

Crocodile Economics

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A hungry adult crocodile in good health, pursues his menu with great speed and efficiency; but much as you might admire his skill, you really do not wish to have him stalking in your neighborhood. In general, many populists are like crocodiles, even some who are otherwise often useful at the work they do with their hands and feet. I run into a few such fellows in situations such as my campaign's e-mail traffic, or among callers into talk-radio broadcasts. My remarks here, may help you pick out even a cleverly disguised political "crocodile" mingling in your crowd.

You must recognize, first and foremost, that populist crocodiles have usually assumed human form, and may be, like parrots or mynah birds, more or less capable of simulating human speech, but they do not really accept the existence of what we regard as society. Instead, they often radiate a certain brutishness, especially when irritated by being confronted with actual ideas. You could say that, underneath it all, they are feral creatures, like all crocodiles, or the fascists which their pathologies tend to lure them into becoming.

The presence of a crocodile-man in your neighborhood, should not suggest that he is aspiring to become a socialized creature; he is probably hungry. The crocodile munching on the child, may gesture to the grieving mother: "Tough luck, lady. Write it down to free trade." Among the typical spoor which may reveal the presence of such political crocodiles, is an enraged reaction to any reference to the memory of President Franklin Roosevelt. At the thought that Franklin Roosevelt took your neighbor off the menu, he may bellow as only such an offended crocodile can. When all is boiled down to essentials, there is essentially but one remaining word in their

vocabulary, a resonant, if awfully discordant, Hobbesian "Mine!" Corner him, as I have often conducted this experiment, and it is soon apparent from his expressed rage, that, with him, everything he says might be reduced to a single, piggish crocodile's grunt, "Mine!"

Nearly two generations ago, a majority of our citizens would have looked down on these feral creatures, and rightly so. "Asocial types," would have summed up prevalent opinion. But, then, with the late 1960s shift, away from a productive society, toward the decadence of today's consumer's society, the majority of the most recent two adult generations, has switched to the notion of a "consumer society." By that, I mean a "hunting and gathering society" such as a gathering of that Cannibal Enterprise Institute (CEI) famous for its motto: "You are whom you eat!"

Populism, together with the broader category of moral disorder it typifies, is the principal internal threat to the U.S.A., and to civilization more broadly today. Agreed, that the obvious danger comes from that virtually satanic, utopian element, which has been behind those changes in policy-making which became predominant in the Americas and western Europe during the recent thirty-five-odd years. That utopian element, while evil and dangerous, could not control the U.S. or other nations, as it does presently, unless the population were morally corrupted, on a massive scale, by the influence which populism radiates into the citizenry at large. The crisis of the U.S.A., and of western Europe, is not, as cowards argue, that "You can't fight City Hall." The problem is, that those cowards "Won't fight City Hall" over even those issues on which the continued existence of civilization depends more or less immediately.

Therefore, it were urgent that we put the populist's parody of a crocodile on the analyst's couch, and find out what makes his pathetic mind tick. The following remarks provide a preface for that analyst's report.



American populist cynics blame “the government” for their sufferings, although the ruin they face is always the result of the way they themselves choose their elected officials. Here: a scene at Houston’s Enron Field, April 23, 2000. (The Astros today are looking to change the name of the ballpark, in the aftermath of the Enron scandal.)

‘Is It Really Human?’

For the qualified analyst, the appropriate test for sanity of what appears to be a human specimen, is an assessment of the degree to which that subject is, or is not capable of those forms of behavior which set the human individual apart from the lower species. In the case of many relatively pathetic subjects, analysts have discovered, that this necessary quality is either more or less greatly impaired, or even virtually absent during extended periods of observation. The work of the late Dr. Lawrence S. Kubie on the subject of “neurotic distortion of the creative process,” is an example of this clinical approach.

This crucially distinguishing quality of the healthy human individual, is called cognition. By “cognition,” we signify that quality of mental behavior which is typically expressed by an individual’s successful generation of any hypothesis which is shown, experimentally, to be a universal physical principle. The relative sanity of the human individual subject being examined, is to be assessed as expressed as the evident frequency with which the subject employs such cognitive capabilities under appropriate conditions.

A typical example of a pathological trait in that clinical subject, would be the recurring flight of that subject, away from cognitive activity, to the inappropriate symbolic or deductive methods of argument, even into fascination with the idea of employing “magic” as a substitute for reason, as François Quesnay, Bernard Mandeville, and Adam Smith did, in dealing with the challenges thrown up in reality.¹ This can be

1. Examples of such degenerative activity is the effects of “Harry Potter” and “Pokémon” on children, Tolkien’s *Lord of the Rings* and Nintendo games on adolescents and adults.

demonstrated, in those cases in which the subject is confronted, for the first time, by what is recognizable technically as an “ontological paradox” arising from experimental evidence.

In the domain of physical science subject-matters, the diagnosis of the clinical state of mind of a subject can be done most effectively, by applying the notion of a Riemannian physical geometry as a guide to mapping the relevant aspects of the subject’s mental processes. Intensive working-through of the methods originally developed by Carl Gauss, and of the related work of Lejeune Dirichlet and Bernhard Riemann, affords the analyst a working mental image of the approach to be applied to assessing the mental behavior of the subject.²

Is the subject to be classed, functionally, as a true man, or a virtual sociopath of the “crocodile man” or kindred typology? The typical populist, with his or her usual array of “single issues,” is, unfortunately, an example of such, latter, pathological state. From the vantage-point of a Riemannian physical geometry’s overview of the relevant mental processes, a more or less precise diagnosis of suspected cases follows.

