

FIDELIO

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Filippino Lippi, 'Prometheus Stealing the Celestial Fire,' c. 1495-1500.

Jesus and Prometheus

One can understand Christianity, if you make a statement which to some people will be shocking: You say, the image of Christ in Gethsemane and in Crucifixion, is the image otherwise known as the Prometheus of Aeschylus' *Prometheus Bound*. Christ is the Prometheus against the false gods, and against falsified Christian teaching of the type that prevails today.

What did Prometheus represent in the mind of Aeschylus? Here's Prometheus, who was an immortal—that is, he can not die. He's being tormented, which means he's being subject to eternal, or immortal torment. Why is he being tormented? Aeschylus makes clear, the reason is that Zeus knows that Prometheus knows

something about Zeus, about the way in which Zeus will bring about his own destruction, and the destruction of the gods of Olympus. Zeus' concern is to torture out of Prometheus, an admission of that knowledge, and what it is.

Prometheus, on the other hand, is very clear, as the character in the drama—Prometheus will *not* tell Zeus that secret, even at the price of being subjected to immortal torment, until such time as the implications of that

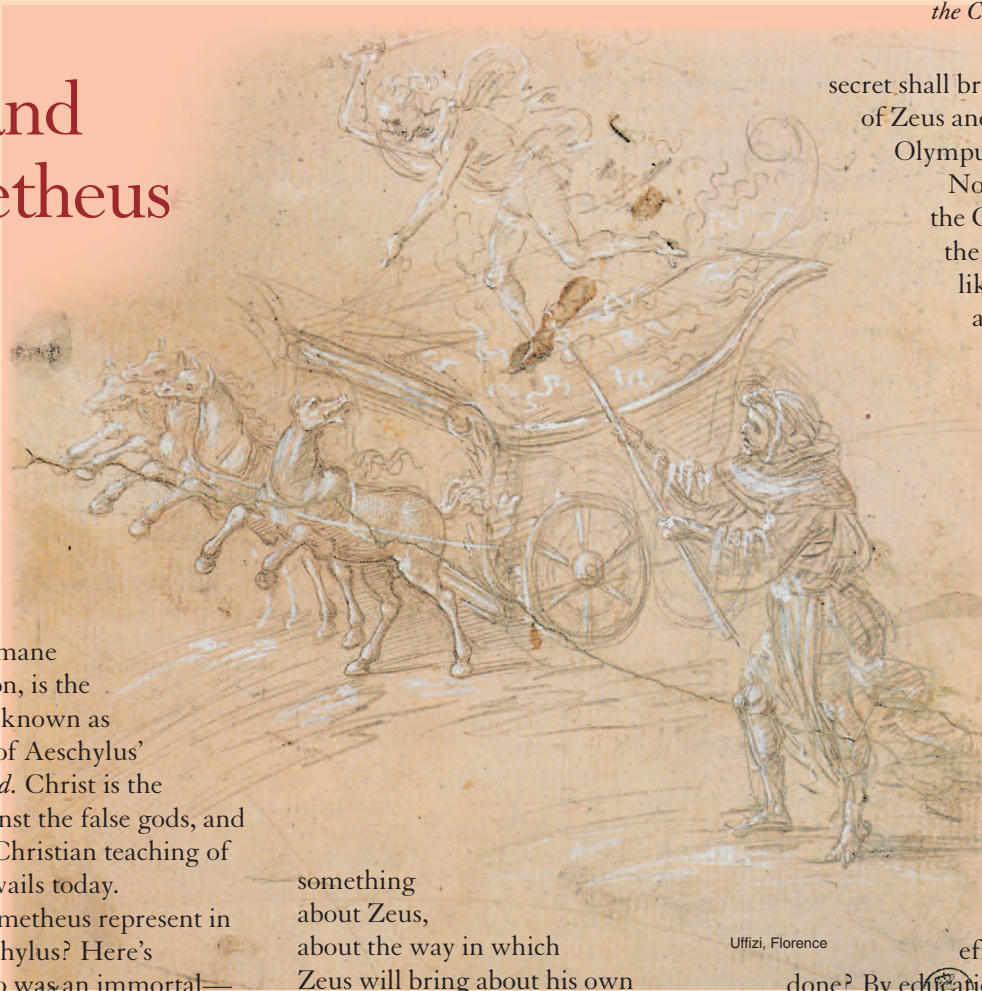
secret shall bring about the fall of Zeus and the gods of Olympus.

Now, the function of the Christian in society, the mortal Christian, is like that: It is to perform a mission, which gives purpose and meaning to the existence of humanity—a *mission* in the image of Christ, in the image of Gethsemane; a mission which saves humanity, when humanity would otherwise be destroyed. *Saves* humanity, by calling forth within it the capacity within the individual, by which that rescue can be effected. How is that

done? By education and by actions which are consistent with that education—education to true knowledge, education to principle, education based on ontological paradox, based on *metaphor*.

—Lyndon H. LaRouche, Jr,
Leesburg, Virginia
Oct. 18, 1997

[SEE *Making Visible the 'Motion of the Mind'*]



Uffizi, Florence



Filippino Lippi,
'Woman Seen Half-Length and Holding a Shield
(Portrait of a Woman in the Guise of Minerva),' c. 1490.

This ethereal drawing is believed to be that of the Roman (or Etruscan) goddess, Minerva, or the Greek Athena. She is the goddess of wisdom, or intelligence, and was the patron of artists and artisans. You can see the Leonardesque *chiaroscuro*: the dramatic, but also delicate, handling of the light-shade contrast. Female subjects portrayed as figures from the Bible or from antiquity were a popular genre in the 1490's, at the height of the Golden Renaissance.

FIDELIO

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

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On the Cover

Winslow Homer, *The Blackboard* (1877) (watercolor). The Lincoln Revolution: Classical, technological. (© National Gallery of Art, Washington)

4

How To Think In a Time of Crisis

Lyndon H. LaRouche, Jr.

40

The Lincoln Revolution

Anton Chaitkin

61

1797, The 'Year of the Ballad'— In the Poets' Workshop

Rosa Tennenbaum

Editorial	2	Completing the 'Unfinished Work' of the Lincoln Revolution
News	78	LaRouche: 'Thinking One Percent Must Save Mankind'
	79	Conference Draws from Europe, Africa, China
	80	New Bretton Woods, Land-Bridge in Eastern Europe
	82	African Civil Rights Movement Founded
	82	Zepp LaRouche Speaks at Nigeria Summit
	83	Symposium: 'Excellence in Education Through Music'
Music	85	<i>Thomanerchor</i> Brings the Spirit of J.S. Bach to the Poor
Exhibits	91	Making Visible the 'Motion of the Mind'
Commentary	94	Sylvia Olden Lee: 'Pay attention to the <i>words</i> .'
Books	101	Death of a Princess
	102	The Royals
	103	Hamilton's Republic
	104	Frederick Douglass
	105	The Harmony of the World

Completing the ‘Unfinished Work’ of the Lincoln

On March 18, Lyndon H. LaRouche, Jr., made a major presentation in the nation’s capital, before an audience of two hundred policy-makers from the U.S. and abroad—including representatives of twenty-two nations—on the necessity of implementing a New Bretton Woods System. On the occasion of this event, Helga Zepp LaRouche, Chairman of the Schiller Institute, and Natalya Vitrenko, Member of the Ukrainian Parliament, who in February 1997 had jointly issued an urgent “Appeal to President Clinton to Convene a New Bretton Woods Conference,” issued the following renewed appeal.

* * *

‘Almost exactly a year ago, we appealed to you, in view of the danger of a pressing systemic crisis, to initiate a reorganization of the world monetary and financial system, and to orient yourself toward the better elements of the previous Bretton Woods System.

“In the meantime, this call has been signed by approximately five hundred parliamentarians from forty countries, the former Presidents of Mexico, Brazil, and Uganda—José López Portillo, João Baptista Figueiredo, and Godfrey Binaisa—and hundreds of Civil Rights leaders, trade unionists, and members of other social organizations, all of whom are motivated by deep concern over the fate of their nations.

“At that time, we warned about the outbreak of an impending severe financial crisis, which would erupt in East Asia, but soon will extend to the whole world. The Asia crisis which broke out in October of 1997, which is really only the regional expression of the global crisis, has shown how correct the warning expressed in the appeal a year ago was: The international financial system has been poised at the brink of meltdown repeatedly since the end of 1997, for example, on Dec. 22-23, 1997 in South Korea, and again, in January 1998, in Indonesia and Japan. In the meantime, it has been confirmed that neither the medicine of the ‘I.M.F. rescue packages’ nor the hyperinflationary infusions of liquidity are solving the

problem, but, to the contrary, only reinforce the distortions of the ‘bubble economy.’

“The conference of twenty-two nations, which the United States has called for in Washington on April 16, is perhaps the last chance to carry out the necessary reorganizations safely, before the next expected, even more disastrous round of financial crisis. As useful as the elements of the discussed corrections (fixed exchange rates, greater transparency of financial transactions, a tax on speculation) might be, the crisis of civilization in which the world finds itself, cannot be eliminated with cosmetic measures alone.

“If the conference for a new Bretton Woods is going to be successful, then the fundamental mistakes in economic and financial policy of the past thirty years must be corrected, mistakes under which the worldwide industrial and agricultural capacities have been

allowed to collapse far below the level necessary to sufficiently provide for all the people living in the world today.

EDITORIAL

Only if the world economy is organized along the principles of physical economy represented by Lyndon LaRouche—that is, if the construction of the Eurasian Land-Bridge becomes the cornerstone of a global reconstruction program, and thus scientific and technological progress again becomes the chief economic engine—can the real causes of the crisis be eliminated. It is urgently necessary to step up physical production, and to expand and modernize the productive infrastructure of all nations.

“The only alternative to worldwide chaos is the immediate realization of a just, new world economic order. We appeal anew to you, President Clinton, to throw the Constitutional authority of your office and the anti-colonial tradition of America into the balance, to avert unimaginable harm for billions of people.”

* * *

In this issue of *Fidelio*, we feature three essays, which are critical to this fight for a just, new world economic order: “How To Think in a Time of Crisis,” by Lyndon

Revolution

H. LaRouche, Jr.; “The Lincoln Revolution,” by Anton Chaitkin; and, “1797, ‘The Year of the Ballad’—In the Poets’ Workshop,” by Rosa Tennenbaum.

In his essay, LaRouche heralds the tremendous opportunity afforded us today, to take advantage of the “back-to-reality,” reverse cultural paradigm-shift that is now sweeping the globe against the last thirty years’ “virtual reality” paradigm of the Baby Boomer generation—the which has been the primary cause of today’s global, systemic crisis. Leaders of nations must act now, to seize the opportunity to overturn the false axiomatic assumptions of post-industrialism, neo-Malthusianism, and moral relativism, and return to the policies of national economic development championed by the American patriotic tradition associated with President Abraham Lincoln. Victory can be won, because populations around the world are rejecting the failed paradigm expressed in the I.M.F. system, and are open to revolutionary change, to accepting “profound and impassioned ideas respecting man and nature.” Only thus will mankind be spared a New Dark Age.

The Lincoln Revolution was the basis for U.S. mobilization for World War II by Franklin D. Roosevelt. It was the affirmation of that Lincoln tradition, still reverberating among returning veterans such as President John F. Kennedy, which set the stage for the Rev. Martin Luther King’s successful leadership of the Civil Rights Movement of the 1960’s. Historian Anton Chaitkin documents the underlying economic policy-content of that Revolution: protective tariffs, national banking, and government promotion of internal improvements (infrastructure)—precisely the pillars of LaRouche’s New Bretton Woods policy today.

As LaRouche argues, to accomplish such a revolution requires the ability “to think in a time of crisis.” Our concluding feature provides a study of the unique, creative collaboration among the poets Friedrich Schiller and Johann Wolfgang Goethe, and their closest friends Wilhelm von Humboldt and Christian Gottfried Körner, in composing ballads—powerful poetic metaphors—centered on anti-feudal,

The Gettysburg Address

Four score and seven years ago our fathers brought forth on this continent, a new nation, conceived in Liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field, as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it, far above our poor power to add or detract. The world will little note, nor long remember what we say here, but it can never forget what they did here. It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain—that this nation, under God, shall have a new birth of freedom—and that government of the people, by the people, for the people, shall not perish from the earth.

—President Abraham Lincoln,
Nov. 19, 1863

republican themes, whose purpose was to educate and transform the European population, to liberate their minds, so that they would become capable of carrying out a successful, American-style revolution against the oligarchy.

Today, “the great task remaining before us,” is to complete the Lincoln Revolution on a global scale. We must rally behind Lyndon LaRouche and his efforts to touch the minds of President Bill Clinton and other world leaders, so that the President and others are able to rise to meet this world-historic challenge.

Alexander the Great confronts the Persian horde led by the Emperor Darius at Arbela, 331 B.C. Although outnumbered twenty to one, Alexander's offensive led to the rapid destruction of the Persian Empire. (Roman mosaic, details, Second century B.C., Museo Archeologico Nazionale, Naples)



Alinari/Art Resource, NY

The generation of former university students, which occupy most among today's high-ranking positions of power in society, is no longer the virtually unchallenged pace-setter in national and global policies. The cults of 'political correctness,' the world of make-believe into which the frightened '68'ers had fled, are no longer the unchallenged wave of the future. The new cultural paradigm-shift, the back-to-reality paradigm-shift, is the changed political opportunity to which wise statesmen will hitch the destiny of their nations.



Alinari/Art Resource, NY

How To Think In a Time of Crisis

by Lyndon H. LaRouche, Jr.

March 5, 1998

It came with an accompanying sense of shock. By no later than sometime during November 1997, both leading circles and the thinking stratum of other citizens, around much of the world, began to recognize, that the so-called “Asia crisis,” as it had exploded beginning late October, was not a regional, or cyclical crisis, but a global, and systemic one. Since that time, there has been an essentially worldwide shift within expressed political moods of the populations and some leading institutions. The new, much more severe round of financial-monetary shocks, expected to begin erupting as early as middle-to-late March, will accelerate this process of global political, and cultural change.

As a result of that ongoing process of shift, we, in the U.S.A., are already experiencing the onset of a profound change in direction of popular political and related moods. A challenge has erupted, against the doctrine of a new “mainstream,” pseudo-majority: against the effort to bring about a “convergence” of a relatively small, hyperactive minority of our citizens, composed of “New Democrats,” “Yahoo Republicans,” and hyperventilating mass daily electronic and print media.¹ In opposition to such a “new mainstream” minority of our citizens, there is now in progress, a sharply accentuated political polarization, a polarization now emerging to form whatever becomes, during the months ahead, a new dominant

political feature of the population generally. This pattern now appears more or less worldwide.

This, accompanied by related changes in the global economic and political situations, implicitly confronts the observer with the most fundamental, and least understood processes underlying the shaping of the known history of mankind. Without understanding those processes, it is impossible for the government of the U.S.A.—or, anyone else—to define either a competent strategic assessment of the present global situation, or an actually effective policy for addressing that situation. The characteristics of those kinds of processes, including the current manifestation, are the subject of this report.

Underlying this newly emerging process of polarization of the population, is a profound cultural paradigm-shift, which is now counterposed to the “New Age” cultural paradigm-shift of 1964-1972. In short, thirty years after 1968, there is an emerging general sense, that the

1. This is the doctrine associated with a former White House campaign advisor, the cousin of the late Roy M. Cohn, “Dick” Morris, and others, which prompted President Clinton to commit the blunder of choosing not to veto a welfare reform bill. As a result of this doctrine, the former close cooperation between the President and traditionalist Democrats in the Congress was shattered, and the Democratic Party lost its chance to regain control of the U.S. House of Representatives in the 1996 general election.

trend in culture which began to take charge of policy-shaping during 1964-1972, has been a terrible mistake. The new trend in polarization is well-grounded. In reality, unless that 1964-1972 cultural paradigm-shift is reversed, very soon, global civilization, as it presently exists, will not outlive the present century.

Therefore, for the purposes of our study of the matter here, we situate the subject by contrasting the two, contrary cultural revolutions, that of the 1964-1972 interval, to that opposing, new cultural paradigm, the latter which threatens to assume leadership under presently emerging trends of increased political polarization globally.

Back during 1964-1969, most parents and grandparents of adolescents and young adults were befuddled, and, often, somewhat terrified, by the eerie, sudden insurgency of a youth counter-culture, which, to at least some such World War I and World War II veterans, suggested the takeover of their descendants' minds, by a veritable invasion of very nasty "body snatchers," of a sort which might have been thought to have arrived, perhaps, from some place in outer space. It is now the turn of the university-campus "Baby Boomers" from the 1960's, to be befuddled by a parallel kind of radical cultural change, not only in their own children and grandchildren, but throughout many strata, of various ages, of the population at large.

Once again, throughout the world, a sweeping cultural change is at work. Now, as was the case back during the middle to late 1960's, once again, the generation which has come to occupy most of the topmost positions of policy-shaping in Washington, D.C., in the news and entertainment media, and in the higher ranks of the business world, is stunned by its own apparent inability to comprehend either the radical "cultural paradigm-shift" currently in progress, or the new global realities which have energized this shift.

This present study of that phenomenon, is situated by a report on the author's experience of both cultural paradigm-shifts, that of 1964-1972, and today. The subject of

that report, then serves as a point of departure for his addressing the principles of history commonly underlying both paradigm-shifts.

This study provides the alternative to the academically popularized, philosophically Romantic² absurdities of both Hobbesian and Kantian irrationalisms, and to such popularized, neo-Kantian outgrowths of those obscurities as Hegel's *Weltgeist*, the irrationalist belief in a *Zeitgeist*, and the Nazi and other populists' *Volksgeist*. The edifice of history itself is fully rational; unfortunately, admittedly, all too often, the inmates who inhabit that institution, are crazy. Too often, as playwright Peter Weiss has asserted, lunatic inmates, such as his characters Marat and de Sade, have taken over the management of the institution. My aim in this report, is to assure the reader, that, contrary to those "new Flagellants" of our darkening age, who scurry about, wild-eyed, shrieking their cries of "Conspiracy theory! Conspiracy theory!," the ruling processes of history itself are not only rational in character, but also both as comprehensible, and manageable, in principle, as any other discovered and validated physical principle of our universe.

For reasons which are best left to be explained in the place they arise within the following text, the present author's authority in addressing this matter has several unique features, features which should be clear as they come up in the exposition. However, one of these points should be identified, at least in bare essentials, here. The writer's authority on the subject of the present, worldwide, systemic economic crisis, is absolutely unique. Two aspects of that authority ought to be named, at least, at the outset, here.

Illustrative is the fact, as shown below, that the present writer is the only known authority to have provided a long-range forecast, accurately warning of the approximate timing and character of the presently ongoing, worldwide, financial, monetary, and economic crisis. Perhaps less obvious, but of more fundamental relevance, is

2. "Romantic," in strict Eighteenth- and Nineteenth-centuries' usages, signifies an atavistic wont of the pro-feudalist currents of those times, for a return to the "good old days" of the Roman Empire. Robber-emperor Napoleon Buonaparte, his regime, and his axiomatically heathen Code of law, typify the Eighteenth- and Nineteenth-centuries' Romantic view in its most extreme expression. Hence, "Romantic." Lord Shelburne's pet British East India Company household historian, the notorious Gibbon, typifies this for London, as do the Romantic poets of France, Germany, etc. That Romantic movement is most notorious for its revolt against what its proponents viewed as "the tyranny of Reason." The philosophical argument for this view, is traced to the English protégés of the evil Paolo Sarpi, such as Sir Francis Bacon and his intimate, the notorious Thomas Hobbes. Take, for example, Hobbes' demands for what became the decadent Dryden's attempted virtual extirpation of both metaphor and rational forms of the subjunctive from

English poetry and prose style. The more thorough philosophical argument for this view of art, politics, law, and so forth, is that summarized by the archetypical Romantic Immanuel Kant, in the last of his three celebrated *Critiques*, *The Critique of Judgment*. The epitome of the Romantic followers of Kant, such as Fichte, Schopenhauer, Franz Liszt, Friedrich Nietzsche, Bayreuth satanist and composer Richard Wagner, and the "art for art's sake" loonies generally, is the view of post-1814 Berlin university's G.W.F. Hegel and his crony, Karl Friedrich Savigny. The case of Wagner, with his satanic, proto-Nazi *Parsifal*, exemplifies the transition of the circles of composers such as Bruckner and Mahler, as well as Ernst Mach, Sigmund Freud, and Georg Lukacs, beyond the Romanticism of Franz Liszt, into the cult of outright ("modernist") satanism introduced to continental Europe, especially Austria and Germany, by British theosophists, as do the "impressionists," and so forth, of British puppet Napoleon III's Nineteenth-century France.

the fact that all known, extant, competing economic theory, as it differs from the author's own work, suffers from a fatal incompetence, especially in face of the specific kinds of reality the present global crisis represents. This is not to argue, that all other economists, with bad theory, are therefore utterly incompetent as specialists in administration of economy; rather, the relevant point is, that nearly every variety of theory of economy which is taught in universities and referenced by governmental and comparable policy-shapers today, should be relegated to the relevant place where pathological relics are stored, as in some "black museum." The fine distinctions between a good economist and his bad theory are addressed at the appropriate place below. In the meantime, it is sufficient to have forewarned the reader on these points.

I.

Since Franklin Roosevelt

A now-emerging, contrary, new cultural paradigm, which has already gained yet only marginal, but increasing significance, inside and outside the U.S.A., has been in progress since approximately this past November. There are two common features shared by the paradigm-shift of the 1964-1972 youth-counterculture, and the newly erupting one. Each represents a revolution against the axiomatic underpinnings of the pre-existing cultural paradigm. In that sense, although it is otherwise directly opposed to the cultural revolution of the late 1960's, the presently emerging, new cultural paradigm-shift, has one quality in common with its predecessor: they both represent cultural revolutions in the process of overthrowing what has recently passed for the matrix of predominant "cultural values."

I came into the center of the 1964-1972 cultural maelstrom, during 1966-1973, while teaching a one-semester

course in economics on some campuses in the northeastern corner of the U.S.A. This was the setting in which I came to be regarded as a threat, both by those self-styled "left-wing" leaders of the countercultural movement, whose activity was being funded by certain agencies of the financier-oligarchy's "establishment," and their behind-the-scenes stage-managers. The latter agencies were typified by the now recently deceased McGeorge Bundy's Ford Foundation,³ and by the savagery of the libels composed on their behalf by the *New York Times*⁴ and the *Washington Post*.⁵ Presently, in the setting of today's newly emerging cultural revolution, I have a much more significant position, sometimes directly, or, often, indirectly, more or less worldwide. For reasons which are not in the slightest degree accidental, my intellectual influence has sky-rocketed, relatively speaking, during the last two months of 1997, the same period the first significant outbreak of the presently emerging, new cultural paradigm-shift erupted. Not only do I enjoy special personal advantages in comparing, and tracing the relevant links between the two revolutions, but the nature of my daily work involves the closest study of precisely those patterns, worldwide, which characterize the new revolution now in progress.

The first of my series of subsumed objectives here, is to assist readers to understand the present "revolution," as such understanding is to be contrasted to the failure of comprehension among that generation of veterans of World War I and World War II, who, almost to the last man and woman, did not understand the most elementary, underlying, functional characteristics of the 1964-1972 university campus-centered "youth-countercultural" revolution. The lesson to be learned, then and now, is, that without efficient comprehension, there can be no rational response. The present civilization, worldwide, could not survive the kind of general lack of rational comprehension of this newly erupting cultural revolu-

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3. During the Spring 1968 Columbia University student strike, undergraduate associates of Lyndon LaRouche unearthed "check-stub" proof that the S.D.S. "Crazies" faction, associated with Mark Rudd, Bernadine Dohrn, *et al.*, and soon with the terrorist Weatherunderground, were receiving large cash infusions from the Ford Foundation, then headed by McGeorge Bundy. Funds were conduited from the Ford Foundation through a front-group, the East Side Service Organization (ESSO), headed by Tom Neumann, nephew of Frankfurt School ideologue and New Left guru Herbert Marcuse.
 4. During Dec. 1973-Jan. 1974, Lyndon LaRouche publicly charged that an effort to eliminate him physically had been unleashed, involving the collaboration of the F.B.I., segments of British Intelligence, and the East German Stasi (State Security Service). Subsequently, F.O.I.A. documents, released by the F.B.I., revealed that F.B.I. informants in the leadership of the Communist Party U.S.A. had, indeed, been activated to use C.P.U.S.A.-linked terrorist groups—including the Puerto Rican group, MIRA—to get rid of

- LaRouche, as part of a Bureau Counterintelligence Program (COINTELPRO). When LaRouche convened an "extraordinary public meeting" at a New York City hotel in early January 1994, to expose what he knew of the plot, the *New York Times* published a front-page Sunday edition smear against him, by Paul Montgomery and Howard Blum, aimed at discrediting him and covering up for the F.B.I. In 1979, a similar *New York Times* coverup piece was penned by Blum, after another effort to physically eliminate LaRouche—this time using the Jewish Defense League and mob assets of Roy Cohn—was exposed.
5. The editorial pages of the Sept. 24, 1976 edition of Katharine Graham's *Washington Post*, featured a *Post* policy-statement, issued, over the by-line of Stephen Rosenfeld, to all leading electronic and print news media, on the subject of then independent U.S. Presidential candidate LaRouche: black out all coverage of LaRouche, except to defame him. The *Post* has adhered to the policy to the present day.

tion, which the adult generations of 1964-1972 exhibited toward the cultural revolution of the late 1960's. I have already featured matters bearing upon this concern, in numerous earlier published locations; here, I focus upon the kernel of this problem as such.

To understand either, or both of the 1964-1972 and presently emerging cultural revolutions, we should begin our study at no later point of the process, than the parents of the 'Sixty-Eighters, and the earlier shock which that generation of the World War II veterans experienced, during 1945-1948, after returning from service overseas.

Although President Franklin Roosevelt's U.S.A. had aligned itself with Britain and France, for the 1939-1945 war, by no later than 1938, Roosevelt's intent for the post-war world, was to destroy what the British Empire and the British "free trade" system represented.⁶ The U.S. mobilization for that war, lifted the U.S.A. out of the 1930's "Great Depression," and unleashed a kind of cultural optimism in the majority of the U.S. population, an optimism whose dominant, if not universal characteristic, was a resumption of the patriotic tradition associated with President Abraham Lincoln. It was the affirmation of that Lincoln tradition still reverberating among those veterans, such as President John F. Kennedy, which set the stage for the Rev. Martin Luther King's successful mid-1960's leadership of the Civil Rights Movement. Although few among those then serving overseas, during the war, knew explicitly of President Roosevelt's intent for the remaking of the post-war world, a probable majority among them, like this present writer, shared manifest impulses in that direction, during the course of their time in military service.⁷

With the death of President Roosevelt, that cultural optimism began to fade. Whereas, Roosevelt had intended to destroy every colonial empire, especially Britain's, France's, and The Netherlands', at the close of the war, President Truman restored those empires. Whereas, Roosevelt had intended to eliminate the "British Eighteenth-century methods," of Adam Smith, in world economy, Truman plunged the U.S. into a deep, 1946-1948 recession, for the sake of preserving those methods. Whereas, Roosevelt had sought peace with a Stalin who had no intention of aggressive post-war action against the U.S.A., Britain's Winston Churchill easily lured his dupe,

Truman, into dropping two absolutely unnecessary nuclear-fission bombs, on Hiroshima and Nagasaki, as a way of inaugurating Bertrand Russell's and Winston Churchill's scheme for setting up the U.N.O. as an instrument of world government,⁸ and subscribed to Churchill's provocation of Stalin's hostility. The setting up of the Korean War, consolidated Truman's ruin of Roosevelt's post-war prospects of an "American Century," this evil work done according to the images decreed by such as Bertrand Russell and Winston Churchill.

Under these and related circumstances pervading the 1946-1952 Truman years, the generation of the returning World War II veterans not only became culturally pessimistic, relatively demoralized, but, among at least about ninety-five percent of them, lacking in their earlier degrees of efficient commitment to principles of truth and justice. In the main, by 1948-49, many among those adults had seized greedily upon hoped-for threats of war, high tax-rates and all, as pretexts for the economic mobilizations which would ensure full employment, preferably in the relatively more technologically progressive, better paying, military and related industries.

By 1952, the logic of that same manic-depressive cycle, the mass phenomenon into which the Truman years had plunged the overwhelming majority of the World War II veterans' generation, and other adults, made Korea-truce-making, World War II General Dwight Eisenhower, the hands-down victor in the 1952 campaigns for both the Republican nomination and general Presidential election. Warrior-Peacemaker Eisenhower was the consoling psychological compromise with nuclear threat, which the majority of the nation wanted: a much needed relief from the perpetual migraine headache of Democratic Presi-

6. Elliot Roosevelt, *As He Saw It* (New York: Duell, Sloan and Pearce, 1946).

7. In their childhood, the veterans of World War II had seen "Grand Army of the Republic (G.A.R.)" veterans of the Civil War marching, often in uniform, in patriotic holiday parades. In the public intermediate and secondary schools of the 1930's, numerous among the World War II veterans had memorized Lincoln's 1863 Gettysburg Address, during their adolescence.

8. Following a British policy for bringing about world government, devised by H. G. Wells in 1913-1914, Russell played a key role, beginning 1938, in organizing the development of an Anglo-American nuclear arsenal, with the stated intent of making war so horrifying, by these awesome weapons of "mass destruction," that nations would submit to world government, as a way for avoiding wars in which such weaponry might be deployed. See Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *Fidelio*, Fall 1994 (Vol. III, No. 3). By Summer 1945, Japan's military situation had been made hopeless, by U.S. success in maintaining a nearly total blockade, preventing indispensable imports from reaching the main islands of Japan. As military planning by General MacArthur's staff indicated, it was not necessary to invade Japan under such conditions; surrender was inevitable during the weeks ahead. In any case, Emperor Hirohito had already negotiated the essentials of what were later adopted as the post-Nagasaki terms of surrender, with President Roosevelt, through Monsignor Giovanni Montini (later Pope Paul VI) of the Vatican's Secretariat of State. Britain's motive for pushing its dupe, Truman, into the unnecessary dropping of those bombs, was that elaborated by Russell in the September 1946 edition of his stooge's, Leo Szilard's *The Bulletin of the Atomic Scientists*.

dent Truman, and of Truman Democrat Roy M. Cohn's Republican version of Trumanism, called McCarthyism.

So, 1953-1960 became the years of "Eisenhowerism": never quite this, but, also, never quite that: the winding, switchback road, down toward the place called "Whatever." This might be seen as an echo of the "Flapper" fad of the 1920's. These were the years of the "Organization Man," of the mythos of "White Collar," the decade of existentialist notions of personal success. A public-opinion-cued, "politically correct" existentialist's virtual-reality notion of what imagined observers might view as "success," was adopted as a substitute for morality, by most among the 1950's generation, both young adults and their children, the Baby Boomers. Underneath, the "white collar" success of the 1950's, was often a virtual intellectual twin of someone from Jack Kerouac's "Beat Generation."

Trumanism and Eisenhowerism were the predominant cultural climate in which the "Baby Boomer" generation, mid-1960's young adults and adolescents born after 1939-41, passed their pre-1964 childhood and early adolescence. This legacy of moral miasma, was briefly interrupted, for many, by the optimism of the short-lived Kennedy Presidency. That optimism had been spoiled by the psychologically shocking impacts of the 1962 Missiles Crisis and, just over a year later, the assassination of the President. Such were the early years of the 'Sixty-Eighter university-campus generation, of which the overwhelming majority had been raised in families whose adults had broken with any controlling sense of actual, overriding, constitutional commitment to truthfulness or justice: under Truman, and under the ensuing decade of "the organization man."

That first generation of "boob-tubers," both the parents and the chiefly amoral, pleasure-obsessed, "Baby Boomers," had adopted as a substitute for obedience to truth and justice, a succession of more or less ephemeral fads. The 'Fifties had been the decade of the Cadillac with tail-fins. Among the university student population of 1964-1972, such faddishness, echoing the "boob-tube"-induced fascination with "entertainment," included, with a certain indifference, what proved to be, for many of them, an often merely existentialist sort of faddish engagement with the Civil Rights Movement. This engagement, where it occurred, was compelled to share the premises with the claimed right to have sex with a lamp-post (if one so chose), or the political rights of a drug called LSD-25, or fascination with the latest synthetic religion (usually from far below), each, and all, with a fine indifference to consistency: sometimes all simultaneously.

The parents should have asked: whence this pattern of behavior among the draft-age university-student popula-

tion of the late 1960's? There were dramatically significant clues, if the parents of those 'Sixty-Eighters had wished to be candid about the peculiar habits of the households and adult society in which the Baby-Boomers had been reared into adolescence.

Imagine yourself a management consultant, participating in New York garment-center styles-planning sessions of the 1950's or 1960's. The subject of the meeting is the following selling season's, or following year's changes. Look at the marketing surveys which show how the styles are planned. The wealthier, especially the conspicuously filthy-rich or new-rich, are the giddiest; the younger members (and aging "Peter Pans") of such broods, are, statistically, the giddiest of all. Those who can not afford to throw garments away so quickly, especially those over twenty-five to thirty years of age, are more style-conservative, which is to say, more rational, in their behavior: relatively more oriented to the physical-economic realities of life.

The working point here, is, the overwhelming evidence against the claim, by many, "I make up my own mind as to what I prefer." During this century to date, only the exceptional, relatively few actually "make up their own mind"; unfortunately, any qualified expert in marketing could prove that, factually, beyond doubt. Still today, even among those who typify the newly emerging cultural revolution, for example, to have a truly rational conversation about any leading issue of our times, with almost anyone, means to violate conventional popular opinion, to paddle, with heavy strokes, upstream, against the popular stream of consciousness. Otherwise, in the remainder of the population, the more labile the changes in style preferences, or other fads, the less rational, and more easily suggestible—e.g., manipulable, "brainwashable"—that cohort of the marketing study's subjects prove to be. For example, today, the strata most prone to the latest fads in "rock," are, relatively, the least rational, most emotionally unstable, most drug-abuse-prone cohorts of the population (or, perhaps those among you who were recently mugged, or burglarized, may wish to suggest more pungent epithets).⁹

The "rock-drug-sex youth-counterculture" and correlated aberrations, rampant among the 1964-1972 university-student population, should be viewed against the background of popular style-preference behavior.

9. It is fair to say that adolescence should be classed as a privileged form of mental disease: a clinically privileged state of turbulence, deemed normal for our adolescents. However, when it persists among those of the 21-25 years range, or older, we class that persistence of adolescence as a mental disease. In recent generations, beginning with the Baby Boomers, it is fair to say that there has been an increasing tendency among our adolescents, to abuse, and prolong the privilege.

During the 1964-1968 years of some continued involvement with Civil Rights, and pervasive preoccupation with Vietnam, the “socially conscious” strata of campus ‘Sixty-Eighters were oriented, day by day, to the next large, unified demonstrations. With the violence at the 1968 Chicago Democratic Party Convention, this mass-orientation changed. Back on campus for Fall 1968, a new process set in, not of unity, but division. Lunatic existentialism took over: the worship of “my personal alienation.” The victim of this nihilistic trend, sought a special universe, each with its own special laws, a universe each located within his, or her psycho-sexual anxiety- and fantasy-states. The cult of the “therapy group” had arrived.

Thus, after 1968, as if to parody the cultural characteristics of the humble slime-mold, the movement of the 1964-1968 interval divided itself into as many mutually hostile micro-universes as possible. Once that had been done, there was an effort at reunifying the micro-universes as a kind of “movement,” this time on the basis of mutual support for that which disunified them. The basis for that unity was found in a principle borrowed from Nazi Propaganda Minister Josef Goebbels’ repertoire: “political correctness”¹⁰; with “political correctness,” they hailed the dawn of true freedom. This became the basis for the emergence of what was called “The Rainbow Coalition.”

The common thread linking the emergent hegemony of the T-group and “Rainbow Coalition” to the eruptions of 1964-1968, is called “cultural relativism.” Typical, is the fact, that the “leftists” of this brood had progressed, through cultural relativism, away from their earlier, temporary attachment to that principle of racial equality recognized by Frederick Douglass and the Reverend Martin Luther King; they turned into an opposite direction, into a new, leftist form of racism: the division of everyone from everyone, according every discoverable distinction of ethnic origin, gender, or what-have-you. The slime-mold syndrome had taken charge.

By the time what remained of their brains was extruded from that psychological spaghetti-machine, cultural relativism of the Rainbow Coalition displayed itself as the same absolutism of moral relativism, from which Nazism had spread out of the petri dishes of existentialist youth-counterculture, in 1920’s Weimar Germany: everything is allowed! The lawful implications of Arthur Schopenhauer’s Romantic cultural pessimism, as the 1946-1948 infection with the flight from truthfulness and justice, had

become the full-blown moral degradation of cultural and moral relativism.

Aversive Behavioral Modification

The key word for each of the two revolutions, that of the 1964-1972 interval, and that emerging now, is “shock.” Consider the 1964-1972 case first.

The preferred theoretical account of the way the 1964-1972 transformation occurred, is supplied by the London Tavistock Clinic and its offshoot, the London Tavistock Institute. The theory had its origins in the British intelligence services’ studies of behavior of “shell-shock” victims, those produced by conditions of trench warfare on the western front, during World War I. Brigadier Dr. John Rawlings Rees headed up the Tavistock Clinic, which studied the matter.¹¹ The question Rees *et al.* posed to themselves, was: How might it be possible to replicate the kind of heightened lability and suggestibility experienced in clinical studies of populations of “shell-shock” victims? The study focussed upon both the induced behavioral modification of the individual subject and small group, and also the way in which similar effects could be induced through informed use of policy-making institutions, in virtually entire populations. This work of both that Clinic and Institute played a key role in evoking the ‘Sixty-Eighter phenomenon among an influential large ration of the 1964-1973 university-student population here in the U.S., as also in Germany, and elsewhere.

Typical centers of work to this effect were those established by German emigré Dr. Kurt Lewin at Massachusetts Institute of Technology (M.I.T.),¹² and at the University of Michigan at Ann Arbor, and elsewhere. The small, but significant Josiah Macy, Jr. Foundation, one of the interfaces with British intelligence channels, contributed a coordinating role. The reports of “mass brainwashing” of U.S. prisoners of war, in North Korea camps, provided the pretext for a massive expansion of work on “aversive behavioral modification,” with included sponsorship from the U.S. government, under such official rubrics as MK-ULTRA. The “mind wars” faddism which gripped the U.S. intelligence community during the 1952-1975 interval, until the mid-1970’s, when C.I.A. Director Bill Colby blew the proverbial whistle, was key to the possi-

10. E.g., *Gleichschaltung*.

11. John Rawlings Rees, *The Shaping of Psychiatry by War* (New York: W.W. Norton, 1945).

12. Otherwise known as the RLE associated with the Josiah Macy, Jr., Foundation, and of Bertrand Russell/Karl Korsch epigone Professor Noam Chomsky.

By no later than 1938, Roosevelt's intent for the post-war world, was to destroy what the British Empire and the British 'free trade' system represented. The U.S. mobilization for that war, lifted the U.S.A. out of the 1930's 'Great Depression,' and unleashed a kind of cultural optimism in the majority of the U.S. population, an optimism whose dominant, if not universal characteristic, was a resumption of the patriotic tradition associated with President Abraham Lincoln.



Corbis-Bettmann

Franklin D. Roosevelt greets mine workers on Presidential campaign trip, Wheeling, West Virginia, October 1932.

bility of the kind of transformation which produced the 1964-1973 youth-counterculture phenomenon.

"Mind wars" licensed the application of techniques of aversive behavioral modification to one's own population, in addition to those of suspected adversary nations. The impact of these techniques, including MK-ULTRA's LSD-25 researches, researches into psychological changes induced by rock rhythms, and studies of deleterious effects of frequent use of marijuana, as also the British Tavistock Clinic's promotion of LSD-25, contributed greatly to the emergence of the "youth counterculture" among the 'Sixty-Eighters.¹³

It must be taken into account, that by the late 1950's, the kind of nuclear detente which Bertrand Russell had

announced to the public in the pages of the September 1946 edition of Leo Szilard's *The Bulletin of the Atomic Scientists*,¹⁴ had become the policy of a leading part of the Anglo-American liberal establishment. This included the proceedings of the second, Quebec Pugwash Conference, of 1958, where Szilard's "Dr. Strangelove" address laid out the policy which became, later, National Security Advisor Henry A. Kissinger's SALT I and ABM treaty. This had been "The Spirit of Camp David," and the process of detente set into motion by the 1962 Cuba Missile Crisis. Among the sections of the establishment committed to this Russell nuclear-detente strategy for world government, the success of that Anglo-American strategy was treated as if it were a U.S. national security issue of utmost, overriding importance. Most of the U.S. national security apparatus, including the large-scale "mind wars" capability, mobilized to that effect. Without this engage-

13. This area was covered in a series of reports, entitled "The Tavistock Grin," published in *The Campaigner*, April 1974 (Vol. 7, No. 6) and May 1974 (Vol. 7, No. 7). On British creation and promotion of LSD-25, see *Dope, Inc.*, by the Editors of Executive Intelligence Review (Washington, D.C.: Executive Intelligence Review, 1992), pp. 541-544.

14. Lyndon H. LaRouche, Jr., "How Bertrand Russell Became an Evil Man," *op. cit.*

ment, the mid-1960's cultural paradigm-shift could not have occurred as it did.

The detente policy desired by these Anglo-American establishment dupes of H.G. Wells and Bertrand Russell, included not only imposition of world-government-linked nuclear detente as such. It also prescribed the elimination of the potential for creating new potential for weapons of "mass destruction." This meant: eradicate scientific and technological progress in development of "dual-use technologies," those civilian technologies which provided the potential means for producing "weapons of mass destruction." This required turning the style-pacing stratum of the generations entering universities during the post-Kennedy years, into a militant political spearhead against the continuation of the traditional U.S. policy of fostering the benefits of investment in scientific and technological progress.

The "mind wars" establishment's arts of induced mass, "shell shock"-like effects, were deployed, to transform much of the 1964-1972 university-student population into a cadre-force for the relevant, so-called "neo-Malthusian," sorts of "post-industrial" utopianism. The shallowness of personal character-structure, the moral relativism, which the conditions of post-World War II rearing had imposed upon the majority of the Baby Boomers on campus during 1964-1972, rendered them highly susceptible to the sort of shock-induced lability and suggestibility which, in fact, characterized the majority of that generation observed on campus during that interval.

Then, the flock of university graduates from the 1964-1972 vintages "marched through the institutions." That was the slogan of the left-wing 'Sixty-Eighters in the Germany of the "Frankfurt School's" Horkheimer *et al.* This tactic spread around Europe, and into the U.S.A. On both continents, in its upward march toward key positions of policy-shaping in governmental and other leading institutions, the flock was conditioned and culled, to produce convergence upon a certain spectrum of "New Age" ideologies, ideologies premised axiomatically upon the "rock-drug-sex youth-counterculture," the "post-industrial" utopianism, and the "therapy-group" modes of behavioral modification which had been injected into this labile, highly suggestible stratum during the 1964-1972 interval. As this upward march continued, through the 1970's and 1980's, into the 1990's, the goals of "post-industrial" utopianism became ever more entrenched in the axioms of policy-shaping of the U.S.A., western Europe, the U.N.O., and elsewhere.

In short, in one sense, the conditioning of these Baby Boomers worked; but, it was also an awful failure. Its success turned out to be, inevitably, both a national, and a global catastrophe. The economy was ruined, the political

institution of the nation-state put, satisfactorily, at the edge of threatened extinction of "dual use" capabilities; but, from the standpoint of most of the world's population, the experiment proved to have been an awful failure. As my associates and I have documented the evidence in other locations, the world's economy, on which the existence of the population of this planet depends, was turned into that collapsing wreckage of its former self which it has become today.

So, during recent years, a strong reaction against neo-Malthusian "radical environmentalist" and other "post-industrial" agendas, has been brewing within growing sections of the U.S. and other populations. The resistance of a majority of U.S. citizens to the neo-Malthusian cult-doctrines of "Ozone Hole" and "Global Warming," represents these forces of sanity. A terrified people will often turn to strike at the monster which oppresses it, only when that population perceives the monster to be gravely wounded. So, the simmering political eruption showed itself, beginning November-December 1997. Once it became clear that the financier establishment and governments were desperately attempting to cover over the kind of global, financial and monetary catastrophe, which the rulers of the world, the old lion, had said could never happen, then the waiting foes of that old lion, edged closer, smelling the doom of him who had been their awesome overlord too long. So, since some time during November 1997, the new cultural paradigm-shift has presented itself on the U.S.'s and the world's political stage.

Thus, the immediate political situation will be dominated, increasingly, by a conflict between the "Persian horde" massed around the tattered banner of the ancient but doomed empire, and a new force now appearing to assemble itself, the first signs of the rallying of a kind of Gideon's Army, to be a smaller, new force, but one like that commanded by victorious Alexander the Great on the plain outside Arbela.

II. The Underlying Cultural Issue

Our intention here, is not academic, but practical. The purpose is not merely to qualify the reader to make informed comments on the phenomena reported. The purpose is, to enable the "thinking one percent" among our citizens to inspire their fellow-citizens to think, too. If that latter, somewhat radical change in the behavior of our citizens does not occur, and soon, we must expect the imminent, unstoppable collapse of civilization over the coming several

years, and a monstrous collapse in life-expectancies and population-levels, throughout the world.¹⁵

To be precise on that point, we are reporting on a process of developments, which, one way or the other, will determine the condition of humanity for no less than two generations yet to come. If those indicated relics of the “Baby Boomer” legacy, continue to shape the way in which the U.S. government, for example, reacts, then, global civilization is doomed to a general collapse into what is described, most fairly, as a “New Dark Age.” Such a “New Dark Age,” would be a period, probably, of not less than two generations, most probably echoing, on a global scale, the kinds of effects experienced within the Mediterranean region during the mid-Fourteenth century “New Dark Age.”¹⁶

To refresh, or inform your memory on this account: The mid-Fourteenth century “New Dark Age” was the culminating phase of an approximately century-long political, cultural, and moral decline of European civilization.¹⁷ That decline was set into motion by the change in correlation of political power, which occurred with the

death, on A.D. December 19, 1250, in Fiorentino, Italy, of the Hohenstaufen Holy Roman Emperor Frederick II. The success of the reactionary Guelph League, Frederick II’s opponents, in turning back the clock of history, following Frederick’s death, is the origin of the subsequent, mid-Fourteenth century “New Dark Age,” just as the success of the British monarchy-centered forces, in unleashing the 1962 Missile Crisis, and launching of the mid-1960’s, neo-Malthusian youth-counterculture, has brought the world, today, to the brink of a similar “New Dark Age,” this time a global one.

In A.D. 1239, a powerful Venice-centered faction, centered around the powerful Este family of Ferrara, launched a series of wars, throughout Europe, against the then-existing trends toward establishment of European nation-states. These wars aiming to turn back the clock of history, were launched and conducted under the banner of the Guelph League, a faction of “right-wing,” ultra-feudalist, oligarchical serf-masters and usurers, sometimes known as the “Black Guelph.”¹⁸ At first, Stauffer Emperor Frederick II managed, nonetheless, to

15. The combined effect, of virtual elimination of U.S. Classical education on the secondary-school level, over the course of this century, the spread of populist “know-nothing” syndromes, and the mind-deadening effect of the recent decades trends in so-called “popular entertainment,” have resulted in successive declines in development of the use of cognitive powers, over the course of the present century, among the overwhelming majority of the nominally literate strata of our population. The majority among such categories of U.S. citizens today, are vastly inferior in their intellectual functioning, to the generation of Americans who won our independence and adopted our Federal Constitution. If one doubts the accuracy of the latter comparison, he, or she should read those Federalist Papers which won the majority of voters to support the adoption of the Federal Constitution; the overwhelming majority of U.S. citizens today lacks the degree of literacy even to identify the real issues posed in those popular writings of the 1787-1789 interval. This lack of cognitive qualities of literacy among today’s overwhelming majority, is most readily recognized by reference to the marketing statistics on the subject of popular entertainments. Unless the small minority of citizens who enjoy cognitive thinking (as distinct from mere emotional-associative behavior), are able to join in inspiring a large ration of their fellow-citizens, the chances of saving this civilization *democratically* “are about zilch.” If he came back today, Benjamin Franklin would say: “We gave you a republic, in 1776-1789, but you have done a very poor job, of late, in keeping it.”

16. From the daily *Frankfurter Rundschau* of Feb. 14, 1998 comes a report from Munich, Bavaria geophysicist Helmut Becker, respecting elliptic constructions in several parts of Bavaria, calculated as about 7,000 years old. *Rundschau* reports that Becker has used a special magnetic technique on one of these sites, at Landau-Meisterthal, dating from between 4,800-4,600 B.C. He reports that an elliptical solar observatory, of about fifty meters length, is constructed with a precision of about one percent. Generally, it is being emphasized, that, “[t]hese neolithic engineers must have had a knowledge of mathematics, astronomy, and geometry exceeding, by far, that of the usual person of mod-

ern times.” This is not as unusual as most might assume. Solar-astronomical calendars of a corresponding quality are known to be dated to between 6,000-4,000 B.C. in Central Asia, representing an Indo-European culture far more advanced scientifically than what was developed as an outgrowth of Dravidian Sumer, in Mesopotamia, thousands of years later. Germany was an area known to have been settled by Indo-Europeans during approximately the time-frame indicated by Becker. Generally, as emphasized by one prominent scientist, the megalithic astronomical observatories, such as the famous, comparable Stonehenge site on England’s Salisbury Plain, and distributed throughout parts of Ireland and the area of northern France, have the characteristic magnetic and other properties of design which Becker has indicated for the Landau-Meisterthal site. If one remembers, that circa 6-7,000 years ago, lies well within the present interglacial period, evidence such as that reported to *Rundschau* by Becker, confronts us with a sign of the extent and duration of mankind’s retreat, as Plato noted, into long periods of relative new dark ages, which followed such brilliant moments of cultural progress as are indicated by the Central Asia pre-Vedic and Landau-Meisterthal evidence.

17. Although the present writer featured this Fourteenth-century collapse in his 1966-1973 course, it is convenient to reference a later source found in most respectable libraries today: Barbara Tuchman, *A Distant Mirror: The Calamitous Fourteenth Century* (New York: Alfred A. Knopf, 1978).

18. “Guelph” is the Italian phonetic rendering of the German Welf, just as “Ghibelline” is the related rendering of German Waibling (Hohenstaufen). The Guelph faction, and its persisting efforts to corrupt the Papacy, dates from the alliance among Rome’s Pierleone family, and the Welf Mathilde (or, Matilda) of Tuscany, *et al.*, during the middle- to the late-Eleventh century, the period of the Abelard-Bernard of Clairvaux fight between the forces of reason and irrationalism. This is a matter touched, gingerly, by Arnold Toynbee’s mammoth 1947 *A Study of History*. Mathilde was married to Welf V, a member of that Este family whose existence has been continued to the present time as the princely family of Pallavicini.

maintain a semblance of stability in Europe, a stability which collapsed with his death.¹⁹

Especially after the killing of both Manfred and Conradin Hohenstaufen in A.D. 1266, by the Este-led, Venetian faction, the rising power of the “Black Guelph” unleashed chaos, economic ruin, and the rising power of a group of Venice-sponsored “Lombard bankers,” typified by the House of Bardi, throughout Europe. In an orgy of combined Mongol invasion (e.g. battle of Wahlstatt, A.D. 1241), feudal wars, and “free trade”-linked, rabid financial speculation, Europe’s culture and economy collapsed, and morbidity-rates sky-rocketed, to levels far worse than those of Frederick II’s Europe. All this, despite the contrary efforts of the greatest genius of that period, that Dante Alighieri who, like Abelard of Paris before him, was among the leading forerunners of the later, mid-Fifteenth-century European “Golden Renaissance.”

The inevitable collapse of the resulting debt-bubble, and ensuing bankruptcy of the House of Bardi, unleashed the final stage of that decay. By the end of the hundred-odd years of decay which followed the death of Emperor Frederick II, the number of parishes of Europe had collapsed by half. During the last decades of that

decline, war, famine, and epidemic disease accelerated the death-rates: the population collapsed by one-third.

Madness reigned, and the political and religious institutions of Europe either collapsed, as did the Papacy, or virtually disintegrated, never fully recovering until the period of the mid-Fifteenth century Great Ecumenical Council of Florence: the central event of the Fifteenth-century Golden Renaissance.²⁰ The self-weakening of the Guelph forces, expressed as this “New Dark Age,” produced the opportunity, typified by the work of Petrarch and the rise of the teaching order known as the Brothers of the Common Life, which defined an aperture of opportunity, in which the enemies of the Guelph could resurrect European civilization from the ruin which had been unleashed by the Guelph League.

If we were to misapply to the human species, the same ecological criteria employed in study of animal populations, our species would appear to fall among the great apes, as the father of the children of Britain’s Queen Elizabeth II insists.²¹ If that lunatic assumption of the Duke of Edinburgh were adopted, then, by the relevant standards of animal ecology, there is no time, under the conditions existing on this planet during the recent two millions years, up to the present day,

19. This was all part of a sweeping change in the correlation of forces in Europe, following financier-oligarchical Venice’s successful exploitation of its control over the Fourth Crusade (A.D. 1202-04), for creating the Latin Kingdom of conquered Byzantium as a Venice puppet-state. Venice’s victory in that affair changed the balance of power in the Mediterranean, a role of Venice which was the underlying cause for the Fifth and Sixth Crusades, and the destruction of existing European civilization, beginning the period of the Guelph League’s pact with Pope Gregory IX. The reference to “Guelph” (Welf) is to the same Este family which became the subject of a celebrated (1709-1713) historical study by Gottfried Leibniz, a study launched as a result of Leibniz’s continuing efforts to establish an anti-feudalist reconciliation between the Protestants and Papacy. The Este, the central feudal family of the “Guelph” faction, are also represented by their cousins, the royal family of Britain (the Hanover branch of the Welf family), and otherwise represented today chiefly by a branch known as the Pallavicini, who, together with the Colonna family, are nominally at the center of that “black nobility” which supplies the most powerful, most dangerous and dedicated faction, in the “right wing” pro-feudalist clique arrayed against His Holiness, Pope John Paul II, within the Catholic Church. “Black nobility” is a usage which is derived from “Black Guelph.” For example, when the “Venetian Party” faction, then led by such followers of Paolo Sarpi as Venice’s Abbé Antonio Conti, launched its efforts to ruin Leibniz’s influence in Europe [see mss. in the Hanover Royal Library: Bodemann’s *Leibniz Briefwechsel*, p. 38], Conti, in concert with the notorious Venetian family of Mocenigo, deployed a character by the name of Giuseppe Riva as part of the effort to accuse Leibniz of some irregularities in his research into Lodovico Muratori’s study of Este family history. Out of the same connections came a faction formed between a pro-feudalist Papal States and “black nobility,” which was opposed to the existence of both a unified Italy and also all forms of the modern nation-state, an opposition which continued beyond the Papacy of Pius IX—a pro-feudalist corruption of Church practice, which was more or less suc-

cessfully turned back, only beginning the work of Pope Leo XIII, as continued, most notably, by such successors as Benedict XV, Pius XI, Pius XII, John XXIII, Paul VI, John Paul I, and John Paul II.

