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LaRouche Announces Role He Will Play Once Obama Goes  
Robert Schumann Sighted at His Own Birthday Celebration  
LaRouche's June 26 Webcast: Change Is a'Comin'

**This Present Century:  
The Secret Economy's Outlook**



# What Is LaRouche Saying About How To Solve The Global Economic/Financial Crisis?



## **Economy for Scientists: Economics as Science, in Short**

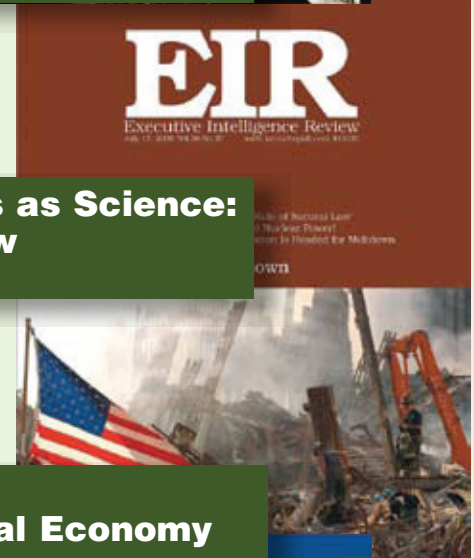
*EIR*, June 19, 2009

Lyndon LaRouche

## **THE SCIENCE OF PHYSICAL ECONOMY**

With this present opening of this third section of this trilogy on the underlying, practical foundations of the science of physical economy, we have presented ourselves with the task of untangling the most crucial of the issues posed by recorded human history, with emphasis on the history of European civilization from its ancient to modern times, up to the present day.

—LaRouche, from the final segment of  
“The Science of Physical Economy”

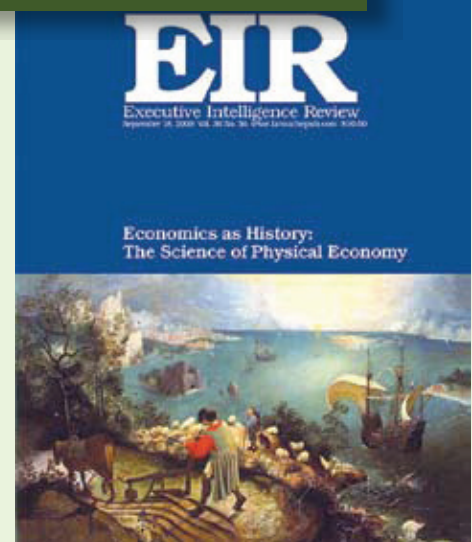


## **A Sequel on Economics as Science: The Rule of Natural Law**

*EIR*, July 17, 2009

## **Economics as History: The Science of Physical Economy**

*EIR*, Sept. 18, 2009



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# EIR

## From the Managing Editor

Contemplating this 88-page magazine, there's no good reason to feel overwhelmed! We have plenty of big ideas for you, and you are going to need them, in coming to grips with the worst crisis since the Dark Age. Of central importance is Lyndon LaRouche's own prospective leading role in the imminent post-Obama period (p. 4).

What does LaRouche mean by "the secret economy," anyway? Well, it's not really a secret—it's just that the blockheaded leaders and citizens of our day no longer know what their leading counterparts in times past knew very well, at least in principle.

That economy, writes LaRouche in our *Feature*, has four crucial elements: "a.) *An urgently needed, revolutionary re-definition of an implicitly, dynamically orderable series of universal economic principles of infrastructure*; b.) *A fresh definition of universal physical space-time, restating the intention of the Mendeleyev periodic table in terms of a universal system of cosmic radiation*; c.) *A new, scientific definition of the noetic quality of physical-economic function of 'basic economic infrastructure' consistent with the enhanced view of the ontological characteristic of physical space-time*; and d.) *A needed redefinition of the term 'economy' by a relevant, universal physical principle, done through a reform which identifies the human personal identity in terms of the creative potential of the specifically human mind, rather than as being regarded elementarily by a notion identified in terms of mere sense-perception.*"

The nature of these changes was also the subject of LaRouche's June 26 webcast. Here are some of the questions, to show the quality of discussion: From **Russia**: Should the British be held responsible for causing two World Wars? From **Brazil**: Is Banco Santander manipulating its own takeover by the Brazilian government? From **Argentina**: Can national sovereignty be achieved without international agreements? From the **United States**: Is China doing the right thing? How do we bring the economy up to physical breakeven? What is the required response to the fraudulent "financial reform bill"? How did you so accurately pin Obama as a Nero, over one year ago? Can Classical music supercede mathematics, in describing physical economics?

That last topic is pursued further in our *Culture* section, by organizers young—and not so young.