The rather typical populist bellowing of hatred against the memory of President Franklin Roosevelt, is an appropriate subject on which to focus study of the relevant social pathology.

2. As I reference this at a later point in this report, I have recommended that adolescents and young adults start by focussing upon the issues posed by young Gauss’s devastatingly successful attack on the hoaxes of Euler and Lagrange, in Gauss’s first presentation of the fundamental theorem of algebra. My associate Bruce Director has been developing a package intended to aid in this exploration.



You can always tell a political crocodile by his enraged reaction to any reference to the memory of President Franklin D. Roosevelt (shown here signing the Social Security Act in 1935).

To dissect the subject-matter with reasonable precision, we must divide the relevant aspects of the subject's mental behavior into two broadly defined types, the one emphasizing the methods of what is usually termed "physical science," the other "functionally defined social behavioral patterns." We must, then, in the end, bring the two topical areas together in an appropriate way. We are then situated to assess the subject's characteristic state of mind. The healthy state of mind is the cognitive state; the unhealthy is typified by the persons resorting to symbolic inference, or reductionist methods, or, in the worst case, as among religious gnostics, a mixture of both.

In the first type of test case, the analyst emphasizes the mental behavior of the subject as human, as an individual in the physical universe, the individual acting on that universe as current society presents that universe as its challenge to the individual as person. Given what is termed a true "ontological paradox," is this individual capable, functionally speaking, of adopting a competently directed effort to find what is likely to be the provable hypothesis which solves that paradox?

In the second case, the analyst must discover: does that individual have a more or less efficient sense of the forms of cooperation in society on which the socially effective use of physical discoveries depends? That should be done for both cases, now treated, combined, as the characteristic of a pro-

ductive person in a producing, rather than consumer society. If done, we have then a mental image of what we ought to understand as a standard of relative sanity of the human subject.

For the second case, appropriate social behavior is defined as follows.

The characteristic of human society, as distinct from the hunting and gathering typical of the lower forms of life, is that the growth of the level of potential relative population-density of the human species, has increased from the several millions which would be the upper bounds for a "pure" type of hunting and gathering society, to approaching ten billions today.

This change in potential relative population-density reflects the accumulated generation and transmission of scientific and related cognitive forms of social discoveries, over many successive generations. Astronomy-based ancient calendars from as early as deep in the last great ice age, to the crafting of the Great Pyramids of Egypt, and the astrophysical and related work of Plato and his Academy through Eratosthenes, are examples of the way in which this transmission occurs, as the lost knowledge of the scientific work of Plato's Academy, lost under the reign of imperial Rome's relatively degenerate culture, was restored to Europe during the Fifteenth-Century Renaissance.

Man in a sane society, produces the changes in nature upon which both the improvement in our species' potential, and improvements in the conditions of nature, ensure the continued upward progress of the human condition, through the production of that which is needed.

A contrary notion of the nature of man, the view inhering in "consumer society," like the decadent culture of the slavery-ridden Roman Empire's reign, defines a culture of parasites, whose relationship to society is defined primarily in terms of both choice of preferences and the possibility of consuming them. The ideology of "consumer society" is concerned with acquisition, but does not assume corresponding responsibility for, either, actually causing the design and production of what is acquired, or judging the usefulness of that act of possession and consumption to the appropriate ends of society. The ideology of "free trade" and "outsourcing," is typical of the pathological traits of the "consumer society."

I have now defined a series of challenges. These challenges will show us the difference between the kind of populist which the crocodile-man represents, and mentally healthy, happy, and truly sane human individuals. The task of transforming at least a significant number of today's populists and kindred aberrants into normal people, is the only possible means by which global civilization will escape an otherwise inevitable plunge into a generations-long new dark age of humanity as a whole.

To reach those objectives here, we must now take a slightly different tack than I have outlined in these opening

pages of the report. The objectives remain exactly those I have described immediately above, but, as in many of the most important real-life problems of society, the way to attack a problem successfully, is, often, a flanking attack.

1. The Third Step

All of these considerations, and more, can be concentrated in the extended discussion of a single question: How does the subject individual person think about death? Does he or she believe in what is called “an after-life”? Does he or she think of the “after-life” as a domain of the fairy-teller’s make-believe? Or, does he actually know the answer by scientific methods, with the precision of scientific certainty of a proof of universal principle?

If the latter, what physical-scientific quality of evidence does he or she have, with which to support the supposition that an “after-life” exists? The answer to those questions can be approached now in a slightly different way: Given the fact that all persons die, how does that individual define his or her most fundamental self-interest? In other words, how should one live, from moment to moment, to best serve his or her fundamental interest in the outcome of mortal life? What should that person do with his, or her life as a whole? The meaning of “after-life” will become real knowledge, rather than a search for some silly construct of wishful make-believe in the eternal power of some ruling “establishment,” only after those questions have been effectively addressed.

There are three kinds of answers to those questions which deserve either the right answer, or at least “passing grades.”

The minimal passing grade would be typified by the kind of child who responds by telling us what he or she intends to contribute to society “When I grow up.” That reply implies that the child has adopted a sense of mission, and has at least begun to think about the importance of that mission for society, and has also begun to think about the way in which the child and adolescent will be preparing himself, or herself, for performing that mission. In all cases, the child with a sane view of life will express this choice of mission as a choice of a way in which “to do good.”