20. The crowning, in A.D. 1261, of Michael VIII Paleologue, reestablished Byzantium, at the expense of Venice’s puppet, the imminently doomed Latin Kingdom. This was predominantly a much-shrunken Byzantium, reduced essentially to being a kingdom of the Greeks. The establishment of Paleologue Byzantium intersected the Fifteenth-century Golden Renaissance in several leading ways. First, the Byzantine Greece made available to Italy (especially Cosimo de’ Medici’s Florence), access to those precious documents of Classical Greek culture which had been lost to western Europe as a result of that Dark Age which had been imposed by Venice’s tools, the Guelph League and Lombard bankers. Also, Nicolaus of Cusa, one of the key organizers of the Great Ecumenical Council of Florence, using relevant such Greek documents, demonstrated to the Byzantine patriarchate, and the Paleologue Emperor, during proceedings of that Council, that the Augustinian insertion of the amplification “*filioque*” to the Latin version of the Nicene Creed, was fully consistent with the intent of the Apostles and Patriarchs in relevant councils. This won the temporary reunification of eastern and western Christian rites, except for that perennial enemy of Christianity, Venice, which recruited the Prince of Muscovy and the monks of Mount Athos (“Holy Mountain”) to Venice’s campaign to destroy the ecumenical reconciliation. Venice’s hostility to the “*Filioque*” had the same political basis as its A.D. 1239 founding and later orchestration of the Guelph League: the Code of the pagan Roman Emperor Diocletian, the same pagan Code which defined the (anti-Christian) social organization of Byzantium and of western-European feudalism. If each man and woman is made in the image of the Creator, by virtue of an innate, developable quality of Reason (cognition), then serfdom, like slavery, is an act of blasphemy against the Creator. Slave-trading Venice and its allies, always stood on the side of such blasphemy.

21. See Mark Burdman, “‘Jury’ votes equal rights to apes,” *Executive Intelligence Review*, Jan. 26, 1996 (Vol. 23, No. 5).

when it would appear that the human population could ever have exceeded several millions living individuals.

All the facts show any rational person, that the Duke of Edinburgh is a royal fraud. Actually, by the Hellenistic period, the human population exceeded a hundred millions living individuals. By onset of the Fourteenth-century “New Dark Age,” the human population of our planet, had reached the level of several hundred millions living individuals, although never higher, until the rise of the modern form of nation-state, and matching modern form of state-protected (“protectionist”), national economy. Thus, it is *only fakery and other incompetents, who apply ecology to the study of human populations.*

The great demographic and political improvements of humanity over slavery, serfdom, and other traditional degradations, since the Fifteenth century, are the result of two developments flowing out of the A.D. 1439-1440 sessions of the Great Ecumenical Council of Florence. Those developments led directly to the first establishment of the modern nation-state, under Louis XI’s reconstruction of France, A.D. 1461-1483, and the emergence of modern experimental physical science. The proximate initiatives for both of these two, crucial pillars of modern human progress, were supplied largely through the work of Cardinal Nicolaus of Cusa,²² initiatives which resulted in a geometric growth of the population of both Europe,

and those other regions of the world affected positively by the new, modern European forms of nation-state economy and public investment in scientific progress. All of this was set into motion through the impact of the Christian Platonists’ Golden Renaissance.²³

The world population’s rise to more than five billions today, above the several hundred millions level of the world population prior to the Florence Council, combined with the pre-1966 improvement in demographic characteristics within nation-states, fostered by the Franklin-Hamilton-Carey-List model of modern nation-state economy, are entirely the result of changes set into motion by that Golden Renaissance.

To permit the continuation of the effort, by the many professed great apes among the present inhabitants of the British Isles, Prince Philip, *et al.*, to turn back the clock of history, would be the greatest disaster in modern times. This is to speak of the effort which was launched by Prince Philip’s co-founding of the neo-Malthusian World Wildlife Fund, in collaboration with former Nazi SS’er Prince Bernhard of The f.²⁴ This, Prince Philip’s neo-Malthusian effort to return the world to the political and social conditions of Europe’s medieval age,²⁵ was furthered by what we have referenced as the 1964-1972 cultural paradigm-shift, and the launching of such offshoots of the World Wildlife Fund’s initiatives as the Club of Rome²⁶ and Greenpeace.

22. Nicolaus of Cusa: *Concordantia catholica* (1433) and *De docta ignorantia* (1440). The former work, implicitly a sequel to, and advancement over Dante Alighieri’s *De monarchia*, played an important part in Christian Platonist Cusa’s actions contributing to the successful reestablishment of the Papacy, and Cusa’s role in organizing what became the Great Council of Florence. The latter of the two referenced writings, defined the experimental scientific method employed and developed by such prominent students and followers of Cusa’s scientific writings as Luca Pacioli, Leonardo da Vinci, and Johannes Kepler.

23. As demonstrated beyond objection by the cases of the Gospel of John and the Epistles of Paul, from the time of the Apostles, the method of Christianity was that of Plato. This was emphasized by St. Augustine and the principal figures of the Council of Florence. The importing of Aristotle, and related gnostic dogmas, into the Christian churches, originated with the Byzantine Emperors. From Byzantium, Aristotle was exported as a weapon of cultural warfare against western Christianity. This export into western Christianity occurred, through Averroës’ influence prior to the Fifteenth century, and through Venice and Padua, in efforts to destroy the influence of the Council of Florence, as in the revival of Aristotle by the teacher of reactionary Cardinal Gasparo Contarini, Pietro Pomponazzi, at the close of the Fifteenth century, and through Venice’s post-League of Cambrai domination of Italy during the Sixteenth century. Cf. Gottfried Leibniz, “Letter to Hansch (July 25, 1707),” in *Gottfried Wilhelm Leibniz: Philosophical Papers and Letters*, ed. by Leroy E. Loemker (Dodrecht, The Netherlands: Kluwer Academic Publishers, 1989), pp. 592-595.

24. The World Wildlife Fund (W.W.F) was founded in 1961 by Prince Philip and Prince Bernhard, the royal consorts of Britain and The Netherlands. W.W.F. has subsequently provided funds,

key personnel, and marching orders to all the well-known eco-terrorist groups, beginning with Greenpeace. Several years ago, W.W.F. changed its name to the Worldwide Fund for Nature. Prince Bernhard was a card-carrying member of the Nazi Party from May 1, 1933 through September 1936, when his engagement to Princess Juliana of The Netherlands required him to renounce his German citizenship. His Sept. 9, 1936 resignation from the Nazi Party was signed, “Heil Hitler!”

25. It is relevant to note, that the U.S.A.’s Thomas Paine was strictly accurate in referring to Britain’s King George III as “Mr. Welf.” As for the cases of Albert of Saxe-Coburg-Gotha and Mrs. Mountbatten’s husband, the mates of the reigning queens from the Welf breed are rarely sought far from the crib.

26. The Club of Rome, founded in the late 1960’s, like the Laxenburg, Austria-based International Institute for Applied Systems Analysis (IIASA), which was created later, were both co-founded by the initiative of Britain’s Lord Solly Zuckermann (the baboon man) and the racist, pro-genocidalist Dr. Alexander King [see interview, “Club of Rome Founder Alexander King Discusses His Goals and Operations,” in *Executive Intelligence Review*, June 23, 1981 (Vol. 8, No. 25)], who had been the 1963 Director of the Paris-based OECD education organization, from which the post-1963, downshift in European education was launched. Cooperation for these British initiatives was supplied from both the Soviet Union (President Kosygin’s son-in-law Dzherman Gvishiani) and the U.S.A. (John D. Rockefeller III, McGeorge Bundy of the Ford Foundation). Otherwise, the link between England’s Cambridge University and Soviet intelligence, in these matters, was supplied by the Cambridge systems-analysis group, under Lord Kaldor (and his daughter, Mary Kaldor), with the Moscow-based Global Systems Analysis group of Ivan Frolov, one-time advisor to London-vetted, 1985-1991 Soviet General Secretary and President, M.S. Gorbachev.

The combination of such pro-feudalist, neo-Malthusian cults, and matching “rock-drug-sex youth-counter-culture” of the middle to late 1960’s, induced an abrupt reversal of all those trends in policy-shaping, the which had been responsible for increasing the potential level of population and demographic quality of life, from their levels in the world of the Fourteenth century. Now, with the adoption of the “Ozone Hole” hoax,²⁷ and, more recently, the “Global Warming” hoax,²⁸ we are at the juncture, that, if we do not reverse that 1964-1972 cultural paradigm-shift still widespread among the Baby Boomers, and others, today, and fail to do this before the present worldwide systemic collapse hits with full force, the result is precalculable global catastrophe.

Such a neo-Malthusian backed collapse, means conditions of global anarchy and physical economic collapse, the which would return the entire planet, precipitously, to demographic traits comparable to those prevailing, worldwide, prior to the mid-Fifteenth-century Council of Florence. It means a sudden increase in the full spectrum of rates of morbidity, to a rapid collapse of the world’s population to levels existing in the Fourteenth century, or even much lower. To sense the impact of this, look into the faces of your children and grandchildren; unless you act effectively, to reverse the 1964-1972 paradigm-shift, now, this will be their future life, if they have any such, beyond the close of the present century.

Therefore, the hopeful prospect, for replacing the old, 1964-1972, cultural paradigm-shift, by a recently emerging new cultural paradigm-shift, is deadly serious business, which no moral, or even merely sane person, will fail to treat as a matter of the highest personal priority.

In medieval and modern European history, the issue separating Christians from the Guelph League, has been the issue of the nature of the human individual. In the language of Christianity, if every man and woman, is each made in the image of God, with no allowance for ethnic distinctions, then, every practice of slavery, serfdom, or other tradition which degrades the individual to something less than a person made in the image of the Creator, is, among other notable things, a personal insult to the Creator, an utter rejection of the essence of the ministry of Jesus Christ. Therefore, the feudalism which the Guelph League represented, like the very existence of the Confederate States of America (C.S.A.), or, essentially the same thing, the fascist Nashville Agrarians, such as Robert Penn Warren and Henry Kissinger’s William

Yandell Elliott, like all the related programs of the Guelph and Black Guelph factions, from the Eleventh century on, represent, each and all, a blasphemous obscenity against the Creator Himself.

The same thing must be said of the mean-spirited “Elmer Gantrys” of today’s television screen, who insist on the Creator’s commitment to gratify the hedonistic lust—for health, wealth, and sexual satiation—of each pitiable parishioner’s pleas, as the primary focus of that snide hypocrisy which is their pornographic homilectics.²⁹ We point to those, like these “Elmer Gantrys,” who defame God himself, by speaking of the individual who was made in the image of the Creator, as like a worthless creature, a “wretch,” a “worm.”

If the individual person is made in the image of the Creator, then, how do you view the Creator, and how do you reconcile the majesty of the Creator with the manner in which you regard your fellow human-being? How would you measure the sanity, or lack of it, of the person acting out, still today, his or her infection with the 1964-1972 cultural paradigm-shift?

Unfortunately, for many, the words from *Genesis* 1:26-30 remain more or less a mystery, still today. The difficulty to be overcome on that account, is the same as for the case of every physical principle of the universe; until that principle has been derived, to become validated knowledge, through the impenetrably sovereign, cognitive processes of the individual human mind, that individual may recite the words, or, pass an academic examination

29. As I have warned a television audience recently, when a “minister” of this “Elmer Gantry” stripe, or a Kenneth Starr or Linda “Bad” Tripp, starts preaching, in lustful detail, on the evils of sex, get your wives and daughters, quickly, safely, indoors.

30. By “sovereign,” we emphasize that the cognitive mental processes of the individual person can not be observed, as an object, by means of the senses of another. Those processes as such, are not a subject accessible to mere sense-perception. The mental object to which such ideas correspond, is nonetheless a distinct, knowable object of thought, in each case. What we know of the processes of another person’s mind, on this account, can not be something observed by the senses; we know the acts of an original, or replicated act of discovery of a scientific or comparable kind of *principle*, only by replicating those acts within the sovereign precincts of our own cognitive processes. This is the definition of what Plato [and also Gottfried Leibniz: “On What Is Independent of Sense and of Matter,” *op. cit.*, pp. 547-553] signifies by the term *idea*. An idea is an efficient *principle* of the universe, either as a physical principle, or a principle of the human cognitive processes’ functioning themselves. The existence of the object corresponding to an *idea*, is proven by its unique, demonstrable quality of *efficiency*, rather than as something which itself could be observed directly by means of the senses. The opposing views, which deny the existence of ideas in this sense, are traced, notably to the Eleatics whom Plato derides in his *Parmenides*, the sophists, the anti-Plato Aristotle and his followers, and, most emphatically, the medieval William of Ockham, and such modern followers of Ockham as the empiricists, Cartesians, and positivists.

27. See Rogelio A. Maduro and Ralf Schauerhammer, *The Holes in the Ozone Scare* (Wash., D.C.: 21st Century Science Associates, 1992).

28. *Special Report: The Coming Ice Age—Why Global Warming Is a Scientific Fraud* (Washington, D.C.: 21st Century Science Associates, November 1997).

on the use of those words, or, have learned much about those words, but, still, know nothing of the matters to which those words refer.³⁰ Think of those words as pointing to a universal, actually knowable, reigning physical principle of this universe, as they, in fact, do. In that expression, they are the key to every problem we have identified or implied up to this point of our report. Now, approach the task of knowing that principle, with that use in view.

That much said, we now begin to redefine some of the terms we have used up to this point in our report, and to refine our use of some other terms.

In this location, hereafter, whenever we employ the word “knowledge,” we signify the cognitive processes (*not* merely associative, or deductive functions³¹) through which the individual human mind has generated the discovery, or rediscovery of, and has validated, either a physical principle, or a principle of the cognitive functions themselves. All that does not meet that standard for use of the term “knowledge,” we relegate to the inferior mental processes of either sense-perception, or merely “learning.”

Secondly, we restrict the use of Tavistock’s terms, “cultural paradigm” or “cultural paradigm-shift,” to signify something roughly analogous to a Euclidean geometry:

A set of theorems, each derived from a proposition, which is judged to have been apparently consistent with indicated types of evidence, and not inconsistent with any elements of an interacting set of definitions, axioms, and postulates, which latter set is pervasive for the entire scope of that geometry. In Classical geometry, such a set of interacting definitions, axioms, and postulates, is termed an *hypothesis*, in Plato’s sense of that term. Thus, our use of the term “cultural paradigm” signifies, in first approximation, either the theorem-set associated with a specific hypothesis, or, preferably, that hypothesis itself.

We locate a “cultural paradigm-shift,” in a significant change of *hypothesis* so defined. Such changes also have underlying principles, which Plato locates in respect to his use of the idea of *higher hypothesis*.

We define culture variously, according to the context supplied, as either a simple cultural paradigm, a specific cultural paradigm-shift, or a cognizable series of cultural paradigm-shifts.

That is the core of the relevant glossary, as we turn now, to situating the 1964-1974 cultural paradigm-shift, and its possible successor, for systematic examination.

The core of the matter itself, is that definition of culture which must be employed to reflect the validatable principle, that each man or woman is made in the image of the Creator of this universe. This is the underlying cultural issue, the standpoint from which the referenced, crucial historical issues of this moment must be approached for comprehension.

Since “knowledge” signifies either generating a validated, or validatable discovery of principle, or replicating such an experience (as in the case of a good student in a good educational institution, one adhering to Classical-humanist principles of pedagogy), we turn now to inform the reader of the present writer’s own, relevant, replicatable such discovery.

III.

The Fraud Called ‘Information Theory’

For our purposes here, let it be clearly emphasized, that, contrary to the silly things said in today’s university textbooks and classrooms, money and finance have no *intrinsic* value for economy. Rather, as the experience in creation and use of a paper currency by the Seventeenth-century Massachusetts Bay Colony illustrates the point, money and finance are social fictions created to facilitate trade, and therefore production and investment in employment of persons in production. Except as money and finance (e.g., credit), and their flows, are regulated to the effect of causing them to serve that necessary function, their role in economy tends to become a parasitical, and therefore negative one.

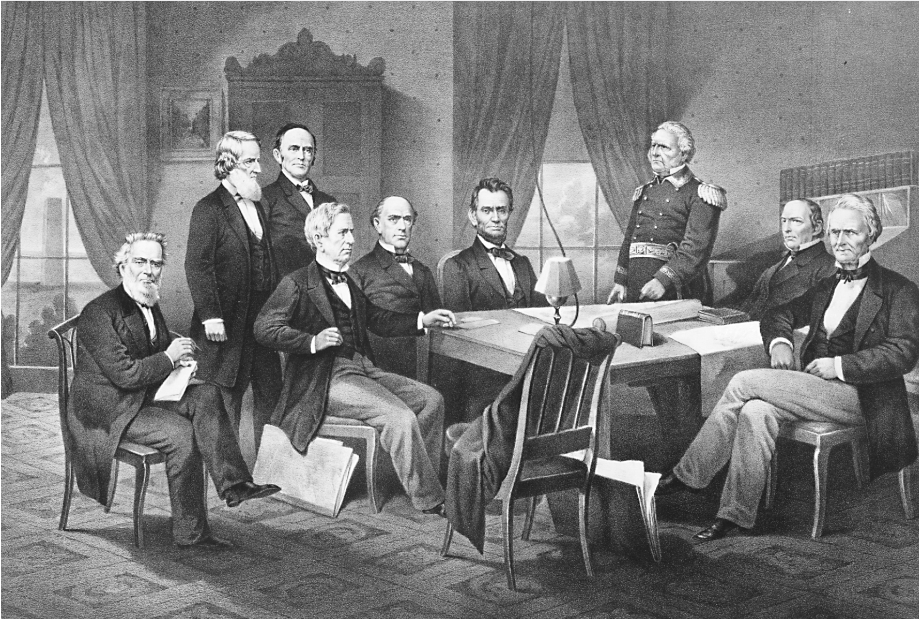
Real economy is nothing other than mankind’s unique, specific, physical relationship to nature, a quality lacking in both monetarism and beasts. Typically, this specific distinction is expressed, functionally, in the beneficial impact of scientific and technological progress in the increase of mankind’s power, *per capita*, over nature, *per* square kilometer of our planet’s surface. However, that relationship to nature could not have become an effective one, except as human behavior is coordinated through appropriate mechanisms of social relations. These are the relations through which physical production and distribution of goods, the which exist only as man’s transformations of nature, are effectively managed to the purpose of improving the demographic characteristics of the population, and each and all of its component households.

The most significant occurrence in the development of social relations, was the establishment of the modern European form of sovereign nation-state republic. Prior

31. E.g., merely symbolic reasoning.

All causes, great and small, find their common setting, and their meaning, in the one great conflict which has dominated this planet since earlier than the wars of the wicked Guelph League against the nation-builder Frederick II. Since the oligarchs can not exceed a small percentile of the total population, it is by playing one or more sections of the masses of ‘human cattle’ against one another,

that the oligarchs manage their preferred game of ‘divide and rule.’ In the case of the Civil War, the letters of the British agent, August Belmont, reveal the truth behind the common purpose served, on London’s behalf, by New England abolitionists and Confederacy slavocracy.



President Abraham Lincoln and his Cabinet, with Lieut. Gen. Winfield T. Scott, from an 1866 lithograph.

to that, history reports the existence of no true nations. Rather, under pre-nation-state forms of society, approximately ninety to ninety-five percent of the population were effectively “human cattle,” as slaves, serfs, or similar expressions of sub-human social status. Under all forms of imperialism, the state and its subject peoples existed at the pleasure of the ruling oligarchy. Pre-nation-state law reposed in the will of the ruler, a will tempered only by consideration of respect for religious and related customs. With the nation-state, for the first time, the state was, in principle (if with exceptions in practice), government of the whole people, by the people, and for the people. For the first time, someone—the state—was efficiently accountable for the development of all of the people, and of all of the land-area. It was this political change in social relations, which set off the highest rates of growth, and improvement in the human condition, in all known human existence.

To understand the establishment of the form of nation-state republic defined, in principle, by our Leib-

nizian 1776 Declaration of Independence, and our 1787-1789 Federal Constitution, we must, first, observe the central principle of Christianity, that all persons are made in the image of the Creator, without toleration for any racialist or other ethnic distinctions. We must take into account the role of Abelard of Paris, the defender of universality of reason, against such adversaries of this Christian principle as the irrationalist Bernard of Clairvaux. We must take explicitly into account, the entirety of the work of Guelph opponent Dante Alighieri, the single most significant figure in paving the way to the establishment of the idea of the sovereign nation-state republic, among the anti-feudalist currents of mid-Fifteenth-century Italy.

In these and kindred precedents, the emphasis is always upon the development of the individual powers of cognition, and, also, the development of improved means for bringing about the replication of the cognitive products of one mind in the mind of another. This places the emphasis upon a Classical-humanist form of education,

as universal education. It also places the emphasis, to similar purpose, upon the state's fostering of scientific and technological progress, and upon the development of the entire land-area for kindred purpose, all the ultimate responsibility of the universalizing role of the sovereign nation-state.

Hence, man's relationship to the universe is expressed as the combined, coordinated development of these two interdependent, physical and subjective functions. That combination, so viewed, is the physical reality of political-economy, a reality to which mere money and finance must always be efficiently subordinated, thus constituting true political-economy.

It is in the terms of political-economy so defined, that we must situate any intelligent discussion of the question, whether or not a civilization has gained the moral fitness to survive. It is within the domain of economy so defined, that the impacts of cultural paradigm-shifts are to be located. So, to that effect, and in that spirit, we now proceed.

The present writer's obvious authority in approaching the leading practical issues of the present global, systemic economic crisis, is the unique success of his work in economic forecasting, relative to all known other forecasts: his long-range forecasting which warned of this present, global, systemic crisis more than a quarter-century ago.³² This exceptional success is derived from original discoveries of principle initially developed during a project conducted during the 1948-1952 interval. This project itself was prompted by the writer's recognition, that the definition of "information theory" supplied by Bertrand Russell devotee, Professor Norbert Wiener, in Wiener's *Cybernetics*³³ and related writings, was a hoax. In the course of the project, the case of a related hoax by another Russell devotee, John Von Neumann's work on economic "systems analysis," was also considered.

Since our correlated subject here, is the notion of "knowledge," as distinct from mere learning, it is important to emphasize, that the roots of this 1948-1952 project, are located in the writer's adolescent studies of the work

of leading Seventeenth- and Eighteenth-centuries' English, French, and German philosophers. In the course of this youthful enterprise, he adopted the standpoint of Gottfried Leibniz, against Descartes and such philosophical empiricists as Francis Bacon, Thomas Hobbes, John Locke, and Immanuel Kant. The culmination of this study, was the writer's working-through his own refutation of that attack upon Leibniz's *Monadology*³⁴ which is featured in Kant's *Critique of Pure Reason*.³⁵

The tendency of all relevant evidence is, that, especially under Classical-humanist forms of study, that the important discoveries of principle by adults, are usually, as in the present writer's case, grounded in preparatory work done during adolescence. It is usually there, in adolescence, that the "cultural paradigm" underlying the future adult discoveries, is rooted. The case of Leibniz' own discovery of the calculus, is exemplary.³⁶ This advice

34. See, Gottfried Leibniz, *Monadology*, *op. cit.*, pp. 643-653. When that Leibniz writing was first published, posthumously, it became the focal point of a concerted, mouth-foaming attack, from various nodes of a Europe-wide network of agents of Venice, the network created by Leibniz's principle adversary, the Paris-based Abbé Antonio Conti. One of the principal such nodes was the Berlin Academy under Prussia's Frederick "The Great." Excepting Academy members Gotthold E. Lessing, and J.P. Süssmilch, the dominant figures of the Academy, during that time, were all agents of Conti's network, all associated with Conti's principal recruit, Leibniz-hater Voltaire. The principal attack on the *Monadology* there came from Leonhard Euler, whose outrageous fraud (of *petitio principii*) served as the model followed by Kant, and also Lagrange, Laplace, and Cauchy. The hoax of Cauchy's "limit theorem," introduced to a mangled version of Leibniz's calculus, follows Euler's fraud exactly; nearly all Nineteenth- and Twentieth-centuries' defenses of the assumption of linearization in the infinitesimally small, are derived from Euler by way of Cauchy's hoax.

35. Immanuel Kant, *Critique of Pure Reason*, trans. by Norman Kemp Smith (New York: St. Martin's Press, 1965).

36. Gottfried Leibniz, "The History and Origin of the Differential Calculus," in J.M. Child, *The Early Mathematical Manuscripts of Leibniz* (Chicago: The Open Court Publishing Co., 1920). The proposal for a calculus, was a task specified for the work of future mathematicians, by Johannes Kepler. This grew out of problems which Kepler encountered in the working-out of the implications of elliptic orbits. The problem was first solved by Leibniz, although with significant debt to preparatory work by Blaise Pascal. Following Leibniz's first general announcement of his discovery, in a text submitted to a Paris publisher in 1676, Leibniz elaborated the calculus' development, as in his writings published in the *Acta Eruditorum*, on the foundation of what he termed "*Analysis Situs*," a treatment of the challenge of non-constant curvatures of functions in the very small, which we situate more frequently today under the development of the theory of multiply-connected manifolds (e.g., modular functions, hypergeometry) of Carl Gauss and Bernhard Riemann. This principle of non-constant curvature in the very small, is the distinctive feature of the Kepler-Leibniz-Gauss-Weber-Riemann development of mathematical physics, the only physics relevant to the subject-matter of economic processes.

32. A summary identification of the present writer's nine successive economic forecasts for either the U.S., or world economy, or both combined, is found in *LaRouche's Ninth Forecast: The Coming Disintegration of the Financial Markets* [pamphlet issued by *The New Federalist*, August 1994 and subsequent editions; originally published in *Executive Intelligence Review*, June 24, 1994 (Vol. 21, No. 26)]. On this subject, see also, in recent issues of *Executive Intelligence Review*, Lyndon H. LaRouche, Jr., "1997 is not 1929: a lesson from Carl Gauss," Nov. 21, 1997 (Vol. 24, No. 47); and, also, "What economics must measure," Nov. 28, 1997 (Vol. 24, No. 48).

33. Norbert Wiener, *Cybernetics, or, Control and Communication in the Animal and the Machine*, (New York: John Wiley & Sons, 1948). The writer's initial contact with this book, was an earlier, paper-bound version, printed in France.

should be received by the adult reader, as assurance that the crucial root-issues, as referenced here, are implicitly within the reach of a person whose literacy is that of the graduate of a decent secondary-school education.

The central feature of Kant's three *Critiques* and related writings,³⁷ through the treatment of aesthetics in his *Critique of Judgment*,³⁸ is Kant's systematic rejection of the possibility of foreknowledge of the cognitive processes, by means of which a validatable discovery of principle is generated. One must grant to him, that Kant mimicked, implicitly, Aristotle's own opposition to (and fraudulent representation of) the method of Plato. Russell's radical-empiricist (e.g., logical positivist) devotees Wiener and Von Neumann, translate Kant's argument into the "philosophically indifferentist" form of Ockhamite Sarpi's empiricism.³⁹ Both Wiener and Von Neumann are learned, and clever formalists, but are as intellectually crude in philosophy and method, as Göttingen's David Hilbert and Richard Courant pronounced Wiener to be. Thus, Wiener's hoax, whose essentials are repeated in the "systems analysis" and "brain theory" of Von Neumann, is, at best, merely a positivist's parody of the argument made against Leibniz, by Kant.

This quasi-Kantian implication of Wiener's "information theory," was what first caught the present writer's

attention. However, rather than attack Wiener's hoax from the philosophical standpoint of his own earlier, adolescent defense of Leibniz against Kant, he chose to argue the case from a practical standpoint: the role of technological progress in modern production, the area intersected by Wiener's own treatment of automatic control devices.

This practical approach adopted by the present writer, had two features. First (circa 1948-1952), that the continuing increase in mankind's *per-capita* power over nature is derived, most obviously, from the expression of validated discoveries of physical principles as new technologies of product and process design. Second, beginning the same initial period of work, that this transformation is effected through the same principles of machine-tool design which are customarily employed in the modern design of apparatus for proof-of-principle experiments. In summary: a proof-of-principle experiment implies the transmission of discovered physical principles, as technology, into the forms of improved designs of products and processes.⁴⁰

In short, when the increase of the *per-capita* productive powers of labor is viewed from this vantage-point, we have a way of presenting scientific and technological progress as an ordered increase of the potential relative population-density of society.

Thus, we must represent the increase of mankind's potential relative population-density, as rooted in validated new discoveries of principle. This immediately locates the matter within the bounds of those qualities inhering in the individual member of our species, which set the human individual, and species, absolutely apart from, and above all lower forms of life. This is a functional notion of "human

37. *Critique of Pure Reason* (1781), *Prolegomena to Any Future Metaphysics* (1783), *Foundations of the Metaphysics of Morals* (1785), *Critique of Practical Reason* (1788), *Critique of Judgment* (1790). From the beginning of his career, Kant was a follower of the British school of empiricism, notably that of a David Hume from whom he somewhat distanced himself, later, on the issue of "British philosophical indifferentism," with his *Critique of Pure Reason*. On this see the Preface to the first (1781) edition of that first *Critique*, and also the *Prolegomena*. The charge of G.W.F. Hegel is essentially correct, that the later Kant become little more than a person who resituated empiricism within Aristotle, rather than the William of Ockham whose influence underlies the work of such Paolo Sarpi assets as Galileo Galilei, Francis Bacon, and Thomas Hobbes. The same charge, with some minor qualifications, could be made against Hegel himself.

38. Immanuel Kant, *Critique of Judgment*, trans. by J.H. Bernard (New York: Hafner Press, 1951).

39. On the origins of British empiricism. Although Venice's takeover of England began shortly after the betrayal of the anti-Venice League of Cambrai, with the launching, circa A.D. 1517, of the seduction and takeover of England's mentally unstable Henry VIII, the founder of the modern British and Netherlands culture and empire is Venice's Paolo Sarpi, whose English assets included such creatures as Sir Francis Bacon and Thomas Hobbes. The same circles, operating *via* The Netherlands, fashioned what became the René Descartes of the modern textbooks. At the close of the Seventeenth century and the early decades of the Eighteenth century, Sarpi's role as a controller was assumed by the Paris-based agent of Venice, Abbé Antonio Conti, to whom we have referred above. Modern positivism is traced to the influence of Ockham *via* Sarpi, and such offshoots of Sarpi as English empiricism and its French cousin, Cartesianism.

40. The meaningful usage of the term "technology," arises in the following way. A validated discovery of physical principle, references a principle which has universal application. For example, the development of earlier discoveries in the matter of electricity and magnetism, as by England's William Gilbert and the United States' Benjamin Franklin, *et al.*, is subsumed under the closely related discoveries by two scientists of Gaspard Monge's *Ecole Polytechnique*, Ampère and Fresnel. Ampère discovered the principle of electrodynamics, and Fresnel contributed crucial discoveries bearing upon retarded propagation in electromagnetic and related radiation and refraction. When Carl Gauss's collaborator, Wilhelm Weber, measured the "longitudinal (angular)" force, which Maxwell *et al.* had foolishly brushed aside, a new branch of physics was established, atomic/nuclear microphysics. The application of these discoveries of electrometrical principle found sundry applications, such as those of the U.S. experimental-science genius, Thomas A. Edison; these latter classes of application represent *technologies*. Each such area of application is associated with a crucial experimental demonstration specific to that area. Thus, the difference, and the connections between the distinct notions of *physical principle* and *technology*.

nature,” in the sense that the language of *Genesis* 1:26-30 defines man and woman as each made in the image of the Creator, to exert dominion within the universe.

From this standpoint, the absurdity of Wiener’s representation of “negative entropy,” may be summarized in the following terms.

If we treat the task of sustaining a fixed level of productivity *per-capita*, in terms of a fixed level of technology, as the standpoint of comparative reference for attempted definition of physical-economic “energy of the system,” the entropic element implicitly embedded in that first-approximation assumption, should lead one to recognize, that advances in technology sufficient to offset that entropic factor, must be acknowledged as an included requirement of “energy of the system.” Economic processes, thus, exclude the possibility of a simple, linear “equilibrium state.”

Furthermore, since the relative physical-economic cost (e.g., “market basket”) must increase with advances in technology, we have the case, that the *per-capita* “energy of the system” must be increased (in physical terms), to maintain the ratio of output to energy-of-the-system above 1.00. Thus, we have the implied, functional requirement, as a definition of physical-economic anti-entropy, that the ratio of “free energy” to “energy of the system” must be positive in value, and not decrease secularly, despite the fact that the physical-economic “energy

of the system” *per-capita*, must be increased to bring about that meta-equilibrium state. This has served the writer, thereafter, as his adopted, paradigmatic use of the term “negative entropy,” or “anti-entropy.”⁴¹

Once the appropriate notion of physical-economic anti-entropy has been conceptualized, the next question is: What, then, is the appropriate notion of physical-economic measurement for physical-economic processes which are functionally, *characteristically*⁴² ordered in this anti-entropic way? The answer to that remaining question is implied by examining Bernhard Riemann’s revolution in physical geometry, as first introduced in his 1854 habilitation dissertation.⁴³

Riemann’s underlying accomplishment in that habilitation dissertation, was to be the first to show adequately, how we might, and must, eliminate the naive, scholastic notions of Euclidean space and time from geometry, replacing empty, “ivory tower” speculations with a notion of an experimentally defined, physical space-time. In place of naive notions of dimensions, we replace the notion of “dimensions” in that naive sense (in the first approximation) by those kinds of Platonic *ideas* otherwise identified as experimentally validated, cognitively generated (i.e., discovered) physical principles.⁴⁴

Then, the underlying characteristic of human progress, is represented by a series of validated discov-

41. Before the unfortunate influence of radical-positivist doctrinaire Wiener’s nonsense-definition of “negative entropy,” the term “negative entropy” was widely used, among relevant professionals, chiefly to identify the characteristic functional distinction between living and mechanistic processes. Implicitly, that usage had been established, by Luca Pacioli, Leonardo da Vinci, and Johannes Kepler [e.g., Johannes Kepler, *On the Six-Cornered Snowflake* (A.D. 1611), trans. by Colin Hardie (London: Oxford University Press, 1966)] long prior to the mid-Nineteenth-century statistical-thermodynamical definitions of Rudolf Clausius, Lord Kelvin (Thomson), Hermann Grassmann, and, later, Ludwig Boltzmann, *et al.* This heritage of Leonardo and Kepler had been maintained into the late 1940’s, chiefly among biologists, such as Lecomte du Nouy (e.g., 1946), from that latter period. Until the late 1980’s, the present writer’s initial, and continued preference, was to maintain this traditional use of “negative entropy,” or “negentropy,” explaining that Wiener’s definition was the novel aberration of a misguided ideologue. By the beginning of the 1990’s, the Baby Boomers’ popularization of the Wiener’s cultish “information society” required a more forceful tactic, the use of “non-entropy,” or “anti-entropy,” as a way of preserving the pre-Wiener, original meaning of the term “negative entropy.” The difference in meaning is deep-going. Wiener’s definition is derived from a wild interpretation of Ludwig Boltzmann’s allowance of temporary, local statistical deviations within the scope of his own construction of his mathematical derivation of his H-theorem. In other words, Wiener’s notion represents a linear, mechanistic chimera; whereas, the traditional notion, of

Leonardo, Kepler, *et al.*, is an axiomatically non-linear process, the non-constant curvature of a modular function of the Gauss-Riemann type.

42. “Characteristic” is employed here in Leibniz’s sense. Given, a modular function, as typified by the many astrophysical cycles which determine our change of position within any relatively universal frame of reference, while standing on a fixed point on the surface of the Earth. In that context, define the change in position, relative to the chosen frame of reference, of anything observed from that point on the Earth. In the smallest interval, a complex, non-constant curvature of such type is to be taken into account. The non-constant curvature, as represented in the very small, represents a specific type, or characteristic, of the action of the process as a whole. Carl Gauss’s precedence in defining the orbit of the asteroid Ceres, is exemplary of this, for classroom instruction.

43. Bernhard Riemann, “Über die Hypothesen, welche der Geometrie zu Grunde liegen,” in *Bernhard Riemanns Gesammelte Mathematische Werke*, ed. by H. Weber (New York: Dover Publications, reprint edition, 1953), pp. 272-287.

44. For classroom, and related purposes, it is convenient to begin by considering only the subject of physical principles. However, that supplies us only a useful first approximation. We must then consider those additional principles which reflect the principles of successful modes of cognition, and the terms under which the cognitive experience of one sovereign intellect may be imparted, by efficient modes of indirection, to the internal experience of other sovereign intellects. In short, the psychological and social principles which are subsumed by cognition.

eries of such principles. The “ivory tower,” imagined “dimensions” are then replaced, by the notion of a physical-space-time geometry of “ n dimensions”: “ n ” corresponding to the number of previously established principles. Call this a (multiply-connected) physical-space-time manifold. That “ n -fold” physical space-time manifold, involves not only something outwardly resembling the sense of extension associated with the experimental expression of each validated principle; we must also consider those effects of the experimentally determined values, the which express the connectedness of the “cycles,” or “cycle-like” interaction among these principles of which this n -fold manifold is composed.⁴⁵ Those experimental determinations show us the non-constant curvature typical of elementary action within that manifold, or, otherwise said, its *characteristic action*.

However, since each validated discovery of principle leads us from an n -fold manifold, to an $(n+1)$ -fold manifold, it is the characteristic of that transformation—that *change*, from a relatively inferior manifold, to a relatively superior one—which is the elementary subject of our concern, the elementary unit of conception underlying all valid notions of science.

Each manifold, as we have outlined the notion thus far, has the form of an *hypothesis*, in the sense of “hypothesis” supplied by Plato’s Socratic method. That said, the definition of “anti-entropy” supplied above, requires continuing *change* of the form of transformation from an n -fold to an $(n+1)$ -fold manifold; the needed anti-entropy is obtained solely through the quality of action typified by the realization of elementary scientific and technological progress. That latter action, is the notion of validated cognitive *change*, from a relatively inferior, to a relatively superior hypothesis (manifold).

That cognitive action of *change*, unique to the human individual, corresponds to the elementary action upon which the physical-economic process depends. Since the successful continuation of human existence depends upon anti-entropic considerations, this principle of *change*, is to be defined, conceptualized as an *efficient principle* in the same sense we refer to any efficient physical principle. It is the efficiency of the principle of cognition itself, that “subjective factor,” which is the action

45. As Riemann summarizes the argument, on this account, made in the concluding section of his habilitation dissertation: “This leads us over into another science, into the domain of [experimental–LHL] physics, which the nature of the today’s occasion does not permit us to enter.” [*Es führt dies hinüber in das Gebiet einer andern Wissenschaft, in das Gebiet der Physik, welches wohl die Natur der heutigen Veranlassung nicht zu betreten erlaubt.*] *Op. cit.*, Sec. III.3, pp. 285–286.

upon which successful human existence, the “objective factor,” depends.

This principle of cognition, the “subjective factor,” is the characteristic action of the human species, the quality of action which defines us as a species, the activity which expresses human nature, as the referenced verses from *Genesis 1*, reference the universal characteristic of human nature.

In respect to effect, the progress of human existence is measurable in terms of several interdependent considerations. Generally, by the notion of increase of potential relative population-density. This is interconnected, in an interdependent way, with a colligating improvement in the longevity and other demographic characteristics of the population taken as a whole, the typical individual household, and the typical individual member of the population. This is interconnected, in a similar sense, with the colligating, manifest increase of *per-capita* power of action with respect to the physical universe *per* unit volume, and as a whole. The notion of increased “energy-flux density” is among those notions which reflect the latter such considerations.

Thus, we are challenged to recognize some efficient connection between the ordering-principle expressed in terms of a Riemannian succession of manifolds, which is the reason for the effects, and the effects, the derived gains in demographic and related performance of the society taken as a indivisibly functional unity as a whole.⁴⁶ This connection is best attacked from the pedagogical vantage-point provided by the notion of a “four-step” cognitive process [SEE

46. Here, in the place of the empiricist’s mechanistic, percussive notion of “cause,” we affirm the notion of “reason,” as employed by Kepler and Leibniz, for example. To illustrate the difference, the following: Once we abandon the popularized superstition, that extension in physical space-time either is, or can be safely estimated as linear in the very small, the most general of the significant differences among different manifolds, is the difference in Gauss-Riemann curvature of physical space-time, especially in both the extremely large and extremely small. Since this quality of difference among the manifolds, has its origin in the difference in the *internally timeless* hypotheses by which each manifold is subsumed, it is the relatively timeless such hypothesis which determines the curvature, and the action of reason which defines the relevant change in hypothesis, from one manifold to another, which is the source of the cognizable difference in characteristic curvatures. Thus, it is reason, so defined, as in efficient correspondence to that cognizable difference in hypothesis, rather than the percussive “causality” of the mechanistic argument, which is the origin of the adducible difference in characteristic curvature of the adduced manifold for that physical reality. Hence, reason, as employed by Kepler and Leibniz, must supplant the empiricist’s percussive notion of “causality.”

FIGURE 1. *The four steps of cognition.*

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- Step 1** Pose an ontological paradox (metaphor).
This is representable.
-
- Step 2** Discover a validatable solution.
This is not representable.
-
- Step 3** Identify the principle of solution.
This is representable.
-
- Step 4** Design a proof-of-principle experiment.
This is representable.
-

Figure 1].⁴⁷ The connection is best illustrated by comparing this “four-step” cognitive process, with its compact expression, as to be found within the practice of a Classical humanist form of secondary education.

In a good secondary education, in respect to physical or Classical-artistic principles, we must forbid all rote learning, and all of the related forms of so-called “text-book instruction.” Each student must relive, in fair approximation, the original discoverer’s mental experience of generating the first discovery and validation of that principle. This requirement ensures that the successful student becomes, in fair approximation, at least, a living embodiment of the history of important *ideas* up to the present time. In place of the mind-destructive methods of either “programmed education,” or its approximations, the policy must be, that the student must adopt the

47. We must consider, in this light, those changes in curvature of physical-economic space-time whose effects are recognizable as improvement in both the human condition and mankind’s power in the universe. The source of those changes, is that replicatable generation of validated physical and related principles, which occurs within the individual human mind. It is, thus, cognition itself, as we have defined cognition, which is the specific action by means of which the desired changes in physical-economic space-time curvature occur. Thus, we must locate so-called “objective science” within the “subjective” domain. This relationship defines cognition itself as *efficient reason*. Thus, progress of the human condition must be seen as the effect of cognition, of efficient reason. This was the principle upon which Nicolaus of Cusa established the foundations of modern experimental physical science, in his *De docta ignorantia* and related writings. This is the standpoint of Johannes Kepler’s establishment of the first comprehensive mathematical physics; this is the standpoint of Leibniz’s work, as echoed in the methods of Carl Gauss, Bernhard Riemann, and some others after them. It is this shift in point of view, from the illusion of “objective science,” to the reality of “subjective science”—the replicatable education of the cognitive powers of the individual mind—which is crucial.

life-long, endless goal of reliving, as frequently as possible, the mental experience of reenacting, in some meaningful sense of succession, the original cognitive acts of discovery and validation of virtually, implicitly, every valid principle known to man today.

It is the education of the student’s cognitive process, as contrasted with, and opposed to textbook-oriented, or related forms of mind-deadening learning, which is the proper mission of education. The object is, that if the student were to learn virtually nothing, but to develop the cognitive habits required to regenerate almost all principles of knowledge, education has succeeded; whereas, if the student has successfully learned everything, as an idiot-savant in a “wired society” might do, but has discovered no validated principle, that student’s miseducation is the germ of a national catastrophe.

The following observation is a two-foldly crucial one. It is crucial, as it applies to the implications of deluded acceptance of the pseudo-scientific dogma of “information society.”⁴⁸ It is crucial as it bears upon the nature of cultural paradigm-shifts.

The first implication, which pertains to the axiomatic delusion of Norbert Wiener’s dupes, *et al.*, is the following. A formal mathematics, especially one which assumes the principled existence of linearity in the infinitesimal interval of a presumably continuous function/process, is like an oversimplified Euclidean geometry. It reflects an axiomatically linear (i.e., deductive) form of mathematical hypothesis, for which two conditions are most elementary.

First, the array of definitions and axioms, is fixed, a condition for which mere changes in postulates provide no crucial benefit. The model used by Wiener, Ludwig Boltzmann’s mechanistic, H-theorem model, is such a construction. Thus, a statistical model consistent with such axiomatic assumptions, has no relevance for the study of *sane* forms of human behavior, the latter being axiomatically “non-linear,” of the Riemann form of Platonic *change*, paradigmatically from an n -fold to $(n+1)$ -fold manifold.

Thus, on the first implication, such thinking lies entirely outside the domain of real economic processes. Such thinking, as characteristic of populations, signifies a doomed culture, which, like all the cultures of ancient Mesopotamia, and also cultures which adopt the Roman imperial code of Diocletian, such as the Byzantine Empire and western European feudalism (e.g., the

48. E.g., the delusion popularized through the writings on the subject of a so-called “Third Wave,” by quackpot Alvin Toffler *et al.*

Guelph League and the tradition which it represents), is one which lacks the moral fitness to survive.

Secondly, it is precisely in recognizing the fact that human behavior, including cultural behavior, is implicitly of “Riemannian” Platonic form, that cultural paradigm-shifts, such as the two principal cases identified at the outset of this report, are rendered comprehensible. For no culture, does truth lie in that which racists such as today’s cultural relativists, see as the relative truth of its fixed distinction from other cultures. Rather, it is the process common to each healthy culture, which implies its axiomatic changes, to become a new culture, better or worse than the prevailing set of behavioral values, which is the functionally characteristic feature of that culture, upon which we must focus, primarily, to understand that culture in a rational way.

For such reasons, no sane society will entrust the making of its functionally essential policies, to persons who defend the notions of “information society,” or who tolerate the doctrines of “moral” or cultural relativism.

The notion of *ideas*, as we have defined these by aid of reference to the illustrated “four-step process,” is the crucial issue. No statistical configuration of sensible objects, such as the particles attributed to a communications medium, can represent the communication of actual ideas. This is the issue underlying any competent effort to understand a cultural paradigm-shift, and to deal with the problems associated with such and correlated phenomena.

IV. The Principle Of Metaphor

Thus, by definition, the existence of each and every valid new idea, lies outside the relevant, previously existing hypothesis. It could never be adduced by analysis of elements specific to that relevant hypothesis. Hence, the elementary fraud of both “information theory” and “systems analysis.” The best which can be done, within the scope of that hypothesis, is to pose the need for discovery of such a new idea; this representation can be made only in the form of an ontological paradox, within the universe as represented by that hypothesis. Typical is the devastating ontological paradox which Plato develops, to expose the lack of credibility in the doctrine common to the Eleatics, sophists, and (implicitly) Aristotle, in his *Parmenides*. Such paradoxes, as they occur in Classical art-forms, are otherwise known as (strict) *metaphors*, metaphors implicitly associated with the proper use of the subjunctive mood.

This is what Paolo Sarpi follower and Francis Bacon intimate Thomas Hobbes, demanded be driven out of English-language usage⁴⁹; this is what the contemptibly sententious John Dryden accomplished, in his practice of degrading the notion of poetry to nothing better than doggerel. Hobbes’ injunction is what the most degraded among current Hollywood and related, chiefly percussive entertainments, have almost perfectly accomplished.⁵⁰

At bottom, ontological paradox, as it appears within the work of experimental physical science, is identical with true metaphor as the latter appears within accomplished works in Classical art-forms, the latter both plastic and non-plastic. Thus, since the 1948-1952 interval, the present writer has adopted the convention of using the term “metaphor,” freely, to identify both Classical metaphor, as it appears in art-forms, and valid ontological paradoxes appearing in the domain of experimental physical science. Metaphor, so defined, is usefully named “the handmaiden of cognition.”

Any successful effort to explain the role of metaphor in mathematical forms of experimental physical science, could not avoid the great Eratosthenes’ notion of the number-sieve. The discovery of successive types of numbers: integers, rational, algebraic, transcendental, and transfinite, typifies the nature of scientific progress as viewed from Riemann’s standpoint. The present writer has used Nicolaus of Cusa’s original discovery that π was not an algebraic magnitude, as Archimedes had mistakenly assumed it to be, as doubly typical of modern experimental scientific progress.⁵¹ Cusa’s discovery, as presented in his *De docta ignorantia*, was the cornerstone of his founding of the modern experimental science, developed by such followers of his writings and method as Luca Pacioli, Leonardo da Vinci, William Gilbert, and Johannes Kepler.⁵² It is also paradigmatic for the process

49. *Leviathan*. Both Hobbes and Cecil’s Francis Bacon were English assets of Venice’s Paolo Sarpi. Hobbes’ mathematics education, and his addiction to the mechanistic notion of percussive “causality,” was received from Sarpi’s personal lackey, Galileo Galilei.

50. It was an appalling error by U.S. negotiator Mickey Kantor, to refer to Hollywood productions as “intellectual” property.

51. Lyndon H. LaRouche, Jr., “On The Subject of Metaphor,” *Fidelio*, Fall 1992 (Vol. I, No. 3).

52. The savage attacks on Cusa’s work by Venice and its accomplices, were spread to Henry VIII’s England by the Venetian Francesco Zorzi (a.k.a., Giorgi), the author of *De harmonia mundi* (1525) [“Those who retreat from direct knowledge of the universe will retreat into the *Docta ignorantia*.” As quoted in Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge and Kegan Paul, 1979).] Zorzi anticipates Ockham follower Paolo Sarpi’s doctrine of empiricism. Sarpi’s organizing a Europe-wide attack on the work and person of Johannes Kepler (e.g., Robert Fludd), and Sir Francis Bacon’s savage attack on Gilbert, of *De Magnete* fame, are relevant.

leading through Leibniz into the hypergeometries of Gauss and Riemann.

Inasmuch as new discoveries of principle supplement, rather than entirely overthrow some previously established principle, it is small differences, which underlie the relevant ontological paradoxes leading to the new discoveries. For example, Leonardo da Vinci's first insight into the significance of the catenoid-caustic relationship in physical experimental work, and Leibniz's later elaboration of the implications of the catenary, lead into the generalized notions of non-constant curvature, underlying the achievements in hypergeometry by Gauss and Riemann. Similarly, the refined measurement of a small margin of error in Maxwell's and related electrodynamics, underlies Wilhelm Weber's correction of Maxwell's error of excluding Ampère's "longitudinal force," a correction which opened the gates to microphysics.

Thus, it is the small differences in non-constant curvature in the very small, which typically express the root-differences between two successive manifolds. These are the "interesting" changes, the "interesting" topics of scientific work, which demand reliance upon the notion of reason, rather than mechanistic "cause." This distinction is key to understanding the work of Kepler.

In Classical art-forms, it is similar. In art, the principle of metaphor is expressed as sometimes small, but inescapable inconsistencies of meaning attached to the same object. These differences function in art, as ontological paradoxes function in physical science.

Take for an example, Hamlet's famous ("To be, or not to be") soliloquy from the third act of William Shakespeare's *Hamlet*. The crux of the matter there, is whether Hamlet should choose to cling to his old ways, which lead to virtually assured doom, or choose a new way. Hamlet muses, that the choice of a new, therefore strange way is analogous to death, "from whose bourne no traveller returns." On that latter premise, brooding "macho" Hamlet, the uncorrected, impulsive swashbuckler, proceeds to his doom. "To be, or not to be": two contradictory hypotheses.

Or, consider, a specific contrast to Hamlet's folly, the Prometheus of Aeschylus' *Prometheus Bound*. By choosing to suffer immortal torture, rather than reveal to the evil tyrant, Zeus, the secret of Zeus' doom by his own hand, Prometheus assures mankind's rescue from its murderous oppressor, that hubristic Olympian oligarchy which has set itself above man and God alike. The question here, is also "to be, or not to be." Prometheus is victorious, where Hamlet chooses the way of folly.

All great Classical poetry and drama, especially Classical tragedy, is constructed to form a nested complex of metaphors, a hierarchy of metaphors. The greatest, including the exemplary cases of Aeschylus, Shakespeare, and Friedrich

Schiller, always pose the issue of "To be, or not to be."

All great art is substantially ironical; the highest form of irony, is metaphor. Irony is that which distinguishes art from silliness. However, great art is never merely ironical; art, like science, must be truthful. For example, consider a common form of irony, that of situation (common dramatic irony). Such uses enable the author to indicate the existence of an important fallacy of composition, bearing upon what otherwise might appear to the literal import of the current action. Neither the current action, nor the device used to achieve dramatic irony (such as a gathering storm), has the definitive, real meaning. Contrary to today's widespread use of the term "symbolism," symbolism is not to be tolerated in great art. Rather, it is the contradiction between things ironically juxtaposed, which is the device by which the cognitive faculty is provoked: the truth lies in the solution to the contradiction, a solution which the composer of the piece has intended to bring implicitly on stage through the excited cognitive powers of the individual minds, within the performers and, especially, the audience.

The essential, profound difference between physical principles and Classical art, is that the former is man's act of cognition of the physical universe, whereas the latter is man's act of cognition of the processes of cognition themselves. Generally, the latter pertains to social processes. The elementary, primary notion underlying all social processes, is the matter of inducing a second mind to reenact the discovery of a solution to a metaphor, which has been accomplished by the first mind. This latter, is the underlying principle of all scientific notions of actually human forms of social relations, relations of a sort congruent with the distinctive nature of the human individual, as each made in the image of the Creator.

That act of cognition of the processes of cognition itself, which is each great composition according to the principles of Classical art-forms, is much more than an abstract intellectual exercise.