## Cover This Week

*The secret economy: hidden from sense perception; Peter Bruegel the Elder, "The Harvesters," 1565.*



### 8 This Present Century: The Secret Economy's Outlook

By Lyndon H. LaRouche, Jr. LaRouche promises that this piece is to be "the first in a series of reports intended to set forth, step by step, the new principles of world economy required for overcoming the epochal disaster represented by the onrushing collapse of the present world system." Here, he takes up the question of the nature of the individual member of mankind, and proposes that we adopt "a process of a succession of radical changes in our understanding of the true nature and destiny of our human species and the economy on which it depends, both within the universe, and, therefore, ourselves."

This requires a rejection of the reliance on "sense-certainty," as treated by Plato in, for example, his *Parmenides*, in favor of the approach, described by Leibniz, as *dynamics*.

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## Strategic Studies

### 4 LaRouche Announces the Role He Will Play Once Obama Goes

Lyndon LaRouche kicked off the July 6 edition of the LaRouche PAC Weekly Report with an announcement that is bound to send shockwaves through the political landscape in the United States. Referring to the dialogue he held with leading U.S. economists, and representatives of China, Russia, and India on April 29, LaRouche declared that what he outlined in that event formed the basis of a program, which would kick in immediately upon the Constitutional removal of President Obama from office. Once that is accomplished, LaRouche stated, "I would play a key role in a post-Obama government, not as a member of the government, but as an advisor with many connections, pulling many strings together, to advise on how we bring the world out of the present mess."

## LaRouche Webcast

### 40 Change Is a'Comin'

In his June 26 webcast, LaRouche laid out the necessary steps required to address the worst crisis in 7,000 years, starting with the urgent reinstatement of the Glass-Steagall principle, and the elimination of the insane belief that *money* has any intrinsic value, whatsover, a belief that prevents us from taking the measures needed immediately to avert a new dark age. LaRouche's keynote address was followed by nearly three hours of dialogue with interlocutors from institutions around the world, and from the Stanford Group of LaRouche's collaborators among academia and the national political scene.

## Culture

### 80 200 Year News Flash! Schumann Sighted at His Own Birthday Fest in Virginia!

The LaRouche Youth Movement's Aaron Halevy reports on the joyous celebration of Robert Schumann's 200th birthday. "In parallel to the scientific work being spearheaded by the 'Basement,' the international LaRouche Youth Movement has been working on the crucial developments of the cultural history of the Classical arts."

### 85 LaRouche on Immortality: Mozart's Motet 'Ave Verum Corpus'

### 86 LaRouche Youth in Berlin: Beethoven's Ninth Performed at C=256

Sergei Strid of the LaRouche Youth Movement in Berlin, Germany describes the breakthrough performance of the choral finale of Beethoven's great work, as the culmination of two decades of organizing by the Schiller Institute, for a return to the Classical "Verdi tuning."

## Editorial

### 88 Glass-Steagall, or Disintegration

## LaRouche Announces The Role He Will Play After Obama Goes

by the Editors

July 9—Lyndon LaRouche kicked off the July 6 edition of the LaRouche Political Action Committee (LPAC) Weekly Report with a special announcement, that is bound to send shockwaves through the political landscape in the United States.<sup>1</sup>

Referring to the dialogue he held with U.S. leading economists, and representatives of China, Russia, and India on April 29, LaRouche declared that the program he outlined in that event formed the basis of an operating agreement, a program, which would kick in immediately upon the Constitutional removal of President Obama from office.<sup>2</sup>

LaRouche began his discussion this way:

“This particular event has proven to be one of the most important strategic developments in recent times, because it established, not just for those persons, but with institutions in general, a pattern which sets the pace for what would follow, if the impeachment or ousting of President Obama were to occur on time.

“Under those conditions, as I now know what they are, I would play a key role in a post-Obama government, not as a member of the government, but as an advisor with many connections, pulling many strings together, to advise on how we bring the world out of the present mess.

“The dangerous part of this: If that does not occur somewhere between late July and late September, the United States will disintegrate. Europe

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1. The LPAC-TV Weekly Report video can be viewed at <http://www.larouchepac.com/node/15109>.

2. A transcript of the April 29 dialogue appeared in the July 2 *EIR* online, and at <http://larouchepac.com/node/14916>.



LPAC-TV videograph

*LaRouche outlines his perspective for the post-Obama era in an LPAC-TV dialogue with Nancy Spannaus and John Hoefle.*

will probably disintegrate before the United States, Western Europe. The Atlantic region as a whole will disintegrate. And then, as a result of the degree of collapse of the world economy, in the trans-Atlantic region, the trans-Pacific and Indian Ocean regions will collapse, too. This would bring on a prolonged new dark age, after which, probably, we will have, instead of 6.8 billion people on this planet, we will have less than 2 billion. That's the process."