Plato and the Apostle Paul used the Greek term *agapē* as a name for the appropriate concept of a mission-orientation to do good for mankind. That was the conception of Gottfried Leibniz who had a profound, if indirect impact, on the development of the leading Eighteenth-Century American patriots; Leibniz defined it, in explicit denunciation of the evil John Locke’s “life, liberty, and property,” or the neo-Lockean, positivist rant of fascist U.S. Justice Antonin Scalia’s gnostic dogma of “shareholder value,” as “the pursuit of happiness.” The famous Cotton Mather, who had a profound influence on young Benjamin Franklin, used the term, “to do good.” The Christians who laid the foundations of the modern nation-

state during the Fifteenth Century, used the terms translated into English as promoting “the general welfare,” as the Preamble of our Federal Constitution prescribes our fundamental law, or, as relevant religious leaders, such as Pope John Paul II, have done, to serve “the common good.”

The notion of a “community of principle” among respectively sovereign nation-state republics, as introduced by then-Secretary of State John Quincy Adams to the language of the 1823 Monroe Doctrine, signifies an arrangement under which each republic promotes the general welfare of all of its present and future population, while those republics cooperate to promote the general welfare among themselves, and also for mankind more broadly. This is a conception of relations within and among nations, which is directly opposite to the notions associated with empiricists such as Thomas Hobbes, John Locke, that avowed apostle of evil known as Friedrich von Hayek’s Bernard Mandeville, Adam Smith, and Jeremy Bentham. These anti-empiricist notions, are directly contrary to the characteristic features of populist and existentialist opinion.

Thus, on this minimum level of a “passing grade,” the individual with a personal mission in life corresponding to the common good, is considered as a moral person, because he or she has located the personal self-interest of that individual life, between birth and death, as a self-interest in being a person who does good for, implicitly, all mankind.

However, it is not an adequate answer to the question.

The next higher level of passing grade, involves the notion of cognitive action, either in the original discovery of a universal physical principle, or the equivalent, or the promotion of the progress for society as a whole through application of those principles. This can be rephrased, as a mission-orientation to changing society for the better. On this level, we have passed upward, from doing good, to doing better. The effect of that change is profound. A family dog may do good by defending a child from a predator, but the dog could not discover a principle by means of which society is made better.

On this level, changing society for the better, the idea of scientific and related forms of progress, becomes the relatively higher, required notion of the good. On this level, the individual’s interest in mortal life is that of not only contributing to the progress of mankind in general. The mission becomes ensuring that the coming generations of humanity as a whole will be efficiently committed to endless progress of that sort for all mankind.

To restate the point just made, consider the famous formulation of Heraclitus and Plato: nothing exists except change.

Everything we know about the universe is the product of change. The Solar System, for example, is a quasi-self-contained entity. It could not exist without the galaxy and the larger universe of which it, like the mere galaxy, is a functional part. However, even allowing for some material which either did or might have wandered into the Solar System, that

System is, in first approximation, the outcome of a process of change generated by the Sun. It was, chiefly, that Sun which was the pivot of a process which transformed the material spun out from the “young,” faster-spinning Sun, to form the planetary system containing the chemical elements of the traditional Mendeleev periodic table.

Our planet Earth is a product of constant change, as typified by the way in which living processes produced the biosphere, including such fossil products of living action as the oceans and atmosphere. Contrary to the empiricist bunglers, such as the Euler and Lagrange whose hoaxes were already unmasked by young Carl Gauss, there are no really fixed laws of the type which ivory-tower dreamers used to like to draw on schoolroom mathematics blackboards. To the extent such laws apparently exist, and they exist only conditionally, any finite system is but, on a universal scale, a passing shadow of an endless process of change.

What young Gauss showed, in his devastating refutation of Euler and Lagrange, was that, even from the standpoint of a critical examination of arithmetic, there exists an open-ended roster of higher “axiomatic” powers, each corresponding to the notion of a geometric dimension. With his demonstration of the necessity of understanding even simple arithmetic and algebra from the vantage-point of the way in which Gauss, as Leibniz’s young defender, defined the complex domain, science was implicitly freed from the closed universe of the ivory-tower mathematicians, to recognize an expanding, qualitatively self-improving universe, in which higher powers of the quality replacing ivory-tower dimensions, are constantly being added. This notion, which followed through on the demand for an anti-Euclidean geometry, by Gauss’s teacher Abraham Kästner, leads, through Gauss and Riemann, to the mathematical-physical conception of an anti-entropically expanding universe.³

Man, by using his powers of cognition, to generate discoveries of those hypotheses which are proven, experimentally, to be universal physical principles, thus plays a role in the universe which mimics, uniquely, the role of the Creator of that universe.

Such is also the nature of the highest-ranking creature within the known universe, mankind. Our species is transforming the Earth. If mankind does not destroy itself with follies of the kind which have predominated in the world during the recent thirty-five-odd utopian years, we shall, undoubtedly, do much to transform the universe for the better, more widely, sooner or later.

The remarkable changes in our planet, and thus the universe, which our species has effected so far, are, in all cases, the work of that principle I have, once again, defined above, as cognition. This unique, magnificent quality of mankind,

3. Abraham Kästner was not only a leading scientific figure of the Eighteenth Century, but contributed a crucial role in the launching of Classical German culture by the collaborators Lessing and Moses Mendelssohn.

lies within the nature of the human individual as a cognitive being. No original discovery of a universal physical principle was ever produced, by any means except the perfectly sovereign quality of creative mental powers denoted as cognition. Thus, cognition, as typified by the original discovery of an hypothesis which proves itself a universal physical principle, is not only the quality which sets mankind apart from, and above all other living creatures. This quality resides within the bounds of the sovereign existence of the individual personality.

