, as established by Nicolaus of Cusa's *Concordantia catholica*, the only legitimate basis for the existence of a nation, a national government, is the efficient commitment of that government to promote the General Welfare, the common good, of all of the people, and among nations.

Now, despite the problems of the religious war period of the Sixteenth and Seventeenth century, we have man-

aged to maintain that legacy of the common welfare, the common good, as a general fundamental principle of law of civilized society. Which means, in a time of crisis, the state, the sovereign state, must intervene, in collaboration with other sovereign states, to reorganize the financial system to ensure the protection of the General Welfare. Thus, the modern nation-state, in this form, is the greatest enemy of the attempt to create a new empire.

We have, therefore, the significance of what is happening in Asia, which has two chief dimensions: On the one hand, we have, with the developments around President Putin of Russia, as with Prime Minister Primakov before him, a tendency to bring the nations of Asia, and Europe, into contiguity. The second problem, which is posed by that, is: We have two basic cultures on this planet. We have, not Western civilization, but European civilization. By European civilization, I mean something which began in Egypt, which developed in Greece around figures like Solon and Plato, and which became a new European culture through the apostolic mission of John and Paul.

## Behind the 'Clash of Civilizations' Hoax

Since the attacks on the World Trade Center and the Pentagon on Sept. 11, 2001, a fierce debate has erupted over whether or not a "Clash of Civilizations" between various combinations of Western nations and the Islamic world and/or China ("Confucian civilization") is inevitable, and, indeed, on our doorsteps. The reality is, that, while the world is closer now to a new, global Thirty Years' War than at any time in memory, the reason for this danger is not some inevitable clash between the underlying cultural and theological principles of Islam and Christianity.

Instead, the reason is, that factions of the international financial oligarchy, principally headquartered in the English-speaking world, are desperate to start a new war in Eurasia, to block the potential for a revival of the Nineteenth-century American System idea of fostering the development of sovereign nation-states across the largest landmass on the planet, the area stretching from the Atlantic shores of England, France, and Scandinavia, to the Pacific coast of Japan, the Korean peninsula and China—in other words, the Eurasian Land-Bridge program of development corridors conceived by Lyndon LaRouche. They are driven to this level of desperation by the looming final collapse of the present global financial and monetary system, a system on which their power depends. Their strategy is the same old British and other

imperial geopolitical claptrap that helped foment World Wars I and II. The geopoliticians of those wars had names like Halford Mackinder and Karl Haushofer.

In furtherance of this war drive, a modern-day collection of quack academics and geopoliticians have been trotted out to peddle various theories about the inevitability of a war between "the West and the Rest" in the aftermath of the Cold War. While the Trilateral Commission's Samuel Huntington has been most frequently cited as the "author" of the "Clash of Civilizations," through an infamous 1993 article by that same name in the Council on Foreign Relations' *Foreign Affairs* magazine, it was, in fact, the 85-year-old British Orientalist and wartime British intelligence official, Bernard Lewis, who first coined the phrase in a 1990 article in *Atlantic Monthly*. For more than 60 years, Lewis has been a leading proponent of a new civilizational clash between Islam and the West, as a means of destroying any prospects of economic and political advancement in the Arab and Muslim world.

In 1998, it was Lewis who first promoted Osama bin Laden, as the prophet of the "new militant Islam," translating one of Bin Laden's "fatwas" against Israel and the United States in *Foreign Affairs*, and praising the Saudi expatriate as a brilliant Islamic scholar and poet (!). Ironically, at the same time, Lewis was adding

## The Basis for a Dialogue of Cultures

Now this culture, European culture, is based on a conception of man in the image of God, which is the basis of the notion of General Welfare in law. This includes the Reform form of Judaism, as typified by Moses Mendelssohn. It is also an influence on Islam; it is the origin of Islam. But when we go to South Asia, and East Asia, we find a different culture. The idea of the conception of man as in the likeness of God, does not prevail as a cultural standard in these cultures. You have an approximation of this in the influence of Islam. . . . Certain aspects of Hinduism are not entirely hostile to this. Nor is the Confucian tradition in China hostile to it. But, when you deal with Asia, you do not have an acceptance of the most fundamental, and most precious principles of European culture.

So, on the one level, it is not difficult for us to approach China, Japan, India, and so forth, and say, "We want respect for the perfect sovereignty of nation-states." But when you say, What does that mean?, you come to

his name to a list of prominent neo-conservatives who were demanding that President Clinton bomb Iraq and Saddam Hussein back to the Stone Age.

Today, Lewis, Huntington, and their colleague Zbigniew Brzezinski are among the most vocal warhawks, attempting to *provoke* a hideous new religious war that would engulf all of Eurasia, and bury the prospects of peace and prosperity for decades, if not centuries. Whereas Samuel Huntington and Bernard Lewis might not be exactly household words, most Americans are familiar with the former Carter Administration National Security Advisor, Zbigniew Brzezinski. Under Lewis' tutelage, Brzezinski implemented the "Arc of Crisis" strategy, which sought to create a zone of radical Islamic insurgency targetted along the southern tier of the former Soviet Union. Brzezinski's promotion of the Afghans mujahideen to drive the Red Army out of Afghanistan between 1979-1990, created two generations of well-trained and almost hopelessly brainwashed irregular warfare operatives, now associated with Osama Bin Laden and the terrorist "blowback" of September 11. Yet, mad geopolitician Brzezinski defends his execution of the "Bernard Lewis Plan" to this day, as one of the greatest geopolitical "chess moves" ever executed.

—Jeffrey Steinberg

the conception of culture, the conception of man. In that case, if you try to approach it one way, you end up with an impossible, and a self-defeating policy. If you say, we're going to respect the *opinion* of other cultures, you create an order which is like the Roman pagan Pantheon, and we see in the plan for a Clash of Civilizations, precisely how that works.

We have in the history of civilization, in ancient Babylon, for example, to the present, all empires were based on the principle of the Pantheon. And the way that the emperor ruled the empire, was to play the different religions of the Pantheon against each other. What Zbigniew Brzezinski is proposing, is exactly that: a war among cultures, to define the planet as a Pantheon, and to make war among the different religions and cultures of the Pantheon. That is the Islamic "Clash of Civilizations" thesis of Brzezinski.

So that, from the standpoint of our Christian tradition, you can't approach this from a standpoint of *doctrine*. You must approach it from a missionary standpoint, from an apostolic standpoint, not a *doctrinal* standpoint. Rather than saying, What are the differences between us?, you have to say, What is the agreement among us? It means, there has to be, as President Khatami of Iran has proposed, there has to be a discussion of the agreement on an idea, a certain idea of man. And there must be a discussion, with agreement to the *idea* of man, but a continuing discussion of what that means.

You can never unify people, except around a common principle. You can never unify people around a Pantheon. We see this in Babylon, we see this in the delphic cult of the satanic Apollo, we see it in pagan Rome, and so forth. You see it in the doom of Byzantium, which doomed itself in the same way the Roman Empire doomed itself, by trying to organize civilization around a Pantheon. *There must be a conception of man*. We must do that. So, this is our problem.

## The Coup Plot

Now, the enemy is well aware of this. So now the crisis is coming on, the financial crisis. Nothing can stop the collapse of the system, in the system's present form. Any attempt to perpetuate the system will only make things worse. Forget the financial markets, they're doomed anyway. What the financial market does this month, or next month, or the month after that, is totally unimportant.

The world economy, including the U.S., is going through a hyperinflationary, monetary-financial expansion, and a deflationary economic collapse. And the people who had planned this coup d'état against the United States, have accepted that.

Now, we don't know who the coup plotters are. What

we know is, the fact is, that there are certain technical features of the attack that occurred on September 11, that could not have been done by anybody outside the United States. This had exactly the form of a military coup d'état. Anyone who has studied coups d'état, of that type, knows exactly that, by looking at the facts. Every state has certain security provisions against coups d'état. These are more or less efficient, when used. Even if the coup might work, it probably will be caught, and be aborted. The plotters must be assured that either the security measures are not functioning, or that they are able to shut them down.

Now, this kind of knowledge does not exist so much in police departments; it exists largely in intelligence services, and military services. And always, when a coup is made, it's made because the people who are making the coup, are a minority in that interest. If they were the majority power, they would simply take power. So a coup d'état is a method of *taking power by cheating*.

Now, for example, you may start a fire in a theater, and the people will panic in response to the fire, and then you'll be able to do certain things, in consequence of a few people having panicked many. That's a simple explanation of the way a coup d'état works.

What they did is, they set fire to the buildings in Lower Manhattan, and the Pentagon, attacking personnel. There were tens of thousands of people in those buildings, of whom maybe 6,000 were killed. They aimed at the Pentagon. If they'd gone just a few feet higher, and when they came in to the attack on the Pentagon, they would have taken out the Joint Chiefs of Staff. All the security arrangements which should have been functioning, to prevent this from working, were down. The maneuvers were highly sophisticated. No Arab government, no Arab terrorist organization, could by any means have done it. It could have only been done from inside the United States command.

Now, there could have been foreign accomplices, but this is the crucial question.

Now, what does this imply? This means, on the one hand, we know from the character of the act, it was a coup attempt. What else do we know? What was the purpose of the attack? The purpose of the attack was, get the United States into a Clash of Civilizations war. Now, we know who has this policy. There are three places where this policy exists: the military command of Israel; the Blair government of England; and a lot of financier circles in the United States, typified by Henry Kissinger, Brzezinski, and so forth—many others. There are people inside the U.S. government who share that view. Wolfowitz, the Assistant Secretary of Defense. Armitage, the number two at the State Department. Similar people. Ashcroft is obviously part of this thing. Does that mean these people did it? Not necessarily.

In a coup d'état, what you have is, you have a large agreement among some people on a policy. Then some people, who have this agreement, now say, "We are going to make it happen." So that inside the administration of power, you have Mr. X, Mr. X, Mr. X, who also has a uniform, or has an official position, and he has a double position: one as a member of the authority, the establishment; another as a member of the coup plot. It's a true conspiracy—a true conspiracy. They exist, contrary to mythologies. Conspiracies actually exist. Some are silly, some are dangerous.

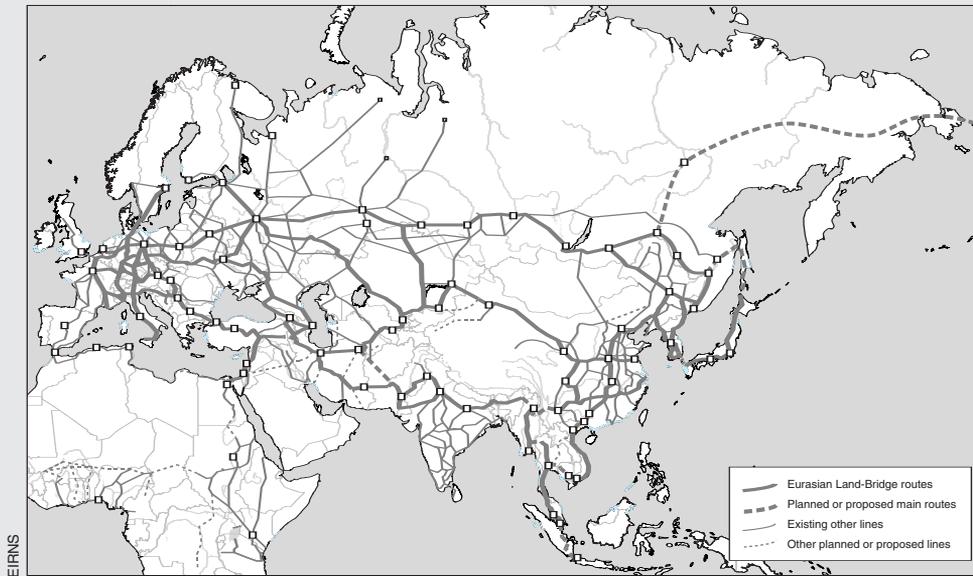
So, therefore, what we've seen, is, you have a group which tried to set fire to the United States, to push the United States into supporting Israel, under its present command, in launching general war against the Arab world, to the purpose of geopolitics, to destroy the attempt at cooperation between Europe and Asia. So, we don't know who the perpetrators are, but we have seen that the present government of Israel, the Prime Minister of England, the United Kingdom, Blair, and others are behind this operation, this policy. It was Blair who pushed through NATO this Article 5 agreement, which otherwise had been resisted. So the push was to blackmail and terrify the President and others in the United States government, into bombing Afghanistan, which is *silly*. Supported by a lot of the U.S.-controlled mass media, which have been trying to panic the people into this state of hysteria, about going against, killing all the people who are Arabs, or something.

So that's the situation. And it becomes clear when the fight between Bush and Blair breaks out, as it did the last two days. When Bush says, "We must have a Palestinian state established," Blair says, "No," Sharon says, "No," and the Israeli military command says, "We'll kill." Now the character of the coup comes out into the open.

## How Do We Deal with This Crisis?

Now, how do we react to this? Do you have to go in and find the people who planned the coup? That is the wrong way to go at it. While you're chasing them, you'll not be dealing with the problem. The point is, how do you defeat the purpose of the coup? Well, if the people will not accept the result of a coup, then it won't work. A coup d'état depends upon the predisposition of the people to accept the *fait accompli*.

So, how do you establish the rule of law? You have to take measures which address directly the problem, which is, to use the principle of the nation-state, to bring about cooperation in Asia, Eurasia, around the basic economic and related problems, and get cooperation from the United States and others to support that. If the nations of Eurasia say, "We will not tolerate this," it will not happen.



**How do you establish the rule of law? You have to use the principle of the nation-state, to bring about cooperation in Eurasia around the basic economic problems, and get cooperation from the United States and others to support that.**

Primary and secondary routes of the Eurasian Land-Bridge. Transportation lines form the basis for economic development corridors.

My concern is to try to get the United States to say, “It won’t happen.” And if that occurs, if that won’t work, then what has to be done is to address the real problem, which is the financial, monetary crisis, which is what I propose, and others have proposed, as a New Bretton Woods approach. Or, the idea of the Eurasian Land-Bridge is a very specific way of creating an economic policy, which supports the idea of a New Bretton Woods. It’s obvious, it’s very obviously needed. Europe, Western Europe, can not survive economically under present conditions. Unless Europe can again export, open up its exports, for technology products, especially into Asia, it can not survive.

In order to do that, means that we have to reach agreements on economic development in Eurasia, and then we face the problem of how do we transform a perception on the part of Japan, of China, of India, of Southeast Asia, how do we have an understanding on their part, as well as ours, of how we are going to work together? What principles, what ideas are we going to have, which are positive ideas of cooperation, not just trade? We must then have a conception of the issue of man. We must have a dialogue of cultures, but a dialogue not within a Pantheon, *but a dialogue of cultures on the subject of the nature of man*. A minimal objective should be to establish the same principle which was set forth by Cusa in *Concordantia catholica*, and was also articulated by Secretary of State John Quincy Adams of the United States, a community of sovereign nation-states, a community of principle. The principle is rooted in the nature of man. The principle is, the common good, the General Welfare. So

you must have enough agreement among Christians, various Chinese currents, Japanese currents, Indian currents, and so forth, an agreement on principle to the nature of man, insofar as it enables us to define agreement to the common good, the General Welfare.

Ordinary treaty law, positive law, will not work to such purpose. It must be very simple law. The notion of the General Welfare, of the common good, that whenever there’s a crisis, the decision has to be, the deliberation must be: What is the General Welfare? What is the common good? Because we must put this planet back together again. For as long as we know, human beings in large groups have been killing each other. There are those in the empiricist tradition, who say that will go on forever.

I think, contrary to Bertrand Russell, actually, that with the development of nuclear weapons, we reached the point that we should recognize that warfare has a limit. How do we reach this limit of warfare? We recognize that the solution does not lie in creating a Pantheon, as Bertrand Russell and company suggested; not turning the human race into a zoo, but by finding a common principle of law, true common principle. A law which is made clear to us by nature itself: *the nature of man*.

Man is a cognitive being, with the power to make discoveries of principles, which no animal can do; to transform nature, and to transform man’s relationship to nature. The communication of these concepts of discoveries, which are discoveries in the arts as well as physical science, within a population, and from generation to generation, this should be the law. And that, I think, is the only hope. We must work, we must understand, there’s a

limit to warfare. Modern society has reached the point that warfare, in any case, can be made so terrible that it's unfightable. So, we must have the kind of thinking that is appropriate to that reality.

So we come to a point in history, at which there's an attempt to plunge all humanity into a Dark Age; and that's what would happen if Brzezinski's ideas prevailed. We must enter into the kind of dialogue of cultures I've

## Dialogue with LaRouche

**Senator Orlando:** Thank you very much for your intervention. Senator Folloni would like to speak now.

**Sen. Gian Guido Folloni:** You have given us a very stimulating view of the recent events, and I have some questions. The first is about what you called the second model regarding the cultural conception and idea of man.

Do you think that this model, which you indicated in the Oriental philosophies, rather than in the Oriental religions, has a strong presence inside Western culture, and in particular within the Protestant world?

The second question: What will be the attitude of the U.S.A. and the Bush Administration, which are conscious of this attempted coup, toward that which you called Eurasia? I ask this, because what you explained about the theses of Brzezinski is a debate which exists in the United States, and Brzezinski himself has promoted it in his books; the consequence of this debate has been a resistance in the U.S.A. to development in the Eurasian continent, and to strong collaboration between the European Union and the strongest Asian nations. Is there a new attitude in the American administration, or in American public opinion, regarding the role which Europe and Eurasia can play in a new phase of international relations?

A final question, regarding how you think it possible to create this dialogue about the idea of man. It seemed to me that this was in the intentions of John Paul II when he wanted to go to Ur, a place which represents a synthesis of the three monotheistic religions. But my question is, how to start this dialogue with nations such as China, which have a philosophy which is very different. Why didn't you speak of China in your final considerations? You spoke of Latin America and Africa. Is China to remain outside, or can it be involved in this dialogue?

**LaRouche:** China is part of Asia, it's part of this Eurasia business. It's a key part. It's the most challenging part of the whole business, the most important part.

indicated, around the practical question of bringing together the nations of Eurasia for cooperation in dealing with this crisis. And we must involve Africa and the Americas in that process. If we succeed, we shall have probably accomplished the greatest thing in all political history. We may have begun the adulthood of the human race.

So, that, in capsule, is my view.

**Orlando:** I suggest that we hear several interventions before hearing the response.

I would like to say something about what has been said here. There are two aspects which very much convince me. The first is that the Pantheon is the negation of unity . . . which honors neither religions nor the dialogue among religions. The idea of man as an end, not of a dialogue but of a new principle, goes together with a cultural tradition which begins with Greece and passes through Roman Law. It was good to cite Cusa, but if we look before him, in Roman law there is "*Id quod naturalis ratio inter omnes homines constituit*" ["Natural reason is common to all men"], and then after Cusa, the natural-law concept based on the defense of the natural rights of man.

**LaRouche:** As for Cicero, for example.

**Orlando:** Cicero, certainly; but also Seneca. I would like to say though, that after Cusa, Alberigo Gentili and others of the natural-law current exalted the function of man, the nature of man, the defense of the nature of man; naturally, though, all of this is part of European culture.

But, I find myself agreeing with what you said about Asia, if we correctly judge the events which are taking place. I went to China when the kids were protesting and yelling "Down with Confucius," because this was the Order of the Gang of Four and of the Cultural Revolution. Now, it gave me great pleasure to see the revival of the Confucian studies departments in the universities in China, both in Shanghai, where I attended a class, and in Beijing and other places in China. I also heard the speeches of the Dalai Lama, who emphasizes man and the rights of man. So, I want to say that, yes, there can be an impetus, but, as my friend and colleague Folloni said very well, how can all of this find a channel which helps to at least pose this question as the main problem?

On the principles, I think we won't find dissent. Among other things, it was good that Folloni mentioned the preaching of the current Pope, but I would also like to cite John XXIII and also Paul VI. The Popes of these recent decades have always exalted the function of man

and the rights of man, and they have always polemicized against the consumerist and hedonistic structure of contemporary societies. Therefore, I agree with these two principles; the battle against the Pantheon and the support of man with all of his rights. *Homo sive natura* [man in his natural state], at times the pantheists of the Middle Ages said; it is a paradox from the Catholic point of view, but it expresses the idea well.

Where I'm a bit more skeptical is, on the economic problem; that is, the destruction of the market economy; if this means the market economy as it is configured today, before and after these events, phenomena of growing recession in various parts of Europe and the world. But I think that the path taken by Bretton Woods is still practicable. We must remember that the final approach of Bretton Woods was the unity of a trading currency. The problem of exchange rates, the problem of using the dollar as the basic currency for trade, are things which came later. The Special Drawing Rights, which could have meant, in a certain sense, overcoming the Anglo-American monetary domination, but never made it off the ground. So, I want to say that it is important not to forget certain lessons from the recent past, in order to change a situation as difficult as that in which we find ourselves.

Eurasia: Eurasia is one of our goals. Our Institute was founded based on the collaboration between Asia and Europe. Italy has had and has an important role, including in dissent with the United States itself; just look at what we as an institute have done to break the isolation of Iraq, look at the evolution that is taking place inside Iran, one of the most important countries. Among other things, this oil alliance, which threatens to subordinate the politics of the United States to certain Arab countries which still maintain slavery, tolerate slavery, and ignore nations such as Iran, with a very ancient civilization. Iran is a democratic country. Where are the Parliaments in Saudi Arabia, or in Kuwait, or in the United Arab Emirates?

I would ask you to pass over the things I have said, and answer the questions put by Senator Folloni, as to how we can join our efforts to arrive, in the name of the celebration of man and against the Pantheon, at this Eurasian cooperation, in which also the Americas and Africa will eventually join.

## What Is the Difference Between Man and Beast?

**LaRouche:** Let's take the first question from Senator Folloni. The question is, were there things, like the degeneration of morality in Europe today, experienced

earlier in Asian cultures?

The history of man, the prehistory of man, is even as interesting as its history. But the essential thing about man is—which is a question which is very seldom addressed today in politics, or in theology also—is the question of, what is the difference, from a scientific standpoint, what is the difference between man and an animal? For example, how do I tell the difference between a baboon and Henry Kissinger? (which is a real challenge). The point is, what does man do functionally, what is there about man's nature, which is different than that of any animal? Not as a doctrinal question, as a scientific question.

Now, we have a very interesting Russian scientist, who has something to say about these things. He's not alive any more, except he speaks to me: Vernadsky, Vladimir Vernadsky. Now, Vernadsky correctly defined the physical universe as of three different components, distinct

POPE JOHN PAUL II:

## 'Ward Off the Dread Specter of Wars of Religion'

Addressing the participants of the Pontifical Council for Interreligious Dialogue on Nov. 9, 2001, who were meeting in the Vatican on "The Spirituality of Dialogue," the Pope noted that, "Your assembly is reflecting on the progress of interreligious dialogue at a time when the whole of humanity is still in shock from the events of last September 11. It has been suggested that we are witnessing a veritable clash of religions. But, as I have already said on numerous occasions, this would be to falsify religion itself."

The Pope quoted from his Apostolic Letter, "Novo Millennio Ineunte": "In the climate of increased cultural pluralism that is expected to mark the society of the new millennium, it is obvious that interreligious dialogue will be especially important in establishing a sure basis for peace and warding off the dread specter of those wars of religion which have so often bloodied history."

A true spirituality of dialogue provides the motivation for persevering when misunderstandings arise and prejudice can stand in the way of common accord, the Pope said. "Dialogue is not always easy or without suffering."

components. . . . And, as Pasteur and others demonstrated, and as Vernadsky demonstrated in a different way, the living processes have effects on non-living processes, which never occur in non-living processes. Therefore, the principle of life is both universal, and it's independent of the principles of so-called physics, as generally taught today.

In the living universe, the cognitive processes of man have an effect on both living and non-living processes, in the same way that life affects non-living processes. No animal can do it. So the demonstration is, the continuity, the impact of the cognitive processes, is not shown merely in the individual discovery. And this is where Vernadsky misses the point. It is that the issue is not individual, it's social. The individual, by making a discovery, and sharing the act of discovery, with other persons, causes the process of transmission of human knowledge from generation to generation.

Man changes the universe by the existence of this power of cognition.

Now, the problem then is, in history, from what we know, we have evidence going back hundreds of thousands of years of actual discoveries by man. We can tell the difference between an ape and a man, if we can find some of the work of the man. For example, you discover certain tools, in a site with human remains. That was done by man, not a monkey. So by looking at the formal features of a relic, you can't tell the difference between a man and an ape. Only by looking at the work can you find the difference.

## Two Opposing Cultural Tendencies

So, you say, "Why isn't this the basis of human relations? Why is our education teaching people to *learn* something, rather than discover it?" This is a big question. I shall not attempt to do here what I've done in many writings. But the point is this: The problem of mankind, as we know it, prior to the Fifteenth century, when for the first time, the idea of a principle of man was made law, is that man, all societies, have treated mankind as divided between three groups: top group—oligarchy; second group—lackeys of the oligarchy; third group—human cattle, wild cattle and captured cattle.

For example, you look at the Code of Diocletian. The Diocletian Code prescribes that the average person in society shall do what his father did before him. We find, in society today, an educational system; we say, we do not believe in the general education of people; children should be educated for their destiny, as employees. We get this in China, in Legalism; as opposed to Confucianism, which is the opposite. You find, even in Hinduism, you find division between two views on this question of education.

In the case of the United States, you have a patriotic tendency, which I represent, and you have my opponents, who represent an anti-patriotic tendency. Such as, the Bush family are not patriotic. They represent an oligarchical tendency, a financier-oligarchical tendency, which does not maintain health care, which does not maintain education, cognitive education; which does not promote the General Welfare. Why? Because they say, most people are destined; we must have an orderly society based on our principles. And they have lackeys, who administer the society, so that, essentially, we treat them as slaves. You say, where does this come from?

We have a treasonous tendency in the United States, that is, treason against the conception of its founding. One is a financial interest, a rentier-financier interest, which is based in the Northeast, or was, traditionally: the Bank of Manhattan, for example, founded by Aaron Burr, a traitor. The New England opium traders, and the Southern slaveholders. To understand the history of the United States, you have to see the struggle between the two forces, the patriotic forces, and these, what are called the American Tory forces. Lincoln is the best example of the patriotic forces, as is Franklin Roosevelt, for example. John Kennedy intended to become that.

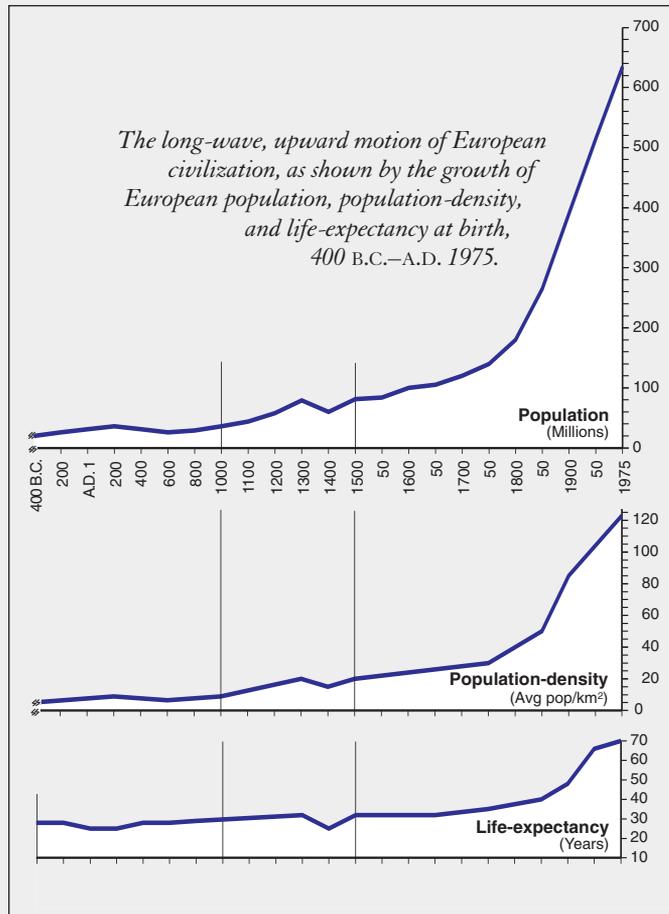
But you have the other side, you have the ascendancy of Teddy Roosevelt, Woodrow Wilson, Calvin Coolidge, Nixon, and so forth. And this group— What happened in 1966-68, is that Nixon led the revival of the American Tory, pro-slavery tradition. And this has been the great struggle in European history, between what kind of society should we have: a society based on developing the individual around the mind; or maintaining the old oligarchical system, in which you degrade the majority of members of society to the conditions of animal-like human cattle?

So, what we know of mankind in general, is paradoxical. We have evidence, prehistorical as well as historical, of showing great efforts, and great accomplishments, within societies. But a predominant tendency, which always leads into the destruction of societies, which is against that.

Like, for example, the case of the crash of Rome. Rome died about the time that Scipio came back from Africa. The end of the second Punic War. What happened is, you had the returning soldiers, or the knights, came back, and became a wealthy financier, latifundia class, which destroyed Italy from the inside, and degraded the Roman population to "bread and circuses." So you had a brutalized, degenerate culture, Roman culture, from that time on.

So, then you had again the Byzantine culture, which repeated the same thing on a higher population base. You have ancient Babylon—the same thing.

**In the case of European civilization, from the time of Solon and Plato, you see a long wave which is moving generally upward, with many setbacks, but always persisting, moving upward, up to this time. For the first time in all existence in European civilization, in 2,600 years, European civilization's extinction has now become a possibility!**



the empire of the Sophists: you can talk your way out of anything.

So that, yes, what happened, the difference is that in the case of European civilization, or Christian civilization, if you look at it as a system, from the time of Solon and Plato, you see a long wave of European civilization which is moving generally upward, with many setbacks, but always persisting, always persisting, moving upward, up to this time. For the first time in all existence in European civilization, in 2,600 years, for the first time, European civilization's extinction has now become a possibility! A Dark Age for all humanity.

You look at the history of non-European civilizations, cultures—they've gone through this many times. Because never did they achieve what we achieved, in this conception. And we know how we achieved it. We achieved it through two things. Probably through a gift of Egypt, in the sense of this image of Athena, from the Egyptian image of Athene, into Greek culture. But around Solon, and around Plato, typically, there developed in Greece something which was crushed. And then this was rescued, by the apostolic mission, especially of John and Paul. This rescue, this Greek culture, made it the basis of a Christian culture, and this is what made European civilization possible.

If you look back to the period of Europe prior to the Fifteenth-century Renaissance, that, relative to the rest of the world, Europe was Europe, but it was not that well-developed, relative to the rest of the world. The great power of European civilization began in Italy in the Fifteenth century. Some people would say at Padua, with certain professors. But this—and only the creation of the idea of the modern nation-state, as an idea, the idea of the General Welfare, of the common good, enabled European civilization to defend its most precious characteristic.

Since that time, we have had a constant struggle with-

So, you have a history of cultures which destroy themselves. Sometimes it takes two generations, sometimes it takes twenty generations. Dynastic systems that destroy themselves, like the present dynastic system which is destroying itself.

In Western Europe, in the United States, the Americas, from 1945 to 1966, there was general progress. That is, there was an improvement in the condition of life for the average person, in post-war rebuilding. From 1966 to 1976, there was a change in the opposite direction. Since 1971, European civilization has been doomed as a system, like the Roman Empire before it, by its own internal rot. Most of the people today, living, except a few of us, did not live through the Second World War. *We do not know what the kinds of decisions are, that you make in times of great life-and-death issues.* We have generations that don't know what reality is. They don't know that you come to a time in life, when you as a person, have to make a decision about life or death, based on what you think society requires of you.

So we have a society of fools! We turned our children into fools. Because they believe you can manage everything, you can talk your way out of everything. We have

in European civilization, between forces which are for the common good, and those which are oligarchs, who are trying to suppress it. And the problem is, that our people are so poorly educated, that many people will simply say: “Well, I have to think about my family, and my community, and I have to make compromises for the success of my family and community.” And, therefore, they betray civilization, by making compromises which are morally rotten, against the common good.

## ‘The End of Compromise, Or the End of Man’

We come to a time, now, when all this foolishness must end. We must recognize that mankind is faced with an existential crisis of civilization. There’s no possibility of compromising your way out of this one. The end of compromise, or the end of man.

That you have the problem—as is seen by the case of John Paul II. He’s a man who’s in very terrible condition, but who has taken up the cause, and I think not accidentally, by any means, but taken up the cause of an ecumenical, apostolic approach to world crisis—then you see those who turn against him. It’s obvious, from my standpoint, that that is the only way we can save humanity, from a terrible time. What he did in Greece, what he did in Russia, what he did in respect to Ukraine, what he did in Kazakhstan, what he did in Syria—this is exactly what we need! We need an apostolic approach to the sense of the common good.

I would say that, of this situation, Asian cultures went through this, and lost. European civilization, in its Christian form, has managed to withstand that, despite all evils up to now. But what I know of European civilization today, and its condition, I would say that is so morally bad, generally, that only a great crisis, which terrifies it, will teach it to find its own nature again.

So, in general, you have the following problem. You have only three national cultures on this planet today, which are capable of thinking, of proposing, initiating global solutions for global problems. One is the British monarchy, which has not introduced anything good. Another is Russian culture. Another is the United States, which is very brutalized, but not defeated. Then you have European nations which have been conquered and occupied so many times, they no longer have the sense they have the authority to initiate global solutions.

So the problem is, as a practical problem: How do we mobilize forces, including Russia, including what Russia’s trying to do with Asia, with cooperation in Eurasia, to bring the nations of Western Europe, in particular, and Poland, and Hungary, and Slovakia, and so forth—bring them into the dialogue on the future of mankind, so that

they become again individual, sovereign voices in the process of discussion?

This is not only a matter of permission to participate; without bringing in the factor of continental European culture, you will not get a good decision from even an agreement between the United States and Russia.

You see this in Italy, in the question of the Bretton Woods issue. You have, despite Italy’s lack of power over European decisions, you find a higher intellectual and moral quality, of opinion, among Italian political leaders, than you do in any other nation in Europe. So, if we do not bring the best of these European nations’ voices into the dialogue, the dialogue will fail. And I would hope to inspire people in Europe to think like that.

The question of the European national identity: the Italian national identity in the world at this time. Maybe the French can find an identity too. I kept recommending François Rabelais to them, to have a sense of humor about France. And Germany, Helga [Zepp LaRouche] has some ancient sources we hope to revive there too.

The Brzezinski thing, just finally: The Brzezinski thing—it’s not Brzezinski’s influence. If you know him, as we know him, he’s an idiot. He’s a mental case. He is also a member of a kind of satanic circle, despite what some people think about him. Brzezinski was the son of a Polish bureaucrat, of the state bureaucracy. He went to Canada from Poland, and became a nonentity in Canada. The son went to McGill University, where he was a nonentity. He was then recruited to Harvard University, by one of the most evil men in Twentieth-century U.S. history: You had a professor, William Yandell Elliott. Elliott was one of the key members of what was called the Nashville Agrarians, which was a pro-Confederacy memorial association, racist evil, and associated with H.G. Wells, and his philosophy. These were all people who were members of the families that founded the Ku Klux Klan. This is the hard core of the Southern crazy religious fanatics. Pat Robertson, Jerry Falwell, these types, are all products of this movement.