It should be familiar to any person who has engaged in either original valid discoveries of principle, or simply the replication of earlier such acts by original discoverers, that there is a special quality of passion, which not only attends, but is essential to successful creative activity. This is the quality which may be described as "the emotion of cognitive concentration," the emotion which supplies us the intellectual energy needed to prevent our minds from "fading out," when faced with a soluble contradiction. It is also the emotion of joy experienced when a breakthrough is first achieved. In Plato's dialogues, Plato's Socrates identifies this emotion by the term *agapē*, the passion for justice, and also for truth. This is the same definition of *agapē* employed by the Christian Apostle

Paul, as in the celebrated *I Corinthians* 13. The attachment of that passion, as expressed in a moment of discovery of truth, or a moment in which justice triumphs over injustice, is an essential feature of the moral education of the emotions of the individual, and of an entire people.

In great Classical tragedy, for example, as Schiller proposes, the function of tragedy is to prompt a change in the audience, such that it becomes a better people leaving the theater, than it had entered. The visible failure of the central figures, to apprehend a clearly indicated truth and justice, on stage, as that failure is apprehended with awe by the audience, represents an uplifting of the audience's qualities of moral judgment, an experience, in the theater, which haunts the conscience of those members of that audience, thereafter.

Thus, history is comprehended, and taught by the wise and truthful, as a form of real-life tragedy. Thus, those perceptions of truth and justice, as impassioned by aid of the metaphors of great Classical artistic compositions, become the living essence of true statecraft, the integument of a shared popular morality within and among the citizens of a great republic. Thus, the essential moral basis for effective transmission of cognitively generated conceptions, is transmitted, through replication, from the mind of one to another. Classical art, as we have defined it here, represents the distilled essence of viable forms of social relations.

V. Economists And Economics

During the opening of this report, we indicated, that some economists are otherwise competent as professionals, although the economic theory they advocate is, usually, intrinsically incompetent, or worse. In other words, we must make a functional distinction between two functions typically performed in the name of "economics." On the one side, persons may be called "economists" because they are viewed as specialists in aspects of administration which bear specifically upon economic performance. At the same time, they may be proponents of a doctrine which purports to explain why economic processes function as they choose to believe such processes do. Usually, their competence, when, and where it is manifest, appears only in the administrative aspect of their professionalism; on the side of economic theory, with increasingly rare exceptions, they are utterly incompetent.

It is a fair summation, that the presently escalating, systemic, or breakdown crisis in global financial and

monetary affairs,⁵³ is a reflection of thirty-odd years of deterioration of competence in the administrative side of production, aggravated by what has become a virtually metastatic, systemic aggravation of the general economic-theoretical incompetence which had been already established as an endemic menace, thirty-odd years ago. It is the coupling of this shift in leading factors shaping economic policy as such, to other outgrowths of the 1964-1972 cultural paradigm-shift, which is the curable reason for the threatened, immediate, more or less simultaneous collapse of the world's economies.

On this particular point: return to the period of World War II, through the 1950's, and to the U.S.'s continuing work of the mid-1960's, to effect both the manned moon landing and kindred things beyond. Consider, for example, the category of all good production managers of modern industrial firms, from that period, especially capital-intensive firms whose practice emphasized reliance upon the machine-tool principle of improvements in designs of products and productive processes. Generally, senior managers of this rank had a competent understanding of *the administration of* economic processes, an understanding which was, usually, a comprehension which was lacking in the specialist in the financial side of administration, even in the same firm. Although the competent production manager had a keen eye for financial costs, he treated that only as an unavoidable constraint upon his work; he did not attempt to solve the problems of cost-accounting by purely cost-accounting methods, but by the "industrial engineering" and related methods of physical economy. Often, however, that excellent industrial manager's notions on the subject of economic theory, were abominable.⁵⁴

Or, consider the case of the type of modern American farmer who began to be driven into extinction during the administration of U.S. President Jimmy Carter. In the practice of farming, this farmer was often brilliant. In the department of theoretical economics, he was usually a dupe for hare-brained, utterly incompetent recipes, especially financial and monetary ones.

As the U.S.A. ceased to be a predominantly agro-industrial economy, over the course of the recent thirty-odd years, the ration of professed economists and corporate executives who commanded administrative competence in economic matters, became smaller, at an overall accelerating rate. Thus, the competent production man-

53. In the literature bearing upon discussions of such matters among such German Social-Democrats as Karl Kautsky and Rosa Luxemburg, early during this century, the term used to describe an hypothetical "systemic crisis," was, in customary translation into English, "general breakdown-crisis."

ager became a type which is now threatened with “post-industrial” extinction. This cultural downshift of the recent thirty years, is otherwise indicated by the fact that persons who still command even administrative competence in economic matters, tend to be in their seventies or eighties, or, occasionally, in their sixties.⁵⁵

Looking at the history of society more broadly, we should not be surprised by the existence of such a functional distinction between competence in administration, and even virtual lunacy in taught doctrines respecting principles of economy: frequently, mutually contradictory views held by the same person. What Friedrich List defined as the modern system of national-economy, otherwise known as nation-state economy,⁵⁶ is a phenomenon of the barely more than five recent centuries, since the 1461-1483 reconstruction of France under King Louis XI. Until the 1671-1716 work in this field by Gottfried Leibniz, there was no semblance of a science of economy anywhere, but only more or less useful, comparative studies of better and poorer forms of administration, as

this state of affairs is typified by the Sixteenth-, Seventeenth-, and Eighteenth-centuries’ emergence of so-called “mercantilist” forms, emerging within the teaching and practice of what was called *cameralism*. In no sense, did even an approximation of a science of economics exist, prior to the 1671-1716 work of Leibniz on this subject.

What usually passes for “economic theory” in today’s classroom or popular mass-media, has nothing to do with even minimal standards for experimental physical science. There is virtually no widely proffered type of so-called “economic theory,” which is better than an empty sophistry. Chiefly, all popular classroom and street-wise pretenses of “economics,” are the pathetic concoctions, worse than useless mere rationalizations of irrational practice, adopted by minds each gripped by an impassioned virtual reality. One should recall, that, before the popularization of the cult-phrase “virtual reality,” parents used to warn their children that “fairy stories” were products of mere “make believe.”⁵⁷ By the standards of experimental physical science, the only competent doc-

54. Conversely, there are persons whose theory appears, on the surface, to be relatively good, but whose production-management, or related practices are worse than the management practices of persons with terrible theory. The theoretician who treats production as a matter of merely barking orders, or performance graphs, not only tends to be a failure in his, or her own performance; he shows, by his lack of effective attention to the insightful development of the on-line cognitive performance of his, or her subordinates, that he, or she does not understand in practice the theory he expresses by mere words. The production manager’s essential responsibility is that of training the practice of supervision among subordinate management. “Supervision” should be understood to signify, not “harassment” of subordinates, but sufficiently frequent intervention to prevent a production failure during some part of the work-day from becoming the cause for a disastrous work-day as a whole. Implicitly, the method of supervision, from the production manager, on down, should be, at each level, the same tactical approach to pedagogy, as typified by the pedagogical method of a Classical-humanist form of secondary education: the transformation of a conceptual obstacle in the mind of the subordinate, into a stimulation of the relevant cognitive potential of that subordinate. This policy coincides with the doctrine of *Auftragstaktik* in German military doctrine since Scharnhorst and Gneisenau, as perfected under von Schlieffen (as contrasted with the worst widely accepted U.S. doctrine, called in German *Befehlstaktik*).

55. It is not unfair to suggest the following comparison. The industrial manager of the World War II generation, or earlier, would seek to discover the choice of principle, by means of which the problem could be mastered. The industrial manager from the “organization man” generation of the 1950’s and early 1960’s, tended to overlook principle, but did place emphasis on distinctions among precalculable, short-term, medium-term, and longer-term performance. The Baby Boomer refers the policy question to committees habituated to function as psychotherapeutic encounter groups.

Under the impact of a 1966-1997 deemphasis upon increasing capital-intensity, energy-flux density, and technological progress, the climate in which the production process itself tended to devel-

op, selectively, better management, has been lost. For one experienced with a time in which production-management was competent, it does not require much reading of today’s relevant literature, to recognize that, excepting a dwindling ration of aging dinosaurs from a pre-1964-1972 era, there is virtually no competent management today. Instead, corporate management’s criteria of performance are goals of financial capital gains achieved, predominantly, by increasing the rate of looting of both previously stored real capital values, and squeezing such speculative capital gains out of the living bodies of senior citizens and labor-force.

56. Friedrich List, *The National System of Political Economy* (1844), trans. by Sampson S. Lloyd (Fairfield, N.J.: Augustus M. Kelley, reprint edition, 1977); *Outlines of American Political Economy* (1827), ed. by Michael Liebig (Wiesbaden: Dr. Böttiger Verlags-GmbH, 1997). In the present global crisis, serious U.S. policy-makers will give special attention to editor Michael Liebig’s essay in this work, especially to the discussion of the September 1931 Lautenbach Plan of Germany’s Friedrich List Society, on pp. 226-233. There have been understandably, but inherently incompetent attempts to trace the development of notions of political-economy to Aristotle. Aristotle was a rabid foe of Plato, and of the notions associated with the nation-state. His homicidal hatred and attempted assassination of the Alexander the Great who despised him, expresses the reality of Aristotle’s doctrines. The Alexander the Great, whose campaigns and statecraft were shaped by advisors from among Plato’s anti-Aristotle followers, is a forerunner of Hohenstaufen nation-builder Emperor Frederick II; Aristotle’s notions of political-economy are rabidly oligarchical in form and content, based upon a defense of usury.

57. Symptomatic expressions of mathematical and other pseudo-science are phrases such, “It is self-evident, that . . . ,” “As all respectable scientists agree today, . . . ,” “If we can assume that . . . ,” “Common sense will teach us,” or, “All my friends will agree with me, not with you.” Hearing such expressions, the self-respecting student applies immediately for transfer to another university, or simply takes a firm grip on his wallet, while quietly, but steadfastly leaving the vicinity of the medicine-show where such hokey-pokey is in progress.

trine of economic theory heretofore employed by any nation, is either what is known as the “American System of political-economy,” or derivatives of the influence of the Leibniz-Franklin-Hamilton-Carey-Lincoln “American System.” Our approach here, adopts and defends that scientific evidence, but also adds a crucially necessary feature, an added feature indispensable for understanding how the present, global systemic crisis came about. That feature is the explicit, functional role of cognition.

Excepting a uniquely American contribution, the Massachusetts Bay Colony’s pioneering in the proper use of government issue of paper currency, the American System of political-economy, as represented by Benjamin Franklin and the other leading founders of the U.S. Federal republic,⁵⁸ adopted the principles of physical economy developed by Leibniz. Although Leibniz himself laid emphasis upon the “factor” of developed powers of cognition of the laborer in successful economy, it remained the case, until the work of the present writer, during and following his referenced 1948-1952 project, that no teaching of political-economy took the human factor of cognition explicitly into account in defining political-economy. This latter error of omission, is the cornerstone of the array of interconnected considerations brought together in the conclusion of this report. We shall turn to that next, after clearing away some important matters whose omission might be a nagging source of distractions.

Since the latter part of the Eighteenth century, there has been no instance of a successful national economy, in any part of the world, except in the case that that economy adopted, in large degree, the principles of what was known, during the Nineteenth century, as U.S. Treasury Secretary Alexander Hamilton’s American System of political-economy, as this was outlined in Hamilton’s three key reports to the U.S. Congress, on *Public Credit*, *A National Bank*, and *Manufactures*, the latter most emphatically.⁵⁹ The unique

58. Benjamin Franklin, “A Modest Inquiry Into the Nature and Necessity of a Paper Currency” (1729), in *The Political Economy of the American Revolution*, ed. by Nancy B. Spannaus and Christopher White, 2nd ed. (Washington, D.C.: Executive Intelligence Review, 1996). Franklin’s work reflected the influence of his former patron, Cotton Mather, who had also insisted on reviving that system of paper-currency which had been discontinued, during the 1688-1689 rampages of tyrannical Royal Governor Andros and also despot William of Orange’s London.

59. The economy of the United Kingdom represents no exception. The success of that economy came not from its own productive efforts, but solely through usurious looting of increasingly vast portions of the land-area and populations of this planet. On discussion of the impact of Leibniz’s economics on Eighteenth-century North America, see *The Political Economy of the American Revolution*, *ibid.* On Leibniz’s influence here, see also Robert Trout, “Life, Liberty, and the Pursuit of Happiness,” *Fidelio*, Spring 1997 (Vol. VI, No. 1).

role of the U.S.A. on this account, proceeded in two successive waves. The first such international impetus, reflected the work of Franklin, Hamilton, Mathew Carey, Henry Clay, John Quincy Adams, Friedrich List, and Henry C. Carey, in spreading the idea of the American System of national economy into Europe and Central and South America, during parts of the 1789-1860 interval. The second impetus came from the 1861-1876 interval, during which the U.S. pioneered in originating the form of modern industrial economy copied by Meiji Restoration Japan, Germany, Russia, and other nations. Even the Soviet system, under Lenin, for example, explicitly sought to adapt the American System of industrial development to a state with Bolshevik characteristics.

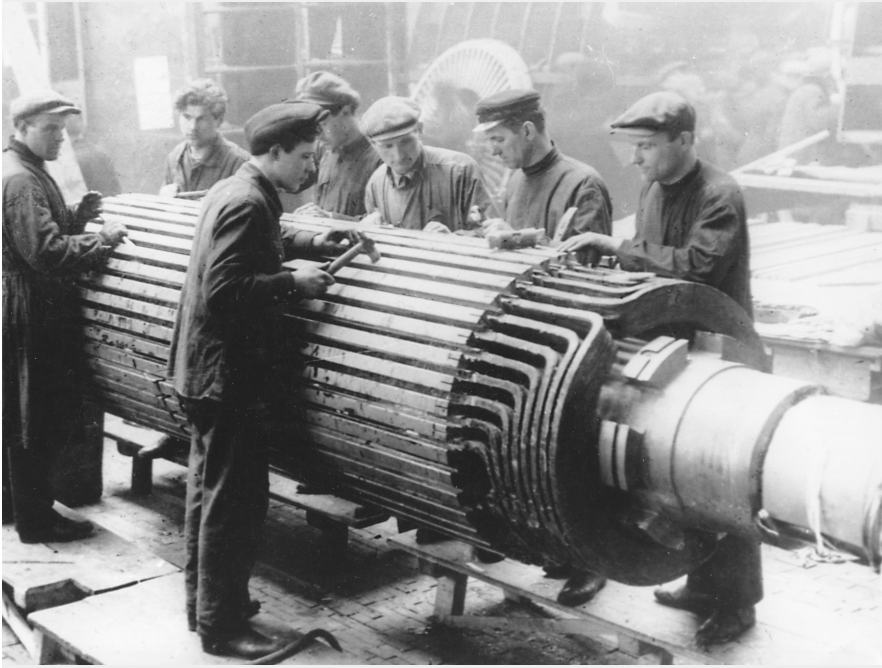
As Leibniz emphasized in his 1671 writings on economy, e.g., his “Society and Economy,” the issue of the relationship between individual productivity and cognitive development, is situated with respect to wages.⁶⁰ The required wage, is that which assures a household those demographic and related cultural characteristics needed to foster the individual household member’s efficient assimilation of those discoverable ideas, principles, on which increases of the potential productivity of the operative depend. This vantage-point, together with Leibniz’s emphasis on both (what is termed today) energy-flux density, as well as technology as such, are the characteristic features throughout Leibniz’s founding of the science of physical economy. Thus, relative to the writer’s own work, Leibniz took the significance of cognitive development implicitly into account; the writer’s central, unique contribution, has been to make that functional connection explicit.

On the subject of the disastrous effects of the 1964-1972 cultural paradigm-shift, there is a fundamental difference between the economic policies shared among Leibniz, the American System, and the present writer, on the one side, and, on the opposing side, the common features of the views of the Physiocrats, Adam Smith, Karl Marx, and the modern monetarists. That difference is the first crucial set of facts which must be considered, for understanding how the present, global, systemic crisis of the system came about. Once that is accomplished, then, the present writer’s indispensable amendments, respecting the explicitly functional role of cognition, complete

60. “Wages,” here, does not mean “money-wage.” It signifies physical-economic market-baskets of needed physical goods, plus essential *physical elements* of required quality of education, and of health-care and other science-and-technology services. See “Society and Economy,” trans. by John Chambless, *Fidelio*, Fall 1992 (Vol. I, No. 3), and “On the Establishment of a Society in Germany for the Promotion of the Arts and Sciences,” trans. by John Chambless, *Fidelio*, Spring 1992 (Vol. I, No. 2). See Spannaus and White, *op. cit.*

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System of political-economy, as this was outlined in Hamilton's three key reports to the U.S. Congress, on *Public Credit*, *A National Bank*, and *Manufactures*. Even the Soviet system under Lenin, for example, explicitly sought to adapt the American System of industrial development to a state with Bolshevik characteristics.



Workers assemble the first Soviet rotor, *Elektrosila* plant, Leningrad, April 1931.

the intellectual arsenal required for making competent policy under present conditions of crisis.

To repeat the most relevant cautionary observations: although the present writer was the only known economist to have made explicit the functional role of individual cognition, the importance of the cognitive factor in physical economy was always taken into account, implicitly, by Leibniz, and by followers of Leibniz among American System economists such as Benjamin Franklin, Alexander Hamilton, Mathew Carey, Friedrich List, Henry C. Carey, *et al.* For each and all among us of that persuasion, we, in fundamental opposition to the views of the empiricists in general, and monetarists most emphatically, insist axiomatically upon the responsibility of the sovereign nation-state, to ensure the development of the productive potential of the *whole* territory of the nation, and the development and maintenance of the productive potential of *all* among the total number of households of the nation. We insist, in opposition to our opponents, the intellectual relics of feudalism, that the policy-making of the state must recognize the

improvement of *all* of the territory, and of each and *all* of the households, as an unavoidable cost of maintaining the productivity and even modest growth of the economy as a whole.

To repeat the crucial point made here earlier: The doctrine of "free trade" is incompatible with the most fundamental of Christian principles, that each and all men and women, without ethnic or national distinction, are equally made in the image of the Creator. Therefore, the principles of Christianity join with the fundamental principle of our republic, in rejecting the feudal-oligarchical, heathen, British dogma of "free trade": Ours is an economy, of the people, by the people, and for *all* the people.

On the contrary side, the feudal reactionaries called the "Physiocrats," rejected, not only absolutely, but also hysterically, our rational view of society and its economy. The fervid irrationalism of our opponents, is properly typified by the expressed views of Adam Smith and other representatives of the British East India Company's Haileybury School (Ricardo, Malthus, *et*

al.), who were close to the Physiocrats on this point.⁶¹ Respecting capitalist economy, Karl Marx represents a branch of the British East India Company's Haileybury School. Under strong advice from that English processor of slave-produced cotton, Frederick Engels, Marx was induced, during the 1840's, to become a savage opponent of the American System of political-economy of, first, Friedrich List, and, during the 1860's, the same Henry C. Carey whom Marx otherwise tended to admire as an economist: that on precisely this same crucial point.⁶² It is from that vantage-point that the post-1966 upsurge of influence of Britain's Mont Pelerin Society upon the "Baby Boomer" generation must be referenced, as typical of the causes for the systemic character of the present, global, financial and monetary crisis.

To make clear the determining considerations underlying those facts, we must situate the issues of political-

economy within their relevant social context. To that end, we must emphasize, once more, that, following the liquidation of the anti-Venice League of Cambrai, until the present day, the rise of modern nation-states in Europe has always been contained by a continued hegemony, in financial and monetary, and related political affairs, by a feudal relic, a London-Amsterdam-centered, international financier-oligarchy, the which was developed partly as an extension of Venice's ruling financier oligarchy, and otherwise as a clone of that Venetian oligarchy. In the U.S.A. itself, a similar parasitical social formation has been developed around a combination of, chiefly, former New England partners of the British East India Company opium-trade; Manhattan bankers in the footsteps of treasonous Aaron Burr and August Belmont, and London's New England opium-runner protégé, J.P. Morgan; together with bearers of the southern slave-holders' and Nashville Agrarian's tradition.

61. France's Eighteenth-century Physiocrats, such as Dr. François Quesnay and A.-R. Turgot, were a political continuation of the preceding century's notorious, feudal-reactionary, Anglo-French *Fronde*. Ideological similarities noted, one might refer to the followers of today's Heritage Foundation as the "lunatic Fronde." Typical of the times, Quesnay was a French asset of the notorious Abbé Antonio Conti. The similarities between Quesnay's profederal, anti-nation-state dogma of *laissez-faire* and Adam Smith's "free trade," are in no sense merely coincidental. Although Smith had borrowed from satanist Bernard Mandeville's influence, to make the same argument, on behalf of immorality, not political-economy, in his 1759 *On The Theory of The Moral Sentiments*, most of Smith's 1776 *Wealth of Nations* was a virtual plagiarism of A.-R. Turgot's earlier *Reflections on the Formation and Distribution of Wealth*. There was no mystery in the connection; according to the Smith family's published account, Adam Smith had been retained, beginning 1763, by Lord Shelburne, to make extended visits to France and Switzerland, for the purpose of devising a scheme, to be used by the British East India Company, for ruining the economies of both France and England's North American colonies. Smith's 1763-1776 work on this project concentrated chiefly on studies of the doctrines of the Physiocrats. Indeed, it was the agreement by King Louis XVI to a treaty with England, a treaty which subjected France to free-trade conditionalities, which lost Louis XVI both his throne and his head, in the course of a 1789-1793 French Revolution led by such fervidly anti-U.S. agents of Shelburne's protégé, British Foreign Service head Jeremy Bentham, as: Benjamin Franklin's old freemasonic adversary, Philippe Egalité (Duke of Orléans); London's Swiss (Lausanne) banker asset and Orléans crony Jacques Necker; Necker's daughter (the notorious Madame de Staël); and, Jacobin terrorists Robespierre, Danton, Marat, St. Just, *et al.* Notably, Necker, installed as Finance Minister of France, under Louis XVI's "free trade" treaty with Britain, was the man who personally engineered the bankrupting of the government of France, thus precipitating the 1789 revolution. The storming of the Bastille, by a mob paid for, armed by, and personally directed by Philippe Egalité on the scene, was conducted as an election-rally for Jacques Necker, the discharged former Finance Minister of France whom the Duke of Orléans was, at that moment, success-

fully boosting to become the Prime Minister of France!

62. In *Capital I*, Marx acknowledges that his notion of capitalist extended reproduction ignores the "technological composition of capitals." His error on this account pervades his treatments of "simple" and "extended" reproduction, throughout the four volumes of his *Capital*, and in related writings, and is the crucial fallacy of composition permeating his notion of the origins of a business cycle. It was at the behest of F. Engels, that Marx launched a literary attack upon Friedrich List, and, at the behest of Engels, once again, that Marx attacked Carey. Marx's adoption of the false pretense, that England had been technologically the mother of the industrial revolution (which had been introduced to England, from North America, by Benjamin Franklin, with technological aid from the more advanced France), and the leader in developing "scientific political-economy," was integral to his referenced theoretical absurdities on the subject of political-economy generally. For purposes of illustrating a crucial point, it should be emphasized, that the present writer's essential point of difference with Karl Marx and the more thoughtful variety of professed "Marxist," was always, from 1948-1949 onward, the so-called "materialist" philosophical standpoint, Marx's and their own impassioned rejection of what they often termed the "idealist" standpoint of Plato. V.I. Lenin's famous polemic against the Viennese radical positivism of Moscow anarchoid N. Bukharin *et al.*, *Empirio-Criticism*, attacked the right target with the wrong (materialist, almost radically empiricist) medicine. The circles of Ernst Mach were, in fact, outrightly a satanist brew, concocted in Vienna, Budapest, and Bayreuth of Houston Stewart Chamberlain, *et al.*, under the direction of Britain's theosophical Lucifer cult, and the same Quatuor Coronati Scottish Rite lodge, which played a crucial role in creating both British Zionism and the Nazi Party of Adolf Hitler, and with the patronage of veteran bomb-thrower Richard Wagner's production of his last theatrical bomb, *Parsifal*. Materialism is the fatal axiomatic flaw of Marx and anything which a clear-headed scholar would name "Marxism." It is the genetic implications of this materialist standpoint, a cousin to such spawn of Paolo Sarpi's litter as English empiricism and Dutch-French Cartesianism, which have so often placed the modern socialist movements of the world into the position of being "useful fools" in service of British imperial interests.

Put the political side of Karl Marx's case into that setting.

As insider Simón Bolívar publicly exposed this, toward the end of his life, the control over the wave of revolutions in South America during and immediately following the Napoleonic Wars, was directed by the then head of the British foreign-intelligence service, former Shelburne protégé Jeremy Bentham. This was the Bentham who personally trained (in London), and later directed, from London, in France, London's French Jacobin terrorists Danton and Marat. Bentham's own protégé, Lord Palmerston, continued Bentham's creation of such neo-Jacobin notables of the 1848-1849 period, as British intelligence agents Giuseppe Mazzini and Louis Napoleon. Karl Marx was one of the many pre-1848 acquisitions of Mazzini's Young Europe organization. It was Mazzini who founded the so-called "First International," whose founding meeting he chaired. It was Mazzini who, then, personally, publicly placed his protégé Karl Marx in the position of secretary of the new organization.⁶³

No literate person should be surprised that there have been few "professional leftists" who were not backed, in

miserly or other fashion, by financier interests.⁶⁴ The principal adversaries on this planet, since Europe's mid-Fifteenth-century Golden Renaissance, have been national economy versus feudalist financier oligarchy. Just as Jacobin terrorists, directed from London, were deployed to destroy, from within, Britain's most deadly rival, France, so, as U.S. Secretary of State John Quincy Adams warned President James Monroe, the Mazzinian associates of Simón Bolívar, were deployed in South and Central America, both to undercut London's Holy Alliance allies (and rivals), and to combat the republican influence of London's and the Hapsburgs' avowed chief enemy, the U.S.A. in that region of the world.⁶⁵

All causes, great and small, find their common setting, and their meaning, in the one great conflict which has dominated this planet since earlier than the wars of the wicked Guelph League against the nation-builder Frederick II. Since the oligarchs, by the nature of their cause, can not exceed a small percentile of the total population, even if all their "Leporellos" are added into the account, it is by playing one or more sections of the masses of "human cattle" against one another, that the oligarchs

63. It was typical of the Venetian-style British "diplomacy" of Bentham, Castlereagh, Canning, and Palmerston, that Mazzini divided his Young Europe, into two factions, the party of "thought," the socialists, such as Karl Marx, and the party of "action," typified by those two revolting partners in throwing both gunpowder and theatrical bombs, Richard Wagner, later of Bayreuth notoriety, and Wagner's musical co-thinker, Bakunin, the anarchist who established the basis for the later rise of European fascism. It is simply a continuation of that British tradition, that the British government today is the world's principal harbinger and coordinator of international terrorist gangs. In any bloody affray, British diplomacy is neatly balanced, with approximately equal portions of support for, and opposition to, each party. Thus, the loser in any such affray, was always an actual or virtual treaty-partner of London. Governments with the brains needed for survival in modern society, scrupulously avoid any treaties with the British monarchy: a true Christian does not shake hands with the devil.

64. If any reader doubts this, he or she should check the past thirty-odd years' records of foundation grants, one of the more common ways the wealthy and powerful conduit funds and arrange publicity puffs for the array of "leftists," "Black nationalists," and others in their private collections. In modern history, for example, there is the case of the Alexander Helphand, also known as "Alexander Parvus," who was a British agent virtually all his adult life. The trail begins in Helphand's visit to British intelligence circles in London, shortly before the death of F. Engels, and continues beyond the time British agent Parvus was doubling as a German agent, running his own sub-agent, Karl Radek, aboard a "sealed train," along a British-controlled "northern route" through Sweden, into 1917 St. Petersburg. Between functioning as the editorial voice of the social-democratic left (on London's behalf), in pre-1905 Germany, and becoming a millionaire by means of Saloniki grain-trading and British arms-trafficking in the orbit of London's "Young Turk" puppet-regime in Turkey, Parvus crossed pathways with an old acquaintance of circles controlled by the cel-

ebrated Colonel Zubatov of Russia's Okhrana, the same Vladimir Jabotinsky who went from editor of the propaganda organ of the Young Turks, to become a fascist partner of Benito Mussolini, in the bed of their common patron, Venice's Volpi di Misurata.

65. Admittedly, as British foreign minister George Canning argued for a U.S. anti-Hapsburg alliance with London, the Thurn und Taxis-dominated council of princes (*Fürstentum*) of the Holy Roman Empire, which still controlled the extended families of the greater Hapsburg dynasty, through Chancellors such as the von Kaunitz suspect in the murder of Mozart, or Metternich, were feudal reactionaries, and the avowed enemies of the U.S.A. The Holy Alliance's Metternich used its Italy-based, Iberian, and other oligarchical assets, running subversive operations inside the U.S., from Brazil and the Caribbean region (e.g., under such covers as the St. Leopold Foundation), as well as operations aimed to attempt to eradicate existing concentrations of U.S. political-intellectual influence in Mexico and elsewhere. Quincy Adams warned that no "community of principle" existed between the U.S.A. and the British monarchy, and that, therefore, the mere fact that the Holy Alliance powers were U.S. strategic adversaries, did not justify that kind of treaty-alliance with a power with whom we shared no principle. That fact that a nest of rattlesnakes is poisonous, does not warrant going to bed with cobras. In a related development, Britain's short-lived puppet-state, the Confederacy, was a creation of the U.S. branch, "Young America," of Mazzini's left-wing operations, just as the overthrow of Mexico's President Benito Juárez was accomplished by combined British, French, and Spanish military forces, which had been assembled for the later aborted, principal mission of serving as a naval force to break the U.S. blockade of London's Confederacy puppet. In the latter case, it is notable that one of Palmerston's Mazzini revolutionaries, France's Napoleon III, was employed in installing on Mexico's short-lived imperial throne a bloody, Hitler-like, Hapsburg tyrant, Maximilian and his variant on "Lola Montez," the Empress Carlotta.

manage their preferred game of “divide and rule.” Hence, if leftist and fascist mobs are slugging it out in the streets, the oligarchs respectively controlling the leadership of both opposing sides, are watching with shared interest, and amusement, from their box seats in the grandstand of that modern Colosseum. Let us remind ourselves that the victory of either, or, as in Bob McNamara’s and McGeorge Bundy’s 1960’s U.S. sport in the Vietnam arena, of neither, of those two sides, is more likely than not to be ultimately a victory for no one but the oligarchs, who set up such sport to control the credulous masses on both sides of the affray (in the Vietnam case, the credulous masses inside the U.S.A. itself).

In the case of the Civil War, the letters of the British agent, August Belmont, who then controlled the Democratic Party top-down, reveal the truth behind the common purpose served, on London’s behalf, by New England abolitionists and Confederacy slavocracy. New York banker, Democratic Party “king-maker,” and all-around British agent, Belmont, reports with gloating, London’s common purpose in deploying those abolitionists and slave-owners against one another, was to bring about the destruction of the hated Federal government of the United States, by breaking up the republic into a Balkanized collection of warring baronies.⁶⁶ This had been the con-

tinued policy of Bentham’s, Castlereagh’s, Canning’s, and Palmerston’s London since the 1790’s, as had also been the policy, from a slightly different standpoint, of Clement Prince Metternich’s operations of the Hapsburg-dominated Holy Alliance.

Secretary of State John Quincy Adams, unlike most of today’s more credulous leading political figures, was a man of principle, not the common sort of fool to be taken in by such monkey-traps as so-called “practical politics” of the “left-right” variety.⁶⁷

Thus, during the entirety of the Twentieth century, the U.S.A., like western Europe, and the nations of the Americas to our south, has been dominated, from the top, by such a financier oligarchy. The chief partial exception to this rule, has been the increased emphasis on national-economy during periods either of general warfare, or strained preparations for the threat of general warfare.⁶⁸ Under these conditions of military preparations, the government has been disposed to impose such restrictions upon the behavior of the financier-oligarchs, as were seen as indispensable to the “national defense effort.” Thus, since the Hayes-Tilden election-compromise, when the spirit of the Confederacy began to be returned in significant numbers to seats in the U.S. Congress,⁶⁹ every upturn in the U.S. economy has come

66. Anton Chaitkin, *Treason in America*, 2nd ed., (New York: New Benjamin Franklin House, 1985), *passim*. On this account, Belmont’s choice of General “no win, no lose” McClellan, to run against President Lincoln in the 1864 U.S. elections, is notable. The Democratic Party’s policy then, was to recognize the Confederacy as a separate nation: precisely London’s, and traitor Belmont’s common aim. Also notable, are the New York City racist, anti-Black, “draft riots” of 1863, run to attempt to prevent units from New York being deployed to Gettysburg. This was a joint operation of Belmont’s political machine, and of priests who, like today’s Henry A. Kissinger, served the cause of the Confederacy on behalf of such anti-republican traditions as those Castlereagh and Metternich, and the Guelph League, earlier.

67. Again, the case of the Civil War serves as a suitable example. The Civil War was not a fight between abolitionists and slave-holders, but Lincoln’s war against both the Manhattan and New England Anglophiles and the slave-holding Anglophiles of the Confederacy. Had Lincoln made slavery the issue, rather than the triumph of the Union, there would be open chattel slavery in North America to the present day, and no United States. People who do not understand the principle involved in that lesson, should be hesitant in presenting their opinions on any important political issue of past history, or present.

68. A better term than “general warfare,” would be Alfred Graf von Schlieffen’s notion of “annihilation warfare.” Not to give the adversary a “bloody nose,” as in the feudalistic practice of “Eighteenth-century cabinet warfare,” or the cabinet-warfare-like ulcer of U.S. operations in Indo-China: nor, to annihilate people. Quite the opposite: to annihilate the adversary’s ability to muster continuation of warfare, with the greatest possible economy in lives and time, to both sets of adversaries: a policy upon which, opposite to Prime

Minister Winston Churchill, General Douglas MacArthur placed the emphasis during World War II. This notion of modern warfare is traced from the revolution in warfare effected under the direction of France’s Lazare Carnot, who was the first to introduce into warfare those methods of generalized machine-tool design, emulated with excellence by President Lincoln’s war-time administration.

69. 1877 is the year of a crucial turning-point in U.S. post-Civil War history. A deadlock in the previous November’s U.S. Presidential election results, became the pretext for a “compromise,” itself comprised of measures which reversed “Reconstruction” in the states formerly associated with Britain’s puppet-state, the Confederacy. This political compromise, aggravated by Hayes’ use of troops, that same year, to suppress strikes, changed the composition and temper of the U.S. political scene. It was not merely the margin of Democratic votes from states formerly under the Confederacy, which tilted the balance, but, rather, a coalition of southern Democrats, treasonous Manhattan bankers, and the Anglophile “free trade” gang among the Boston Brahmins, which implemented measures, including the notorious U.S. Specie Resumption Act, sending the U.S. into a perpetual economic and social crisis, a crisis which abated, and, then, only temporarily, in Ku Klux Klan enthusiast Woodrow Wilson’s preparations for, and conduct of, the U.S. participation in World War I. Notably, the Democratic Party of that period reflected its period of domination by treasonous New York banker August Belmont, the party’s “king-maker,” and, with increasing prominence, by London’s darling, J.P. Morgan. This racist character of the Democratic Party’s leadership continued, until a change began under President Franklin Roosevelt; thus, African-American voters remained Republicans until the “Franklin Roosevelt” era, when the Democratic Party first assumed the patriotic character of the Roosevelt-Kennedy tradition.

about only, either as a by-product of war-economy measures, or the Kennedy round of the U.S. aerospace “crash program.”

These same oligarchical methods of divide-and-rule are key to understanding the 1964-1972 cultural paradigm-shift. It is to be emphasized, that except for the assumptions of agreement among the U.S.A., Britain, and Soviet Union, immediately following the 1962 Missile Crisis and ensuing assassination of President John F. Kennedy, the past thirty-odd years’ drift into a “post-industrial” utopianism, would not have been tolerated, even by most among those same liberal foundations, which led in funding the 1964-1972 upsurge of the university-campus youth-counterculture. The presumption, within Liberal-Establishment circles, that the kind of process of thermonuclear detente prescribed by Bertrand Russell’s cronies of the Pugwash Conference series, was securely emplaced by the combined effects of 1962 Missile Crisis and Kennedy assassination, signified, for those circles, the end of “crash program” science and technology in the context of national-defense mobilizations.⁷⁰ Thus, the first introduction of neo-Malthusian doctrines into U.S. foreign policy, and President Johnson’s savage budgetary cut-backs in the space-program, during 1966-1967, mark the crucial historic turning-point, the crucial downturn, in recent U.S. economic history.

Thus, through the entirety of history of the post-Fifteenth-century rise of Europe’s modern nation-states, and much of the existence of the U.S.A., too, these nations have been mixed economies, with the financier-oligarchical interest usually on top, and the patriotic, national-economy interest on the bottom. The patriots have been the exponents of dirigism, of large-scale infrastructure development, of universalizing social-security systems, and of forced-draft promotion of investment in scientific and technological progress. The financier-oligarchical interest has been, like Speaker of the House Newt Gingrich’s band of Heritage Foundation-brainwashed yahoos, the propo-

70. President Lyndon B. Johnson is all the more to be praised for his efforts in pushing through two Civil Rights bills, under the conditions which prevailed following the assassination of President Kennedy. The massive funding, beginning 1964, of a “Black separatist,” violence-prone (e.g., Frantz Fanonist) opposition to the Civil Rights Movement of the Rev. Martin Luther King, Jr., by liberal foundations such as Dr. Kenneth Clark’s Ford Foundation, is indicative. The arranged assassination of Malcolm X, following his atonement with Rev. King, and the assassination of the Rev. King himself, reflect the new policy toward the African-American minority which erupted in the same circumstances, and for the same reasons, as the fostering of the neo-Malthusian youth-counterculture on university campuses.

ment of a weakened national government, “free trade,” and primacy of unearned financial capital gains over taxation, and, also, over both the nation’s essential basic economic infrastructure, and industrial and agricultural profitability.

Thus, once again, too many allowed their foolish passions to mislead them into the single-issuism which oligarchs commonly use as bait for all varieties of monkeys, rabbits, and populist boobies, alike. Thus, since 1966-72, the welfare and cognitive powers of our citizens, especially of our younger citizens, have been sacrificed to the Mont Pelerin Society’s pagan god, the Moloch of “free trade,” in an era of neo-Malthusian, “post-industrial” “information society” and related utopianisms.⁷¹

It is in this context, that the cumulative, global economic impact of the 1964-1972 cultural paradigm-shift, must be situated for rational comprehension.

The Yellow Brick Road To Hell

For purposes of first-approximation, let us construct a mental model of the U.S. contribution to that thirty-odd-year process which has led us all to the current, global, systemic collapse. There are principally two interconnected classes of processes to be considered. First, the formal, economic side of the process. Second, the passions which motivated this process of economic and cultural degeneration. The first, is best represented from the standpoint of “anti-entropy,” as we have identified that concept above. The second, turns our attention to the connected issues of passion which we have associated, above, with the principles of artistic experience.

The combined result: We discover, so, that, at the

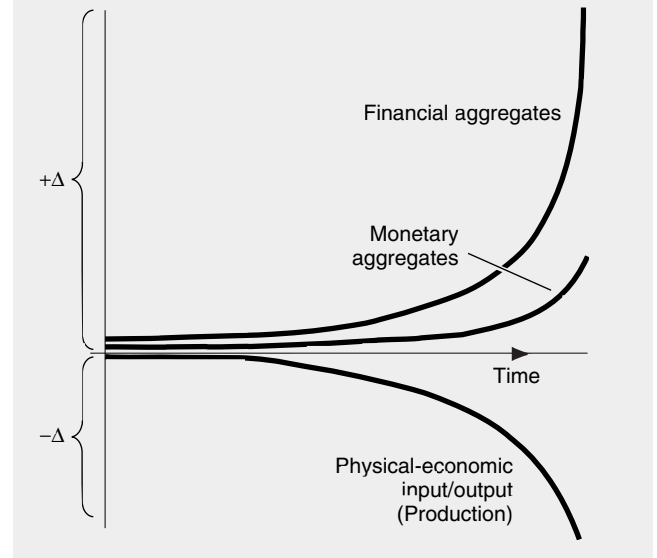
71. The reader should be reminded, that the Mont Pelerin Society was founded in the aftermath of World War II, at the prompting of Winston Churchill. This is the same British propaganda agency which took over the now-London-directed U.S. Heritage Foundation during the late 1980’s. From no later than the late 1970’s, the British Mont Pelerin Society and its attached Heritage Foundation front-organization, identified the present writer as a principal target of their personalized hatred. The Mont Pelerin Society is otherwise best known in the U.S. for two among its founding figures, central-European oligarchist and charlatan Friedrich von Hayek, and the Wall Street Journal’s notable Chicago University quackpot Milton Friedman. Von Hayek himself was a confessed satanist, in his capacity as a professed devotee of the early Eighteenth-century dogmas of Bernard Mandeville. Von Hayek bragged that his sulfurous notions of “free trade” were derived from the Mephistophelean recipe of Mandeville’s *The Fable of the Bees*. The original intent of the Churchillian Pelerin Society was to combat what Churchill, like London’s Henry A. Kissinger, has professedly hated as the American intellectual heritage of U.S. President Franklin Roosevelt.

beginning of the recent thirty-odd years, the leading strata in today's policy-making had turned from realities which terrified them, into the lollipop-land, called "Or-Whatever," where pleasurable fantasies hung like fruit from every tree, a dream-land of make-believe. The promise which lured our Peter Pans of the mid-1960's into a perpetual fairy-tale, where no sweet fruit was forbidden any child, and childhood never passed, now leers back, a mocking nightmare; the dream has become much worse than the fearful reality of that jungle they called "Don't-Go-There," from which they had fled. Their world of happy therapy-group hugs and squeezes, has turned out, to have been the most horrifying of wicked, middle-aged fairy-tales, a world of make-believe, become the "Yellow Brick Road to Hell."

The formal-economic side of the process now to be considered, is represented by aid of reference to three distinct functions, as presented at a Jan. 17, 1998 conference in Crystal City, Virginia. The first of these three is, today, the rather widely recognized "Typical Collapse Function," first presented in late 1995 [SEE Figure 2].⁷² The second, one typical form of business-cycle function [SEE Figure 3, page 36]. The third, the typical form of a normal, cyclical-crisis-free process of agro-industrial economic development [SEE Figure 4, page 36]. In the first two cases, a financier-oligarchical class, is usually the dominant political force in the shaping of a nation's monetary and financial policies of practice. In the first case, the "typical collapse function," the political and economic power of the leading opposition to the financial-oligarchical supremacy is collapsing; in the second case, the financier-oligarchy power is dominant most of the time, but is held in check by periodic upsurges of political resistance from the combined entrepreneurial and popular interests representing the standpoint of national-economy. In the third case, the interests of national economy predominate.

72. The first use of this figure was in a paper submitted to the proceedings of a Nov. 23-25, 1995 Vatican conference, then presented at two public appearances shortly after that: the Schiller Institute conference, Dec. 2-3, in Eltville, Germany ["We have reached the end of an epoch": see *Executive Intelligence Review* Jan. 1, 1996 (Vol. 23, No. 1)], and at the writer's Jan. 15, 1996 appearance in a Democratic Presidential pre-candidate's Martin Luther King day address (Jan. 16, 1996) in Arlington, Virginia ["Unbalanced minds cannot balance the budget": see *Executive Intelligence Review*, Feb. 2, 1996 (Vol. 23, No. 6)]. The kernel of the latter address was broadcast in a nationwide, thirty-minute ABC-TV campaign broadcast on Jan. 27, 1996, in which the "Typical Collapse Function" was a prominent feature. After the latter events, the figure was used and discussed in many locations, inside the U.S. and abroad.

FIGURE 2. A typical collapse function.



Define the most relevant terms of our study by reference to the first of these three figures, *Figure 2*. The construction of this Figure is premised upon the following, interconnected considerations.

1. The Figure as a whole reflects the functional interconnectedness of *the change in rate of change* among three parameters: (a) A money-valuation applied to an aggregation of physical values expressed in terms of *anti-entropy*, as this was defined earlier in this report; (b) The circulation of currency which has been issued on the basis of physical-economic security implicitly pledged by the flow of physical-economic values (hard commodities plus education, health, and other science-related essential services) through the economy taken as a unit-whole; (c) The growth of nominal value of perceived financial assets based upon, chiefly, price-earnings-ratio considerations.
2. The term "physical-economic values" signifies the notion of those items of consumption which are functionally required to maintain an implicitly associated rate of growth of *per-capita, per-square-kilometer* productive powers of labor, at a specific time and place in the history of economy. This function is subsumed by the notion of "anti-entropy," as the definition for that was given earlier in this report. This includes not only household consumption requirements so defined, but also *per-capita, per-square-kilometer* values for basic economic infrastructure, capital-intensity, energy-flux density, and level of science and technology (as the lat-

ter is defined in what are paradigmatically Riemannian terms). The rate of change of the ratio of actual physical-economic inputs to outputs, *per-capita*, then defines the curve (the lower of the three curves depicted in the Figure).

3. The *per-capita* value for physical-economic values, so determined functionally, is then assigned a money-price, corresponding to a current standard price for the required market basket of infrastructure, productive investment, household consumption, etc. The rate of change of this magnitude, then becomes the basis for comparison of the lower curve with other two curves of the Figure.

4. The middle curve, the monetary curve, is defined as follows:

The issuance of a paper national currency, by, or authorized to be issued on behalf of a government, is a debt of that government. That issue incurs, thus, a charge against the physical-economic values of the market-basket, this according to a price reasonably assigned to the physical-economic items in that market-basket. In other words, real national output, is discounted in that manner, to that degree.

In the case, that the issue of currency is, first, efficiently employed for the production and circulation of essential components of the physical economy, as the Massachusetts Bay devisors of their Seventeenth-century paper currency intended, and, second, that the discount-rate on money issued is below the physical-economic rate of growth, there is no fault on this account. However, if the circulation of that currency is diverted from production and distribution of the requirements and products of the physical-economic process, then the discount incurred by use of money for other purposes, tends to assume a parasitical, pathological role. The precipitous collapse, since 1972, of the ratio of foreign-trade turnover to foreign-exchange turnover, from 1956-1970 trends, reflects the self-feeding growth of the parasitical factor in monetary circulation during the recent twenty-seven years [SEE Figure 5, page 37].

5. The third, uppermost curve, represents the growth of nominal financial assets/obligations, at prices corresponding to current monetary prices. However, the principal factor in recent decades growth of these magnitudes, has been leveraged financial speculation, typified by the successive, post-1982 roles of cancerous “junk bond” issues, and the post-1987 domination of world finance by what are purely and simply gam-

bler’s “side bets,” called “derivatives.” These “derivatives,” simulate actual financial values, for both debtor and creditor, by means of the arbitrary presumption, that expected financial capital gains actually determine a realisable price of the title to that nominal asset.

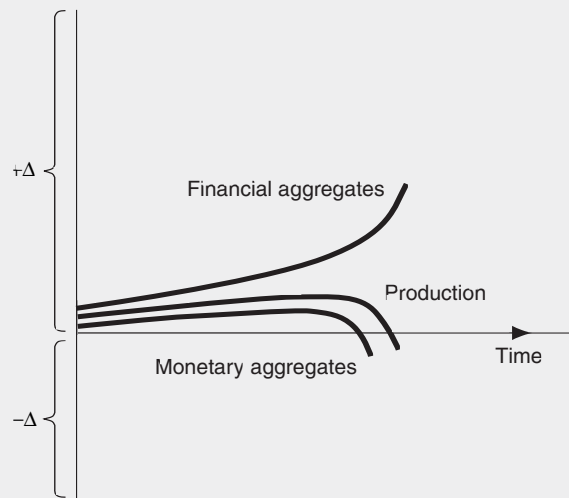
The fact, that that financial asset, and the gains associated with it are purely fictitious, is the first problem incurred in that way. The price of the nominal asset is fictitious, because it exists merely as a reflection of a price-earnings ratio. The price of a capital gain in such a nominal asset, is, therefore, doubly fictitious: essentially, as the teller of fairy-tales must admit, it is only play-money, traded to the credulous for real, all in a dream-world game of make-believe.

In the indefinite continuation of any economic process, in which the monetary system is dominated by the harvesting of purely fictitious financial capital gains as financial-monetary assets, either a cyclical, or systemic collapse must result.⁷³

In the cases corresponding to Figure 2, the three curves are participants in an interconnected manifold. The maintenance of the financial bubble, demands accelerating the flow of monetary aggregates into maintaining the rate of growth of the financial bubble. The expansion of the flow of monetary aggregate occurs at the price of a growing discount of the real economy’s combined current and accumulated real physical values. In the case, that financial speculation is favored over long-term investment in scientific and technological progress, the net productive flow in the real economy will soon fall below the anti-entropic zero-point, into an

73. This can be prevented through the natural regulatory powers of government, applied to the uses, and misuses of all forms of indebtedness of the government, including its direct and implicit monetary debt. To bring about the collapse of a nation’s currency, for example, is treasonous if done through a willful form of wrongful practice by a national, and may be a *casus belli* if performed by a foreign power, or, with culpable consent by that power. Under natural law, British financial pirate George Soros, for example, should be accountable to all states which have suffered a collapse in the values of their national currency through his role among hedge-fund speculators targetting those currencies. In addition to those measures which are the natural right of government, sane private interests will act to prevent themselves from being ensnared in relevant sorts of morally objectionable practices, such as loans to “junk bond” pirates, or supplying credit in aid of derivatives speculation. Power of taxation is among the resources which government should apply. Nominal income from financial capital gains from speculation, should be taxed at the highest of all tax-rates; thus, drying out the relevant financial swamps. For example, a sane legislature, taxes income from long-term investment in scientific and technological progress, at the relatively lowest rates, relative to other forms of taxation on business operations and investments.

FIGURE 3. *Cyclical triple curve.*

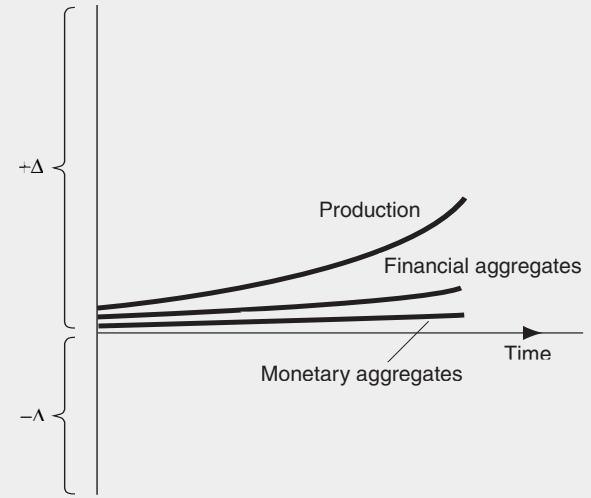


entropic phase, as has been the case for the U.S. economy since about the point of the 1970 Chrysler and Penn Central crises. Beyond that point, the continuation of the process occurs solely through net primitive accumulation, looting stored-up values in order to generate the monetary flows required to sustain speculative capital-gains growth of what converges, increasingly, upon a pure financial bubble.

Hence, the post-1971 form of world economy, taken as a whole, has been a downward spiral into a global, systemic, “breakdown” crisis.

Turn to Figure 3. Here, again, the three curves are functionally interconnected, but the conditions of interconnection are characteristically different than in the first case. In the alternative case, typical of the U.S. economy, for example, over the course of the 1789-1966 interval, the same tendency toward financier-driven, entropic destruction of the national (and world) economies exists. The difference is, that as long as political and related social forces regard the defense of growth and technological improvement of productive powers of labor in the real, physical economy, as indispensable, this political-cultural factor acts as a brake against the adoption of the kind of “post-industrial” utopianism which is the distinctive trend-feature of the 1966-1998 interval to date. In that case, the society’s intolerance toward the financier interests’ impulse for radical austerity measures, results in the partial collapse of the financier bubble, wiping out a sufficient amount of speculative financial capital, to permit a resumption of investment in real economic growth. Hence, the political and related cultural determination of the cyclical nature of modern industrial economy since

FIGURE 4. *Normal triple curve for a healthy economy.*



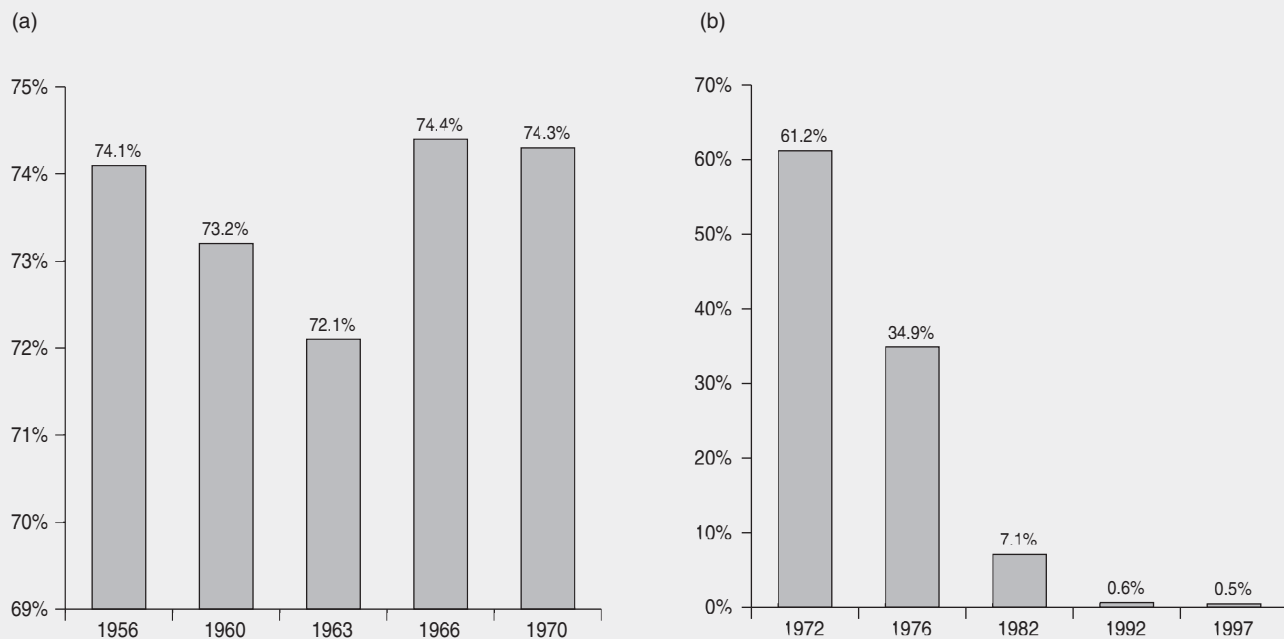
European history’s early Sixteenth century.