There lies the key to knowing the second, relatively higher reflection on the subject of immortality.

It is for this reason, that I have insisted to my immediate collaborators in science, that we must launch a political campaign of mass scientific education on the nature and implications of Gauss’s original, youthful discovery of the fundamental theorem of algebra, in his attacks on the hoaxsters Euler, Lagrange, et al. I explain that connection, and its bearing on our present scientific knowledge on the subject of immortality.

Geometry, Science, and Sin

For the scientist, the only scientifically known form of “original sin” is a pathetic quality of ignorance expressed as blind faith in sense-certainty. All the other great faults in human behavior, including the form of mental illness I have identified as populism, are the fruit of what is recognizable as typified by the perversity of a so-called “materialist” or “existentialist” misconception of the nature of the human individual. In ivory-tower perversions of physical science and mathematics, the naive form of Euclidean geometry, and the methods of counting dirty coins called popular ideas about arithmetic, are nothing more than rationalizations of the delusion that the universe in which we exist is the set of objects we associate with sense-perceptions as such, rather than what they are, mere shadows of reality, rather than the reality itself. As the Apostle Paul puts it, those sense-perceptions are merely something “seen as if in a darkened mirror” of reality.

Real knowledge occurs solely through our mind’s cognitive powers to recognize, that sense-certainty is often, even usually, a self-contradictory representation of reality. In physical science and related work, these self-contradictions are strictly definable as ontological paradoxes. The solutions to such paradoxes are called hypotheses. If those hypotheses are validated by appropriate experimental methods, we rightly call the hypotheses universal physical principles. Each such newly discovered principle represents a new dimension of man’s power to intervene in, control, a discovery of a new power in the general complex domain, and the power to change the universe in which we exist.

Thus, to the extent you are developed, as by the Classical humanist mode of education taught by Gauss’s teacher, and Benjamin Franklin’s ally, Abraham Kästner, you are a sovereign individual force for change in our universe. Your such



Lyndon LaRouche speaks to young supporters, Feb. 17, 2001. He advises young adults that if they grasp the conception underlying Gauss's paper on the fundamental theorem of algebra, they will acquire "a firm footing in scientific work generally, and a greatly improved ability to think on all kinds of matters, surpassing the competence of even most of the pompous so-called scientific authorities of today."

action determines the effect which demonstrates, experimentally, the superior nature of the human species over all others, that man has a power to change the universe willfully, which is otherwise expressed only by the Creator Himself. Thus, we recognize the proof of Moses' definition of man and woman as made equally in the image of the Creator.

I have emphasized the importance of mass study of Gauss's original refutation of Euler and Lagrange, as implicitly a mandatory qualifying task of matriculated secondary and university students, because it is the most efficient method which I presently know, by aid of which the relatively largest number of students can come to actually know a certain crucially important principle with the relatively least exertion: to free them from the widespread delusion of blind faith in both Euclidean geometry and the counting numbers. The point is to free both the university classroom and popular opinion generally, from the belief that science is proven by mathematics at the classroom blackboard or digital computer. The deep scientific issue which that work of Gauss addresses, by showing the fallacy of reductionist Euler's belief in ivory-tower mathematics, is the following.⁴

If, as Riemann, the student of Gauss, Wilhelm Weber, and Lejeune Dirichlet, states boldly at the opening of his famous 1854 habilitation dissertation, we must expel all the customary axioms of classroom geometry from science, with what should we replace the popularized set of classroom defini-

tions, axioms, and postulates? As I have already stressed here, Riemann follows Gauss, including the germ of Gauss's original paper on the fundamental theorem of algebra, in replacing the ivory-tower notion of "dimensions" by a conception of extended magnitudes consistent with the refutation of Euler and Lagrange in Gauss's youthful first utterance of his fundamental theorem. These extended magnitudes are nothing but experimentally validated hypotheses, serving us as universal physical principles. This notion was that to which I have referred as already proven by Gauss in the youthful refutation of Euler and Lagrange. Riemann extended Gauss's work along these lines by his notion of the universe, and of phase-spaces of that universe, as multiply-connected manifolds of such magnitudes.

If the modern student grasps that Gauss-Riemann conception, as I have just indicated, he, or she now has a firm footing in scientific work generally, and a greatly improved ability to think on all kinds of matters, surpassing the competence of even most of the pompous so-called scientific authorities of today. Hence, for these and related reasons, I have proposed to serious adolescents and young adults today, that they adopt this point of reference in science, together with the exploration of universal history from the standpoint of the anti-Hobbes, anti-Locke American intellectual tradition, as the pivotal point of attack from which to gain the quality of education to which today's corrupted U.S. public and higher education classrooms and textbooks generally deny access. The developing mind requires a mooring-point, a point at which he or she can say, "This I know!" and then use that secure mooring as the benchmark from which to proceed with mapping of the

4. The youthful Gauss's original presentation of the fundamental theorem of algebra, belongs implicitly in the category of Plato's *Meno* and *Theatetus*, and should be taught and studied with that comparison in mind.

broader territory of knowledge in general. Gauss's referenced attack on Euler and Lagrange, is a wonderfully good, and also delicious starting-point for that effort.