Two people came out of Harvard who are most notable, who were trained and promoted by Elliott. One was Brzezinski, the other was Henry Kissinger. Madeleine Albright came out of the same background—didn’t go to Harvard, but came out of the same background. Her father was Josef Korbel. They’re very close to Brzezinski. Brzezinski married the daughter of Eduard Beneš and so forth, so it’s all one tight circle. Brzezinski was the person who organized the Trilateral Commission, who got David Rockefeller to put money into it. He chose Jimmy Carter to become President. He went, through intermediation, to Islamic Jihad, which was then in Egypt, to organize what became the Afghan-

si, which became the Afghanistan war, and then became, eventually, the Taliban.

So, these people are purely evil, this whole circle. But, the important thing is, these are people, like Kissinger, who are typified—remember, both were, Kissinger was Secretary of State, National Security Adviser for Nixon; Brzezinski was National Security Adviser and controller for Carter. Twelve years of disaster. So, these people represent a certain faction, inside the U.S. Establishment and the British Establishment, and that's all they represent. They are not independent forces; they are lackeys.

So this is just a symptom of evil. This is like the Voltaires or the Talleyrands of modern politics.

## The Nature of Religious Wars

**Hon. Tullio Grimaldi:** I would like to ask a question which touches on political questions, rather than ontological or philosophical questions. You spoke about a coup d'état, attempted or successful, maybe more attempted

than successful, a coup which had the aim of provoking a sort of religious war, a contest between the Western and Islamic worlds. The reality is, that this is, in a certain sense, taking place, because after the war into which America has been dragged with the attack on Afghanistan, there is a spread of Islamic fundamentalism beyond what there was before. A new order is shaping up globally because Europe is being kept out, except for the U.K., which has always been a close ally of the U.S.A. There's an instability in the Eastern chessboard between Pakistan and India, with Kashmir, a powderkeg which could lead to a possible war. There is also a destabilization of the relations between Saudi Arabia and the United States, relations which were very close. There is a different problem with Israel in the Middle East. All of this is creating a new order.

My question is this: Was there a mind which planned all of this, the massacre of the Twin Towers and the attack on the Pentagon, etc.?

**LaRouche:** Yes, sure.

IRANIAN PRESIDENT KHATAMI:

## 'Will Politicians Take the Step To Prevent a Clash of Civilizations?'

Iranian President Seyyed Mohammad Khatami renewed his call for a Dialogue of Civilizations at the United Nations General Assembly on Nov. 10, 2001, following a two-day event on the "Dialogue of Civilizations" at which he was the guest of honor.

Speaking to the U.N. General Assembly, President Khatami asked people to look more deeply into the causes of the terrorism, in order to find the solution to its appearance: "Terrorism cannot be attributed to any religion or nationality; nor can it be eradicated through rage and violence. When spirituality, ethics, and fairness find no room in the realm of politics, economy, and culture, and when discrimination, marginalization, exclusion and application of double standards push justice aside, the world is bound to face alienation, despair, extremism and lawlessness. And in such a climate, terrorism find a fertile ground for growth.

"The disaster in the United States is so tragic and grave that it implores all thinkers to engage in deep reflection and dialogue on its real causes. The powerful find the answer in recourse to military revenge, since it calms their anger and that of their compatriots. In this midst, the fact that the first victims of such retribution are defenseless people who have themselves been victims of terrorism and discrimination is often ignored," he said.

President Khatami renewed his call for a dialogue of the intellectuals from different cultures: "Time is ripe for human society to critique the history and consequences of approaches based on exclusion, and to initiate ways and means to engage intellectuals from different cultures and encourage the public to embark upon learning for dialogue, and dialogue for learning, and identifying the art of listening as a sacred and invaluable art.

"The right of the oppressed human being should be defended and the horrible discrimination, which threatens all, should be countered. . . . We shall rise to the challenge of distributing peace, security and development among all nations on the basis of justice and come to believe that in today's interconnected world, we cannot live in islands of prosperity and progress while the rest of the world is increasingly caught in poverty, illiteracy, disease and insecurity. The more we can distance our world's material progress from coercion, discrimination and inequality, and draw closer to equality, justice and fairness, the more likely it would be to prevent crisis, violence, and acts of terror. . . .

"Will politicians take this step to prevent a clash of states from becoming a clash of civilizations? The future will be the judge."

**Grimaldi:** Did this mind foresee the scenario which is playing out? And, therefore, how is this new order governed? I don't much believe in the Pantheon as you described it. It's possible to govern with a Pantheon when everyone stays in his place. When some gods begin to fight amongst themselves. . . . I don't believe that "religious wars" are actually religious wars; they explode as religious wars, but they really always have material and economic ends. What is it that triggered this war, and did a mind foresee this or not?

**LaRouche:** Well, take it last. First, the religious wars that were fought in Europe between 1511 and 1648, were not prompted by religion. They were prompted by certain Venetian interests, and in the last case by Paolo Sarpi, who organized what led to the Thirty Years' War. The interesting thing is, in both cases—remember that the first attack came on England, with the operation on this foolish Henry VIII. The first modern nation-state was Louis XI's France; the first state, constituted on the basis of the General Welfare. The second was Henry VII's England, which ended the Plantagenet councils. What happened is, the Venetians then, after 1511, organized to disrupt the unity which existed at that time, among England, Spain, Italy, France—in a sense—of community, and Germany. And it was done by religious war. Or religious conflicts, orchestrated from Venice, by Zorzi from Venice, for example, who became the sexual adviser to Henry VIII, by Cardinal Pole, who was a Plantagenet, and so forth.

For example, then you had inside the United States—the so-called fundamentalist movement in the United States, was always founded as a political tool of the British monarchy. The fundamentalists as they exist now, the crazy fundamentalists, including John Ashcroft, the Attorney General, were founded as a religious movement by the Nashville Agrarians. Also, you will find that many of the Islamic fundamentalist organizations were organized by British intelligence; that's their origin. In Egypt, and so forth, elsewhere. Many in India, Egypt, and so forth. So, they were organized. They were organized for this purpose, because the tendency was—this goes back to the Caliphate of Baghdad. In the time of Charlemagne, the Caliphate of Baghdad was the most advanced civilization in the world, in a period of crisis in Europe. It was destroyed, by what? It was essentially destroyed by the philosophy expressed by al-Ghazali, in his *Philosophy of The Destruction*. The beginning of this kind of process was with al-Ghazali, in *The Destruction*. Which was political, at that time.

So, when you see religious war, religions generally do not lead, religious belief does not generally lead to war. It may be a factor in war. However, religious war is the

most horrible form of war that was ever developed, because it goes so deep into the person, that the person will keep on killing to the end. When Brzezinski, in conjunction with British intelligence, planned this Clash of Civilizations policy, the intention was to keep a perpetual religious war, in the center of Asia, in South Asia. Did the people behind the coup intend this kind of effect? Yes. I've watched this for years.

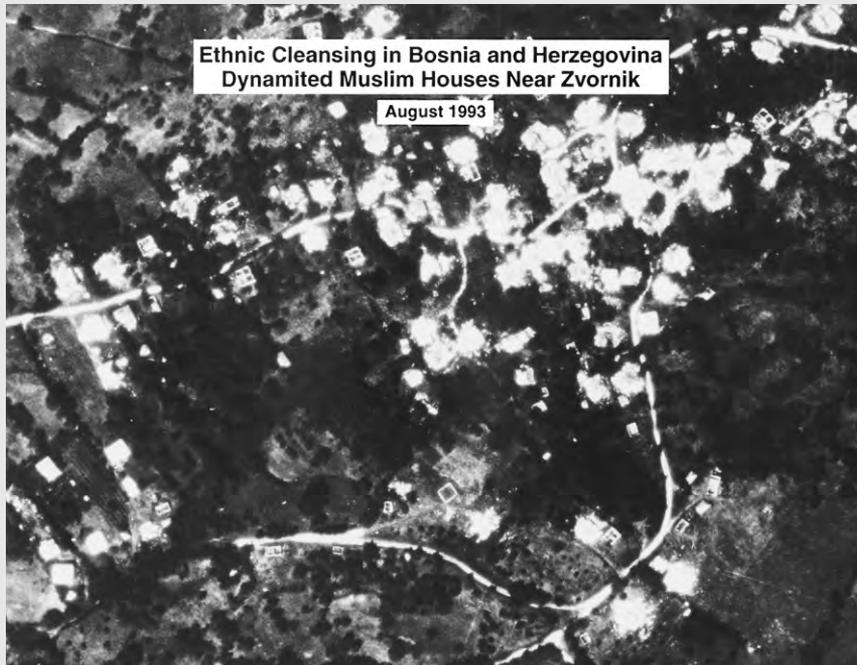
## The Eruption of Irregular Warfare

What has happened is, in the postwar period, with the development of nuclear weapons, and nuclear weapons policy, there came the adoption of a policy of using irregular warfare, as a surrogate for regular warfare in conflict among states. . . .

So, what you had was a development, particularly in the 1980's, when it became consolidated, which was called the Israeli method, in which private sources of funds were used to create large armies which were irregular armies, and weapons trafficking and drug trafficking became the primary sources of wealth to do this. Afghanistan, for example, today, is the biggest source of opium in the world. For example, that's how the whole thing is financed. The Pakistani economy would collapse, without opium from Afghanistan. So, this is all planned—this part of it. This is the way they think.

You have—developed in the military—you have a faction, which is the special-warfare faction. They're crazy! They do these things. We have developed a command structure, inside NATO, as you saw in the Balkans. The Balkans war was totally orchestrated, immediately. They got through Desert Storm, they went and started the Balkan wars—generally French and British agents who organized it. . . . *They intend to keep it going now.* You have the U.S. Special Forces are running the UCK [Kosovo Liberation Army] as a terrorist organization against Macedonia. Soon, you will have Italian troops going into the Balkans with German troops, to take over from the NATO troops, to get killed there, in this war, which is being run by the British and the United States.

There are two other things that answer your question about the general nature of the objections. First of all, this is not the last phase; what you described is not the last phase of this intended operation. The plan was to put Europe and the United States under dictatorships. There are steps in that direction, but they have not yet been implemented. Which will take another stage to get to, to do that—like the Hitler dictatorship took about four stages to get it consolidated. And, think of this as like,



U.S. Government Photo

*Aerial reconnaissance photo presented to joint U.S. Senate Foreign Relations/Select Intelligence Committee hearings on war crimes in the Balkans, August 1995.*

**Religious war is the most horrible form of war that was ever developed, because it goes so deep into the person, that the person will keep on killing to the end. When Brzezinski, in conjunction with British intelligence, planned this ‘Clash of Civilizations’ policy, the intention was to keep a perpetual religious war, in the center of Asia, in South Asia.**

analogous to the Hitler dictatorship, the Hitler coup, which was run from London and New York. But, what they’ve intended to happen, so far, is what they intended to have happen. They intended that the American people would be stupid enough to be stampeded into thinking that Osama bin Laden is responsible for what happened in New York. They were not completely successful, but they were largely successful. With British help, with the British government’s help, they managed to stampede Europe into joining them—that’s why we’re having the bombing now. Blair’s endorsement of this reversed the NATO non-decision, to a decision. That’s why the bombing started. It’s not NATO, but NATO gave the permission.

But, secondly, on this part: They’re not such smart people; they’re desperate people. They represent tremendous power, tremendous capability. And they have very weak opposition. The opposition is numerous, but weak and cowardly. But, they will not get the effects they want. They are unleashing something they can not control. *If we don’t stop them, there won’t be any civilization.* Because they will unleash things that nobody can control.

For example: If this revolt in Pakistan—then, the Indians will put nuclear weapons on top of Pakistan nuclear sites. That’s why the Prime Minister of India has been warning about the terrible security situation. This can also be triggered another way, by an intensification of

the Kashmir conflict. The ISI-types inside Pakistan may revolt against Musharraf, either directly, or by stirring up the Kashmir operation.

But, the end objective—remember, that the objective of this thing, is two things: is war with Russia, a perpetual war with Russia; and the obliteration of China. This is clear enough in the, shall we say, the “*Mein Kampf*” of Zbigniew Brzezinski. And, that’s what they’re aimed at! Russia has nuclear weapons. The Chinese nuclear weapons don’t mean much. But the Russian arsenal—what remains of it—means a great deal. Are you going to try to destroy Russia? Because, that’s the next step.

If you get a dictatorship in the United States, the dictatorship will be based on: China is the long-term enemy, and Russia better not get in our way. The continental Europeans will be slaves to the Anglo-Americans.

There’s no possibility of tolerating what is happening, and surviving. We’re in a period of great cowardice, where people will always find excuses to tolerate, to get along. It’s easier for people of my generation to recognize this kind of problem. We *lived* through a generation of World War. We understood that. Unfortunately, the present generations *do not* understand that; they do not understand it emotionally. *You don’t play these kinds of games with history!*

**Grimaldi:** That is possible, but a war like that of 1940-

45 was one of destruction, but not total destruction; a nuclear war would allow the survivors to control only the ruins, nothing else. A mind which proposes this is absolutely insane; but this doesn't seem to be the case to me, rather, a clear mind which wants global dominion, sets the aim of a more immediate dominion, which can be used to impose a new order, something which may already be happening in this immediate phase. New alliances, new scenarios, a part of the moderate Islamic world which is absorbed, Europe out of the game . . . a dominion of material interests, or multinational corporations. This is more realistic than an insane mind which wants to start a nuclear conflict, which would be apocalyptic.

**LaRouche:** They're actually that crazy!

## The Culture of Existentialism

**Folloni:** I recently re-read a book by an author from the end of the last century, Benson, *The Master of the World*. This came back to my mind because in this book, which has an apocalyptic tone, the world comes to Armageddon, and Benson uses the term which has reappeared today, the "alliance," an alliance as the new boss of international relations. My question is: You spoke about a Pantheon; what relation do you see in the formation of this alliance that the U.S.A. is asking the world for, and the Pantheon as you presented it?

**LaRouche:** Well, the Pantheon, the most dangerous Pantheon, is the one that's being formed within European civilization itself. What's happened to European culture, and religious culture in particular, has undergone a great decadence in recent times. This was already raised in the early Twentieth century by the papacy, in a discussion involving Germany, in which the observation was that the most dangerous thing in Germany, from the standpoint of the papacy, was the influence of Nietzsche among German Catholics.

What happened, as we mentioned earlier, in the discussion earlier, in the case of Kant, is, Kant, essentially, was an empiricist of a British, Paolo Sarpi legacy, who introduced the categories of Aristotle to empiricism, and created a system called his *Critiques*. These *Critiques* were based on attacking, basically, Leibniz—the attack on Leibniz by Kant, which denied that there's knowable truth in the universe, and that everything was simply deductive. So that, in Germany, around Kant developed what was called the New Romanticism, of Kant, Fichte, Hegel, and so forth. The denial of the existence of truth. *This* had the effect with Schopenhauer, Nietzsche, and others, of the revival of the so-called existentialist movement.

Now, what happened in the degeneracy of the Twentieth century, was largely the outgrowth of things like Nietzscheanism, which included the Frankfurt School in Germany, which included Heidegger, which included Jaspers, which included Adorno, Horkheimer, Hannah Arendt, Jean Paul Sartre, and so forth. These people created the new existentialist movement.

Now, if you look in the United States, look in Europe, you will find that existentialism in various forms dominates, and has replaced Classical culture generally. Now, this also in religion. So, what happened is, now they say, "There is no truth, there is only opinion." They say, now, between Catholics and Protestants, and this and that, and so forth, there's no truth, there's only opinion. They say, "You can have your opinion. That's your doctrine. But the other person has this opinion, and this doctrine. And this person has this doctrine." If the churches accept that, the churches become part of a pagan Pantheon, as under the Roman Emperor. Then the possibility of a society which accepts the Pantheon, can not make a moral decision.

**Folloni:** In fact, the Armageddon in Benson's book is the clash between the Alliance and the Catholic Church.

**LaRouche:** Exactly. But see, that's the point. If you don't have any principle—. You've heard this thing about the rule of law. Now, what they mean by "rule of law" in the United States, which came up, for example, in the debates on impeachment of President Clinton, it means the generalization of Roman law, *not* natural law, but Roman law, Romantic law. So, therefore, if you don't have natural law, how can you have a dialogue of civilizations? How can you resolve conflicts? How can you end religious war?

Remember the principle that Europe was able to end the religious war in Germany, in 1648, with the Treaty of Westphalia. As Helga [Zepp LaRouche] has emphasized, read the documents of the Treaty of Westphalia: "You must love one another." Which is ecumenicism. So, only through a non-doctrinal, ecumenical way can you avoid religious war, a Pantheonic kind of war, becoming an administration of the world by imperial methods.

The emperor, Pontifex Maximus, sits on top of the Pantheon, and adjudicates the differences among the doctrines. Anybody who does not accept the emperor, is called a "rogue state," and will be destroyed, as under the Roman Empire.

So that's the danger. The issue here is a question of moral judgment. The only thing that can save us from this nonsense we've brought on ourselves, is the quality of introducing this moral judgment factor of natural law. And John Paul II is the best lawgiver we have loose today. On precisely that point.

## Confront the Economic Crisis

**Student:** A question on economics. We know about the overwhelming economic and commercial power of the United States compared to the rest of the planet. The September 11 attacks have heavily destabilized the American economy internally as well as the global economy. Globalization has taught us that the world works like communicating vessels, not separate containers. The evil that can come with a coup in one country, on one continent, can end up bringing calamity and recession also in the bordering states and continents.

I read a radio interview you gave a few hours after the attack on the Twin Towers, in which you spoke about the risk of a depression on a global scale as a consequence of this attack. Is there not a bit of pessimism on your part, regarding the situation which has been created? You spoke of a global crash, or a global collapse, when all of the major international financial analysts, starting with Morgan Stanley, have spoken of a recession which can be overcome in six or nine months.

**LaRouche:** These fellows—. First of all, a world depression is in process. It is *in* process. And it's not a recession, it's a depression. People are trying to sell stocks. They will try to sell them, they'll probably say there's some, build up the delusion there's some hope of a recovery in that crisis.

Actually, September 11 had very little effect on the economy, except on the airline industry. In the period preceding that, for example, between March of 2000 and before September, the United States New Economy stocks had lost about \$30 trillion, in terms of nominal asset value. Wall Street in general, the Dow, all these values, had lost. So you have a general hyperinflation in monetary and financial assets in the United States, and a *deflation* of about 30 percent in employment, in industrial and real employment.

And the United States economy was much exaggerated in European opinion. For example, the United States economy is running on the basis of a current account deficit of about three-quarters of a trillion dollars a year. It was being propped up by large financial flows, multi-trillion-dollar financial flows, into the United States financial markets. The dropping of the flow of financial flows into the United States financial markets, would collapse the U.S. economy immediately.

This is crucial, because the United States no longer produces most of its own product; it imports it. It's shut down its industries. You have a similar problem in Europe. European factories are shut down for cheap-labor markets abroad. Without purchasing power for cheap-labor products from abroad, Italy, Germany,

France, and so forth, would be in a terrible situation. These kinds of things—globalization, free trade, ultra-liberalization, monetarism, and ecologism—have destroyed the economies of Europe and the United States, and much of the rest of the world besides.

See, you had the world's most powerful economy, the transatlantic economies, the most powerful combination of economy in the world, and in 35 years of stupid policy, we've destroyed it! And people say, "You can't change it! Look, this is irreversible. These trends, globalization, is inevitable. Free trade is inevitable. These things are inevitable." *Of course, if they're inevitable, we're dead.*

The question is: Do we have the will to reverse, and change the mistakes we made?

You see in the thing in Italy, for example, with the Berlusconi government. You see the initiative, which is good, for this infrastructure development. The problem is, it doesn't go far enough. It's in the right direction, but it's not enough. You have all these years of destruction of the Italian economy, from the time that the Mezzogiorno project was really working. You look in Germany, over a similar period—a similar kind of destruction of the economic power of Germany. The United States is a catastrophe.

But we did it to ourselves. Nobody from Mars, or outer space, did it to us. We did it to ourselves. And we are now paying the price.

Look at the danger, clearly in the eye, and you can see the solution more clearly. If you see the solution, then you have a reason for optimism.

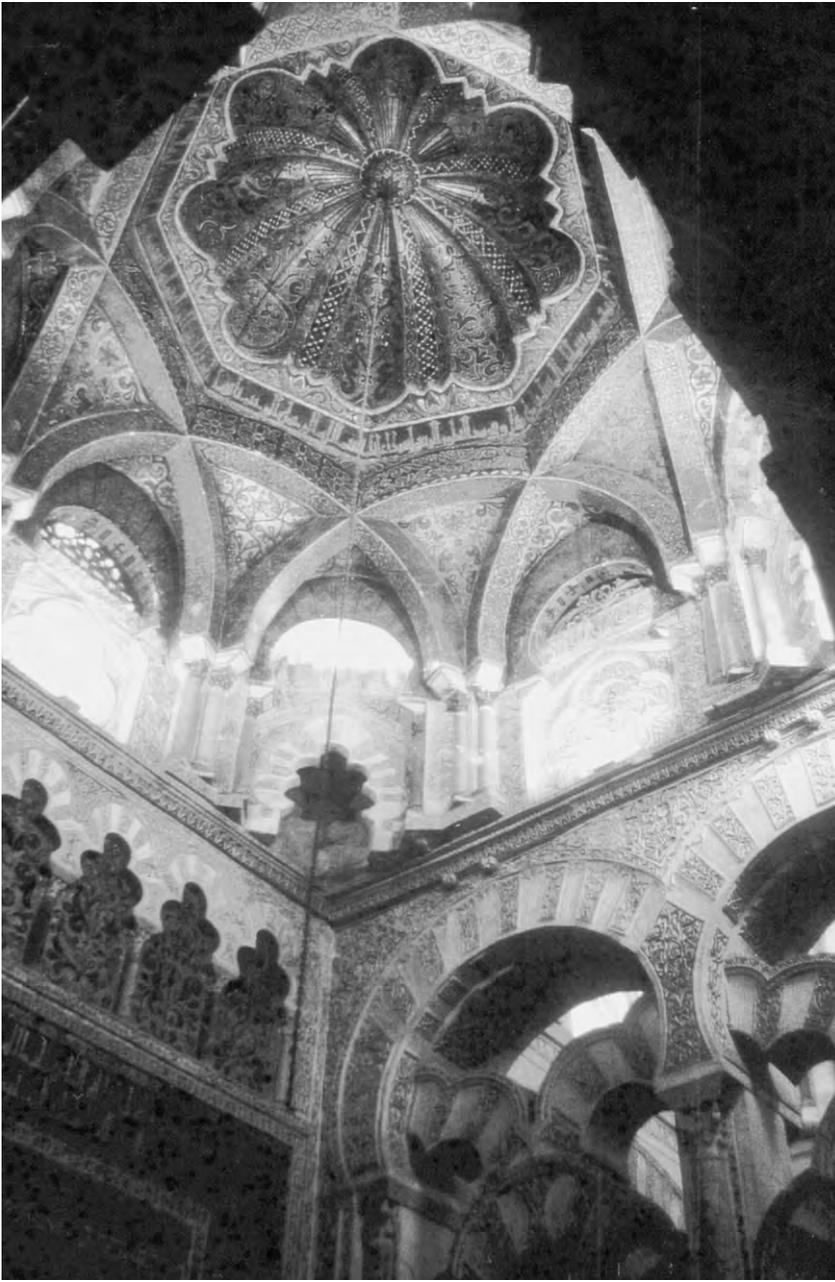
The worst place to go, in a bombing attack, is under the bed.

**Orlando:** We are very happy to have had this broad exposition, and especially happy for the stimulus which we have been given, since we have touched on some things which are unusual for us. I agree that this is a pessimistic view, but pessimism is an important tool, because it wakes people's conscience, or it should wake people's conscience.

If I were to give a synthesis, although it is impossible to do so, of everything which has been said, I would say that our attention must be concentrated above all on the grave loss of humanity which has taken place in the recent years. There are many other subjects which we have not touched on. For example, I think of the question of the United Nations, regional agreements, etc., but we can do this in another meeting, otherwise we'll be here all night.

I thank Lyndon LaRouche and all of the illustrious guests. Long live man!

**LaRouche:** I am grateful to you, as well.



EIRNS/Michael Weissbach

*Interior of the Great Mosque of Córdoba, built A.D. 786-787 by 'Abd al-Rahman I and enlarged three times by his successors. The double-tiered arches (right) and cupola (above) gave birth to an utterly new, and seemingly limitless, concept of space.*

*This sketch of Islamic culture's influence on Europe in the early part of the Second Millennium, is excerpted from a longer work on Islamic poetry, language-culture, and philosophy, which appeared in the Third Quarter 1994 issue of Ibykus, the German-language sister publication of Fidelio.*

# Andalusia,

by Muriel Mirak Weissbach

In Dante's *Commedia*, the poetical masterpiece which ushered in the Golden Renaissance, Mohammed, the prophet of Islam, is consigned to the Ninth Circle of *Inferno*. He is condemned by the Christian poet, not because he is considered a heretic, but because the religious movement he inaugurated was considered schismatic. Dante placed the Muslim philosopher and scientist Ibn Sina in Limbo, in the august company of Plato and Socrates, and Salah al-Din, the Muslim leader who recaptured Jerusalem in 1187.

One of the most famous paintings of the early Renaissance (c. 1340), by Francesco Traini, depicts Saint Thomas Aquinas stomping a figure under his feet, as if it were a snake depicting satan. The figure under his feet is the Twelfth-century Andalusian philosopher Ibn Rushd, known more commonly as Averroes, who was largely responsible for reintroducing Aristotle into Europe. Was Aquinas, then, a crusader against the infidel Saracen? Or Cardinal Nicholas of Cusa, whose ecumenical efforts at the 1439 Council of Florence forged the union of Christendom on the basis of an image of man which was to spark the Renaissance? Cusa, whose *Cribatio Alcoranus* was a theological critique of Islam, was yet the same man who defined the parameters for an ecumenical

# Gateway to the Golden Renaissance



EIFRNS/Michael Weisbach

understanding among all faiths, including Islam, in his *De Pace Fidei*.

Islam, for medieval Christian Europe, was not an abstract religious faith. It was the lifeblood of a vibrant culture which flourished on European soil, in Al-Andalus, from the coming of the Arabs to Spain in 711 until their expulsion under Ferdinand and Isabela in 1492. Andalusia, particularly from the Ninth to the Thirteenth centuries, was a beacon of learning, in a Europe languishing, for the most part, in the shadows of ignorance and economic-social backwardness. Islamic culture had flourished as well in the teeming metropolises of Baghdad, Damascus, Samarkand, Bukhara, and Cairo, but it was Moorish Spain which most affected Europe.

How Christian Europe was to relate to this relatively superior culture, would determine the course of later human history. Contrary to the myths associated with the Crusades, those few, most enlightened Christian leaders of Europe, whose work was to be decisive for future events, did not respond with a hostile commitment to wipe out that culture. Rather, they faced the challenge presented them much in the same way that a great musical composer, such as Beethoven or Brahms, faced the challenge presented by the revolu-

tion in music effected by Haydn and Mozart: They investigated what had generated such cultural excellence, and developed it, in specifically Christian terms of reference, as the driving force for the Renaissance. Rather than insistently hammering out a contrary theme, opposing Christian doctrine in a scholastic form to Islam, as their Aristotelian counterparts did, they sought out and identified the underlying universal strains of the two traditions, and, often utilizing Islamic motifs, further developed those strains, to assert their teaching of Christianity.

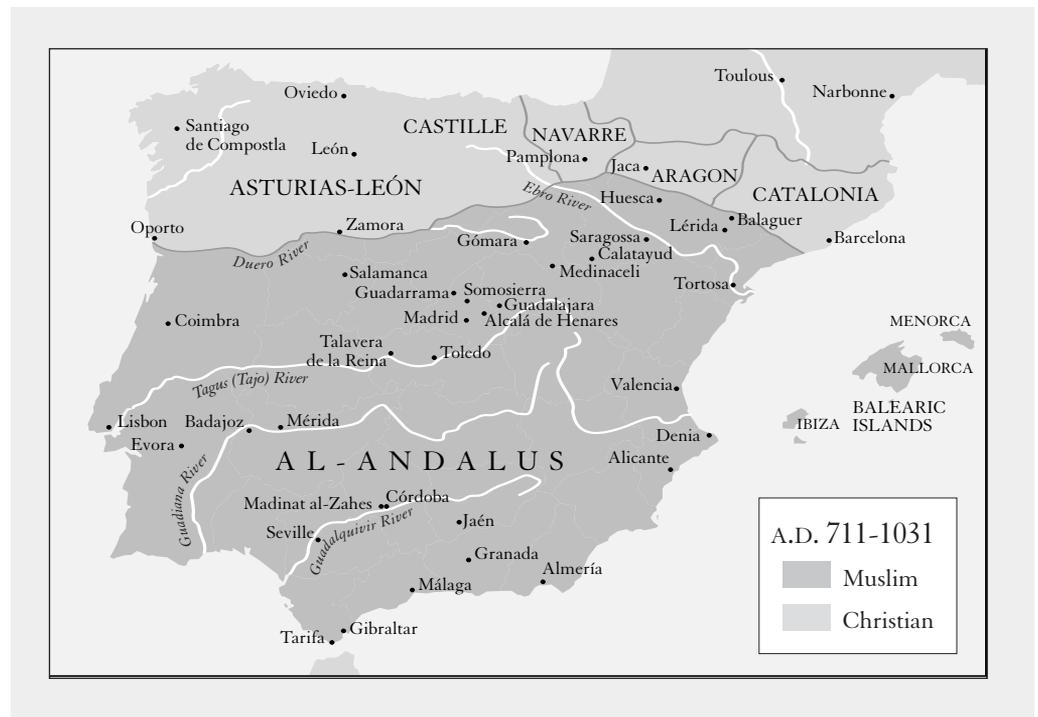
Islamic-Arab civilization, as it developed on European soil in Spain, provided the impetus for the Golden Renaissance. It did this, not, as historical accounts are wont to assert, only by transmitting through Arabic translations the works of the Greeks and Indians, but also by building a scientific, economic, and artistic culture of unprecedented power. This culture surpassed that of the Merovingians and Carolingians, largely because of the revolution in language on which it was built. (Charlemagne's great failure, in fact, was his adherence to the artificial Latin and his reluctance to elevate the vernacular into a national language.) The Arabic language-culture prompted the development, as in a dialogue, of the great poetical traditions of France, Spain, Italy, and Germany—all the illustrious vernaculars of Europe, which were the precondition for the later establishment of nation-states.

## Al-Andalus, 'Bright Jewel of the World'

As early as the Ninth century, Andalusia had become one of the wonders of the world. The Arabs, who arrived on Spanish shores in 711, set to the task, in the following century, of building an urban-based society, modelled on the example of Baghdad, the "city of peace," which, built from scratch in 762, was to become a thriving center of industry, agriculture, trade, science, and the arts, whose influence radiated out to the East as

far as India and China. Although at its inception, Andalusia was dependent on the Emir of North Africa, who appointed a governor with the approval of the Caliph Walid ibn 'Abd al-Malik, of the Omayyad dynasty in Damascus, Arab Spain soon became independent. The Omayyad 'Abd al-Rahman fled Baghdad for Spain when the former came under the rule of the rival Abbasid dynasty, and in 756 proclaimed an independent emirate. It was under the rule of 'Abd al-Rahman III (912-961), who declared himself Caliph of Spain in 929, that Andalusia flourished as a nation, reaching its high point under his successor al-Hakem II (961-976) and his military leader Muhammed ibn Abi Amir, known as Al Mansur.

The unity of the caliphate ended in 1031, but Andalusian culture continued to flourish, in some cases reaching new achievements, under the "party kings" who ruled over the city-states of Seville, Almería, Badajoz, Granada, Toledo, Málaga, and Valencia. The break-up of the caliphate weakened the city-states politically, however, leaving them vulnerable to the military pressures of Christian rulers. Toledo fell in 1085 to Alfonso VI, and Valencia was taken temporarily by the Cid in 1094. Berber Muslim tribesmen from North Africa halted the Christian onslaught and established the Almoravid dynasty (1095-1149) and the Almohad dynasty (1149-1248). In 1236, Ferdinand III had taken Córdoba, the capital of Andalusia, and twelve years later, conquered Seville. In the latter half of the Thirteenth century, Muslim rule was limited to the



kingdom of the Nasrids, which ruled over Granada, Almería, Málaga, and Algeciras.

Under ‘Abd al-Rahman II (822-852), Andalusia had grown to support a population of 30 million, who lived in hundreds of cities, manufacturing centers where textiles were produced, and trade and education flourished. The capital city, Córdoba, was the largest city in the West, with 130,000 households within its walls, 3,000 mosques, and 28 suburbs, with villas, palaces, and splendid gardens.

Using the same technologies and applying the same fiscal and credit policies which had been introduced by the Baghdad caliphate in Iraq, Andalusia built up an advanced agricultural sector. Islamic legislation did not recognize primogeniture, but favored family farming, facilitating the distribution of land to all offspring. Farmers who took advantage of irrigation techniques, financed through taxation, paid only 5 percent rather than 10 percent of their yield in taxes. Dams, irrigation canals, and pumps contributed to productivity levels which far outstripped those in Northern Europe for centuries to come. The textile industry, which employed 13,000 persons out of the 130,000 households in Córdoba, produced cotton, linen, wool, and silk. State as well as private textile mills were equipped with spindles and horizontal looms.

In the Ninth century, Andalusia’s cities were the marvel of chroniclers: “One sings praises to the golden threaded silk of Almería, Málaga, and Murcia, whose faultless quality arouses the delight even of Oriental observers. In Abadilla they produce those rugs that bring such high prices in the Orient. Granada delivers the especially gloriously colorful silk dresses, of the type known as ‘velvet shimmer.’ . . . Murcia produces wonderful inlaid bedsteads, marvelous fabrics, metal wares, like goldplated knives and scissors . . . which reach North Africa as frequent export articles. From Murcia, Almería, and Málaga come costly glass and gold porcelain. Al-Andalus also knows the production of various kinds of mosaics.”<sup>1</sup>

## Education in Islam

The greatest wonder of Andalusia, however, was the advancement of learning. None of its wealth in industry and trade would have been possible without a conscious state policy promoting science, as the driving force behind technological progress and overall economic growth. As with the policy pursued under the Abbasids in Baghdad, the Andalusian rulers promoted learning and patronized the arts as a means of raising the cultural level of the population. ‘Abd al-Rahman I started building the great mosque in 785, an immense public-works project, which established the religious and educational

center of the capital. It was enlarged and extended by his successors ‘Abd al-Rahman II and ‘Abd al-Rahman III, and completed by al-Hakem II.

Since the time of Mohammed, the mosque had functioned as “the Islamic educational institution *par excellence*.” Mohammed was primarily a teacher, who gathered his followers into a circle (the *halqah*), to tell them about the new faith. In the second and third centuries after Mohammed, as the mosque flourished as a school, other educational institutions were introduced: the *kuttab*, for elementary education in reading, writing, arithmetic, and in the Koran, as well as some poetry and sayings. Much stress was placed on developing the capacity for memorization. In addition, the homes of learned men (*‘ulama*) and of paper merchants (*warraqun*) were turned into school rooms.