Turn to Figure 4. In this case, too, the three curves are functionally interconnected, but the conditions of interconnection differ crucially from those in either of the preceding types of cases. If a national economy is organized as Alexander Hamilton⁷⁴ and the Friedrich List Society’s Dr. Wilhelm Lautenbach⁷⁵ presented the case, there is no inherent reason for either a cyclical or systemic crisis at any time in that economy’s future. Policies of using credit to foster full employment in increasing the society’s *per-capita* productive powers of labor, through the combination of investment in development of necessary basic economic infrastructure and scientific and technological advances in agriculture, mining, and manufacturing, have the deflationary effect of lowering the percentile of total output required to satisfy the increasing physical-economic needs of households and the rising capital-intensity and energy-density of production and distribution generally. Thus, not only do most products become cheaper, in monetary terms, despite improvements in quality, but the cost of living is reduced, as a percentile of output, under conditions that the physical standard of living of households rises. The tendency is, that the economies which have the highest standard of living for their labor-force, have the highest rates of profitability, and the societies with the “cheapest labor” represent, therefore, the relatively poorest opportunities for investment.

74. Nancy Spannaus *et al.*, *op. cit.*

75. Michael Liebig, *op. cit.*

FIGURE 5. U.S. merchandise trade as percent of global dollar currency trading. (a) 1956-70; (b) 1972-97.



Under those conditions, the relative quantity of physical-economy aggregate, increases more rapidly than the monetary aggregate associated with it, but the defensible financial aggregate grows, reflecting the relatively superior performance, *per capita*, of the economy which has made more effective use of investment in scientific and technological progress.

Thus, the greatest periods of improvement in the living standard and culture of the U.S.A., have been those in which we least resembled the policies of Britain, and our rates of decline in living conditions and culture, are associated with periods in which British thinking gained relatively more sympathy among the policy-shaping circles of our government and private entrepreneurships.

There were two relevant qualities of those Baby Boomers on university campuses during the 1964-1972 interval.⁷⁶ One was a product of middle-class suburbia: “avoid forms of employment in which you get your

hands dirty; don’t let the smelly blue-collar people succeed in dragging you down to their level.” The other was a by-product of the nuclear terror which permeated their childhood and youth, especially after the 1962 missile-crisis; this might be labelled “the mad scientist syndrome”: “science and technology are usually bad for you.” Not by means of any mere coincidence, these induced prejudices were a parody of H.G. Wells’ science-fictional wars against “the Morlocks.” 1964 saw the publication of a manifesto known as “The Triple Revolution,” which sought to bring these two irrational prejudices together, as axioms of a new utopian fantasy, a form of “post-industrial” utopia most commonly listed today under the rubric of “information society.” Since “information” does not really have physical existence (except in the realm of make-believe called “virtual reality”), use of it will never soil one’s hands.⁷⁷ Thus, the cornerstone for the Baby Boomer fantasy-world of make-believe was lain.

76. The three campuses with which the writer is most familiar from the 1964-1972 interval, are Columbia University, the University of Pennsylvania, and Swarthmore College.

77. Readers should not quibble. “Information,” as defined by Norbert Wiener *et al.*, exists only as a measure of the statistical distribution of events within the medium used as a signal-channel. There is no doubt of the existence of the individual bits on which the statistical assessment is premised; but, in “information theory,” it is that latter mere abstraction, not the physical bits considered, which is

identified as the efficient agent. Thus, mere abstractions, such as a statistical distribution, must not be mistaken for *ideas*. Ideas, which represent principles of either physical space-time, or of the cognitive processes by means of which validatable physical principles are adduced, have in themselves the quality of altering the curvature of the domain of action to which they are applied. Thus, ideas are efficient, whereas algebraic abstractions are merely shadows. An idea can change history. Shaking hands with a shadow, all day long, will never win one a friend—at least, not a sane one.

This animus against reality had a third element: the variety of cultural pessimism often traced, to French degenerates such as Jean-Paul Sartre, Louis Althusser, Michel Foucault, and Jacques Derrida, through Friedrich Nietzsche and Nazi philosopher Martin Heidegger, from Arthur Schopenhauer. Hermann Hesse's *Steppenwolf* is also a relevant point of reference for Baby Boomers deranged by their own irrational rages. These fascist philosophical currents from the Adolf Hitler period, and its immediate aftermath, are, indicatively, relatively hegemonic, "politically correct" items, in relevant university departments today. The nub of the matter is best identified by Nazi Heidegger's notion of "thrownness," something like the feral dogma of irrationalist Ayn Rand, and actually a throw-back to the variety of "Clockwork Orange"-style anarchism typical of the political and musical impulses shared by the partnership of Richard Wagner and N. Bakunin. For the latter type, society is the enemy *per se*. The latter is the same nihilist impulse expressed by Congressman Newt Gingrich's collection of hyperventilating specimens, trooping, glassy-eyed, down the street, in January 1995, from the brainwashing sessions at the Heritage Foundation, toward their seats in the Congress. Reality, anyone? From the existentialists of the 1964-1972 Baby Boomer ranks, the reply came: "Don't go there."

Thus, we have four axiomatic presumptions:

1. **Industry and blue-collar workers are Morlocks.**
2. **Science and Technology are against nature. Science, by definition, seeks universal truths. Therefore, science is intrinsically authoritarian: science, like all forms of reason, is, therefore, "fascist," and, perhaps worse, masculine.**
3. **We must replace factories and science with "information."**
4. **Society itself is the enemy of the moral and cultural relativism which we adore as the "politically correct" quality of pluralism. There is no truth; feeling good or bad about things, is everything.**

The array of assumptions featuring these four reactionary mantras, become, year by year, since 1964, the Procrustean bed on which existing and proposed policies, alike, are chopped or tortured into conformity with so-called "political correctness." From this vantage-point, society is no longer society, but, rather a collection of a special notion of "interest groups," a Rainbow coali-

tion of groups and groupuscles, a political-social slime-mold, cultural-warlord parodies of primitive tribes. Each particle has its own peculiar array of emotional prejudices, which it demands be respected as "givens," on no more authority than that these happen to be the momentary prejudices of a particular pseudo-tribe. Politics becomes, more and more, a combination of, on the one side, steering a pathway of minimal conflict among the mutually irreconcilable beliefs of the sundry components of this social slime-mold. On the other side, the challenge is, to fool the fools, and, thus, to manipulate them.

As we have, once again, identified the case, earlier in this report, the method for showing the connection between such mantras and the physical effects produced by the mantras' impact on policy-shaping, is to treat each of the mantras as a postulate of the hypothesis which regulates the relevant topical area of policy-shaping. Thus, these mantras, as added postulates, become a condition which must be satisfied by each and every policy of the policy-theorem-set generated. No generated policy is allowed to violate (contradict) the implications of any among such mantra-postulates.

Thus, such mantras transform what had been a viable policy-shaping structure, into a dynamo of economic-cultural catastrophe. To wit, the present, global, systemic crisis now deeply enmired in its own terminal phase. The point is, that the indicated mantras, and others like them, are intrinsically, axiomatically entropic influences. A culture which can not rid itself of such mantras, is a culture which has lost the moral fitness to survive.

If, Then, the Revolution Comes

Plato, like the Apostle Paul, placed the quality of *agapē* in the highest rank. For the Socrates of Plato's dialogues, *agapē* is expressed as the alternative to erotic passion, as the quality of passion associated with love for realization of justice. On this account, is it also, by necessary implication, the passion to discover and defend truth, and the passion for beauty, as Classical art typifies artistic beauty. For the Christian, the notions of truth, justice, and beauty, are premised upon the recognition of the nature of the human individual, each, by virtue of the potential of cognition, made, man and woman, in the image of the Creator. Upon the passion of *agapē*, so rooted in one's love for the nature of oneself and one's neighbors, the measure of all other values is premised.

Unfortunately, the actually living persons who are ruled by this passion called *agapē*, are ordinarily a terribly tiny ration of the population of any nation, up to this

time. Thus, for most of the time, the development of the truthful ideas, through which justice is once more secured, is the special province of a relatively tiny number of individuals within any portion of the population. As the poet Percy Bysshe Shelley sought to convey the notion, in his essay "In Defence of Poetry," respecting the poets and philosophers of a great people, he points out, that, only in exceptional times, the rare times of a quickening of the capacity for profound and impassioned conceptions respecting man and nature, does a large ration of the population rally around its poets and philosophers, to do a great good for justice. Most of the time, the torches of truth and justice are borne by a fragile few.

Most of the time, most of the people, live in fearful awe of that which they take to be ensconced authority. If they fear the wrath of that perceived authority, the people will not speak publicly, or, perhaps even dare to think the thought which might offend ensconced authority. Mostly, people cautiously profess to believe what they consider it opportune to be overheard professing, and to do what they think they must, to propitiate established authority. Thus, the overwhelming majority, live, are sheared, and die, as a kind of political sheep.

There are exceptions to this general tendency. Happy exceptions, and terrible ones. We limit ourselves here to the happier sort of exception.

How long will a people tolerate a perceived, prolonged, unbearable injustice? How long will they accept the official lies which serve as the mirror of popular opinion in which injustice admires itself? Approximately this past November, we saw a sudden change, modest in scale and intensity, but not less definite, for all that. Since then, this impulse has continued, even in western Europe and the United States, even after the credulous deluded themselves, that rising New York Stock Exchange prices signalled the crisis to have ended. Those who were deluded, were fewer after mid-January, than before mid-October. There is a new quality of ferment afoot, in the U.S.A., as in numerous other parts of the world.

Nothing encourages a down-trodden, frightened people more, than signs that the oppressing monster's feet (or, perhaps, head) of clay, are beginning to crumble. What the crisis of mid-October 1997 through mid-January 1998 signalled, was the fact that the present world financial system has, as a canny Scot might say, a *fey* look about it. As no man has more numerous perceived faults than a fallen tyrant, so a long-oppressed people find it easier to perceive the warts on the nose of a ruler who has become unsteady on his throne, than a power taken at its

prime. To the degree that ordinary people find it easier to associate truthfulness with the perceived position of authority of a speaker, than with any other grounds, so, the signs of weakening of entrenched authority's grip on power, open the popular mind to truths it prudently refused to consider at an earlier time.

In short, the ruling financial-monetary system of this planet exposed itself as a wavering, failed system, on the edge of toppling. Those governments, and other powerful institutions which had cast their lot with the wavering system, were also eyed with a thought to early retirement of those authorities, too. In short, suddenly, minds began to open to possibilities not so readily considered up to that point.

Old grudges against cruel policies, suddenly came to life. Proposed new policies, which had been received earlier with the rebuke to militant silence, began to be discussed. In the pores of society, at seemingly all discernible levels of social status, an increasing tendency to organize around discussion of ideas, was to be seen.

To summarize the point: The generation of former university students, which had marched through the institutions, to occupy most among today's high-ranking positions of power in society, is no longer the virtually unchallenged pace-setter in national and global policies. The cults of "political correctness," the world of make-believe into which the frightened 'Sixty-Eighters had fled, are no longer the unchallenged wave of the future they might have appeared to be as recently as a few months ago. The essential quality of the new cultural paradigm-shift, which emerged with the crisis events of this past year-end, is a sense that the New Age has shown itself to be a deadly fantasy, a yearning to abandon that failed fantasy, for a new cultural paradigm, fairly to be described as a flight back to physical-economic and correlated reality.

At this moment, the full import of the crisis has yet to be impressed upon the currently dominant strata of the world's financial moguls. For the moment, these creatures are behaving like a Jacobin mob, demanding that governments bail them out of their bankruptcy, "or else." That phase will pass. The coming new rounds of global crisis will topple a good chunk of those enraged moguls, and humble a sizable number among those who survive long enough to slide into bankruptcy in the ensuing next round. The word which fits all sizes, now, is "change." Whatever it is today, it will be somewhat different very soon. Meanwhile, the new cultural paradigm-shift, the back-to-reality paradigm-shift, is the changed political opportunity to which wise statesmen will hitch the destiny of their nations.

The Lincoln

by Anton Chaitkin

. . . *W*hat was the character of the patriotism, which was activated, impassioned, by the news of Pearl Harbor? The answer is: Abraham Lincoln. In my generation, Abraham Lincoln was patriotism. . . .

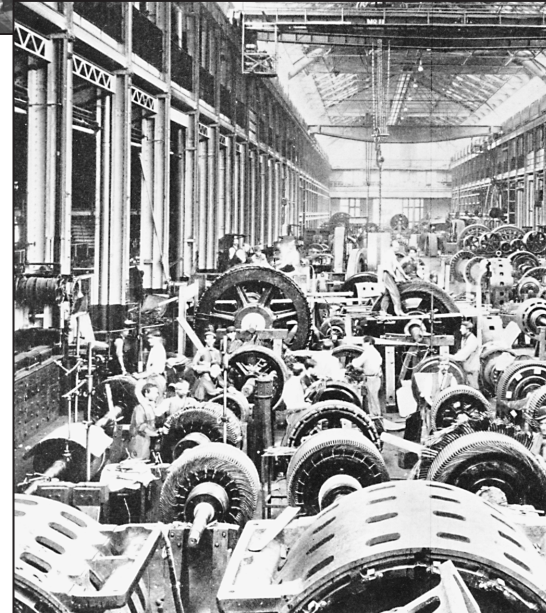
What Lincoln represented, as President, was the reaffirmation and the consolidation of the original intent of the founders, an intent which is located in the question of 'life, liberty, and the pursuit of happiness,' in opposition to the Lockean principle of greed. And, the idea that every human being is not only made in the image of God, but society must be ordered in a way which conforms to the implications of that, as I've defined them.

Today, that principle is the central issue of all global politics: The fact that the United

The Granger Collection, New York



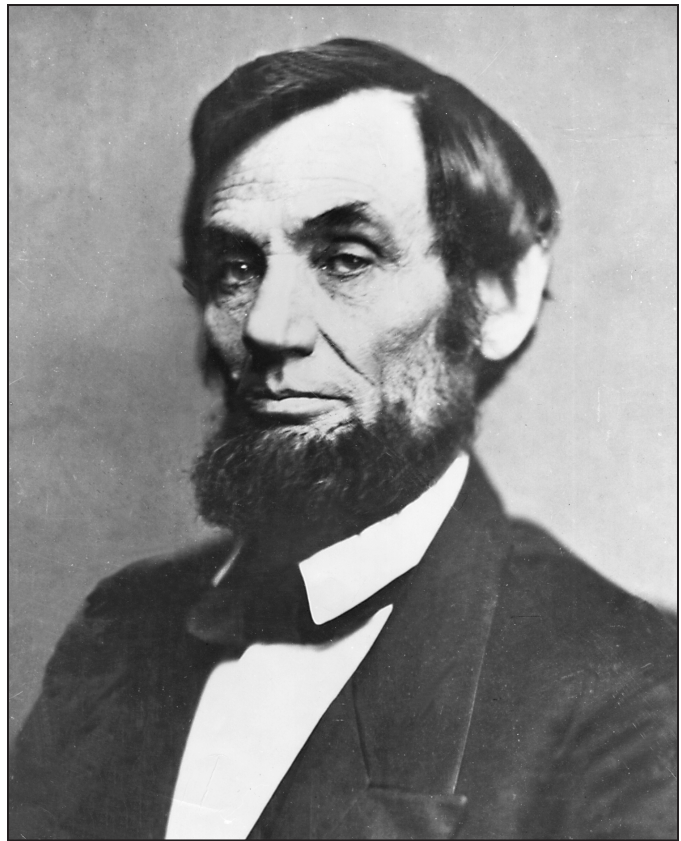
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States, when we were called to service in World War II, went to service with the heritage of Lincoln, and the Union victory in the Civil War.

—Lyndon H. LaRouche, Jr.
Leesburg, Virginia
Oct. 18, 1997

Revolution

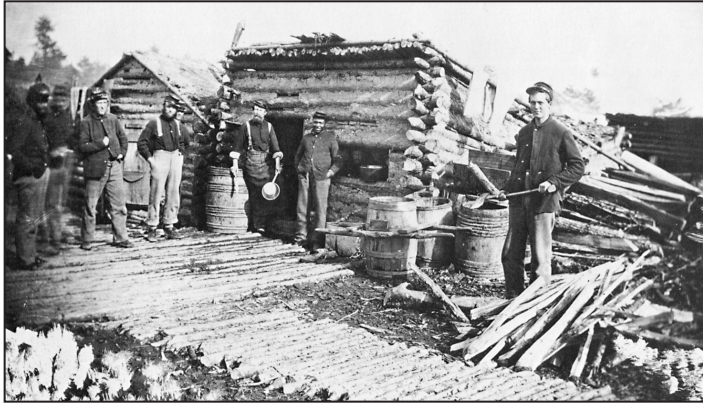


President Abraham Lincoln, last portrait before assassination, 1865.

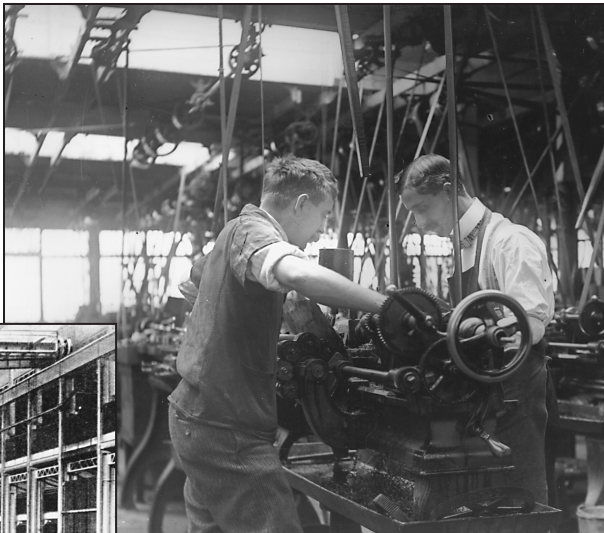
We look to Abraham Lincoln, in a time of global and national crisis, to inquire into the nature of his leadership, his principles, and his accomplishments. Lincoln saved the United States by reviving and reopening the American Revolution, against its still undefeated enemies on both sides of the Atlantic. He used the occasion of the war for the Union to so profoundly mobilize a fighting people and their production, that the results were truly a revolution—in his words, “fundamental and astounding.”

We shall consider here, first, the character of the challenge Lincoln faced as he assumed the Presidency.

Then, in order to comprehend the measures Lincoln adopted, the tradition which he represented must be analyzed. The republican thinking of Lincoln, his nationalist strategists and his “Hamiltonian” predecessors, so contradicts the degraded axioms of the past thirty years, and these nationalists have been so viciously misrepresented, that both Lincoln’s admirers and his detractors have consented to view the political struggles of the first century of the United States through worthless party labels, and through ideological constructs

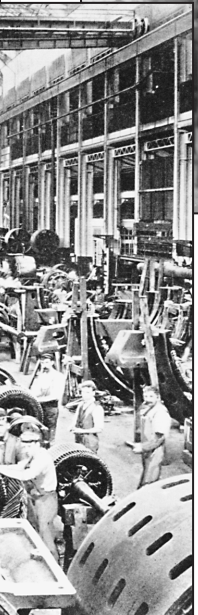


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Clockwise from top right: Camp of the Sixth New York Artillery, Union Army, April 1864; working a machine-shop lathe, c. 1900; winding large rotating and standing armatures; railroad construction crew, Cascade Mountains, Washington, 1885; New York harbor, c. 1900.



manufactured by the cheapest, meanest enemies of America's national existence.

After attempting to blow away some of the smoke obscuring the current view of these earlier contests—in which Lincoln himself became passionately involved long before his Presidency—, we shall see how Lincoln activated the nation's moral and economic resources, outflanked the enemy London-New York banking axis, and transformed the modern world.

1. Terrorism, and Decisive Action

The secession of the southern slave states began in reaction to Abraham Lincoln's November 1860 election, and exploded into a terrifying showdown for national existence before Lincoln was inaugurated on March 4, 1861. Unlike the disastrous sitting President, James Buchanan, Lincoln was committed to stop the spread of slavery into the western territories, and to oppose the pretension of states' "rights" to break up the Union. Lincoln judged the secession movement as the product of traitors who "have been drugging the public mind of their section for more than thirty years."¹

As Lincoln made his way eastward toward Washington from his Illinois home in February 1861, insurrectionists were completing the capture of almost all U.S. military forts in the south, along with the southern arsenals, dockyards, customs-houses and courthouses; were plundering the U.S. mint at New Orleans; and were planning to seize the nation's capital at Washington, D.C.

The Chicago *Tribune* (Lincoln's Republican Party paper), exposing the insurrectionists' determination to block the transfer of the Presidency to Lincoln, reported "Beneath all this talk . . . unquestionably lurks a scheme for the assassination of Lincoln and [Vice President-elect Hannibal] Hamlin²; and quoted the Richmond *Enquirer*, "[I]f Virginia and Maryland do not adopt measures to prevent Mr. Lincoln's inauguration at Washington, their discretion will be . . . a subject of ridicule . . ."³

Through several very reliable channels, including the commanding Army General Winfield Scott, it became known that an attempt would be made to assassinate Lincoln in Maryland, before he reached Washington. It was determined, in connection with the most trusted group of Lincoln's supporters—the "national party" leaders around Philadelphia economist Henry C. Carey—that the President-elect, in disguise, would take an undisclosed train route through the night.

An aide to Lincoln, Col. Alexander K. McClure, describes the departure from Harrisburg, the Pennsylvania capital: "[O]n the night of February 22, 1861, when at a dinner given by Governor [Andrew] Curtin to Mr. Lin-

coln, then on his way to Washington, we decided, against the protest of Lincoln, that we must change his route to Washington and make the memorable midnight journey to the capital. It was thought to be best that but one man should accompany him, and he was asked to choose. . . . He promptly chose [his close friend from Illinois,] Colonel [Ward] Lamon, who accompanied him on his journey from Harrisburg to Philadelphia and thence to Washington. . . . Governor Curtin asked Colonel Lamon whether he was armed, and he answered by exhibiting a brace of fine pistols, a huge bowie knife, a black jack, and a pair of brass knuckles. Curtin answered: 'You'll do,' and they were started on their journey after all the telegraph wires had been cut. We awaited through what seemed almost an endless night, until . . . [dawn,] when Colonel [Thomas A.] Scott, who had managed the whole scheme, reunited the wires and soon received from Colonel Lamon this dispatch: 'Plums delivered nuts safely.'⁴

Ward Lamon, thereafter Lincoln's chief of bodyguards and the Marshal of Washington, years later expressed the harsh reality of what Lincoln confronted: "It is now an acknowledged fact that there never was a moment from the day he crossed the Maryland line, up to the time of his assassination, that he was not in danger of death by violence, and that his life was spared until the night of the fourteenth of April, 1865, only through the ceaseless and watchful care of the guards thrown around him."⁵

The new President was safely inaugurated March 4, 1861, under very heavy military guard led by Gen. Winfield Scott's artillery and sharpshooters.

The U.S. Fort Sumter, in the harbor at Charleston, South Carolina, surrendered Saturday, April 14, after a brutal bombardment by secessionists.

Up until that time, the North was divided and weak in its resolve. The United States at that moment had less than 12,000 regular army troops, with less than 3,000 available for east coast duty, and a tiny, widely scattered navy. The government was bankrupt, such that even the Congress could not be paid; the treasury had been plundered by pro-secession cabinet officers, while revenues had plunged into deficit from the economic collapse under radical free-trade policies.

With no men, and no money, but as he had pledged to do, President Lincoln acted. The day after Fort Sumter's surrender, April 15, Lincoln called for 75,000 volunteers, under the authority of an act passed in 1795 by George Washington. There was an immediate, electric response of loyalty and relief from the American people. The thinking was of the type: "I'm a Democrat and voted against Lincoln, but I will stand by my country when assailed."

Troops left Massachusetts on April 17, bound for Washington. As they passed through Baltimore April 19, the tracks were blocked, and the exiting soldiers were attacked by a mob with pistols and rocks. Four soldiers and nine rioters died, and dozens were wounded. The troops finally got through to Washington, and were quartered in the Senate chamber of the Capitol building.

The disloyal city government then disabled the bridges through Baltimore. On April 21, insurrectionists seized the Baltimore telegraph office. Washington was cut off by rail and wire from New York.

Maryland Governor Thomas Hicks wrote to the President, advising that “no more troops be ordered or allowed to pass through Maryland,” and proposing that “Lord Lyons,” the British Ambassador, “be requested to act as mediator between the contending parties in our country.”⁶

Lincoln later described the situation immediately following the bombardment of Fort Sumter: “[A]ll the roads and avenues to this city were obstructed, and the capital was put into the condition of a siege. The mails in every direction were stopped, and the lines of telegraph were cut off by the insurgents, and military and naval forces which had been called out by the Government for the defense of Washington, were prevented from reaching the city by organized and combined treasonable resistance in the state of Maryland. There was no adequate and effective organization for the public defense. Congress had indefinitely adjourned”⁷

What to do about the traitors in Maryland? Lincoln wrote to General Scott that the “Maryland legislature assembles to-morrow . . . and not improbably will take action to arm the people of that state against the United States.” Nevertheless, Lincoln advised against immediate action by the army to “arrest or disperse members of that body” to prevent such action from occurring; but he asked General Scott to “watch and await their action,” and then to move “if necessary, to the bombardment of their cities and . . . the suspension of the writ of *habeas corpus*.”⁸

By orders issued April 19 and 27, Lincoln set up a blockade of the southern ports.

In an April 27 order telling Gen. Winfield Scott, “You are engaged in suppressing an insurrection against the laws of the United States,” the President authorized the suspension of the right of *habeas corpus* along the military line from Washington to Philadelphia.⁹ Insurrectionists could then be arrested and held without trial, at the discretion of the army officers.

Lincoln directed April 30, that all army officers who entered the service before that month must take a new oath of allegiance to the United States.

On May 3, he called for another 42,034 volunteers to serve three years, and for the increase of the regular army by 22,714, and of the navy by 18,000.

Throughout this period, Lincoln acted on his own authority. The Senate had gone out of session March 28, and the House of Representatives was out of session after the inauguration; Congress was not even scheduled to reconvene until December 1861.

But Lincoln called Congress into Special Session beginning July 4, 1861. On that anniversary of American Independence, Lincoln defined the war, and the meaning of America’s existence, for his people and the world. We shall return to this Special Session Message in the treatment of the mobilization, below.

Lincoln now asked Congress “that you place at the control of the Government for the work at least 400,000 men and \$400,000,000.”¹⁰ The entire northern population then was only about 20 million; and the sum called for was more than eight times the average yearly revenue of the government in the years 1858 through 1861, while a large part of the nation had just disappeared, fiscally speaking.

The first large-scale battle between U.S. and rebel forces, July 21 at Bull Run in Virginia, resulted in a rout of the government troops.

London *Times* correspondent Sir William H. Russell exulted. Russell wrote that the U.S. government would be defeated if they “yield to the fanatics, and fight battles against the advice of their officers.” He doubted if “the men and the money [would] be forthcoming . . . to continue the war of aggression . . . against the seceded states.”¹¹

And yet, Lincoln was to rally the country to a pitch of morale and productivity such as the world had never seen. Under Lincoln’s guidance, a process was set afoot whereby the entire technological character of American industry and agriculture, the power of man over nature, was radically upgraded; and government revenues, wages, profits, and population all expanded dramatically. This continued despite Lincoln’s 1865 murder, so that the United States quickly arose, from near national death, to become unquestionably the greatest industrial and military power on earth. The U.S. meanwhile moved to spread this Lincoln Revolution to men of all continents.

2. Lincoln’s Nationalist Inheritance

Abraham Lincoln and other Nineteenth-century American nationalists knew that two systems of political-economy contended for world preeminence, their “American System” of protectionism, versus the predatory British Crown and bankers’ system of free trade or “laissez

faire.” American nationalism—the elected government interfering in the economy and marketplace against the bankers’ and cartels’ domination—was used to elevate the condition of Americans above that of the helpless, property-less peasants of Europe.

The basic economic controversy in American history has often been wrongly reduced to a set of formulas, and reported accordingly. These are actually half truths, which have become falsehoods as they have been torn violently out of their easily-known historical context:

1. That President George Washington’s Treasury Secretary Alexander Hamilton promoted national government economic intervention, while President Washington’s Secretary of State, Thomas Jefferson, opposed such intervention.
2. That political parties, originally Hamilton’s Federalists and Jefferson’s Democratic-Republicans, opposed each other along the lines of the Hamilton versus Jefferson controversy (followed later by the protectionist Whigs versus the free-trade Democrats, and then the protectionist Republicans versus the free-trade Democrats).
3. That Jefferson authored the Declaration of Independence, arguing for the rights of man against the British Empire; and Jefferson, as U.S. President, was head of a party which stood up against British aggression, whereas the Federalists allied with the British against American rights.

These formulas are then put in the service of a ridiculous lie, to wit:

4. That Hamiltonian economics—Lincoln’s philosophy—interfering against the power of bankers and British lords, to free the people from poverty and slavery, is against human freedom, conceived as “freedom of government interference”!

The final step in this idiocy, is to claim for the economic dogma of Britain’s Adam Smith—that our *nation* must not check the economic

power of our foreign enemies, *nor deliberately raise our national productive power*—that this nationally suicidal dogma is supposedly “American” economics, because Jefferson agreed with it.

This is reinforced by reference to Communism, as stateism; thus, you must oppose government intervention, or risk being labeled a Communist.

But, since Benjamin Franklin, George Washington, and Abraham Lincoln were neither Communists, nor adherents of Adam Smith, this entire web of falsehood depends for its acceptance on public ignorance of the basic history of the United States.

Let us begin to untangle the web by reviewing a letter Lincoln wrote to a group of Bostonians in 1859.

Lincoln turned down the Bostonians’ invitation to

The Lincoln Revolution Overseas

America’s Civil War was a contest for the whole world. Lincoln’s nationalist supporters carried their revolution abroad to Germany, Russia, Ireland, Japan, China, Colombia, Mexico, Peru, and other nations. Everywhere, the British Empire sought to stop alliance with the U.S.A., and to prevent the adoption of the American model of rapid industrialization and political nationalism.

- German nationalists, profoundly moved by Lincoln’s life and death, worked directly with Henry Carey, and in 1876-80 converted Germany from British free trade to American protectionism and state-sponsored industrialization. Britain’s murderous response led to World War I.

- Czar Alexander II, who freed the serfs in tandem with his ally Lincoln, worked with Carey’s organization for Russia’s industrialization and a Russia-U.S. military alliance against the British. The Czar and the American President James Garfield, both followers of Lincoln, were assassinated within a few months of each other in 1881. Lincoln’s Pacific Railroad superintendent, General Grenville Dodge, advised Russia on its Trans-Siberia railroad, built with Pennsylvania steel and locomotives.

- The Irish Republican Brotherhood was armed and financed through the surviving Lincoln-Carey political machine in Philadelphia in the 1870’s. The I.R.B.’s Michael Collins and the Henry Carey follower Arthur Griffith won the independence of most of Ireland in the early Twentieth century.

- Japanese modernizers working directly with the Lincoln-Carey strategists, ran the Meiji Restoration in 1869 and industrialized Japan in accordance with Lincoln’s nationalist precepts. Britain later misled Japan to hostility to the U.S.; up through the 1920’s, the U.S. military had contingency war plans against the enemy British-Japanese alliance.

- The Lincoln-Carey Philadelphia industrialists contracted for huge infrastructure and nation-building projects in China in the 1880’s and 1890’s, all sabotaged and forbidden by British power politics. Hawaiian Christian missionary Frank Damon, having participated in the Carey group’s strategies at a very high level, his mental life formed in the cause of Lincoln and the Union, helped instigate, shape, and build the Sun Yat-sen organization that gave birth to modern China.

their celebration of Jefferson's birthday. These particular Bostonians were ostensibly members of Lincoln's own Republican party, but some or all of them tended toward British free trade.

In praising Jefferson, Lincoln delivered some barbs, for the wealthy Boston families had been the original center of British Tory opposition to the Revolution, and those Boston "Brahmins" were the channel for British empire subversion of American political life. Together with their Anglophile allies in Wall Street and the southern slavocracy, they were the rotten soul of the pro-free-trade faction.

Lincoln throws a paradox at them:

Your kind note inviting me to attend a Festival in Boston, on the 13th [of April] in honor of the birth-day

of Thomas Jefferson, was duly received. My engagements are such that I can not attend.

Bearing in mind that about seventy years ago, two great political parties were first formed in this country, that Thomas Jefferson was the head of one of them, and Boston the head of the other, it is both curious and interesting that those supposed to descend politically from the party opposed to Jefferson, should now be celebrating his birth-day in their own original seat of empire, while those claiming political descent from him have nearly ceased to breathe his name everywhere.

Remembering too, that the Jefferson party were formed upon their supposed superior devotion to the *personal* rights of men, holding the rights of *property* to be secondary only, and greatly inferior, and then assuming that the so-called democracy [i.e. pro-slavery Democrats] of to-day, are the Jefferson, and their opponents, the

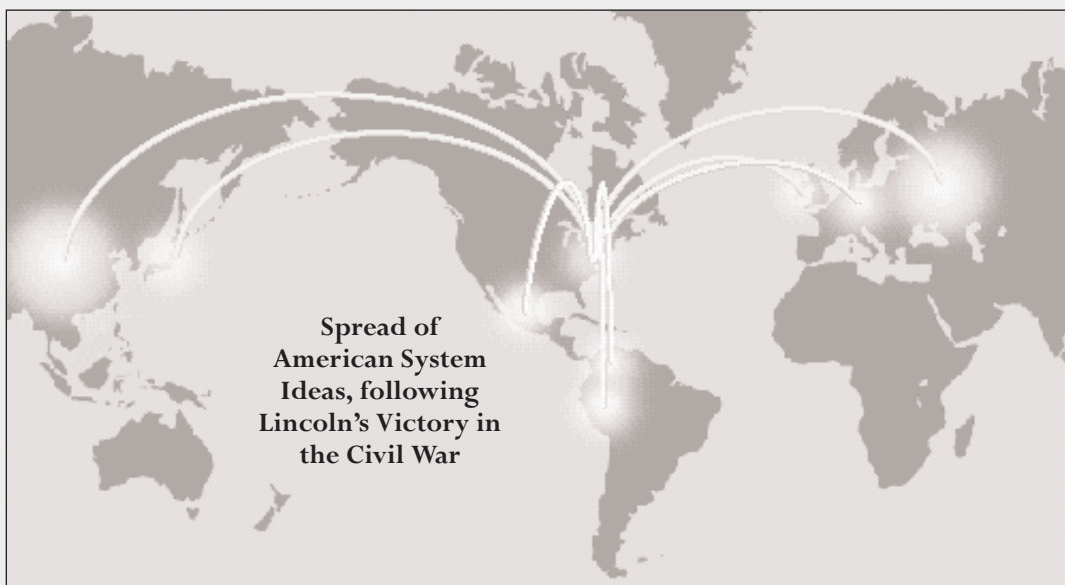
- Rafael Nuñez, great Nineteenth-century President of Colombia and author of its modern constitution, changed from British free trader to nationalist protectionist while in the United States observing Lincoln's heroic fight for the Union. President Ulysses S. Grant sent Lincoln's Civil War counterintelligence expert, Gen. Stephen Hurlbut, to negotiate with the U.S. ally, Colombia, to build a canal through Colombia's state of Panama. The British faction stopped it, until

Anglophile Teddy Roosevelt carved up Colombia to build the canal on imperial rather than republican terms.

- President Lincoln (famous as an opponent of the 1846-48 U.S.-Mexico war) allied with Mexico when the British and French invaded there during the U.S. Civil War. In the 1870's, Civil War Medal of Honor winner General William J. Palmer, sponsor of Thomas Edison, began constructing the Mexican National Railways. British and Boston

financiers attacked Palmer with hired criminal gangs, crooked court proceedings, and international credit warfare, ultimately preventing a full-scale railroad grid that could have moved Mexico toward great-power status.

- American developers built Peruvian railroads in the Lincoln era. The British directly sponsored a Chilean invasion of Peru (the "War of the Pacific"). President Garfield, Secretary of State James Blaine, and Secretary of War Robert Lincoln (son of Abraham), sent Gen. Hurlbut as ambassador to rally the Peruvians for national salvation against the British and their Chilean puppets. The murder of President Garfield, the ousting of Blaine, and the sudden, strange death of Gen. Hurlbut, crippled this fight. But the legacy of the anti-imperialist American System persisted in the minds of the hemisphere's greatest nation builders.—AC



anti-Jefferson parties, it will be equally interesting to note how completely the two have changed hands as to the principle upon which they were originally supposed to be divided.

The democracy of to-day hold the *liberty* of one man to be absolutely nothing, when in conflict with another man's right of *property*. Republicans, on the contrary, are for both the *man* and the *dollar*; but in cases of conflict, the man *before* the dollar.

I remember once being much amused at seeing two partially intoxicated men engage in a fight with their great-coats on, which fight, after a long, and rather harmless contest, ended in each having fought himself *out* of his own coat, and *into* the coat of the other. If the two leading parties of this day are really identical with the two in the days of Jefferson and [John] Adams, they have performed about the same feat as the two drunken men.

But soberly, it is now no child's play to save the principles of Jefferson [i.e., the Declaration of Independence, and "all men are created equal"—AC] from total overthrow in this nation.

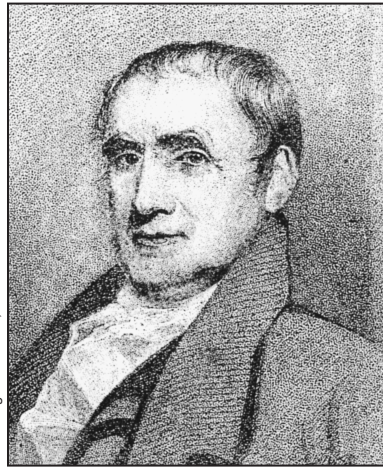
One would start with the great confidence that he could convince any sane child that the simpler propositions of Euclid are true; but, nevertheless, he would fail, utterly, with one who should deny the definitions and axioms. The principles of Jefferson are the definitions and axioms of free society. And yet they are denied, and evaded, with no small show of success. One dashingly calls them "glittering generalities"; another bluntly calls them "self-evident lies"; and still others insidiously argue that they apply only to "superior races."

These expressions . . . [aim at] supplanting the principles of free government, and restoring those of classification, caste, and legitimacy. They would delight a convocation of crowned heads, plotting against the people. They are the van-guard—the miners and sappers—of returning despotism. We must repulse them, or they will subjugate us.

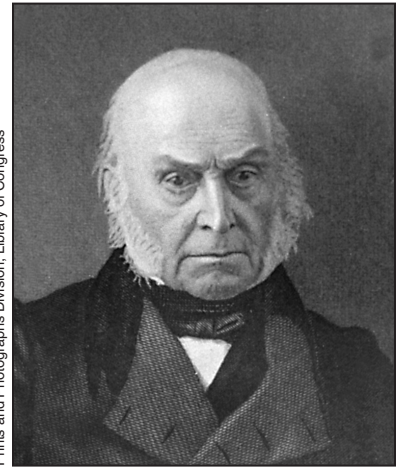
. . . All honor to Jefferson—to the man who . . . introduce[d] into a merely revolutionary document, an abstract truth, applicable to all men and all times, and so to embalm it there, that to-day, and in all coming days, it shall be a rebuke and a stumbling-block to the very harbingers of re-appearing tyranny and oppression.¹²

Lincoln here slams those anti-national agitators (backed by the "crowned heads, plotting against the people") who claim to be heirs of Jefferson's anti-national views, but who act against Jefferson's Declaration of Independence, for counterrevolution overthrowing American nationhood!

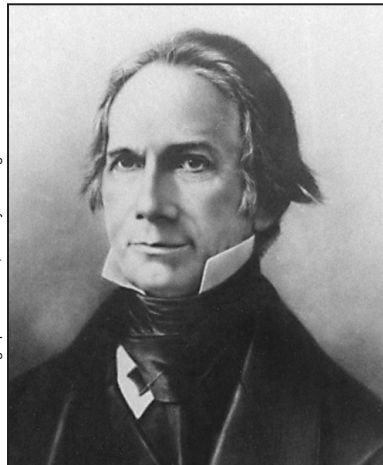
How may this puzzle be sorted out? Lincoln cuts to



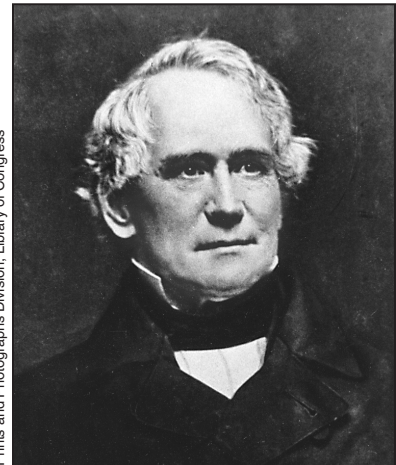
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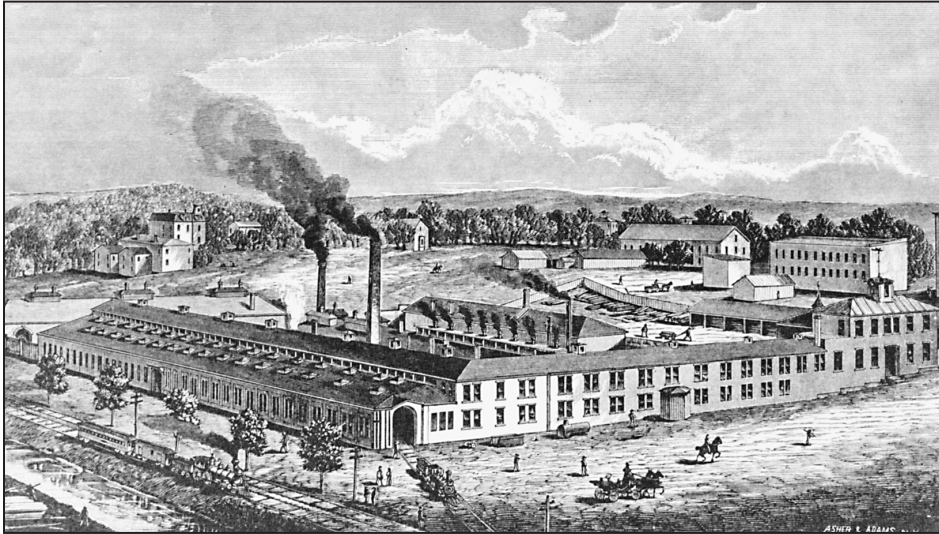
the essence of the matter by identifying Jefferson as the head of one party, and "Boston," not Hamilton, as the head of the other.

Lincoln's meaning will be explained below, within the following sketch of the American political tradition that Lincoln inherited.

National Economy

Abraham Lincoln's political platform throughout his career was based on three well-known planks, which he first put forward as a follower of Henry Clay's Whigs:

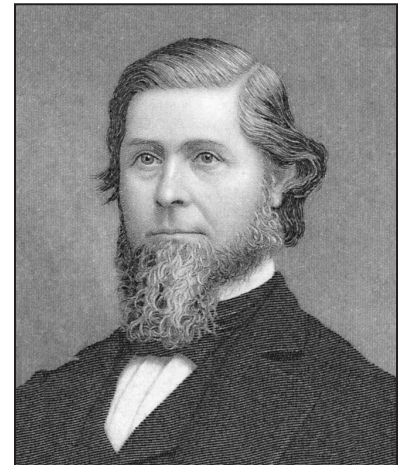
- **Protective tariffs**, or high taxes on imports, to favor and spur our country's native industry;
- **National banking**, the power of a government bank to provide cheap credit for national development, countering usurers' power; and
- **Internal improvements**, meaning government sponsorship of infrastructure, including canals and railroads.



The Granger Collection, New York

Architects of National Economy

The Lincoln Revolution was based upon the economic program of the American nationalists, as it had been initially outlined by Alexander Hamilton's Reports to the Congress on 'Public Credit,' 'A National Bank,' and 'Manufactures,' and incorporated into the political platform of Henry Clay's Whig Party. Key elements included protective tariffs, national banking, and government-sponsored internal improvements. This tradition brought the modern world into existence, through the Lincoln Revolution of the Nineteenth century. Clockwise from top left: Mathew Carey, fought for Hamiltonian economics in the 1810's and 1820's; President John Quincy Adams, his Presidency saw the beginnings of U.S. railroads, and the expansion of the iron and coal industries; Nicholas Biddle, head of the Second Bank of the United States; Jay Cooke, banker, worked to finance the Union's Civil War aims; Henry C. Carey, foremost American economist, economic advisor to President Lincoln; Henry Clay, rallied the nation against British aggression in 1812, then campaigned for the Hamiltonian economic outlook of the Founding Fathers.



The Granger Collection, New York

These elements of nationalist strategy stemmed from the humanist political philosophy of Gottfried Leibniz (1646-1716) and from the practice of such French regimes as that of economics minister Jean Baptiste Colbert (1619-1683). The American Revolution brought them into their most successful application. Lincoln's "Hamiltonian" program had been the Founding Fathers' national strategy to strengthen the new, weak country for permanent independence in the face of continuing fierce British opposition.

The Protective Tariff

During the 1787 Constitutional Convention, Benjamin Franklin, political father of the Revolution, organized two special meetings in Philadelphia to define the political economy of the new nation, the first at Franklin's own house in May, the second at the University of Pennsylvania on Aug. 9. These gatherings of Franklin's "Society for Political Inquiries" heard addresses composed for Franklin by Tench Coxe, on

government encouragement of manufacturing and commerce for rapid American industrialization. Under Franklin's sponsorship (with Coxe's writings regularly published by Franklin's protégé, the printer Mathew Carey), Tench Coxe was to be appointed Assistant Treasury Secretary under Hamilton. Coxe would do much of the detail work for Hamilton's 1791 "Report on Manufactures," the official plan of the George Washington presidential administration (1789-1797) for America's industrialization.

During the first session of the First Congress in 1789, the very first substantial act of Congress (after defining the form of the oath to be taken by Federal officers) was a protective tariff law. It was passed even before a Treasury Department was set up. All the issues which were later to be debated on this subject, were given full airing. The act specified: "[I]t is necessary for the support of government, for the discharge of the debts of the United States, and for the encouragement and protection of manufactures, that duties be laid on imported goods, wares, and mer-

chandise.”¹³ President Washington signed it into law. That President, and members of that Congress who voted for the law, such as James Madison, had just established the U.S. Constitution.

In his last annual message to Congress, President George Washington said, “Congress have repeatedly, and not without success, directed their attention to the encouragement of manufactures. The object is of too much consequence not to insure a continuation of their efforts in every way which shall appear eligible.”¹⁴

National Banking

The Washington administration proposed, and the Congress approved, the creation of the Bank of the United States, under the stewardship of Treasury Secretary Hamilton. This Bank was an outgrowth of the Bank of North America, which had served the Continental Congress as the financial agency of the American Revolution. That earlier Bank of North America, designed by Benjamin Franklin’s close nationalist allies Robert Morris, James Wilson, and Alexander Hamilton, funneled the money to the beleaguered American Revolutionary army.

Hamilton, serving as General Washington’s intelligence aide, later took his and Franklin’s Revolutionary bank, and made it the national bank of the republic for President Washington. Congress chartered the Bank of the United States for twenty years, from 1791 to 1811. A new twenty-year charter, for a nearly identical second Bank of the United States, was granted in 1816.

Internal Improvements

After the Revolution, General Washington sought to coordinate the actions of the states including Maryland and Virginia for the building of a canal to the Ohio River; this would connect the original coastal states to the Northwest territory which Virginia had donated to the new nation, territory to be administered by a Federal government—for which there was as yet no constitution. George Washington’s effort led to a canal meeting of representatives of several states at Annapolis, Maryland, which then proposed the holding of a convention at Philadelphia. It was at this larger meeting that the U.S. Constitution was drafted. George Washington and his fellow American Revolutionists viewed the united action of society, to improve nature by great public works, to be synonymous with nationhood. After serving as the pivot for the origination of the Constitution, Washington’s project for the Chesapeake and Ohio Canal was eventually built as a Federal project under the U.S. Presidency of John Quincy Adams (1825-29).

These programs taken together were the Founding

Fathers’ strategy for outflanking and ultimately eliminating the British legacy of plantation slavery, by guided growth, to make the U.S. an industrial and modern nation, including the south.

The Political Parties

George Washington’s presidency put America’s republican politics before the world; his administration was not some balancing act between aristocrat/monarchists and Jacobins, as anti-national scribblers would maintain. Rather, in 1789, Washington appointed Hamilton to Treasury, to carry out Washington’s republican economic policy; and he appointed Jefferson as Secretary of State, for a republican foreign policy in accordance with Jefferson’s role as the principal writer in the drafting of the 1776 Declaration of Independence.¹⁵

But two years into the Washington Presidency, Jefferson, in collaboration with Senator Aaron Burr and the Swiss aristocrat, Representative Albert Gallatin, launched a campaign of libel and dirty tricks against the administration. Washington was viciously maligned in a Jefferson-run newspaper, the *Aurora*; Hamilton was set up in a sex scandal and deliberately false bribery charges, the Reynolds affair, run by Burr and his cronies, and was driven from the government; and the administration’s entire nationalist program was called “unconstitutional” and “aristocratic.”

Burr and Gallatin were traitors, assets of the British Empire.¹⁶ But what had happened to Thomas Jefferson?

Although he was surrounded with Virginia neo-aristocracy, and married a widow with 125 slaves, Jefferson grew up a republican and was a nationalist through the period of the Revolution. He worked to prohibit and abolish feudal aristocratic family property arrangements, for religious freedom, and for public education. His program for governing the Northwest Territories outlawed slavery, and mandated public expenditures for school building and other public works. But, after the Revolution, he went to France as ambassador, and fell in among British-aligned French Enlightenment radicals, who warred against the Marquis de Lafayette and other pro-American republicans in the bloody French revolution.¹⁷

Back in America, Jefferson’s aristocratic background, surroundings, and personal leanings found a convenient mode of expression in a liberal or Jacobin attack against activist government, against any program that would overthrow the planter-aristocracy. Yet, Jefferson’s republican, nationalist past never entirely left him; he was to be one of America’s most ambiguous figures, a rallying point for every shade of opinion.

As the British-aligned traitors Burr and Gallatin, together with the politically ambitious Jefferson, made war on the Washington administration, and formed the “Democratic-Republican” party, a supposed counter to this attack was gotten up in the form of a growing “Federalist” party, ostensibly following Washington and Hamilton. As Abraham Lincoln later accurately noted, the real center of this Federalism was not Hamilton, but the Boston Anglophile merchants, who had just been forced out the slave trade by a Caribbean slave revolt and were transferring over to opium smuggling under the protection of the British Empire—the very soul of free trade.

Working closely with their British allies, these Boston Federalists charged that Jefferson was an agent of the French, and a communist revolutionary.¹⁸ This attack on the pro-French Jefferson was used to justify a Boston demand that America should ally with France’s rival, “conservative” Britain.

We now come to a central truth of American political history, which is terribly inconvenient to the neat but absurd formulas delineated above.

Every significant leader of the patriotic nationalists broke with the Boston-dominated Federalist party (though the Bostonians claimed to be followers of Washington and Hamilton). The true Hamiltonians preferred the temporary dominance of Jefferson’s party, however wrongheaded and economically imbecilic it was, over allowing the outright traitors in Boston to deliver the country to its mortal enemy, the British Empire.

The nationalist, protectionist leaders who followed this course were the political heirs of Franklin and the forebears of Abraham Lincoln. Among them were Alexander Hamilton himself; Henry Clay; tariff pamphleteer Mathew Carey, father of Lincoln’s economic adviser Henry C. Carey; Nicholas Biddle, president of the Second Bank of the United States; and President John Quincy Adams, son of President John Adams.

What becomes evident from reviewing the actual developments in U.S. political history, is that there is no such fight, as is presumed, between “Hamiltonians” and “Jeffersonians.” The central contest is between American nationalists, and the British Empire.

- **Hamilton** wrote a pamphlet attacking the sitting Federalist President, John Adams of Boston, which wrecked Adams’ re-election chances in 1800. Though Adams himself was a patriot, the dominant Boston element in his party was so clearly British-aligned that Hamilton knowingly swung the election against them to Hamilton’s opponent on political theory, Jefferson.

The election, under the rules then in force, ended in

an electoral college tie for President between Jefferson and his Vice Presidential running mate, Aaron Burr. The traitor Burr got Federalist backing to usurp the Presidential office in a House of Representatives vote; in response, Hamilton again aided Jefferson by working to sew up the House vote against Burr, electing Jefferson. In 1804, Hamilton campaigned against Burr’s election as New York’s governor, on the grounds that Burr and Boston Federalists were plotting to break off the northern states from the Union. Burr’s disgrace and defeat led him to kill Hamilton in a duel.

- **Henry Clay** was politically trained in Virginia by Franklin’s close ally, the Greek and Law professor George Wythe, who also trained Thomas Jefferson. Clay moved to Kentucky and rose to become the Speaker of the U.S. House of Representatives, thus the Congressional leader of his party, the Democratic-Republicans. Despite sabotage by the Boston Federalists, Clay successfully rallied the nation for defense against British aggression, leading to the second U.S. war with Britain, which was fought to a draw.

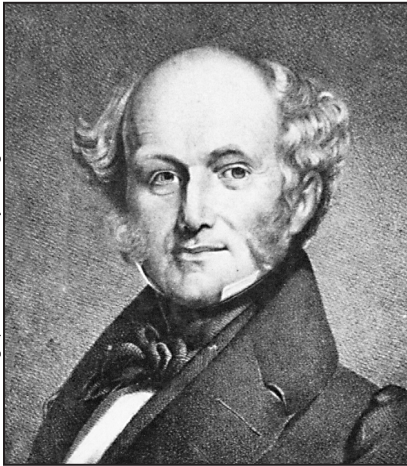
Following this War of 1812-1815, Clay and his close ally, Mathew Carey, educated Americans on the urgent need for a return to Hamilton’s economic policies.

- **Mathew Carey**, Irish revolutionary immigrant to Philadelphia, had worked for Benjamin Franklin in Paris, printing American Revolutionary literature. President Washington personally sponsored Carey’s publishing projects, and Carey was an ardent Hamiltonian. But Carey broke with and helped destroy the Boston-dominated Federalists, and aided Democratic-Republican leader Clay to lead a war drive against Britain under the unfortunately weak President, James Madison.