The sense that "I know when I know," is a marvellous mooring-point for the sense of personal identity as a human being, to know oneself, as Plato's Socrates proposes, as a cognitive being. It provides an excellent point of reference for knowing the meaning of immortality, in the real universe, rather than some Elmer Gantry's magical world of make-believe.

You, as an individual living person, are, then, the sovereign embodiment of that principle of universal action, by means of which mankind is enabled to change the universe, that in a way which copies the work of the Creator of the continuing process of creation. Since true discoveries of, for example, truly universal physical principles are unbounded and timeless in their effects, there is already a quality of immortality in their discovery and perpetuation as knowledge. To see yourself as such an agent of the immortal good such changes represent, is already that legitimate claim to personal immortality which every great scientific discoverer, such as Gauss, continues to enjoy among us long after his death, or Kepler, or Leonardo da Vinci, or the ancient Eratosthenes, Archimedes, or Plato, from earlier times.

That is the second of the three levels of passable answers to the question posed. You must now take a third step.

You must take the additional step of adopting personal responsibility for the existence of all mankind, past, present, and future, as Jesus Christ taught his Disciples. You must love all mankind, as Christ taught his Disciples. You must do whatever is needed to serve that end, even at the price of death by horrible torture, as Jeanne d'Arc made the future existence of modern France possible. If you can make that type of decision, you have risen to a level of individual existence known as "the Sublime," as the historian and dramatist Friedrich Schiller portrays the historical actuality of Jeanne d'Arc's mission as "Sublime." You are willing to expend the totality of your mortal life for the benefit of all mankind, but, only if that were necessary by the standards which I have just summarized here.

If you know that, and practice it, you know what immortality is. Otherwise, you have, at the most, a hazy intimation of what immortality might be. Otherwise, you have not reached the third step.

2. Leadership and the Sublime

The concept of the "Sublime," as the word is used with a strict technical meaning here, is the central conception of all that is meaningfully distinguished as Classical culture. By "Classical," I signify the term as it has been standardized since ancient Roman times, as methods of composition and



Jeanne d'Arc was a Classic case of the Sublime, both in her real-life role in French history, and in Friedrich Schiller's dramatic presentation.

judgment consistent with the highest standards of Classical Greek art, as typified by the best of Athens, Plato most notably. The distinction of the proper use of the term "Classical" is that it signifies principles of artistic composition and performance based upon the definitions of truthfulness consistent with Plato's Socratic dialogues.

As I shall state again, what I have elaborated in numerous published locations, the indispensable function of Classical artistic composition and performance, whether in the plastic or non-plastic art-forms, is to provide both mankind as a whole, and the individual as individual, with an indispensable means for managing social relations, including government as such, in a manner consistent with cognitive functions and the goals which cognitive functions imply.

The meaning of the term "Classical," so employed, is scientifically precise; we are not permitted to attempt to define the use of the term by pursuit of a consensus. Contrary meanings supplied for the term, are to be held in contempt, as slop.

The apex of the meaning of "Classical," as such a technical term, is the concept of "the Sublime." The political significance of the Sublime is usually defined within the bounds of the tradition of both Classical Greek tragedies and Plato's dialogues. It is in that immediate setting that the notion of the Sublime points directly to the method for combatting the decadence I have described as contemporary populism.

The general characteristic of the Classical Greek tragedy, is that it uses Homeric legends and related material as a setting in which to show how the prevalent culture of a state or equivalent form of society, brings about its own destruction, that essentially as the consequence of the influence of a generally established, depraved condition of prevalent opinion, upon both the people generally and the persons who serve as leaders chosen in a way consistent with that prevalent opinion. This is the definition of tragedy to be adduced from the work of the two greatest modern dramatists, Shakespeare and Friedrich Schiller.

Plato was dissatisfied with leaving tragedy at that level. In his Socratic dialogues, which are to be performed, preferably, aloud, by insightful, skilled actors, Plato uses the historical figure of Socrates as a character, to introduce the working conception of the Sublime.

The essential principle of tragedy is, that no culture suffers a plunge into a dark age, or similar condition, except as a result of the influence of deeply embedded self-destructive influences, influences embedded in prevalent popular customs and opinions. In the dramatic tragedy, as in the Roman historian Tacitus' account of the reign of the Emperor Nero, this self-destructive condition of customs and prevailing opinion is expressed in a concentrated way, in the way such prevalent faults are expressed in the culture's selection of a leadership whose deadly faults are consistent with the pervasive depravity of the culture and its people. No real-life culture was ever plunged into tragic ruin through its betrayal by a powerful leader; in every true Classical tragedy, as in the case of Shakespeare's *Hamlet*, it was the people, and its customs and opinions, which brought the common ruin upon both their flawed choice of leader and themselves. Similarly, the great U.S. Civil War of 1861-1865, was the product of the popularity of the "free traders' " Democratic Party, as merely expressed, in turn, by Presidents such as Jackson, van Buren, Polk, Pierce, and Buchanan.

The greatest ancient Greek artists were gripped by the fact that the relatively triumphant times of Homeric Greece had been, in fact, brought to ruin. So, the general question, of how a people destroyed itself through its customs and opinions, occupied Athens, in particular, from the time of Solon's composition of his celebrated poem on this subject, through the famous tragedians. The collapse of Athens, and much of Greece with it, during the self-inflicted Peloponnesian War, heightened the sensibilities of the tragedians and philosophers, including Socrates and Plato, on this account. All of

the leading thinkers of our own American intellectual tradition, have reflected similarly on the bitter lessons so often experienced by our nation's leadership, under Presidents John Adams, Jefferson, Madison, Andrew Johnson, Cleveland, T. Roosevelt, Woodrow Wilson, Coolidge, Truman, and those who followed Eisenhower, Kennedy, and Lyndon Johnson.