In the Ninth-Tenth centuries, the mosque schools evolved into universities, the first in Europe, which flourished in every city, drawing Jewish, Christian, and Muslim scholars and students like magnets, from all over the world. Finally, there were the academies, separate from the mosques, the most famous of which were the House of Wisdom (*Dur al-Hikmah*) and the House of Science (*Dur al-‘Ilm*), which were libraries, translation centers, and astronomical observatories. In the Tenth and Eleventh centuries, the *madrasah*, a state-sponsored educational institution, appeared in Persia and Baghdad, as well as in Andalusia.

Elementary education was generally organized as a family matter, with the parents coming to some agreement with the teacher regarding payment.

Hakem II extended education to the needy, by building 27 elementary schools in Córdoba for children of poor families. Three of these were located near the great mosque, and the remaining 24 in the suburbs “to impart free education.” One chronicler reports that in Córdoba alone, there were 800 schools. In addition, a large orphanage was built in Córdoba, as in many other towns. Thus, “the majority of Muslims could read and write.” The German philologist Gustav Diercks remarked that “there were even in the smallest villages, public schools and schools for the poor in such numbers, that one has good reason to assume that under al-Hakem II, at least in the province of Córdoba, no one was ignorant of reading and writing.”

Al-Hakem was himself a scholar, who had read many of the 400,000 books which filled his famous library, as indicated by his marginal notations. Books originally written in Persia and Syria, became known first in Andalusia. The city produced 60,000 books a year, facilitated by the use of paper, an invention the Arabs had taken from the Chinese, and developed in factories in every major city. Córdoba, the pearl of Andalusia, was

renowned throughout Europe. In her poem on the martyrdom of Saint Pelagius, written in the Saxon cloister of Gandersheim, the Abbess Hroswitha had glowing words for Córdoba, the “bright jewel of the world, the young, marvelous city, proud of her power of resistance, famous for the delights which she embraces, beaming in full possession of all things.”

## The Miracle of Arabic

Northern Europe gazed at the marvel of Al-Andalus in awe, not without a tinge of suspicion, wondering what the secret behind the brilliance of Arab Spain could be. Although some conjectured that sorcery was what was taught in the halls of Toledo’s academies, the truth is that Islamic Spain was a humanist culture which had been founded on a crucial scientific discovery: the Arabic language.

Mohammed, whom Muslims consider the last prophet in a series beginning with Abraham, was an illiterate, who received the revelation, contained in the holy book of the Koran, with the injunction by God: “Read! Recite!” The miracle which gave birth to the new religion was therefore the miracle of language, whose appearance to Mohammed echoed the act by which God had given the gift of speech to the first man, Adam. It was not language in general, but the Arabic language, based on that spoken by the Quayrash clan in Arabia, but elevated through the poetry of the Koran to a literary tongue. It was what Dante would later call an “illustrious vernacular,” a language spoken by the people, but forged through the transmission of universal ideas, in this case divine revelation, into a vehicle capable of transmitting the most profound ideas regarding man and the universe.

This emphasis on the written word, on the power of language, which comes directly from the religious worldview embodied in the Koran, was crucial to developing the society of Andalusia. Ironically, this same society did *not* succeed in developing a nation-state at that time (although there are Arab and Islamic nation-states today, created through a different process). It did *not* succeed in elaborating those institutions which would create a nation around this language-culture, for reasons which have to do with the relationship between the idea of the community of believers (*Umma*) and the nation, as it evolved geographically and historically. And, in a sense, the tension in Arab and Islamic societies between the *Umma* and the nation, has continued to the present day.

The Koran itself is considered by Muslims to be what one might call a unique experiment; although the validity of the ideas it contains is to be taken on faith and is susceptible to rigorous proof by Reason, yet an oft-cited test

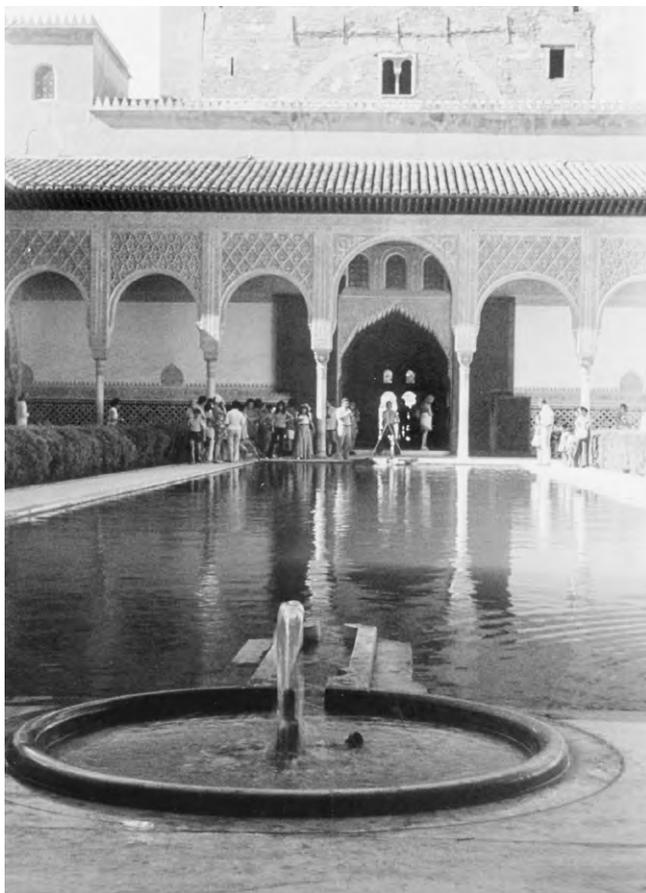


*Entrance to the Great Mosque of Córdoba.*

of its validity is in the very form of its expression. This means, that were one to attempt to express the same thought contained in any of the Koran’s verses, in another form, it would be impossible. Thus the poetical text stands for Muslims as a scientific proof.

The role that the language has come to play in every facet of Arab culture is unique. Since it is incumbent on Muslims to read and recite the Koran in Arabic in daily prayers, believers who were won over to the faith had to learn to speak, read, and write the language of the Koran. Its expansion was tantamount to a literacy campaign. As Islam spread like wildfire through non-Arab populations, to the East through Persia and India up to China and southeast Asia, as well as westward across North Africa and into Spain, care had to be taken to maintain the purity of the language, easily corrupted by non-native speakers. Thus, the first improvements introduced by the early Caliph ’Uthman included revising the script so as to fix the values of sounds.

The systematic treatment of word-formation was crucial to the monumental translation efforts, begun under the Abbasids in Baghdad, and continued throughout the Arab world, notably in Córdoba and Toledo in Spain.



*Interior courtyard of the Alhambra in Granada, built in the Thirteenth and Fourteenth centuries.*

To render ideas expressed in Greek philosophy and science, new Arabic terms had to be coined, and the language grew through this process into an extraordinarily flexible vehicle of expression. Arabic translations were given highest priority by the Caliph Harun al-Rashid (764?-809) in Baghdad, who, embodying the oft-cited Muslim maxim, “Seek knowledge even if it were in China,” would send emissaries to Byzantium and other parts of the world in search of ancient manuscripts, to be translated, with the help of Syrian Christians at his court, into Syriac, and thence into Arabic, or directly into Arabic. Under Caliph al-Mamun (813-833), translation work was transformed into a highly organized activity, in the House of Wisdom, a complex which became a translation center, an academy, an astronomical observatory, and one of the richest libraries in the world. Directing a team of ninety translators was the Nestorian Christian Hunayn ibn-Ishaq (809-877), who introduced the method of conceptual rather than literal translation. All the works of Classical Greece which could be found were rendered into Arabic, from the medical works of Hippocrates and Galen, to the philosophy of Plato and

Aristotle, to the science and geometry of Ptolemy, Euclid, and Archimedes. An effort of the same magnitude was undertaken in Muslim Spain, where institutions modelled on the House of Wisdom grew up in Córdoba and Seville.

The fact that Hunayn ibn-Ishaq would receive for each book translated, its weight in gold, testifies to the value placed on knowledge—and the diffusion of knowledge—in Muslim culture. As Ibn ‘Abd Rabbihi wrote in the Tenth century, knowledge and its spread through education are “the pillars upon which rests the axis of religion and the world. They distinguish man from the beast, and the rational from the irrational being.” The Andalusian poet and philosopher Ibn Hazm (d. 1064) exalted the role of knowledge in developing virtue, and condemned those who were greedy with their knowledge. The best means for disseminating learning, said Ibn Hazm, was through books, the possession of which in private libraries became the hallmark of the learned man.

Such attitudes reflect a love of knowledge which is fundamental to Islam. Among the prophetic traditions included by Ibn Khayr in his *Farasah*, are the following:

There is nothing greater in the eye of God than a man who learned a science and who taught it to people.

A Muslim cannot bestow on his brother a better gift than a word of wisdom. If the brother hears, grasps, then transmits it, God will guide him, and divert him from evil, since the word of wisdom leads to the uplifting of the soul.

Scholars and teachers are partners in reward, and there are no better people than they.

The knowledge that is not used is like a treasure from which nothing is spent. Its possessors labored in collecting it, but never benefitted from it.

And God directs you to one single man [who is learned], it is better for you than the whole world and all in it.

Such was the spirit that pervaded Andalusia. “In no country and in no other cultural epoch was the drive for such extensive scientific travel so widespread, as in Muslim Spain, from the Tenth century on. It was perfectly commonplace for inhabitants of the peninsula to make their way across the monstrous stretch on the North African coast, to Egypt, and from there to Bukhara or Samarkand, in order to hear the lectures of a famous scholar.”<sup>2</sup> This was the spirit that gave rise to public schools for needy children, as well as splendid public libraries, seventy of which were still open in the Thirteenth century, and to such high literacy rates that “almost everyone could read and write, whereas this was a privilege restricted to the clergy in northern Europe.”<sup>3</sup>

## The Poetry of the Koran

The driving force behind the quest for knowledge, through translations, books, and education, was the Koran, a poetical text which urged the believer to increase his knowledge as a means of praising the Almighty. The Koran stood as the cornerstone for further edification of the language-culture. Although pre-Islamic poetry flourished in Arabia, it was the birth of Islam that gave the poetry its greatest impetus.

Poetry was the heart of Andalusian culture. An anthology of Andalusian poetry from the Tenth century compiled by Ibn Ferradsch, *The Garden*, had two hundred chapters, and each of them a hundred double verses. Poetry was a part of life. Not only were statesmen cited for their poetical productions, but “every peasant was obsessed by the gift of improvisation, and even the farmer behind the plough, would make verses about any subject whatsoever.”<sup>4</sup> Chronicles report that poetry was an indispensable tool for every aspect of social and political life. “Poems, which wound around columns and walls, in various intertwinings, constituted a major decoration in the palaces, and even in the government chancelleries, the art of poetry played a role. . . . Men from the humblest condition rose to the highest, honored positions, to royal consideration, solely through their poetical talent; verses gave the signal for bloody combat and disarmed again as well the rage of the victor; poetry had to lay its weight in the balance, in order to lend more energy to diplomatic negotiations; and a happy improvisation often broke open the jail gates for a prisoner or saved the life of one condemned to death.”<sup>5</sup>

The poet held a position at court as cherished as that of the translator and the teacher, and as richly rewarded. When in 822 ‘Abd al-Rahman II ceremoniously welcomed the famous poet Ali ibn Nafi, known as Zirjab of Baghdad, to his court in Córdoba, he offered him 200 gold pieces per month, abundant goods in kind, 2,000 gold pieces in gifts per year, and the use of various houses, fields, and gardens worth 14,000 gold pieces. Zirjab brought with him from Baghdad the wealth of Oriental customs, dress, and culture, above all poetry and music. Zirjab knew 20,000 songs by heart, and would call in women of the court, themselves accomplished musicians, to take down in writing the songs he had composed in the night. Zirjab brought with him as well the knowledge of musical instruments and theory current in the East, and introduced an innovation to the lute (from the Arabic *al’ud*) by adding a fifth string. In the years thereafter, Seville would become the renowned center of production of musical instruments, from lutes and guitars, to flutes, copper trumpets, tambourines, and others.

Zirjab was not only a practical musician and poet, but a learned man, who spent hours conversing with ‘Abd al-Rahman about poetry, history, astronomy, science, and art.

Poets at court were an institution from the earliest caliphs in Spain. The poet Yahja, nicknamed “al Gazal” (the gazelle) because of his good looks, served his caliph, ‘Abd al-Rahman II, well, as a virtual ambassador, who overwhelmed the Emperor in Constantinople with his improvised verses celebrating the beauty of the empress. The poets Ibn ‘Abd Rebbihi and Mondhir Ibn Said at the court of ‘Abd al-Rahman III became legendary figures, thanks to the power of their poetry.

## The European Vernaculars

What kind of poetry did these masters sing? In addition to the classical poetical form known as the *qasida*, a long composition with a single rhyme and quantitative stress which Islamic Spain inherited from the Arabs in the East, a new poetical form was born in Andalusia which was to have the most profound effects on the successive course of European culture. This was the song known as the *muwashsha*, invented in the Ninth century. It was a strophic poem, the predecessor of the *canzone*, a strophic poem whose poetic form is shown in Figure 1. The form of the stanza is organized as follows. It begins with two lines which rhyme: “*ahðlar, tazhar.*” Then, three lines with a different rhyme: “*ðamálu, diðálu, simálu.*” And last, a final line, which rhymes with the opening lines: “*yanawwar.*” The Arabic names for the parts of the stanza are: first, *markaz*; second, *gusn*; and last, *simt*.

Figure 2 shows an example of a *muwashsha* in Arabic script, transliterated into the Roman alphabet, and translated into English.

The *muwashsha* form was a new development in the history of the Arabic language. Classical Arabic poetry had a continuous rhyme, without this internal division, this

FIGURE 2. Arabic poem in *muwashsha* form by the Eleventh-century

الأَرْضُ قَدْ مَدَّتْ بِسَاطَا أَخْضَرَ  
وَالْأَقْحُوَانُ يَفْتَحُ ، وَالدُّنْيَا تَرْهَرُ  
حَدَّثَ عَنِ السَّوْسَنِ وَامْدَحَ جَمَالَهُ  
وَالْوَرْدُ لَا تَنْسَاهُ وَامْدَحَ دَجَالَهُ  
وَجَلَسَ النَّرَجِسُ عَلَى شِمَالِهِ  
وَأَغْفَلَ عَنِ الْيَاسْمِينِ حَتَّى يَنْوَرُ

FIGURE 1. Poetic form of the Arabic *muwashsha*.

-----	a	<i>markaz</i>
-----	a	
-----	b	<i>gusn</i>
-----	b	
-----	b	
-----	a	<i>simt</i>
-----	c	
-----	c	<i>gusn</i>
-----	c	
-----	a	<i>simt</i>
-----	c	
etc.		

organization into thought-objects, so to speak. This revolution was introduced into the Arabic language in Spain and in Arabia more or less at the same time, in the Ninth century. From there, it spread like wildfire throughout the courts of Europe, through the troubadours, through the German minstrels (*Minnesänger*), and so on.

Figure 3 shows some examples of the *muwashsha* form in the languages which were emerging as vernaculars in Europe at that time, including Spanish, Italian, Provençal, and German.

In the Spanish poem beginning “*Vivo ledo con razon*,” for example, you can see that the stanza is organized into the same parts, with Spanish names for the corresponding Arabic ones.

The Italian example, which begins “*Morte villana, di pietà nemica*,” comes from Dante’s *Vita Nuova*. This is exactly a *muwashsha* stanza, the exactly same form that you find in the Arabic. It demonstrates that Dante knew the Arabic *muwashsha* form directly.

*Andalusian poet Ibn Guzman.*

*Transliteration:*

Al-arḍu qad maddat bisāṭan aḥḍar  
 Wa ʾl-aḥḥuwān yaftaḥ, wa ʾd-dunyā tazhar:

Ḥaddat ʿan as-sūsān wʾamdah ḡamālu  
 Wa al-ward lā tansāh wʾamdah diḡālu  
 Wa ḡalas an-narḡas ʿalā šimālu

Wa ḡfil ʿani ʾl-yāsmīn ḥattā yanawwar!

Most of the poems in Andalusia, in this tradition, were poems of courtly love. They were poems that praised the qualities of the damsel, of the lady, the beloved. Some of them, however, were ironical; some of them were social-critical, polemical; and some of them were epigrammatic. For example, from the Thirteenth century, the following poem by Ibn al-Khabazza is called “The King Who Died Young”:

Your life was of the order true  
 Of Arab eloquence:  
 The tale was brief, the words were few;  
 The meaning was immense.<sup>6</sup>

Another, called “Mutability,” is by one of the greatest poets in Andalusia, Ibn Hazm, who lived in the late-Tenth and early-Eleventh centuries:

Let not my jealous foes  
 Exult in my disgrace;  
 For Fortune comes and goes  
 Nor tarries in one place.

A free man is like gold  
 Now cast for hammering,  
 But presently, behold!  
 A crown upon a king.

Among the religious poets, who were a large number in Andalusia, the mystics in Islam, there was a poetical form that developed, which was a form of a dialogue between the believer and God. And the idea behind this poetry was to try to reach oneness—unity—with God. This is the poetry that particularly influenced Ramon Llull (Raimundus Lullus) (c.1235-1316), who in fact wrote an entire series of poems based on this model, called *The Book of the Friend and the Beloved*, in which he develops what he calls spiritual metaphors—365, one for each day of the year—between himself, the friend, and the beloved, God.

*English translation:*

The earth spreads out a green carpet,  
 The daisies open up and the world blossoms:

Speak of the white lily and praise its beauty,  
 And forget not the magnificence of the rose,  
 And place the narcissus on the left.

And mention not the jasmine, until it blooms.

FIGURE 3. *Arabic muwashsha poetic form, as used in early European vernaculars.*

### Spanish

Vivo ledo con razon Amigoes, toda sazon.	estribillo	I live in joy for a reason, friends, every moment.
Vivo ledo e sin pesar, pues amor me fizo amar a la que podré llamar	mudanzas	I am gay and without sorrow, for love has made me love her whom I would call
mas bella de cuantas son.	vuelta	the loveliest of them all.
Vivo ledo e veviré pues que de amor alcancé que servire' a la que sé	mudanzas	Happy I am, and shall be, for love has granted me to love her who I know
que me dara galardón.	vuelta	shall requite me.

### Italian

Patre beato, per tua caritade, Ensegnaci a fare la tua bontade.	Blessed Father, for thy charity Teach us to do thy good.
Benigno Patre, per tuo gran dolcezza, Contra li vizii danne fortezza, Che nostra carne per suo fragilezza	Benevolent Father, for thy sweetness, Against vices, give us strength, As our flesh, being weak
Sempre ne cessa da tua amistade.	Always ceases with thy friendship.
Spesso superbia a noi abbonda, Che ne fa perder tuo grazia giconda. Dolce Signore, nostra menta fonda	Often pride abounds in us, Which makes us lose thy lovely grace. Sweet Lord, thrust our spirit
Sempre in perfetta umilitade.	Always in perfect humility.

### Provençal (*Troubadour*)

Farai chansoneta nueve  
ans que vent ni gel ni plueva;  
ma dona m'assai' e.m prueva  
quossi de qual guiza l'am;  
e ja per plag que m'an mueva  
no.m solvera de son liam.

Thou wilt fashion a new song  
Before the cold and rain arrive;  
I am put to such great tests  
The sparks fly from my soul;  
Despite the pain that moves me  
These bonds will not dissolve.

### Middle High German (*Minnesänger*)

Got hat wonders vil gewundert  
manich tuset manich hundert  
eynes han ich uz gesundert  
das is wunderbare.

God hast wrought full many wonders  
Many thousand many hundred  
One alone from these I've chosen  
Who is wonderful.

### Italian

(*from Dante's Vita Nuova; first stanza only*)

Morte villana, di pietà nemica,  
di dolor madre antica,  
guidicio incontestabile gravoso,  
poi che hai data matera al cor doglioso  
ond'io vado pensoso,  
di te blasmar la lingua s'affatica.

Villainous Death, enemy to pity,  
ancient mother of pain,  
incontestable grave judgment,  
since thou hast given substance to the grieved  
heart  
which is why I am engulfed in thought,  
my tongue grows weary of censuring thee.

## Christian Princes and Arab Culture

Two courts of Christian princes are exemplary of the rich dialogue that ensued with Islamic Spain, those of Alfonso the Wise, and Frederick II Hohenstaufen of Palermo. In Ninth-century Andalusia, Arabic was the universal language, also among the Christians. Thus, when Christian forces took Toledo in 1085, the culture remained Arab. The kings of Castille and Aragon took Arab women for their wives, among them Alfonso IV, Alfonso VII, and Alfonso the Wise (1221-1284). Arabic works were rapidly rendered into Latin in the translation schools, like that of Archbishop Raymond in Toledo, and not only Greek Classics, but also the Koran, were translated. Under Alfonso, translations were done into *Lengua Romana*<sup>7</sup> and French, as well as Latin. It was largely the Mozaraber—Christians who had lived under Arab rule—and the Morisken, or Mudejaren—Muslims living under Christian rule—who mediated the language and the culture to the new Christian leaders. Alfonso set up a school where the Arab philosopher Muhamed al-Riquiti was to teach Arabs, Christians, and Jews. He also founded a “general school of Arabic and Latin” in Seville, where Christians and Muslims taught science and philosophy. Alfonso commissioned Arab navigators and astronomers to work with him on compiling the “Astronomical Tables,” and authored a history of Spain. His *Cantigas de Santa María* also shows the strong Arab influence [SEE Box, page 32].

Then there was Hohenstaufen Sicily, a Christian Arab culture. From the conquest of the Normans in 1091, through the reign of the Hohenstaufen, everything was assimilated from the previous Muslim rulers, from the language, to the architecture, music, poetry, and science, to the habits of dress. Roger of Sicily by 1140 had introduced strict legislation controlling the certification of doctors, along the lines of what Baghdad had done. Frederick II (1215-1250), who grew up with Arabic as his native language, called Baghdad scientists to his court, along with musicians and poets. He was so thoroughly Arabized (he was even buried in Arab dress), that Pope Innocent IV accused him of being a crypto-Muslim. Both Frederick and Roger II (1101-1154) came to be known as the “baptized sultans of Sicily.” His “crusade” to Jerusalem particularly outraged the Papacy, because, instead of waging war to regain territories, Frederick negotiated with the Muslims, and dedicated his time to philosophical discussions with their scholars. Later, Frederick addressed a series of questions regarding the nature of God to the Andalusian philosopher Ibn Sabin, whose answers were published as the “Sicilian Questions.” He founded the University of Naples in 1224, on the model of the Andalu-

sian centers of study. Enjoying a royal charter, the university offered a program in Oriental studies, one which Thomas Aquinas, among others, took advantage of. Significantly, Frederick II also continued the Muslim fiscal system, which the Normans before him had adopted. Frederick’s son Manfred, who was an accomplished geometer, continued his father’s policies. His liberal approach to Muslims who filled his court earned him and his brother Conrad a Papal condemnation.

Thus, at the same time the Aristotelean Averroes project was being implemented in Paris and Venice, the jewels of Arab culture were being admired and polished in Toledo, Seville, and Palermo, to be passed on to those who would lay the groundwork for the Florentine Renaissance. The two most significant influences in this process were Ramon Llull and Dante Alighieri. Both rejected Islam, but assimilated the Arab culture it had engendered.

## Faith Based on Reason

Ramon Llull was born in Majorca in 1232, just after it had been conquered by the Christians, and grew up in a thoroughly Arab culture. After a personal crisis, he abandoned family and position to dedicate his life to missionary work, specifically to converting the Muslims to Christianity. His mentor, the Dominican Raymond Penyfort in Barcelona, dissuaded him from studying in Paris, telling him that Paris could not provide him the knowledge he required for the task. Llull did go to Paris later to take a prominent role in the anti-Averroes fight, but in 1265 he followed Penyfort’s recommendation and secluded himself for ten years in Majorca, with a tutor, an Arab freed slave. Llull mastered Arabic and plunged into study of the Greek philosophers, particularly Plato, and the neo-Platonists (from both the Christian and Muslim traditions), in particular Al-Farabi and Ibn Sina. He also read the works of the Andalusian mystics, like Ibn Hazm of Córdoba, Ibn ‘Arabi (d. 1240), and Ibn Sa’bin of Murcia (d. 1269/71).

Although thoroughly steeped in the teachings of the Church fathers, Llull placed special emphasis on acquiring Islamic science, which he deemed necessary to the task he had set for himself: to convert the Muslims, by showing them what he believed to be the superiority of Christianity in their own terms. In an anecdote related several times in different works by Llull, he tells the story of the Sultan of Tunis, who was being asked to convert to Christianity. The Sultan asked the learned Christian who had introduced him to the faith, why he should believe in Christianity rather than in Islam. When the Christian replied, that it was a question of “faith,” the Sultan retorted: “Why should

# Alfonso the Wise: ‘King of the Three Religions’

Alfonso X, el Sabio (the Wise) (1221-1284) was King of Castille and León from 1252 to 1282. Like his uncle, Frederick II Hohenstaufen, who ruled in Sicily, and all of Christian Europe, as Holy Roman Emperor from 1220 to 1250, Alfonso was among the political rulers of his age who took the first steps to establish sovereign nation-states in Europe. And, like his uncle Frederick II’s Palermo, Alfonso’s Spain experienced an ecumenical flowering of scientific and artistic development, based on the cross-fertilization of Muslim, Christian, and Jewish communities living under its protection.

Alfonso’s central project of government was to make the Iberian peninsula—at the time, only partially reconquered from Islam—a unified kingdom, and its inhabitants a literate and cultured citizenry. He sought to create a nation-state (Spain) by creating a national language (Castilian), where neither yet existed. His *Cantigas de Santa María* song-poems were the first literary works in the Iberian peninsula to be written in the vernacular Castilian. His *Siete Partidas*, also in the vernacular, was Spain’s first legal code for the kingdom as a whole, establishing a national system of law where only local “fueros” (statutory rights) had held force previously. And, Alfonso authored the first general history of Spain, the *Crónica General de España*, before Spain as such even existed as a nation.

To accomplish these tasks, Alfonso sponsored a major scientific and translation center in the city of Toledo, building on the Twelfth-century achievements of Bishop Don Raimundo of Toledo, and Bishop Don Rodrigo Ximénez de Rada. Toledo became the world’s most important crossroad of the three great monotheistic religions: Islam, Christianity, and Judaism. Not only did they live in peace under Alfonso, but he set each to cooperate with the others around their common humanist heritage, in an exemplary ecumenical alliance—even at the height of the Christian Reconquest of Spain from the Moors, a centuries-long war in which Alfonso personally participated as a youth. It was this outlook that caused Alfonso to dub himself the “King of the Three Religions.”

All major translations at the Toledo School were executed by teams of two scholars working simultaneously—one whose mother tongue was the language of the document to be translated; the other being a native speak-

er of the target-language into which it was to be rendered. One of the earliest Toledo translations was of the Koran into Castilian, done by teams consisting of an Arab and a Christian. The same was done with the Hebrew Talmud.

At its height, Alfonso’s Toledo School of Translation had an incredible 12,000 students learning from the masters of European culture. One of the most distinguished Italian visiting professors, for example, was Brunetto Latini—the later teacher and mentor of Dante Alighieri.

## The Common Good

The kind of kingdom Alfonso wished to make of Spain is best reflected in his famous legal code, the *Siete Partidas*, issued over the period 1251-1265, but not actually implemented until almost a century later. The stated objective of the *Siete Partidas* was to organize society not for the benefit of the few, but for the common good—a revolutionary proposal at the time: “The Law-Maker should love God and keep Him before his eyes when he makes the laws, in order that they may be just and perfect. He should moreover love justice and the common benefit of all.”

Alfonso emphasized the connection between such justice, and scientific knowledge: “He should be learned, in order to know how to distinguish right from wrong, and he should not be ashamed to change and amend his laws.” As opposed to such a just ruler, tyrants “prefer to act for their own advantage, although it may result in injury to the country, rather than for the common benefit of all.”

Presaging later developments in the emergence of the nation-state, Alfonso proclaimed that the only true authority to govern comes from the ruler’s dedication to the common good: “If [the ruler] should make a bad use of his power . . . people can denounce him as a tyrant, and his government which was lawful, will become wrongful.” In the midst of stratified European feudal society, Alfonso el Sabio explained what he meant by “the people”: “The union of all men together, those of superior, middle, and inferior rank, was called the people; for all are necessary, and none can be excepted for the reason that they are obliged to assist one another in order to live properly and be protected and supported.”

—Dennis Small

I give up my belief for another, on grounds of faith—*credere pro credere?* No,” he said, “I shall believe only that which Reason tells me—*credere pro vero intelligere.*”

Llull relates the anecdote time and again. Rejecting outright any notion of forced conversion, he started from the assumption that the individual human mind endowed with reason, upon being presented intelligibly the superiority of Christian teaching, could and would, through an act of love, make the sovereign decision to embrace the faith. Thus he sought out and addressed the most learned among the Muslims as his interlocutors. His way of bringing them the Christian message was to argue it philosophically, as opposed to the scholastics, without reference to “authorities.” He argued according to what he termed “necessary reason” or “right reason,” developed in terms of the cultural matrix of his listener. The reason why he believed mastery of Arabic and the Muslim philosophers to be crucial, was that he intended to make his God intelligible to them by adopting the philosophical method which they acknowledged to be the means of seeking truth. Only in so proceeding, he thought, would a convert be a true believer.

That Llull failed in the task as he had defined it—that he did not convert masses to Christianity despite his repeated missions to Muslim lands and died a bitter man—does not detract from the magnitude of his accomplishment. For, by seeking to supercede Islamic thinking from a Platonic Christian standpoint, so to speak, “from within” the matrix of the most advanced contributions made by the Arabs, he succeeded in elaborating a new philosophical method which was to bear its fruits in the work of Cusa and, later, Leibniz. Dialogue, in Llull’s experience, was not the exchange of positions and the ascertainment of similarities and differences; it was the process of epistemological confrontation, through which epoch-making progress in knowledge is achieved. The work in which he developed the ecumenical dialogue most brilliantly was *The Three Sages and the Pagan* (1274-76), known to Cusa (whose library in Bernkastel-Kues still contains the largest single collection of Llull’s works).

Llull’s influence on ecumenicism was profound. Most immediately, owing to his efforts, the Catalan king established a school for the training of missionaries in Majorca, called Miramare, which embodied Llull’s approach. Run under the auspices of the Franciscans and endorsed by Pope John XXI in 1276 (the same who ordered the refutations of Averroes in Paris), it was the first school to offer missionaries studies in the languages of the other religions, who then would be “entering into union with and getting to know strangers and friends.” Llull campaigned for other such schools, through petitions to the Popes and to the Vienne Council of 1311; the canons of the council

welcomed his proposals, and deliberated to establish five schools: in Rome, Bologna, Paris, Oxford, and Salamanca (which were founded only centuries later). These schools were to teach Arabic, Hebrew, Syriac, and Greek. It was due to such efforts that not only the philosophical works of the Arabs, but also the Koran itself, were actually read, and eventually translated, so that Christians as well as Jews could find out what Islam was.

As a Catalan Christian, Llull recognized the need to forge a Catalan language of the same power as Arabic, and did so, largely by using Arabic syntax and morphology to shape the new vernacular as a literary tool.

## Dante’s Debt to Islam

The greatest achievement in this regard, however, was Dante’s, and it came as a direct result of the work done in Seville and Palermo. In his *De Vulgari Eloquentia*, his seminal work on the vernaculars, Dante lamented the fact that there were other vernaculars superior to Italian; although he does not identify them, the only ones current



*The Thirteenth-century Catalan philosopher Ramon Llull (1232-1315) established a dialogue based on reason between Christianity and Islam.*

in Europe were Hebrew and Arabic, and Arabic was overwhelmingly more widespread. In seeking the raw material out of which to shape Italian as a national language, he pointed to the Sicilian dialect, and to Frederick's Palermo, as the birthplace of the Italian language. At the same time, Dante identified the Spanish poets and the Provençal troubadours, their literary relatives, as the couriers of a new poetry and language, which had been shaped on the Arabic poetic models. Dante's teacher, Brunetto Latini, as he relates in the *Commedia*, was the Florentine ambassador to the court of Alfonso, who, after spending time in his rich library full of Arabic works, composed the *Tesoro*, a work that, for Dante, represented the summary of scientific knowledge.

What was Dante's relationship to Islam? The much maligned Spanish Christian priest-scholar Miguel Asín Palacios did groundbreaking work in the early years of the Twentieth century on the influence of Islam, as mediated through Moorish Andalusia, on Dante. His work provoked turmoil in the ranks of the "Dantisti" in Europe, who slandered it as an attempt to "de-Christianize" Dante, until further serious scholarship finally had to admit that he was right. Palacios showed that the *leit motif* of the *Commedia*, the ascension of man (Dante the pilgrim) to Paradise, springs from an episode in the life of Mohammed, barely sketched in the Koran, which was the subject of several lengthy Arabic poems. The episode in Arabic literature is known as the Mi'raj, which relates the ascent of Mohammed from Jerusalem to Paradise, an episode well known in Spain (translated by Alfonso) and Italy of the Thirteenth century, and recounted by Brunetto Latini in his *Tesoro*.

That Dante was conversant with Arab philosophy is amply documented in his own works, whether in the *Convivio* or the *Commedia* itself; Dante's depiction of Mohammed, consigned to the circle of the schismatics, has a wealth of detail regarding the internal factional struggle in early Islam that no one otherwise in Europe was aware of. Furthermore, Dante explicitly acknowledges his debt to great Muslim philosophers like Al-Kindi, Al-Farabi, Ibn Sina, Al-Fragani, Ibn 'Arabi, and many others in his prose works. It is largely through the Arabs that Dante had access to the Platonic science of Greece.

What is important in Dante's relation to Islam is not the "literary motifs" or "influences," but the approach the poet took to Islamic-Arab culture, an approach similar to, but more enlightened than, that of Lull, whose works Dante also knew.

One should view the *Commedia* as Dante's dialogue-response to Islam. If one thinks of the extent to which Muslim-Arab culture had penetrated Europe in the Thirteenth century when Dante was writing—whether negatively in the fight around Averroism in Paris, or positively

in the enviable achievements of Andalusia and Palermo—one sees that Dante consciously wrote the *Commedia* as a response, so to speak, to Islam. Here was a culture, a Muslim culture, which had reached extraordinary social and cultural excellence in Spain and southern Italy, which had been shaped by a religious worldview transmitted through the Koran, a poem in the Arabic vernacular accessible to, indeed memorized by, most Muslims. Dante, in his *De Vulgari Eloquentia*, makes clear his intent to compose a poetical masterpiece forging an Italian vernacular which will constitute the epistemological, moral, and religious basis for an Italian nation-state. What better means, then, than to "quote" a motif from the Koran, elaborated in Muslim literature, depicting Mohammed's ascension, and transform it into the ascension of the Christian pilgrim Dante, to Paradise? This is Dante's way of demonstrating his notion of the superiority of the Christian worldview in terms comprehensible to those shaped by the hegemonic Arab culture.