From the late 1810’s into the 1820’s, Carey pioneered in reviving and popularizing Hamilton’s protective tariff ideas, and fought for the rights of laborers and the poor. The publisher of America’s great writers such as James Fennimore Cooper and Edgar Allan Poe, Mathew Carey cooperated with the German firm of Cotta, publisher of Friedrich Schiller and a key nationalist leader like Carey.

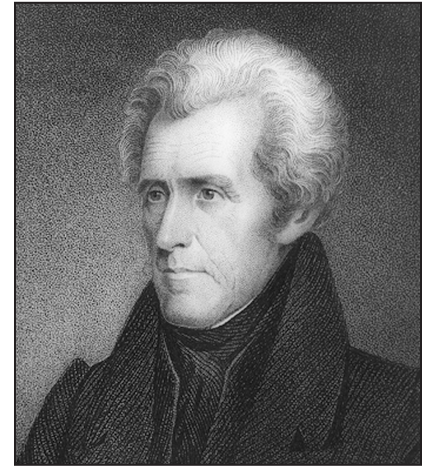
- **Nicholas Biddle** headed the Bank of the United States, when the young Abraham Lincoln entered politics in the 1830’s and fought to defend the Bank. Biddle had always opposed the Federalist party, was a Republican-Democrat, then voted with the Democrats rather than the Whig party; yet he was a consistent follower of Hamilton’s policies. His family members in colonial times, Owen and Clement Biddle, had been members of Benjamin Franklin’s secret cadre group, the Junto, which became the core of the American Revolutionary leadership.

Biddle, an ardent scholar of Classical Greek, was

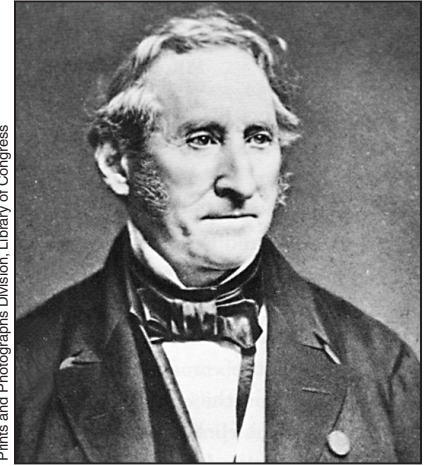
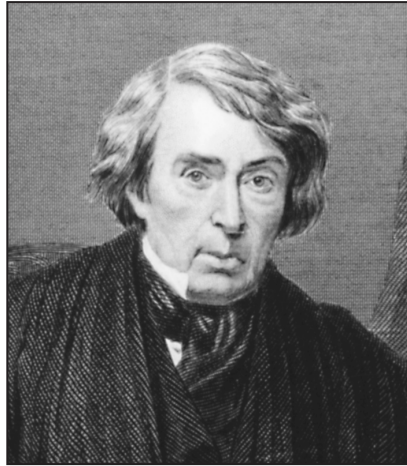


Destruction of the U.S. National Bank

President Andrew Jackson vetoed the charter renewal of the National Bank, on advice of two agents of British opposition to the American republic—Wall Street's Martin Van Buren, and Baltimore slavocrat Roger Taney. After the charter expired, the Bank of England, with the Barings and Rothschilds, threw the U.S. into the Depression of 1837. Enemies of the National Bank (clockwise from right): Jackson, U.S. Senator Thomas Hart Benton, Taney, Bank of Manhattan's John Jacob Astor, Van Buren.



Prints and Photographs Division, Library of Congress



appointed president of the Bank of the United States in 1823. The nationalist faction, led by Henry Clay, Mathew Carey, Biddle and Secretary of State John Q. Adams, was just then gaining the political power, to allow them to pull America out of free-trade-induced economic depression.

- **John Quincy Adams** had a brilliant education as a teenager, reading Plato in Paris under the tutelage of American Revolutionary leader Benjamin Franklin. A U.S. Senator from Massachusetts in his father John Adams' Federalist Party, in 1808 Adams alerted President Jefferson to the design of certain Boston leaders of Adams' own Federalist Party to dissolve the Union. The traitors were prompted, Adams told Jefferson from his direct knowledge, by the British government acting through the governor of the British colony of Nova Scotia.

The enraged Boston Anglophiles removed Adams from the Senate, but he rose in public esteem as a nationalist, to be installed as U.S. President in 1825.

With Adams in the White House, Biddle at the Bank of the U.S., Clay as Secretary of State, the U.S.A. began to industrialize. The first American railroads were started, planned by Army engineers and financed by state and local governments in coordination with the Bank of the United States. The iron and coal industries boomed in Pennsylvania, as high U.S. tariffs were imposed. Philadelphia industry converted over to steam power, under the personal leadership of Carey, Biddle, and other heirs of Franklin.

While New York City's Wall Street banking center expanded as British commercial and political agents, Philadelphia's nationalists concentrated on leading the development of a U.S. industrial power base through Pittsburgh to the midwest. Philadelphia's 1820's-1830's change, under national banking and a protective tariff, shifted the city from its role as the transatlantic trade center, to become America's massive industrial center. There are similarities to an aspect of what China is attempting to accomplish today—to reduce its dependence on a colo-

nial-style trade from the coastal zone, and to increase its development of the west and internal continental regions.

Why Do Populists Love Foreign Bankers?

We now come to the political wars which directly shaped Abraham Lincoln's career, and led to the Revolution accomplished during his Presidential administration.

Americans these days are not too good on American history, populists not excepted. Take, for example, the populist newspaper, *Spotlight*. That paper tends to say things like "Andrew Jackson didn't trust the bankers; you shouldn't either"; or, that Jackson was "for the little people, against the aristocrats." This may be a popular thing to say, given the disaster caused by today's pirate globalist bankers. But the historical truth of the matter needs examining, as it bears directly on Lincoln's own struggle with Wall Street and London. Actually, it turns out that our populists are taking sides with those who aided the British monarchy, and the British bankers, the Barings and Rothschilds, and the most corrupt, thieving bankers inside America, acting against their own country.

Andrew Jackson served as President from 1829 to 1837. Under the advice of two particular men—the Wall Street slitherer Martin Van Buren, and the Baltimore slaveocrat Roger Taney—President Jackson vetoed the bill to renew the charter for the Bank of the United States, and ordered the removal of the government's deposits from the Bank. These actions destroyed the protective and nurturing role the Bank had played in the American economy. After the 1836 expiration of the Bank's Federal charter, the Bank of England and British merchants withdrew credit from the financially defenseless republic, throwing the U.S. into a chaotic depression-collapse in 1837.

The fight for and against the Bank of the United States defined American politics in that era. Speaking in 1839, the young Abraham Lincoln, then a member of the Illinois state legislature, described the demagoguery, the Jacobin mob manipulation of "the little man," used by the cynical Martin Van Buren and other opponents of the Bank, as "the great volcano at Washington, aroused and directed by the evil spirit that reigns there, belching forth the lava of political corruption."¹⁹

What did Lincoln know, that today's populists don't know?

On the Bank question, Lincoln's nationalist faction was led by Henry Clay, in the Senate; Nicholas Biddle, the Bank's president; John Sergeant, the Bank's chief counsel and Henry Clay's Vice-Presidential running mate in 1832; Mathew Carey, partner of Biddle and Sergeant in launching America's greatest coal, iron,

canal, and railroad enterprises; and John Quincy Adams, who, after his defeat for Presidential re-election, had gotten himself elected to the House of Representatives to keep fighting.

The main players acting against the national bank were:

- the British monarchy and associated bankers, the Bank of England, the Barings and Rothschilds, acting through their American pro-free trade agents and assets (British middle-class capitalists, however, loved Biddle and the Bank because they made good money from sound investments in Biddle-promoted railroads and industries);
- Martin Van Buren, Secretary of State (1829-31), ambassador to Britain (1831), Vice President (1833-37), President (1837-41);
- Churchill C. Cambrelng, Van Buren's chief lieutenant in the House of Representatives and a paid agent of John Jacob Astor;
- John Jacob Astor, New York slumlord and international fur and opium trader, who had been started in business in London by the British East India Company in the 1780's; Astor was chief owner of the Bank of the Manhattan, which was founded by Aaron Burr, and was later called Chase Manhattan Bank;
- Alexander Brown & Sons, Baltimore and London merchant bankers who got their start serving the enemy British in the War of 1812, and financed 75% of the slave cotton going to England; Brown Brothers Harri-man was a later descendant of that firm;
- Roger B. Taney (pronounced "tawney"), Baltimore lawyer and banker, U.S. Attorney General (1831-33), Treasury Secretary (1833-34), Chief Justice of the U.S. Supreme Court (1836-64);
- Thomas Hart Benton, U.S. Senator from Missouri, who got a law enacted overthrowing the government monopoly on the fur trade (instituted by George Washington to protect the Indians and the nation from British intrigues), in favor of the Astor company. He then became counsel to the Astor company. Benton called the government fur-trade monopoly a "monster"; later, he called the Bank of the United States a "monster."

Van Buren and Taney moved President Jackson to his anti-nationalist attacks, against the Bank, against infrastructure building and against protective tariffs.²⁰

Martin Van Buren, a protégé of Aaron Burr, was a

U.S. Senator and New York Governor, whose “Albany Regency” political machine ruled New York State before the Civil War. Van Buren and his banking partners enacted laws ensuring that bankers in the state, and the Wall Street-London banking axis, never had a more direct representative in Washington during the Nineteenth century.

The Bank of the United States, located on Chestnut Street in Philadelphia (with its president appointed by the U.S. President, and one-fifth of its directors appointed by the Federal government) controlled American credit to the advantage of internal industry, and subdued the influence of the private banker-oligarchs centered in New York. The latter wanted to have all government finances run through a new “government depository”

controlled by Wall Street—just like Alan Greenspan’s Federal Reserve. Biddle wrote in 1833, that the Bank was “a mere contest between Mr. Van Buren’s government bank and the present institution—between Chestnut Street and Wall Street—between a Faro [card-game] bank and a national one.”

Roger Taney drew up Jackson’s veto of the Bank recharter. Jackson fired two successive Treasury Secretaries, who wouldn’t remove the government deposits from the Bank of the United States. He then appointed Taney, who removed the deposits; Taney put the money into the Union Bank of Baltimore of which *Taney himself was co-owner and chief counsel*, into John Jacob Astor’s Bank of Manhattan, and into several other “pet banks.”

Taney was from the nastiest element of Maryland’s

A Test of Your Mental Independence

Lincoln’s revolution had powerful enemies, and still does. Have they influenced you, even against your will, in your conceptions of history? This test may be of interest.

Pose for yourself, the question, “what was the *official verdict* in the Lincoln assassination?,” and imagine posing it to others. Among all but a small minority, the answer would be, either:

(a) that “the *official verdict* was a ‘lone assassin,’ John Wilkes Booth, and I support that verdict because I am not a conspiracy theorist”; or,

(b) that “the *official verdict* of a ‘lone assassin’ was a coverup, and I don’t agree with it.”

Now, in the case of many readers, it can be shown that the reader who goes along with either (a) or (b), *already knows* that the truth is neither one, but somehow cannot let himself think in accordance with such a disturbing truth.

In fact, the official verdict of the United States government was that Lincoln’s murder was a conspiracy, hatched in the British Empire, in the British Army-occupied colony of Canada. The assassin John Wilkes Booth, a Confederate spy, went there in 1864 to collaborate on the plans for

attacking Lincoln with known British agents such as George Sanders, a member of a terrorist team with British Col. George Grenfell and others. Montreal, Quebec, hosted the Confederate secret service; the group of Confederates stationed there were nicknamed the “Canadian Cabinet” of the Confederacy.

Two days before his agents caught up with Booth, U.S. Secretary of War Edwin M. Stanton wrote that, “This Department has information that the President’s murder was organized in Canada and approved at Richmond.”*

A week after the Stanton memo, President Andrew Johnson, who had succeeded Abraham Lincoln, issued a proclamation offering rewards for the capture of those suspected of running the assassination: “It appears from evidence in the Bureau of Military Justice that the . . . murder of . . . Abraham Lincoln . . . [was] incited, concerted, and procured by and between Jefferson Davis, late of Richmond, Va., and Jacob

Thompson, Clement C. Clay, [Nathaniel] Beverly Tucker, George N. Sanders, William C. Cleary, and other rebels and traitors against the government of the United States harbored in Canada.”†

In the military commission trial convened on May 9, 1865, David E. Herold, George A. Atzerodt, Lewis Payne, Mary E. Surratt, Michael O’Laughlin, Edward Spangler, Samuel Arnold, and Samuel A. Mudd were charged with “conspiring together with one John H. Surratt, John Wilkes Booth, Jefferson Davis, George N. Sanders, Beverly Tucker, Jacob Thompson, Clement C. Clay . . . and others unknown to kill and murder . . . Abraham Lincoln . . .”

All of these defendants except Spangler were found guilty of this conspiracy. Herold, Atzerodt, Payne and Mary Surratt were hanged and the others jailed on the island of Dry Tortugas, Florida.§

During the trial, the government presented many witnesses who estab-

* Stanton to Major-General John A. Dix, April 24, 1865, in *War of the Rebellion: Official Records of the Union and Confederate Armies*, Ser. I, Vol. XLVII, Pt. 3, p. 301.

† Proclamation, May 2, 1865, *Messages and Papers of the Presidents* (Washington, D.C.: Bureau of National Literature, 1897), Vol. VIII, p. 3505.

§ *Ibid.*, pp. 3540-3546.

Anglophile, fox hunting, slave-plantation aristocracy. He was a leader of the Federalist party, whose Boston bosses hated John Quincy Adams for exposing their British intrigues to President Jefferson. When Adams ran for President in 1824, Taney backed Jackson against Adams, and went from Federalist to Jackson Democrat without missing a step. In Congress in 1834, Adams skewered Taney with this proposal: “Resolved, that the thanks of the House be given to Roger B. Taney, Secretary of the Treasury, for his pure and *disinterested* patriotism in transferring the use of the public funds from the Bank of the United States, where they were profitable to the people, to the Union Bank of Baltimore, where they were profitable to himself.”²¹

This same Roger B. Taney, as Chief Justice in 1857, led the Supreme Court in rendering the infamous Dred

Scott decision. Taney ruled that Negroes could not have the rights of U.S. citizens, and that the slave Dred Scott was not legally free by having gone into the Northwest Federal territories—where Congress had outlawed slavery—because, according to Taney, Congress had no Constitutional power to prohibit slavery in the territories. Abraham Lincoln enraged his opponents by declaring that the Dred Scott decision was part of a “conspiracy” by Taney and other anti-national political operatives.

During the Civil War, Chief Justice Taney held to the stance, that the government had no right to stop the breakup of the Union. Taney worked constantly with pro-Confederate intriguers in Maryland, though that state remained officially in the Union. He attempted to procure the arrest of U.S. military officers, because they were obeying Lincoln’s orders to stop saboteurs and spies, but could find no one to serve his writs.

3. Lincoln and the People’s Contest

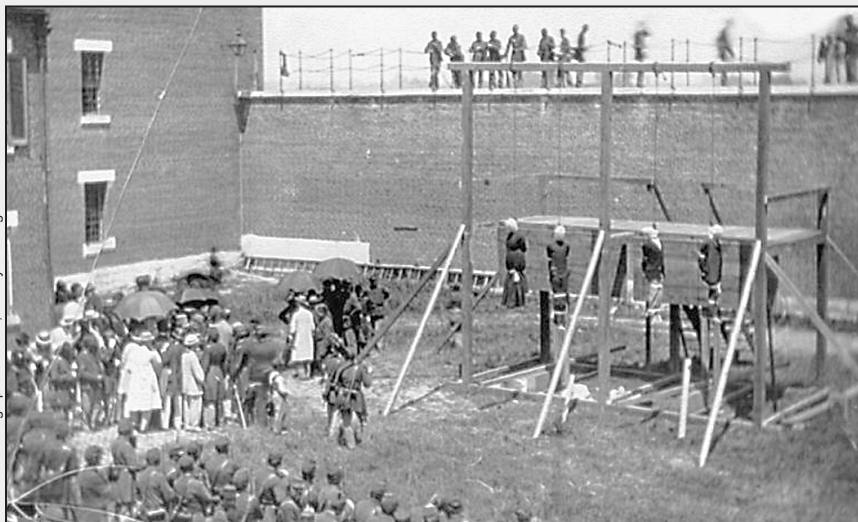
The conquest of power by the British free trade faction—Boston Brahmins, Wall Street and the slavocracy—made exported cotton the political “king,” drained all the gold found in California to England, to purchase manufactured goods, and eliminated the national currency formerly circulated by the Bank of the United States. When Lincoln was elected President, there were thousands of legal currencies, each petty bank issuing its own notes, and uncountable forged varieties. A panic and deep depression followed the 1857 drastic reduction of the tariff. Unemployment, hunger, and fear spread rapidly.

Lincoln began the economic mobilization while on his fateful trip to Washington for his inauguration. Speaking at Pittsburgh, Pennsylvania, on Feb. 15, 1861, the President-elect referred to the program-section, written by Henry C. Carey, and adopted at the Republican party convention in Illinois that had nominated Lincoln the previous spring: “In the Chicago platform there is a plank upon this subject, which should be a general

lished John Wilkes Booth’s participation in the Canadian-based Anglo-Confederate secret service.

Now, to complete the test, ask yourself if you may ever have seen the accompanying very famous photograph, of the persons who were hanged for the conspiracy to murder Abraham Lincoln. If perchance you have seen it, or even heard of it, then ask yourself why does such evidence somehow not register in the mind, in connection with the question, what happened in the Lincoln murder?

It is because Twentieth-century reporters and historians have succumbed to a long propaganda war, run by the British and the pro-Confederates, to the effect that the official verdict of the U.S. government should be ignored, because the heritage of Lincoln was then so strong as to make of our government a bunch of fanatics—even “pro-Negro fanatics,” as some would have it—and therefore, the official verdict in the case is “just a conspiracy theory” now, after the Lincoln legacy is supposed to be dead. —AC



Prints and Photographs Division, Library of Congress

law to the incoming administration. That plank is as I now read:

“That while providing revenue for the support of the general government by duties upon imports, sound policy requires such an adjustment of these imports as will encourage the development of the industrial interest of the whole country; and we commend that policy of national exchanges which secures to working-men liberal wages, to agriculture remunerative prices, to mechanics and manufacturers adequate reward for their skill, labour, and enterprise, and to the nation commercial prosperity and independence.”

Lincoln arrived safely in Washington, and just before his inauguration, with seceding southern congressmen having left the free-trade bloc, his forces in Congress were able to pass the Morrill protective tariff (named for Vermont Representative Justin Morrill). The act nearly doubled the duties on imported goods.

The Special Session Message

But, in the crisis of the Union, the chief task was to clarify for the people the meaning and purpose of the nation they had to defend with their lives.

In the July 4 Message, Lincoln asked elected representatives of a bankrupt, depressed country to authorize 400,000 troops, out of the north's 20 million population (equivalent today to calling for over 5 million troops), and an unbelievably large sum of money.

In that same Message, Lincoln said that the Union cause “presents to the whole family of man the question whether a constitutional republic, or democracy—a government of the people by the same people—can or can not maintain its territorial integrity against its own domestic foes. It presents the question whether discontented individuals, too few in numbers to control administration according to organic law in any case [i.e., through elections], can always, upon the pretenses made in this case, or on any other pretenses, or arbitrarily without any pretense, break up their government, and thus practically put an end to free government upon the earth. It forces us to ask, Is there in all republics this inherent and fatal weakness? Must a government of necessity be too *strong* for the liberties of its own people, or too *weak* to maintain its own existence?”

He defended the right of an elected government to defend that power with force if need be. Lincoln's words should be of interest to today's citizens of Mexico, who are, in Chiapas, fighting a foreign-backed insurrection against their country.

Lincoln said, “Soon after the first call for militia, it was considered a duty to authorize the Commanding General in proper cases, according to his discretion, to suspend the writ of *habeas corpus*, or, in other words, to arrest and detain

without resort to the ordinary processes and forms of law, such individuals as he might deem dangerous to the public safety. This authority has purposely been exercised but very sparingly. [It has been proposed against me] . . . that one who is sworn to ‘take care that the laws be faithfully executed,’ should not himself violate them. The whole of the laws which were required to be faithfully executed, were being resisted, and failing of execution in nearly one-third of the States. Must they be allowed to finally fail of execution, even [if] . . . some single law . . . should to a very limited extent be violated? . . . Are all the laws *but one* to go unexecuted, and the Government itself go to pieces, lest that one be violated? . . . But [I do not believe that in fact] . . . any law was violated [by the Government's action]. The . . . Constitution [states] that ‘the privilege of the writ of *habeas corpus* shall not be suspended unless, in cases of rebellion or invasion, the public safety may require it’ . . .”

The President said the secessionists “have been drugging the public mind of their section for more than thirty years . . . to take apart the government.” Contrary to their “state sovereignty” propaganda, Lincoln said, states were never states out of the union, or before the union. The union created them as “states.”

Could a people have their own government, that was for their own benefit, protection, and improvement, rather than be ruled arbitrarily by the powerful? Lincoln said, “It may be affirmed without extravagance that the free institutions we enjoy have developed the powers and improved the condition of our whole people beyond any example in the world. . . . [T]here are many single regiments whose members one and another, possess full practical knowledge of all the arts, sciences, professions, and whatever else whether useful or elegant, is known in the world; and there is scarcely one from which there could not be selected a President, a Cabinet, a Congress, and perhaps a court, abundantly competent to administer the government itself [T]he Government which has conferred such benefits . . . should not be broken up.”

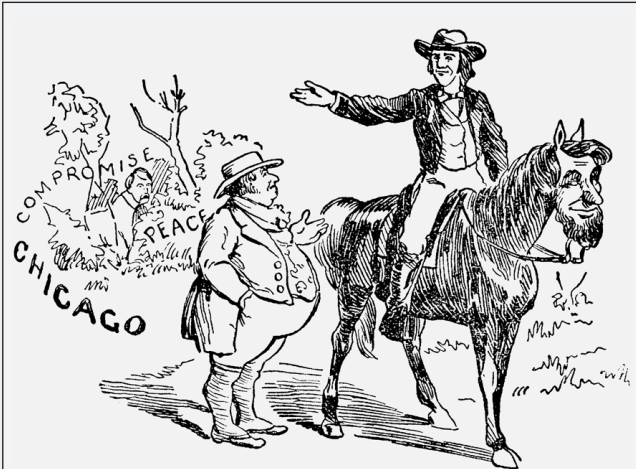
Lincoln reported that the Confederates, in their declarations of separation from the Union, “omit the words ‘all men are created equal.’ Why?” he asked. “They have adopted a temporary national constitution, in the preamble of which . . . they omit ‘We the people’ and substitute ‘We, the deputies of the sovereign and independent States.’ Why? Why this deliberate pressing out of view the rights of men and authority of the people?”

The President now identified the purpose of the war, the nation, and the Constitutional government, and spoke directly to the fighting citizens:

“This is essentially a people's contest. On the side of the Union, it is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men; to lift artificial

Abe Lincoln vs. 'John Bull'

Britain's support for the Confederate rebellion was readily acknowledged in popular cartoons by Lincoln's contemporaries.

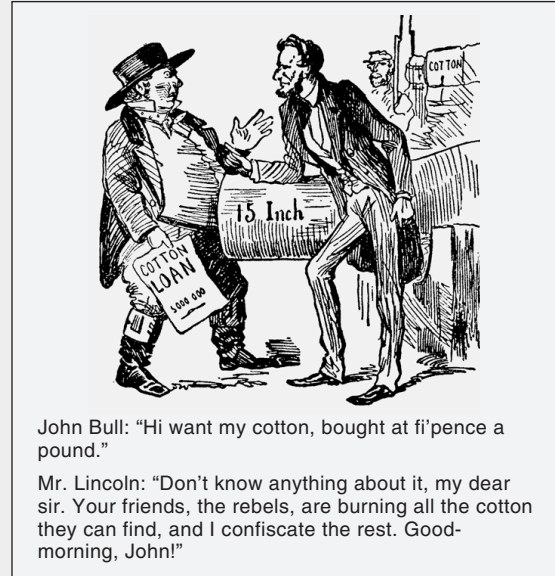


John Bull: "Why don't you ride the other horse a bit? He's the best animal."

Brother Jonathan: "Well, that may be; but the fact is, OLD ABE is just where I can put my finger on him; and as for the other—though they say he's somewhere out in the scrub yonder—I never know where to find him."

Britain's symbol 'John Bull' tries to persuade the American Brother Jonathan to switch horses, from Lincoln, to the Presidential candidate representing British aims, George McClellan. (Harper's Weekly, Nov. 12, 1864)

The British sold the Confederacy cruisers to destroy American ships, and loaned the Confederate states money, with the promise of delivered cotton as security. Lincoln's firm attitude dissuaded them from direct military intervention. (Harper's Weekly, May 16, 1863)



John Bull: "Hi want my cotton, bought at fi'pence a pound."

Mr. Lincoln: "Don't know anything about it, my dear sir. Your friends, the rebels, are burning all the cotton they can find, and I confiscate the rest. Good-morning, John!"

weights from all shoulders; to clear the paths of laudable pursuit for all; to afford all an unfettered start and a fair chance in the race of life. . . . [T]his is the leading object of the Government for whose existence we contend.

"I am most happy to believe that the plain people understand and appreciate this. It is worthy of note that while in this . . . hour of trial large numbers of those in the Army and Navy who have been favored with the offices have resigned and proved false to the hand which had pampered them, not one common soldier or common sailor is known to have deserted his flag. . . . To the last man, as far as is known, they have successfully resisted the traitorous efforts of those whose commands but an hour before they obeyed as absolute law. This is the patriotic impulse of plain people. They understand without an argument that the destroying the Government which was made by [George] Washington means no good to them"²²

The First Annual Message

By December, Lincoln was ready with his full-blown economic program. Lincoln prepared for an all-out war with the Wall Street bankers, by extended his sharp

appeal to the people to defend their self-government, against oligarchism, at home and abroad. In his first Annual Message to Congress, Dec. 3, 1861, he began by warning the British Empire, in polite language, against direct military intervention on the side of their Southern surrogate warriors, and called for fortifying the Great Lakes bordering British Canada:

"A disloyal portion of the American people have during the whole year been engaged in an attempt to divide and destroy the Union. A nation which endures factious domestic division is exposed to disrespect abroad, and one party, if not both, is sure, sooner or later, to invoke foreign intervention.

"Nations thus tempted to interfere, are not always able to resist the counsels of seeming expediency and ungenerous ambition, although measures adopted under such influences seldom fail to be unfortunate and injurious to those adopting them. . . .

". . . Since . . . foreign dangers necessarily attend domestic difficulties, I recommend that adequate and ample measures be adopted for maintaining the public defenses on every side. While, under this general recommendation, provision for defending our seacoast line read-

ily occurs to the mind, I also in the same connection ask the attention of Congress to our great lakes and rivers. It is believed that some fortifications and depots of arms and munitions, with harbor and navigation improvements, all at well-selected points upon these, would be of great importance to the national defense and preservation.”

Lincoln then argued, “It continues to develop that the insurrection is largely, if not exclusively, a war upon the first principle of popular government and the rights of a

people . . .” He said the insurgents were attacking the right of suffrage, proposing in their Confederacy to deny popular election of any but legislators. Among the Confederates and their supporters, Lincoln said, “Monarchy itself is sometimes hinted at as a possible refuge from the power of the people.”

The President now struck hard, to rally support for his coming political showdown with the Money Power:

“In my present position, I could scarcely be justi-

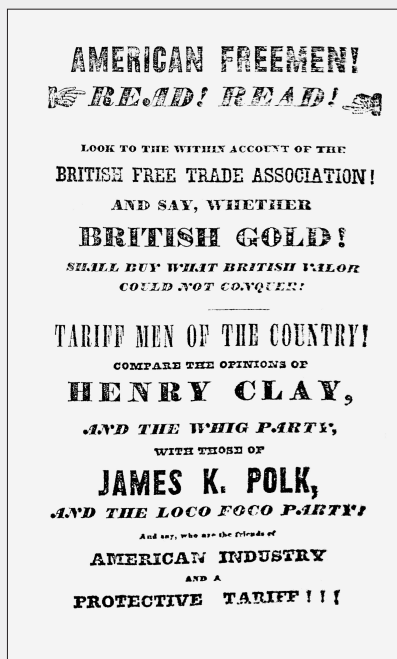
Abe Lincoln Stood Up to the Imperial Liars

As a Congressman in 1847, Abraham Lincoln boldly exposed the British faction’s lying pretexts for the Mexican War. Lincoln risked his career, helping lay the basis for the nation’s survival under his own future Presidency.

He and his fellow nationalist leaders knew then that the British Empire subversively guided the political faction which had launched the unnecessary and unjustified war against Mexico (1846-48).

Three years earlier, in the 1844 elections, Lincoln’s Whig Party had issued a pamphlet proving that the British were financing the “Free Trade” campaign of James K. Polk, against his rival for the Presidency, the protectionist, nationalist Henry Clay. In their pamphlet, Lincoln’s party asked patriots to decide “whether British gold shall buy what British valor could not conquer”—that is, what the British couldn’t conquer during America’s Revolution and the War of 1812. Quoting from British newspapers and from the literature of Prime Minister Robert Peel’s free-trade political movement, the Whig pamphlet documented the British transfer of at least \$440,000 (equivalent to hundreds of millions today) to put behind the Polk campaign.

The Mexican War arose out of a dirty arrangement between the British Empire and British agents guiding the Polk administration—led by Navy Secretary George Bancroft and expansionist slaveowners.*



1844 Whig Party election pamphlet exposed British behind ‘Free Trade.’

Although he had campaigned for the Presidency on a slogan (“54-40 or Fight”) indicating that he would entirely exclude the British from the Pacific Coast, Polk suddenly agreed to British demands that they be given title to half of the region between California and Alaska, “the Oregon territory,” in return for British tacit backing for U.S. aggression against Mexico. To secure a declaration of war, Polk lied to the Congress, that Mexico had invaded the U.S. and shed American blood on American soil. Britain thereby stretched its Canadian colony

out to British Columbia, and the U.S. got endemic hostility with its sister republic to the south. The U.S. would pay \$15 million for California, after stealing it in the war.

In December 1847, Congressman Lincoln challenged this swindle by introducing what became known as his “Spot” resolutions. He posed the issue as follows: “[T]his House desires to obtain full knowledge of all the facts which go to establish whether the particular spot of soil on which the blood of our citizens was so shed, was, or was not, *our own soil*, at [the commencement of the war].” The resolutions then went on to demonstrate beyond doubt that the Mexicans had not invaded U.S. soil, thus proving the war pretext a lie.

Lincoln paid a price for undermining popular delusions, and standing up to the British and their banker and slaveowner allies. He could not be renominated for Congress. Lincoln never held another elected office until, in the crisis brought on by the powerful treasonous faction he had challenged, he was elevated to the Presidency to save the nation. —AC

* See Lyndon H. LaRouche, Jr., “The Lesson of The ‘Spot’ Resolutions,” and Anton Chaitkin and John C. Smith, Jr., “How Britain’s Treason Machine Made War Against Mexico,” in *The New Federalist*, Dec. 22, 1997 (Vol. XI, No. 50). A copy of the Whig Party 1844 election pamphlet, shown above, is held by the Library of Congress; there is no individual attribution as to its author.

fied were I to omit raising a warning voice against the approach of returning despotism.”

Lincoln warned that there was an “effort to place *capital* on an equal footing with, if not above, *labor* in the structure of government.” It is, Lincoln said, falsely “assumed that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor.” It is then falsely “concluded that all laborers are either *hired* laborers, or what we call slaves. And further, it is assumed that whoever is once a hired laborer, is fixed in that condition for life.

“Now, there is no such relation between capital and labor as assumed,” Lincoln said, “nor is there any such thing as a free man being fixed for life in the condition of a hired laborer”

“Labor is prior to and independent of capital,” the President declared. “Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. . . .”²³ He went on to describe the conditions of life in a self-governing nation-state, whose ordinary citizens have the actual opportunity, not only the theoretical right, to substantially improve their condition and rise in society.

Lincoln closed the message by stating, “There are already among us those who, if the Union be preserved, will live to see it contain 250,000,000 [people]. The struggle of today is not altogether *for* today; it is for a vast future also”²⁴

Within a week, President Lincoln’s financial plan was presented by Treasury Secretary Salmon Chase (a free-trade liberal sweating in the President’s harness):

- a nationally regulated private banking system, which would issue cheap credit to build industry;
- the issuance of government legal-tender paper currency;
- the sale of low-interest bonds to the general public and to the nationally chartered banks.

The overall program was to include:

- the increase of tariffs until industry was running at full tilt;
- government construction of railroads across the continent, and into the middle South, promoting industrialism over the Southern plantation system;
- the creation of a separate Agriculture Department of the government, to make farmers scientific and successful;
- free state colleges throughout the country, arranged for by the Federal government;

- the recruitment of immigrants, especially for the intense settlement and development of modern conditions in the western and Pacific states.

When Secretary Chase’s report was submitted to Congress, the House Ways and Means Committee chairman was Thaddeus Stevens, a Pennsylvania iron manufacturer, a dedicated follower of Henry Carey’s protectionism, and an old comrade-in-arms of John Quincy Adams in combatting British intriguers. Lincoln was to rely on Stevens and other such fierce partisans of the Union cause to get his program through.

War with the Bankers

The messages of Lincoln (Dec. 3) and of his Treasury Secretary Chase (Dec. 10), brought the expected horrified reaction from the London-Wall Street axis. On Dec. 28, 1861, New York banks suspended payment of gold owed to their depositors, and stopped transferring to the government the gold which they had pledged for the purchase of government bonds. The banks of other cities immediately followed suit.

James Gallatin, the smugly aristocratic son of Albert Gallatin and lifelong associate of the British Crown financiers, headed a delegation of New York bankers who came to Washington to meet with the administration and Congress. His program contradicted the President’s. First, the Treasury must deposit its gold in private banks, and let those banks pay the government’s suppliers with checks, keeping the gold on deposit for the investment use of the bankers. Second, the government should sell high-interest bonds to these same banks, for them to resell to the European banking syndicate. Finally, the war should be financed by a heavy tax on basic industry.

Gallatin was shown the door.

Lincoln had no choice but to defy London and Wall Street or lose the country. As James Blaine wrote,²⁵ British bankers such as the Rothschilds would not touch our securities. Confederate bonds were more popular in England than those of the U.S. government. Blaine called the Civil War a three-fold contest: military versus the Confederates, diplomatic and moral versus the British and French governments, and financial versus the money power of Europe.

The U.S. could borrow only at usurious interest rates. It was the general opinion of the European elite that the American Union would be dissolved.

Under suspension of gold (“specie”) payments by the bankers, state-chartered banks might flood the country with worthless paper, and there would be no national currency. The banks of leading American cities would not accept U.S. Treasury notes.

But the day the New York banks suspended, Lincoln’s bill for the government to print \$150 million in Federal

President Abraham Lincoln Second Inaugural Address

March 4, 1865

At this second appearing to take the oath of the presidential office, there is less occasion for an extended address than there was at the first. Then, a statement, somewhat in detail of a course to be pursued, seemed fitting and proper. Now, at the expiration of four years, during which public declarations have been constantly called forth on every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented. The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfactory and encouraging to all. With high hope for the future, no prediction in regard to it is ventured.

On the occasion corresponding to this four years ago, all thoughts were anxiously directed to an impending civil war. All dreaded it. All sought to avert it. While the inaugural address was being delivered from this place, devoted entirely to *saving* the union without war, insurgent agents were in the city, seeking to *destroy* it without war, seeking to dissolve the union, and divide effects by negotiation. Both parties deprecated war, but one of them would *make* war rather than let the nation survive, and the other would *accept* war rather than let it perish, and the war came.

One eighth of the whole population were colored slaves, not distributed generally over the union, but localized in the southern part of it. These slaves constituted a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate, and extend this interest was the object for which the insurgents would rend the union, even by war, while the government claimed no right to do more than to restrict the territorial enlargement of it.

Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the *cause* of the conflict might cease with, or even before the conflict itself should cease.

Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God, and each invokes His aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged. The prayers of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes.

"Woe unto the world because of offenses; for it must needs be that offenses come, but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the Providence of God, must needs come, but which, having continued through his appointed time, He now wills to remove; and that He gives to both North and South this terrible war as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him?

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. But if God wills that it continue, until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash is paid by another drawn with the sword, as was said three thousand years ago, so must it still be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

President Lincoln was assassinated six weeks after delivering this address.

money was introduced in the House of Representatives. The notes, to be printed green, would come to be called “greenbacks.” Floor debate occurred in late January. New York’s bankers’-boy Congressman Roscoe Conkling protested against the projected currency issue, citing as his authority in political economy, the London *Times*, which, he said, hails the \$150 million as the dawn of American bankruptcy, the downfall of American credit. For its part, the London *Times* later confessed that they did not know why greenbacks did not destroy the U.S. economy, contrary to their supposed laws of economics.

Ohio’s Congressman John Bingham struck back against “efforts made to lay the power of the American people to control their currency, a power essential to their interests, at the feet of the brokers and of city bankers who have not a tittle of authority, save by the assent or forbearance of the people to deal in their paper as money.”²⁶

Congress authorized the greenbacks, and on June 7, 1862, Secretary Chase asked for another \$150 million issue. The tariff act of July 14, 1862, again sharply increased the duties. Lincoln and his adviser Henry Carey raised the average of duties on all imported goods from 15% to 33% by 1863, and then to 48% by 1866. Iron and steel tariffs were radically increased, virtually forcing into existence an American steel industry for the first time.

Jay Cooke, banker of the Philadelphia Carey-led industrialists, was hired to sell small government bonds to the ordinary citizens; with 2,500 sub-agents, Cooke sold over \$1.3 billion worth of bonds from 1862 to 1865.

President Lincoln used more of his influence in Congress to press for his national banking bill, than for any other legislation. New England and New York bankers instructed their congressmen, such as Sen. Roscoe Conkling, to defeat the proposal. Lincoln’s increasing prestige and authority won out, and he signed the National Currency Act on Feb. 25, 1863, and the National Bank Act on June 3, 1864.

Lincoln’s National Banking, while it was not the old Bank of the United States killed by banker mob leaders in the 1830’s, was an important step back to national sovereignty and financial order. The state-chartered banks did not have to apply for the new Federal charter, but Lincoln threatened to tax them heavily if they didn’t. Only credit-worthy banks qualified, and they were subject to regulations as to minimum capitalization, reserve requirements, the definition of bad debts, public reporting on financial condition and ownership, and other elements of security for depositors.

Every bank director had to be an American citizen, and three-quarters of a bank’s directors had to be residents of the state in which the bank did business.

Each bank was limited in the interest rate it could charge, by its state’s usury laws; or, if none were in effect, then to 7%. If it were caught exceeding this limitation, it would forfeit the loan in question, and would have to refund to the victimized borrower twice what he had paid in interest.

A national bank had to deposit with the Treasury, U.S. bonds amounting to at least one-third of its capital. In return, it would receive government-printed notes, which it could circulate as money. Thus, the banks would have to lend the government substantial sums for the war effort, to qualify for Federal charters, and a sound currency would be circulated to the public for an expanding economy.

Meanwhile, national banks could not circulate notes printed by themselves. In order to eliminate all competition with the new national currency, the notes of state-chartered banks were hit with a massive tax in the following year.

Most large commercial banks organized themselves according to the new system, and many new large banks were formed as national banks. Despite historically unprecedented financing needs, the government raised,²⁷ and printed, the cash to fight and win the Civil War. With the combination of banking, tariff, educational, and agricultural measures enacted under Abraham Lincoln, the United States began the greatest period of industrial development ever seen anywhere.

America was recorded to have produced less than 12,000 tons of steel in 1860. New government-protected mills flourished, filling orders for government-subsidized railroads and for tractors going to farmers on government land grants. By 1880, American steel production had risen a thousandfold, to 1.2 million tons, and soon surpassed Britain in leading the world.

In about the same twenty-year period, railroad mileage more than tripled, the number of patents issued tripled, coal production and woolen manufacturing quadrupled, and output of petroleum (invented as an industrial product by the Philadelphia nationalists) went from nothing to 1.2 billion gallons.

Lincoln’s Philadelphia nationalists also organized the creation of the electrical industry. The science-industrial-military-educational complex, based in Philadelphia and intersecting the West Point and Annapolis military academies, had its greatest leader in Alexander Dallas Bache, great-grandson of Benjamin Franklin, and President Lincoln’s principal scientific military adviser. From the 1830’s through the 1860’s, Bache had coordinated American science work in an alliance with the most profound European scientists, in particular Carl F. Gauss and Alexander von Humboldt. By 1880, through

Bache's Franklin Institute in Philadelphia, and through Henry Carey-led Philadelphia industrialists, Thomas Edison had been given a laboratory in Menlo Park, N.J., had been protected from Wall Street predators, and had been advised and commissioned to invent electric lights and public electric power. With partners in Europe, the scientific and industrial republicans backing Edison managed to spread the totally new power source to much of the world. Through the harnessing of electrical energy, Man's mastery over nature increased a thousandfold. And thus, modern times emerged.²⁸

Both the scientific tradition of Carl Gauss, the fruit of the Fifteenth-century Golden Renaissance; and the

republican political philosophy of Leibniz, from the same Renaissance view of man as "little lower than the angels"; found expression in the work of Abraham Lincoln and his supporters.

Lincoln's revolution provided the industrial muscle to win the war for the Union, and to free the slaves. His revolution dignified national life, putting Lincoln's well-beloved face into most men's mental image of the United States of America. In doing so, Lincoln pulled American society out of a condition of degradation and demoralization, that had prevailed in the generation before the Civil War. The precious heritage of that revolution remains of immense value to us in the world's present financial and political crisis.

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1. Special Session Message, July 4, 1861, *Messages and Papers of the Presidents*, (Washington, D.C.: Bureau of National Literature, 1897), Vol. 7, p. 3228.
 2. *Chicago Tribune*, Feb. 13, 1861, p. 1, col. 1, cited in J.G. Randall, *Lincoln the President: Springfield to Gettysburg* (New York: Dodd, Mead & Co., 1945), Vol. 1, p. 275.
 3. *Chicago Tribune*, Jan. 4, 1861, p. 3, col. 3, cited in *ibid.*
 4. Alexander K. McClure, *Lincoln's Yarns and Stories* (Grand Rapids: Bengal Press, 1980, reprint), p. xv. This Col. Scott was later president of the Pennsylvania Railroad.
 5. *Ibid.*, p. 180.
 6. John G. Nicolay and John Hay, *Abraham Lincoln, A History* (New York: The Century Co., 1917), vol. 4, p. 138.
 7. Message to Congress, May 26, 1862, reported in the *Congressional Globe*, page 2383.
 8. Executive Order, April 25, 1861, in *Messages and Papers, op. cit.*, Vol. VII, pp. 3218-3219.
 9. *Ibid.*, p. 3219.
 10. Special Session Message, in *Messages and Papers, op. cit.*, Vol. 7, p. 3227.
 11. *The Times*. London, Aug. 10, 1861, cited in Randall, *op. cit.*, p. 388.
 12. April 6, 1859, letter to Henry L. Pierce and others, quoted in Richard N. Current, editor, *The Political Thought of Abraham Lincoln* (Indianapolis: Bobbs Merrill Company, 1967); Pierce, a free trader, later openly opposed Lincoln's protectionist tradition.
 13. Cited in Richard W. Thompson, *The History of Protective Tariff Laws* (New York: Hill & Harvey, 1888; reprinted New York: Garland Publishing, 1974).
 14. Eighth Annual Address, Dec. 7, 1796, *Messages and Papers, op. cit.*, Vol. 1, p. 193.
 15. When the Continental Congress decided on independence from Britain, they appointed a committee including Benjamin Franklin, John Adams, and Thomas Jefferson, to draft the reasons for the separation. The committee chose Jefferson, a good writing stylist, to prepare the draft, which was amended by Franklin and Adams.
 16. See Anton Chaitkin, *Treason in America: From Aaron Burr to Averell Harriman* (New York: New Benjamin Franklin House, 1985; out of print, to be republished by Executive Intelligence Review).
 17. Jefferson himself later concluded, and wrote to Lafayette, that "British gold"—that is, the British secret service—had "anarchized" the French revolution.
 18. It is a delicious irony that the supposedly Jeffersonian (i.e., anti-Hamilton, anti-Lincoln) John Birch Society, has reprinted *Proofs of a Conspiracy*, by the British gentleman John Robison. The Boston Federalists smeared Jefferson with Robison's charge that communist masons, the *Illuminati*, had overthrown the French King. (Meanwhile, the Birchers assure their readers that *British* masons are conservative "good guys.")
 19. Dec. 26, 1839, *Life and Works of Abraham Lincoln: Early Speeches 1832-1856* (New York: The Current Literature Publishing Co., 1907), vol. 2, pp. 59-60.
 20. Patriotic Democrat advisers Joel Poinsett and Sam Houston worked contrarily, attempting to hold down Jackson's rage and political insanity. Jackson had killed over twenty people in duels.
 21. Adams' speech containing this mock resolution was suppressed by the Jackson forces in Congress, so he had it privately printed, and Biddle distributed 50,000 copies; a copy is in the Library of Congress rare book collection.
 22. Special Session Message, July 4, 1861, *Messages and Papers, op. cit.*, pp. 3230-3231.
 23. First Annual Message, Dec. 3, 1861, *Messages and Papers, op. cit.*, p. 3258.
 24. *Ibid.*, p. 3259.
 25. James G. Blaine, *Twenty Years of Congress: From Lincoln to Garfield, with a Review of the Events Which Led to the Political Revolution of 1860* (Norwich, Conn.: Henry Bill Publishing Co., 1884).
 26. Bingham later was a principal author of the Fourteenth Amendment to the Constitution, providing citizenship to freed slaves and immigrants; was a member of the military court which tried Lincoln's assassins; and served as U.S. ambassador to Japan in the 1870's and 1880's, when the Lincoln nationalists spread the industrial revolution and modern times to that country (SEE Box, "The Lincoln Revolution Overseas," p. 44).
 27. In addition to the revenue raised from customs duties, a wartime income tax was imposed, falling mostly on the rich (3% on incomes of \$600-10,000; 5%, and later 10%, on incomes over \$10,000), and sales taxes also, falling heaviest on liquor. These taxes were phased out after the war. Customs duties remained the normal mode of government revenue generation in America, until the Anglophile Woodrow Wilson brought in the permanent income tax in 1913.
 28. Anton Chaitkin, "The 'land-bridge': Henry Carey's global development program," and works and authors cited therein, in *Executive Intelligence Review*, May 2, 1997 (Vol. 24, No. 19), pp. 30-53.

1797, The ‘Year of the Ballad’— In the Poets’ Workshop

by Rosa Tennenbaum

The year is 1797. Eight years after the beginning of the French Revolution, all hopes which had initially been placed in this uprising were dashed by the bloody terror of the Jacobins and the guillotine. The attempt to bring the American Revolution back to Europe had failed.

In answer to this failure, Friedrich Schiller, the great German poet and dramatist, had already shown, in 1795, in his letters *On the Aesthetical Education of Man*, how the natural state, which depends solely on raw power, can be replaced by a state of reason, which takes into account the dignity of the free man. This aim could only be attained through the education of man into a self-conscious, responsible citizen, and only the fine arts could lead him there, because they alone address man in his entirety, and set into motion simultaneously his sensuous and his spiritual nature.

Schiller himself, and with him Johann Wolfgang Goethe¹ and a few others, answered this challenge and broadened the “realm of beauty”—through which we necessarily must pass to reach the “realm of freedom”—with ever more poetic and dramatic works, which he laid before his pub-



Poets Johann
Wolfgang Goethe
and Friedrich
Schiller, Weimar,
Germany.

EIFANS/Ujrike Lillige

The Dichterpflänzchen (Budding Poets) is a group of amateurs, who love poetry and would like to preserve the art of the spoken word for the future, as well as making it available again to our contemporaries. They constitute a loose working group, associated with the Schiller Institute, which recites programs of poetry all over Germany. Several programs have presented the poems in biographical context; for example, a program on Heinrich Heine, celebrating his 200th birthday. The following article is based on a program of recitation of some of the beautiful ballads of Friedrich Schiller and Johann Wolfgang Goethe, including excerpts from letters and diaries of the former and their friends, on the 200th anniversary of the 1797 “Year of the Ballad.” The program was performed last year in Germany in honor of Schiller’s birthday, which the Schiller Institute celebrates around the world on November 10.

lic. His extensive correspondence, especially that with his poetic friend Goethe, is an eloquent testimony to the great extent to which he struggled for self-perfection, and strove for the ever-finer development of his aesthetic works.

An animated exchange of ideas had developed with Goethe, over the previous three years, since their unexpected, fortunate meeting at the Society for Natural Research in Jena, on July 20, 1794, which was extremely fruitful for both and had a lasting influence on the development of each. They discussed their own works as they created them, exchanged books and articles by others, and saw to it that the other was informed about the current debates in the fields of literature, philosophy, and politics; and, they even shared their daily worries, troubles, and joys.

Goethe's new poetic project, his epic poem "Hermann und Dorothea," which he deliberately composed in hexameter, the ancient meter of Homer, powerfully rekindled the interest of both poets in the Greek classics. From the beginning of the year 1797, both devoted themselves more intensively to the study of the "great ancients," above all Homer and Sophocles. Out of these activities there developed a fascinating dialogue on the essential questions of everything literary, on content and form: The artistic style which the author chooses, must be based "on the essence of things" (Goethe); and, that different themes require different poetic forms.

Out of these discussions there developed what Goethe called "our study of ballads." The ballad unites epic, lyric, and dramatic elements, and is best suited to test all three forms in the limited space of a poem. In the notes for the "West-Östliche Divan," Goethe writes: "There are only three truly natural forms of poetry: the clear narrative, the enthusiastically excited, and character development: epos, lyric, and drama. In the smallest poem we will find them often united, as we see in the most treasured ballads of all peoples." And elsewhere: "By the way, by choosing some of these poems, all of poetics could be set forth, because here the elements are not yet

divided, but are, as in a living original form, united."

Ballads could thus serve as a field for experimentation, to sound out the possibilities and artistic functions of each poetical form. Schiller and Goethe critically tested whether each poem "had been organized and thought out with complete prudence" [Schiller to Christian Gottfried Körner, Oct. 29, 1798]. And they poetized with such joy, that Schiller finally named the year 1797, "the year of the ballad."² The two poets soon found themselves in a downright competition: Between the end of May and the middle of September, Goethe composed five and Schiller six great ballads.

Guided by the correspondence between Schiller and Goethe and their closest friends Wilhelm von Humboldt³ and Christian Gottfried Körner⁴, we may watch as the poems are composed, and see how they are received by contemporaries. Let us, then, employ the method of *analysis situs* to look over the shoulder of the poets.

In the Poets' Workshop

To finish his epic poem "Hermann und Dorothea," Goethe had escaped from his numerous duties as minister at the Duke's court in Weimar, to Schiller in Jena. On May 23, 1797, he sent Schiller the following little note:

. . . Herewith I send you another small poem, in the hope that you may find it good and enjoyable. Otherwise things are going so well with me that Petrarch's reason would have every cause to give me a long sermon.

Goethe was always in high spirits when he stayed with Schiller, or when he hosted Schiller in Weimar. Then, there were long discussions concerning all questions of the poetic world, which resulted in the following weeks' work being accomplished more quickly. These reciprocal visits increased. This is unfortunate for us today, because, during these visits, the exchange of letters, which gives us deep insight into their spiritual world and their workshop, becomes less informative. Goethe reached Jena on

May 19, and was to leave on June 16; four long weeks about which we know relatively little. Schiller responded to Goethe on May 23:

Thank you for your dear note and the poem. The latter is so exceedingly beautiful, round and perfect, that, while reading it, I very distinctly felt how even a small work, a simple idea, when perfectly represented, can afford the highest enjoyment. It is perfect even down to the smallest requirements as regards meter. I was also amused to notice, from this little poem, the mental atmosphere in which I think you must have been living, for it is altogether very sentimentally beautiful! . . .

The “small poem” has the title “The Treasure Seeker,” and has, as we see so often with Goethe, autobiographical characteristics. Goethe had ordered a lottery ticket in Hamburg and was hoping to win the first prize, a farm estate in Silesia. But he very soon came to realize that this was a useless undertaking. Reason, depicted in the poem by a beautiful youth, carrying a full, beautiful chalice, returns and disabuses the treasure seeker from his foolish superstition.



Schiller's garden in Jena.

The Treasure Seeker

(Goethe)

Many weary days I suffered,
Sick of heart and poor of purse;
Riches are the greatest blessing—
Poverty the deepest curse!
Till at last to dig a treasure
Forth I went into the wood—
“Fiend! my soul is thine forever!”
And I signed the scroll with blood.

Then I drew the magic circles,
Kindled the mysterious fire,
Placed the herbs and bones in order,
Spoke the incantation dire.

And I sought the buried metal
With a spell of mickle might—
Sought it as my master taught me;
Black and stormy was the night.

And I saw a light appearing
In the distance like a star;
When the midnight hour was tolling,
Came it waxing from afar:
Came it flashing, swift and sudden,
As if fiery wine it were,
Flowing from an open chalice,
Which a beautiful boy did bear.

And he wore a lustrous chaplet,
And his eyes were full of thought,

As he stepped into the circle
With the radiance that he brought.
And he bade me taste the goblet;
And I thought—“It cannot be,
That this boy should be the bearer
Of the Demon’s gifts to me!”

“Taste the draught of pure existence
Sparkling in this golden urn,
And no more with baleful magic
Shalt thou hitherward return.
Do not seek for treasures longer;
Let thy future spell-words be,
Days of labor, nights of resting:
So shall peace return to thee!”

Following this within two weeks are “The Legend,” “The Bride of Corinth,” and “The God and the Bajadere.” All three have religious themes as their content: “The Bride of Corinth” criticizes a bigoted, fossilized religiosity, which we today call fundamentalism; “The Legend” centers around the life of Jesus Christ; and, in “The God and the Bajadere,” Goethe takes up the New Testament motif of Mary Magdalene.

The letter exchange pauses again for two weeks, but we know, from the notes of Goethe’s diary, that during the visits with Schiller which occur every evening and are called by Goethe “my general pilgrimage,” the “study of ballads” is at the center of their discussions. Normally these visits would start at about four o’clock in the afternoon and last until late in the night. Schiller in the meantime had begun work on “The Diver.”

The Diver

(Schiller)

“Which knight or esquire, which one will dare
To dive down in this deep gulf?
A golden goblet I throw now down there,
Devour’d it already the swarthy mouth.
Who can the goblet to me be returning,
He may thus possess it, it is his earning.”