So, cultural pessimists of the U.S. have turned cynical. They have cheered for most Presidents' departure from office with remarks to the effect: "When is the next idiot elected?"

Populists, especially, always blame the type of leader the people have chosen for nearly all actual, or merely alleged sufferings. "You can never trust government," these cynics insist; in reality, the ruin was always the result of the way the populist cynics selected the elected officials.

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In later times, the fall of the awesome and awful power of imperial Rome, of Byzantium, and the greater and lesser dark ages which gripped Europe from the time of Diocletian and Constantine, until the overthrow of England's Richard III, posed the same question in a general way. In modern times, the descent of European civilization from the accomplishments of the Fifteenth-Century Renaissance, into the relative dark age of religious warfare, 1511-1648, posed the same question to the greatest thinkers of Europe during the time of Machiavelli, Rabelais, Cervantes, Shakespeare, Leibniz, Jonathan Swift, and Lessing, Mendelssohn, Friedrich Schiller, and England's Percy Shelley.

In all application of the special competencies of those trained in science and Classical artistic principles, the first objective was to enable the people to recognize the principle of real-life tragedy. Since the object was to free the people from the habit of repeating their own mistakes, it is the people themselves who must be persuaded to rid themselves of the relevant popular customs and opinions. The most effective way in which that elevation of the minds and morals of the people was accomplished, was through a combination of the medium of Classical artistic composition with education in

history based upon the tested principles of Classical artistic composition.

Instead of clinging to so-called factual “chronicles,” or the intrinsic follies of a reductionist’s deductive method, the historian applied the same powers responsible for discovery of universal physical principles to the task of adducing of principles underlying the unfolding of social processes. The Socratic dialogues of Plato provide a map of the methods of investigation properly governing both Classical artistic composition and the derivation of a true political and social science by the use of those methods of investigation. Out of this work by Plato, a systematic notion of a concept known as “the Sublime” was generated.

Just as a scientist responds to a stubborn ontological paradox, by developing and implementing an experimentally validated hypothesis, so a great statesman or similar leader, may inspire a people to escape the doom inhering in the follies of their present customary opinion and practice. This is the essential definition of the Sublime. That was the real-life role of Jeanne d’Arc in the history of France, as also in Schiller’s dramatic presentation of that history, in which she is presented as she was in real life, a Classic case of the Sublime.

Just as an hypothesis is generated, out of which experimental proof of a certain universal physical principle is gained, so the paradoxical character of the conditions leading toward a tragedy can be studied for the purpose of adducing an hypothesis which provides a way of escape from the otherwise inevitable tragedy. Thus, Jeanne d’Arc, by doing personally what no one else would do, created the situation in which France was not only rescued from the situation which had existed since the time of England’s Henry II, but a reunified France, under Louis XI, emerged as the first modern nation-state which was based upon the same Christian principle of the general welfare which is presented in the Preamble of our Federal Constitution as the pivot of all constitutionally legitimate U.S. law.

Jeanne’s mission, combined with her stubborn devotion to that mission, created the situation within the Papacy, under which the evil, gnostic forces of the English inquisition, were flanked from Italy. Thus, Jeanne’s Sublime solution made possible the new, higher kind of sovereign nation-state of which Louis XI was the first example.

I am exceptionally knowledgeable in this matter of the Sublime, because it corresponds to the guiding principle which has shaped my approach to the shaping of U.S.A. and world history during more than thirty-five years of my role as a significant figure on the world’s political stage. Indeed, when I see a defective direction of a Classical drama, or a defective review of the composition itself, I recognize in those areas crucial evidence of the incompetence of the conception of history in general, and leadership in particular which that direction or review expresses. It is not a failed leader who dooms his nation; the failure lies in the people whom he leads. His failure is, almost invariably, that he panders to the moral

corruption of his people, rather than rising above himself to lead them away from the follies of their decadence.

Concretely, the presently ongoing real-life tragedy of the world in general, and the U.S.A. most emphatically, is the onrushing collapse of the world’s physical economy as an effect of the self-inflicted doom of the present world monetary-financial system. Concretely, I have been the principal leader, since August 1971, of the effort to introduce a Sublime remedy for the self-inflicted tragedy which had just then begun to descend upon both the U.S.A. and the world at large.

Since that time, that Sublime solution has undergone a certain internal evolution of its own, now featured as my draft design for a New Bretton Woods and the matching, pivotal economic mission of a Eurasian Land-Bridge development.

What I have proposed, does represent a considerable amount of sophistication in the manner in which I designed this solution; but, the design expresses nothing which contradicts those former policies by means of which we had prospered, in arising from the depression which Coolidge and Mellon made, over the interval 1933-1965. The present evidence is conclusive. We made a terrible mistake in turning away from the successful cultural-economic paradigms of recovery, 1933-1965, to the contrary policies which have now ruined us, over the course of the 1965-2002 interval.