The central theme of the *Commedia* is the Trinity, the concept which separates Christianity from Islam. Not only is the entire poem trinitarian in form, but the process through which the pilgrim Dante (and thus the reader) progresses from the intellectual-moral parameters of Hell, through Purgatory, into Paradise, is the "proof" of the Trinity. It is through the pilgrim Dante's self-perfection process, his successive acquiring of the laws of God's universe, that he gains access to the realm of science which is Paradise. Earthly Paradise (which can be seen as the paradise of the Koran) is shown to be a chimera, at the end of the book of Purgatory, and, in polemical opposition to this, true Paradise unfolds as the progress of the individual mind in comprehension of the laws of God's universe, as science. It is through this process, whereby the human mind progressively approaches the laws of universal creation, through progressive, scientific discoveries, that man proves the coherence between the mind of man and the divine ordering of creation. Dante's poem is the ultimate proof in Christian terms of *imago viva Dei* and of the Trinity, which is the final vision of the last canto.

## The Council of Florence

Dante's poem had the single most important impact on the Renaissance prior to Nicolaus of Cusa's convening of the Council of Florence in 1437-39. Even at the Council, which was held in the church of S. Maria del Fiore, a painting depicting the *Commedia* was on the wall for all to see. Significantly, Dante's poem furnished the poetical vehicle through which the Italian population not only became literate, but was educated in the fundamental concepts of Christianity. It should not be overlooked that at the time of

Dante, the Bible was not accessible to the population at large; yet the *Commedia* became the text which was recited and commented upon in the churches of Fourteenth- and Fifteenth-century Florence—in strikingly similar fashion to the manner in which the Koran was recited and commented upon among the Muslims at the same time in other parts of Europe. Brunelleschi had the *Commedia* on his bedside table. Leonardo knew it by heart. Dante's *Commedia* embodied and transmitted the entirety of Arab science (as he himself acknowledged) either directly, or through the work of Christian Arabists like Roger Bacon and others, in perspective, physics, poetry, and music. But it did so in such a way as to celebrate the power of Christian man, made in the image of God, to acquire such knowledge. Dante's poem is also an implicit response to the works of leading Muslim mystics like Ibn Hazm and Ibn 'Arabi, whom Dante knew and whose works he reflected in the *Commedia*. Whereas they had shown the pathway to God through direct meditation, Dante demonstrated that only the individual mind, retracing and experiencing breakthroughs in scientific discovery, can reach the final vision of light which is God.

It is this emphasis on the concrete, discrete individual as the particular image of the universal God, which pervades the explosion of creative activity in the Italian Renaissance. Here, too, it is not adventurous to hypothesize that the creative excellence particularly in the figurative arts, represented an indirect response to Islam. Although the science of perspective, as Dante among many others attests, was mediated and further developed by the Arabs to Europe, yet it was the Platonic Christian

Renaissance which applied that science of perspective to exalt the position of the human being in universal space. Islam had privileged the spoken word in poetry and song, and architecture, but had not developed pictorial art. The visual representation of the notion of *imago viva Dei* is what Christian Renaissance art seized on (which is utterly lacking in previous Byzantine art, even though it formally depicts the human figure), to render the idea of the universal through the individual.

Thus, the process which unfolds from Ramon Llull and Dante, onward into the Fifteenth-century Renaissance, can well be viewed as a grand dialogue, a "Great Fugue," in which the theme of the relationship between man and God is developed, contrapuntally, by the Platonists of the European Islamic heritage, and their Christian humanist interlocutors. Such should be the spirit of ecumenical dialogue today.

#### NOTES

1. Quoted in Franz Wördemann, *Die Beute gehört Allah: Die Geschichte der Araber in Spanien* (Munich: Piper, 1985). The author does not give the source of this contemporary chronicle.
2. Adolf Friedrich Graf von Schack, *Poesie und Kunst der Araber in Spanien und Sicilien* (Stuttgart: J.G. Cotta'sche Buchhandlung, 1877).
3. André Clot, *Harun al-Raschid: Kalif von Bagdad*, quoted in the *Book of Taxes*.
4. Schack, *op cit*.
5. *Ibid*.
6. English translations from A.J. Arberry, *Moorish Poetry: A translation of The Penmans, an Anthology compiled in 1243 by the Andalusian Ibn Sa'id* (London: Cambridge University Press, 1953).
7. The dialect spoken by the Roman soldiers, which became the basis for the various vernaculars of Europe: Italian, French, Spanish, Portuguese.

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## Stress Mutual Understanding In the Face of Inter-Civilization Clash

Mohammad Hosni Mubarak  
President of the Arab Republic of Egypt

*Egyptian President Mohammad Hosni Mubarak addressed the Formentor Forum in Spain, on Nov. 2, 2001, making proposals for a Middle East peace, and for a dialogue of civilizations. Speaking on the tenth anniversary of the Madrid peace conference, in the context of the European-Mediterranean dialogue, Mubarak made clear that peace could be achieved if the Mitchell Commission Report recommendations were implemented. The last part of President Mubarak's speech was dedicated to documenting how Islamic-Arab culture has played a positive role in European civilization. Subheads have been added to the excerpts which follow.*

In March of this year, I received with appreciation an invitation from my dear friend President Aznar in March of this year, to speak to you at the inaugural deliberations of the third annual meeting of the Forum on "The Impact of Enlarging the European Union on the Euro-Mediterranean Process." . . . In addressing this topic, I cannot miss a number of international and regional developments that have taken place since I accepted this invitation early this year. These events will, undoubtedly, reflect on the progress to be achieved in the future in the Euro-Mediterranean process. Particularly, the September 11 events in the United States, have deeply shaken the hearts of each and every one of us, and have created new international conditions and implications that need to be examined and taken into consideration. Add to this the situation in the Middle East that continues to deteriorate day after day, without the least glimpse of hope of reaching in the near future a peaceful settlement to the conflict that has persisted for over half a century. . . .

Our discussions, particularly at this stage, should be guided by a clear vision of our joint objectives of beefing up elements of integration and unity, in the face of those of separation and division. We need also to stress existing integration and mutual understanding between civilizations, in the face of advocates of inter-civilization clash. We should also bolster the use of all religions for support-

ing elements of tolerance and love, against those of evil and aggression, and for elevating noble and sublime human values so high as to prevail over constricted national interests. Thus, we would be establishing for ourselves and for the generations to come, underpinnings for a new World order that we had aspired to achieve by the dawn of the new millennium, which will hopefully bring to all of us prosperity, stability, and peace. . . .

### The Arab-Israeli Conflict

[D]ebates on the political and security aspects of the Euro-Mediterranean process at all levels have revealed the pivotal importance of achieving a peaceful settlement to the Arab-Israeli conflict necessary to bring about the required political and socio-economic integration between East and South Mediterranean countries. This would eventually push the Euro-Mediterranean process towards new, wider horizons.

Within this framework, Europe has already exerted intensive efforts over years, with a view to reaching a comprehensive settlement based on international legitimacy and justice. These, together with concomitant and consistent American, Russian, and United Nations endeavors, had led to the convening in 1991 of the Madrid Peace Conference, that adopted the Madrid

terms of reference, based on the principle of “Land for Peace” and relevant Security Council resolutions, primarily Resolutions 242, 338, and 425.

Today, ten years after the Madrid Peace Conference, our responsibility calls on us to identify causes underlying the dramatic deterioration of the peace process in a manner that would negatively affect the overall climate within the Mediterranean region and will consequently reflect on Euro-Mediterranean cooperation, as well as on the situation within the European Union member countries themselves.

On the Palestinian track, there arose several factors conducive to the current deterioration of the peace process. These can be summed up in the following:

First: Different approaches by successive Israeli leaders to peace as a strategic goal requiring commitment to mutual obligations as well as sacrifices in order to acquire gains and to realize sublime goals.

In spite of late [Israeli] Prime Minister Rabin’s profound political vision of peace and his bold steps toward achieving a comprehensive settlement—for all this, he, together with Prime Minister Shimon Peres, are deemed as ever the most conscious among Israeli prime ministers of the importance of peace for his country and for the region. Nevertheless, his assassination has made succeeding prime ministers reluctant to adopt moderate stances. Hence, they gave in to domestic Israeli reactions to certain acts of violence here and there, without focussing on the main objective goal of achieving peace and stability.

This has resulted in reluctance by Israel to fulfill its commitments as stipulated in the Oslo, Wye River, and the first Sharm El Sheikh signed agreements, under a variety of political and security pretexts. Moreover, it intentionally allowed certain events offensive to religious feelings to take place, thus sparking the second Palestinian uprising “Intifada.”

Second: There exists an erratic lack of recognition of the Palestinian Authority’s limit of powers in negotiations, particularly relating to Islamic sanctities, to which the hearts and souls of each and every Muslim all over the world are attached, on top of which is the status of the Old City of Jerusalem and al-Haram al-Sharif in particular.

Israel has sought to persuade the public opinion in the U.S.A. and Europe that [Palestinian Authority] President Arafat, by not accepting Israeli sovereignty over al-Haram al-Sharif, has wasted an historic chance to reach a settlement during the second Camp David summit. It sought also to use this to intimate that President Arafat is either unwilling or incapable of reaching a settlement.

However, to be honest, I must admit that President Arafat was not in a position to accept this part of the set-

tlement in light of the Arab and Islamic rejection of granting sovereignty to Israel over the entire East Jerusalem, being a part of the Arab territories occupied since 1967, including sovereignty over Islamic sanctities.

In addressing this point, I speak not out of bias to one party against the other, but rather out of a belief in the sensitive nature of any subject that touches on religions and holy places. Mishandling such issues could only ignite latent deep feelings of antagonism, from which we could all suffer for many years to come. . . .

Fifth: The entire world community sees that the way out of the present dilemma of the peace process lies in the honest implementation of the Mitchell Report. This report contains a significant number of mutual obligations that, if carried out by both parties without dictating unworkable conditions, could lead to a concrete breakthrough. This would eventually bring about security to Israeli citizens inside their own state, in return for the establishment of a sovereign Palestinian state that also enjoys security and stability.

It should be emphasized that it is a gross mistake to maintain that the September 11 events were the outcome of difficulties encountered in the Middle East peace process, or a result of the support of the U.S.A. to Israel. However, the deterioration of the peace process down to the current regrettable level and lack of active international leadership of the peace process for one reason or another, have created a public opinion that is antagonistic to the peace process in the Arab street. This is clearly reflected in the form of harsh criticisms of the decision by Arab leaders to adopt peace as a strategic option at a time when present Israeli practices and policies can never anyhow be interpreted as a genuine orientation toward peace. . . .

## Combatting Terrorism

Moving to Euro-Mediterranean cooperation in terms of security, I find it necessary to talk about the sorrowful events of the September 11 . . . .

Upon tackling this subject, I speak out of a bitter experience endured by Egypt in its war against terrorism, which had started long before the September 11 incidents. From that experience, we have learned that terrorism should be confronted with vigor and determination within the bounds of legitimacy and respect of law.

Thus, Egypt did not hesitate for a second to join international efforts against terrorism in the wake of the attack on New York and Washington. This stems from our belief in the importance of forming a united international front that stands against the evils of terrorism and prevent it from attaining its objectives. Within the same

context, Egypt has supported international moves by the U.S.A. and U.K. to combat terrorism.

Within the framework of our international efforts to combat terrorism and eliminate all its strongholds, we should always take into consideration a number of factors that could augment our chances of success, foremost of which are:

First: The need to convene an international conference on combating terrorism under the auspices of the U.N., in order to conclude an international treaty involving strict procedures geared to agree on an all-inclusive definition of international terrorism, to prohibit provision of finance, assistance, safe haven, or political asylum to terrorists for one reason or another. This is what we should all seek to achieve in due course, after addressing the immediate consequences of the September 11 events.

Second: The extreme importance of coupling our efforts in combating international terrorism with intensive efforts to address its underlying causes, such as feelings of injustice, coercion, inequity, and adoption of double standards for political, economic or social considerations. . . .

## Islamic Culture and European Civilization

[Addressing closer European Union-Mediterranean relations, President Mubarak said they would] . . . enrich the joint experience of all parties to the Barcelona Process and will enhance mutual understanding of our respective cultural and humanitarian idiosyncrasies, including our traditions, habits, and values handed down over the years.

Undoubtedly, the rich historic background of each and every one of us reveals a mutual belief in the unity of values and cultures among people, and refutes claims of inter-civilization conflict or clash. Such concepts emanate from erratic perceptions and a false sense by others of the superiority of this or that civilization. Together with ungrounded theories and concepts of the overriding superiority of a specific race over others, [such concepts] are obsolete and outdated.

We should not allow them to make distinctions between one human being and another. Nor should we let them take us back to the Dark Ages, where human beings were torn between a strong urge to achieve progress, on one hand, and attempts by some to yield to backward theories that have no basis in science, religion, or rational thinking, on the other. These concepts, rather, stem from calls based on ignorance and rejection of the other, simply on grounds of difference in belief or means of achieving progress.

It may be quite opportune these days to recall to memory those bright eras of flourishing civilizations where

man could soar to higher levels of intellectual and scientific advancement.

Man had then realized that human civilization was one and the same, no matter how different its sources and components were. Man also grasped the historical fact, which proved for us all that whatever advances and progress man scored in a specific region, would add up to human heritage that is composed of interwoven and cumulative layers, eventually making up this firm-grounded structure of culture and civilization.

Our understanding of such relations between civilizations stems from the basic principles of Islam, that considers belief in former Divine Messages as a prerequisite for sound faith in Islam. In the Holy Qur'an, Allah Almighty says, "The messenger believeth in that which hath been revealed unto him from his Lord and (so do) the believers. Each one believeth in Allah and His angels and His scriptures and His messengers, we make no distinction between any of his messengers." The Holy Qur'an also confirms that religion can never serve as grounds for clash, by saying, "There is no compulsion in religion. The right direction is henceforth distinct from error." This also shows that relationships among civilizations and nations are one of dialogue rather than one of conflict, as shown by the following verses, "O mankind, Lo! We have created you male and female, and have made you nations and tribes that ye may know one another." And, "Argue ye not [with the People of the Scripture] except in the better ways." Thus, from a proper Islamic perspective, Muslims' belief in the universality of Islam does not imply the exclusive singularity of Islamic civilization in the world, nor its supremacy over other civilizations.

It rather means interaction with these civilizations, and emphasis that plurality of civilizations and diversity of cultures are the normal state of affairs.

This Islamic concept of universality is based on the fact that plurality, diversity, and variance are the rule and the law and that interaction with other civilizations is the proper median position between isolation and subordination.

The experience of history confirms this vision that we much cherish, in identifying relations between civilizations. The Arab Islamic civilization rose not to supersede, but rather to complement and advance oriental heritage.

## Islam and Greek Philosophical Thought

In this context, Islam was influenced by Greek philosophical thought. The center of gravity for civilization had started to turn toward Europe during the Middle Ages, only after the Greek heritage had moved there through exactly Arab intermediation.

Probably, the most important factor that had made such influence possible was, that Arab Islamic civilization did not only preserve the Greek heritage, but also, through blending Greek philosophical thought with principles of Islamic religion, did give the Greek heritage such forms that made it easily acceptable to Christian Europe.

This resulted in the reactivation of European philosophy on grounds of advanced Greek thought, making cultural and intellectual advancement possible. The influence of Arab Islamic civilization was not exclusively confined to this philosophical aspect, but rather extended to other branches of Western civilization—in mathematics, physics, and medicine.

This made the age of the European Renaissance reflect, in turn, Arab Islamic influences already recorded and documented by many scholars of civilization and historians.

It is a source of our great pleasure in this context, that Muslims had not been solely the upholders of advancement in our Arab Islamic civilization; as Christians and Jews, who had lived under the umbrella of such civilization, made significant contributions to it.

This asserts the sublime essence of Arab Islamic civilization, far away from the concept of inter-civilization or inter-religion clash. Therefore, the current European civ-

ilization, from an historical perspective, was not solely an outcrop of European innovation alone, but also a complementary addition to oriental cultural and civilization heritage running down for thousands of years.

In the same logic, ongoing pursuit by Arabs and Muslims to bridge the huge gap that keeps them apart from scientific and technological achievements of current European civilization, should deeply grasp elements of progress entailed in European civilization, as well as the spirit of creativity and innovation, the ability to harness nature in the interest of man, and the substantial contributions in many spheres to humanity at large.

Thus, the cycles of civilizations' continuum are completed and the right significance of relationships between civilizations over ages is entrenched. This would undoubtedly create an air of optimism among us all as regards both Arab-European relations, in general, and future prospects of Euro-Mediterranean partnership, in particular. The Mediterranean countries have always been at the heart of creative cultural interactions witnessed in East-West relations.

Hence, it is no exaggeration to say that inter-civilization dialogue has been a common practice by Mediterranean countries throughout their different historic epochs. . . .

## A Call for 'Dialogue Among Civilizations'

Seyyed Mohammad Khatami  
President of the Islamic Republic of Iran

*The high point of the United Nations Millennium Summit held in September, 2000, was reached before the summit formally convened, at a conference on the Dialogue of Civilizations. Co-sponsored by the United Nations, UNESCO, and the Islamic Republic of Iran—whose proposal that the year 2001 be designated the "Year of the Dialogue of Civilizations" was adopted by the U.N. at that time—the conference was attended by U.N. Secretary General Kofi Annan, as well as the Presidents of the Islamic Republic of Iran, Namibia, Nigeria, Mali, Algeria, Indonesia, Latvia, Qatar, Georgia, Mozambique, and the foreign ministers of Costa Rica and India. President Khatami's speech, as reported by the Iranian News Agency, has been edited for publication, and subheads have been added.*

The General Assembly of the United Nations has only recently endorsed the proposal of the Islamic Republic of Iran for dialogue among civilizations and cultures. Nevertheless, this proposal is attracting, day after day, increased support from numerous academic institutions and political organiza-

tions. In order to comprehend the grounds for this encouraging reception, it is imperative to take into account the prevailing situation in our world today, and to ponder the reasons for widespread discontentment with it. It is, of course, only natural for justice-seeking and altruistic human beings to feel discontented with

the status quo. . . . Today, in this esteemed gathering, allow me instead to begin with certain historical, theoretical, and, for the most part, non-political grounds for the call to a dialogue among civilizations. . . .

Persian thought and culture owes an immense debt to Islam as one of its primary springs of efflorescence. Islam embodies a universal wisdom. Each and every human individual living in each and every corner of time and place is potentially included in the purview of Islam. The Islamic emphasis on the essential humane quality, and its disdain for such elements as birth and blood, had conquered the hearts of those yearning for justice and freedom.

The prominent position accorded to rational thought in Islam, and the rejection of an allegedly strict separation between human thought and divine revelation, also helped Islam to overcome dualism in both latent and manifest forms.

Islamic civilization is indeed one of only a few world civilizations that have become consolidated and have taken shape around sacred text—in this case the Noble Qoran. The essential unity of the Islamic civilization stems from the unique call that reached all Islamic peoples and nations.

Its plurality derives from the diversity of responses evoked after Islam reached various nations. Herein lies the crux of diversity and plurality we observe in achievements of the Islamic civilization: a single message interpreted and understood in a variety of ways.

## The Emergence of a ‘World Culture’

What we ought to consider in earnest today is the emergence of a World Culture. World Culture cannot and ought not overlook characteristics and requirements of native local cultures with the aim of imposing itself upon them. Cultures and civilizations that have naturally evolved among various nations in the course of history are constituted from elements that have gradually adapted to collective souls and to historical and traditional characteristics. As such, these elements cohere with each other and consolidate within an appropriate network of relationships.

In spite of all constitutive plurality and diversity, a unique form can be abstracted. On the other hand, World Culture presumes exchange emanating from cultural agents belonging to disparate geographical locations. Compared to local and national cultures, World Culture is a selective culture deliberately formed and abstracted from a natural set. This culture is therefore intrinsically non-uniform and non-mono-

lithic, both in form and in content. It also lacks any primary or essential elements, and as such there can exist no cross-composition between primary and secondary elements.

We can only hope to find a way out of this anarchy and chaos in civilizational form, through engaging all concerned parties in a dialogue where they can exchange knowledge, experience, and understanding of diverse areas of culture and civilization. Today, it is impossible to bar ideas from freely travelling between cultures and civilizations in disparate parts of the world. However, in the absence of dialogue among thinkers, scholars, intellectuals, and artists from various cultures and civilizations, the danger of cultural homelessness would seem imminent. Such a state of cultural homelessness, would deprive people of solace whether in their own culture or in the open horizon of World Culture.

Examination of social and political aspects of the past century has fortunately gone beyond mere critique of political activities of superpowers in the world. Regarding social theories and political ideologies as mere “narratives” has helped to [discredit] the excessively flamboyant claims of some Twentieth-century political philosophies and social theories. It is now aptly agreed that the exclusive claim of such ideologies to being “scientific” and “True” has indeed been arbitrary.

The notion of dialogue among civilizations undoubtedly raises numerous theoretical questions. Especially, when we attempt to redress this proposal in an academic context for philosophical, anthropological, sociological, and linguistic analysis, problems become more acute. I do not mean to belittle such intellectual and academic undertakings. I would rather want to stress that in formulating this proposal, the Islamic Republic of Iran presents an alternative paradigm for international relations. This should become more clear when we take comparative notice of prevailing paradigms of international relations. It is incumbent upon us to find the grounds for replacing it with a new one.

In order to call governments and peoples of the world to follow the new paradigm of dialogue among cultures and civilizations, we ought to learn from the world’s past experience, especially from the tremendous human catastrophes that took place in the Twentieth century. We ought to critically examine the . . . glorification of might.

From an ethical perspective, the paradigm of dialogue among civilizations requires that we give up the will-to-power; and [without] the will-to-empathy, compassion, and understanding, there would be no hope for the prevalence of order in our world. We ought to gallantly

combat this dearth of compassion and empathy in our world. The ultimate goal of dialogue among civilizations is not dialogue in and of itself, but attaining empathy and compassion.

## Two Ways To Develop Dialogue

Esteemed participants, there are two ways to realize dialogue among civilizations:

1. The interaction and interpenetration of actual instances of cultures and civilizations with each other, resulting from a variety of factors, presents one model in which this dialogue takes place.

This mode of interaction is of course involuntary and optional, occurs in an unpremeditated fashion, and is driven primarily by vagaries of social events, geographical situation, and historical contingency.

2. Alternatively, dialogue among civilizations could also mean a deliberate dialogue among representative members of various civilizations, such as scholars, artists, and thinkers from disparate civilizational domains.

In this latter sense, dialogue entails a deliberate act based upon premeditated indulgence, and does not rise and fall at the mercy of historical and geographical contingency.

Even though human beings inevitably inhabit a certain historical horizon, we could still aim at “meta-historical” discourse. Indeed, meta-historical discussion of such eternal human questions as the ultimate meaning of life and death, or goodness and evil, ought to substantiate and enlighten any dialogue in political and social issues.

Without a discussion of fundamentals, and by simply confining attention to superficial issues, dialogue would not get us far from where we currently stand. When superficial issues masquerade as “real,” “urgent,” and “essential,” and where no agreement, or at least mutual understanding, obtains among parties to dialogue concerning what is truly fundamental, in all likelihood misunderstanding and confusion would proliferate, instead of empathy and compassion.

Travelling of ideas and cultural interaction and interpenetration recurs in human history as naturally and persistently as the emigration of birds in nature. Even the inauspicious and abhorrent waging of wars has sometimes led to the enrichment and strengthening of the cultures and civilizations involved. For instance, as a consequence of war, “Great Books” of various civilizations,

such as primary philosophical, literary, and sacred books, have become available to other civilizations.

Translation and interpretation of texts and symbols has always proved to be one of the prime venues for dialogue among civilizations and cultures. Today also, scholars, artists, and all concerned should embark on a methodical re-reading and a deeply reflective re-interpretation of “Great Books” of various cultures and civilizations of our world. . . .

It is difficult to make a transition from one to the other. One of the most arduous passages in the road of dialogue among cultures arises when a party to the dialogue attempts to communicate with another by employing a basically secularist language in an essentially sacred and spiritual discourse. By secularism I mean the general rejection of any intuitive spiritual experience and any belief in the unseen. Such a dialogue would, of necessity, turn out to be absurd. The true essence of humanity is more inclusive than language, and this more encompassing nature of the existential essence of humanity makes it meaningful to hope for fruitful dialogue.

It now appears that the Cartesian-Faustian narrative of Western civilization should give way and begin to listen to other narratives proposed by other human cultures. Today, the unstoppable destruction of nature stemming from the ill-founded preconceptions of recent centuries threatens human livelihood. Should there be no other philosophical, social, political, and human grounds necessitating dialogue but this pitiable relationship between humans and nature, then all selflessly peace-seeking intellectuals should endeavor to promote dialogue as urgently as they could.

One goal of dialogue among cultures and civilizations is to recognize and to understand not only cultures and civilizations of others, but those of “one’s own.” We could know ourselves by taking a step away from ourselves and embarking on a journey away from self and homeland and eventually attaining a more profound appreciation of our true identity. It is only through immersion into another existential dimension that we could attain mediated and acquired knowledge of ourselves, in addition to the immediate and direct knowledge of ourselves that we commonly possess. Through seeing others we attain a hitherto impossible knowledge of ourselves. . . .

## Great Artists Should Get Recognition

In dialogue among cultures and civilizations, great artists should undoubtedly get due recognition, together with philosophers, scholars, and theologians. For artists

do not glance at the sea, mountain, and the forest as mere mines and sources of energy, oil, and fuel. For the artist, the sea embodies the waving music of a heavenly dance; the mountain is not just a mass of dirt and boulder; and the forest not merely as inanimate timber to cut and use. By excluding the artist's "innocent" understanding from the political and social realm, human beings fall down to the ranks of the tool-making working animal. Such a being would surely look with disdain at the possibility of dialogue, and any empathy or compassion that may result from it. A world so thoroughly controlled by political, military, and economic conditions inevitably begets the ultimate devastation of the environment, and the eradication of all spiritual, artistic, and intuitive havens.

This would result in a dreary world in which the human "soul" can find no solace and no refuge. The inevitable fate of such a world is nothing but nihilism. Rational thinking of the philosopher, the learned language of the scholar, and the earnest efforts of the social engineer cannot suffice to remedy this nihilism. We need the magical touch and spell of the enchanted artist and the inspired poet to rescue life, at least part of it, from the iron clasp of death and to make possible the continuation of life.

Poets and artists engage in dialogue within and through the sacred language of spirit. This language has remained safe from poisonous winds of time, and in the very cold and merciless season of faithlessness it still brings us good news of original human ideals. It still calls people to persist on the path of hope and faith. As some thinkers have emphasized, the present situation of man in nature is indeed a tragic one. The sense of solitude and monologue and the anxiety rooted within it embody this tragic world. Our call to dialogue is aimed at soothing this sense of tragedy. We do not want to trivialize deep-rooted and genuine human pains, nor to propose a superficial panacea for profound human questions concerning the meaning of life and death. However, in the course of dialogue, the way in which various cultures and civilizations embrace and encounter grounds for tragedy should beneficially be discussed.

In addition to poetic and artistic experience, [there are] mysticism, language, or dialogue. Mystical experience, constituted of the revelation and countenance of the sacred in the heart and soul of the mystic, opens new existential pathways to the human spirit. A study of mystical achievements of various nations reveals to us the deepest layers of their "life experience" in the most universal sense. The unified mystical meaning and content across cultures, and the linguistic parallelism among mys-

tics, despite vast cultural, historical, and geographical distances, is indeed curious. . . .

## Let Us Ask Themis To Set Aside Her Blindfold

The symbolic representation of Themis—goddess of divine Law and Justice—has already gained virtually global acceptance, as its statue appears on judiciary courts of many nations. It is now time to ask Themis to remove her blindfold. Let us ask her to set aside the lofty scale that currently weighs political and economic might as the sole measure. Instead, she should call all parties to an open discussion in various domains of thought, culture, and civilization. She ought to look observantly at the evidence with open eyes, and by freeing herself from any prior obligations, she should finally charge citizens of the world with the task of making political, economic, and cultural decisions.

At the very same time that political organizations and academic institutions consider and discuss various aspects of the proposal for dialogue among civilizations, the dialogue continues to take place day after day as a matter of fact. In the domains of economics, politics, and culture, problems and issues rarely remain local and indigenous. We all deeply engage in making use of each other's cultural and spiritual findings. The penetration of Eastern religions to the West, repercussions of Western political, cultural, and economic developments in the East, and most significantly, the expansion of global electronic communication have all rendered dialogue among civilizations a reality close to home. Gradually, these developments should penetrate to deeper layers of our lives. As elements of World Culture seep through—and these should, of course, be deliberately screened—common underground water tables would form connecting disparate cultural and geographical regions. The science of "semiotics" provides us with tools to excavate common underground links and thereby approach the "common language" that we need for any dialogue.

We should listen in earnest to what other cultures offer, and by relying on profound human experiences we can seek new ways for human life.

Dialogue is not easy. Even more difficult is to prepare and open up vistas upon one's inner existence to others. Believing in dialogue paves the way for vivacious hope: the hope to live in a world permeated by virtue, humility, and love, and not merely by the reign of economic indices and destructive weapons. Should the spirit of dialogue prevail, humanity, culture, and civilization should pre-

vail. We should all have faith in this triumph, and we should all hope that all citizens of the world would be prepared to listen to the divine call: “So Announce the Good News To My Servants—Those Who Listen To the Word, and Follow the Best [meaning] In It” (Holy Quran, 39: parts of 17, 18).

Let us hope that enmity and oppression should end,

and that the clamor of love for truth, justice, and human dignity should prevail. Let us hope that all human beings should sing along with Hafez of Shiraz, this divinely inspired spirit, that: “No ineffable clamor reverberates in the grand heavenly dome more sweetly than the sound of love.”

Thank you.

## The Golden Renaissance And the Ecumenical Principle

Lyndon H. LaRouche, Jr.

*This selection is excerpted from “Jesus Christ and Civilization,” an essay drafted on Sept. 22, 2000, in response to Iranian President Seyyed Mohammad Khatami’s call earlier that month for the United Nations to designate the year 2001 as the “Year of the Dialogue of Civilizations” [SEE preceding article, page 39]. The full text of this essay appeared in the Winter 2000 issue of Fidelio (Vol. IX, No. 4). Subheads have been added.*

**T**he Fifteenth-century Renaissance was the birth of modern European civilization, and the expression of the noblest among the embattled forces which, ever since, have contested control over the field which has been that civilization. In modern European civilization since, we find nothing of crucial importance during the recent half-millennium, which is both good and novel, which is not derived from that Renaissance. Everything of significance which occurred within European civilization later, which was antagonistic to the fruits of that Renaissance’s Christian form of Classical Greek culture, has been a contribution to what is to be fairly described today, without exaggeration, as the Devil’s own work. . . .

The central institutional feature of the Golden Renaissance, is that it has been the greatest political revolution in the known existence of mankind, the introduction of the principle of the modern European form of sovereign nation-state.

This Renaissance, when considered as a model political revolution, considered in all of its characteristic features, is the third great revolutionary development in the entire history of globally extended European civilization. *For the first time in all presently known human existence, the entirety of the population of a nation was raised from the status of virtual human cattle, to a political condition, which, in principle, if not always in practice, is consistent with the Christian principle, that all persons are made equally in the*

*image of the Creator, and that the efficient promotion of the general welfare of each and all of those people, and their posterity, is the sole basis for the legitimacy of government.* For that reason, the Renaissance notion of the perfectly sovereign nation-state, has been the dividing line between good and evil, both in and outside the churches, ever since.

Without the revolutionary change in religious belief, created by Christ, and spread by the Christian Apostles and the martyrs, the creation of the modern sovereign form of nation-state would not have been possible. It was the passion embedded in Christianity which moved, and was unleashed by the Golden Renaissance.

Three principal elements combined to account for the possibility of this Renaissance.

*First*, the old, collapsed order was discredited, as the system of “free trade” and “globalization” is soon to become an object of both hatred and contempt, world wide, very soon now.

*Second*, there existed a kernel of new leadership qualified to inspire a growing number of others in a renaissance premised upon the Christian heritage of the Greek Classic.

*Third*, the principal qualification of those leaders of the Renaissance, was a relevant passion for cognition, as preferred over the relative sterility of

deductive method, as Cardinal Nicolaus of Cusa typifies those so affected and prepared, by cognitive labor, for their role.

It were sufficient for our purposes in this report, to focus discussion of the Renaissance itself upon those three elements.

To appreciate the roots of that Renaissance, we must take into account the continuing fact, that the curse of medieval and modern European civilization, to the present day, has been the legacy of the Roman Empire and its bestial doctrine of *vox populi* (e.g., “popular opinion,” “established customs,” “popular tastes,” “popular fashions,” “popular entertainment”). This is the evil of the pagan Latin-speaking legacy, as the case against it was documented by Augustine.

In the history of European feudalism, the specific form in which this Roman imperial legacy persisted, was, most notably, both the influence of the zero-population-growth practice prescribed by the Code of Diocletian, and the continued imposition of that Code by the Byzantine enemies of Alcuin and Charlemagne.\*

Thus, despite liberators such as Charlemagne, and successors of Charlemagne such as the Emperor Frederick II, the feudal notion of “rule of law,” has remained, to this day, that decadent oligarchical perversion of the lately discredited U.S. Republican Representative Henry Hyde, or the brutish Magna Carta, the rule of feudal law, rule by globalization, by the legacy of imperial law, traced from old Babylon through the Code of the Emperor Diocletian. That notion of an axiomatically irrational system of “rule of law,” is the evil which we must act in concert to destroy, if the world is not to fall into a great new, planet-wide dark age, that of a duration of several decades or even much longer.

As typified by the life of Abelard of Paris, the political form of the great struggle to establish forms of society efficiently committed to the principle of man made in the image of the Creator, was concentrated in the issue of education of the young, especially the education of orphans and children from the families of the lower social estates, notably boys from the urban populations. If nations are to rule themselves according to natural law, rather than fall into the immoral corruption of mere custom (e.g., “tradition”) as such, where shall we find the rulers qualified to perform that function, and the general population to consent to and support such a political and social order? This is not possible in a nation such as the early English society depicted, allegorically, by Jonathan Swift: a nation of *Houyhnhnms* and *Yahoos*, such as the

popular-entertainment-ruined U.S.A. is becoming today.

All of the great religious teaching orders, the Augustinians and others, like the Brothers of the Common Life, centered their work in this mission. In the most relevant cases, as Abelard’s battle against unreason typifies this issue, the crucial point in educational policy, was that the young should not bend in blind obedience to the instruction issued from the teacher, but should re-experience the discovery and validation of those demonstrably truthful ideas which converged most nearly upon universal principles. In brief, the issue was that of choosing between defending “What I have been taught to say,” and being qualified to state and defend ideas which one has discovered, and validated afresh, through acts of cognition, rather than learning.

Only one who has rejected such rule by mere learning, actually knows anything. This method for development of actual knowledge, truthful knowledge, is Socratic method; it is the method of *docta ignorantia* which Luca Pacioli, Leonardo da Vinci, and Johannes Kepler, among others, adopted from the work of the intellectual founder of both the modern nation-state and experimental physical science, Cardinal Nicolaus of Cusa. It is the method of the physical science upon which modern civilization’s avoidance of a new dark age depends without exception; it is the Socratic method upon which we depend absolutely for those Classical principles of artistic composition, without which effective cooperation in the discovery and application of universal physical principles were not possible.