The King thus speaks it, and hurls from the height
O’th’ cliff so abrupt and steep,
Which hangs o’er the sea stretched endless in sight,
The goblet in Charybdis’ howling deep.
“Who will be the brave one, again I wonder,
To dive far into these depths down under?”

And the knights and the vassals ’round him be,
They listen, but silent remain,
Looking below to the savage sea,
And none doth the goblet desire to gain.
And the King, for the third time his question bareth;
“To go down under, then, no one dareth?”

But all remain mute, knight and esquire,
And a noble squire, meek and rash,
Steps from the timorous vassals choir,
And his mantle throws he, tosses his sash,
And all of the men around him and women,
On the glorious youth their stunned gazes fasten.

And as he steps to the rocky slope
And looks in the gulf below,
The waters that she so deeply did gulp,
Does Charybdis now howling backwards throw,
And as with the distant thunder’s uproaring,
They burst from her ominous womb outsoaring.

And it bubbles and boils and hisses and booms,

Like when water with fire doth blend,
To the heavens splutter the vaporous foams
And flood on flood doth press without end,
And wants to be drained and empty never,
As would yet the sea one more sea bear ever.

Yet fin’lly, the power so wild has left,
And black from the argent swell
Opens downward a dark yawning cleft,
Boundless, as though to the realms of Hell,
And raging sees one the surge of the billows,
Beneath in the twist of the rotating funnels.

Now swift, ere the breakers reappear,
The stripling to God doth pray,
And—is heard all around him a shriek of fear,
And already the whirlpool has washed him away
And clandestinely over the daring swimmer
Locketh the jaws, appeareth he never.

And stillness falls over the water’s gulf,
In the deep doth a hollow roar swell,
And trembling hears one from mouth to mouth:
“Magnanimous stripling, fare thee well!”
And one hears it howling duller and duller,
And they wait still with worry, with moments of horror.

And should’st thou thy crown itself down there fling
And say: “Who e’er brings me the crown,
He shall then wear it, and be the King”—
For this precious reward I no longing do own.
What the howling there deep down under concealeth,
To no fortunate soul of the living revealeth.

Well many a craft, by whirlpool held fast,
Shoots quick to the depths of the wave,
Yet while shattered to pieces, the keel and mast
Emerge from the e’er inextricable grave.—
And like tempest’s howling, clearer and clearer,

One hears its raging, e'er nearer and nearer.

And it bubbles and boils and hisses and booms,
Like when water with fire doth blend,
To the heavens splutter the vaporous foams,
And wave on wave doth press without end,
And as with the distant thunder's uproaring,
It bursts from her ominous womb outpouring.

And lo! from the ominous womb atide,
Something rises white as a swan,
And an arm and a glistening neck are espied,
And it paddles with strength and with diligence on,
And 'tis he, and in his left hand swinging,
Waves he the goblet, so joyfully bringing.

And breathed he long and breathed he well
And he greeted the heavenly light.
With joyfulness each to the other did call:
"He lives! He is there! It stopped not his flight!
From the grave, from the eddying water's shiv'ring,
Hath this brave one rescued his own soul living."

And he comes, now encircles the crowd joyous so,
To the feet of the King he falls,
The goblet he offers him kneeling low,
And the King to his daughter enchanting calls,
Who fills it with wine to the border glist'ning,
And the youth doth then turn to the King who's list'ning:

"Long life to the King! Rejoice in full,
Who do breathe in the rose-colored light!
For down below it's horrible,
And let man not tempt the divinities' might,
And desire never and ne'er to uncover
What they kindly by night and by fear do cover.

"It ripped me down under with speed of light—
Then thrust me in crag-covered shaft,
Wild flooding a spring rushed with all of its might:
It seized me in double stream's furious wrath,
And like as a gyro gets dizzily twisted
Drove me 'round, I could no longer resist it.

"Then God showed to me, to Him I did cry
In that terrible need so great,
In the deepness a rocky reef did lie,
Which I grasped at quickly and from death escaped—
And there hung too the goblet on coral appalling,
Else would it in bottomless waters be falling.

"For 'neath me still lay it, mountain deep,
In darkness of deep purple hue,
And though to the ear 'tis like lasting sleep,
The eye did with shudd'ring to the depths view,
How the salamanders and dragons and monsters
Do stir in the jaws of a Hell of terrors.

"A horrible mixture did swarm there in black,
All balled up in hideous clumps,
The rock fish, the ray fish with thorny back,
The hammer's dreadfully shapeless lumps,
And threatening me with teeth all in motion
The terrible shark, the hyena o'th' ocean.

"And there hung I and was with great horror possessed,
From the succor of man far apace,
Among specters, the singular sensitive breast,
Alone in this hideous, lonely place,
Deep under the ring of man's conversation,
'Mid the monsters' melancholy desolation.

"And shudd'ring I thought, it's crawling near,
Moved a hundred limbs at once alive,
While snapping at me—in nightmarish fear,
I let loose from the coral I'd clutched to survive;
Was seized by the whirlpool with furious raving,
And it threw me back up, it was thus my saving."

The King is now taken by wonderment,
And speaks: "The goblet's thine own,
And to grant thee this ring's my intent,
Adorned with this exquisite most precious stone,
Attempt thou yet once more and bring me tidings,
What thou saw'st of the sea in the depths of thy divings."

The daughter did hear this, with softness of heart,
And with flattering words made her plea:
"Leave, Father, enough with thine hideous sport!
He hath just surmounted what none dared for thee
And canst thou thy heart's appetites not be taming,
Then maybe the knights can the esquire be shaming."

Then the King doth grasp for the goblet in haste,
In the whirlpool he flings it aright:
"And bring'st thou the goblet and here be it placed,
Thou shalt be to me the most excellent knight.
And shalt her today as thy loving wife marry,
Who now doth thee mercy in tender pray'r carry."

Then a heavenly force overcomes his soul there,
And a boldness shines forth from his eye,
And he sees as a blush paints her features so fair,
And sees her then whiten, and sinking lie,—
It drives him to capture the prize he doth cherish,
And he dives down under to live or to perish.

Well hear all the breakers, well do they return,
They're proclaimed in a thundering call—
They bow themselves under with gazes that yearn;
They're coming, they're coming the waters all
They rush on upwards, they rush on ever,
The stripling they bring back never.

—translated by Sheila Anne Jones

Wilhelm von Humboldt, who was at that time travelling, praised this work:

To Schiller. Dresden, July 9, 1797.

The great art in your *Diver* lies, I believe, in the distribution of the action into the different moments. You only rest where the reader expects it, and you hasten there where he himself is anxious about the outcome. A very beautiful modification of sentiment begins with the appearance of the daughter of the king, and the end is exceedingly moving. Some parts are great beyond all concept. Especially the description of the lower regions, the verse: "Long life to the king, etc.," and then "Among specters, the singular sensitive breast, etc." One feels overpoweringly the distance from all human, speaking and feeling beings. Splendid also is the description of the maelstrom itself, and very picturesque the resurfacing of the youth. Oftentimes you create a grand effect simply by choosing a fitting adjective. For example, the "rose-colored light," "with busy diligence," "the daughter with softness of heart," etc., "the living soul." The meter is excellent and very fittingly executed. . . .

As all descriptions in your *Diver* have such great truthfulness in them, I wished that you would remove the water newts and salamander from the bottom of the ocean. They are indeed amphibian, but never live at that depth, but rather in swamps. With the dragons you may be more liberal, as they are creatures of fable and fantasy.

Körner, Schiller's long-time friend, was, however, critical:

To Schiller. Dresden, July 9, 1797. Sunday

. . . A single adjective, "purple darkness," took me aback, and this I also noticed in others. I know that the ancients made use of such an expression, but here I think it does not contribute to the description, but rather awakens irritating side ideas. . . .

Minna [Körner's wife-RT] declares herself in favor of the purple darkness. In attacks of dizziness she often has the feeling that dark objects appear to her as violet. Of dizziness I know nothing. She also likes the richness of the expression, which I indeed acknowledge, but would not tolerate unless the adjective could be justified.

The different temperament of the letter writers is obvious: Humboldt judges profoundly philosophically, Goethe gives poetic

advice, while Körner argues mostly practically. In Schiller's answer to Körner, it becomes clear how consciously he chose and placed every single word:

Jena, June 21, 1797.

. . . With regards to "the purple darkness," you need not worry. Though I thank Minna for sending me her experience of dizzy spells as a reinforcement, my *Diver* and I can make do without it. The adjective is by no means idle. The diver does indeed see, under the glass dome, green lights and purple shadows. This is also why, as he resurfaces from the deep, I have him conversely call the light rosy, because this phenomenon occurs after a previously green-lighted glow.

On June 16, Goethe returned to Weimar with the intention of immediately departing for Italy, but his departure was delayed for two weeks. Humboldt had already left Jena at the end of April to begin an educational journey to Italy. However, the invasion of French troops into Northern Italy, and the ensuing war, forced both of them to change their travel plans. Humboldt went with his family to Paris, and Goethe only reached Switzerland.

That both friends would leave Schiller's circle for an extended time was bitter for Schiller, who was forced to stay at home because of his delicate health. He expresses this clearly in a letter to Goethe:

Jena, June 18, 1797. Sunday

Since your departure, I have already had a foretaste of the great loneliness into which I shall be thrown when you leave us altogether. Fortunately the weather is favorable, and I can spend much time outside . . . however I have also been poetizing a little: a short after-piece to the *Diver*. . . .

The decision as to whether you are to go further than Switzerland is also of importance to me, and I shall be impatient to hear your decision. The greater the number of the relationships to which I have become indifferent, the greater is the influence which the remaining few have upon me, and that which is most decisive is your living presence. The last four weeks have done much in building up and settling matters in my mind. You are leading me ever further from the tendency of passing from the general to the individual (which in all practical, and especially in poetical matters is a bad habit) and

lead me thus conversely from the single cases to grand law. The point from which you are wont to start is always small and narrow, but it leads me into broad regions, and therefore does my innermost nature good, for the other path which I, when left to myself, am so inclined to follow, leads from the broad into the narrow, and I have the unpleasant feeling of finding myself poorer at the end than I was at the beginning. . . .

Farewell, I am longing to hear from you again soon.

Goethe answers immediately:

Weimar, June 21, 1797. Wednesday

The Glove is a very happy subject and the execution successful; let us in the future at once

make use of such subjects when they occur to us. Here we have the complete plain action without a purpose or rather with an opposite purpose, which is so peculiarly pleasing. . . .

We have, during the last four weeks, really made some good progress again, both theoretically and practically, and if my nature has the effect of drawing yours into the finite, I, on the other hand, gain through you the advantage of being occasionally drawn beyond my own limits, at least of not wandering long about one confined spot. . . . I send you back your Glove, which certainly forms a good after-piece and pendant to your Diver, and by its own merit enhances the merit of the latter poem. Farewell, and let me hear from you soon.

The Glove

(Schiller)

Beside his lions waiting,
The games anticipating,
Sat Franz the King,
And round him the kingdom's great powers,
And up in the balcony towers
The ladies in a lovely ring.

And as with finger he motions,
A cage in the distance opens,
And inside with deliberate strides
A lion glides,
And with no sound
Looks round,
With long yawns making
And mane hair shaking
His limbs exposes
And down reposes.

As the King further motions,
There opens with ease
A second door,
From it flees
With savage dashes
A tiger to the fore,
When the lion he 'spies,
Loud he cries,
Strikes with his tail
A frightening flail,
His tongue he flashes,
And in circles shy
Round the lion goes by
Fiercely growling,
He stretches out scowling,
By the lion reposes.

And the King again motions,
Then spew from the house twice-opened before
Two savage leopards as one to the fore,
They plunge out with stout-hearted battle-lust
On the tiger-beast;
He clutches them both with his claws ferocious,
And with roar that is shrill
The lion stands—all is still,
And round in a knot,
In bloodlust hot,
Lay down now the cats so atrocious.

Then falls from the terrace above,
From a beautiful hand a glove,
In between tiger and lion it lay
Just at midway.
And to Knight Delorges, so mockingly
Fair Lady Cunigund turns now:
"Sir Knight, if your love is as hot for me
As every hour you do avow
Why, my glove to me now return."

And the knight with a speedy turn
Climbs down in the frightful enclosure
With steady paces,
And from the monstrous middle spaces
Seizes the glove now with daring finger.

And with horror and with sensation
Watch the knights and the noblewomen
And he coolly brings back the glove without fear.
Then from every mouth his praises shower,
But now a loving glance most dear—
Which promises his bliss is near—
Receives he from Cunigund's tower.
And he throws in her face the glove he's got:
"Your thanks, Lady, I want that not!"
And he leaves her that very hour.

—translated by Marianna Wertz

Humboldt praised the poem in a letter to Schiller on July 9:

You gave *The Glove*, which in the hands of every other poet would have become only pretty and good, something great, by the magnificent descriptions of the animals. In this poem you create a monument for your favorite, the lion. Furthermore, the meter is inimitably beautiful, and the succession of very short and longer verses has a splendid effect. . . .

Körner writes somewhat impatiently to Schiller on July 11:

I have again found great pleasure in your ballads. Especially *The Diver* is delightful, I also love *The Glove* very much, where especially in the verse-structure a unique art is employed. These poems are again a confirmation of my statement that you need only to follow your fantasy, without disturbing her by transcendental ideas, to convince yourself of your profession as a poet. Here is the object in all its clarity,

liveliness and splendor. Such poems do not necessitate knowledge with specific ideas, they affect generally, and therefore satisfy the educated reader no less.

The work became ever easier. The two poets took undiluted pleasure, as Goethe expressed it, “in romping about in the world of the ballads.”⁵ The literary world, which as of no later than the *Xenien* had been at odds with the two poets, gossiped, and actually hoped, for an outright competition in which one would try to outdo the other. Their hopes were disappointed. Schiller and Goethe were not in a competition, but in a fruitful partnership which inspired both to new works. Goethe greatly treasured Schiller’s ballads, and defended them against all criticism, including that of Schiller himself. Thus, for example, he writes to Körner on July 20:

You have heard through Schiller that we romp about in the world of the ballads.

The Sorcerer’s Apprentice

(Goethe)

Huzzah, huzzah! His back is fairly
Turned about, the wizard old;

And I’ll now his spirits rarely
To my will and pleasure mold!

His spells and orgies—ha’nt I
Marked them aright?

And I’ll do wonders, sha’nt I?
And deeds of mickle might.

Hear ye! Hear ye!

Hence! your spritely

Office rightly,

Featly showing!

Toil, until with water clear, ye,

Fill the bath to overflowing.

Ho, thou battered broomstick! Take ye
This old seedy coat and wear it—

Ha, thou household drudge! I’ll make ye
Do my bidding; ay and fear it.

Don of legs a pair, now;

A head, too, for the nonce!

To the river there, now

Bear the pail at once!

Hear ye! Hear ye!

Hence your spritely

Office rightly,

Featly showing!

Toil, until with water clear, ye,

Fill the bath to overflowing!

See ’tis off—’tis at the river

In the stream the bucket flashes;

Now ’tis back—and down, or ever

You can wink, the burden dashes.

Again, again and quicker!

The floor is in a swim,

And every stoup and bicker

Is running o’er the brim.

Stop, now stop!

You have granted

All I wanted.

Stop! Od rot it!

Running still? I’m like to drop!

What’s the word? I’ve clean forgot it!

Oh, the word, so strong and baleful,

To make it what it was before!

There it skips with pail and pailful—

Would thou wert a broom once more!

Still now streams he scatters,

Round and ever round me—

His, as you already know, have turned out very well: I wish that mine in some degree might stand beside his: he is much more qualified in every sense for this form of poetry than I am.

One week after “The Glove,” Schiller sent “The Ring of Polycrates” to Goethe. Goethe in the meantime had composed “The Sorcerer’s Apprentice.” In this poem he sends the anti-Xenists packing. The Xenien were those small distichs in which Schiller and Goethe had, the year before, settled their accounts with all of educated society. These two-liners had provoked a veritable storm, and some of those addressed gave way to anger and answered small-mindedly with inscriptions which culminated in “To the slapdash cooks of Jena and Weimar”—referring to Schiller and Goethe. The small-minded were again ridiculed in Goethe’s “Sorcerer’s Apprentice.”



Goethe-Schiller tomb in Weimar.

Oh, a hundred waters,
Rushing in, confound me!
No—no longer,
Can I brook it!
I’ll rebuke it!
Vile abortion!
Woe is me, my fears grow stronger,
What grimacing, what contortion!

Wilt thou, offspring of the devil,
Drench the house in hellish funning?
Even now, above the level
Of the door, the water’s running.
Stop, wretch! won’t you hear me?
You for this shall pay.
Only you come near me!
Stop, broom, stop, I say!
Stop, I tell you,
I’ll not bear it,
No, I swear it!
Let me catch you,
And upon the spot I’ll fell you
With my hatchet, and despatch you.

Back it comes—will nought prevent it?
If I only tackle to thee,
Soon, O Kobold! thou’lt repent it,
When the steel goes crashing thro’ thee.

Bravely struck, and surely!
There it goes in twain;
Now I move securely,
And I breathe again!
Woe and wonder!
As it parted,
Straight up started,
’Quipped aright,
Goblins twain that rush asunder.
Help, O help, ye powers of might!

Deep and deeper grows the water
On the stairs and in the hall,
Rushing in with roar and clatter—
Lord and master, hear me call!
Ah, here comes the master—
Sore, sir, is my strait;
I raised this spirit faster
Far than I can lay’t.
“Broom, avaut thee!
To thy nook there!
Lie, though spook, there!
Only answer,
When for my own ends I want thee,
I, the master necromancer!”

—translated by Theodore Martin

In the meantime, Goethe had started a new ballad with the title “The Cranes of Ibycus.” Three weeks later, during Schiller’s visit to Weimar, he hands the theme over to Schiller. This was not unusual; it would happen again later with the play *Wilhelm Tell*. From July 11 to 18, Schiller was the guest at Goethe’s house in Weimar. Both were happy with the outcome of this week-long reunion:

Goethe to Schiller. Weimar, July 19, 1797.

As a farewell, you could not have given me anything more delightful or more beneficial than your visit of the past week. I think that I do not deceive myself, when I say that our being together was once again very fruitful and many things developed in the present and were prepared for the future, so that I depart with more contentment, for I hope to be pretty busy on the road, and on my return shall look forward to having your participation. If we continue thus getting through various works at the same time, and, while proceeding gradually with the larger ones, cheer and amuse ourselves with the smaller ones, many a thing can be accomplished.

I herewith send you back your Poly-

crates, hoping that the Cranes will reach me soon

Schiller to Goethe. Jena, July 21, 1797. Friday
I can never leave you without feeling that something has been stirred up within me, and I should be glad if, in return for the great good I gain from you, I could help you in setting the wealth of your mind in motion. A relation of this kind, upon mutual perfectibility, must ever remain fresh and active, and in fact gain in variety, the more harmonious it becomes, and the more that that contrast vanishes, which in so many other instances alone prevents uniformity. I venture to hope that we shall gradually come to understand one another in all such points as can be explained, and that in the case of those which, according to their nature, can not be understood, we shall remain close to each other in sentiment. . . .

The news I receive from you will bring a fruitful change into the simple existence to which I am now confined, and besides the news which you supply to me, will bring back to life within me the old subjects that have been discussed between us. And so farewell, and think of me, as you will always be present with us. My wife bids you a hearty farewell.

On July 30, Goethe started his journey, and would only return four months later. His poetic work was thereby interrupted. Schiller finished “Ritter Toggenburg” on July 31.

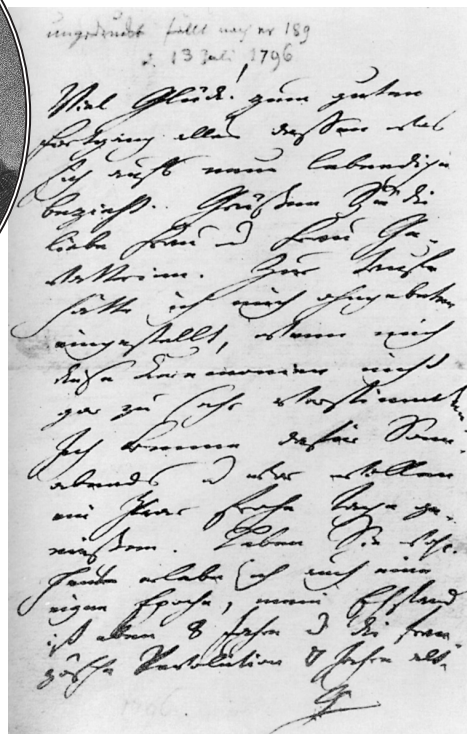
Schiller was now under pressure to complete the *Muses’ Almanac for the Year 1798*, which was to be presented at the Michaelis fair in Frankfurt at the end of September. In addition to this, along with his own works, poems and articles had to be constantly reviewed and edited for publication in his monthly publication *Die Horen*.

Work on the drama *Wallenstein* had to be continued, and work on a new great project, “The Song of the Bell,” was begun. The ballads were for amusement and relaxation, as many of the comments make clear.

Goethe’s attention was also not solely concentrated on the “story-telling poems,” as he often called them, but largely on *Faust*; he was composing such lyrical poems as “To



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Above: Johann Wolfgang Goethe.
Right: Goethe letter to Schiller.

Mignon,” and working on his mineralogical studies. At the same time he was sharing with Schiller studies of architecture and sculpture; various articles about Laocoon were exchanged and extensively debated, the whole aesthetical world was explored. Added to this were the daily duties of writing letters, receiving visitors, taking care of a large family, and so forth. On top of this, Goethe had to attend to many affairs of state.⁶ It was an enormous workload, which the two poets had to maintain every day.

In the middle of August, the first version of “The Cranes of Ibycus” is ready. Because Goethe is travelling, this ballad is discussed exclusively in letters. We are therefore able to look into the workshop of the poets and follow the process of creation of this ballad, which is undoubtedly one of the most beautiful of the entire poetical type. It is a beautiful example of how Schiller and Goethe worked together, how the work proceeds, and, through the critique of the other, is changed and slowly takes its final form. Here Goethe gives fruitful advice; it was often enough, the other way around.

In the middle of August, Schiller sends the ballad to Goethe:

Jena, August 17, 1797. Thursday

. . . At last you receive the Ibycus. I hope that you are satisfied with it. I must admit that in looking more closely into the subject I found more difficulties than I had at first anticipated, however I think I have overcome most of them. The two main points upon which things depended, seemed to me in the first place to give the narrative a continuity which the raw fable did not possess, and secondly, to produce the proper mood for the effect. I have not been able to put the last touches to it, as I only finished last night, and it means a great deal to me that you read the ballad soon, so that I may still have the benefit of your suggestions. The most pleasant news would be to hear that I had met your wishes in all essential points.

Goethe, who was visiting his hometown, Frankfurt, on his way to Switzerland, is excited by the work, but also detects with a clear mind where his friend should make changes to create a more perfect work:

Ein Exemplar des Al-
manachs für den ersten
Singer zum bald
erscheinen in dem
3ten Theil, nun
den Eumeniden selbst ist
nurs nicht so schön; in
der 2ten Laocoon-
Gedicht hat er sich
nicht nur sehr
lang und weit
verweilt.

Salve zum
ersten Teil
weiter. Albrecht



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Below: Friedrich Schiller.
Left: Schiller letter to
Goethe.

Frankfurt, August 22, 1797.

The Cranes of Ibycus turned out very well, the transition to the theater is very beautiful, and the chorus of the Eumenides in the proper place. Since this turn of events has been invented, the whole fable cannot exist now without it, and I would, if I were to treat it myself, include this chorus as well.

Now, let me make some other suggestions: 1. The cranes as migratory birds should be a whole flock flying over Ibycus, as well as over the theater. They should appear as a natural phenomenon, and should be thus like the sun and other regular appearances. This would also take the appearance of the miraculous away, in that these do not need to be the same birds, they are perhaps only one part of the larger wandering flock, and the accidental creates, actually, in my view, the forboding and strange quality of the story. 2. Further, I would, after the fourteenth verse,⁷ where the Erinyes withdraw, add a verse, in order to describe the state of mind produced by the content of the chorus upon the people, to pass over from the serious utterances of the good to the reckless amusement of the bad, and then to cause the murderer, indeed stupidly, harshly and loudly, but only audible to the immediate



Wilhelm von Humboldt

Cobis Bettmann

circle of his neighbors, to make his foolish exclamations. This would give rise to a fracas between him and those of the audience nearest to him, whereby the attention of the people would be drawn to him, and so forth. In this way, as well as by the flock of cranes, everything would be set naturally, and in my estimate the effect would be heightened, because the fifteenth verse, as it now stands, begins too loudly and importantly and leads one nearly to expect something different. If you would pay a little more attention to the rhyme, here and there, the rest will be easily managed. And I congratulate you upon this successful work . . .

Frankfurt, August 23, 1797.

In addition to what I said yesterday about the ballad, I must today for the sake of greater clarity, add something: I wish that, as the middle is so very successful, you would add a few stanzas to the exposition, for in any case the poem is not too long. *Meo voto* the cranes would already be seen by the travelling Ibycus, as a traveller, he would compare himself with the travelling birds, as a guest, he would, with the guests, look upon it as a good presentiment, and when in the hands of the murderers, would then call upon the already known cranes, his travelling companions, as witnesses. Indeed if it would be considered advantageous, he could already have seen these flocks while on board the ship. You see from what I said yesterday that my intention is to make a long and broad phenomenon of the cranes, which I think would connect itself well to the entangled threads of the Eumenides. In

regards to the end, I already told you my opinion yesterday. Otherwise, I have nothing further in my draft, that you could make use of in your poem.

Schiller answers delightedly:

Jena, August 30, 1797.

. . . A few minutes ago, to our unexpected and great delight, your last letter arrived. My heartfelt thanks for what you say about my Ibycus, and what can be complied with of your hints shall certainly be done. I have here again very distinctly felt how much is accomplished by a vivid knowledge and experience when one is creating. I only knew the cranes from a few parables, to which they are well suited, and this lack of a vivid view caused me to overlook the good use which could be made of this natural phenomenon. I will seek to give these cranes, which are after all the heroes of fate, a larger breadth and importance. How I should alter the transition to the exclamation made by the murderer is not immediately clear to me, even though I feel, that something is to be done there. But with the first good mood it may perhaps be found. . .

Schiller takes Goethe's advice, except for one demand which does not agree with his poetical temperament. He sends the revised work with an extensive letter to Goethe:

Jena, September 7, 1797.

. . . In accordance with your advice, I have made essential alterations to the Ibycus. The exposition is no longer so meager, the hero of the ballad is more interesting, the cranes also fill the imagination more and draw sufficient attention to themselves so that, at their last appearance, they are not entirely forgotten by what has gone before.

But in regards to your suggestion, it was impossible for me to grant your wishes completely—If I allow the murderer's exclamation to be heard only by the spectators nearest to him, and a commotion to be created among them, which itself would only gradually spread to the whole, I burden myself with a detail, which, considering the impatient advance of expectation, would hinder me very much, weaken the whole, divide the attention, and so forth. My execution should not, however, border on the miraculous; of this I had no intention even in my first concept of it, only I had left it too indefi-

nite. The mere natural coincidence must explain the catastrophe. This coincidence leads the flock of cranes to fly over the theater, the murderer is among the spectators, the play, it is true, has not really moved him or made him remorseful, that is not my opinion, but it has reminded him of his crime, and of that which occurred there, his mind is struck by that and the appearance of the cranes must therefore at this moment take him by surprise, he is a rough, stupid fellow on which the momentary impression has full power. The loud exclamation is, under these circumstances, natural.

Further, as I imagine him sitting high up, where the common people have their seats, he will be able, firstly, to see the cranes earlier, before they have flown over the middle of the theater, by which I gain that the exclamation can precede the actual appearance of the cranes, upon which a great deal depends here, and that therefore their actual appearance gains importance. And, secondly, I achieve by having him call from above that he can be better heard. For, in this case it is not at all inconceivable, that the whole house will hear him shout, even though not all might understand his words.

I have devoted an extra verse to the impression itself which his exclamation creates, but the actual discovery of the deed as a consequence of this shouting, I intentionally did not want to depict more intricately, because as soon as the way has been opened to discover the murderer (and that is done by the exclamation along with the embarrassed fright following), the ballad is finished, the rest is nothing more for the poet.

I have sent the ballad in its altered form to Böttiger in order to hear from him whether there is anything in it that is opposed to the customs of the ancient Greeks. . . .

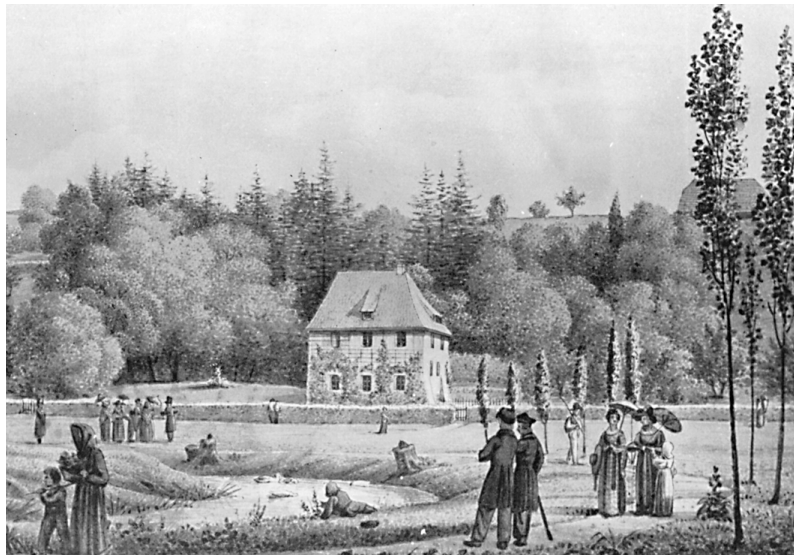
Karl August Böttiger was the principal of the Gymnasium, the secondary school in Weimar, and himself a distinguished classical philologist. Goethe had already asked him in July for further information about the myth of the Greek singer Ibycus. Böttiger answers at once:

To Schiller. Weimar, September 8, 1797.

The cranes of Ibycus, which herewith fly back to their master and lord, have only now become very respectable, god-sanctified

birds. I gladly confess that it seemed for a long time somehow puzzling to me, how, out of this basically not very worthwhile material, a good ballad could be made. But, by your fortunate introduction of the dreaded chorus of the Eumenides, and the imitation of Aeschylus' song of revenge, which strides forth in Aeschylean sublimity, the demand of the supernatural has been satisfied completely, and the incomprehensible light-dark quality, which has such a charming effect in the ballad, has been achieved splendidly.

You are calling upon me to tell you if this scene, transposed to Corinth, has everywhere the taste of their time and their century, and I can only answer that rarely in the reading of the ancients themselves have I had such a pure impression of the surroundings of antiquity as in this poem. From the spruce grove of Poseidon, to the circling chorus and the steps of the theater, everything is as genuine, as true, as if you had seen all of it in a magic mirror.



Goethe's house in Weimar.

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The Cranes of Ibycus

(Schiller)

Unto the songs and chariot fighting,
Which all the strains of Greece are joining,
On Corinth's isthmus festive gay,
Made Ibycus, gods' friend, his way.
The gift of song Apollo offered,
To him the sweetened voice of song,
Thus on a light staff forth he wandered,
From Rhegium, with god along.

Now beckons high on mountain ridges
Acrocorinth to the wand'rer's glances,
And then doth he, with pious dread,
Into Poseidon's spruce grove tread.
Naught stirs about him, just a swarming
Of cranes which join him on his way,
Which towards the distant southern warming
Are flying forth in squadrons grey.

"Receive my greetings, squads befriended,
Which o'er the sea have me escorted!
I take you as a goodly sign,
Your lot, it doth resemble mine:
From distant lands we are arriving
And pray for a warm dwelling place.
Be the hospitable good willing,
Who wards the stranger from disgrace!"

And merrily he strides on further
And finds himself i'th' forest's center—
Abruptly, on the narrow way,
Two murderers upon him prey.
He must himself for battle ready,
Yet soon his wearied hand sinks low,
It had the lyre's strings drawn so gently,
Yet ne'er the power of the bow.

He calls on men, and on the godly,
No savior answers his entreaty,
However wide his voice he sends,
No living thing him here attends.
"So must I here foresaken perish,
On foreign soil, unwept-for be,
Through evil scoundrels' hands thus vanish,
Where no avenger I do see!"

And gravely struck he sinketh under,
The feathers of the cranes then thunder,
He hears, though he can see no more,
Their nearing voices dreadful roar.

"From you, ye cranes that are up yonder,
If not another voice doth rise,
Be raised indictments for my murder!"
He calls it out, and then he dies.

The naked body is discovered,
And soon, though 'tis from wounds disfigured,
The host in Corinth doth discern
Those traits, which are his dear concern.
"And must I thee so rediscover
And I had hoped with wreath of pine
To crown the temples of the singer,
Which from his glow of fame do shine!"

And all the guests hear it lamenting,
While at Poseidon's fest assembling,
The whole of Greece with pain doth toss,
Each heart doth suffer from his loss;
The people crowd to the Prytanis
Astorm, his rage they supplicate
To vengeance of the slain man's tresses,
With murd'ers' blood to expiate.

Yet where's the clue, that from the crowding,
Of people streaming forth and thronging,
Enchanted by the pomp of sport,
The blackened culprit doth report?
Is't robbers, who him slew unbravely?
Was't envy of a secret foe?
That Helios can answer only,
Who on each earthly thing doth glow.

Perhaps with bold steps doth he saunter
Just now across the Grecian center,
While vengeance trails him in pursuit,
He savors his transgression's fruit;
Upon their very temple's op'ning
He spites perhaps the gods, and blends
Thus boldly in each human swelling,
Which towards the theater ascends.

For crowded bench to bench they're sitting,
The stage's pillars are near breaking,
Assembled from afar and near,
The folk of Greece are waiting here;
Just like the ocean waves' dull roaring,
With humans teeming, swells the place
In archéd curves forever wid'ning
Unto the heaven's azure space.

Who names the names, who counts the people
Who gathered here together cordial?
From Theseus' town, from Aulis' strand

From Phocis, from the Spartan's land,
And from the distant Asian region,
From every island did they hie
And from the stage they pay attention
To th' *chorus's* dread melody,

Which, stern and grave, i'th' custom aged,
With footsteps lingering and gaugéd
Comes forward from the hinterground,
The theater thus strolling round.
Thus strideth forth no earthly woman,
They are no mortal progeny!
The giant size of each one's person
Transcends by far what's humanly.

Their loins a mantle black is striking,
Within their fleshless hands they're swinging
The torch's gloomy reddish glow,
Within their cheeks no blood doth flow;
And where the locks do lovely flutter,
And friendly wave o'er human brow,
There sees one snakes and here the adder
Whose bellies swell with poison now.

And in the circle ghastly twisted
The melody o'th' hymn they sounded,
Which through the heart so rending drives,
The fetters round the villain ties.
Reflection robbing, heart deluding
The song of Erinyes doth sound,
It sounds, the hearer's marrow eating,
And suffers not the lyre to sound.

"He's blest, who free from guilt and failing
The child's pure spirit is preserving!
We may not near him vengingly,
He wanders on life's pathway free.
Yet woeful, woeful him, who hidden
Hath done the deed of murder base!
Upon his very soles we fasten,
The black of night's most dreadful race.

"And hopes he to escape by fleeing,
On wings we're there, our nets ensnaring
Around his flying feet we throw,
That he is to the ground brought low.
So tiring never, him we follow,
Repentance ne'er can us appease,
Him on and on unto the Shadow
And give him even there no ease."

So singing are they roundly dancing,
And silence like the hush of dying

Lies o'er the whole house heavily,
As if had neared the deity.
And solemnly, i'th' custom aged,
The theater thus strolling round,
With footsteps lingering and gaugéd
They vanish in the hinterground.

And 'twixt deceit and truth still hovers
Each hesitating breast, and quivers
And homage pays to that dread might,
That judging watches hid from sight,
Inscrutably, and fathomlessly,
The darksome coil of fate entwines,
Proclaims what's in the heart so deeply,
Yet runs from where the sunlight shines.

Then hears one from the highest footing
A voice which suddenly is crying:
"See there! See there, Timotheus,
Behold the cranes of Ibycus!"—
And suddenly the sky is dark'ning,
And o'er the theater away,
One sees, within a blackish swarming,
A host of cranes pass on its way.

"Of Ibycus!"—That name beloved
Each breast with new grief hath affected,
As waves on waves in oceans rise,
From mouth to mouth it quickly flies:
"Of Ibycus, whom we are mourning,
Whom by a murd'rer's hand was slain!
What is't with him? What is his meaning?
And what is't with this flock of crane?"

And louder still the question's growing,
With lightning strikes it flies foreboding
Through every heart: " 'Tis clear as light,
'Tis the Eumenides' great might!
The poet's vengeance is now granted,
The murderer hath self-confessed!
Be him, who spoke the word, arrested,
And him, to whom it was addressed!

But scarce the word had him departed,
Fain had he in his breast it guarded;
In vain! The mouth with horror white
Brings consciousness of guilt to light.
And 'fore the judge they're apprehended,
The scene becomes the justice hall,
And guilty have the villains pleaded,
Struck by the vengeance beam they fall.

—translated by William F. Wertz, Jr.

Humboldt, who felt quite at home in the world of Greek antiquity, was also excited by the Cranes. Körner, on the other hand, thought that they were too dry and he had a fierce debate with Humboldt about it.

*Humboldt to Schiller. Paris,
December 7, 1797. Thursday*

There is a greatness and a sublimity [in the Cranes], which is again completely their own. Especially from the moment the theater is mentioned, the depiction is godly. The painting of the amphitheater and the congregation is lively, great and clear, already the names of the peoples transpose one to such happier times, that I know of scarcely anything more magnificent for the fantasy. And then the chorus of the Eumenides, as it appears in its frightful greatness, wanders around the theater, and finally disappears, horrible even then. Here the language is at once so uniquely yours, and so appropriate for the task, that I can not deny that I felt, in the chorus, something greater and something even higher than in the Greek of Aeschylus, as closely as you have followed him. Already this language, this verse-style, even the rhyme scheme make that which is otherwise

unique to modern works unite with antiquity. The sublimity for fantasy and heart, which is so unique to Greek expression, achieves here, I believe, an increased greatness for the mind. . . .

The Ibycus has . . . an extraordinary substance; it moves deeply; it shakes one; it fascinates, and one must come back to it again and again. Surprisingly beautiful are the transitions, and you succeeded very well in the difficult narration of the development.

*Körner to Schiller. Dresden,
March 26, 1798. Monday*

With regards to the Cranes of Ibycus, I have been embroiled in a war with Humboldt. My reproach of dryness I can not take back; but it was never meant for the treatment, but the material itself. But I accuse Humboldt outright: He is not impartial with regards to this subject matter; such a description of Greek festivities puts him in seventh heaven. . . . Exactly because the congregation of the Greek peoples and the tragic chorus appear so lively before our eye, we completely forget poor Ibycus, when his cranes come flying by. He is not a known name, whose mere utterance evokes an interesting picture. We have learned little of him; because as soon as he appeared he was murdered. We wish his murderers to be found and punished; but this interest does not rouse a very anxious expectation. And this expectation disappears altogether through the depiction, which captivates our attention so completely, that we forget everything else. A narrative poem—this is what I contend—requires a main character, and for him the strongest illumination. I miss this here and in *The Ring of Polycrates*. In both poems the effect of the whole is weakened by this. Fate can never be the hero of a poem, but indeed a man who fights his fate. . . .

The debate was intense and vehement. Goethe, Humboldt, and Körner were not only in close contact with Schiller, but also with each other. The waves would calm, and Humboldt and Körner remained close friends long after the early death of Schiller. Schiller followed these arguments, amused, but at the same time he took Körner's objections quite seriously.



EIRNS/Christopher Lewis

Musical interlude, Dichterpflänzchen poetry recital, September 1997.

Schiller to Körner. Jena, April 27, 1798.

Your critique of the Almanac has given Goethe great pleasure, he was preoccupied with it for a long time. However, in what you say about the Ibycus and Polycrates, which I don't think is unfounded, he is not of your opinion, and has defended both poems emphatically against you and me. He considers your concept, from which you judge and criticize them, too narrow, and wants these poems to be seen as a new class, which expands poetry. The depiction of ideas, as they are treated here, are not foreign to poetry, according to him, and he wishes that such poems not be confounded with those which symbolize abstract ideas, etc. Be that as it may, while the type may be admissible, it definitely is not capable of the highest poetical effect, and it seems that it therefore must be assisted by something extraneous to poetry, to make up for that which is lacking.

In the meantime, the *Muses' Almanac* had been finished. It contained, among other works, all the new ballads of Schiller and Goethe, and created "quite a sensation." While the almanac was already at the printer, Schiller completed another great ballad, "The Walk to the Iron Foundry." Beautiful and sublime is the theme, but light and ironic, and decidedly humorous, in its treatment; it is, in a manner of speaking, the reprise of the Year of the Ballad.

This is the last ballad which was created



Dichterpflänzchen—“budding poets”—group assembles after poetry recital, September 1997.

in the year 1797. Even though two hundred years have passed since then, these poems speak to us very directly, and move us, genuinely and deeply. And if, in the hopefully not-too-distant future, there are again great poets, they will reach back to these works, as Schiller and Goethe reached back to classics of ancient Greece.

—translated by
Gabriele and Peter Chaitkin

1. Johann Wolfgang Goethe (1749-1832), poet, naturalist, and minister with changing scope of duties in the Duchy of Weimar.
2. In a letter to Goethe on Sept. 22, 1797: "Further this is, in fact, the year of the ballad . . ."
3. Wilhelm von Humboldt (1767-1835), philologist, classical scholar, and Prussian statesman. He was the purest representative of the idea of classical humanism in the sense of the Weimar Classic. He became Minister of the Interior of Prussia in 1809. He introduced the legendary Humboldt education system, and founded the University of Berlin.
4. Christian Gottfried Körner (1756-1831), jurist and cameralist. He granted Schiller shelter in his home from 1785 to 1787, and helped his trusted friend repeatedly out of financial difficulties. Schiller composed the play *Don Carlos*, among other works,

while living in Körner's country house in Loschwitz, near Dresden. Schiller thought of these two years with Körner as among the happiest of his life.

5. "*im Balladenwesen und Unwesen herumtreiben*" is an untranslatable play on German words.
6. Goethe held different public offices at the court in Weimar throughout his activities. From 1779 on, he was a member of the cabinet, and over the years he held posts as finance minister, minister of mining, and minister for roads. He led the War Commission, supervised the University of Jena, was minister for Church and school matters, minister of construction, and for several decades, the director of the government-sponsored theater in Weimar.
7. Now the eighteenth verse, for Schiller followed most of Goethe's suggestions.

Washington, D.C. Conference

LaRouche: 'The Thinking One Percent Must Save Mankind'

Approximately 1,000 Americans came together at the semi-annual conference of the Schiller Institute, held over the course of the Martin Luther King Day holiday weekend Jan. 17-19, to hear Lyndon H. LaRouche, Jr., present the principles and pedagogy by which the top one percent of the population can save civilization in the worsening crisis of the months ahead. The participants also heard a presentation by Helga Zepp LaRouche on the crucial roles China and the U.S. must play in the Twenty-first century; an appeal by former Ugandan President Godfrey Binaisa for support for his newly formed African Civil Rights Movement; and a panel presentation by members of *EIR*'s economics staff, which demonstrated how today's "Baby Boomer economics" of financial



EIRNS/Stuart Lewis

speculation has put the world on course toward a New Dark Age.

LaRouche's keynote address, and subsequent discussions, put a direct challenge to his audience: Would each individual adopt a mission, as "of an angel,"

Lyndon H. LaRouche, Jr.: Each individual must adopt a mission, as "of an angel."

of making life for human beings better, through fostering economic and educational policies consistent with man's nature as a cognitive being, made in the image of God? From this standpoint, the need to reject the policies of the International Monetary Fund, and build support for LaRouche's *personal* leadership in relation to President Clinton, in particular, was made crystal clear.

Music and Poetry

In the introduction to LaRouche's presentation, and to the first question-and-answer session, held Saturday night, the question of Classical music and poetry was presented in various ways. Even before Civil Rights heroine Amelia Boynton Robinson introduced LaRouche, noted baritone William Warfield, a Schiller Institute Board member, in honor of Dr. Martin Luther King sang a Spiritual and recited a poem by African-American poet Paul Lawrence Dunbar.

The Schiller Institute chorus began the evening session by singing, from Mozart's *Requiem*, the opening section, plus the "Lacrimosa" and the "Sanctus." Then, opera singer and educator George Shirley gave a talk on the need to revive music education, as an indispensable element of improving culture.

The U.S. and China

Helga Zepp LaRouche led off the second day of the conference, on the topic "The Contribution of the United States and China to the Twenty-first Century: How Does the World Treat Its Prophets?"

Zepp LaRouche briefed the audience on the way the Chinese were looking at the financial crisis, and the cultural reserves which they have available to draw upon, from the Confucius/Mencius tradition, in order to devise a policy that will work for them, and the world as a whole.

She also devoted a considerable portion of her speech to the four hundred



EIRNS/Philip Ulanowsky

Schiller Institute chorus performs selections from Mozart's "Requiem," under the direction of John Sigerson (not shown in photo).

years of the evil of the British Empire, which she stressed, must be understood if mankind is to get out of this crisis. In this context, she expressed optimism that the death of Princess Diana, ironically, might provide the impetus to a revolt against the Empire, which will finish it off, according to the principle of *Nemesis*.

Pedagogical Proofs

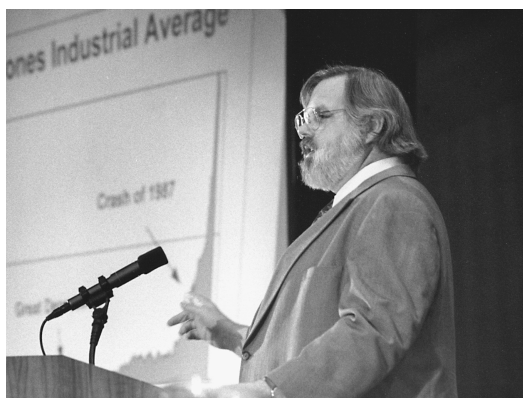
“Why Baby Boomer Economics Would Create a New Dark Age: Four Pedagogical Proofs” was the title of the third panel presentation, which heard from six speakers.

The panel began with remarks by Theo Mitchell, a former South Carolina State Senator and a director of the Schiller Institute, who urged the audience to rally around LaRouche’s ideas.

Then Nancy Spannaus provided an introduction to the question of real economy, versus the virtual reality of the Baby Boomer—the which becomes Nazi economics.

John Hoefle spoke on “The Bubble Is the Disease”; Richard Freeman followed, with a presentation on “Hyperinflation Is No Solution”; “The New Colonialism: LaRouche and Mahathir

Please turn to page 84



EIRNS/Stuart Lewis

Top right: Schiller Institute vice-chairman Amelia Boynton Robinson. Economics panelists Marcia Merry Baker (right) and John Hoefle (above).



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Conference Draws from Europe, Africa, China How To Survive 1998’s ‘Moment of Truth’



EIRNS/Christopher Lewis

Lyndon LaRouche addresses European conference under the banner: “Socratic Leadership in Times of Crisis.”

A two-day conference sponsored by the Schiller Institute on the theme “Global Crash and Collapse of Civilization,” held in Bad Schwalbach, Germany Dec. 13-14, 1997, laid down a plan for the actions which governments must take early in 1998, to enable mankind to face the onrushing financial crisis that threatens civilization itself.

Both Lyndon LaRouche and Helga Zepp LaRouche keyed the conference, which included significant participation from Africa, Western and Eastern Europe, and China.

Helga LaRouche opened the conference with a discussion of the world crisis, and the tragedy which looms because world leaders are clinging to the same methods of thought which created it.

Zepp LaRouche used her knowledge

Please turn to page 81

Eastern Europe Seminar

‘The Mind of Man Is the Source of Wealth’

At the invitation of *Executive Intelligence Review* magazine and the Schiller Institute, representatives from Russia, China, Ukraine, Georgia, Armenia, Hungary, Slovakia, and Poland joined Lyndon LaRouche in Germany Dec. 16, 1997, for a far-reaching, all-day seminar on the world economic and political crisis, with particular attention to the situation in the Eastern European countries.

LaRouche led off the discussion by concentrating on the key issue underly-

ing all economics: the nature of the human mind. The former communist countries joined the West when it was collapsing, and most leaders never got an *idea* of why the Soviet system collapsed, or why the West was collapsing. What we need to concentrate on is developing ideas, not opinions, LaRouche said—specifically, the ideas by which all nations can elevate the condition of the individual person in the sense of identity. Such ideas rest upon understanding the fact that competent economic policy

depends upon knowing that the mind of man is the source of wealth.

The subsequent discussion constantly came back to the issue of designing an economic policy around a competent scientific conception of the human mind. This was interspersed with presentations and dialogue on the state of the economic disaster in the former Soviet Union and Eastern Europe, contrasted with the relative success of the economic reform in China, and put in the context of the challenges of reorganizing the

Prague: Land-Bridge Key to Global Development

In cooperation with the Schiller Institute, the Czech Management Association (C.M.A.) on Jan. 28, held a one-day seminar in Prague on the theme, “European-Asian Bridge as a Motor for Global Economic Development.” Keynoting the affair was Schiller Institute founder Helga Zepp LaRouche; the event was attended by about ninety people, including at least fifty managers of large Czech companies, such as the famous Skoda Works, as well as of medium-sized and small firms, mostly in manufacturing and engineering.

The introductory statement to the seminar by Mr. Styblo, of the C.M.A. executive, addressed the effects of the Asian crisis on Europe, and the need to abandon the global regime of short-term speculation.

I.M.F. Script Means Disaster

In her keynote address, Zepp LaRouche outlined that the fate of the 4.5 billion people in Asia will decide the fate of the rest of the world; that today’s financial crisis is no Asian crisis, but a global one, and that the I.M.F. scripts do not work.

Zepp LaRouche called on her audience to take a closer look at the alternative approach, which has been adopted by China: long-term investments in railway and other vital transport infrastructure, production of coal and other raw

materials, and electricity supplies. Politics, she said, must return to principles of truth and justice, and the desire to put at the center once more, man and the development of the common good.

Czechs Look to Asia

The theme Zepp LaRouche struck was taken up by Jaroslav Jirasek of the Czech Management Center at the Prague Academy of Sciences. He said that the Czechs and the West can learn from the Asians, because their economic strategies are based on sound principles of family, productive enterprise, and state support.

Next spoke Ruediger Janssen of the Prague office of Banque Nationale de Paris/Dresdner Bank, treating the theme of how banking facilities can be made available for industrial firms that want involvement in long-term projects in Asia.

Petr Kulovany of the Czech Ministry of Industry and Foreign Trade emphasized that there exists a great potential for Czech industry to deliver power-generating facilities to China.

Also speaking was Rene Samek of Czechinvest, a government-run organization that is trying to revive the role once played by the state support program for exports.



Helga Zepp LaRouche presents Eurasian Land-Bridge program at Prague seminar.

EIR/NS

world financial system.

LaRouche identified his view of Russia's role as twofold: As stabilizing Central Asia through its participation in infrastructure projects, and as serving as a source of high-quality machine tools for the development of the population of Asia. He heavily stressed the indispensable role of *governments* for doing what governments do best: namely, developing infrastructure.

The discussion also focussed substantially on the question of education, especially what kind of education is required to create and maintain an economy appropriate to human beings, not monkeys.

In contrast to the horror stories from Eastern Europe, was a presentation by a Chinese economist, Bi Jiyao, who provided an overview of the present stage of economic reform in China.

In the discussion that followed, the issue of the apparent paradox between "material" and "spiritual" development, became a topic of discussion. LaRouche addressed this issue by raising, once again, the nature of the human cognitive processes upon which a productive economy is based. You have to begin by thinking of all the things which are necessary to develop the mind of a child, LaRouche said, so that the child measures its success by development, not just objects in its possession.

'Moment of Truth'

Continued from page 79

of Classical drama to pose the problems citizens face. The Classical Athenian dramatists were particularly concerned to counter *apathy*, a problem we also face today, she said. Through drama, Aeschylus in particular sought to rouse people from being apathetic, suffering beings, into becoming, like Prometheus, opponents of the "gods of Olympus."

Schiller's Wallenstein and Shakespeare's Hamlet were both used by Zepp LaRouche as models of passive victims, who refused to act to save their nations, or mankind. What they needed to do is what President Clinton must do today, she said: Change himself in order to act on LaRouche's ideas, or be destroyed by the Olympians of today.

The Nature of Man

Lyndon LaRouche's presentation took off from the description of the crisis, to first outline the proven precedents available for getting out of the disaster which the I.M.F. "solution" portends. But, there are cultural obstacles to economic sanity, he emphasized, and these must be attacked by dealing with the central issue: the nature of man.

In this context, LaRouche focussed on the problem of Baby-Boomerism,

which is a flight from reality and happiness, into momentary pleasures. Modern erotic culture must be replaced by Classical culture, he insisted, because Classical music and poetry address the cognitive powers of the mind which actually produce ideas which are beautiful, and which solve problems. It is this process which makes man happy.

African Representation

Former Ugandan President Godfrey Binaisa, the provisional chairman of the African Civil Rights Movement, laid out an historical perspective on Africa's situation: first colonialism, and now the new colonialism of the I.M.F. and World Bank. He pointed to the potential of the Eurasian Land-Bridge economic development plan, to bring Africa into cooperation with the rest of the world for development.

The conference was also addressed by Paul Ssemogerere, president of the Democratic Party of Uganda; Jerome Ndiho, spokesman of the Burundian opposition coalition CNDD; and Jean Gahururu, spokesman on foreign affairs of the Rwandan Rally for the Return of Democracy and Refugees. These leaders described the horrors which have been carried out in Central Africa, but counterposed to this the hopeful perspective of the Schiller Institute, for replacing the I.M.F. with a "new, just world economic order."

New Bretton Woods System Discussed in Warsaw

The Polish Schiller Institute held a seminar in Warsaw on Nov. 13, 1997, on the theme "For a New Bretton Woods System." The event drew 50-60 guests, including scientists, intellectuals, engineers, and, from the government and diplomatic arena, representatives of the Presidential office, the Foreign Ministry, and several embassies; a Senator, a Member of Parliament, and representatives of the leadership of Solidarnosc.