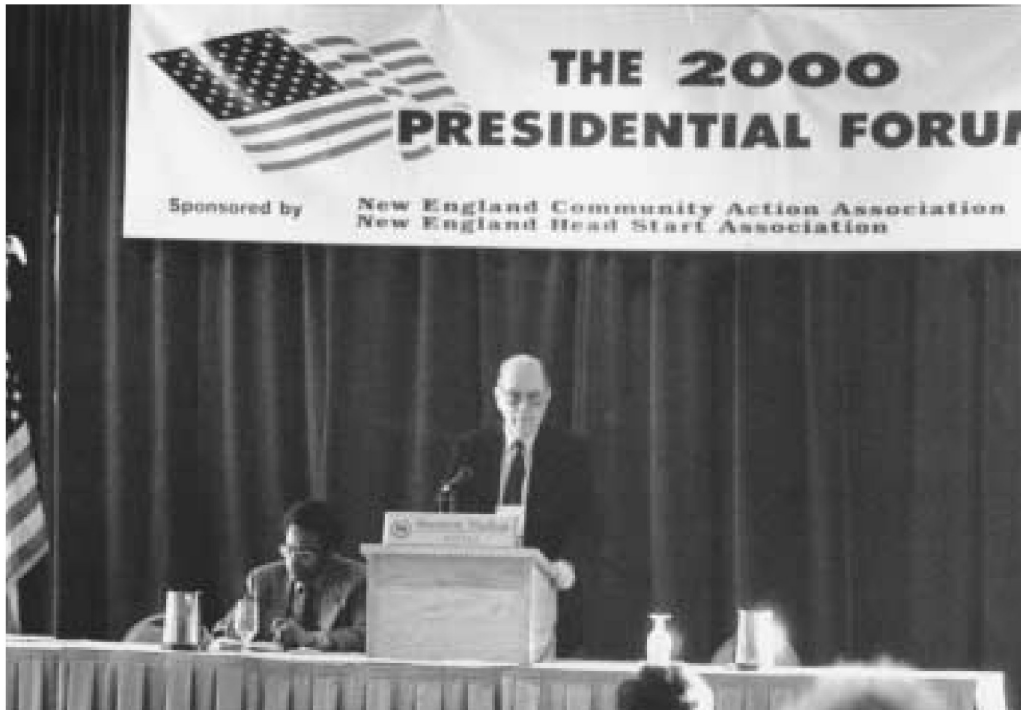
It may require science to design a horse, but any sensible adult ought to be able to recognize the difference between a healthy horse which worked, and a dead one. Sublime decisions are sometimes just that simple in form. America, with President George Bush in the saddle, is, at the present moment, proudly astride a dead horse.

Free Trade As Tragedy

Admittedly, the toleration of a cult of universal fascism, typified currently by Brzezinski’s, Huntington’s, and Bernard Lewis’s “Clash of Civilizations” and the matching Nazi-like impulses of Israel’s Sharon government, is the most direct threat to civilization as a whole at this moment. Nonetheless, the ability of that universal-fascist clique to steer global events as they have done, has depended absolutely on, chiefly, the shift from a producers’ to a consumers’ society, which began to take over in the wake of the 1962 missiles-crisis and 1963 assassination of President John Kennedy, nearly forty years ago.

Thus, the tragedy of the U.S. in particular, today, is primarily the continued popularity of those post-industrial economic policies and philosophical world-outlooks which began to be prevalent about thirty-five years ago.

For example, at this moment of writing, the threatened self-inflicted doom of the U.S.A. centers in the quality of the current U.S. Presidency. No President of the U.S.A. in more than a century, reeks of the impulse for self-inflicted tragedy as does the Presidency of George W. Bush currently. This nation of ours, under that set of policies, and present combina-



During the 2000 Presidential election, “the nation as a whole acted to ensure that it allowed no qualified candidate for President to come even close to standing for a candidate of a leading political party.” Here, Presidential pre-candidate LaRouche speaks in Nashua, New Hampshire, Jan. 12, 2000. The Gore machine moved swiftly to exclude LaRouche from the race, going so far as to steal his lawfully elected delegates in Arkansas and other states.

tion of leadership and policies of the Executive, the Congress, and the leading political parties, can not possibly escape the otherwise now impending doom of the United States. To this effect, it is more and more clear, that the problem of the U.S. government now is that its present habits and commitments not only prevent it from tolerating any policy-changes which would be genuine pathways to solutions for the looming tragedy of our nation, but compel it, largely for reasons of the quality of current leadership of the parties, and the prevalent assumptions of most of our people, to pursue, even with a growing degree of fanaticism, those very policies of practice which would ensure our nation’s doom.

The root of this problem is not President George W. Bush. Granted, he is pitifully incompetent for the tasks thrust upon him, but all of these defects in him were very well known prior to his inauguration. A factually competent argument could be made, that Bush’s principal rival, Vice-President Al Gore, would have been a worse President under present world and national conditions, than President Bush has been. McCain would have been a worse choice, because of his lack of mental stability, and Lieberman for the reason that he was, and is all too stable in his clear commitments.

Who chose the exclusion of any qualified candidate for U.S. President from the year 2000’s general election? The answer is: Very much like Nero’s Rome, the fault lay in the combination of corrupt leadership of the major political parties, the widespread moral corruption of the eligible voters, the mass entertainment media, and, that majority of the U.S. Supreme Court which has been destroying our nation’s Constitution and system of justice.

To sum up that point. The nation as a whole acted to ensure that it allowed no qualified candidate for President to come even close to standing for a candidate of a leading political party. The nation did not choose George W. Bush to become President, they dumped him into the occupancy of that office, with not merely reckless, but impassioned disregard for what they were doing to our government under looming conditions of the worst crisis in more than a century and a half of our republic’s existence.