It was the assembly of a cadre of such leaders, typified by the case of Nicolaus of Cusa, their devotion to the Socratic method, and their passion for bringing into being a form of society consistent with the individual made in the living, cognitive image of the Creator, which made the achievements of the Renaissance possible. It was the condition of crisis produced by the preceding New Dark Age, which presented to that cadre the opportunity to undertake such a magnificent work. So, in times of greatest crisis for humanity, prayers may thus be answered: and prayers in the form of “God help me to do my duty,” may be decisive in mustering the will of the believer to bring about the answer to those prayers.

## The Ecumenical Principle

On condition that the representatives of Christian civilization rid themselves of the corruption which I have summarily identified here so far, the Christian will, and must evangelize accordingly, otherwise he is not honest with himself or herself. If he is not honest with himself in such matters, why should anyone else trust his good

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\* Typical of that Byzantine corruption is the pro-oligarchical hoax known as “The Donation of Constantine.”

intentions? Thus, the expression of a certain truthful quality of Socratic, cognitive, not deductive, passion for what he or she believes, on that account, may not guarantee the success of an attempted ecumenical dialogue, but these Socratic qualities are indispensable for even the mere possibility of success.

Nothing is more abominable in an attempted ecumenical dialogue, than that representatives of differing faiths pollute the attempt in such ways, as putting themselves through the degrading spectacle of purporting to negotiate a plea-bargain respecting their differences, from the vantage-point of mere "sensitivity to the feelings of one another." Such immoral plea-bargaining, with disregard for essential issues of moral principle, was the cause for the failure of the recently attempted Camp David negotiations.

Nothing offends me more on this account, and justly so, than that most morally degraded of all moralists, the one whose expressed commitments are not to truth, but, rather, to affecting sensitivity toward the "feelings" of others and requiring that the other should do similarly, in return. "If you say that, you will hurt my feelings," has no legitimate right to prompt me not to tell the truth as I know it, and am prepared to prove that my views on the point are truthful. To blame Chairman Arafat, that even publicly, for his failing to submit to the terms of a proposed plea bargain, may be lawyers' standard current practice of positive law, but it is all the more immoral for just that reason.

If the parties approach one another with the expressed view, that there is no truth, but only differing opinions, differing values, you must walk away quickly from that conversation. Without a commitment to find an existing truth *in a Socratic way*, common to all, there can never be an honest agreement.

For example, there are many persons today, who tell us that they believe that man is merely another animal, and that every imaginable sort of lower species has the same rights which might be claimed for a human being. There are even well-known supporters of the candidacy of Vice President Al Gore, who insist that man is about to be scrapped by "Silicon Valley," in favor of a superior species, "thinking robots," so typified by silicon brains as also, presumably, by silicone breasts. Toward such morally debased opinions, toleration is neither required, nor allowed.

So, a dialogue among cultures must draw the line, banning certain sorts of both outrightly lunatic and obviously disgusting beliefs from the agenda. For a successful dialogue, there must be a search for unanimity on some provable universal principle, a principle of the sort which is demonstrably embedded in the nature of mankind's

relationship to the universe in which we live. The nature of those latter principles should be clear from the relevant portions of the discussion within the preceding pages of this report. What we must agree upon, is a functional definition of the nature of man, as distinct from the lower living species, and of man as the only known species which is capable of increasing its power to exist, *per capita* and *per square kilometer*, in the universe.

As I have emphasized, a dialogue focussed upon the objective of that sort of definition, is axiomatically Socratic in form. For that reason, the functional characteristic of that dialogue is cognitive, rather than deductive or symbolic. It can not be deductive, since the implied purpose of the dialogue is to detect and eradicate axiomatic assumptions which both divide us and which are demonstrably false.

Those indispensable observations on moral principle stated, what should be the objectives of an ecumenical dialogue among cultures today?

The political purpose of an ecumenical dialogue among cultures, should be centrally defined as the attempt to reach a common definition of *natural law*. The function to be performed by adoption of such a definition, is to create a principled form of agreement on the subject of constituting *a community of principle thus constituted among a group of perfectly sovereign nation-states*.

The most essential point of agreement to be reached, as an objective of the dialogue, should be agreement to three points: (a) a stated conception of a common conception of the nature of man, as I have elaborated that definition afresh in the earlier portions of the present report; (b) the definition of the nature of the perfect sovereignty of a sovereign nation-state; and, (c) the implications of the principle, that no government has legitimate authority under natural law, except as it is efficiently committed to promote the general welfare of its own population and its posterity as a whole, and to fostering the same principle in the relation among sovereign states so defined.

Apart from those crucial points of needed agreement, everything else of importance should be put on the table, so to speak, and that as frankly, as rigorously, and as passionately as possible, even if agreement on such matters is not reached presently, or envisaged for the immediately foreseeable future. By agreeing to disagree, in such a fashion, we strengthen our agreement in principle, because we have understood one another, and one's relevant passions quite clearly. So, the great Moses Mendelssohn stated his adherence to the orthodox Mosaic heritage; so, it should be among Christian, Jew, Muslim, and others today.

## An Invitation for Dialogue with China

*On Oct. 24-25, 2001, an international conference took place at the Gregorian University in Rome, under the title “Matteo Ricci: For a Dialogue Between China and the West.” The conference, which gathered experts from Italy and China, as well as political and Roman Catholic Church representatives, was organized by the Italy-China Institute of Milan, to commemorate the fourth centenary of the arrival in Beijing of the missionary scholar Father Matteo Ricci (1552-1610).*

*An historic message was transmitted to the conference by Pope John Paul II, and read by the president of the institute, Cesare Romiti. The speech was a passionate plea for a “dialogue of cultures and religions,” the foundation for a “civilization based on peace and love.”*

*In what must be considered an historic breakthrough, the Pope asked for forgiveness for the errors which the Catholic Church had committed in the past. Making indirect reference to the famous “Rites Controversy” [SEE page 50, this issue], and in particular to the Nineteenth century, when Catholic missionaries often allied with the colonial powers, the Pope expressed his “deep sadness for these errors and limits of the past,” and expressed his “regret that in many people, these failings may have given the impression of a lack of respect and esteem for the Chinese people on the part of the Catholic Church, making them feel that the Church was motivated by feelings of hostility towards China.”*

*In his speech, the Pope presented the groundbreaking missionary and scientific work of Father Ricci as a model for a truly successful dialogue among cultures. In his passionate portrait of Father Ricci, the Pope pointed out that the Jesuit father, with his famous monograph “Expédition chrétienne au royaume de la Chine” (“Christian Expedition to the Chinese Kingdom,” published posthumously), was the missionary and Sinologist who gave Europe its first profound insight into the culture, philosophy, history, and geography of China.*

*Speaking of the benefit for the “whole human family,” which the “opening of some form of dialogue with the authorities of the People’s Republic of China would have,” the Pope looked forward to the time when, once the misunderstandings of the past have been overcome, such “a dialogue would make it possible for us to work together for the good of the Chinese people and for peace in the world.”*



United Nations/Photo by Saw Lwin

*Pope John Paul II at the United Nations, October 1979.*

## POPE JOHN PAUL II:

# ‘The *raison d’être* of friendship is mutual need and mutual help’

*The message of Pope John Paul II for the Fourth Centenary of the arrival in Beijing of the great missionary and scientist Matteo Ricci, SJ, was delivered on Oct. 24, 2001. The Vatican translation was taken from International Fides.*

1. It gives me great joy to address you, distinguished Ladies and Gentlemen, on the occasion of the International Conference commemorating the 400th anniversary of the arrival in Beijing of the great Italian missionary, humanist, and man of science, Father Matteo Ricci, a celebrated son of the Society of Jesus. My greeting goes in a special way to the Rector of the Pontifical Gregorian University and the Directors of the Italian-Chinese Institute, the two institutions which have sponsored and organized the Conference. In welcoming you, I also extend a cordial greeting to the scholars who have come from China, Father Ricci's beloved adopted country.

I am aware that this Conference in Rome is taking place in a certain continuity with the important International Symposium recently held in Beijing (Oct. 14-17) on the theme Encounters and Dialogue, with special reference to the cultural exchanges between China and the West at the end of the Ming Dynasty and the beginning



The Granger Collection, New York

*Le Pere Matthieu Ricci.*

*Jesuit missionary  
Fr. Matteo Ricci.*

of the Qing Dynasty. There too, scholarly attention was directed to the singular work of Father Matteo Ricci in China.

2. Today's meeting takes us in mind and heart to Beijing, the great capital of modern China and the capital of the "Middle Kingdom" in Father Ricci's time. After 21 long years of avid and intense study of the language, history, and culture of China, Father Ricci entered Beijing, the city of the Emperor, on 24 January 1601. Received with every honor, held in high regard and frequently vis-

ited by men of letters, mandarins, and those desiring to learn the new sciences of which he was an acknowledged master, he lived the rest of his days in the imperial capital, where he died a holy death on 11 May 1610, at the age of 57 years, almost 28 of which had been spent in China. I am pleased here to recall that when Father Ricci arrived in Beijing, he wrote a Memorial to the Emperor Wan-li, in which he introduced himself as a celibate religious who sought no privilege at court, asking only to be able to place at the service of His Majesty his own person and the expertise in the sciences which he had acquired in the “great West” from which he had come (cf. *Opere Storiche del P. Matteo Ricci S.I.*, ed. P. Tacchi Venturi S.J., vol. II, Macerata, 1913, 496ff). The reaction of the Emperor was positive, and this gave greater significance and importance to the Catholic presence in modern China.

For four centuries, China has highly esteemed Li Madou, “the Sage of the West,” the name by which Father Matteo Ricci was known and continues to be known today. Historically and culturally he was a pioneer, a precious connecting link between West and East, between European Renaissance culture and Chinese culture, and between the ancient and magnificent Chinese civilization and the world of Europe.

As I had occasion to mention on the occasion of the International Congress of Ricci Studies held to commemorate the fourth centenary of Matteo Ricci’s arrival in China (1582-1982), his merit lay above all in the realm of inculturation. Father Ricci forged a Chinese terminology for Catholic theology and liturgy, and thus created the conditions for making Christ known and for incarnating the Gospel message and the Church within Chinese culture (cf. *Insegnamenti di Giovanni Paolo II*, vol. V/3, 1982, Libreria Editrice Vaticana, 1982, 923-925). Father Matteo Ricci made himself so “Chinese with the Chinese” that he became an expert Sinologist, in the deepest cultural and spiritual sense of the term, for he achieved in himself an extraordinary inner harmony between priest and scholar, between Catholic and orientalist, between Italian and Chinese.

**3.** Four hundred years after the arrival of Matteo Ricci in Beijing, we cannot fail to ask what is the message he can offer to the great Chinese nation and to the Catholic Church, to both of which he felt ever deeply bound and by both of which he was and is sincerely valued and loved.

One of the aspects that make Father Ricci’s work in China original and enduringly relevant, is the deep empathy which he cultivated from the first towards the whole history, culture, and tradition of the Chinese people. His short *Treatise on Friendship (De Amicitia Jiaoy-*

*oulun)*, which had great success from the first edition produced in Nanking in 1595, and the wide and intense network of friendships which he constantly built up during his 28 years in the country, remain an irrefutable testimony to his loyalty, sincerity, and fellowship with the people who had welcomed him. These sentiments and attitudes of the highest respect sprang from the esteem in which he held the culture of China, to the point of leading him to study, interpret, and explain the ancient Confucian tradition and thus offer a re-evaluation of the Chinese classics.

From his first contacts with the Chinese, Father Ricci based his entire scientific and apostolic methodology upon two pillars, to which he remained faithful until his death, despite many difficulties and misunderstandings, both internal and external: first, Chinese neophytes, in embracing Christianity, did not in any way have to renounce loyalty to their country; second, the Christian revelation of the mystery of God in no way destroyed but in fact enriched and complemented everything beautiful and good, just and holy, in what had been produced and handed down by the ancient Chinese tradition. And just as the Fathers of the Church had done centuries before in the encounter between the Gospel of Jesus Christ and Greco-Roman culture, Father Ricci made this insight the basis of his patient and far-sighted work of inculturation of the faith in China, in the constant search for a common ground of understanding with the intellectuals of that great land.

**4.** The Chinese people, especially in more recent times, have set themselves important objectives in the field of social progress. The Catholic Church, for her part, regards with respect this impressive thrust and far-sighted planning, and with discretion offers her own contribution in the promotion and defense of the human person, and of the person’s values, spirituality, and transcendent vocation. The Church has very much at heart the values and objectives which are of primary importance also to modern China: solidarity, peace, social justice, the wise management of the phenomenon of globalization, and the civil progress of all peoples.

As Father Ricci wrote precisely in Beijing, when in the last two years of his life he was editing that pioneering work which is fundamental for an understanding of China by the rest of the world and which is entitled, “On the Entry of the Society of Jesus and Christianity into China” (cf. *Fonti Ricciane*, Vol. 2, cit., No. 617, p. 152), so too, today, the Catholic Church seeks no privilege from China and its leaders, but solely the resumption of dialogue in order to build a relationship based upon mutual respect and deeper understanding.

5. Following the example of this great son of the Catholic Church, I wish to say once more that the Holy See regards the Chinese people with deep affection and close attention. It is familiar with the significant advances made in recent times in the social, economic, and educational spheres, as also with the difficulties that remain. Let it be known to China: the Catholic Church has a keen desire to offer, once more, her humble and selfless service for the good of Chinese Catholics and of all the people of the country. In this regard, may I recall at this point the outstanding evangelizing commitment shown by a long line of generous missionaries—men and women—as well as the works of human development which they accomplished down the centuries. They undertook many important social initiatives, particularly in the areas of health care and education, which were widely and gratefully welcomed by the Chinese people.

History, however, reminds us of the unfortunate fact that the work of members of the Church in China was not always without error, the bitter fruit of their personal limitations and of the limits of their action. Moreover, their action was often conditioned by difficult situations connected with complex historical events and conflicting political interests. Nor were theological disputes lacking, which caused bad feelings and created serious difficulties in preaching the Gospel. In certain periods of modern history, a kind of “protection” on the part of European political powers not infrequently resulted in limitations on the Church’s very freedom of action and had negative repercussions for the Church in China. This combination of various situations and events placed obstacles in the Church’s path and prevented her from fully carrying out for the benefit of the Chinese people the mission entrusted to her by her Founder, Jesus Christ.

I feel deep sadness for these errors and limits of the past, and I regret that in many people these failings may have given the impression of a lack of respect and esteem for the Chinese people on the part of the Catholic Church, making them feel that the Church was motivated by feelings of hostility towards China. For all of this, I ask the forgiveness and understanding of those who may have felt hurt in some way by such actions on the part of Christians.

The Church must not be afraid of historical truth and she is ready—with deeply felt pain—to admit the responsibility of her children. This is true also with regard to her relationship, past and present, with the Chinese people. Historical truth must be sought serenely, with impartiality and in its entirety. This is an important task to be undertaken by scholars and is one to which you, who are particularly well-versed in Chinese realities,

can also contribute. I can assure you that the Holy See is always ready to offer willing cooperation in this research.

6. At the present moment, the words written by Father Ricci at the beginning of his *Treatise on Friendship* (Nos. 1 and 3) take on a new timeliness and significance. Bringing into the heart of late 16th-Century Chinese culture and civilization the heritage of classical Greco-Roman and Christian reflection on friendship, he defined a friend as “the other half of myself, indeed another I”; and therefore “the *raison d’être* of friendship is mutual need and mutual help.”

And it is with this renewed and deeply felt friendship towards all the Chinese people that I express the hope that concrete forms of communication and cooperation between the Holy See and the People’s Republic of China may soon be established. Friendship is nourished by contacts, by a sharing in the joy and sadness of different situations, by solidarity and mutual assistance. The Apostolic See sincerely seeks to be a friend to all peoples and to collaborate with persons of good will everywhere in the world.

Historically, in ways that are certainly different but not in opposition to one another, China and the Catholic Church are two of the most ancient “institutions” in existence and operating on the world scene: both, though in different domains—one in the political and social, the other in the religious and spiritual—encompass more than a thousand million sons and daughters. It is no secret that the Holy See, in the name of the whole Catholic Church and, I believe, for the benefit of the whole human family, hopes for the opening of some form of dialogue with the Authorities of the People’s Republic of China. Once the misunderstandings of the past have been overcome, such a dialogue would make it possible for us to work together for the good of the Chinese people and for peace in the world. The present moment of profound disquiet in the international community calls for a fervent commitment on the part of everyone to creating and developing ties of understanding, friendship, and solidarity among peoples. In this context, the normalization of relations between the People’s Republic of China and the Holy See would undoubtedly have positive repercussions for humanity’s progress.

7. Expressing once more my happiness at the timely celebration of such a significant historical event, I hope and pray that the path opened by Father Matteo Ricci between East and West, between Christianity and Chinese culture, will give rise to new instances of dialogue and reciprocal human and spiritual enrichment. With these good wishes, I gladly impart to all of you my Apostolic Blessing, imploring God to grant you every gift of happiness and well-being.

# Matteo Ricci, The Grand Design, And the Disaster of The ‘Rites Controversy’

by Michael Billington

The apology by Pope John Paul II for the past errors of the Catholic Church in its relations with China, and his appeal to Beijing to renew ties between the Vatican and the People’s Republic of China [SEE preceding article, page 47], come at a time in which the Pope is playing a crucial role in the campaign to build an ecumenical alliance among the nations of Europe and Asia, as the only alternative to the descent into depression and war now threatening mankind. He chose to make this historic call in the name of Father Matteo Ricci, the Jesuit missionary who opened the first sustained Christian mission in China in 1581. The Pope described Father Ricci as “a precious connecting link between West and East, between European Renaissance culture and Chinese culture, and between the ancient and magnificent Chinese civilization and the world of Europe.”

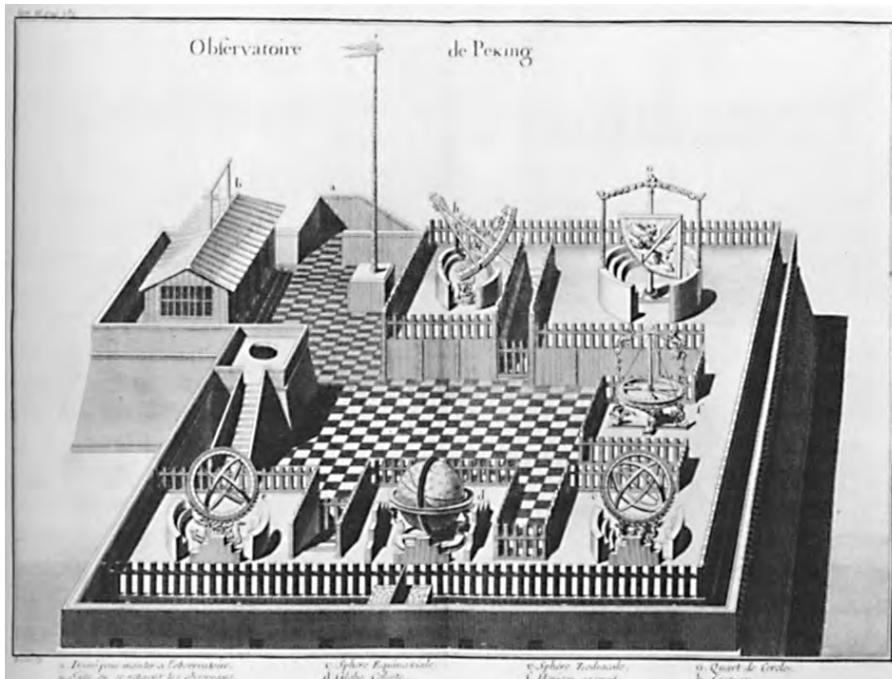
As I shall briefly report here, Ricci’s role was not limited to his own lifetime; rather, his ideas have been at the center of every subsequent effort to build a true alliance between the people of Europe and those of Asia, based on the principle of reason. As Lyndon LaRouche said in his address to the Italian Institute for Asia, in Rome, on October 16 [SEE page 6, this issue], an effort to build a world alliance among sovereign nations can never succeed if it is based on the mutual acceptance of each other’s opinions, but only through a dialogue based upon a fundamental agreement on an *idea*—an idea of man as distinguished

from the beasts through the cognitive power of reason. Ricci lived by this principle, which flourished in China until, a hundred years after Ricci’s death, a Venetian faction in the Church succeeded in turning the Vatican against his ideas. I shall review this dark page of history, known as the “Rites Controversy,” to help readers understand why Pope John Paul II felt it necessary to extend an apology in regard to certain “theological disputes.”

It is most appropriate that this particular Pope, who profoundly understands the importance of his personal mission in the current crisis of civilization, reaches back to Ricci as the universal figure representing the dialogue of cultures so necessary today.

## Ricci and the Jesuits

The Sixteenth-century arrival of the Jesuits in China was certainly not the first contact between China and Europe, which goes back thousands of years. In the Middle Ages, Europeans, Persians, and Arabs traversed the famous Silk Road, many taking up permanent residence in China. The Muslims, in particular, contributed their scientific knowledge to the Chinese, becoming the primary astronomers to the court. During the Thirteenth-century reign of the Mongol Kubla Khan over China, Franciscan missionaries from the West had followed the Venetian trader Marco Polo to Cathay, establishing close contacts with the ruling Khan and extensive networks among the



The Granger Collection, New York

Jesuit missionaries like Fr. Matteo Ricci and Fr. Adam Schaal von Bell (above) recognized that the coherence between the teachings of Christianity and those of Confucius, made Chinese civilization receptive to Western science. **Left:** Beijing observatory designed and built by Fr. Ferdinand Verbiest.

Chinese population. But the Franciscans appear to have made little attempt to learn the Chinese Classics—in fact, they appear to have been primarily a “foreign mission,” serving Europeans who came in following the Mongol conquests. With the end of the Mongol reign, the mission collapsed without a trace.

Three hundred years later, St. Francis Xavier, one of the founders of the Society of Jesus, travelled to Asia. After a period in Japan, he determined that the Japanese respect for and deferment to China on philosophical issues, necessitated the conversion of China first. He died before reaching the Middle Kingdom, however, and the opening of China fell to another Jesuit, Matteo Ricci.

Ricci arrived in 1581, and developed the policies that guided the mission through the next two centuries. He had received extensive training at the Roman College under the direction of the German Christopher Clavius, who was an associate and friend of the astronomer Johannes Kepler, and later of Galileo. Ricci spent four years with Clavius, studying geometry, geography, and astronomy, including the construction of astronomical and musical instruments.

What Ricci discovered in China was totally unlike the conditions that prevailed in the Americas, Africa, or India at that time. The Jesuits’ reports to Europe described a country with a civilization surpassing in

many respects that of the West, and with a greater knowledge of its own antiquity. A century later, Europe’s greatest philosopher, scientist, and statesman, Gottfried Wilhelm Leibniz, reflecting on the reports from Ricci and those who followed him, reported:

There is in China in certain regards an admirable public morality conjoined to a philosophical doctrine, or rather a doctrine of natural theology, venerable by its antiquity, established and authorized for about 3,000 years, long before the philosophy of the Greeks.

Recorded Chinese history preceded the generally accepted date for the Flood. The question was posed for Europeans: How could an advanced civilization, outside of the Biblical history of God’s interaction with man, be explained? To Leibniz and to Ricci, China’s history and culture stood as a monument to the truth of One God: that the mind reflects the perfect creation, and thus must lead through reason to the concept of the Creator. Leibniz recognized that China, by far the most populous nation on Earth, and enjoying a highly ordered civil structure, must have achieved that population and that order through some identifiable means. He even suggested that “Chinese missionaries should be sent to teach in the aim and practice of natural theology, as we send missionaries to instruct them in revealed theology.”

## Confucianism Is Consistent With Christianity

Ricci quickly determined that Confucianism was not a religion, but more like an academy which existed for the good of society. Confucius was not worshipped, but the Chinese would “praise him for the good teachings he left in his books . . . without, however, reciting any prayers, nor asking for any favor.” According to Leibniz, the Masters, and one’s own ancestors, were honored in rites whose goal was “to display the gratitude of the living as they cherish the rewards of Heaven, and to excite men to perform actions which render them worthy of the recognition of posterity.”

Ricci was not hesitant to challenge the popular opinion in Chinese society, especially among the literati whom he was trying to convert. After years of studying and translating the Confucian Classics, he recognized that the attempt to syncretize Confucianism with Buddhism and Daoism—a pantheistic conception of “Three Religions” which had been particularly espoused during the Mongol reign across Eurasia in the Thirteenth and Fourteenth centuries—had greatly compromised the teachings of the Masters of antiquity. The teachings of Confucius and Mencius, he showed, were consistent with the Christian idea of a First Cause, God the Creator, Who created man according to His own nature; but they were totally inconsistent with the “All is One” animism of the Buddhist and Daoist sects.

Ricci wrote:

The commonest opinion held here among those who Consider themselves the most wise, is to say that all three sects come together as one, and that you can hold them all at once. In this they deceive themselves and others, and lead to great disorder by its appearing to them that as far as religion is concerned, the more ways of talking about religion there are, all the more benefit will that bring to the kingdom.

Nonetheless, Ricci befriended and debated a number of Buddhist and Daoist scholars, while consistently arguing against the acceptance of the syncretic “Three Religions” dogma. He concluded that, if the Chinese would reject Buddhism and Daoism, and also reject polygamy and a few other relatively minor rites, they “could certainly become Christians, since the essence of their doctrine contains nothing contrary to the essence of the Catholic faith, nor would the Catholic faith hinder them



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**Left:** *The Chinese philosopher Confucius (551-479 B.C.).* **Right:** *In Europe, the scientist and philosopher G.W. Leibniz studied Fr. Ricci’s reports on Chinese society and culture.*

in any way, but would indeed aid in that attainment of the quiet and peace of the republic which their books claim as their goal.”

Ricci translated the primary Chinese Classics into Latin, and wrote several tracts in Chinese that won him great respect and fame among the literati. These included a dialogue between a Western scholar and a Chinese scholar called *The True Idea of the Lord of Heaven*, and several translations, including Euclid’s *Elements* and scientific studies.

Working with Ricci on the Euclid translation was the remarkable Hsü Kuang-ch’i, known as Paul after his conversion to Christianity in Nanjing in 1600, under Father Ricci. Father Hsü was also a leading Confucian scholar and official, and was granted the highest honors as a scholar in 1604 at the famous Hanlin Academy in Beijing. He studied further with Ricci in Beijing from 1604 to 1607. Besides his philosophical and theological writings, he wrote a book on geometry, *Similarity and Difference in Mensuration*, looking at the Pythagorean method as developed in Greece and in China. At his death in 1633, he was considered the leading statesman in China after the Emperor himself.

Ricci believed that his knowledge of Renaissance science was inseparable from his knowledge of the Christian faith. He insisted that the leap in scientific progress in Renaissance Europe was not a “secret” of the West, but was the patrimony of all mankind. The same was true of the emerging Classical tradition of music in Europe—Ricci presented the court with a harpsichord, and wrote contrapuntal songs which he taught court officials to play and sing.

Just as Ricci found the Chinese of a moral disposition to embrace Christianity, so were they willing and anxious to enhance their own rich scientific and cultural heritage with the scientific ideas and methods which Ricci and some of the later Jesuits had mastered. Ricci understood that the central issue was the power of cognition as the basis for *knowing* things rather than just *learning* things. He wrote to the Chinese: “Investigation using reason can lead to scientific knowledge, while someone else’s opinions lead only to my own new opinion. Scientific knowledge is absence of doubt; opinion is always accompanied by doubt.”

## Emperor K’ang Hsi

Ricci died in 1610 without ever meeting the Emperor. His successors, however, established themselves as the official court astronomers and headed the government engineering bureaus. These positions were generally unaffected by the fall of the Ming Dynasty and the founding of the Qing Dynasty under the Manchu in 1644. The first Manchu emperor, in fact, placed his son under the tutelage of the Jesuit fathers, for training in both the physical and moral sciences.

This son was to become the Emperor K’ang Hsi, whom Leibniz referred to as a monarch “who almost exceeds human heights of greatness, being a god-like mortal, ruling by a nod of his head, who, however, is educated to virtue and wisdom . . . thereby earning the right to rule.”

While K’ang Hsi was receiving this training in Christian theology and Renaissance science, he also immersed himself in a study of the Confucian Classics, with daily debates over conceptual issues reflected in his diaries. This commitment eventually convinced the Chinese literati that they could support K’ang Hsi as Emperor, despite his foreign Manchu heritage. After a series of rebellions in the south were put down militarily, the empire lived in relative peace throughout his long reign (1661-1722), and China’s first international treaty was signed, establishing the borders with Russia, negotiated in Latin, with Jesuits as intermediaries.

In 1692, with K’ang Hsi established as a “sage ruler” and the Jesuits holding all leading positions in the astronomy and engineering bureaus, the Emperor issued an edict granting all Christians the right to teach, preach, and convert throughout the empire, subject only to the Ricci policy that Chinese scholars—i.e., civil servants—must maintain moral allegiance to the Confucian principles, and continue to perform the rites and ceremonies connected to their offices. The eruption of the “Rites Controversy” thus disrupted an extraordinary potential

to achieve what Ricci had identified as his greatest goal: the “universal conversion of the whole kingdom.”

## The Rites Controversy

The conflict that led to the complete severing of relations between China and the West was a debate that took place almost entirely in Europe, and played a crucial role in the Reformation/Counter-Reformation conflict that shook Europe and undermined the ecumenical efforts identified with Leibniz at the beginning of the Eighteenth century. The public issues arose from accusations that the Jesuits had condoned “pagan” practices and (perhaps intentionally) misinterpreted crucial Chinese terms relative to Confucian views of God. But the actual target of the attack was the Grand Design which Leibniz and his allies were creating to break the power of the Anglo-Venetian oligarchy, which vigorously opposed the dissemination of Renaissance science.

The opposition to Ricci’s policies emerged from a faction among the missionaries composed of Franciscans, Dominicans, and a few Jesuits. The Jesuit João Rodrigues from the Japan mission, visited China in 1616 with the intent of imposing a prohibition against missionaries teaching mathematics or science! Rodrigues denounced Ricci’s collaboration with China’s literati, insisting that the method used by missionaries in Japan (insistence on total renunciation of all “pagan beliefs and rituals” for Christian converts) must be applied to China and Confucianism as well. His argument that this “hard line” was not only *necessary* theologically, but also *successful*, was undermined when the Japanese began severe persecution of the Christians the following year.

Franciscans and Dominicans arrived in China in the 1630’s, from Japan, the Philippines, Europe, and the missions in the Americas. The leading opponent of Ricci, and the major target of Leibniz’s published defense of Ricci on the issue of the Rites (*Discourse on the Natural Theology of the Chinese*), was the Franciscan Antonio de St. Marie. The Chinese have the “gigantic presumption” to regard their sciences and “their so-absurd philosophy” as the only one in the world, he charged. “So the Fathers of the Society [the Jesuits] have gone to great pains to hide their errors under the cloak and guise of words with a heavenly tinge, whereas in reality beneath is concealed the pallor of hell.” On Chinese history, he wrote: “What does it matter to our mission whether the ancient Chinese knew God, or didn’t know Him, whether they named Him in one way or another? The question is completely indifferent. We have come here to announce the Holy Gospel, and not to be apostles of Confucius.”

St. Marie had arrived in China in 1633 from the

Philippines, spending only three years in China before returning to Rome to argue against the Jesuits. It should be noted that the Franciscans and Dominicans pointed to their success in the Americas in the conversion of whole cultures as proof of their method, demanding total renunciation of native pagan beliefs by all converts. That this could be true precisely because the native beliefs were pagan, but that Confucianism was not, was dismissed as heresy. One exception among the Dominicans, perhaps the only one, was the Dominican Bishop Gregory Lopez (Lo Wen-tsao), the only native Chinese Christian prelate of the Seventeenth and Eighteenth centuries. He agreed totally with Ricci.

## Venetian Efforts Go into High Gear

The controversy remained largely a matter of theological debate throughout the Seventeenth century. Efforts of several opponents to draw the Pope into the controversy were side-stepped by the Pontiff. But soon after K'ang Hsi issued the edict in 1692 granting full rights to Christian proselytizing, Venetian efforts to crush the mission went into high gear. In France, the great statesman and nation-builder Jean-Baptiste Colbert had initiated policies that resulted in a group of French Jesuits joining the China mission in the 1680's. But by the end of the century, an inquisitional investigation of a book published by one of the returning missionaries, Father Louis Le Comte, was launched at the Sorbonne.

The inquest was run by members of the Jansenist sect, followers of Cornelius Otto Jansen, a nominal Catholic whose "predestination" dogma echoed that of Calvin. They preached that all men were evil, with redemption only available through the grace of Christ, and only to a small number, "chosen in advance and destined to enter the Kingdom of Heaven." The Renaissance was their primary target, because, they claimed, it had alienated Christians from Jesus.

The Jansenists had become extremely powerful at the Sorbonne, and to a lesser extent in Rome. They led a general assault against the Jesuits, with the China issue playing a central role. The inquest of the book about the China mission resulted in the condemnation of several central aspects of Ricci's view on the Chinese conception of God and morality. The Jesuit author, Father Le Comte, in response to the charge that the Chinese were pagans who had no knowledge of the true God, asked how it could be that "in an empire so vast, so enlightened, established so solidly, and so flourishing . . . in number of inhabitants and in invention of almost all the arts, the Divinity has never been acknowledged? What of the reasoning of the Fathers of the Church, who, to prove the

existence of God, have drawn on the agreement of all peoples, arguing that Nature has impressed the idea on them so deeply that nothing can efface it?"

As the fight in Europe intensified, the mission in China recognized that serious countermeasures were necessary. They decided to propose to Emperor K'ang Hsi that he issue an edict in his own name clarifying the meaning of the terms in question and the meaning of the rites honoring ancestors. His response was unambiguous, especially on the two crucial issues: There was, in Chinese philosophy, an omnipotent deity who created and rules over the universe; and the rites of ancestor worship were signs of respect, without any superstitious beliefs in spirits existing in the stone tablets. As we shall see, even the authority of the sage Emperor did not deter the opponents of ecumenical peace and development.

The agitation in Europe finally succeeded in persuading Pope Clement XI, in 1704, to issue a Bull against Christian adherence to Confucian beliefs and rites, and a papal legate was sent to China to further investigate. The legate was at first somewhat reasonable, and in a meeting with K'ang Hsi was nearly convinced of the Emperor's position. However, in a second meeting, he was joined by Msgr. Charles Maigrot, the Vicar Apostolic in Fukien, of the French Foreign Missions, who fanatically despised China's culture, its literati, and the Jesuits. Maigrot had learned little about the Chinese or their language, yet, in his meeting with Emperor K'ang Hsi, he challenged the Emperor's knowledge of the meaning of Chinese terms. K'ang Hsi was disgusted, and made clear that "the Doctrine of Confucius was the teaching of the empire, and it could not be touched if one wished that the missionaries remain in China." Maigrot was banished for his insolence.

When K'ang Hsi later read the Papal Bull, he wrote: "On reading this proclamation, I can only conclude that Westerners are small-minded. . . . Now I have seen the Legate's proclamation, and it is just the same as Buddhist and Daoist heresies and superstitions. I have never seen such nonsense as this."