"This is a multi-generation process to dominate the entire century, unless we get rid of Obama, now! That is not an option; it's the only thing that will enable us to maintain civilization. We have to understand that presently, economically, the United States is in a state of precipitating, total collapse—physical economic collapse. And everything Obama does is going to continue to make that situation *worse*."

### **The Onrushing Collapse**

"Now the collapse is already scheduled, under present developments, and everybody, I think, in leading circles of the world, now knows this. We are now looking at a late-July-August general collapse of the entire world financial-monetary system. It is now happening.

"So therefore, we have to get Obama out, before that collapse occurs. Because once the collapse occurs—imagine: A collapse of this type is not a depression, it is a condition in which, as in Germany, in the Fall of 1923, *money ceases to exist*. So, without the bailout of Ger-

many, after the collapse the Weimar hyperinflation, there would have been no Germany. Now, we are facing a situation, where, who is going to bail out collapsed nations, is now up for question. The British can't do it. The British are in a worse state of collapse than we are. They just have the political power to cover up what they are doing, and their political power is limited by their ownership of Barack Obama, who is their stooge.

"Now, if Obama goes down, suddenly—very suddenly—because over 80% of the U.S. citizenry *wants Obama out!* They have decided that this is not a George W. Bush problem, this is an Obama problem. Yes, George W. Bush was no damned good, but this is worse! And the majority of the population knows it. What you have, is that the institutions of the Congress, and parts of the Administration, do not know it, or they do not want to know it.

"So, if you get Obama out, by getting him to take a hike, that would immediately eliminate all the elements of the Obama Administration, essential elements which are specifically Obama: Geithner, Bernanke, all the other thugs and slimeballs—they're out! What do you have? You have a remaining Federal government. You have a remaining Constitution."

### **Glass-Steagall on the Agenda**

"It would mean that we would get through immediately—because it's popular; over 80% of the population wants it—a Glass-Steagall reform. Under a Glass-Steagall reform, while it is still possible to prevent a collapse of the system absolutely, we could save the United States immediately. We are not going to bring prosperity suddenly, but we are going to be able to make choices which will stabilize the nation socially, and start the roll of progress.

"If we just wipe out all this worthless money, and stick to a Glass-Steagall standard, the Federal government will then be able to launch an authorization of

credit, an issue, under which we launch a set of programs: We can take banks which are essentially bankrupt, and put them under bankruptcy protection for reorganization; we can recover those banks by loaning them Federal money in trust, for them to continue to conduct their business. We will have guidelines on what they will use that money for. It will be largely for infrastructure projects which are necessary to develop industry in general, industry and agriculture. And that should be the priority. And we will also have it available for other necessary things, to staunch the flow of blood, in terms of economic blood.

“So in that period, we still have an opportunity, right now, to save the United States, and if we save the United States, I can guarantee that we will have partnership in countries such as Russia, China, and India, and also, probably, if you do it in time, you will save Germany; you could save France—the current President of France is not in a secure position now, so he could be changed—and you have forces in northern Italy, which will be useful.

“So therefore, we would have the combination, immediately, of the United States; you would have on the Asian side, not only Eurasian Russia; you would have South Korea, you would have Japan, you would have China, you would have India, and you would have other countries associated with the Pacific Basin or the Indian Ocean Basin. With that combination, and with certain countries in Europe, and with the United States, we have the ability to save this system. This is our last chance.

“Now, my role in this—since I will be 88 years of age on Sept. 8—is not to become President; that is not really a career opportunity for me at this time. But I do have the knowledge, which other people do not have, relevant for this situation. And I have collaborative relations with people in various countries, that, if Obama is out, I can see very clearly a probable chain-reaction under which we can recover. And I have a very specific role to play, in organizing the economic aspect of that recovery.”

## Why Obama Has To Be Removed

In the course of the dialogue with *EIR*’s John Hoefle and Nancy Spannaus, LaRouche came back to the question of Obama’s ouster:

“...[W]e have to understand this: That Obama is an instrument of sabotage, of the United States, to *prevent*

the United States from taking those actions which are inherent in our Constitutional structure, which would save us, and civilization in general. Now, the people behind this, are not loyal to the people of the United Kingdom. The group that controls it, is the royal family, whose access is Lord Jacob Rothschild. Now, Rothschild is not a figure in a personal sense, but he is a figure in the sense that he is, currently, the central point of relevance, since 1971—since the collapse of the dollar in 1971—he has been the reference point for an international monetary-financial imperial system. This imperial system has branches in all parts of the world—Brazil, like the Inter-Alpha Group is an example of this. So therefore, that’s the empire.

“Now, our intention is, or should be, to sink that empire. Shut it down and bankrupt it, and put the power back in the sovereign nation-states, or in an alliance of a group of sovereign nation-states, which are now going to bring the planet back into order and get rid of this imperialism: *that imperialism*, we are getting rid of.