Someone, from behind the scenes, did not wish to have a competent candidate for election anywhere near the Presidential nominations of 2000. Instead of learning that lesson, in relevant cases, most people have not learned that simple lesson of experience, up to the present moment.

How like Nero’s our nation’s present imperial design!

During the recent nearly four decades, this republic, which had emerged, earlier, from a great war as the world’s greatest military, political, and economic power, has persistently destroyed itself, destroying each of our former achievements in policy, as if piece by piece. So, over a span of nearly four decades of national popular folly, we have been nearly destroyed by our own hand. We have been transformed from a proud society of producers, into a pack of consumers. The cultural root of this looming disaster, is summed up in a single term: free trade.

The basis for popular support for free trade in the U.S.A. has always been, as it is today, nothing other than the pure and simple moral and intellectual corruption of the majority of our people, the predators and the victims alike. The root of that corruption is populism, as I have defined it here. Jonathan

Swift called them “yahoos”; we call them populists.

I explain that as my concluding argument.

The crucial systemic issue of government, is leadership. Good government is built as a great scientist is developed, through the development and refinement of cognitive powers of decision-making. The depraved person, such as the populist, argues that a minimum of good government is the best choice, something close to the anarchy which every feral beast prefers. The populist insists, with the slyness of a predatory fox eyeing the chicken coop, that it is “interference” with his feral whims, by government, which is the chief evil to be opposed. Purely and simply, his essential principle is that he is opposed to rule by reason.

Perhaps the most efficient short illustration of that point, is a reflection on the fact, that much of the leading argument in Adam Smith’s British East India Company polemic against the North American independence movement of that time, his *Wealth of Nations*, was plagiarized from the work of Physiocratic followers of the notorious Dr. François Quesnay. Quesnay states rather precisely the true motives for Smith’s term “free trade.” Quesnay called it *laissez-faire*. Quesnay’s argument was, that since the serfs of the feudal state are merely human cattle, it would be indecent to suggest that they produce anything more than the food and clothing needed to keep them either in the field, or breeding as much of their type of livestock as future pleasure of the landlord might require. Therefore, Quesnay’s argument runs, since the landlord does not actually produce anything useful, the profit of the estate must come solely from the magical powers inhering in the aristocratic title to that estate!

The same argument is sometimes met as the anti-semitic libel, that “Jews secrete money” as cows secrete milk. The same argument is that of the Cathars, known in English slang as “the buggers,” that it is “the elect” who are favored by those little green men under the floorboards, who influence the dice to make some men rich, and others poor. In the lexicon of the fascist U.S. Justice Antonin Scalia, that same traditionally gnostic dogma bears the name of “shareholder value.”

Contrary to the “bugger”-like logic of the Mont Pelerin Society’s and American Enterprise Institute’s gnostic priesthood, the effectiveness of individual private enterprise lies in the fostering of scientific and technological progress, the development and maintenance of basic public economic infrastructure, and imposing rationality through the regulation of trade. It is to this that the feral Physiocrat and other populist fanatics object.

The implication of populism is, that by denying the existence of the good, the better, and the best in human behavior, as either individuals, or societies, they not only denying the existence of that which distinguishes man from ape, but are insisting that, were such qualities to appear, provision must be made in advance to stamp them out. That is why they often seem to be crocodiles.

Brazil, Mexico Deluded By ‘New Atlanticism’

by Silvia Palacios and Lorenzo Carrasco

Following the attacks in the United States on Sept. 11, and with the collapse of the world financial system as backdrop, the Anglo-American oligarchy’s policy-making centers have raised the idea that a “new Atlanticism” is required to pull Brazil and Mexico into their utopian plans for a “new imperialism,” to be erected over the ashes of the world’s nation-states. These two nations are promised a brilliant role in the world, in exchange for abdicating whatever remnants of political or economic sovereignty and independence they have managed to retain, while submitting to the “rule of global law,” a synonym for world government. This was made public by Dr. Dennis MacShane, Undersecretary of Foreign Affairs and the British Commonwealth responsible for British policy for Latin America, during a Feb. 13 conference at London’s Chatham House, home base for the Royal Institute of International Affairs. Also speaking for this “new Atlanticism” was Inter-American Dialogue President Peter Hakim, in the pages of *Foreign Affairs*, house organ of the New York Council on Foreign Affairs, the U.S. counterpart of England’s Chatham House, in its first quarter 2002 edition.

At the Chatham House conference, MacShane explained that there exists a “renewed interest in foreign policy and international relations” that is leading to what he called “the rule of global law.” “Above all, the post-Sept. 11 world has to accept two key principles,” he said. “First, the need for post-national cooperation, whether through the United Nations, regionally in groupings like the European Union [EU], or in different bi-, tri-, or multilateral coalitions, to tackle [former Yugoslav President Slobodan] Milosevic or the Taliban, or to promote peaceful economic or political development. There is a new Atlanticist triangulation between the United States, Europe, and leading Latin American nations like Brazil and Mexico, with the latter seeking to join fully the top table of international decision-making. But this will also mean accepting international security and peace-keeping obligations.”

“Second,” MacShane continued, “there is a growing acceptance that international rule of law must have primacy. China has joined the WTO [World Trade Organization], thus embracing the rule of law in the commercial field. The EU represents the boldest experiment in sharing sovereignty to