The demand that the Chinese denounce Confucianism in order to become Christian meant, that no scholar in any official position—including teachers—could become a Christian without renouncing his position, and no Christian could become an official of any sort. To the Emperor, such a demand was tantamount to insisting that his officials no longer be accountable to the moral code that had guided the nation for thousands of years—the "constitutional" foundation of society. Adopting the new, higher moral standards of Christianity posed no difficulty—in fact, it was encouraged—but that could in no way be interpreted as being a rejection of the natural law precepts of the Masters.



**Above:** Astronomer Johannes Kepler corresponded with missionaries in China. Father Adam Schall von Bell drew on Kepler's books in preparing his Chinese astronomical works. **Right:** Missionaries teaching astronomy and science in China, Eighteenth-century tapestry.



## ‘The Devil Leads Men Astray’

K'ang Hsi banned Christianity after his meeting with Maigrot, but softened his position and tried for years to negotiate a solution. However, reaction had seized control of the process. A year after Leibniz's death in 1714, a new Papal Bull reiterated the ban. K'ang Hsi, dumbfounded, asked the missionaries if they had failed to convey his views to the Pope: "You have corrupted your teachings and disrupted the efforts of the former Westerners. This is definitely not the will of your God, for He leads men to good deeds. I have often heard from you Westerners that the devil leads men astray—this must be it."

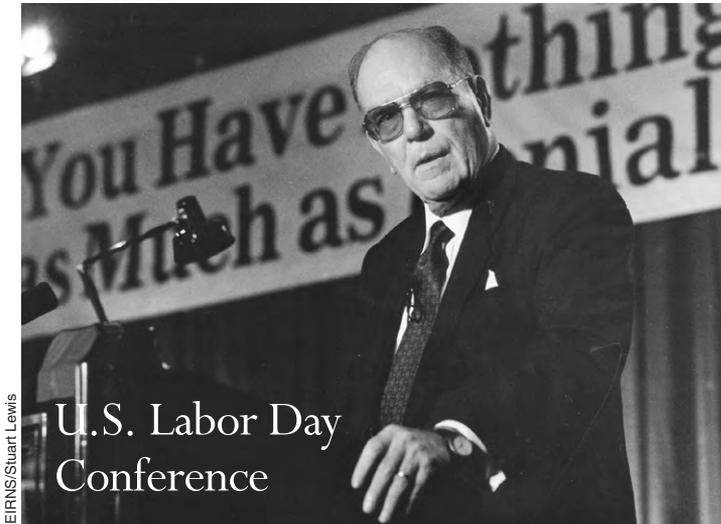
As late as 1720, the Emperor called a conference of all the missionaries and reiterated that for nearly 200 years the Christians had preached "without violating any laws of China." He asked, how could Maigrot, "who did not even recognize the characters, presume to discuss the truth or falsehood of Chinese laws and principles?" But in 1721, after a second papal legation made no concessions, K'ang Hsi changed his perspective. His writings began to identify irreconcilable distinctions between East and West. By 1742, with yet another Papal Bull, any hope for saving the alliance was finished. Christianity was banned, Westerners expelled, and China was cut off from Western science and technology. The Papal Bull was not

to be lifted until the 1940's.

The emperors who followed, after K'ang Hsi's death in 1722, maintained a few Jesuits in the court, but they were reduced to the status of advisers, with little hope of reopening the teaching and conversion process of either the literati or the masses. Both China and Europe were significantly set back. One hundred years later, a weakened China was prey to an evil, drug-running British Empire, which had emerged from the defeat of the republican forces in Europe. The infamous Opium Wars unleashed a century of wars and foreign colonial conquest. The Church, while renewing in some respects the effort to forge ecumenical peace in the search for truth among cultures, often played a role in facilitating the colonial policies which devastated China for more than 100 years, for which the current apology of Pope John Paul II is most appropriate.

Today, if the kind of Grand Design envisioned by Leibniz and Ricci is to succeed, the model of the ecumenical dialogue of cultures between East and West must be reborn, in the spirit of Christian *agapē* and Confucian *ren*.

*This article expands on earlier work by the author, including his "Towards the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe," Fidelio, Summer 1993 (Vol. II, No. 2).*



EIRNS/Stuart Lewis

U.S. Labor Day Conference



EIRNS/Stuart Lewis

*Lyndon LaRouche (above left) keynotes the Labor Day conference. He challenged the audience to take leadership in today's crisis.*

## ‘You Have Nothing To Fear As Much As Denial Itself’

The hope for saving the United States, and the world, from plunging into a New Dark Age for a century or more, was gathered in Northern Virginia over Labor Day weekend, Sept. 1-3, at the semi-annual conference of the LaRouche political movement in the United States. More than 800 political activists, over 100 of whom were students, met under the auspices of the Schiller Institute and International Caucus of Labor Committees, to discuss the

immediate perspective for burying the murderous I.M.F. system, and creating the New Bretton Woods and Eurasian Land-Bridge which Lyndon LaRouche has developed over the last decades.

LaRouche, a candidate for the Democratic Party Presidential nomination in 2004, and his wife Helga Zepp LaRouche, founder of the Schiller Institute, keynoted the conference. LaRouche focussed primarily on the question of leadership, in particular, leading

the American people out of its adaptation to an alliance with the British looting system, under the Franklin D. Roosevelt-inspired title: “You Have Nothing To Fear as Much as Denial Itself.” Zepp LaRouche took up the same theme, with stress upon the solution: the Eurasian Land-Bridge project and the exciting global development projects which will spin off it, in order to revitalize the world economy.

### Honoring Amelia Robinson

The major secondary theme of the conference was the celebration of the life and



EIRNS/Stuart Lewis



EIRNS/Stuart Lewis

*Above: Schiller Institute vice-chairman Amelia Boynton Robinson. Left: Baritone William Warfield leads choral celebration of Robinson's 90th birthday.*

contribution of Schiller Institute vice-chairman Amelia Boynton Robinson, who celebrated her 90th birthday this August. Mrs. Robinson, a winner of the Martin Luther King Freedom Medal, is the Civil Rights heroine who opened her home in Selma to Dr. King for the voting rights fight in the 1960's, a fight she had begun with her husband Samuel Boynton in the 1930's. Her life and struggle represent precisely the kind of mission dedication to principle, and historical accomplishment, which LaRouche put before the activists in the course of the conference dialogue. The joyous birthday celebration featured Classical music,



EIRNS/Stuart Lewis

*Helga Zepp LaRouche*

including presentations of the Negro Spiritual by both professionals and amateur choruses of the Schiller Institute.

A panel discussion on the cultural conflict between bestial Southern Agrarianism and Classical culture, entitled "Defeat the Brute Within," was the other major discussion point, supplemented by many hours of dialogue with LaRouche on questions of organizing and strategic matters.

#### **A Musical Celebration**

In keeping with Schiller Institute tradition, the presentations of Classical music were a major feature of the conference. At the birthday celebration Saturday night, the audience heard the Schiller Institute Chorus present sections of

*Please turn to page 61*



EIRNS/Chris Lewis

*Lyndon LaRouche (left) at Berlin seminar. Panel includes (left to right) moderator Michael Liebig, EIR's Lothar Komp, and Prof. Dr. Wilhelm Hankel, former chief economist of Germany's postwar reconstruction agency.*

## Berlin Seminar Urges Creation Of New Monetary System

Speaking to an audience of economists, diplomats, and citizens in the German capital of Berlin Nov. 5, Democratic Presidential pre-candidate Lyndon LaRouche summoned the lessons of world history in support of his call for the immediate creation of a new world monetary system. The current system, he declared, is beyond repair, and the historically tested principles of the sovereign nation-state, and the use of bankruptcy reorganization to protect the general welfare, must be put into effect immediately to establish what he has called the New Bretton Woods.

LaRouche's keynote address to this **EIR** seminar, which was entitled "What Can Be Done in the Face of the Financial

Meltdown?," followed a short summary demonstration of the growing *systemic* bankruptcy of the world and U.S. economy, and introduced a full day of discussion among distinguished panelists and an audience of approximately 120 people. Given the event's location, LaRouche's unique credibility, and the growing panic among world policy circles over how to deal with the global crisis, it is certain that LaRouche's words reverberated far beyond Berlin's Westin Hotel.

The international dialogue currently underway between LaRouche and leading economic and political leaders was reflected in the array of speakers who joined him on the podium. These included Prof. Dr. Wilhelm Hankel, former chief economist of the Kreditanstalt für Wiederaufbau (the postwar "Marshall Plan" bank for reconstruction), and the former president of the Hesse State Bank; Prof. Tatyana Koryagina, economist at the Institute of Macro-Economic Research of the Russian Ministry of Economics and Trade; Dr. Nino Galloni, leading department director at the Italian Ministry of Labor; and Dr. Kurt Richebächer, former chief representative of Dresdner Bank, and publisher of the respected *Richebächer Letter*.



EIRNS/Chris Lewis

*Russian economist Prof. Tatyana Koryagina*

# LaRouche Organizes in Italy

## Trips Broaden Support for New Bretton Woods

Lyndon LaRouche visited Italy in July, October, and November, addressing numerous conferences and seminars organized around his proposals for a New Bretton Woods and Eurasian Land-Bridge.

During July 3-5, LaRouche addressed conferences in Vicenza and Milan. In his first stop, LaRouche was invited to speak to the Vicenza Chamber of Commerce on the role of Italy, and in particular its Northeast, in contributing to the construction of the Eurasian Land-Bridge. The province of Vicenza, in the northeast Veneto region, is the third largest industrial production area in the nation, and is typical of Italy's highly industrialized north, with its diverse and dynamic network of small and medium-sized companies. LaRouche visited two of these companies, in a visit that was televised regionally.

There was significant press coverage of the conference, with several newspaper articles appearing both before and after the event, and coverage on three television stations. In particular, the *Giornale di Vicenza* published a long interview with LaRouche on June 28.

In Milan, LaRouche spoke to two seminars, one at the Italian-Russian Chamber of Commerce, and one at the Catholic University of Milan. At the first event, on July 4, LaRouche was the invited speaker at the prestigious Palazzo dei Giureconsulti in the center of Milan, as a guest of the president of the Italian-Russian Chamber of Commerce, Rosario Alessandrello.

On July 5, LaRouche was the invited speaker at a seminar at the Catholic University, organized by the Association for the Development of Banking and Stock Market Studies. The seminar, "Towards a New Bretton Woods: A Project To Solve the International Financial Crisis," was attended by 45 bank directors affiliated with the Association, and members of the University Solidarity Movement (M.S.U.), the student branch of the LaRouche movement in Italy.



*Lyndon LaRouche (center), flanked by two of his fellow speakers at the November Rome seminar and on Italian TV, Labor Ministry Director Dr. Nino Galloni (to left) and Prof. Roberto Panizza (to right).*

### Italian Institute for Asia

On October 16, Lyndon LaRouche addressed an informal seminar in Rome held at the Istituto Italiano per l'Asia (Italian Institute for Asia), an organization which promotes economic cooperation, cultural dialogue, and contacts between Italy and all the countries of Asia and of the Middle East. LaRouche told the participants, among whom were various Senators and Deputies of the Italian Parliament, that the world now faces a major strategic juncture, the outcome of which will be crucial for the future of the human race [SEE page 6, this issue, for full seminar proceedings].

### A Meeting at the Parliament

LaRouche visited Rome again during November 20-24. This visit brought LaRouche more into the public eye, as his addresses to a number of meetings with members of the Italian Chamber of Deputies and the Senate, were complemented by his participation in a television debate on "peace through development," which was broadcast live by a regional channel, Teleambi-

ente, on Thanksgiving Day, November 22.

On November 21, LaRouche addressed a meeting organized by Tommaso Fulfaro, coordinator and spokesman of the Associazione per la Sinistra (Association for the Left) at Palazzo Marino, seat of some parliamentary caucuses. The meeting was attended by 30 representatives of the Italian Parliament, of various political and social groups, including the trade unions and women's organizations. Among the politicians attending were Dr. Nino Galloni, director of the Italian Labor Ministry, and former Member of Parliament Tullio Grimaldi, representing the Istituto per l'Asia.

Then, on November 22, LaRouche was the main guest speaker at a TV debate broadcast live by Teleambiente during the weekly program "Meetings with . . ." Host Giuseppe Vecchio introduced the four speakers: LaRouche, economist and philosopher; Prof. Roberto Panizza, economist and professor of international economics at the Turin University; Nino Galloni, director of the Labor Ministry; and Father Ulisse Frascali, president of the Foundation Nuovo Villaggio del Fanciullo in Ravenna.

## Economic Science Studied in Crisis

# Russia's Political, Scientific Elites Hear LaRouche

High-level policy conferences in Russia were addressed by Democratic Presidential pre-candidate Lyndon H. LaRouche, Jr., or his representatives, in June, November, and December.

On June 29, LaRouche addressed, for the first time, an official hearing in the Russian Parliament—the State Duma—on the key points of his policy for reorganizing the world financial system and launching a global economic recovery centered on Eurasian cooperation. The parliamentary hearings, “On measures to ensure the development of the Russian economy under conditions of a destabilization of the world financial system,” were held under the chairmanship of Dr. Sergei Glazyev, head of the Duma Commission on Economic Policy and Entrepreneurship.

In addition to Lyndon LaRouche, who was the first speaker at the hearing, the event was also addressed by Schiller Institute founder Helga Zepp LaRouche, Schiller Institute advisor Dr. Jonathan Tennenbaum, the Italian Senator Ivo Torolli, Malaysia's Ambassador to Russia, and a series of top Russian financial experts and scholars, including the respected Academician Dmitri S. Lvov, head of the Economics Division of the Russian Academy of Sciences. The event was attended by some 150 parliamentarians and government advisors, and simultaneously broadcast to all Duma offices, and to the Kremlin, by internal television.

### LaRouche's Economic Science

On November 27-28, LaRouche's economic science, including the Eurasian Land-Bridge project, was the focus of a scientific conference held at Moscow's Vernadsky State Geological Museum. The conference, attended by 50 top scientists from the Russian Academy of Sciences and Dr. Glazyev, was sponsored by the Museum and by the Schiller Institute.

The subject of the conference was “The Realization of the Concept of the



*Press conference, Moscow Press Center, June 28. Left to right: Lyndon LaRouche, translator Rachel Douglas, Helga Zepp LaRouche, Duma Commission head Dr. Sergei Glazyev.*

Noösphere in the 21st Century: Russia's Mission in the World Today.” LaRouche himself sent a paper on “The Spirit of Russia's Science,” dealing with the concepts developed by Ukrainian-Russian scientist Vladimir Vernadsky, specifically the “biosphere” and the “noösphere.” In this paper, a shortened version of which was read in Russian and discussed, LaRouche argues that Vernadsky's assertion of the power of the cognitive human mind, a physically weak power, as a dominant shaper of the physical universe (the biosphere), is a critical contribution to the role which Russia must play today in developing the political and economic basis for Eurasian development.

Dr. Jonathan Tennenbaum of the Schiller Institute opened the conference and gave a presentation during the first session on “Eurasian Infrastructure Development and the Noösphere Principles of Physical Economy.” He placed LaRouche's Land-Bridge proposal, which calls for a network of infrastructure corridors in Eurasia and beyond, in the context of Vernadsky's “noösphere” concept, arguing that “these projects provide the most efficient means to

reverse the current ‘entropic’ degeneration of most of the world's economy.”

After the two-day conference was concluded, Dr. Tennenbaum, and his colleague Karl-Michael Vitt, went on to participate in the annual Ambassadorial Reception of the Federal Appraisal Foundation, which was discussing the development of financial relations between European countries and Russian business circles.

### ‘The Spirit of Russia's Science’

Then, on December 14-15, the LaRouches once again visited Moscow, attending a conference held in memory of LaRouche's late friend, the Russian scientist Pobisk Kuznetsov. That symposium pulled together a group of about 100 top Russian scientists around the theme “The Evolution of the Global System ‘Nature-Society-Man.’ ” LaRouche was the keynote speaker on the first panel, taking up the theme of “The Spirit of Russia's Science.”

Kuznetsov, a Russian and Soviet patriot, a 10-year veteran of the Soviet Gulag, and a scientist famous for his unconventional thinking in a wide range of areas of science and economic

practice, was the host of LaRouche's first discussions with Russian scientists back in 1994, when LaRouche first travelled to Moscow. Kuznetsov's work with LaRouche's idea of "potential relative population density," led to his development of a unit of measurement called the "La" (for LaRouche), a unit which his Russian scientific collaborators are using.

The symposium was held at the Russian Academy of Continuing Education for Teachers, and co-sponsored by the Moscow Academy of Culture and Educational Development, and the Schiller Institute. LaRouche spoke after an introduction by Prof. Yuri Gromyko of the Moscow Academy of Culture and Educational Development, and a report from Kuznetsov's close collaborator, Dr. Spartak Nikanorov.

#### Dialogue of Civilizations

During an afternoon panel, Helga Zepp LaRouche presented her October 2001 appeal for a Dialogue of Civilizations [SEE page 4, this issue], which had been translated into Russian and was available in several hundred copies. On December 15, Dr. Tennenbaum addressed the conference on the topic, "The Content of Science Is the Process of Its Development."

LaRouche addressed several other seminars as well, including one hosted by Academician Lvov at the Central Mathematical Economics Institute (CEMI) of the Russian Academy of Sciences, where LaRouche's presentation was titled, "The Global Financial and Economic Crisis and the Strategic Role of Russia." The LaRouches also had individual meetings with Russian scientists and politically active persons. On December 13, they were received by Moscow Mayor Yuri Luzhkov. Representatives of the media were in the audience at LaRouche's public events, while the popular Channel 3 TV program "Russky Dom" ("Russian Home") taped its own interview with him. The December issue of the Russian magazine *Valyutny Spekulyant* (*Currency Dealer*) had just come out, featuring LaRouche in an interview about the global financial crisis.



*Lyndon LaRouche speaks at New Delhi seminar. Professor Devendra Kaushik, president of the Maulana Azad Institute for Strategic Studies in Calcutta, is seated beside LaRouche.*

## India's Intelligentsia Absorbs Global Strategic Overview

Amidst meetings with high-ranking Indian leaders during his Nov. 30-Dec. 6 visit to India, Lyndon H. LaRouche, Jr., keynoted an **EIR** seminar at the India International Center on December 3. The invitation-only session was attended by 35 persons, among them former national Cabinet ministers, high-level economic advisers, key intellectuals, and selected journalists.

LaRouche's presentation was entitled "Growing Global Crisis: The World Needs a New Monetary System."

It has been 18 years since LaRouche last visited India, and a major emphasis of his visit was to meet with old friends, many of whom are leading intellectuals and politicians in the country. LaRouche and his wife Helga Zepp LaRouche, who accompanied him on this trip, had devoted considerable time to India's situation during the late 1970's and early 1980's, and had established a relationship with Prime Minister Indira Gandhi, who was a leading figure in the Non-Aligned Movement. LaRouche had written a Forty-Year Development Program for India at that time, which is still resonating among the country's intelligentsia.

On their trip, the LaRouches met

with two former Prime Ministers of India, Chandra Shekhar and I.K. Gujral, and leading officials of the present government. On December 5, they were officially received by India's President K.R. Narayanan.

#### Reviving the Sovereign Nation-State

The **EIR** seminar was opened by Prof. Devendra Kaushik, retired head of Russian and East European Studies of Jawaharlal Nehru University, now president of Maulana Azad Institute for Strategic Studies in Calcutta. He called LaRouche "one of the most powerful thinkers of our time, for whom economics is not a subject of money and finances, but a commitment to the General Welfare and the Common Good." He also welcomed Helga Zepp LaRouche and her "tireless campaign for the idea of the Eurasian Land-Bridge."

In the discussion at the seminar and in the rest of the LaRouches' many meetings—which included a seminar at the School for International Studies at Jawaharlal Nehru University, India's leading university—their hosts stressed how much their presence in India was appreciated: "Do not let another 18 years pass, before you come back to our country!"

# Webcast Warns of 'Guns of August'

On July 24, addressing a crowd of diplomats and political leaders in Washington, D.C. by teleconference, and world leaders over the Internet, 2004 Democratic Presidential pre-candidate Lyndon H. LaRouche, Jr., presented a clear vision: Without a shift towards his leadership in the U.S., there will be either financial collapse, or war by the end of 2001. In this, his fifth webcast since the 2000 elections, LaRouche drew on his own successful work with international leaders, toward the establishment of a New Bretton Woods monetary system and a Eurasian development perspective, to provide a picture of how a worldwide recovery from the current onrushing systemic financial collapse could be put into effect.

The problem, LaRouche emphasized, is that the international financial elite, centered in the Anglo-American money centers, is *desperate* to prevent that Eurasian development from being realized. Just as the London- and New York-centered powers managed to detonate World War I, and World War II, to prevent the realization of Eurasian economic progress, so this same grouping today is willing to launch World

War III. The most likely detonator for such a global war would be the sparking of religious warfare, of potential nuclear dimensions, in the Middle East.

What we are looking at *right now*, LaRouche said, is the danger of the "guns of August"—a war danger which can only be stopped by the emergence of a movement for leadership in the United States which will reject geopolitics, and support a perspective for the general welfare of all people, and nations.

And where is the leadership to prevent such a threat to civilization? LaRouche asked. While there are signs of receptivity to the solutions in Asia and Italy, for example, the governments of Western Europe and the United States refuse to address the crisis. At the same time, the nominal leadership of the Democratic Party is *refusing to lead*, and clinging to the anti-Franklin Roosevelt outlook of the Gore Democrats and the Democratic Leadership Council.

In fact, as was crystal clear to the U.S. audience, and to world leaders listening, LaRouche is the leader of the Franklin Roosevelt wing of the Democratic Party, who alone is willing to fight for a new financial system that will prevent disaster.

## Conference

*Continued from page 57*

Johannes Brahms' "A German Requiem," and a series of Negro Spirituals, presented by political organizers, and by vocalists Reginald Bouknight, Dorceal Duckens, and Eleugh Butler. The highlights of the evening, as usual, were the stirring performances by renowned baritone William Warfield, and famous pianist/vocal coach Sylvia Olden Lee.

The evening began with a children's choir singing Spirituals from Mrs. Robinson's play *Through the Years*; then, a letter was read from Rosa Parks, the Civil Rights heroine who refused to give up her seat on the bus and sparked the Montgomery bus boycott of the 1960's. A 20-minute slide show presentation about Mrs. Robinson's life was given by Schiller Institute vice-president Marianna Wertz.

Near the conclusion of the celebration, both LaRouches spoke. "This is a fine way to celebrate the life of a woman like Amelia Boynton Robinson, done in the proper style, by people who appreciate what she is and what she's done for the world," Lyndon LaRouche said. Helga LaRouche remarked that, "to know a person like her makes your life so much richer."

## Schiller Institute Delegation Visits China

In late July, a Schiller Institute delegation visited Beijing, where Dr. Jonathan Tenenbaum and Mary Burdman gave a seminar sponsored by the China International Economic Relations Association. Some 30 people, including from the central bank and Bank of China, government commissions, leading economic policy-making institutes, universities, and some senior advisers to ministries, attended.

The Schiller Institute representatives also met with members at several leading policy institutes, with economists and others, as well as visiting the now-completed experimental High-Temperature Reactor (HTR) project, and an institute engaged in developing water projects in China.



Schiller Institute representative Mary Burdman addresses Beijing seminar.

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# Dialogue with Ibero-American Associations

## ‘Economists Must Think Big In Crisis’

Lyndon LaRouche addressed economists’ conferences in Mexico, Peru, and Guatemala during the second half of 2001.

On August 2, speaking by video hookup from Germany, LaRouche addressed a seminar sponsored by Mexico’s prestigious National Institute of Public Accountants at the Service of the State (INCOPSE), and attended by political leaders from eight Mexican states, as well as from several other countries. The event was viewed across the nation as a strategic intervention by highly placed members of Mexico’s leading institutions, who rightly fear that Mexico will soon collapse into bankruptcy, as Argentina already has.

The seminar, which lasted about two and one-half hours, was entitled “New Alternatives in View of the End of Globalization.” Among those on the panel which responded to LaRouche, were Dr. Hector Luna de la Vega, executive committee president of INCOPSE; former Ambassador and former Congressman Julio Zamora Batiz; former national Cabinet member Francisco Javier Alejo; and Marivilia Carrasco, president in Mexico of LaRouche’s Ibero-American Solidarity Movement.

In the audience were political, business, military, university, and trade-union representatives on federal, state, and local levels, as well as students, professionals, and journalists from at least eight media, including radio, TV, and press. At the conclusion of his presentation, at least 65 audience members forwarded their questions to LaRouche.

LaRouche’s presentation was covered the next day by two major national dailies, *El Financiero* and *Milenio*, with extensive quotes from his presentation.

### Peruvian Economic Engineers

Speaking October 2 by closed-circuit TV to a meeting of the Society of Economic Engineers in Lima, Peru, LaRouche addressed the question of what must be done in the face of the



Officials of Mexico’s National Institute of Public Accountants at the Service of the State (INCOPSE) listen to Lyndon LaRouche’s video address from Frankfurt, Germany, August 2.

international financial crisis. In his 35-minute opening statement to the audience of more than 200, followed by an hour and a half of questions, LaRouche laid out the crucial measures which *governments* and leading individuals must take, in order to bring the world out of the breakdown crisis of the world financial system.

From the start, LaRouche made clear that this depth of economic disintegration is directly related to the deadly international strategic crisis, which is typified by the murderous attacks on the World Trade Center and Pentagon on September 11. This is a period of coups, violence, and terror, he said, where desperate men are trying to save the doomed system, and preserve their power—and when nation-states have to respond by moving to defend themselves and their people. If they are not stopped, we face a spreading world war.

### Guatemalan Economic Scientists

Then, on November 13, LaRouche addressed the Guatemalan Society of

Economic Scientists in a two-hour event, which held the 70 persons present rapt with attention. Notables in the audience included people from the Guatemalan government, diplomats from Cuba, Panama, and the Dominican Republic, as well as economic professionals from three universities, other professionals, and members of the Society. LaRouche concentrated on demanding that these economists *take responsibility* for thinking big, and engaging their governments in the kinds of discussions required for establishing a new, just world monetary system.

Guatemala’s economy is in shambles, devastated by the global collapse in the price of coffee for producers, and the demise of the U.S. as the “importer of last resort.” The audience broke into applause when LaRouche said that the foreign debt had been paid several times over, and were particularly thoughtful when he emphasized that responsibility for what the future will be, lies in their hands.



Dr. William Warfield, poetry recitation at Schiller Institute conference, January 1998.

## An Evening in the ‘Simultaneity of Eternity’— with Shakespeare, Keats, and William Warfield

On Sept. 21, 2001, members of the Houston chapter of the Schiller Institute had the great honor, privilege and sheer pleasure of spending an evening of poetry recitation and discussion with Dr. William Warfield, one of the great masters of the last fifty years in the art of poetic expression in both Classical singing and poetry, proper. Also present, and adding a particularly lively and playful element, were the inimitable Sylvia Olden Lee, renowned vocal coach and critic, and Schiller Institute vice-president Amelia Boynton Robinson, in honor of whose ninetieth birthday the following day’s concert was being given.

The Schiller Institute poetry group presented to Dr. Warfield a work-in-progress, consisting of a group of poems by William Shakespeare and John Keats, unified under a single concept, which we had been preparing for presentation at the annual Schiller birthday-fest on November 18. The discoveries made in the sessions preceding, and especially in that wonderful evening, constitute the subject matter of this report.

Although the connection between the poems at first seemed serendipitous, it became evident in the course of discussing them—especially, how to *recite* them—that, although the authors were writing two hundred years apart, there was clearly a dialogue occurring between Shakespeare and Keats on the nature of mortality, and how human beings can transcend it. This became especially poignant in light of the tragedy of September 11, and the sense of the mission of sublime art with which Dr. Warfield had determined to go ahead with the concert in spite of this. It confirmed in all of us the belief that above all, poetry and music must convey *passion*—passion which can only occur as a living, breathing idea from one human being, planted in the soul of another—or else they are but sterile, lifeless words on a page, over which foolish academics spin endlessly boring commentary. This manifests itself in recitation, in particular, because it is then that the psychological blocks which prevent one from connecting with one’s *own* passion, and the

## Sonnet

After dark vapours have oppress'd our plains  
For a long dreary season, comes a day  
Born of the gentle South, and clears away  
From the sick heavens all unseemly stains.  
The anxious month, relieved of its pains,  
Takes as a long-lost right the feel of May;  
The eyelids with the passing coolness play  
Like rose leaves with the drip of Summer rains.  
The calmest thoughts come round us; as of leaves  
Budding—fruit ripening in stillness—Autumn suns  
Smiling at eve upon the quiet sheaves—  
Sweet Sappho's cheek—a smiling infant's breath—  
The gradual sand that through an hour-glass runs—  
A woodland rivulet—a Poet's death.

—John Keats

fear of connecting with another's, becomes apparent, and can be overcome. For this reason alone, the struggle is worthwhile—whatever the outcome—for it can only make us better people.

Chronologically, the first poem we had decided to tackle was the Keats sonnet “After dark vapours have oppress'd our plains,” although its real beauty and profundity were not apparent until we

had worked through the Shakespeare sonnets later.

### ‘After dark vapours’

The first, “gut,” reaction of everyone to this poem, was one of perplexed, yet oddly satisfied attraction. Try as we might, no one could adequately explain in the logical, deductive terms of everyday discourse, the strange way in which the succession of images in the last six lines seem to make sense, to “work.” On the face of it, after all, they would seem to be in a paradoxical relationship to the foregoing eight lines, or octet, with its straightforward, albeit intensely beautiful description of the joy in Spring's eternal renewal. The rich sensuality of the image of the eyelids playing with the coolness, stands in contrast to the increasing abstraction of the images that follow, culminating in “a Poet's death”; an idea that should be mournful, yet here seems beautiful. Despite their diversity, all of these elements—“leaves budding,” “fruit ripening,” etc.—are momentary glimpses of processes of change—moments we want to hold onto, yet sadly and inevitably, they elude our grasp. The concluding line, suggesting a hidden and subtle music, and then the passing of even the mortal life of the creator of the song, the Poet, only heightens the melancholy, yet is still somehow consistent with the whole which precedes it.

How do we reconcile this apparent paradox? Stated differently, how do we reconcile this longing for joy in the beautiful, with the fleeting, temporal nature of everything in the physical realm? Is there nothing enduring and eternal? Although infinitely more could be said of this poem, it was decided that it would be a worthy goal, to at least communicate this paradox, by demonstrating the *change* occurring from the first, eight-line section, into the last, six-line part, slowing down to allow the full effect of each of the separate images to sink in, so that the mind could “hear” the paradox.

With this in mind, we resolved to leave Keats for the time being and revisit our old friend, William Shake-



EFNS/Stuart Lewis



EFNS/Stuart Lewis

“Poetry and music must convey passion!” Dr. Warfield sings Classical lieder at Schiller Institute conferences in 1999 and 2000.

spare. It is worthwhile to interject here a relevant biographical note regarding Keats. He did, in fact, think of himself as being in a dialogue with the great creative minds of the past, especially Shakespeare, whom he regarded as his guide and spiritual mentor; even when away from home, he never sat down to write without his cherished portrait of Shakespeare hanging before him. Keats had initially been inspired by the freer, less formal, more personal poetry of his contemporaries, Leigh Hunt and William Wordsworth, but had come to recognize that, if poetry were to again achieve its noble mission to uplift humanity to true freedom, it must combine the power of Classical forms and subject matter, with this personal intimacy that could truly move the heart. He called this, the “greeting of the spirit”; the individual human psyche approaching the infinite, the sublime, and making this process transparent to others, so that they could re-create it in their own minds. As we shall see later, the breakthrough represented by his great odes, written toward the end of his short life, was the outcome of this project.

But back to Shakespeare. When reviewing numerous sonnets for inclusion in our program, several “popped out,” as it were, because they so directly addressed the subject matter discussed in the Keats sonnet—namely, man’s mortality, and the fleeting, transitory nature of seemingly everything in this life. Two sonnets in particular, numbers 64 and 65, are almost like bookends, one borrowing imagery from, and partially answering the paradoxes in, the other. Indeed, we decided to recite them as a unity, one flowing seamlessly into the other with no pause, although spoken by two different individuals.

#### Sonnets 64 and 65

Many of our one-hour practice sessions had been devoted to how to recite these poems with the necessary passion and energy to make the ideas transparent; and, indeed, Dr. Warfield addressed this movingly in our discussion, by suggesting that, for instance, when saying the phrase, “When I see sometime lofty

towers down-ras’d,” we think of, and feel the full emotional weight of the all-too-recent collapse of the World Trade Center. This is particularly important, in view of the fact that Shakespeare’s sonnets are almost always recited in such a dry and monotonous tone, or else in an artificial, meter-and-rhyme-dominated sing-song, as to be virtually incomprehensible, thus adding to the popular perception of them as the subject of stuffy, academic lectures, rather than the passionate messengers to our souls they were meant to be.

This difference becomes immediately evident in the first two lines of Sonnet 64. If one reads these lines in the usual lifeless, formal way, stressing only the

#### Sonnet 64

When I have seen by Time’s fell hand defac’d  
The rich proud cost of outworn buried age;  
When sometime lofty towers I see down-ras’d,  
And brass eternal, slave to mortal rage;  
When I have seen the hungry ocean gain  
Advantage on the kingdom of the shore,  
And the firm soil win of the wat’ry main,  
Increasing store with loss, and loss with store;  
When I have seen such interchange of state,  
Or state itself confounded with decay;  
Ruin hath taught me thus to ruminat,  
That Time will come and take my love away.

This thought is as a death, which cannot choose  
But weep to have that which it fears to lose.

#### Sonnet 65

Since brass, nor stone, nor earth, nor boundless sea,  
But sad mortality o’ersways their power,  
How with this rage shall beauty hold a plea,  
Whose action is no stronger than a flower?  
O, how shall summer’s honey breath hold out  
Against the wrackful siege of battering days,  
When rocks impregnable are not so stout,  
Nor gates of steel so strong, but Time decays?  
O fearful meditation! where, alack,  
Shall Time’s best jewel from Time’s chest lie hid?  
Or what strong hand can hold his swift foot back?  
Or who his spoil of beauty can forbid?  
O none, unless this miracle have might,  
That in black ink my love may still shine bright.

—William Shakespeare



*Poetry recitation at the Friedrich Schiller birthday-fest, a month after preparation with Dr. Warfield. Left: Susan Schlanger. Right: Commentary author Dan Leach.*

syllables suggested by the text, the crucial germ of the idea to be developed later is completely destroyed. The text of a poem is, after all, only the footprint of the idea, like the score of a musical composition, which no one but a lunatic would mistake for the actual music itself. For instance, the iambic pentameter, in which all sonnets are strictly written, would dictate that the word “fell” would fall on a short, or unstressed, syllable, yet to clearly convey the contrast between the lamentable ravage of Time, and the foolish pride with which we mortals pursue the things of this world, the “rich proud cost,” requires that “fell” be stressed, and heard in apposition to that “rich proud cost,” so that it rings in the ear. The next two lines amplify the thought of the lack of permanence in anything in the physical realm. The second quatrain, or four-line section, also begins with “When I have seen,” but since a new idea is being introduced, that of endless, cyclical change, it must be stated differently, as if to say, “Okay, here’s another way of looking at it, another hypothesis.” But in the third quatrain, both of these ideas are treated as equally discouraging; both say that time, or change, will destroy anything that I try to hold onto, to possess, even

that which I consider most sacred, “my love.” The concluding couplet must be read with great, and honest, feeling, for it expresses the darkest and most desperate thought that we can have—that it isn’t even worthwhile to possess the object of our love, for we will eventually certainly lose it, or it will change. Warfield clearly recognized this, and pointed out that when one says, “This thought,” one must pause to let the full weight of “this thought”—the entirety of the poem up to this point—sink in.