Elisabeth Hellenbroich gave the keynote address with two themes: the financial crisis, and LaRouche's proposal that President Clinton convene a conference of heads of state to put the present, imploding financial system



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through orderly bankruptcy, and establish in its place a New Bretton Woods System.

Also addressing the Warsaw event

was Frank Hahn, who outlined a reconstruction program for Poland, to repair infrastructure ravaged by this past summer's floods.

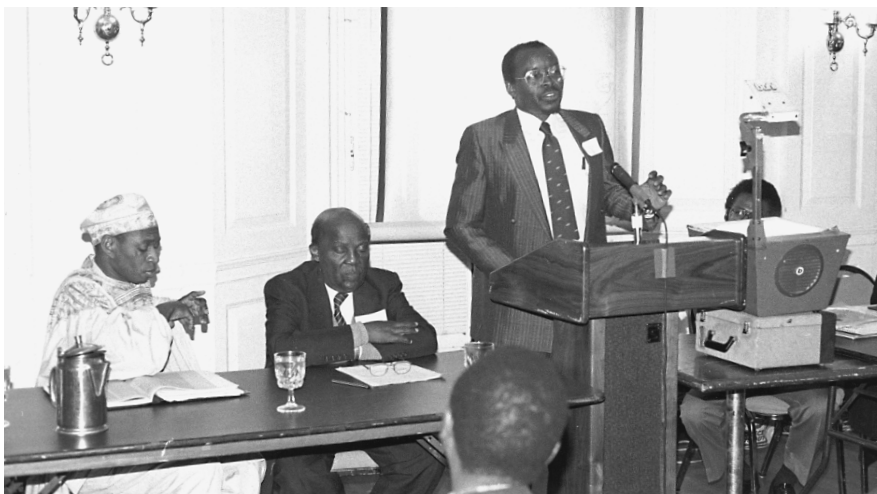
African Civil Rights Movement Founded

The African Civil Rights Movement was officially launched by seventy-five representatives from the nations of Nigeria, Sudan, Rwanda, Burundi, South Africa, Uganda, China, Congo-Zaire, Lado, Tanzania, Liberia, and the United States, who gathered for a day-long meeting at International House in New York City on Dec. 20, 1997.

The conference opened with a speech by *EIR*'s Africa Intelligence director, Linda de Hoyos, on the necessity for creating a new Bretton Woods system. She examined the present global crisis and used slides of paintings by Brueghel and Rembrandt, among others, to suggest the cultural determinants of the collapse—for example, Brueghel's "The Blind Leading the Blind," to evoke a population's compulsive adherence to failed axioms.

Dependence on British Ideology

She was followed by Godfrey Binaisa, the former President of Uganda, who spoke on the urgency of consolidating



Mike Igga (podium), U.N. representative from Lado, describes how British colonialism "erased" his nation from the map. Seated: Jacques Bacamurwankō (left), Dr. Godfrey Binaisa (center).

an African Civil Rights movement. He was introduced by Dennis Speed, Northeast Coordinator of the Schiller Institute. Reading from a speech Lyndon LaRouche gave on Jan. 20, 1997, in Florence, Ala., on Martin Luther King

and *agapē*, Speed argued that Binaisa's proposal for the African Civil Rights Movement represents the same concept.

President Binaisa focussed on the importance of rejecting social and cultural dependence on British ideology, a

EIRNS/Charles Hughes

China's Relevance to Africa Zepp LaRouche At Nigeria Summit

Invited by the Nigerian government, Helga Zepp LaRouche gave a lecture on economic and financial policy at the "Fourth Nigerian Economic Summit," which took place Nov. 18-22, 1997, in Nigeria's capital Abuja. In the presence of Nigerian President Gen. Sani Abacha, Zepp LaRouche spoke on "China's economic reform policy and its significance for Nigeria and Africa."

The Economic Summit was organized, in coordination with the government, by Nigeria's private business sector, which had arranged for Professor Paul Collier, from Oxford University, England, an economic policy adviser of the Museveni regime in Uganda, to be the

keynote speaker. The government insisted that Zepp LaRouche give the first lecture, however.

Zepp LaRouche began by outlining the current world financial crisis, noting that "there is no national economy in the world which can survive," if the international financial system is not reorganized. While the I.M.F. system is disintegrating, as the result of thirty years of

mistaken neo-liberal policies, there is also "a completely different dynamic": The Chinese government has taken the initiative for the development of the so-called Eurasian Land-Bridge. She proposed that



Nigeria's President Gen. Sani Abacha greets Helga Zepp LaRouche, as Finance Minister Chief Ani (left) looks on.

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dependence which renders us incapable of liberating Africa. It was in the shedding of that ideology, he suggested, that the African Civil Rights Movement could and would make its most significant contribution.

Several African leaders then spoke, beginning with Jacques Bacamurwanko, former ambassador to the United States from Burundi. Also speaking was Mike Igga, the representative to the U.N. for Lado, who described how the British Colonial Office erased his country from the maps of the world.

Sanctions Against Britain

At the end of the day, Binaisa was voted acting chairman of the African Civil Rights Movement by acclamation. The meeting resolved to launch its campaign on campuses and throughout the regions represented, to confront the United Nations and other institutions on the need for sanctions against Britain as the prime supporter and deployer of terrorism, to support Egyptian President Hosni Mubarak in his attack on British terrorism, and to question the sanctions against Sudan.

African leaders take this as an example to realize similar large-scale infrastructure programs for the African continent.

President Abacha's Response

Not surprisingly, Prof. Collier strongly disagreed, warning the audience "to be very careful about those who peddle prosperity."

In his closing remarks, Gen. Abacha indicated that he was extremely interested in the Land-Bridge perspective: "Ladies and gentlemen, I note with appreciation, that in the course of this . . . summit, we have been treated to an insight into how China has achieved fundamental economic development within a *very* short time. There are several lessons to be learned . . . from how China has overcome the hurdles to its economic growth and development. Nigeria is already drawing . . . on the Chinese experience and we will utilize this for our own development, where they are found relevant to our needs"



Symposium speakers Helga Zepp LaRouche, Alfredo Mendoza (right), David Merrell (left).

Washington, D.C. Symposium Education for Moral Character: The Musical Example

We must create a fundamental change in education in America," declared Dennis Speed, in his opening remarks to the symposium "Excellence in Education through Music," held Feb. 7 at Howard University's Rankin Chapel in Washington, D.C. Official greetings were offered to the 150 attendees by Dean Bernard Richardson of Rankin Chapel.

Dr. Charles Borowsky, the president of the International Friends of Music Association, and C.E.O. of Intermuse, as well as a founder of the Committee for Excellence in Education Through Music, the co-sponsor of the symposium with the Schiller Institute, explained the importance of the project which had occupied him over the past few months—that of bringing the St. Thomas Boys' Choir to the United States [SEE article, page 85]—as one of replicating the highest standards of Classical culture.

Dr. Borowsky cited a recent study which showed that children who study music, achieve the most overall: "Give your children *music*, instead of games," he advised.

Helga Zepp LaRouche opened her keynote speech to the seminar, "Toward a New Renaissance Through Classical Education," by noting that the direction of education determines what kind of society will exist in the future, whether it will be beautiful or violent, free or under the whip of oligarchical forces.

One must take an "elevated view" of history, she said, noting that today, in China, there is a revival of the Classical principles of Confucius, who lived some 2,500 years ago; this Renaissance in China is occurring precisely because the Chinese leadership is ready to replace the discredited ideas of the Maoist period, which have failed. Confucius, not surprisingly, wrote a great deal about music, observing the effects of differing moods in music upon the human character. The mastery of language and music makes man human, Confucius said. Music is the flowering of the character.

In Germany, similar ideas were reflected in the famous Nineteenth-century Classical education reforms of Wilhelm von Humboldt. These reforms were based on the ideas of Germany's national poet, Friedrich Schiller, who

said the purpose of education is not to prepare the student to “get a job,” but to create what Schiller called “the Beautiful Soul”: to build moral character in the young person.

A recent study in Berlin, involving poor and disadvantaged students, found that a Classical music curriculum had profoundly positive effects. Students who participated were more intelligent, joyful, and creative than their non-musical counterparts.

Zepp LaRouche concluded her remarks by predicting that the values which have led to the present world crisis will be thrown out, and that “people here will be the seed of a new Renaissance. . . . I’m totally convinced that man is made for something better, and therefore, we *can* create a new Renaissance.”

Two musical offerings by panel members illustrated the power of music to uplift the soul. Alfredo Mendoza, chairman of the Department of Singing at the National University of Mexico, sang Tamino’s love aria from Mozart’s *Magic Flute*; Beethoven’s “Adelaide”; and, a selection from Schubert’s “Schöne Müllerin” song cycle, with piano accompaniment by Sylvia Olden Lee.

Later in the program, Dr. Jia-Hao Xu, an ear, nose, and throat specialist,



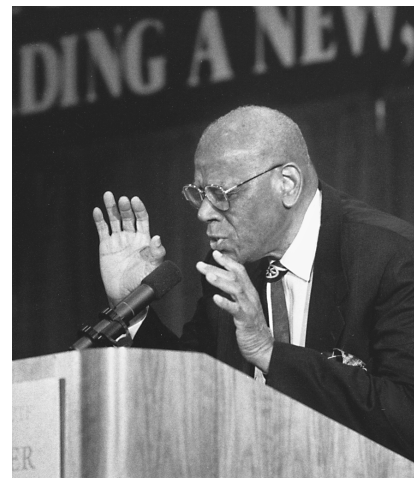
Dr. Borowsky: “Give children music.”

music educator, and accomplished tenor, sang a beautiful traditional Chinese song, also accompanied by Ms. Lee.

The panel discussion on the Perspectives for Reform in Education included presentations by Olden Lee [SEE article, page 94]; Dr. Jia; Maestro Mendoza; and the results of a crucial scientific experiment by 17-year-old David Merrell, which proved that “heavy metal” rock music has seriously deleterious effects on the intelligence and behavior of mice, while Classical music had opposite effects.



Dr. Jia performs traditional Chinese song.



Baritone William Warfield recites in honor of Dr. Martin Luther King.

Heinrich Heine Celebrated in N.Y.C.

The Schiller Institute was an official participant in the City of New York’s celebration of the birthday of the great German-Jewish poet Heinrich Heine (1797-1856), held on Dec. 12, 1997, one day before the poet’s 200th birthday. Pianist Sylvia Olden Lee and tenor Gregory Hopkins performed Robert Schumann’s settings of the Heine poems “Ich Grolle Nicht (I Don’t Complain),” “Im Wunderschönen Monat Mai (In the Wondrously Beautiful Month of May),” and “Am Leuchtenden Sommermorgen (On a Radiant Summer Morning).” Peter Chaitkin of the Institute also recited a Heine poem, “Dona Clara.”

Participants in the commemoration, which was attended by 150-200 people, included Bronx Borough Presi-

dent Fernando Ferrer; State Assemblyman Ruben Diaz; City Councilman Federico Perez; Henry Stern, Commissioner of Parks and Recreation; and other officials. Hans Heinrich Freiherr von Stackelberg, vice-consul of the Federal Republic of Germany, also attended, and a letter was read from the Lord Mayor of Düsseldorf.

A central thrust of the New York effort is to restore the Heinrich Heine Fountain, a monument to the poet that was brought to America from Germany and dedicated, on July 8, 1899, in what was then the German/Jewish community of the Bronx. The Committee to Save the Monument of Heinrich Heine in New York, headed by Peter Bloch, is working to restore the fountain.

Thinking One Percent

Continued from page 79

Were Right” was the topic of Gail Billington’s speech; and “Economic Fundamentals” was presented by Marcia Merry Baker.

Addressing the assembled, by telephone tape, were also five other individuals, the LaRouche organizers who were still political prisoners in Virginia. Michael Billington, Paul and Anita Gallagher, Laurence Hecht, and Donald Phau all reviewed the intellectual work they are doing in prison—putting the challenge to the movement, not only to exonerate LaRouche and free them, but to participate in that kind of work as well. Happily, on March 9, Donald Phau was released from prison on parole.

On Feb. 7, the St. Thomas Boys' Choir (*Thomanerchor*), of the St. Thomas Church of Leipzig, Germany, the world's oldest and foremost boys' choir, performed in Washington, D.C. before an overflow audience at the Basilica of the National Shrine of the Immaculate Conception (the Basilica is the largest Roman Catholic Church in the Western Hemisphere).

Estimates of the crowd attending the free concert varied from 7,000 to 9,000, and at least half, if not more, of those in attendance were young people under the age of sixteen. For most of these, it was their first concert of Classical music. Sources close to the *Thomanerchor* reported that this was not only their best performance, but also the largest audience before which they have ever performed.

The concert was sponsored by the Committee for Excellence in Education through Music, of which the Schiller Institute is a member, in arrangement with Intermuse music agency, in collaboration with the Basilica. Inspired by the presence of the *Thomanerchor* in Wash-

ington, the Committee also sponsored a symposium at Howard University [SEE article, page 83].

During the week prior to the concert, the *Washington Post* had attempted to prevent both the concert and the symposium from taking place. The *Post* wrote that "organizers of a Washington concert by a famous European boys' choir learned to their surprise last month that a symposium at which the group was scheduled to appear was sponsored by Lyndon LaRouche's controversial Schiller Institute." The *Post's* *real* concern was revealed one paragraph later: "The Institute has also sponsored events

Thomanerchor Brings The Spirit of J.S. Bach To the Poor



Listeners poured out into the aisles to hear the Thomanerchor present this historic free concert.

addressing supposed crimes committed by the . . . Anti-Defamation League against the Black community."

The ideology behind the *Post's* attempt to "red-line" African-Americans out of contact with the *Thomanerchor* was exemplified by a Jan. 5, 1995 editorial by Lord William Rees-Mogg, in *The Times* of London, entitled, "It's The Elite Who Matter." Mogg stated that "The 21st century will require greater emphasis on the highest skills of the ablest students. . . . In international competition, perhaps 5% of the population will produce 80% of the national income, and the employment of the 95%

will depend on the success of the few."

In contrast to the Rees-Mogg/*Post* notion of a "cognitive elite" destined to rule over the disadvantaged, the view of the concert organizers was that expressed by the Czech composer Antonin Dvořák, who lived in the United States from 1892 to 1895: "It is to the poor that I turn for musical greatness. The poor work hard: They study seriously. Rich people are apt to apply themselves lightly to music, and to abandon the painful toil to which every strong musician must submit without complaint and without rest." This was also the perspective of the Brotherhood of the Common Life, the teaching order founded at the end of the Fourteenth century, which was dedicated to the education of the poor, an effort which contributed directly to the Renaissance of the Fifteenth century.

Leo Nestor, Music Director of the Basilica, succinctly characterized what was *really* occurring: a historic, once-in-a-lifetime event. "Seven thousand people exceeded the seating capacity of the Basilica . . . at a time access-

sible to families [4:00 p.m.—ed.], of which there were many, and classes of children, for whom many seats had been reserved. . . . In my fifteen years as music director at this national Catholic Church, I have never heard such wonderful music-making. In a world which . . . both fears and deifies the music of J.S. Bach, the masses who attended were presented with a reading of his music which was at once most durable, most enlightened, and most understood by singers/conductor, hence by all in attendance."

Alan Ogden contributed the following two reports on this historic musical event.

Thomanerchor: A Moment of True Happiness

The concert given by the eighty boys and young men of the choir of the St. Thomas Church of Leipzig, Germany, was a precious and rare gift, the music of Johann Sebastian Bach and Felix Mendelssohn-Bartholdy as we have never heard it before. Under the direction of *Thomaskantor* Georg Christoph Biller, in their first U.S. tour, the *Thomanerchor*, as it is called in German, presented a program of eleven sacred works and three encores to repeated standing ovations.

The choir has an unbroken tradition, since its founding in 1212 in the eastern German city of Leipzig, and is nearly as old as the city itself. It is closely identified with the music of the two greatest composers of the Lutheran Confession: J.S. Bach, who was *Thomaskantor* there for twenty-seven years, and wrote many of his works for this choir, and Mendelssohn, a native of Leipzig, who was the primary reviver of Bach's works. Their whole choral program was sung *a capella*.

In the two interludes during which the choir rested—a normal feature of a concert of this length (over two hours)—instrumental music was provided by the Maryland 'Cello Ensemble. During the first interlude, they performed the A minor Violin Concerto by Antonio Vivaldi. Ten-year-old violinist Emmanuel Borowsky played the solo with a beautiful consistency and a presence which delighted especially the many children in the audience. Ensemble director Cecylia Barczyk played the 'cello solo in the second interlude, an Adagio by Tommaso Albinoni, a contemporary of Bach and Vivaldi.

These reflective instrumental interludes seemed to set off, and enhance, the power and impact of the complex contrapuntal choral music. The sustained and unified effect of the choir's performance—a sort of choral guided missile—, with the attention of the singers riveted on their *Kantor* and their minds cooperating with the



EIRNS/Stuart Lewis

"Their mastery caused the listener to experience, with joy, his mind being freed to think."

minds of Bach and Mendelssohn, had an impact on the audience so uplifting, that it was fairly described as *overwhelming*. The works presented were primarily "double choral" works, with eight-part counterpoint, with the *Thomanerchor* singers divided into eight independent "voices": two choirs, standing side by side, each with soprano, alto, tenor, and bass sections. The resulting performance conveyed the profound antiphonal effect of the presentation of a dialogue between man and the Creator.

The Classical principle in art and music is the creation, by the composer and the performers who share his creative passion and understanding, of insight in the minds of the audience, into the power of their own minds to think and create. This is done through paradox and metaphor, and transmits a higher, unspoken *idea*. The passionate and beautiful presentation by the *Thomanerchor* was true to this Classical principle. The individual member of the audience was enabled, and actually *caused*, to experience the kind of happi-



EIRNS/Stuart Lewis

"Double choral" arrangement: two choirs, side by side, each with soprano, alto, tenor, and bass sections.

ness and clarity of thought which brings out “the better angel” of his or her nature. The precision and mastery of vocal differentiation with which the boys sang, caused the individual in the audience to experience, with joy, his mind being freed to think. As one high school student observed: “The way they sing, I could *understand*, even though I didn’t understand most of the German words!”

Ordering Principle

The ordering of the selections in the program contributed to the powerful effect of the concert. Not only were the specifically liturgical compositions placed in the program in much the same way that they are situated in the order of a liturgy, but from the first Mendelssohn piece, *Warum toben die Heiden?* (“Why do the heathen rage?”) to the final “Amen!” encore, but the entire program

diately in this first motet. The fine and precise phrasing with which they sing, in the context of the antiphonal counterpoint of this repertoire, was a hallmark of the entire performance.

The next two pieces, both settings by Mendelssohn, of the liturgical *Kyrie Eleison* and *Gloria*, implore God’s mercy on mankind. The answer to the prayer was in the next selection, the magnificent Bach motet *Fürchte dich nicht* (“Fear not for I am with thee”), a setting of Isaiah 41:10. The promise of help is proclaimed by Bach and his choir, in the insistent “I am thy God. . . . Be not dismayed. . . . I strengthen thee.”—phrases brightly illumined by the choir, and cornerstones of the full fugue which drew the audience in. The fugal section of this motet revealed the choir’s full power to sustain an idea, through increasing contrapuntal tension, a driving rhythm, and the ability to sudden-

1969 as part of a requiem for Dr. Martin Luther King, Jr., which is a setting of the Beatitudes; and a motet [*O grosser, unbegreiflicher Gott* (“O great, unfathomable God”)] written in 1994 by Siegfried Thiele and dedicated to the *Thomanerchor* and its *Kantor* Georg Christoph Biller.

The program was capped by three more Mendelssohn pieces: a German Sanctus (“Holy, Holy, Holy”); *Um unser Sünden willen* (“For the sake of our sins”); and *Denn er hat seinen Engeln befohlen über dir* (“For He shall give His angels charge over thee”). The encores included one selection in English, “Alleluia: Glory Be to the Father, Son, and Holy Ghost,” a demanding piece with a quick tempo, which the choristers clearly love to sing; the widely known Seventeenth-century chorale *Lobe dem Herren* (“Praise to the Lord, the Almighty”), which in its English translation is a well-known hymn; and finally, a short and spirited chorus on “Amen.”

A further word concerning the musicality of these boys, which lay behind the impact of this concert: The very precise phrasing of this choir gave many who heard it the impression of having heard polyphony as it is meant to be, as one audience member remarked, “for the first time.” The enormous differentiation in volumes in which they are skilled—even used dramatically for the poetic differentiations between individual words or individual syllables—brings a clarity to the ideas in this great music which often would be missed by performers, and therefore by audiences. The *Thomanerchor’s* separation of the vocal lines, through articulation and phrasing, was outstanding, and yet, the voices blended in a way unique to a boys’ choir. The freshness of the young bass and tenor voices so closely matches the qualities of the boy sopranos and altos, only a few years younger, that often one could not tell whether a particular entrance was an alto or a tenor one. Herr Biller used this to advantage, unifying the choir as he conducted even the individual consonants in the “vertical” passages, where several different voice lines sing a section of the text together—for example, in the great cadences at the end of the Bach motets.



Ten-year-old violinist Emmanuel Borowsky performs the Vivaldi *A minor Violin Concerto*.

successively traced out the Christian history of salvation from sin and death, including, as the compositions followed from one to the next, Christ’s teaching, Crucifixion, and Resurrection.

The text of the opening Mendelssohn motet is Psalm 2, proclaiming the power of the Lord over “the kings and judges of the earth” who defy and set themselves against the will of God. This piece rises quickly to an intense, repeated, and sharply accented “*du sollst sie mit eisernen Zepter zerschlagen*” (“thou shalt break them with a rod of iron”). The *Thomanerchor’s* excellence was apparent imme-

ly step up the tempo. Truly, fear was vanquished in this motet, a high point of the program, and more than a few in the audience felt tears of joy rising in their eyes.

Two other Bach motets were powerfully sung, *Der Geist hilft unser Schwachheit auf* (“The Spirit lifts us from our weakness”) from St. Paul’s Epistle to the Romans, and *Jauchzet dem Herrn alle Welt* (“Make a joyful noise, all ye lands”), a setting of Psalm 100. The middle of the program included two works from living Leipzig composers—*Drei Seligspreisungen* (“Three blessings”) composed by Volcker Braeutigam in

The *Thomanerchor* Is a Culture of Education

Because I am a speaker of German, I was privileged to serve as one of several full-time chaperones, for a group of nine *Thomaner* singers during their entire stay in Washington. I emphasize “privileged,” because the experience was not only an opportunity to host these accomplished children and young men, it was a rare opportunity to get a glimpse inside what makes this unique and superlative Classical musical institution “tick.”

As Americans, we are not in general accustomed to the quality of sustained and pervasive performance orientation which shines through every moment of the collective life of this choir. I was so astonished at some of the practices and institutional culture in which this group is steeped, that I felt myself in the presence of something nearly outside my nearly fifty-two years’ experience, which includes a fairly extensive musical background.

The performance of music in a manner true to the spirit and intentions of J.S. Bach, and of the spirit of Leipzig native and Bach-revivalist Felix Mendelssohn-Bartholdy, is the understood, shared mission of the teachers, officials, musicians, and singers of this institution, from *Thomaskantor* Maestro Biller, down to the newest singers, nine and ten years old, in the *Chor*.

There is also something quite characteristically German about the *modus operandi* of this school-and-choir, which is distinguishable from the individualistic and informal approaches more characteristic of Americans. It was recently reported, for example, that university students in Germany demonstrating against the vicious austerity gripping that country, wrote on their placards, “Germany without education is like Kuwait without oil.” To be a Classical choir in Germany, is to be a participant in one of the great traditions of Renaissance culture. And, of course, the choir is *old*. To be the world’s oldest continuous musical institution, to be the living representatives of a cultural effort unbroken for 786 years, is to have an historical identity and institutional memory in a way virtually impossible in America. Maestro Biller, for instance, is

identified as “the sixteenth *Thomaskantor* since Bach.”

Dr. Charles Borowsky, in introducing the *Thomanerchor*’s Washington, D.C. performance, said, that in a sense, we will hear angels sing. Maestro Biller, also speaking briefly (in German) before the concert, humorously dissented, saying that although some of his singers may be angels (“*Engel*”), he thinks others may be rascals (“*Bengel*”). He also remarked that the important thing about the *Thomanerchor* is not merely that they have sung for eight hundred years, but

strong discipline here,” some are tempted to think. “Why are my children so fussy, when these boys, hardly any older than my children, are so far away from home and so calm?” think others. To answer these questions, you must consider the opportunities given the mind, and the discipline within the mind, in an environment of education. What you see, when you see these boys, is not arbitrary or harsh discipline, but rather, a group which has been educated, through the art of their music.

For example, as a friar toured the



EIRNS/Stuart Lewis

“In many ways, they are boys like any others. But, because of their education and the dedication of their teachers, they have brought thousands of Americans a moment of passion and happiness.”

that all during that eight hundred years, they have sung the praise of God. He said that it is important to give this concert in the capital city of the United States, because Bach and political power have come together in one place. So, Maestro Biller, himself once a *Thomanerchor* singer, suggested some interesting paradoxes, about how this very-highest musical presentation is produced.

Everyone in the audience of a *Thomanerchor* concert notices immediately the quiet, dignified, concentrated, and patient behavior of the singers, as they prepare for and sing their long programs of the most demanding music. “There must be some very strict or

boy singers through the historic monastery in which they were housed during their Washington, D.C. stay, the meanings of the religious symbols and history were alive and accessible to the students, because, as part of their choral rehearsals, they “study texts” of the great sacred music which is the heart of their schooling, for two hours *per* day. As young artists, they understood quickly the paintings, panels, sculptures, mosaics, and stained glass windows, as coherent with their own experience and part of their own heritage. Some were reading and translating the Latin inscriptions for their younger fellow choristers, and others were clarify-

ing historical or theological points for their fellows. As their two tour buses carried the choir and their German teachers by the Lincoln Memorial, and I explained that Lincoln was the national leader who “ended slavery in America,” the boys cheered vigorously.

When one of the men on tour with them wants to call them to attention, one word is sufficient: A booming “SILENTIUM!” When the groups are to divide to the lodgings for the night, the boys themselves prepare the lists of groups in advance, balancing each group between older, middle, and younger boys. When the lists are read off by a teacher, once through the names (last names only) is sufficient, even in a cold outdoor setting. When the chorus gathers for a concert, the roll is taken by the boys themselves for their section. When a younger child begins to act up, there is no big dispute, only a clear statement of standards of behavior and a reminder of “the way things are done in the *Thomanerchor*” (and have been done, for centuries). The details of life on tour are no problem for this group. High morale, *esprit de corps*, and self-discipline are hallmarks of their method. Accustomed to seeing each other as friends and collaborators, with whom they live and work, each boy is confident who will wake them, and that they will not be rushed or late. The older ones make sure the younger are in bed on time, before they go off to talk or play cards. Each knows how to arrive on time for breakfast. No one would think of leaving the table, without clearing it. The boys are unfailingly polite and friendly to their hosts. Delays or disruptions in schedules are greeted with good humor and a degree of patience which would be astonishing in an adult. I realized, that they are not newcomers to what it takes to make music. They know how to organize themselves, to minimize distraction, in order to maximize their musical concentration. The details have been honed

over the centuries.

At breakfast, I asked the boys about their concerts. I said, have you performed all over Germany? “Yes,” they answered. I pressed the point: “Other countries, too? The Czech Republic?” Yes, they answered, and Poland, Austria, Italy, Greece, England, France, and Switzerland. Have you performed in Sweden or any other Scandinavian countries? I asked. “No,” they replied, “The last time we sang in Scandinavia was in the ’thirties or ’forties; I think 1938.” “Oh?” I replied, “that was when you guys were really young!” But, they failed to get the joke. I realized, that they think that everything the *Thomanerchor* has done, *they* have done. They understand themselves as being that historical institution.



Maestro Biller presents his students. Some may be “angels,” others “rascals”—but their performance shows their mastery of the intellectual qualities achieved through “Excellence in Education.”

Musical Preparation

When asked how the incoming nine-year-olds are screened, the boys said, “it is those children who are most attracted to singing, who are chosen.” Traditionally, the *Thomanerchor* boys are drawn from the Leipzig local area, but they explained that since German reunification, they are now drawing from the Munich area and from other parts of Germany. Roughly half the current singers are Leipzig-area natives. They have accepted one boy from Switzerland.

The boys average about a year out of singing during their voice change, when they lose their status as a member of the alto or soprano sections and cease being

able to sing at all, and they count the days until they can rejoin the rehearsals and performances as a tenor or bass. Every student at the St. Thomas school is required to learn to play an instrument, and most study piano. Each boy, in addition to their regular academic courses, studies choral singing and rehearses either in small groups or as a whole chorus, hours *per* day. They have only one hour each *per* week of private voice coaching, and this time is generally spent in singing exercises. They said that although it is known to happen, as part of the individual voice instruction, it is unusual for any of the boys to work on *lieder*. They are choral specialists, and stick to the choral work. They do not generally sing parts which are not their

own, they explained, but master their own part. One American teacher asked them, “What if one of the boys wanted to branch out into individual singing, say, into opera?” The answer was, “He could only do that if he got permission from the *Kantor* first, and then he would have to take a test, but before he could take the test, he would have to have the permission of the *Kantor*.” The *Kantor*, for his part, is a figure of great respect and authority, who apparently speaks to the boys only on the most important musical and performance matters, and who commands total attention simply by speaking.

The preparation for a single concert,

apart from all the educational, musical, voice training, rehearsal, and logistical work, which by the time of the concert date has all been finished, begins hours in advance, with attention to proper eating (not too much before the concert), and the final stage before getting dressed and getting to the concert hall: “*Schlafruhe*,” when all the boys sleep. This is an example of the dedication to excellence: They set aside an hour and a half to two hours for sleeping before all concerts. The reasoning, as explained to me by one of the teachers, is this: The singing is improved by sleeping, therefore, since we want the singing to be as good as possible, obviously, the boys must sleep. There is no dispute about this. The boys obey this rule: they agree; they cooperate; they sleep. Below age fifteen, it is mandatory. Ages fifteen and above, sleep is recommended, but rest and quiet, minimally, is required.

Concert Preparation

Next comes the sound check, at least in the very difficult acoustical environment of the National Shrine, which is an enormous, cavernous echo-box, as all very large churches tend to be. This is a process of singing bits of the concert pieces a few hours in advance of the concert, with one of the older singers functioning as conductor, as an understudy, and the *Kantor* listening from various points in the church, and, by bits and degrees, instructing the student conductor and the singers on how the performance is to be adapted to overcome the problems presented by the acoustics. The adjustments are complex, but the amount of time required to complete them successfully is also known in advance. The process involves changing the tempi to the exact ones appropriate to the acoustic response of the space, the echoes, and the “layering” of sound. This is for the benefit of both the audience, and the singers, who will be presented with intonation problems resulting from the changes in pitch as the echoing sound comes back to their ears. It involves adopting certain approaches to tone quality, demanded by the specific environment, varying perhaps from piece to piece, as well as carefully adjusting the balance between the eight sections.

Then, the *Kantor* speaks quietly, at length, with the assembled choir about their place in history, their responsibility, the history of the *Thomanerchor*, their relationship to the audience, and the circumstances surrounding the specific concert.

The next stage is to assemble in a warm-up room, for the long wait until concert time. The room available was too small for such a large chorus, but they handled the situation beautifully. They spoke quietly with each other and with the several adults who travel with them. Some read schoolbooks or novels. Some of the younger ones carefully studied their complex musical scores. It was hot and crowded, without enough seats, but calm and concentration prevailed. Someone had provided inviting large bowls of delicious-looking red punch, with ice floating in it, in these hot and stuffy conditions. Yet, because of the level of preparation by the chorus, not even the youngest drank any punch (it would have an adverse effect on their singing). Instead, some bottled water, kept at room temperature, was passed around, and some drank about a half cup of it. As the brief vocal warm-up was about to start, those who had medical problems, a cold, a cough, a stuffed-up nose, a sore throat, or a cut finger, were treated by the small *Thomanerchor* staff.

Focussed Concentration

The Maestro ran the chorus through some exercises, for a period not exceeding ten minutes, primarily designed, it was explained to me, to properly focus the vowels just before the performance. These exercises, for the most part, seemed German-language specific. When the singing began in the warm-up room, there was no commotion. It turns out, that with no specific last-minute instructions needed, all eighty boys had entered the room earlier in the exact order needed, for them to be in their own place in their own section! A little special upper-body physical stretching and posture exercises were done, led by the Maestro, to refresh the mind and body for the coming performance. A small time was then spent in last-minute focussing of the choral presentation, and a little more work on the tempi.

The work is very, very efficient, owing to the high level of musical education they have accomplished. In a sense, they are working on the accumulated experience and institutional memory of the better part of a millennium. The conductor will refer to a very advanced musical concept, which the boys already understand, such as the idea of “quietly concentrated.” The chorus will respond instantly, correcting the phrase as the Maestro wants it, according to his quick reference—no long explanations. And, it stays corrected—the chorus does not fall back to a lower level. They are excellent, and build very quickly on their excellence. I had the feeling, once again, that I was witnessing something magnificent and unusual, whose existence derives from a long, accumulated, and concentrated process of perfection, and dedication.

Finally, the Maestro speaks again with his students. He does not condescend, or doubt. He talks to the singers with respect, as artistic collaborators with him in a great project. He speaks quietly about their hopes for a successful performance. He reminds them, that from this moment on, until the end of the concert, not one word will be spoken by any singer. “The only sound we will hear is the sound of your feet walking through the church to the risers.” He thanks the boys for their effort, and their “toil.” Then, without a word, they walk through the lower church and up the stairs to their places in the sanctuary.

Of course, these are actual boys, living in the same reality and decade of historical crisis other boys around the world are in. Some are from broken homes. Some are wearing earrings. Some are lonely. They are surrounded by hostile political and cultural forces. In many ways, they are boys like any others. But, because of the passion of the Classical composers who gave them their compositions, and because of the education and dedication of those who teach them, they have, through their music, brought many thousands of Americans, this month, that experience of a moment of passion and happiness which, by setting a standard, will help us to win the battle for “Excellence in Education.”

—Alan Ogden

Making Visible the ‘Motion of the Mind’

*Morto é il disegno or che
Filippo parte.*

(Drawing is dead now
that Filippo is gone.)

—Lost epitaph of

Filippino Lippi, San Michele
Visdomini, Florence, 1504

The first major exhibition of the work of Filippino Lippi (1457-1504), one of the most important artists of the Fifteenth-century Italian Renaissance, was on display at New York City’s Metropolitan Museum of Art from Oct. 28, 1997 to Jan. 11, 1998. Entitled “The Drawings of Filippino Lippi and His Circle,” the exhibit brought together rare works on loan from museums around the world, including 117 drawings—80 by Filippino—plus others by Fra Filippo Lippi (Filippino’s father), Sandro Botticelli, Piero di Cosimo, Raphael Sanzio, and other Florentine masters.

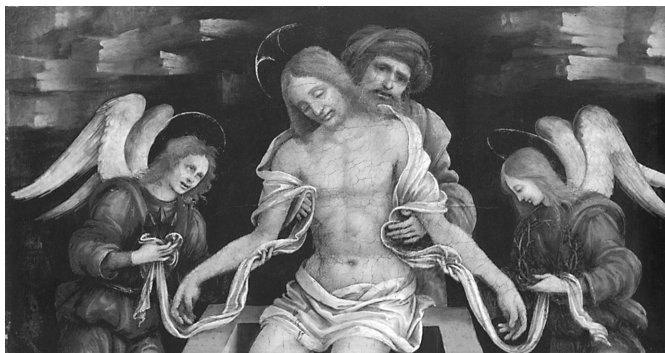
“Filippino Lippi is the only major artist of this period with enough surviving work for a serious drawings exhibition, with the exception of Leonardo,” writes George R. Goldner, curator of the exhibition, who adds that, in assembling the exhibit, “the drawings were chosen as works of beauty”—something easily attested to by visitors to the exhibit.

Student of Renaissance Masters

Filippino began life in the shadow of scandal, having been born the son of the Florentine painter and Carmelite monk, Fra Filippo Lippi, and Lucrezia Buti, a nun from the convent of Santa Margherita. (Being born out of wedlock was no bar to success as an artist, however, as Leonardo’s own illegitimate birth attests.) Despite Filippino’s colorful origins, Vasari reports that he led an exemplary life, joining the Confraternity



Allen Memorial Art Museum, Oberlin College, Oberlin, Ohio



National Gallery of Art, Washington, D.C.

“Male Saint Holding the Body of the Dead Christ with Angels Bearing Instruments of the Passion,” drawing (top) and painting, c. after 1500.

of Saint Paul, one of the strictest brotherhoods in Florence, and, later, the Confraternity of Saint Job.¹

Filippino first apprenticed in his father’s studio, where he learned his art, assisting Filippo with such notable projects as the murals in the choir of Spoleto Cathedral; later, he became an assistant to the painter Sandro Botticelli (1445-1510), who was himself a student of Fra Lippi. And, while these influences on Filippino were important, especially in his early works, he would later learn a

1. Giorgio Vasari (1511-74), Florentine painter and architect, best known for his biographies of the artists of the Renaissance, *The Lives of the Most Excellent Italian Architects, Painters, and Sculptors*, first published in 1550, now widely available in English as *The Lives of the Artists*.

great deal from Leonardo da Vinci (1452-1519), especially in the techniques of *sfumato* and *chiaroscuro*.²

Motion of the Mind

The particular insight gained by studying an artist’s drawings, is that they reveal the creative process by which he works his ideas out, as he turns them into a finished work of art. Hence, the “motion of the mind” of the artist becomes visible in itself. This is especially true when both the drawing, and the finished work of art, can be viewed side by side. There are several such instances in the Lippi exhibit, including the cartoon (drawing) “Male Saint Holding the Body of the Dead Christ with Angels Bearing Instruments of the Passion,” both in pen and brown ink with brown wash, and a finished painting of the same subject, on panel.

Looking at the drawing, we see that it is quite elaborated, well developed, and, therefore, closely related to the finished work. The painting is a predella panel, usually one of several small works, located at the bottom of a large altarpiece (itself usually composed of several panels). Artists of this period often had much greater freedom in both

2. *Sfumato* comes from the Italian word, “to vanish”; it was invented by Leonardo to depict the changes in atmospheric perspective, including transitions between colors, and between light and shade; in his notes on painting, Leonardo says that light and shade should blend “without lines or borders, in the manner of smoke.” *Chiaroscuro*, literally, light-dark; the technique of using contrasts between light and shade, and the subtleties of shadow, to model three-dimensional forms in space; hence, a key element in perspective.

the selection of subjects, and the execution, of the predella panels, than they had in the main altarpiece, which was often strictly assigned by the patron who commissioned the work. So, it is often these smaller panels that tell us more about the artist's own thinking, than the larger parts of the main altarpiece.

Although the drawing and painting are quite similar, there are some notable changes in the painting, through which the artist sought to focus our thoughts on the content of the Passion story, as he developed the finished work. In the drawing, the representation of Christ has more the quality of an anatomical study, whereas, in the final painting, we are made to focus on the peaceful expression of the face, and the limpness of the body, which is emphasized by the heaviness of the arms, which have become longer and more substantial. This "soft" quality is underscored by the sinewy motion of the fabric which wraps around Christ.

Subtle changes have also been made in the composition. The opening of the cave, now directly behind the figure of Christ, illustrates the use of *chiaroscuro* to achieve a dramatic effect. (Note, also, the confident manner in which Filippino uses broad brushstrokes to suggest the rough stones of the cave, whose texture is contrasted to that of the angels' feathery wings, which are nonetheless rendered using the same economy of technique.)

Another small change in the structure of the composition—drawing the angels in closer to the central triangle, formed by Christ and the Saint, and enfolding them within the same shadow that surrounds the dead Christ—reinforces the pyramidal shape, whose triangular stability suggests an unchanging Eternity. And, the changed expression on the face of the angel to the left of the panel—who now gazes directly at the face of Christ, whereas in the original drawing, the angel's gaze is more ambiguous—helps to direct our eyes to Christ's countenance also.



Museum der Bildenden Künste, Leipzig

Left: "Head of an Elderly Man Turned to the Right with Downcast Eyes," drawing, 1480-83. Right: Masaccio and Filippino Lippi, "Raising of Theophilus's Son and St. Peter Enthroned," fresco, Brancacci Chapel. Right, below: fresco detail.

figure standing third from the left, in the "Raising of Theophilus's Son," who gestures to his companions, toward the dramatic scene before them.

Del Pugliese may also be the model for St. Peter, himself, as he looks out, rather gravely, from the bars of his cell, in the previous fresco in the cycle. The figure looks older, and more sober, than the St. Peter of Masaccio's earlier frescoes, as he listens intently to St. Paul, who gestures with his right hand, telling Peter of a discussion he has just had with Theophilus,

The Brancacci Chapel

Perhaps Filippino's most significant work, and certainly that for which he is best known, was the completion of the fresco cycle depicting the life of St. Peter, in the Brancacci Chapel in the Church of Santa Maria del Carmine in Florence, which had been left unfinished some fifty years earlier by the great Masaccio, and his assistant, Masolino. There is little doubt that Filippino was strongly influenced by Masaccio, and it was probably from the earlier master that Filippino learned the art of naturalistic portraiture.³

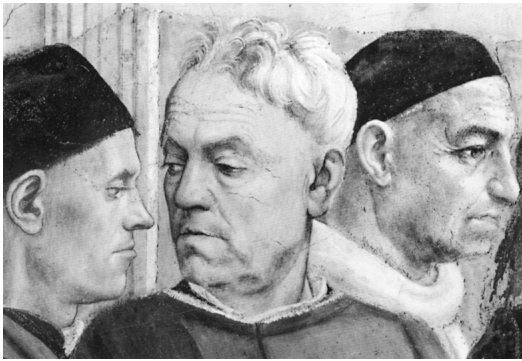
One drawing in the Metropolitan exhibit which demonstrates this in a very powerful way is the *Head of an Elderly Man Turned to the Right with Downcast Eyes*. Clearly a portrait, it is generally believed to be that of Piero di Francesco del Pugliese (1428-1498). The exhibit catalogue suggests that he may have been the model for the dignified

the prefect of Antioch. Paul had gone to Theophilus, who had imprisoned Peter, and told him that Peter had the power to resurrect the dead. Theophilus responded that he would immediately release Peter, if he were able to resurrect his son, who had died fourteen years before.

If we compare the drawing of the elderly man, to that of the Brancacci St. Peter, we might see why Filippo chose the man in the drawing for his model of the saint, even though he had to alter his appearance somewhat. Try to imagine what the pensive man with the downcast eyes might look like, if he were to lift his head and raise his eyes. This is not the haughty, sometimes angry Peter we see in the earlier frescoes of the Chapel series.

In the next fresco scene, we see St. Peter after his release from prison, when he was taken immediately to the tomb of the son of Theophilus, and performed the miracle of resurrection. As a result of this, the entire population of Antioch were converted to Christianity. (The same fresco cycle gives us a self-portrait of Filippino, who places himself at the far right of the crowd in the "Martyrdom of St. Peter.")

3. Masaccio (1401-28) is generally credited with painting the first significant work of art using the new science of perspective, his extraordinary *Trinity*, in the church of Santa Maria Novella in Florence.



Fire from the Gods

The subject of Prometheus is one of great importance to the spirit of Renaissance humanism, because it was Prometheus who challenged the arbitrary, irrational power of the Olympian gods, in order to bring science, represented metaphorically by fire, to improve the condition of mankind. For this, Prometheus was condemned to eternal torment by Zeus.

In "Prometheus Stealing the Celestial Fire" [SEE inside front cover, this issue], however, Filippino chooses to depict Prometheus at his moment of triumph, as he steals the fire from the false gods of Mt. Olympus for the benefit of humanity—thus, the Christian idea of *imago Dei*, man in the image of the One God, is presented in the garb of Classical mythology.

This subject may have had a special meaning for Filippo, since the period of its execution (c.1495-1500) coincided with the rule of Florence by the mad

Dominican monk, Girolamo Savonarola, who became the political and spiritual ruler of Florence after the Medici were expelled in 1494. Savonarola, the "Pat Robertson" of his day, imposed a fundamentalist regime which rejected the Renaissance concept of Christian humanism, by denouncing it as "pagan"—a slander of the Greek Classicism whose revival was the very heart and soul of the Florentine Renaissance.⁴

The mission of the artists of the Renaissance like Filippino Lippi, was precisely to revive the greatest ideas, and the most beautiful culture, of the ancient Greeks: Homer, Plato, Aeschylus, and others; to celebrate, and to nurture the creativity of the human mind. The horrors of the Fourteenth-century Black Death, the terrible New Dark Age which had descended upon Europe, was still a powerful memory. Thus,

the image of Prometheus—whose name, "Forethought," represents man's God-like act of creative discovery—was the perfect metaphor for the rekindling of the human spirit accomplished by the great artists and scientists of the Golden Renaissance.

—Bonnie James

4. Savonarola (1452-98) supported the 1494 invasion of Italy by Charles VIII of France. When Pope Alexander VI (whom Savonarola had called the Antichrist) had him defrocked, Savonarola continued preaching, and was tried and executed as a false prophet.



Filippino Lippi, "St. Paul Visits St. Peter in Prison" (detail), fresco, Brancacci Chapel.

Sylvia Olden Lee,
Pianist and Vocal Coach

‘Pay attention to
the *words*. Know
what you’re
talking about. . .’

Sylvia Olden Lee, pianist and vocal coach, was the first Black professional musician at the New York Metropolitan Opera, as Vocal Coach from 1954 to 1956, just before Marian Anderson’s 1955 debut. For the next decade, she played and coached more than five hundred concerts in Germany, Sweden, and across Europe. She has been Professor of Vocal Interpretation at the Curtiss Institute of Music in Philadelphia for more than twenty years. She is known as the teacher and inspiration for dozens of singers, including Kathleen Battle and Jessye Norman.

The following reminiscence is adapted from a presentation given by Miss Lee at a music symposium at Washington, D.C.’s Howard University Feb. 7 [SEE news article, page 83]. She was introduced by Dennis Speed, Northeast Coordinator of the Schiller Institute, as “one of the truly great musicians in this country.” Her presentation has been supplemented by comments made in a later interview.

My grandmother landed in the U.S. from Kildare, Ireland—Mama’s mama. Mama was so fair, with the green eyes, and the hair to her knees, and all that, that people used to always say, “Don’t you know, Sylvia, that your mother’s white? You *know* your mother’s white.” And it never occurred to me, that with Daddy walking around, looking like Harry Belafonte, that he had married a white woman. Because Mama *knew* she was African-American, and she never had an argument about it. But afterwards people continued to say, “She’s white.”

Well, my daughter Evie, who is a researcher, said, “I’ll get rid of that,” and sent to New Orleans to get the birth certificate. I told her, “in the case of many a child born in New ’Leans, white, black

and green, the parents never even bothered to go to Canal Street to register them. So, if you don’t get anything, it doesn’t mean anything.” But, they sent me something very legitimate, which was her birth certificate, and it’s got, in a Lincolnesque handwriting, very clearly put, “colored.” So that does it. And her father was from Ohio. Evie wrote there, for the Wards (the father’s side of the family), but couldn’t get anything.

And, on Daddy’s side, *his* father had run away from the plantation. My grandfather, Olden, was a slave born on the Oldham plantation, which, if you look at the Kentucky map today, is now a county. So, Oldham must have been a big-time gangster. He had a huge plantation. He had a son, who was the color

Max Rudolph was the right hand of Rudolf Bing, he was the Met’s artistic director. And, the first thing I did when I met this man, informally, I said: ‘I want to know, when is a Negro going to get a chance to sing at the Metropolitan?’ And I told him about my mother.

of my son. And my grandfather was a slave.

War was declared, and my grandfather decided that he wasn’t going to put up with the plantation any longer. He ran away from the plantation, and moved by night, until he got to the north of Kentucky, where the Ohio River is a creek, swam over it, and at last he was in the North. And he went to offer himself—I don’t know whether he was thirteen, or fifteen, or so—to the Union Army. The men laughed at him—my aunt told me this, his oldest daughter—and said, “You ain’t nothin’ but a sprout. Who you come out here to fight? We’ll make you the water boy.”



EIRNS/Christopher Lewis

So, they made him the water boy. And then, they got bad off, in a year or two, and they used him as a soldier, and he fought. And Mr. Lincoln freed everybody, so my grandfather strutted back home to the plantation. But he said, "I ain't got no name, I'm just George. I'll take his—Oldham's—name, but I ain't going to spell it that dumb way, I'm going to spell it "Olden." So that's how we got that name. And he went from there to Fisk University, just founded. He took English and Religion, whatever he could pay for.

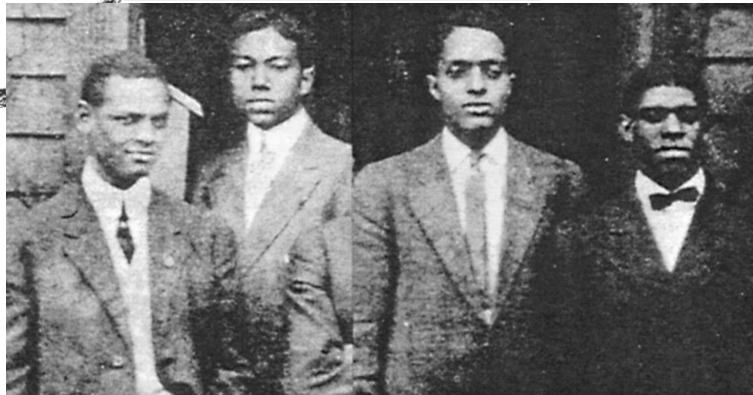
And my grandmother, my father's mother, was the daughter of the founder of the Spruce Street Baptist Church, founded in 1823 in Nashville, and still there. She had the \$5.00/semester for Fisk. But my grandfather had to work hard. They met there, and then they married. And they had four children, the youngest of whom was Daddy.

I come prenatally from music, with my mother meeting my father at Fisk University on the day she arrived. My father was a quartet member of Fisk University, with Roland Hayes, Lem Foster, and Charles Wesley, whose name may mean something to you Howard University folks. He was a candidate for the presidency of this university, and did at least head Wilberforce College. And, Miss Leontyne Price gives him the credit for making her change, in her freshman year, from music education. Her mother wanted her to be practical. Mr. Wesley heard her sing, and said, "No, no, no! Unless you are in love with teaching only, *no one* should stop you from getting that voice across," and he helped her.

And, of the four men in the quartet,

only one of them was a music major. Daddy was religion, Charlie was history and classics, and Lem Foster was sociology. Roland Hayes was the only voice major. But, they made the entire quartet

One of the sons of one of the former Fisk presidents was on the staff of the Metropolitan Opera. He heard Mama sing, and he offered her the Metropolitan. 'But,' he said, 'you've certainly got to forget about being colored.' Mama was so tickled about the opportunity, but she said, 'Oh, no. I can't do that.'



Fisk presidents was

The Fisk Quartet, 1908 (left to right): James Olden, Lemuel Foster, Charles Wesley, Roland Hayes.

My father was a quartet member of

Fisk University, with Roland Hayes, Lem Foster, and Charles Wesley. Only one of the four was a music major, Roland Hayes. But, they made the entire quartet study voice, on the side. They had to sing Bach, Beethoven, Brahms, Gounod.

study voice, on the side, at Fisk. They had to sing Bach, Beethoven, Brahms, Gounod. Every other week or so, they had to get into a horse-and-buggy, and lumber on down through the "jungles" of Tennessee for two or three hours, into the hard country, and bring back more Spirituals. So that's part of one of *my* projects.

And, the other project that you will hear about, coming up, if it ever flowers: The day that the tenor trio—Pavarotti, and Domingo, and Mr. Carreras—got through with their highly bombastic and successful [laughter]— It was. It was a bombshell. Think of the people

who had never paid any attention to opera before, who found it interesting, and who followed them. The next day, I wanted to come forth with three Black tenors, who are endowed by God with the talent. They have put in the hard hours and years of study, which many an opera singer has tried to do.

And, I only brought about this project of SYLVIA, "Save Young Lyric Voices In Advance," the acrostic, from what I gathered down through the years. I have never sung, never tried. I didn't have it in my mind to be a singer. Maybe, it's because Mama was the singer of the family, and also at Fisk University, doing the Mozart, and Rossini, and Gounod, Bach, Handel solos for the choir, which every Sunday, always, did the first oratorio, rated excellent. And, some of the other programs had opera, and Mama did operatic arias.

One of the sons of one of the former

on the staff of the Metropolitan Opera, also the New York Philharmonic, and he came home every holiday he got a chance, to visit his father. He heard Mama sing, and he offered her the Metropolitan. He said, "We need that voice, and you're about to graduate."

My mother never told me any of this. Some lady who was in on the offering,

who was a pal of hers, got ahold of me in Harlem, and said, “Sylvia, did your mother ever tell you? I’m coming to tell you, because I had an idea. You’ve got to know this story.”

He offered her the Metropolitan, and he said, “But you’re going to have to”—in 1913—“you’ve certainly got to forget about being ‘colored.’ You will come there, and sing.”

Mama was engaged to my father, not married to him. She was so tickled about the opportunity, but when she was told, “You’re going to have to forget about being colored,” Mrs. Meier said, “we sat there, the bunch of us, at the professor’s house, and saw her just wilt on the spot.” She said, “Oh, no. I can’t do that. I can’t give up Genie.” And, Mrs. Meier says, “Oh, go ahead. You can get that done, put your wedding off for half a year, and then let everybody know.”

My father resembled so much, in his youth, Harry Belafonte. When Harry first hit the top in the ’50’s, ’60’s, and ’70’s, my brother, who was on the staff at CBS on Madison Avenue, was stopped, time and time again, for autographs. They thought *he* was Harry. So, that gives you an idea, how “Caucasian” my father was! But, Mama said, “I can’t give him up.” And the girls said, “Go ahead, and just half a year, and you can make your success, and even in New York, you could be married to him. They’re not as bad up there as they are down here.”

And Mama said, “No, no, no.” So, Mrs. Meier said, “we can’t do anything with her. Let’s go to Genie, and tell him the chance she has.” She said to my father, “Give this girl a break. If you encourage her, she may go take her chance. She is fit for it. We need somebody to represent us.” He said, “I’ll do no such thing.” And he *did* no such thing. I don’t think he ever let her know; she certainly never let *me* know anything about the incident. It wasn’t until five years after she died, that I heard about it.