Thank God that Shakespeare didn’t leave it at that! Sonnet 65 provides a partial answer to this conundrum, but as we shall see, it is more fully addressed in Sonnet 73, and really developed in all its richness two hundred years later by Keats.

Part of the challenge in reciting Sonnet 65, is to make sure that the first two lines are heard clearly as the summation of the entirety of Sonnet 64, in condensed form. This sets up the paradox upon which this poem is based, namely, if Time destroys, or changes, all of these things, and beauty resides in the world of the senses, how then can beauty survive? The contrasting violence of the words, “rage” and “wreckful siege,” with the tender vulnerability of “a flower” and “Summer’s honey breath,” heighten the sense of the hopelessness of the cause of beauty, if even “rocks impregnable” and “gates of steel” cannot protect it. Dr. Warfield stressed here, as he always does in the case of singing, the full enunciation of all the consonant and vowel sounds in these crucial phrases. It is an aspect of Shakespeare’s poetry which is very helpful in communicating its meaning, that he chose words whose musical qualities, their sound, are consistent with, and amplify, their idea content.

The third quatrain, beginning with “O fearful meditation!,” must be conveyed with a genuine fear and dread of returning to the desperation of Sonnet 64, and drive toward the seemingly hopeless plea of, “Or who his spoil of beauty can forbid?.” If “O none” is said in almost a resigned manner, it helps to set up, especially if there is a long pause

at that comma, the ray of hope that breaks through at the end of this poem. Shakespeare even has a little fun, playing with the paradox involved in coupling “black ink” with “shine bright.” But in a deeper sense, the paradox is that through the medium of the words on the page, which to the senses are only black ink, something beautiful and enduring does, in fact, shine. He is beginning to get at the idea that, through love, which is not a matter of the senses, but of a higher, spiritual nature, we can, in fact, transcend Time. As we shall see, this idea becomes the subject, in a more moving and personal way, of Sonnet 73.

Concerning the ending, Dr. Warfield made the point that the entire poem as a single idea, including the ending, must be in one’s mind from the very first word, shaping and coloring every phrase toward that effect. One must make the *intention* of the poet one’s own intention, and let that guide the process, getting all ego or performance considerations out of the way. This principle became particularly important in dealing with the challenging problems posed by Sonnet 73.

### Sonnet 73

Here again we have three distinct metaphors in each of the three quatrains, each denoted by the phrases, “in me behold,” and two of, “In me thou see’st,” reversing the direction of “when I have seen” of Sonnet 64. The poet is now contemplating his own aging and eventual death, in three successive images, each of a more abstract, more spiritual beauty, yet conveying a rising passion, which seems paradoxical, given the rather somber tone of the first quatrain. It is this *cognitive passion*, as the soul frees itself from the senses, that is the peculiar beauty of this poem, and which cannot be faked with mere histrionics. The first quatrain must fully convey the melancholy idea of Autumn, with its brief, suspended moment of introspective reflection as we remember what has passed, and, although conscious of the coming Winter—perhaps, even, *because* of that—

feel a deeper, more profound sense of beauty. The second quatrain amplifies and deepens this idea; for, what could be more fleeting, yet beautiful, than the sunset and the twilight which follows? The line, “Death’s second self, that seals up all in rest,” heightens the paradox, and must be read in a way which is not morbid, for although directly referencing death, in the context of the beautiful imagery in which it is situated, the phrase, “that seals up all in rest” speaks of a peace and beauty that is of a higher nature, which invites the soul beyond the physical.

What now unfolds out of this, the “glowing of such fire,” echoing the glow of the sunset, is truly a purer and higher kind of passion, because of what has gone before. The fact that Shakespeare compares it to embers which will soon be burned out, along with the fuel which nourished them, does not diminish the sublime emotion we feel, especially if “such fire” is read with anything like the poet’s own passion. The breakthrough represented by this poem, and the way in which it answers the paradox of Sonnets 64 and 65, is contained in the concluding couplet. It is by seeing the beauty of another human being reflecting that “glowing” of passion, and loving that, despite the physical decay and diminution, that a higher order of beau-

### Sonnet 73

That time of year thou mayst in me behold  
When yellow leaves, or none, or few, do hang  
Upon those boughs which shake against the cold,  
Bare ruin’d choirs, where late the sweet birds sang.  
In me thou see’st the twilight of such day  
As after sunset fadeth in the west,  
Which by and by black night doth take away,  
Death’s second self, that seals up all in rest.  
In me thou see’st the glowing of such fire  
That on the ashes of his youth doth lie,  
As the death-bed whereon it must expire  
Consumed with that which it was nourished by.

This thou perceiv’st, which makes thy love more strong,  
To love that well which thou must leave ere long.

—William Shakespeare



Poetry recitation, Schiller birthday-fest. "How do we reconcile the longing for joy in the beautiful, with the fleeting, temporal nature of everything in the physical universe?"

ty, transcending the physical, is constituted. This kind of love, which seeks this higher, eternal nature of Man, is what the Greeks called *agapē*, and its manifestation in art is *the sublime*.

We shall encounter it as the explicit subject, and in its most universal form, when we return to our friend, Keats. But it is important to reflect, before leaving Shakespeare, that his sonnets, taken in their entirety, are one, unified sublime work of art. What we have investigated in just these three examples, is but a mere glimpse of the universe of intricate, interwoven ideas, which plumb the depths of the human heart, and pose life's most profound questions in metaphorical terms which appear, reappear, answer, or partially answer, these fundamental questions, over the span of the many years in which Shakespeare wrote them. Friedrich Schiller, in his "Naïve and Sentimental Poetry," wrote that Shakespeare, at least in his plays, is an example of a "naïve poet," in that he depicts Nature and the human heart as if removed and objective. "Sentimental poetry" is, for Schiller, that in which the poet's own relationship to the subject is evident, and it is through that relationship that we are moved.

Although Schiller's discussion is directed to the plays, Shakespeare's sonnets, on the other hand, are one of the purest examples of sentimental poetry of the best sort, and point the way to further development of its potential by Keats and Shelley. (Schiller himself pointed out that the same poet could write in the naïve or sentimental mode at different times, or even in the same work.)

If one now revisits the Keats sonnet "After dark vapours," how much richer and more powerful it is! Keats, addressing the same issue as Shakespeare, now reverses the imagery which prompted the reflection. Instead of Autumn and its melancholy, it is Spring, with its fullness of life and its promise. Keats passes from the sensuality of lines 7 and 8 to the quick succession of images of ever more abstract beauty at what is called the "turn," through the simple statement, "the calmest thoughts come round us," indicating that we are going into a world of thought, of ideas. Although volumes could be written on each one of these images, their overall effect, the idea which unifies them, is one of potential, living potential, caught, as it were, in a moment of repose. This is a recurring theme in Keats' poetry, to which he referred in his letters, and is central to the breakthrough he made with the great odes, especially the "Ode On A Grecian Urn," which we will examine later.

The reason why the image of "a Poet's death" seems to be coherent with the mood of this poem, why it has a calm beauty to it, as it did in the Shakespeare Sonnet 73, is because, when we have been effectively transported into this realm of ideas, we are aware, at least intuitively, that the poet, or we ourselves for that matter, don't really die; we live through our participation in these ideas, which share in the eternal. Keats spoke in one letter of a "brotherhood of the mind," where people of all times meet, go down separate paths, then meet again. He was motivated by an intense desire to connect with the beautiful souls who had gone before him, distill their essence into his own being, and create ever more powerful

## Ode On A Grecian Urn

### I

Thou still unravish'd bride of quietness,  
Thou foster-child of silence and slow time,  
Sylvan historian, who canst thus express  
A flowery tale more sweetly than our rhyme:  
What leaf-fring'd legend haunts about thy shape  
Of deities or mortals, or of both,  
In Tempe or the dales of Arcady?  
What men or gods are these? What maidens loth?  
What mad pursuit? What struggle to escape?  
What pipes and timbrels? What wild ecstasy?

### II

Heard melodies are sweet, but those unheard  
Are sweeter; therefore, ye soft pipes, play on;  
Not to the sensual ear, but, more endear'd,  
Pipe to the spirit ditties of no tone:  
Fair youth, beneath the trees, thou canst not leave  
Thy song, nor ever can those trees be bare;  
Bold Lover, never, never canst thou kiss,  
Though winning near the goal—yet, do not grieve;  
She cannot fade, though thou hast not thy bliss,  
Forever wilt thou love, and she be fair!

### III

Ah, happy, happy boughs! that cannot shed  
Your leaves, nor ever bid the Spring adieu;  
And, happy melodist, unwearied,  
For ever piping songs for ever new;  
More happy love! more happy, happy love!  
For ever warm and still to be enjoy'd,

For ever panting, and for ever young;  
All breathing human passion far above,  
That leaves a heart high-sorrowful and cloy'd,  
A burning forehead, and a parching tongue.

### IV

Who are these coming to the sacrifice?  
To what green altar, O mysterious priest,  
Lead'st thou that heifer lowing at the skies,  
And all her silken flanks with garland drest?  
What little town by river or sea shore,  
Or mountain-built with peaceful citadel,  
Is emptied of its folk, this pious morn?  
And, little town, thy streets for evermore  
Will silent be; and not a soul to tell  
Why thou art desolate, can e'er return.

### V

O Attic shape! Fair attitude! with brede  
Of marble men and maidens overwrought,  
With forest branches and the trodden weed;  
Thou, silent form, dost tease us out of thought  
As doth eternity: Cold Pastoral!  
When old age shall this generation waste,  
Thou shalt remain, in midst of other woe  
Than ours, a friend to man, to whom thou say'st,  
"Beauty is truth, truth beauty,"—that is all  
Ye know on earth, and all ye need to know.

—John Keats

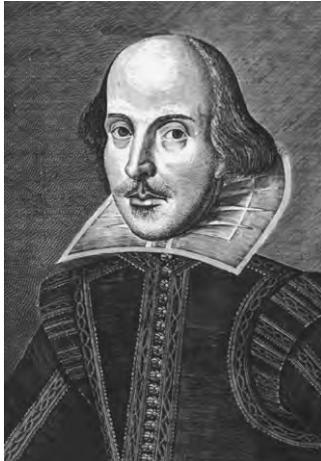
ideas to communicate to future human beings. Although never using the exact terminology, Keats had an innate concept of what Lyndon LaRouche has called the "simultaneity of eternity." This is nowhere better seen than in the "Ode On A Grecian Urn," which together with the other odes, represents the culmination of a process of experimentation and struggle over several years to bring forth a new and more powerful medium for this idea.

### 'Ode On A Grecian Urn'

This poem represents, by far, the greatest challenge for recitation, not merely because of its length, but because of the passionate tone, coupled with what would seem to be the most abstract subject, at least on the surface. For the poet

pours his heart out not to a lover, or to lament some loss, but to a cold, dead object, upon which are static images, created by some unknown hand, thousands of years ago. But precisely therein lies its point: he states it at the beginning of the second stanza, "Heard melodies are sweet, but those unheard are sweeter." It is the "unheard melodies" within the realm of ideas, which we can re-create over the ages, and through which we can communicate with future generations, which, despite being prompted by a physical process, constitute a higher beauty than anything directly apprehended by the senses.

Keats here, again, as in the sonnet, reverses the paradox which Shakespeare posed. Instead of lamenting the passing of beauty and the lack of fulfillment in



William Shakespeare



The Granger Collection, New York

John Keats

even possessing the object of our love in the mortal world of time and change, he is contemplating, and causing us to have a passionate feeling for, a world in which love and happiness, although never achieving sensual fulfillment, are eternal. There is something truly sublime, captured in the line, “For ever wilt thou love, and she be fair!,” which seems to lift us completely out of the wild sensuality of the first stanza. In the third stanza, he expands on this thought, reaching the climax of joy with “More happy love!, etc.,” and then, with the crucial reflection that it is, after all, still *human passion*, however unchanging and forever young, returns to contemplate our actual condition, now seemingly even more unfulfilled after this experience—with “a burning forehead and a parching tongue.”

Up to this point, the challenge in reciting this poem largely consists of mustering the required emotional intensity and clarity to convey the scene almost as if it were a drama, albeit a highly unusual one, without affectedness; for the drama is not in the past or the present, or really even on the urn, but in the mind. The end of stanza III leaves us feeling that the paradox is still unresolved, and must be read so as to clearly contrast with the “happy, happy love” which precedes it. However, what comes next requires an almost religious sense of mystery to be effective, and, indeed, its essential religious significance is clearly indicated in the first four lines. Keats suddenly turns from the scene of riotous merry-making and the desire to experience happiness forever, to this more somber procession led by a priest with a heifer to be sacrificed. He then, just as suddenly, turns to the image of the little town, emptied of its people, although it is evident from the phrase, “*what* little town,” that it is not actually pictured on the urn, but exists as an hypothesis in the poet’s, and our, mind. The tender feeling with which he personifies and directly addresses it, produces a strange, and melancholy—yet completely uplifting—effect.

There was much debate in the group over how to understand, let alone recite,

this passage. One thing, however, is certain; neither Keats, nor any great poet, ever resorted to mere *symbolism*, the logician’s trick of substituting one apparently similar term for another. Metaphor, on the other hand, is a higher form of irony, in which two seemingly inconsistent ideas are juxtaposed to each other, creating a paradox which induces the mind to conceptualize a third idea, which resolves the paradox. Although never explicitly stated, this idea, or a succession of such ideas, is the true subject of the poem. These are the melodies heard not by the sensual ear, but by the spirit. The poet is, in effect, speaking to the inner cognitive processes of our minds, the place beyond the reach of logical, deductive language, yet, paradoxically, using language to get there! It is never so simple as to say, “what does this *stand for?*,” or, “what does this mean?,” but rather, ask “what change is this causing in those inner cognitive processes, considering its relationship to all that has gone before it?”

From this standpoint, it now appears that the effect wrought in us by stanza IV comes about as a result of a shift in focus from the self, to something larger, more universal, and also an emotional state which connects our own longing for the eternal, with the image of this town, in a suspended state, so to speak, looking both backward to the past, and forward to the future, with longing and hope for the return of its people. Are they dead? Not really—for something of their souls is still speaking to us through the medium of this urn, this human work of art, over the millennia. This is one of the best examples of the “simultaneity of eternity” in all of Classical art, and the fact that Keats, himself, is speaking to us through the medium of this poem, this “black ink,” over the centuries, adds another dimension of beauty to this miraculous and uniquely human communication.

Now Keats, reflecting his own amazement with this fact, goes directly to the denouement of the poem, and its famous ending. This urn, this static and silent object, “teases” us out of the tangled knot of paradoxes, the paradoxes of mortal, temporal existence, as does eter-

nity. It is, as is all great and sublime art, truly a friend to man, for it is through beauty that we discover our soul's immortality and that, indeed, is the most fundamental truth of our existence.

Although one could devote a lifetime to the study of the implications of just this one poem, it is especially gratifying when situated within the process which preceded it, as we have seen a glimpse of with Shakespeare, and what came after it, for, unfortunately, poetry never again attained such heights. Poetic composition and recitation have fallen into such degeneracy in the last century, that those, mostly elderly living practitioners of Classical singing and similar artistic standards in poetic speech, such as William Warfield, stand out like giants. Although time didn't permit us to recite the "Grecian Urn" for him that night, he did, toward the end, sensing the overall mood and what we were striving for, offer this reminiscence. He was participating as a soloist in a performance of a mass of J.S. Bach, with the famous Pablo Casals conducting. At a rehearsal, everything, seemingly by magic, came together—orchestra, soloists, and conductor all intensely aware that they were in the grip of a powerful, beautiful, and eternal idea, from God, but mediated through the divine soul of J.S. Bach. After a long silence following the dying away of the last note, with tears in his eyes, Casals said, "Aren't we lucky to be musicians?" The beauty of it is, that through our participation, in whatever capacity, in truly sublime music, poetry, or any other form, we all can just as truly say, "Aren't we lucky to be human?"

It should now be evident where the fundamental optimism of all creative geniuses comes from. What we know of their lives, attests to the fact that, despite physical suffering, persecution or unsympathetic peers, they never wavered in their belief in, and commitment to, this fundamental goodness in humanity. We decided, for that reason, after experiencing this whole process, to conclude our presentation with the poem "To Hope" by Keats, and that is how we shall end this report.

—Dan Leach

## To Hope

When by my solitary hearth I sit,  
And hateful thoughts enwrap my soul in gloom;  
When no fair dreams before my 'mind's eye' flit,  
And the bare heath of life presents no bloom;  
Sweet Hope, ethereal balm upon me shed,  
And wave thy silver pinions o'er my head.

Whene'er I wander, at the fall of night,  
Where woven boughs shut out the moon's bright ray,  
Should sad Despondency my musings fright,  
And frown, to drive fair Cheerfulness away,  
Peep with the moon-beams through the leafy roof,  
And keep that fiend Despondence far aloof.

Should Disappointment, parent of Despair,  
Strive for her son to seize my careless heart;  
When, like a cloud, he sits upon the air,  
Preparing on his spell-bound prey to dart:  
Chase him away, sweet Hope, with visage bright,  
And fright him as the morning frightens night!

Whene'er the fate of those I hold most dear  
Tells to my fearful breast a tale of sorrow,  
O bright-eyed Hope, my morbid fancy cheer;  
Let me awhile thy sweetest comforts borrow:  
Thy heaven-born radiance around me shed,  
And wave thy silver pinions o'er my head!

Should e'er unhappy love my bosom pain,  
From cruel parents, or relentless fair;  
O let me think it is not quite in vain  
To sigh out sonnets to the midnight air!  
Sweet Hope, ethereal balm upon me shed,  
And wave thy silver pinions o'er my head!

In the long vista of the years to roll,  
Let me not see our country's honour fade:  
O let me see our land retain her soul,  
Her pride, her freedom; and not freedom's shade.  
From thy bright eyes unusual brightness shed—  
Beneath thy pinions canopy my head!

Let me not see the patriot's high bequest,  
Great Liberty! how great in plain attire!  
With the base purple of a court oppress'd  
Bowing her head and ready to expire:  
But let me see thee stoop from heaven on wings  
That fill the sky with silver glitterings!

And as, in sparkling majesty, a star  
Gilds the bright summit of some gloomy cloud;  
Brightening the half veil'd face of heaven afar:  
So, when dark thoughts my boding spirit shroud,  
Sweet Hope, celestial influence round me shed,  
Waving thy silver pinions o'er my head.

—John Keats

## The Heavenly Guide

If it is true that the level of development of a culture can be judged, in significant part at least, by the status of women in that society, then the Italian Renaissance produced a revolution in this regard—among all the others for which it is so justly famous. And the revolutionary idea that women should develop their intellectual powers, drawing upon Classical humanist education, was reflected in how women were portrayed in the paintings and sculpture of the age. (This, notwithstanding the

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### Virtue and Beauty: Leonardo's 'Ginevra de' Benci' and Renaissance Portraits of Women

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*Washington Post's* scurrilous, and oddly “feminist” critique of this exhibition published October 3 [SEE Box, page 74].)

This view of the importance of women is most poetically expressed in the inscription placed on the reverse side of Leonardo da Vinci's portrait of Ginevra de' Benci (1474-78): “*Virtutem Forma Decorat*,” “Beauty Adorns Virtue,” from which the National Gallery exhibit takes its title, “Virtue and Beauty.” The portrait of Ginevra, a woman of renowned intelligence and grace, and the centerpiece of the current exhibit, is, arguably, the most important painting owned by the National Gallery—the only painting by Leonardo in the Americas. Thus, an event that showcases this little treasure, is most welcome; indeed, Ginevra is the most fascinating of all the young women portrayed in this collection, which derives almost entirely from Fifteenth- and Sixteenth-century Florence, i.e., the high point of the Golden Renaissance [SEE right and inside back cover, this issue].

That women appeared as secular subjects at this time is, in itself, highly significant. But, the origins of such female portraiture are to be found in two earlier sources: First, in the Italian

vernacular poetry of Dante and Petrarch; and, second, in Renaissance portrayals of the Virgin, especially those of the Annunciation, in which the Virgin is virtually always presented as an intellectual woman, interrupted by the angel Gabriel while reading a book. (This is true for both Northern and Italian paintings.)

### Beatrice and Laura

In Dante's *Commedia*, or *Divine Comedy*, the Roman poet Virgil, whom Dante revered as his mentor, leads Dante through Hell, and up the Mount of Purgatory, until they reach the Wall of Fire, through which Dante must pass before entering Earthly Paradise at the summit. But, when Dante reaches the Wall, it is Beatrice alone who is able to give him the courage to enter the flames. And it is Beatrice—who for Dante represents Divine Wisdom—who must lead him upwards through the Heavenly spheres, to look directly into the face of God, as he does at the conclusion of the *Paradiso*, while along the way, she instructs him in the Renaissance sciences of physics and astrophysics.

In Canto XXXI of the *Paradiso*, Dante expresses his love for Beatrice, who has been his guide:

“O lady in whom all my hope takes strength,  
and who for my salvation did endure  
to leave her footprints on the floor of Hell,  
through your own power, through  
your own excellence  
I recognize the grace and the effect  
of all those things I have seen with  
my eyes.



Museo Nazionale del Bargello, Florence

Andrea del Verrocchio, “Lady with a Bunch of Flowers,” c. 1475-1480.

From bondage into freedom you led me  
by all those paths, by using all those means  
which were within the limits of your power.

Preserve in me your great munificence,  
so that my soul which you have healed may be  
pleasing to you when it slips from the flesh.”<sup>1</sup>

In the case of Dante's student Petrarch, his beloved Muse was named Laura. In a sonnet in his *Canzoniere*, Petrarch also speaks of her as a guide to the eternal:

From her to you comes loving thought that leads,  
as long as you pursue, to highest good,  
esteeming little what all men desire;  
there comes from her all joyous honesty  
that leads you by the straight path up to Heaven—  
already I fly high upon my hope.<sup>2</sup>

Leonardo kept a copy of Dante’s masterpiece on his bedside table, while Michelangelo is said to have memorized most of it. In fact, the image of woman as the embodiment of Virtue, the pathway to the Good, which infuses the poetry of Dante and Petrarch, informs and illuminates the paintings of the Renaissance they fathered. It is uniquely from this standpoint that the portraits in “Virtue and Beauty” can be understood.

### ‘Character and Mind’

The exhibit, sponsored by Airbus, offers more than forty works rarely seen in this country, including several male portraits, as well as a small number of sculptures and medals.

Among these is a profile portrait of Giovanna degli Abizzi Tornabuoni, by Domenico Ghirlandaio (1449-1494), loaned by the Tyssen-Bornemisza Collection in Madrid [SEE inside back cover, this issue]. Although sometimes mistaken for a wedding portrait, memorializing one of the most celebrated Florentine marriages of the day, between the Albizzi and Turnabuoni families, the work was probably done posthumously

in 1488: Giovanna died giving birth to her second child, only two years after her marriage.

Behind the shimmering image of Giovanna, who is dressed sumptuously in garments usually reserved for brides, is a Latin inscription, meaning, “Art, would that you would represent character and mind. There would be no more beautiful painting on earth.”

The painting is extraordinary, in that, it is not only stunningly beautiful, but, despite the profile view of the subject, the artist has succeeded in conveying the subject’s upright character and intelligence, as well as her beauty. And, like the Madonnas we find in Annunciation pictures, she appears to have just put down her book, which rests on the ledge behind her, directly under the Latin inscription.

An earlier painting by Sandro Botticelli, “Woman at a Window” (1470/75), presents a different kind of beauty, in which the character and personality of the sitter transcend a rather plain appearance [SEE inside back cover, this issue]. The lady in question is believed to be Smerelda Brandini—the grandmother of the sculptor Baccio Bandinelli. In this portrait, Botticelli breaks with tradition by painting the subject in three-quarter view, allowing us to look into her eyes, which are dark and thoughtful. We are also drawn into her world by the perspective device Botticelli employs of having Smerelda rest her hand on the frame of the window she is looking out of, an illusion that connects her space with ours. All of which contributes to the impression that she is a real person, not an icon to be admired from afar.

### Influence of Verrocchio

One of the most charming works in the exhibit is Verrocchio’s marble bust, “Lady with a Bunch of Flowers” (c. 1475), from the Museo Nazionale del Bargello, in Florence. Verrocchio was, of course, the teacher of Leonardo, and his studio was the most influ-



Leonardo da Vinci,  
“Study of Hands,” c. 1474.

ential in Florence during the second half of the Fifteenth century. Both Botticelli’s “Brandini” and Leonardo’s “Ginevra” owe much to Verrocchio’s masterpiece.

In this revolutionary work, Verrocchio recalls Classical Greek relief sculpture, yet goes beyond it, by executing the figure fully in the round. The inclusion of the lady’s hands, which gently press a bunch of flowers to her breast, represent a Renaissance invention by Verrocchio: It is the only Fifteenth-century portrait-sculpture which portrays the subject half-length, showing the arms and hands. By employing subtle asymmetries—her left shoulder is slightly higher than her right; her head tilts slightly toward the side; the nosegay of flowers are placed off-center—Verrocchio conveys the illusion that the subject has been interrupted in mid-motion, a hallmark of Classical Greek sculpture.

Verrocchio’s most celebrated student, Leonardo da Vinci, in his “Ginevra,” adopts many of these innovations. Although the painting which has come down to us is incomplete—the lower third was cut off after being damaged—it is believed that the original version was, like Verrocchio’s bust, a figure in



Computer reconstruction of Leonardo’s  
“Ginevra de’ Benci” as a figure in half-length.  
The hypothesis is based, in part, on the drawing  
of hands shown above.

half-length. This hypothesis is based, in part, on the existence of a drawing of hands by Leonardo (now at Windsor Castle), which has been used to create a computer reconstruction on display with the exhibit.

Ginevra was the daughter of a wealthy Florentine banking family, who, in 1474, at the age of 16, married Luigi Niccolini. There is some dispute as to whether Leonardo's portrait was commissioned by the family to commemorate Ginevra's marriage (a somewhat dubious proposal, since unlike Ghirlandaio's Giovanna Turnabuoni, she is dressed in everyday clothing); or, as many believe, the painting was commissioned by her admirer, the celebrated bibliophile Bernardo Bembo, Venetian Ambassador to Florence from 1475-76, and again 1478-80, who, in chivalric fashion, chose Ginevra as his "Platonic" *innamorata*. That Bembo was the patron is further borne out by the fact that the reverse of the painting bears his family insignia, along with the motto, "Beauty Adorns Virtue." Knowing Bembo's Venetian pedigree, it is not too difficult to imagine that it was he who put that sad expression on Ginevra's face, and not the illness often proffered as the explanation for her pallor.<sup>3</sup>

Beyond dispute, however, is the fact that the painting was executed by a very young Leonardo da Vinci, who in 1474 would have been about 22 years old. Like Verrocchio's Bargello lady, Ginevra appears to us as a real person: she turns toward us, in three-quarter view. Like her brown dress, which is veiled by the diaphanous *coverciere*, her light brown eyes are veiled by her private thoughts. Her dress and coiffure are remarkably like those of Verrocchio's bust (we can now compare them side by side); yet, here too, we get a foretaste of what is to come in the mature masterpieces of Leonardo, especially the "Mona Lisa," whose watery landscape and distant horizon are already present in the Ginevra.

While it is always a joy to visit Ginevra when at the National Gallery, seeing her among her contemporaries in the current exhibit, and alongside the

## Why Does the Washington Post Hate Women?

Renaissance Florence was a lousy place to be a lady. If you survived to adolescence as a virgin, you were likely to be betrothed to some powerful stranger twice your age," observed Blake Gopnik, art critic for the *Washington Post*, in his October 3 review of "Virtue and Beauty." Mr. Gopnik, who seems to be a member of that strange art-world fraternity of men who hate women, goes on to lavish attention on every superficial aspect of the physical appearance—hairdos, clothing, skin texture, etc.—of the subjects of these Renaissance portraits, almost as if he were vying to become a Fifteenth-century Versace: "With a bit of work by a clever hairdresser, and a bank loan for her pearls, the anonymous beauty . . . could have looked almost this good in life," he hisses.

"We could wax lyrical about the humanizing Renaissance eye, and the friendly glance it cast at women, and maybe we still will," Gopnik avers, but he never actually delivers. Instead we are treated to the view of the Florentine philosopher Marsilio Ficino (the Venetian asset who founded the Florentine Academy to obscure the distinction between Plato and Aristotle), who is quoted as having said: "A woman should be like a chamber pot, hidden away once a man had emptied himself into her."

But, perhaps, the *Washington Post* just doesn't appreciate Italian Renaissance portraits? Well, then, there was Blake Gopnik's reaction to the Lon-

don exhibit of "Rembrandt's Women," printed in the *Post* just a few weeks later, on October 21, and titled "Rembrandt, Facing the Ugly Truth: The Dutch Master's 'Women' Turns a Few Heads in London." Contrasting Rembrandt's "ugly" women to the "truly pretty" ones painted by "the best guy artists of Renaissance Florence," Gopnik proceeds to deconstruct Rembrandt: "If you isolate the paint that Rembrandt goops onto his canvases from the magical effect it works on us, you see a coagulated mess of bits and blobs of fatty emulsion, like mayonnaise gone very wrong, built up on a background of oil smearings." (Recall that Gopnik is trashing paintings like Rembrandt's 1634 "Flora," a loving portrait of the artist's first wife, Saskia; and the powerful "Susanna and the Elders," among others.)

Not only Rembrandt's sublime paintings, but even his etchings and drawings come under fire: "Rembrandt, often credited as the greatest etcher of all time, tends toward a tangled line, that scratches like steel wool." Gopnik's foulest venom is reserved for one of Rembrandt's most lovingly beautiful drawings: "A quaintly observed scene of two women teaching a toddler to walk is hard to smile at, given the unforgiving inky snarl that it's rendered with."

The *Washington Post* doesn't only hate women, it hates art!

—BJ

Verrocchio sculpture, makes the trip especially worthwhile now.

—Bonnie James

*The exhibit will be open at the National Gallery of Art, Washington, D.C., from Sept. 30, 2001 to Jan. 6, 2002.*

1. *The Portable Dante*, trans. and ed. by Mark Musa (New York: Penguin Books, 1995).
2. *Petrarch: Selections from the Canzoniere*,

*and Other Works*, trans. by Mark Musa (New York: Oxford University Press, 1985).

3. Bernardo Bembo, and his more famous son, the Cardinal Pietro Bembo, were leading Venetian "intellectuals," i.e., Aristoteleans, who were deployed to corrupt the Renaissance in Florence. Bernardo was active in the so-called "Platonic Academy" of Marsilio Ficino, which attempted to synthesize the irreconcilable philosophies of Plato and Aristotle.



Stan Barouh

## Now, More than Ever, Nathan Inspires the ‘Sublime’

Gotthold Ephraim Lessing’s 1779 play, *Nathan the Wise*, is, if anything, a more powerful attack today on the “clash of civilizations” pathway for the different religions, than it was at the time it was written. Likewise, the alternative it clearly poses—that Christian, Jew, and Muslim should deal with each other by *competing to do good* and to improve the world—emerges even more starkly against the war which now threatens the world, should that alternative fail.

In a stroke of good fortune, the play was recently staged outside Washington, D.C., at George Mason University in Virginia. University playwright and professor Paul D’Andrea presented a two-hour play, adapted from Lessing’s five-act drama, under the same title. *Nathan the Wise* is the centerpiece of The Jerusalem Project, an effort to promote understanding among diverse groups at G.M.U., its theater, the Jewish Community Center of Northern Virginia, various high school classes studying the play, and others. With the near-collapse of Mideast peace efforts, and the

attempts to trap the United States into a war against Islam, the performance could not be more timely, or more vital for allowing the audience the opportunity to re-create the solution today, by observing the characters on the stage.

### History Behind the Play

Lessing set the play in 1192, in the Third Crusade, after the Muslim warrior Prince Saladin retook Jerusalem from the Christians. Saladin then established the Peace of Ramla, which lasted until his death in 1195. During those three years, Jews, Christians, and Muslims lived in peace in Jerusalem, which Saladin believed possible because all three religions believed in the same God and revered the Hebrew Old Testament.

Lessing, the son of a minister, wrote the play as an intervention into his own times. It was a continuation by another means—irony—of his philosophical war against the theologians who believed in salvation through revealed religion alone. Lessing based his Jewish character Nathan on Moses Mendelssohn, his close

*The Parable of the Rings: Nathan (Mitchell Hébert) receives the Sultan’s prized family opal during the climactic religious trial which concludes Paul D’Andrea’s adaptation of Lessing’s ‘Nathan the Wise’ at George Mason University in Virginia.*

personal friend and collaborator in uplifting the culture of the German nation. Mendelssohn, in turn, had studied the works of the great Jewish-Arabic writer and philosopher Moses Maimonides, who was the historical Saladin’s physician at court. Mendelssohn credited this play with having a part in Joseph II’s magnanimous gesture in giving the Jews of the Austrian Empire rights, through the Edict of Toleration in January 1782. Lessing and Mendelssohn collaborated to defend the great thinker G.W. Leibniz, and made possible the German Classical period of Friedrich Schiller and the Humboldt brothers.<sup>1</sup>

### ‘Improver of the World’

We see the noble character of Saladin’s soul early in the play, when he spares the life of his enemy, the Knight Templar. The young knight is shocked, and expects to remain a prisoner in one way or another. Saladin, who in D’Andrea’s adaptation adopts as his title “Improver of the World,” explains that he has recognized the image of his deceased brother, Assad, in the Frankish knight, and therefore is moved to show goodness; i.e., he recognizes the brotherhood of man (close to literal truth in this case). Inviting the knight to abide in his household, Saladin says, “As Musselman, as Christian . . . all one to me. . . I have never desired that one bark grow on all trees of the wood.”

In the character Nathan, we encounter a Schilleresque “sublime soul.” We hear that he refuses to lend money to anyone in need—because if he lent it, he would not be able to *give* as much to them (perhaps this inspired Schiller in his writings on the Good Samaritan). Nathan has taken a Christian infant to raise, three days after Christians murdered his wife and seven sons; after wrestling with his despair, he gives up

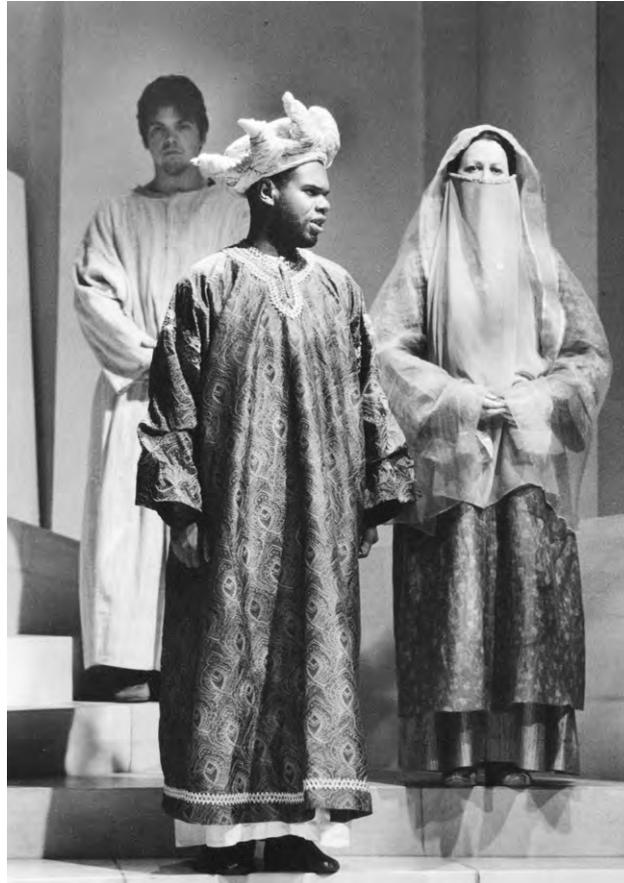
hatred and thanks God, saying, "Oh God, for seven, already one Thou givest!" He would be pleased to give his beloved adopted daughter Recha in marriage to the Knight Templar if it were possible, all demonstrating that to practice one's religion is *to do good*, not merely to believe a dogma. This is the application by Lessing of the "Peace of Westphalia" principle that ended the Thirty Years War (1618-48): The only way to end a religious war is to walk away from it, forget all injuries, and work for the benefit of the former enemy.

### The Parable of the Rings

In D'Andrea's adaptation, the conniving of doctrinal zealots produces a trial of Nathan. These are either professional theologians like the Patriarch, or the shallow Daya, the Christian companion whom Nathan has hired to care for his daughter, and who still believes that Recha belongs with her own blood—Christians—in their own soil—Europe. In the trial at the conclusion of the play, where Nathan is defending his life in answering the no-win question—"Which is the true religion?"—Nathan delivers Lessing's parable of the three rings:

A man was given a ring, which made its bearer beloved of all men. The gift was to be passed down to the son most beloved of the father. So it was, until one father had three sons he loved equally. When he was alone with each, the father imagined he loved that son the best, and promised each the ring. In old age, not bearing to disappoint two of the three, he determined to have two exact copies made, so each son would think he had inherited the magical ring.

After the father died, each son believed he had inherited the true ring as promised, and that his brothers were lying. They go before a judge, who rules that none of them seems worthy of love at that moment; perhaps after a thousand years, the true ring might be recognized, when its bearer would be loved



Shan Barouh

*Sultan Saladin (Craig Wallace) orders a truce between Christians and Muslims in Jerusalem after taking the city in 1198; behind him is his sister and confidante, Sittah (Kimberly Schraf).*

for the good he had done.

Thus, whichever brother does the most good, will be recognized as holding the "true" ring. *So let it be with religions*, says Nathan. Thus, Lessing's Nathan forces the audience to discover, by mentally re-enacting Lessing's parable, that the truth of the ring cannot be known by its appearance to the senses, but rather, by the goodness it inspires, as demonstrated in the real world.

Ecumenism means neither doctrinal compromises resulting in a mush, nor a collection of religions with equal rights in a pantheon; but, rather, acting on those religious truths which can be known and demonstrated by reason, such as that all men are made in the image of God in their capacity to make creative discoveries.

Moses Mendelssohn, the model for Nathan, in his *Jerusalem, or On Religious Power and Judaism*, written in 1782-83, cites the great Rabbi Hillel the Elder,

who, when pressed to deliver the entire Law in brief, said, "Love thy neighbor as thyself. This is the text of the Law; all the rest is commentary. Now go and study!"

Lessing further insists that miracles are performed by human beings, not by Heaven: The design of creation allows the scope for potent human action, which the credulous call miraculous.

### Changes in New Production

D'Andrea's production is an adaptation, with substantial divergences from the original. This works best in the stretto created with the parable of the rings being dramatized at the conclusion, rather than simply recited in the middle of the drama. There is the typical problem of too much playing for laughs by the actors. Worse, Nathan himself is not consistently played as the sublime character Lessing intended him to be.

In fact, it is exactly the lack of education in the quality of the "sublime" which has made

so few people ready to act outside popular opinion, to avert tragedy. Drawing on Schiller's discussion, Lyndon LaRouche has described the sublime as the quality such that "in the bowels of horror, people come forth as individuals, who are able to grasp the situation, intervene into the situation, and, by the method described by Plato [posing a paradox], to transform themselves, and thus gain from that, the ability to rise above the situation, to save a people that is not worth saving, but to lead them to safety."

Nathan and Saladin demonstrate the sublime, and this company has largely succeeded in bringing out the fundamental intention of Lessing in this play, which is all too rarely performed.

—Anita Gallagher

1. See David Shavin, "Philosophical Vignettes from the Political Life of Moses Mendelssohn," *Fidelio*, Summer 1999 (Vol. VIII, No. 2).

# Recapturing a Proud German-Jewish Heritage

On September 9, dedication ceremonies opened the long-awaited permanent exhibition of the Jewish Museum Berlin, “Two Millennia of German Jewish History.” During a trip the following month, I was able to take a two-hour tour of the museum. Although my visit was compressed, the museum’s intended purpose is unmistakable, and a historic step forward for both Germany and the world’s Jewish population.

Rather than forcing the visitor to view German Jewish history through the gray prism of the Holocaust, the museum portrays 2,000 years of Jewish life in Germany by reviewing the religious customs and practice of Germany’s Jews, and the contributions that these Jews, as Germans, made to the development of the German nation, as well as their contributions to the sciences, arts, culture, and universal knowledge.

This idea was uniquely presented by Johannes Rau, the President of the Federal Republic of Germany, who sent a text message of dedication to the opening ceremonies. Rau’s message was extraordinary, and it echoed a public statement issued by Democratic Presidential pre-candidate Lyndon LaRouche on Sept. 3, 1999, entitled “Music, Judaism, and Hitler.”\* Not only did Rau embrace German Jewry’s past as part of Germany’s living heritage, he reaffirmed that by understanding the history and contributions of Germany’s Jews, “we will become more aware of how heavy the loss is that we also inflicted upon ourselves with the Holocaust.”

The German President went further, and defined, in ecumenical terms, the importance of Jewish life for all of Europe: “It is therefore not only since the Enlightenment in the Eighteenth

century that Jews have been making a major contribution towards the development of German and European culture. They were involved in it from the very beginning. Europe’s roots do not lie exclusively in Christianity. Jewish culture also forms part of Europe’s roots—as does, by the way, Islamic culture.”

## A Sense of Optimism

The museum has a section on the Holocaust, but President Rau addressed this history with a courage and truthfulness that few German leaders have been able to muster. The President shattered the evil shackles of “collective guilt,” something forced upon the German population during the postwar period which still haunts and hinders them to the present day, by stating that the Holocaust was, in fact, “a complete breakdown in civilization . . . neither inherent in the German character nor an inevitable development in German history. The blame for what was done to German

and European Jews lies with those who planned, ordered, and committed the genocide.”

President Rau ended his message by stating that the museum should help provide a sense of optimism for both German and Jew: “This museum will increase awareness of the great contribution which many Jewish Germans and German Jews have made to our culture. The Jewish Museum Berlin shows us that Jewish and German history are more than the Holocaust and the Third Reich. . . . The fact that we are keeping the memory alive, thus contributing to a bright future is, in my view, today’s gift.”

## Lack of Clarity

Unfortunately, Rau’s eloquent and courageous message, whose text should be read in full, is more successful in what it conveys, than the exhibition itself—which tends to be heavily existential, lacks clarity in presenting the importance of historical contributions, and omits whole areas where Jews provided the crucial leadership that both furthered German Classical culture and actually built Germany into a modern nation.

The museum faced a difficult task in assembling its displays, for various reasons. Most of the artifacts were amassed from private families, and, of course, so much was physically destroyed by the Nazis and during Allied bombings. In addition, many well-preserved artifacts are already housed at the museum and archives of the New Synagogue in Berlin, as well as the Jewish Museum in Frankfurt. These two institutions hold many wonderful religious artifacts, whose craftsmanship and beauty are a wonder, and they also hold impor-



*Title-page illustration portrays Moses Mendelssohn as the “Berlin Socrates.”*

\* Featured as the editorial in the Fall 1999 issue of *Fidelio* (Vol. VIII, No. 3).

tant historical objects and paintings depicting the major contributions and leading roles that Germany's Jews played in various fields, including classical music, something that is sorely lacking in the new museum. There are also small but significant holdings and archives in smaller state and city museums throughout Germany.

One can compensate for what is missing by visiting the museum's extensive bookstore, which has many wonderful volumes, some in English, covering virtually all areas of German Jewish life and history. The museum will also house an archive and library that will be open to visitors and scholars. The archive plans to have microfilm documents from the Leo Baeck Institute, which has amassed the largest collection of material on German Jewish history in the world. The museum has also wisely chosen to provide the textual description of its displays in English, as well as German (English is the second language for many European nations).

### The Mendelssohn Tradition

The museum *does* succeed in its unique display honoring the life of Moses Mendelssohn (1729-1786), however. For anyone who is familiar with, or who has studied the life of the great philosopher and Orthodox Jew, the artifacts will tend to excite you, and make this period of history come alive, so that you can walk along in Mendelssohn's "foot-steps."

Mendelssohn is known for his life-long collaboration with the playwright and author Gotthold Ephraim Lessing, which collective activity laid the basis for what has become known as the great German Classical period. As young friends, they fought to defend the ideas and works of Leibniz, who had come under posthumous attack by the Romantic philosophers of the Berlin Academy. The two maintained that only an ecumenical dialogue amongst the three great monotheistic religions could overcome the problems that faced civilization.

To this end, Lessing wrote the drama *Nathan the Wise*, which was published in 1779, and whose main character, Nathan, was modelled on Mendelssohn



**Left:** Mendelssohn and Lessing in Wolfenbuttel (drawing by Friedrich Werner, 1875). **Below:** Lessing's 'Nathan the Wise,' 1779.



science, and the relationship between Church and State.

[SEE drama review, page 75, this issue]. This background is explained in the text that accompanies an original copy of the play. There is also a wonderful, full-size copy of a drawing of Mendelssohn and Lessing taking a walk on the promenade in front of Lessing's house in Wolfenbuttel, sketched in 1875 by Friedrich Werner.

Mendelssohn, a Plato scholar, wrote *Phaedon, or On the Immortality of the Soul*, which was published in 1767, and catapulted him to world recognition. He was thereafter known throughout Europe as the "Berlin Socrates," as the museum text details; the museum displays original copies of this work in numerous translations, to make the point.

Mendelssohn transformed Judaism through his religious writings, which proved that Mosaic law was coherent with Plato's notion of natural law. He translated numerous Biblical works from Hebrew into German (using Hebrew characters), so that Jews could learn German, and have access to the tools necessary to become leading citizens. The museum display includes Mendelssohn's translation of the Pentateuch (Five Books of Moses), and a copy of *Jerusalem*, his most famous work, on Judaism, religious con-

So you may know Mendelssohn's mind more intimately, you can listen through headphones to readings in German and English from three selected writings, entitled "My Life," "The Jew," and "The Philosopher." There are no fewer than four different busts of the thinker, several oil portraits, and a set of his eyeglasses. In addition, the display includes material on Mendelssohn's collaborators, spanning another two generations.

More than any single person, it was Moses Mendelssohn whose entire being transformed both Germany and German Jewry, forging a path to the German Classical period and Jewish political emancipation, so that Germany might become a modern nation.

As I came to the end of the exhibit, there was a group of German children having a wonderful time (as were their parents) taking a German pfennig (penny) and striking it into a commemorative coin bearing an image of the great philosopher. I believe that it was a facsimile of the silver medal issued in Mendelssohn's honor in 1776.

—Steven P. Meyer

Steven P. Meyer's "Moses Mendelssohn and the Bach Tradition" appeared in the Summer 1999 issue of *Fidelio* (Vol. VIII, No. 2).

## The Stronger Force of Cognition

The year 2001 saw the publication of leading economist Lyndon LaRouche's fifth book on economic scientific method. Putting aside his book-length Presidential campaign discussions, which have combined his programmatic approach with questions of method, we can count four major volumes. First, *Dialectical Economics*, published by D.C. Heath in 1975. Second, *So, You Wish To Learn All About Economics? A Textbook on Elementary Mathematical Economics*, published by EIR News Service in 1984 and 1995, and currently published in at least a half-dozen foreign languages, including Russian, Spanish, German, and French. Third, *The Science of Christian Economy, and Other Prison Writings*, published by the Schiller Institute in 1991, while LaRouche was a political prisoner. Fourth, there was the 2001 EIR News Service book, *Now, Are You Ready To Learn Economics?*, which, like the current volume, was composed largely of a series of essays first printed in **EIR** magazine.

*The Economics of the Noösphere* homes in on the major epistemological question which all of LaRouche's writings feature, the central role of *human cognition* in the science of physical economy. The book is crafted to feature this element in the following way. First, the introduction reviews in some detail LaRouche's unparalleled record as a long-term economic forecaster, starting with his 1956-59 projections of a fundamental economic crisis. This record has drawn the attention of leading intellectuals and politicians in major nations such as Russia, China, India, and Italy, to name only a few, in particular since the dramatic system-wide crisis of 1997 hit. Such a record naturally raises the deeper question of LaRouche's epistemology—how he was able to reach these conclusions, when so many others failed.

To answer this question, the book collects three major **EIR** essays from

March of 2001: "Shrunken Heads in America Today," "A Philosophy for Victory: Can We Change the Universe?," and, "The Gravity of Economic Intentions." These are supplemented by an appendix on the work of Vladimir Vernadsky, the Russian biogeochemist who first enunciated the concept of the noösphere to which LaRouche refers.

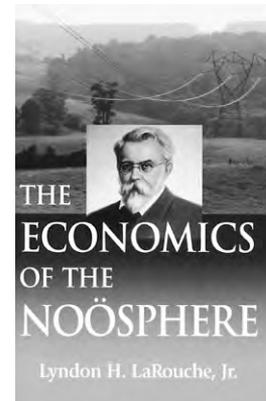
### The Noösphere

In each of the three articles, LaRouche relies heavily on Vernadsky's definition of the noösphere, as that realm of human cognition which dominates, but is interconnected with, the two lower spheres of existence: the abiotic universe, and the biosphere. Vernadsky emphasizes, LaRouche writes, "the unique quality of noetic function of mankind, in transforming the biosphere to higher states of anti-entropy." Human cognition does not spontaneously evolve from lower forms of life, but, while physically weaker than the other forces of nature, intervenes to transform the characteristics of action within the manifold of the biosphere.

LaRouche then defines his own advance upon Vernadsky, in two respects. First, he defines the physical-economic standard by which anti-entropy in the noösphere is to be defined. LaRouche has previously identified this concept as the principle of *potential relative population density*. Second, LaRouche identifies the intervention of human cognition, in organizing and developing the biosphere, as a *social* and *cultural* process, and not simply as an individual's physical action upon the universe.

### Philosophical Method

The prospective reader should not harbor fears that LaRouche's discussion will be too scientifically technical. LaRouche's stress is on philosophical *method*, and the way in which its success can be measured in the physical uni-



### The Economics of the Noösphere

by Lyndon H. LaRouche, Jr.  
Washington, D.C., EIR News Service, 2001  
326 pages, paperback, \$20.00

verse. Thus, while amplifying on the intellectual roots of Vernadsky's work, LaRouche also clearly identifies the applicability of this method to the transformation of the biosphere in the form of the contemporary Eurasian Land-Bridge project. The development corridors across the tundra of Siberia and the deserts of Central Asia, represent concrete examples of how human (cognitive) political intentions can, with predictable success, make thriving civilization out of a region which would appear to the uninformed eye to have no potential usefulness at all.

In "The Gravity of Economic Intentions," LaRouche takes up the question of long-term economic planning, in the range of spans of 25 years or more, with particular emphasis on the question of infrastructure. LaRouche has increasingly stressed the centrality of infrastructure spending for a healthy, expanding economy, and now estimates that "in modern society, roughly 40 to 60 percent of the total investment in development and maintenance of a healthy national economy, will be situated within the domain of basic eco-

conomic infrastructure.”

And, of course, all three essays deal substantially with the need for investment in Classical education, to ensure the necessary quality of the workforce; and, as LaRouche features in “Shrunken Heads,” to provide a lasting cure for the disease of racism.

Of particular interest, as well, is the inclusion in the appendix of the first complete English translation of a 1938 article by Vernadsky, entitled “On the

Fundamental Material-Energetic Distinction Between Living and Nonliving Natural Bodies of the Biosphere.” This translation first appeared in the Winter 2000-2001 issue of *21st Century Science & Technology* magazine, but has now been made available in this more permanent form.

According to the publisher, the first printing of *The Economics of the Noösphere* is almost sold out, thanks in no small part to the appreciation of the

Russian scientific intelligentsia of LaRouche’s work in the Vernadsky tradition, and on the concrete problems of economic existence in this bankrupt world financial system. With the depression hitting home in the U.S. now, one would hope that these “heavy” ideas, which are the underpinning of LaRouche’s authority as an economist, will soon become as widely discussed in the West as well.

—Nancy Spannaus

## A Chilling Look at Evil

In his Dec. 23, 2001 paper “Zbigniew Brzezinski and September 11th,” dealing with September 11 as a coup-attempt in behalf of the “Clash of Civilizations” policy, Lyndon LaRouche calls Samuel P. Huntington’s first book, *The Soldier and the State: The Theory and Politics of Civil-Military Relations*, “the seminal writing from which the Clash of Civilizations strategy has been derived.”

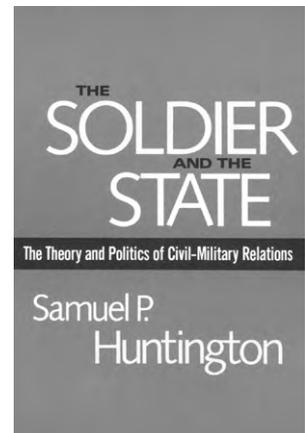
The book has gone through at least fourteen printings since its first publication in 1957, and is now required reading at West Point, apparently in most other military academies in the Western Hemisphere, and in many courses in other colleges.

When it first appeared, there were some who were still crude enough to note what it actually said. *The Nation*’s reviewer ridiculed its “brutal sophistries,” and wrote that Mussolini had made the same point better when he said, “Believe, obey, fight!” Huntington and his close friend Zbigniew Brzezinski were denied tenure at Harvard because of the book’s low intellectual quality, and perhaps because of its fascist tendency as well. German-born professor Carl J. Friedrich, one of the authors of the postwar West German Constitution, led the opposition to Huntington. (Friedrich later invited him back to Harvard, however.)

### ‘Sparta in the Midst of Babylon’

After hundreds of pages of slap-dash sociological argument, which could

convince no one, Huntington finally gets to the point in the last pages of *Soldier and State*, when he contrasts his vision of West Point with the nearby civilian village of Highland Falls. “. . . The buildings [of Highland Falls] form no part of a whole; they are simply a motley, disconnected collection of frames coincidentally adjoining each other, lacking common unity of purpose. On the military reservation the other side of South Gate, however, exists a different world. There is ordered serenity. The parts do not exist on their own, but accept their subordination to the whole. Beauty and utility are merged in gray stone. Neat lawns surround compact, trim homes, each identified by the name and rank of its occupant. The buildings stand in fixed relation to each other, part of an overall plan, their character and station symbolizing their contributions, stone and brick for the senior officers, wood for the lower ranks. The post is suffused with the rhythm and harmony which comes when collective will supplants individual whim. West Point is a community of structured purpose, one in which the behavior of men is governed by a code, the product of generations. There is little room for presumption and individualism. The unity of the community incites no man to be more than he is. In order is found peace; in discipline, fulfillment; in community, security. The spirit of Highland Falls is embodied in Main Street.



**The Soldier and the State**  
by Samuel P. Huntington  
Cambridge, Mass., Belknap Press,  
1957;1981  
534 pages, paperback, \$22.50

The spirit of West Point is found in the great, gray, Gothic Chapel, starting from the hill and dominating The Plain, calling to mind Henry Adams’ remarks at Mont St. Michel on the unity of the military and religious spirits. But the unity of the Chapel is even greater. There join together the four great pillars of society: Army, Government, College, and Church. . . .

“West Point embodies the military ideal at its best; Highland Falls the American spirit at its most commonplace. West Point is a gray island in a many colored sea, a bit of Sparta in the midst of Babylon. Yet is it possible to deny that the military values—loyalty, duty, restraint, dedication—are the ones

America most needs today? That the disciplined order of West Point has more to offer than the garish individualism of Main Street? . . . Upon the soldiers, the defenders of order, rests a heavy responsibility . . .”

### Organized Mediocrity

On the surface, Huntington’s book is an exaltation of the “military ethic,” which he claims is the necessary viewpoint of the “professional” military officer, without whom the U.S. cannot be secure.

What is his military professionalism? To take an example which was a recent one in 1957: The Korean War was the best example of military professionalism in U.S. history, according to Huntington. The soldiers were not fighting for political goals,— few knew what those goals might be in Korea. They were fighting out of loyalty to the institution, or simply waiting until their nine-month rotation ended.

And what is his “military ethic”?

It is a pessimistic view, which sees man as Hobbes saw him. It holds that man is evil, reason is limited, and human nature is universal and

unchanging; all men everywhere are the same. Man learns only from experience, and as Field Marshal Montgomery said, there is no progress. The importance of the group is stressed as against that of the individual; the individual’s will is subordinated to the group. It is a corporative and anti-individualistic viewpoint.

The “nation-state” is the ultimate form of political organization, and competition among nation-states, and therefore war as its continuation, are inevitable. Its cause is human nature. Nothing regulates states but power and expediency.

Genius is superfluous and dangerous,— what is needed is organized mediocrity. There should be no grand designs or sweeping goals.

The greatest virtue is “instant obedience,” cheerful and unthinking. “Theirs is not to reason why,” Huntington writes approvingly.

This much Huntington.

### Extreme Evil

Is it not chilling to read in a contemporary American textbook, many of the very same dogmas from which the Nazi

movement arose in post-World War I Germany, as Armin Möhler and others have documented? It is chilling just as September 11 was chilling,— how could we possibly have overlooked so extreme an evil for so long?

Along with his close friend Zbigniew Brzezinski, and with Henry Kissinger and McGeorge Bundy, Huntington was a creation of Harvard professor William Yandell Elliott, an agent of British influence and life-long neo-Confederate of the “Nashville Agrarian” tradition exposed by Stanley Ezrol.<sup>1</sup> *Soldier and State* argues that military professionalism in the U.S. came from the South, with its cultivation of violence, chivalry, the military ideal, and an atavistic feudal romanticism à la Sir Walter Scott. Thus, Huntington notes parenthetically that the only American group ever to have been dispossessed of its property, was the Southern slaveowners.

—Antony Papert

1. Stanley Ezrol, “Seduced from Victory: How the ‘Lost Corpse’ Subverts the American Intellectual Tradition,” *Executive Intelligence Review*, Aug. 3, 2001 (Vol. 28, No. 29).

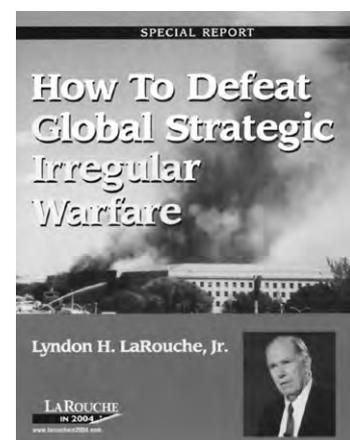
## September 11: The Truth, Not the Cover Story

When Lyndon LaRouche, speaking on a live radio interview on the fateful morning of September 11, was able to identify without hesitation that the ongoing assault against the United States was an attempted coup d’état, run from within the U.S., which would be blamed entirely, but falsely, on Osama bin Laden, he was drawing on over thirty years’ experience in directing research projects by the investigative staff of the publication he created, *Executive Intelligence Review* (EIR), into how terrorism actually works. LaRouche has demonstrated that, in reality, terrorism is “irregular warfare,” with secret sponsors at the levels of major government intelligence services.

Soon after September 11, LaRouche’s warnings about the policy behind the

coup d’état began to take shape, as a network of active and former government officials tried to steer the “war against terrorism” into becoming a worldwide religious war, pitting the U.S. and its “allies” against “Islam.” Known as the “Clash of Civilizations,” this theory had been crafted decades earlier by cohorts of Zbigniew Brzezinski, British-operative Bernard Lewis of Princeton, and Samuel P. Huntington of Harvard.

In the interest of stopping that insane drive for global religious war, Lyndon LaRouche’s Presidential election campaign, LaRouche in 2004, has released two Special Reports, reproducing portions of the EIR studies, going back to 1985, on narco-terrorism and international money laundering, with the addition of interviews with LaRouche, and



How To Defeat Global Strategic Irregular Warfare  
Washington, D.C., LaRouche in  
2004, October 2001  
208 pages, paperback, \$75.00

updates on the current strategic and economic crisis by LaRouche and others.

Issued for the benefit of policy makers and public officials, as well as for the American people and concerned citizens around the world, these publications have already been reproduced throughout the world, from Brazil to Saudi Arabia, and from Italy to the Philippines. It is notable that as these reports circulated, LaRouche has been repeatedly cited as the single American statesman who has not refused to address the truth—namely, that the magnitude of the September 11 attacks and the magnitude of the intelligence failures involved, prove that it was “an inside job.” This is all the more important because, while the nations in the coalition universally agree on the necessity to stop terrorism, there is little belief that such a major act of warfare as the events of September 11 was carried out by Osama bin Laden.

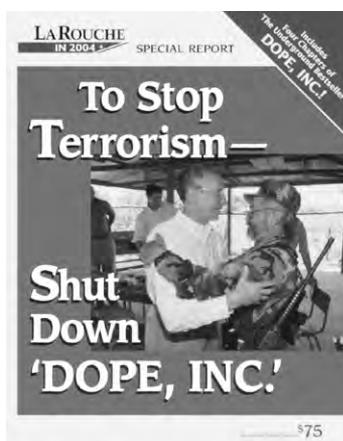
### In-Depth Background

The two reports go a long way to identifying the hand of the key institutions of the Anglo-American establishment, including Wall Street and certain U.S. special warfare operations, in creating terrorism.

In reading the excerpts from the 1980's and 1990's **EIR** studies today, the reader is able to reflect on the prescience and accuracy of the warning that irregular warfare was a means to impose a policy of “divide and conquer,” by those who aspire to a new imperium. The reports also force the question of why elected officials and the media in the U.S. have chosen to deny or neglect these facts, still today, even though neglecting them has brought the world to the abyss of a new Dark Age.

The first report, *How To Defeat Global Strategic Irregular Warfare*, begins with the transcript of that now-famous September 11 interview with LaRouche, conducted by Salt Lake City radio host Jack Stockwell, and continues with a second LaRouche interview conducted by **EIR**, one week after the attack.

It includes in full several 1995 reports from **EIR** on the creation of the “irregular warfare” capacity during the late 1970's and 1980's, as part of the U.S.,



### To Stop Terrorism, Shut Down “Dope, Inc.”

Washington, D.C., LaRouche in 2004, December 2001  
147 pages with full index,  
paperback, \$75.00

British, and Israeli sponsorship of Islamic covert armies to fight the Soviet Union in Afghanistan. Following the Soviet withdrawal from Afghanistan in 1989, the terrorist cells, financed largely through arms and drug trafficking, were dispersed to all corners of the globe, to be used as geopolitical weapons by the intelligence services which had created them. The role of London as headquarters of the so-called “Afghansi” terrorist networks, to be deployed against targetted governments, from Egypt to Russia to the Philippines, is thoroughly documented.

As long as the controllers of this terrorist capacity remain in place, the report argues, no manner of military operations against the mere deployable parts, in Afghanistan or elsewhere, will alleviate the continuing threat of irregular warfare against the U.S., nor against any other country on Earth.

### Shut Down ‘Dope, Inc.’

The second report, *To Stop Terrorism—Shut Down ‘Dope, Inc.’*, carries on its cover the now (in)famous photo of the warm embrace exchanged between New York Stock Exchange chief Richard Grasso and narcoterrorist FARC (Revolutionary Armed Forces of Colombia) leader Raul Reyes. The contents include extensive reprints from the

Third Edition of **EIR**'s out-of-print best seller, *Dope, Inc.: Britain's Opium War Against the U.S.*, which demonstrates the actual control of the \$600-billion-plus drug business by the leading financial houses of London, New York, and the British Commonwealth.

Thus, in combination, the two reports lay bare the truth of the total interface between drugs, terror, and the Anglo-American financial oligarchy.

In his Preface to the report on “Dope, Inc.,” LaRouche identifies three aspects of the interface between the world financial institutions and the promotion and use of terrorism by the U.S. and other leading governments: First, the creation of “deniability” of involvement by such governments in terrorist covert actions, by the use of money-laundering capacities related to drug and arms trafficking; second, large-scale state-sponsored warfare, like that of the 1970's-1980's Afghan war with the Soviet Union, financed by drug proceeds; and third, the logistics of the terrorist and money-laundering apparatus, which leads to off-shore money centers and the speculative operations in New York and London, especially the derivatives bubble.

LaRouche concludes: “Without shutting down all three of these types of channels, no effective blocking of international terrorism were possible.”

These Special Reports are mandatory reading for those who want to stop terrorism, and especially for inquiring minds that question the official “cover story.” Happily, the reports have been complemented by other publications on the September 11 attacks and its aftermath, which have been issued as sequential “Crisis Bulletins.” These appear on LaRouche's campaign website, [www.larouchein2004.com](http://www.larouchein2004.com), where the reader can also review LaRouche's recent presentations to a large number of international seminars and conferences.

In addition, LaRouche has authored the study, “Zbigniew Brzezinski and September 11th,” which will be the centerpiece of a third campaign Special Report, due to be released in early 2002. We look forward to its publication.

—Michael Billington

*For successful dialogue, there must be a search for unanimity on some provable universal principle, of the sort which is demonstrably embedded in the nature of mankind's relationship to the universe in which we live. The functional characteristic of that dialogue is cognitive, rather than deductive or symbolic, since the implied purpose of the dialogue is to detect and eradicate axiomatic assumptions which both divide us and which are demonstrably false.*

—LYNDON H. LAROCHE, JR.  
'Jesus Christ and Civilization,' Sept. 22, 2000

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Leonardo da Vinci, 'Ginevra de' Benci,' c. 1474-1478.

Ginevra, a woman of renowned intelligence and grace, is, arguably, the most important painting owned by the National Gallery—the only painting by Leonardo in the Americas. She is the most fascinating of all the young women portrayed in this collection, which derives almost entirely from Fifteenth- and Sixteenth-century Florence, i.e., the high-point of the Golden Renaissance.

That women appeared as secular subjects at this time is highly significant. But, the origins of such female portraiture are to be found in two earlier sources: First, in the Italian vernacular poetry of Dante and Petrarch; and, second, in Renaissance portrayals of the Virgin, especially those of the Annunciation, where she is virtually universally presented as an intellectual woman, interrupted by the angel Gabriel while reading a book.

In Dante's *Commedia*, the Roman poet Virgil leads Dante through Hell, and up the Mount of Purgatory, until reaching the Wall of Fire, through which he must pass before entering Earthly Paradise. But, when Dante reaches the Wall, it is Beatrice alone who is able to give him the courage to enter the flames. And it is

Beatrice—who for Dante represents Divine Wisdom—who must lead him upwards through the Heavenly spheres, to look directly into the face of God, as he does at the conclusion of the *Paradiso*; while along the way, she instructs him in the Renaissance sciences of physics and astrophysics.

Sandro Botticelli, 'Woman at a Window (Smeralda Brandini?)', c. 1470/1475.

## The Heavenly Guide

If it is true that the level of development of a culture can be judged, in significant part at least, by the status of women in that society, then the Italian Renaissance produced a revolution in this regard—among all the others for which it is so justly famous. And the revolutionary idea that women should develop their intellectual powers, drawing upon Classical humanist education, was reflected in how women were portrayed in the paintings and sculpture of the age.

This view of the importance of women is most poetically expressed in the inscription placed on the reverse side of Leonardo da Vinci's portrait of Ginevra de' Benci: "*Virtutem Forma Decorat*," "Beauty Adorns Virtue," from which the current exhibit at Washington's National Gallery takes its title, "Virtue and Beauty: Leonardo da Vinci's 'Ginevra de' Benci' and Renaissance Portraits of Women." The portrait of



Victoria and Albert Museum, London



Museo Thyssen-Bornemisza, Madrid

Domenico Ghirlandaio, 'Giovanna degli Albizzi Tornabuoni,' c. 1488/1490.

# DIALOGUE Of CIVILIZATIONS *A Symposium*

The events of September 11 mark an explosive escalation of the drive for ‘Clash of Civilizations’ religious warfare, as the oligarchy’s response to the disintegration of the world financial system. But, the unfolding political and economic crisis also poses revolutionary opportunities to restore the dynamic of global progress, lost since the death of President Franklin D. Roosevelt, and now posed by Lyndon LaRouche’s New Bretton Woods and Eurasian Land-Bridge programs.

With this Symposium, we continue our efforts to spark a global renaissance of ideas amongst the leaders of nations and peoples everywhere. Such a renaissance must proceed, as the ideas of scientist-statesman Nicolaus of Cusa shaped Europe’s Golden Renaissance of the Fifteenth century, through dialogue on the aspirations of man and society at the highest, most universal level—in which the historical

contributions of different cultural traditions are harnessed to the task of overcoming today’s crisis, through the affirmation of man’s unique responsibility, as a cognitive being, to continue the work of Creation through the global development of society.

Helga Zepp LaRouche introduces the Symposium, with a invitation to participate in an ‘International Correspondence for a Dialogue of Cultures.’ Contributions by Lyndon LaRouche, and recent public statements by President Mubarak of Egypt, President Khatami of Iran, and Pope John Paul II, are included.



Lyndon H. LaRouche, Jr.

EIRNS/Gene Schenk



Pope John Paul II

Amenian President Kocharian's website

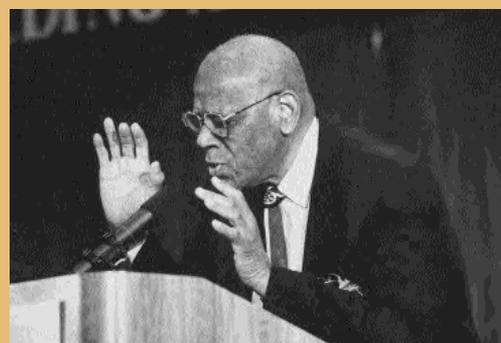


President Seyyed Mohammad Khatami

UN/DPI Photo/Susan Markisz

## An Evening in the ‘Simultaneity of Eternity’— With Shakespeare, Keats, and William Warfield

In September, members of the Houston Schiller Institute reviewed the poetry of Shakespeare and John Keats with renowned baritone Dr. William Warfield. Dan Leach reports on the paradoxes of ‘temporal eternity’ to be found in the poems, and on Dr. Warfield’s insistence that, to be truthful, Classical art must convey the *passion* inherent in the communication of ideas.



EIRNS/Stuart Lewis