The first time I ever accompanied anybody. I began with Mama’s practicing her piano and her voice all the time. On my fifth birthday, I remember this clearly: She brought me by the hand to

the piano and said, “Now, today we’re starting with *you*.” And I studied from the age of five years, until I got to be about eight, when I started doing accompaniment for her and Daddy. The first thing I did in public, was an accompaniment to “Du Bist Die Ruh” of Schubert, for my father. And then he did “Hark, Hark, the Lark,” and a few other things. And then I got so I could do Mama’s arias. She was very famous for her “Traviata.” And, as I came along—I majored in piano, somehow I didn’t want to sing. I think, if you don’t have a voice like Mama’s, you don’t need to try.

I was born in Mississippi. I lived there for about fourteen months, and then Daddy got a bigger church which took him to Birmingham, the Sixteenth Street Congregational Church, around the corner from where the four little girls were blown up [the Sixteenth Street Baptist Church—ed.]. Daddy was born a Baptist and died one, but, when he finished school at Fisk, the first open place was at Brick’s North Carolina Prep School, or something, and his first church came in Mississippi, which was Congregational. And he was transferred to Birmingham. I was in Birmingham until I was four.

Daddy was always fighting the Ku Klux Klan, and going out and getting into trouble. The Ku Klux Klan got sick of him, the three years we lived in Birmingham, and one night they shot through the parsonage window. That was a warning to Daddy. He still didn’t take it. Then, he was called to Washington, to replace Rev. Garner, who was the third, or second pastor of Plymouth Congregational Church, which moved out on North Capitol. He took that church, and had it for fourteen or fifteen years or so, and that’s where I gained consciousness. I went all through school to two years of Howard University, and then I was brought to Oberlin with a scholarship.

While I was in Washington, Daddy was fighting every day. He would take

us to school, and then he would go straight to the Capitol, like Wilberforce who went to Parliament. He would go down there every day and say, “I wonder how you all can be sitting here making laws, and not ask God what he thinks of what you are now doing?” And he fought, fought, fought.

Well, I had my life in New York, and then went to Europe. But Daddy brought my husband Everett [Classical violinist and conductor Everett Lee—ed.] to Louisville, Kentucky. Daddy had gone around and settled back in Louisville, where he had lived a while. And, as we got on the boat to go to Europe, he said, “Maestro, what you

Mr. Judson turned and said to Everett, ‘I’m reading these reviews. They are out of this world. You really have something. But I might as well tell you, right now, I don’t believe in Negro symphony conductors.’ Everett told me that was the biggest shock. Then Judson said, ‘Well, perhaps if you go abroad . . .’

think”—he had excellent diction, but when he wanted to act silly, he would speak like “the Kingfish”—“what you think about when you get back here, that the first place you conduct would be *below the [Mason-Dixon] line?*”

Well, Everett said, “Reverend, I *know* you’ve lost your mind now.” But after we got to Rome, as Fulbright scholars, after a few months, the wire services—AP, or UPI—called up our apartment in mid-winter, February or March, and wanted to know if they could send someone out to interview Maestro Lee. I wanted to know “for what.” “We are told by the Louisville Gazette,” or whatever the paper was in Louisville, “that Maestro Lee is to conduct the Louisville Philharmonic when he lands back in America.” And, sure enough, Everett didn’t believe it! It was

the first time a Black would conduct a symphony in any town—and certainly a resident symphony—the first time that a Black had been invited to do it.

We landed one day, stayed with my brother. We had to fly the next day down to Louisville. Everett was on TV. “Maestro Lee, we consider ourselves doubly fortunate, that Louisville has been chosen as the city to further brotherhood by inviting you to conduct.” For twenty-five minutes, they interviewed Everett, and then we went to the rehearsal. Everett had had a lot of experience from New York, and in Europe, in Italy, Spain, and all around, with the different orchestras, and he just went in there and conducted. Then, in the

We were in New York, for ten years before this, and Everett had been on Broadway, with the “Carmen Jones.”

He had never wanted to be a conductor, but he was concert-master of the *Carmen Jones* [an “ethnic” adaptation of Bizet’s *Carmen*, popular in the 1940’s—ed.], and so the conductor wanted everything to be Classical that people did in that orchestra. You know that in *Carmen Jones*, they didn’t change one note, one rhythm, nothing but the text. And all the singers not only had to have the voice to show that they could “pass,” they had to show that they had been trained classically, every one of them. The dancers couldn’t be “hoofers.” They had to show that they had had Classical dance.

didn’t know when to steal in, with the interlude, or the intro to something, if you weren’t acquainted with it.

So Litow said, “You know this show now, Everett. I’m going to ask Billy to give you a rehearsal.” Now, this would already make history on Broadway, because, they never had what was called a “tightening-up” rehearsal for “colored” shows. They wouldn’t spend the money. But, he said, “I’m going to ask Billy to give you a rehearsal, and a matinee, so that you can get used to it. What would happen if something happened, and I didn’t show?”

So Litow asked Billy, and Billy said, “You don’t need any assistant.” Sure enough, one night, Litow didn’t come



EIRNS/Stuart Lewis

When I lived in Germany, one of the people I worked with was Gerhard Hüsch. He was an aristocrat, like Roland Hayes. I mean, they were aristocrats, not by title, but as men. Hall Johnson was an aristocrat also. These were men who had a certain princely bearing, were tireless, indefatigable scholars, and students. Roland came from the lowliest kind of home, and he worked as a sharecropper. But Hall was the son of a minister, went to college, and was always a scholar.

morning, when he woke up to conduct for these folks in Louisville, he said, “You know, it’s the first time that I’m feeling skittish.” This was in 1953. I said to him, “you’ll know how to handle it. And he went to the rehearsal that morning. Then I got scared, and Daddy came by the house and, I said, “Everett is having second thoughts about this.” I said, “Daddy, you go to that rehearsal, and you get, in the in-between in the rest period, you get to a phone, and tell me how it went.” And Daddy called, about two hours later, and said, “Oh, they’re really being so subservient, it’s a shame. He’s *got* them.” And, the performance was for an *integrated audience*, which is another thing. This is two years before Rosa Parks got going. And so, that concert went off very beautifully.

Everett was brought on stage, from the pit, simply to do the oboe solo. Mr. Billy Rose said, he wanted to have Classical music played in the “country club scene.” And so he brought Everett up on the stage from the pit in striped pants, and swallow tails, and he played the oboe part—but Rose wanted it, just for show. And then Everett went off, took his scene-clothes off, and came back into the pit. So Mr. Litow, who was maestro, said, to Everett, “You know, this show is so great, it’s going to run at least a year. But, you know, we can get anybody to come to conduct *Carmen*, but not *Carmen Jones*.” The speaking parts, which Bizet had originally wanted in French, Bizet had been told, had to be put to music. There are no speaking parts in *Carmen*. But, *Carmen Jones* had plenty of them, in “Black English.” And so, you

in. And I had said to Everett, “They’re not going to give you any trials. You just have to be ready any night, to go out there and conduct. But be sure, when you hear about it, ten minutes before, you get somebody to phone and let me know.” Sure enough, that’s what happened. “Ms. Lee, Everett told me to call you and tell you he’s going on.” That was two or three months after I had told him this.

This was the first time that an African-American had conducted a major Broadway show, or what was considered a major Broadway show, because there had been other “colored” shows before this.

Everett had to play all kinds of jazz shows, to live. Everett told me, “You know, we all practice our concerti while we are waiting to go on. We have an

oboist, who has to play clarinet, because that's the only way that he can live. And this saxophonist, I found out, graduated in bassoon, but there's no place for him to play. I'm going to put a few of them together, get them to get their lips back, and put them together with my Jewish friends who have symphony jobs." And that's what he did. And he made his debut in Town Hall. He got rave reviews from New York's nine daily papers. And the next year, he got rave reviews. So somebody said, "You're good enough, with these reviews, to be farmed out. You ought to be doing guest appearances. And I know Judson"—of the Judson booking agency—"who manages 89% of all the conducting jobs in this country, including visitors, guests, and residents. I'm going to get an appointment with him for you."

Everett told me about what happened. "I went there, and I was ushered into the room. Judson turned and said, 'Oh, come in, young man. I'm reading these reviews. They are out of this world. You really have something. But I might as well tell you, right now, I don't believe in Negro symphony conductors.'" And Everett said, that was the biggest shock. "No, you may play solo with our symphonies, all over this country. You can dance with them, sing with them. But a Negro, standing in front of a white symphony group? No. I'm sorry."

Everett said, "I was so shocked. I had gotten my conducting lessons through the G.I. bill. I was doing everything I was supposed to do, but I had no future in my country. If Judson, who handles everything, is not going to recommend you, then you have no chance. I was just stupefied." Judson said, "I'm sorry, young man. I told the same thing to Dean Dixon." And Everett said, "That knocked it into me. And I told Judson, 'Yes, Dean Dixon had to *leave his country* to be a man and a musician.' And Judson said to me, 'Well, perhaps if you got abroad . . .'"

So, I told Everett, "You have to go abroad." He said "How?" We had two babies by that time. I said, "There's a Fulbright, or something." But he said, "I'm not going without you." So, that's how we got to Europe. Everett then got jobs with the symphonies in Europe, as guest conductor, and he again got rave reviews. So, then he went back to Judson. Judson said, "These are wonderful reviews. I still don't think I could sell you, though, in a town like Annapolis, or Kansas City, or something." Instead of *trying*, he would not do it. So Everett got to conduct, but it came from word of

But Hall was the son of a minister, went to college, and was always a scholar. He also played violin very well, and was in a quartet. And they studied, and he knew and spoke German. He took his choir to Germany, and recorded in their radio stations, before there was TV, and they were broadcast all the time. Then, they translated the African-American Spirituals into German. He wrote a lot of essays in German, some of which I have. They still sometimes broadcast him abroad. He was irreplaceable. He believed in no nonsense. He thought, if you overdid the dialect of



EIRNS/Diane Sare

mouth and from the city itself. [Eventually, Everett Lee would leave the United States permanently, only returning for occasional guest-conductor jobs.—ed.]

When I lived in Germany, for seven years, one of the people I worked with, was Gerhard Hüsch. He was an aristocrat, like Roland Hayes. I mean, they were aristocrats, not by title, but as men. Hall Johnson was an aristocrat also. These were men who had a certain princely bearing, were tireless, indefatigable scholars, and students. Hall came from Athens, Georgia. I don't know that he met Roland before Roland went to school. Roland came from the lowliest kind of home. His folks weren't educated, and he worked as a sharecropper.

With voice students and William Warfield, Ben Holt Day Young Artists Concert, Duke Ellington School for the Performing Arts, Washington, D.C., October 1995.

every one of the dialect Spirituals, you were making it like a minstrel show, a "coon show." He said, you should just talk naturally, to perform it like all other folk music. And I'm busy preaching that, as of now.

Mr. Hüsch came from a background of scholars in Hanover. He was born in Hanover, where the best Deutsch is spoken. He would never get snooty about it, but he would say, "No, you can't say that that way. That's a little 'Hessische' [Hessian]. You've got to be sure that the flow is there." He was very thorough.

He was wonderful, and I was sent to work with him on German *lieder*. He knew I wasn't a singer. He had me play for the lessons. Then, when I was through with those, in two years, I lived there five more years right down the street from him. He had me come to his house and work with him. Because he still had a beautiful voice. And, after that, he came to Indiana and taught. Marvelous man, spoke marvelous English, had a sense of humor, and he was a wonderful teacher. He said to me, "There are people who will tell you that Germans do not sing *legato*. Well, I

Most of the work, I try to tell them, is like medical students: do it quietly. When you wake up in the morning, get the opera score, and look at it, and read it. Don't make a tremble in your—don't make a sound. Max Rudolph said: Beethoven and Verdi never wrote a line of poetry or prose in their lives, but on their deathbeds both of them said, 'Pay attention to the words.' Know what you're talking about, much less singing.

insist, that when you are doing something that calls for it, that you do it." You could not sing in his master class, until you had done the poem as it came to the poet. You had to stand up as though you were in a drama class, and do it. *Then* you would be allowed to sing. And he was just so wonderful that way. He would have someone sing something all the way through, in tempo, as he would walk, slowly, around the classroom. And when you would finish, you would look to him. And he would stop still, standing. He would have his eyes closed. And he would say, "I'm sleeping." He, and Hall, always said, "slow" did not mean "funereal." Hall, and he, were so wonderful.

I also spent two whole days with

Roland Hayes, who had been with my Daddy every day of his life, for five years, from 1906 to 1911. Then Hayes got famous. I went to see him in Boston, in the last six months of his life. And I sat and played his songs. He took me through them, and showed me what he would like to have, and he told me just what to do. I said to him, "I've got it in my head from hearing you at Carnegie Hall." He said, "But, I want you to be sure that there is never anything *snooty* about it."

Hall also said, of the Spirituals, that many of them are not in dialect, but it is to be known that they originated in the lives of people that were in the lower social-economic bracket. Daddy knew the "Du Bist Die Ruh," but he had the Spirituals in his mind, Mama too. So, I have never gotten over the snootiness of those of us, who either won't sing them, or say "Well, Sylvia, my folks were never slaves." And I congratulate them on that every time. "How did you manage that? That's *wonderful!*"

But, I'm still fooling with singers: Todd Duncan, who was on the faculty here at Howard, insisted, "Sylvia, you've got the background. My kids here at the college, my voice majors, need training. Start right out."

So, I started, and I don't think that's bad at all, to get my training from Todd Duncan. Fantastic musician, and he's still around here, and I'm hoping I can get him to still sing. He is, in two days, he'll be 96, or something like that. The voice is still gorgeous. [Shortly after this presentation, Mr. Duncan died, on Feb. 28 of this year—ed.] And, of course, he did "Porgy," loved it. Didn't think he would, but he made his name. But he said, "Before I get tagged as Porgy and nothing else, I'm going to get my *lieder* and my German and all, and go around the country singing recital programs." And, he did that, and made marvelous, marvelous success with it, and then sang at the New York City Opera. The Met wasn't "ready" for him yet. Isn't that too bad?

That was in '55, when Max Rudolph had brought me in '54. My husband was taking private conducting studies from Gustav Mahler's nephew, Fritz Mahler, and Max Rudolph. These men came from Germany. Max Rudolph was the right hand of Rudolf Bing, he was artistic director. And, when we came to visit him, the first thing I did when I met this man, came to his house informally, I said: "I want to know, when is a Negro"—that was the word back then, and you understand it still, don't you?—"when is a Negro going to get a chance to sing at the Metropolitan?" And I told him about my mother.

"It'll happen, Sylvia, but you know, the first singer, at the Met, of color, has got to have the greatest voice, the finest talent, training, and be an absolutely incontestible, excellent musician, and the first part that he or she sings, must be visually believable."

So, I forgot about it. We went away as Fulbrights to Rome, came back, and heard Toscanini. That's another person that every Joe would listen to a bit of. Wouldn't listen to the *whole* opera on television and all, but at least they knew Toscanini. And, we came back home, and we were at the home of one of our friends in White Plains, out on the lawn. We didn't take time to sit and listen, we just—it was part of the entertainment. And I noticed it was *Ballo in Maschera*. I said, "Hm-hm." I had been accompanying Carol Brice, who was the first Black to get the Nuremberg Prize. She was a Juilliard student, and she had sung already with all of the big orchestras in this country, but she wasn't a glamour girl.

But, this part of Ulrica, I thought of it right away. So I said to him, that next summer, "Isn't it funny we notice, no matter what you've got on your roster for the coming year at the Metropolitan, you've managed to push a few of them off, to make room for what Toscanini succeeded in the last spring?" He said "Yes." I said "Well, what about this?" He said "What?" I said, "This year, it's *Ballo in Maschera*." I said, "Do you remember what you said about a Negro?" "Yes." I said, "What about Carol Brice?"

It *never* occurred to me to ask about

Miss Anderson. She could have been in La Scala, Covent Garden, Paris, if she wanted to be. And she admitted the same: she hadn't thought operatically. She and Dorothy Maynor never got on the opera stage. But, I said "Carol Brice to do Ulrica, the fortune teller, it would be—it's not the lead, but it's a good size part." And he said, "Yes. Get her to come and bring it to me. She doesn't need the whole opera here in spring for the winter. But, get her to bring it."

Carol Brice, for the first time, with her Bach programs over CBS every week, and her singing with the Harvard Glee Club, and all the philharmonics in this country and around the world, began to hedge. Her voice had been in bad shape from an Alaskan tour, and she was kind of afraid to come and sing for him not in good voice.

Next thing we know, I read in the paper that Miss Anderson was going to do it. I was so happy! I said, "It never occurred to me. Now that we've got her, what about Carol? Need not apply?" He said, "No. Have her come when she's healthy, because Mr. Hurok has said that Miss Anderson is only to make this one step, as a milestone. She is not to sing any more opera."

Marian Anderson was so marvelous. I don't know that any of you are old enough to have been at that debut in 1955. But, it started a *deluge* of Blacks being allowed to come to the Met, and doing well. If they had not acquitted themselves well, if critiques had been bad, then the bigots on the board would have said, "Well, you bring these Negroes in here, and they don't know anything you're trying to do, we're not having them."

No. There were *one hundred*. There were *one hundred*. And only about forty when James Levine came, and he brought—I went, because I was on the staff at the Met. Max Rudolph had me training singers. And, I was the first Black to do this. And so, I proceeded to work very diligently with them, and some of them I didn't even know. They flooded in, forty of them, before Mr. Levine got there. And, I went to the archives, and found out that he had brought forty. And I said, "You know

that's going to give you a bad name with this place. You know, they won't allow it." He said, "What do you mean? No. Well, I don't care. They can't touch me. They can't touch me. I have"—this was in the '70's, late '70's. He said, "until the '90's, I have a contract."

You notice you're not hearing quite so many now? Why do we have only Jessye last year with *The Makropulos*, and Denise Graves with *Carmen*, and the others do Ping, Pang, or Pong, just walking on, or pulling some kind of a carriage, or something? Why do we not have the African-American talent here, that is up and ready and proving itself all the time, in Europe?

We lived for seven years in Munich, Germany, and I was all over that country. Germans won't use anybody on their sixty opera slates. They have a rule: Don't use any non-German, if there is a German to do the part. And I can understand that they'd think that way.

But there are *black* Blacks, all over Germany, at the big opera houses. I'm so proud of my Gwen Bradley, who came to Curtiss, and she has been to Paris, and everywhere, and she has been the *Hochcoloratura* soprano, *the leading soprano* of Berlinstaats [the Federal opera house—ed].

Anyway, I gathered, through the years, from '35 to about '90, oh, I got this thing together. I named it in an acrostic, after my mother: "Save Young Lyric Voices In Advance"—SYLVIA. I meant for the singer to *think* of himself, and not just go praised all through high school in singing *Madame Butterfly* there, to come to school and expect to do *Tosca* and those things. Mr. Muti, who just stepped down from the Philadelphia Orchestra, is head of La Scala. He got me, and said, "Please, Signora Lee, *don't let any of your pupils*"—he thought I was a technician, I know nothing of technique—but he said, "*Don't let any of them sing Puccini before they're thirty.*"

I said, "What about 'O Mio Bambino Caro?'" He said, "Maybe. But that's all. If they do justice to that age of people, the Puccini's and all, Puccini and

Giordano, and all like that, they will endanger their throats physically. So, be careful that they *save*, learn as much as they can between sixteen and twenty-two and twenty-four, and sing things that are not a penalty to them, and a danger. Get them to get their voice teachers to tell them exactly how many hours a day they sing their exercises and their repertoire."

This, just simply, is the sum total of what I gathered, from the Jessye Normans and Marian Andersons and, oh, Shirley Verrett, that wonderful somebody. Oh, God! And Kathy Battle. They have one thing in common: there are no two voices with the same print, thumbprint. The ability, the beauty and all, that's a matter of opinion. But they *all*, if they reach this level, *they have saved their throats*, or broken it early, and shut up for a year, such as Lawrence Tibbett is supposed to have done, and Lucrezia Boria. They have had to go through that kind of "maybe it'll come back." But if they're not ruined, they are able to work.

But, most of the work, I try to tell them, it is like medical students: do it quietly. When you wake up in the morning, get the opera score, and look at it, and *read* it. Don't make a tremble in your—*don't make a sound*. This is what I tell them to do, from what I have gathered. And, this works, that you *learn*. And I've got Einstein's picture that says "Just Say Know," *K-n-o-w*.

Don't get up, and just because your voice sounds like Miss Price's to somebody, your boyfriend or your church, that you get up and throw it together. We are coming, every day, closer to the truth, which means what Max Rudolph said: Beethoven and Verdi never wrote a line of poetry or prose in their lives, but on their deathbeds both of them said, "Pay attention to the *words*." Know what you're *talking* about, much less singing.

So, that is what I would like. Now I'm trying to get these three tenors going. And, when I get that going—we should, before that, march to the Met, to get them to give us a reason—they might have a reason—that they don't use these marvelous talents.

Murder of a Princess

Thomas Sancton is the Paris bureau chief of *Time* magazine. Scott MacLeod is a Middle East correspondent for *Time*. The two men have done an impressive job of assembling a detailed chronology of the events leading up to, and following, the Aug. 31, 1997 tragic car crash in Paris, that claimed the lives of Princess Diana, Dodi Fayed, and their driver, Henri Paul.

The Paris crash has almost universally been blamed on the driver of the Mercedes, Henri Paul. Within 48 hours of the crash, French police told reporters that post-mortem blood tests showed that Paul had been drunk at the time of the "accident," and that he had been driving at over 120 mph.

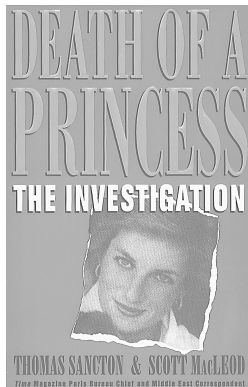
The Sancton-MacLeod book goes a long way towards debunking this "official" account of what was probably the most significant political assassination to take place, since the murder of President John F. Kennedy.

From the moment that the world learned about the tragic death of Princess Diana and her companions, the French police have been engaged in a shameless coverup. The blood tests done on Henri Paul, according to several leading European forensic experts interviewed by this reviewer, were so badly bungled, that no reliable conclusions can be drawn.

Eyewitnesses, including Trevor Rees-Jones, the bodyguard of Dodi Fayed, who was the sole survivor of the crash, have seriously challenged the official claim that Paul was drunk.

In a tantalizing footnote that they never pursued further, the authors noted that Henri Paul's blood also contained near-fatal levels of carbon monoxide. Does this suggest that the car was sabotaged?

While French police claimed that the Mercedes was travelling at over 120 mph at the time of the crash, independent forensic experts, as well as the manufacturers of the car, have proven



Death of a Princess— The Investigation by Thomas Sancton and Scott MacLeod

New York, St. Martin's Press, 1998
300 pages, hardbound, \$23.95

that the speed was no more than 60 mph. The *Time* reporters did a thorough job of debunking this feature of the official French coverup.

And, in one of the most controversial points made by Sancton and MacLeod, the authors showed that Princess Diana stood a good chance of surviving the crash, had she received the kind of emergency medical treatment that would have been provided in the United States, and even in Britain. Although doctors at the scene immediately concluded, correctly, that Princess Diana was bleeding internally, it took rescue workers nearly two hours to get her to a hospital. She bled to death just moments before emergency surgery began.

Sancton and MacLeod contend that Diana might have been alive today, had she been rushed to a hospital, and operated on within an hour. On this issue, they are unquestionably correct.

The Fiat

The biggest unsolved mystery surrounding the crash is the missing Fiat Uno. A dozen eyewitnesses told French police that the Mercedes was being chased by a number of cars and motorcycles. At the entrance to the tunnel, the

Mercedes collided with a Fiat Uno. Paint scratches from the Fiat were found on the passenger side of the Mercedes; and fragments of the Fiat's tail light were also found at the site. The Fiat fled the tunnel, and disappeared from the face of the Earth.

The disappearance of the Fiat defies benign explanation. This reviewer, writing in the pages of *Executive Intelligence Review* in November 1997, charged that cumulative forensic and eyewitness evidence suggests that the Fiat carried out a premeditated vehicular attack against Diana's car. As the result of mountains of evidence, this reviewer wrote that the crash probe should have already been formally pursued as a murder-conspiracy investigation.

I firmly believe the authors of *Death of a Princess* share this view. Unfortunately, instead of stating their conclusions about the events of Aug. 31, 1997, they chose to conclude their book with a chapter, titled "Was it Murder?" in which they cited this reviewer's *EIR* magazine coverage as the most credible of the "conspiracy theories" about the crash. They reported that Mohamed al-Fayed, the father of Dodi Fayed, is also convinced that the couple were murdered.

They also missed the boat on one very crucial facet of the story. Focussing on the blossoming love affair between Princess Diana and Dodi Fayed, the authors failed to identify the overriding reason why the British Royal Family, particularly the murderous Royal Consort, Prince Philip, might wish to see Princess Diana dead.

As *EIR* magazine consistently reported since 1994, Princess Diana had been in a running war with the House of Windsor, from no later than 1990. She correctly saw the Windsors as the world's most powerful dysfunctional family. Beginning in 1992, she made her views known publicly, first, through her cooperation with British writer Andrew Morton, who published a 1992 tell-all book about life inside the House of Windsor.

In November 1995, Princess Diana

gave a no-holds-barred interview to BBC television, in which she declared her then-estranged husband Prince Charles unqualified to serve as King.

Right up to her dying day, Princess Diana never abandoned her fight against the Windsors. She represented an existential threat to the British

Monarchy, and, as such, was a target of hatred from the Royal apparatus, which she referred to, with disdain, as “The Firm.” “The Firm” has, so far, benefitted greatly from Princess Diana’s death; and they certainly have a great vested interest in assuring that her death goes down as a tragic case of

drunk driving.

It was this issue—the strategic battle over the fate of the House of Windsor—that the authors failed to raise, in the course of their otherwise worthwhile attempt to sort out the fact from the fiction about the death of a princess.

—Jeffrey Steinberg

The House of Windsor and the Hitler Project

The “mainstream media” have treated this book as a series of soap-opera vignettes. However, the truth is that Kelley’s book is a serious attempt to present a history of the centuries-old House of Hanover in its 20th-century incarnation as the House of Windsor. Kelley conducted more than five years of research, and conducted hundreds of interviews with insiders, who provided her with a “fly-on-the-wall” viewpoint on the internal workings of the principal members of the British Royal Family. The book’s main flaw, is Kelley’s lack of a deeper knowledge of the history and geopolitical goals of the Royals.

A prominent feature of how the mainstream media have sought to blunt the book’s impact, is how they selected one paragraph from Kelley’s book, in order to discredit it. That paragraph was based upon a high-level source report, that King George VI was impotent, which necessitated that his daughters, the future Queen Elizabeth II, and her sister Margaret, be conceived through artificial insemination. Interestingly, no one had the audacious humor to ask: “If this report is true, then what species was used for the artificial insemination?”

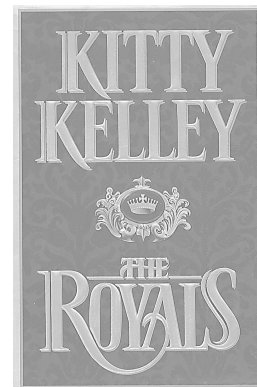
This is especially true in terms of Kelley’s documentation that it was not just King Edward VIII (HRH The Duke of Windsor, upon his abdication), who was a party to the House of Windsor-directed project to impose Adolf Hitler on a prostrate Germany, as the marcher-lord for British geopolitical goals to destroy both Russia and Germany through Hitler’s *Drang Nach Osten* [Drive to the East]. Kelley provides some of the documentation to show that, among other

royals, the royal consort, HRH The Prince Philip, Duke of Edinburgh, had ties to the “Hitler Project.”

The Royals and the Nazis

First, Kelley identifies the pro-Nazi sentiments of George V’s successor, King Edward VIII, who was forced to abdicate in 1936. Actually, King Edward VIII’s abdication represented a cold coup d’état by a faction of the Club of the Isles, which had come to see Hitler as an uncontrollable Frankenstein monster. Kelley notes that after the Duke of Windsor’s abdication, he entered into negotiations with Adolf Hitler, who was then considering an invasion of the United Kingdom, and who offered to reinstate the Duke and Duchess of Windsor upon the British throne as puppet monarchs.

Actually, as Arts & Entertainment documented in a recent *Biography* television broadcast, the Duke of Windsor’s treason went even deeper than Kelley suspected. When a Luftwaffe aircraft crashed carrying the Nazis’ plans for their thrust through Belgium, it was the Duke of Windsor who informed Hitler that the plans had been captured. Hitler was thus able to reorganize 60 divisions, so that he flanked the Allied defending forces, which had taken up positions thinking Hitler would carry through his original plan. Within 37 days, the Nazis were marching through Paris, and the Duke of Windsor deserted his post for the Iberian Peninsula, where, during his negotiations to return to the British throne at the head of the Wehrmacht, he sent a message that Britain would capitulate to aerial bombardment. That bombardment began the day Sir Win-



The Royals by Kitty Kelley

New York, Warner Books, 1997
547 pages, hardbound, \$27.00

ston Churchill forced the Duke of Windsor to sail from Lisbon to exile in the Bahamas.

Most importantly, Kelley states that relevant documents in this affair are kept by The Queen Mother Queen Elizabeth (i.e., Queen Elizabeth II’s mother), who has sole access to them in her vault at Clarence House. Kelley’s debunking of The Queen Mother as the custodian of these secrets is long past due, since the “Queen Mum” is worshipped by Britain’s subjects.

Prince Philip, Nazi Enforcer

Moreover, Kelley notes that within the space of nine months in 1930, Prince Philip’s four older sisters each married members of the German aristocracy, all of whom were active supporters of Adolf Hitler. One of Philip’s uncles-in-law by these marriages, Christoph of Hesse, became head of the secret electronic eavesdropping office in Goering’s

research office, which eventually became the Gestapo.

Kelley understates the importance of Prince Philip's schooling in Nazi Germany at the Schloss Salem school of Kurt Hahn, as being merely a combination of cold showers and rigorous exercise. In fact, by the time Prince Philip's pro-Nazi sister Theodora had arranged for him to come from Britain to attend Schloss Salem, the S.S. had arrested Hahn, and the original rigors of the "strength through joy" curriculum of the school had been transformed by a hefty contribution of Nazi "race science."

Kelley is also wrong when she says that Lord Louis Mountbatten discouraged the House of Windsor and Prince

Philip from corresponding with their pro-Nazi relatives in Germany. For, it was Lord Louis Mountbatten who became one of their most important back-channels, through his sister Louise, the Crown Princess of pro-Nazi Sweden. Moreover, Prince Philip developed ties to the Duke of Windsor, who used this same back-channel from his post in exile.

As for Queen Elizabeth's royal consort, HRH The Prince Philip, his early Nazi race science training has led him to outdo Hitler. As part of her "deal" with Prince Philip, the Queen made him the "chief enforcer" for what aristocratic insiders call "The Club of the Isles" (being a coalition of landed and financier oligarchs, who have since

World War I seen the House of Windsor as *primus inter pares* within a Doge system). Prince Philip demonstrated his "enforcer" role as head of the Worldwide Fund for Nature, where, in the name of preserving the environment, he has murdered more Africans than Adolf Hitler ever dreamed of. On more than one occasion, Prince Philip has said in public: "In the event that I am reincarnated, I would like to return as a deadly virus, in order to contribute something to solve overpopulation."

Kitty Kelley's revelation that the House of Windsor had a direct hand in the "Hitler Project" is one of many themes within her book that make it highly recommended reading.

—Scott Thompson

Hamilton, Without the Revolution (Or, LaRouche, Without LaRouche)

This interesting, useful, and very frustrating book reprints and interprets selections from 18th-, 19th-, and 20th-century statesmen and writers.

But, Michael Lind's anthology is a survey of two opposite points of view—the republican, and the oligarchical—joined together and falsely labelled "Hamiltonianism."

Lind vigorously defends Alexander Hamilton, the first U.S. Treasury Secretary, as the mastermind of the Federal policy in the first years of the republic, whose outlook ultimately shaped the industrialization and rise of the U.S.A. as a great power. Refuting slanders of Hamilton as aristocratic, Lind shows he worked to dissolve aristocracy and destroy slavery.

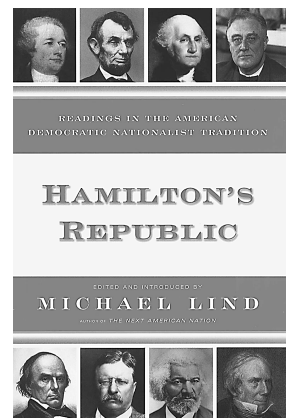
What Lind calls Hamilton's "democratic nationalism" is upheld against attack from both the leftists, who equate it with "authoritarian tyranny and . . . repression of minorities," and from the right, which "identifies nationalism with protectionism and a failure to understand the benefits of the global economy."

Lind has risen a bit above the academic swamp, to champion the Hamilton

tradition that could lead the world away from the abyss to which recent policy has led us. But, with these promising themes, the argument descends into a terrible historical muddle, which renders the book increasingly silly as it proceeds into 20th-century matters. Lind avoids any discussion of America's struggle with the British Empire and the British-centered financial oligarchy. This makes for absurd history, since the American Revolution, and American nationalism since then, have been in fundamental opposition to the latter.

For example, Lind asserts: "For much of the era between 1914 and 1989, Hamiltonian realists and Wilsonian globalists . . . have been allied against isolationists. . . . [T]he boundaries between globally minded Hamiltonian realism and muscular Wilsonian idealism became very blurred, with both groups tending to support anti-Soviet alliances like NATO and free trade (which Hamiltonians treated as an expedient to unite the anti-Soviet coalition . . .)"

Fareed Zakaria, managing editor of the Council on Foreign Relations magazine, *Foreign Affairs*, is quoted on



Hamilton's Republic: Readings in the American Democratic Nationalist Tradition

edited by Michael Lind
New York, Free Press, 1997
345 pages, hardbound, \$25.00

"American Realism," which in Lind's mind continues Hamiltonian nationalism: "American Realism proceeds from the assumption that the Pax Britannica of the Nineteenth century was a blessing, preserving peace, trade, and travel around the world. The United States has taken Britain's place as the balancer of the world. . . . That the United States succeeded in [this] . . . suggests that American Realism may have appreciated aspects of the modern world—the universal appeal of democracy and the

promise of the free market—which make it more *realistic* than the Old World’s cynicism.”

The LaRouche Factor

It happens to be a fact that Michael Lind is well acquainted with the work of Lyndon LaRouche, the individual who uniquely resurrected the nationalist tradition in contemporary world politics, and in historical analysis. Lind decided to look away from LaRouche, whom the London-New York power axis hates and fears.

But LaRouche has situated the American Revolution in the long fight between oligarchy and humanist republicans. “Hamiltonianism,” minus the deeper philosophical issues in this fight, is nothing but a dead and untruthful doctrinal category, falsely opposed to another unscientific category, “Jeffersonianism.” From this central blunder comes a real mess of historical errors.

Lind wrongly ascribes to personality “quirks,” rather than to patriotic principle, Hamilton’s desertion of the Boston Anglophile traitor-run Federalist party.

Hamilton thus elected Jefferson to the Presidency. Leading Hamiltonians such as John Quincy Adams, Mathew Carey, and Henry Clay, opposed the Federalists. To suit his schema, which deletes the fight with Britain, Lind then entirely blanks out these nationalists’ revival of Hamilton’s program, through their rallying of the nation to fight the defensive War of 1812 against Britain.

Lind makes the Confederate spawn, British-worshipping Teddy Roosevelt into a “neo-Hamiltonian.” T.R.’s financier sponsor, J.P. Morgan, is called by Lind an “industrial magnate of the Gilded Age,” despite Morgan’s stated, fixed principle of never creating a new industry. The mills and railroads of which Morgan seized control were built by the Henry C. Carey Philadelphia anti-London, anti-Wall Street faction of industrial republicans, who are entirely undescribed by Lind. Then, Lind portrays the London-Wall Street Federal Reserve System as “Hamiltonian.”

Lind denounces Abraham Lincoln’s opposition to the Mexican War as “unscrupulous.” He wrongly depicts the two Hamiltonians, Lincoln and

Franklin D. Roosevelt, as cleverly dishonest, for publicly invoking Thomas Jefferson and the Declaration of Independence. Contrary to Lind’s view, the Declaration was not an Enlightenment document, but the commitment of the American nationalists to the Renaissance Christian image of man; Jefferson himself later split with that commitment after falling in with Enlightenment radicals in France.

A nice Frederick Douglass extract on racial amalgamation buttresses Lind’s attack on multi-culturalism, as a betrayal of the struggle for the Union and universal advancement. But, Lind’s Melting Pot concept is flawed in demanding Irish immigrants leave behind their “quarrels” with the British.

Lind calls John F. Kennedy an “ineffectual” President, a “playboy millionaire” who “treated the executive branch as [his] personal fiefdom and believed [he] was above the law.” But J.F.K. sought to break out of London’s post-World War II strategic straitjacket. Might one suggest for the author, a remedial visit to Bunker Hill and Yorktown?

—Anton Chaitkin

When ‘Just the Facts’ Isn’t Enough

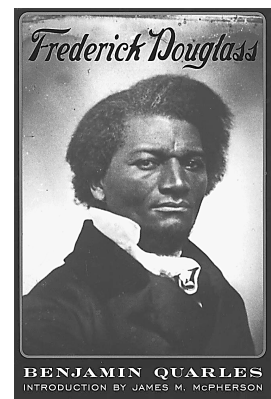
Frederick Douglass (1818?-1896) had as his guiding principle throughout his career, a commitment to truth and justice as he understood it. He always sought to perfect that understanding. Thus, as he matured, that understanding, particularly of the principles of the American Republic, deepened, lifting him out of the swamp of Garrisonian abolitionism and social reform, to become a spokesman for the principles on which this republic was founded. After 1864, Douglass became a nationalist and a protectionist (in contradistinction to his earlier defense of “free trade”), in accordance with his fight for the rights of all humanity, against the British Empire.

Unfortunately, Benjamin Quarles, a pre-eminent African-American historian whose 1948 biography of Douglass was considered groundbreaking, limited the nature of his investigation of

Douglass’s biography.

In his introduction to this new edition of the biography, published in honor of Quarles, who died last year, James McPherson points out that Douglass was “a prime example of an ‘inner-directed’ personality; he grew up subject to all the power of a ‘peculiar institution’ that crushed the spark and ambition of most of its victims, yet somehow he found the inner resources to overcome the disadvantages of slavery.”

That inner-directedness led Douglass to seek out the means to learn to read while still a slave; to learn to play the violin; to organize other slaves, and teach them to read while he and they were still slaves; to devise, with the help of friends, the escape of himself and his wife from slavery; to investigate, when he realized that there was a tragic flaw in Garrisonian abolition, the true anti-slavery nature of the U.S. Constitution.



Frederick Douglass
by Benjamin Quarles
New York, Da Capo Press, 1997
(reprint of 1948 edition)
378 pages, paperback, \$15.95

And such was true of every new political breakthrough Douglass would make throughout his life.

Douglass, while still a slave, became familiar with the speeches of John Quincy Adams, as well as the principled bat-

tle Adams and a handful of others were waging in the U.S. House of Representatives against the British-controlled, intransigent, pro-slavery South. Adams' fight, Douglass tells us, gave him and other slaves the hope they needed that America would reject the institution of slavery, and made Adams a folk hero in many slave quarters. And the eloquence of Adams and other public speakers of the day led Douglass to learn the art of polemical "speechifying."

History 'From the Bottom Up'

While Quarles tells Douglass's story, he fails to convey the true nature of Douglass's intellectual powers. The reason for that lies in his decision to tell Douglass's story "from the bottom up," as opposed to beginning with a concept of what the actual fight in America, against British oligarchism, was, before, during, and after the Civil War.

This is not Quarles' failing alone; it is the state of the history profession in general. Quarles insists, for example, that in 1860, Douglass was campaigning for the Liberty Party presidential candidate, Gerrit Smith. Factually, that may be true. Douglass, however, knew that

America's best hope was Lincoln, and in his newspaper, *Douglass' Monthly*, wrote, "The slaveholders know the day of their power is over when a Republican President is elected." His support for Smith was perfunctory, to say the least.

To "boil down" Douglass in this way to "just the facts," does not permit the reader to appreciate the full scope of Douglass's character, or his political integrity. This does not mean that Douglass was right all the time; in fact, he was often, from an empiricist standpoint, wrong, until he came to an understanding of what Lincoln stood for, and was fighting for. However, he chose his battles carefully, and waged them with *Entschlossenheit*. Douglass also could not be led around by the nose, by the Garrisonians or anyone else, which frustrated his white would-be patrons.

As Quarles notes, Douglass used to say that, "No man can be an enemy of mine who loves the violin." He was also a great lover of the poetry of Robert Burns. In his 70's, he began to study German. Such a man is well worth knowing, in all his richness—from the

Douglass who waged a determined 18-month campaign in Scotland against the Free Church of Scotland's fundraising from American slaveowners ("you've got to give the money back"), to Douglass the violin-player and proud grandfather of concert violinist Joseph Douglass.

There are several correctives to the limitations of this Quarles classic, and its more recent counterpart, William McFeely's biography of Douglass, which takes the same empirical approach, but is more detailed, only because it, in turn, is based on the collected writings of Douglass currently being published serially by Yale University Press. These original writings, along with Philip Foner's edition of Douglass's writings, which is illuminating if not complete, are one corrective; the other, is Douglass's last autobiography, *The Life and Times of Frederick Douglass*. These primary sources will be far more rewarding to the serious student, who is willing to take the time to understand the true significance of Frederick Douglass's life in the context of the fight for the American Republic.

—Denise Henderson

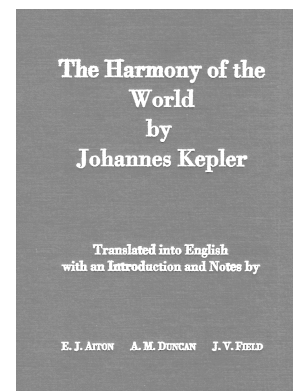
The Characteristic Truth

The publication of the first complete English translation of Johannes Kepler's work, *Harmonice Mundi (The Harmony of the World)*, is a cause for great joy. Although parts of this book are difficult for the non-geometrically trained, as Kepler says in his preface, "they should not be frightened off by the difficulty of the geometrical arguments, and deprive themselves of the very great enjoyment of harmonic studies."

In *Harmonice*, Kepler presents to mankind the method by which he had been able to make the breakthroughs in astronomy which resulted in the Three Laws of planetary motion which still bear his name. This method has been attacked by more than the mere neglect which left the works inaccessible to those who could not read Latin or German; it has been buried beneath the weight of authority accorded to the

assertion that physical processes can be understood without reference to Reason, by examination of cause-and-effect relations which are fundamentally linear. Kepler, on the other hand, knew that this could not be true.

In fact, the greatest value of the publication of this book, is the way in which it exemplifies Kepler's method of using his knowledge of the overall lawfulness of a system, to develop the proper method of dealing with specific information about events within that system. Contrary to today's belief, such information can never define either the appropriate method for its own analysis, or the lawfulness of the system from which it comes. Thus, the most profound truth, that the Creator must create the best and most beautiful world, leads Kepler to the certainty that there must be harmonic relationships embedded in the elliptical



The Harmony of the World
by Johannes Kepler,
translated by E. J. Aiton,
A.M. Duncan, and J.V. Fields
Philadelphia, American
Philosophical Society, 1997
549 pages, hardbound, \$60.00

orbits, making them therefore more perfect than the circular shapes that had been previously assumed. Only from that standpoint does he ask from the observa-

tions, first, in what particular way are these harmonies expressed, and, secondarily, what are the particular harmonies so expressed.

The Languages of Science

As Kepler came to understand more and more deeply the lawfulness of the solar system, he also demanded a richer and more differentiated language than the then-available mathematics, to express his insights. It is for that reason, that he named his greatest work *The Harmony of the World*, and spent so much of it discussing the bases of music.

Kepler himself was not a composer, but he understood that the harmonic relations have some of the characteristics which he required for understanding the lawfulness of the physical universe. Harmonic relations, like the planetary orbits, are *specific*—there is a very narrow band of variation in the relation which is called a fifth, as opposed to the relations which can occur that are “somewhere between” a fifth and the next larger interval, a minor sixth. Further, the orbits of the planets can only occur at specific distances from the sun, not at any point at which a modern-day computer model might locate them. In the same way, there is an ordering principle in the musical domain, in which not every interval occurs lawfully in connection with every other interval (compare, for example, the consonant sound of the two successive fifths, C-G and G-d, with the dissonance resulting from their combination to produce C-d).

In the same way, the planets do not simply have lawful individual distances from the sun, but the characteristics of the orbits, including their size, their periodic times, and their deviation from circularity, are ordered by an overall system, which is partially reflected in Kepler’s Third Law, first announced in *Harmonice Mundi*, which relates the radius of each orbit to its corresponding periodic time (or “year,” in Earth terms), in a way which is constant for the entire solar system. The high point of *Harmonice* is Kepler’s realization that the harmonic relations of the planets are actually those of the *human creation, polyphonic music*.

The musical harmonies alone do not provide the precise language needed for the continued development of astrono-

my, and physical science generally, so Kepler called for the development of a new level of mathematics. A specific instance occurs in *New Astronomy*, an earlier work, in which he announced the discovery that the planets move in ellipses, and that their speeds vary such that the imaginary ray from the sun to any particular planetary body sweeps out an equal area over any equal time period. As he is developing this concept, he analyzes the related question of a body moving around a circle, but sweeping out an area with a ray from a point that is not its center. He writes, “I exhort the geometers to solve me this problem: Given the area of a part of a semicircle, and a point on the diameter, to find the arc and the angle at that point, the sides of which angle, and which arc, encloses the given area [defined by the line from the given point, the sun, to the end of the arc, the approximate position of a planet—SB].”

The problem, as Kepler conceived of it, implies a pair of relationships, one of which governs the circular motion around the given point, and the other the change in the distance of the end of the arc on the semicircle from the given point. However, the planet is not progressing by fits and starts, moving along a particular circle around the sun only to have its course disrupted by the intervention of a linear attractive or repulsive force between it and the sun. Rather, its path reflects in every shortest interval as well as overall, the interconnected dimensionalities of the entire system, in this case circular and radial forces, conceived of by Kepler as a set of magnetic-like interactions, which express the character of the system by limiting the possibility of movement to those paths which manifest certain particular forms of constantly changing curvature.

Gauss Builds on Kepler

As Lyndon LaRouche has stressed,* this way of thinking—that the characteristic curvature, or species nature,

* E.g., in “The Classical Principle in Art and Science,” *Fidelio*, Winter 1997 (Vol. VI, No. 4). SEE also “How To Think in a Time of Crisis,” this issue, esp. footnote 42, page 19.

must be present no matter how infinitesimal the portion under examination—, which was embodied in the development of the calculus by Gottfried Leibniz, was also what allowed Carl Gauss to discover the orbit of the asteroid Ceres, a previously unknown body in the solar system, from a mere three observations. Gauss, like Kepler, worked from the ordering principle of a system, to its expression—as opposed to the Newtonians such as Leonhard Euler, who championed a calculus based upon the assumption of “linearity in the small.” From the foundation of Kepler’s laws, Gauss developed a unified concept of the possible motion of any bodies in the solar system. Every orbit must be along a path traced out by the intersection of a cone and a plane, whether an ellipse, a parabola, or a hyperbola, but always with the sun at the point where the plane cuts the axis of the cone; a ray from the sun to the body sweeps out, in any time period, a section of that figure with an area proportional to that time and to its characteristic distance from the sun. Based on this, Gauss was able to use the very limited data on a newly observed body, the asteroid Ceres, and the calculus as Leibniz had developed it, to discover how that lawfulness was being manifested by that particular body—both what particular type of curve the orbit followed, and its size and shape within the general type—all in a way which was not dependent on fitting a curve to an extended number of data points.

LaRouche has emphasized the stunning success of Gauss’s use of this method, in order to warn against the self-consoling habits of mind that lead too many today to believe in linear extrapolation, whether of voting trends, stock prices, or the response of living tissues to radiation. Here, in this great pedagogical work which Kepler left us, we can educate ourselves to grasp the lawfulness of an entire system, as it must be expressed in the smallest detail, and to reflect on the quality of the universe and its Creator which allows this coherence to be comprehensible to our minds.

—Sylvia Brewda

The cults of 'political correctness,' the world of make-believe into which the frightened '68'ers had fled, are no longer the unchallenged wave of the future. The back-to-reality cultural paradigm-shift, is the changed political opportunity to which wise statesmen will hitch the destiny of their nations.

—LYNDON H. LAROCHE, JR.
March 5, 1998

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Giovanni Ambrogio De Predis,
'Beatrice d'Este,' c. 1500.

Restored Sala Federiciana
(Federico Borromeo Room).

Raphael Sanzio, cartoon of
'The School of Athens,' 1509.

In October 1997, Milan's Biblioteca Ambrosiana, one of the most ancient and beautiful libraries in the world, was reopened to the public after seven years of restoration.

Founded in 1609 by Cardinal Federico Borromeo, the initial collection grew to 400,000 printed volumes, 15,000 manuscripts, 60,000 letters and documents, 10,000 drawings, 30,000 etchings, 2,000 Arabic codices; the famous *Codex Atlanticus* of Leonardo da Vinci (402 pages of 1,000 scientific and technical drawings); and autograph works of Boccaccio, Petrarch, Machiavelli, Piero della Francesca, and many others.

Among the jewels in the collection: the edition of Virgil's



Courtesy of the Cariplo Foundation, Milan

poems which belonged to Petrarch, with his marginal notations; the *Summa contra gentiles* of Thomas Aquinas; a 1,200-year old Hebrew Bible. Works of art by the great masters include the immense cartoon (drawing) of the 'School of Athens' fresco by Raphael, Leonardo's 'Musician,' and the 'Adoration of the Magi' of Titian.

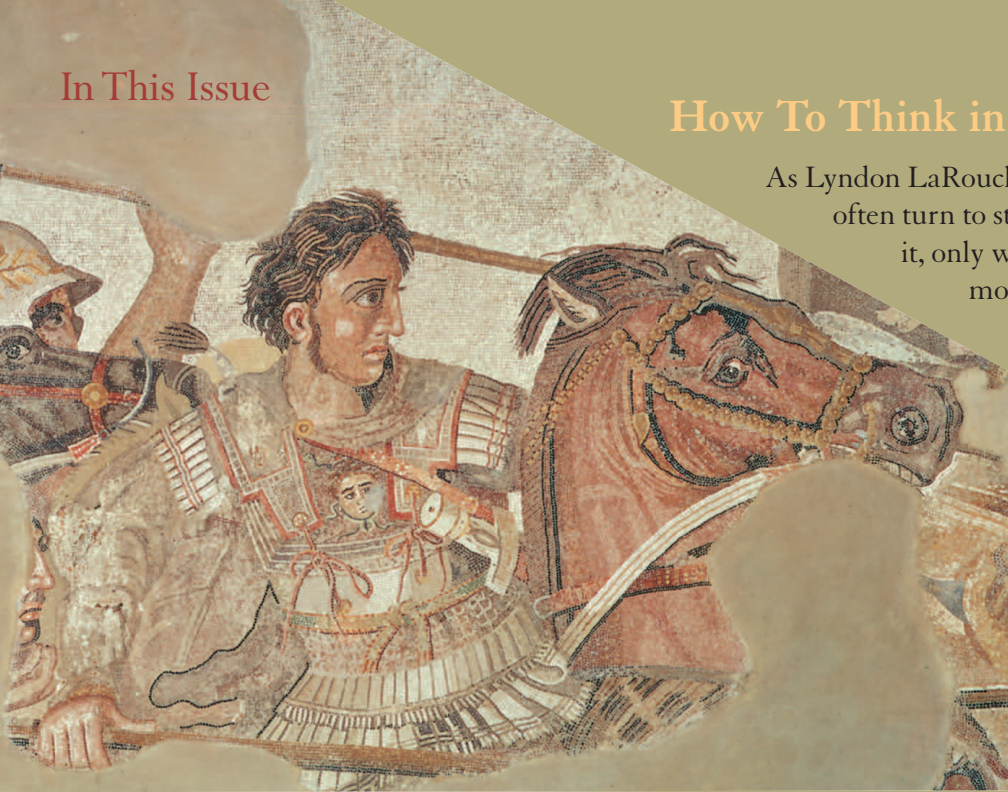
Cardinal Borromeo wanted the

Ambrosiana to be a public library in the modern sense of the term. Touching all disciplines, the Ambrosiana had almost the character of a university, as its cultural life was animated not only by texts, but also by the Collegium of Doctors, who at that time were called '*empsychoi bibliothekai*'—in Greek, 'living, or animated libraries.'

—Liliana Celani

How To Think in a Time of Crisis

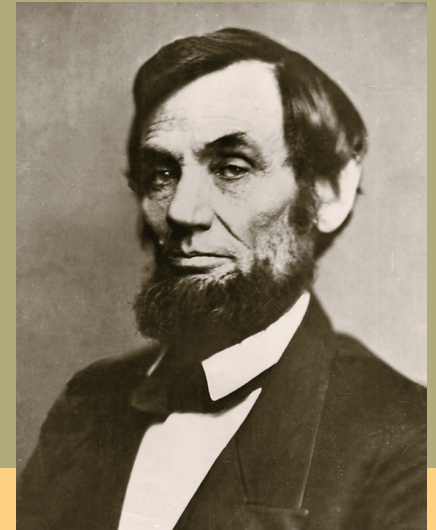
As Lyndon LaRouche writes: 'A terrified people will often turn to strike at the monster which oppresses it, only when that population perceives the monster to be gravely wounded.' The successive rounds of global crisis, brought about by the Baby Boomer 'virtual reality' of the last thirty years, have created a back-to-reality cultural paradigm-shift, to which 'wise statesmen will hitch the destiny of their nations.'



Scala/Art Resource, NY

The Lincoln Revolution

Historian Anton Chaitkin identifies the patriotic tradition still reverberating, not only among Americans, but within those nations across the globe whose development was the outcome of the revolution wrought by President Lincoln. This is the tradition we must evoke today, to win the battle for a New Bretton Woods System based upon the principles of national economy.



St. Thomas Boys' Choir Brings Bach's Music to the Poor

In February, the St. Thomas Boys' Choir of Leipzig, Germany, the oldest and foremost boys' choir in the world, performed for the first time ever in Washington, D.C., before an overflow crowd at the Basilica of the National Shrine of the Immaculate Conception, as part of a campaign for 'Excellence in Education Through Music.' We feature special coverage of this historic concert, blacked out by the national media under the leadership of the *Washington Post*.



EIRNS/Stuart Lewis