“As long as Obama is able to influence a circle of stupid people in the United States, who will follow his leadership, and he is in office, there is no chance we can do that. No other part of the world is going to do it. *We, the United States, must do it!* Without our role to this effect, *there is no hope for civilization, now!* Things have gone too far.

“The Chinese, the Indians, the Russians do not know how to do it! And if the trans-Atlantic system collapses, they do not have the resources to be able to deal with the crisis of the planet as a whole. Only if we turn the United States around, to what is our *Constitutional intention of existence*, can we do that. And we have a short interval: Somewhere in July, and up to the borders of October, where the next fiscal round comes, and where that itself will tend to trigger a crisis.

“So, we’re looking at the death of civilization, unless we get rid of Obama. And you can’t shoot him, because that would cause just exactly the crisis we do not want. So therefore, you’ve got to get him out!

“And in this process, I understand this probably better than any living person, for reasons that some of you know. And therefore, that is the way it has to work: that I have to put what I know to work under people who are representatives of our government and other governments, in order to bring about a drafting of exactly this scheme which will get us through this mess safely.



LPAC videograb

*Obama could go down very suddenly, given his plunging approval rating among Americans—but it must happen soon, if the U.S. is to be rescued. Shown: the LaRouche Youth Movement organizing and singing in Los Angeles, June 22, 2010.*

“And we are now at the end of the time of option: Between somewhere in July, and some of the borders of the end of September, we are looking at either the rescue of civilization—with the mission of getting Obama out!—or the death of civilization for a long time to come. That’s where we are.”

### The Mass Strike Perspective

The American people are ready to move, LaRouche argued. He elaborated:

“The way it works is this: The person who is faced with death, and there are millions of them threatened with death by Obama; millions of Americans are threatened with death by Obama’s policies, in the early future. You see that in the homeless: The homeless are being kicked out of places where they tent up, or places where they live under bridges and things. They’re being killed en masse, with calculation, by the Obama Administration and its henchmen.

“The point is, the American citizen knows that they’re being killed. They try to pretend they are not being killed, because they want a moment of hope before they go. They would rather have an illusion of survival, and sit there and wait for death to take over them by this method.

“So, how do you transform the fact that they instinctively know that what is being done to them is

*wrong*, into a plan of action, of competent action, which will solve the problem? There, in this way, the question of leadership, the dynamics of leadership, come into play. And what I know of our government, and some other governments, in the structure of the institutions—you eliminate the Obama factor—and you will have more or less immediately, the rallying points established, centered within our government, and its institutions, while reversing this trend.

“So the key thing, is, you have got to provide the focal point of leadership in the United States to replace Obama, to install the *counter-thing* to Obama, as the image of leadership. And you have that expressed by some people in government—and we have some people in the Federal government, who are prepared to express that. And that’s what we have to fight for.

“But we have to do that, by aid of defining, as I do, a clear perception of what are the specific measures that must be taken. The unifying point of this, is Glass-Steagall. Remember, the British have ordered the United States *not* to implement Glass-Steagall, and that British whore, President Obama, is going along. Members of the Congress, under orders, as British whores, are going along with the British prohibition against our returning to Glass-Steagall! And they are using all kinds of thug-gish methods to do that.

“And Obama is acting like Hitler in the Bunker, at this stage.

“So, the trick is: Eliminate the false leadership! Get the Judas out! And you will find that we have, in our own institutions, everything is ready to come together, with a moment of rejoicing, *that we have taken our government back!* That is all we need; then my job goes in. My job is to specify things that I know that other people do not, which are necessary for a successful job. And at the age of 88, that’s a pretty good job.”

THIS PRESENT CENTURY:

## The Secret Economy's Outlook

by Lyndon H. LaRouche, Jr.

June 4, 2010

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*What I had named “The Secret Economy” has four crucial elements: a.) An urgently needed, revolutionary re-definition of an implicitly, dynamically orderable series of universal economic principles of infrastructure; b.) A fresh definition of universal physical space-time, restating the intention of the Mendeleyev periodic table in terms of a universal system of cosmic radiation; c.) A new, scientific definition of the noetic quality of physical-economic function of “basic economic infrastructure” consistent with the enhanced view of the ontological characteristic of physical space-time; and d.) A needed redefinition of the term “economy” by a relevant, universal physical principle, done through a reform which identifies the human personal identity in terms of the creative potential of the specifically human mind, rather than as being regarded elementarily by a notion identified in terms of mere sense-perception.*

*Now, once each of those four categories had been considered, the next step would be a series of publications which introduce the reader to what must become adopted as the underlying principles of a science of physical economy. What will be presented in this fashion, will represent the needed programmatic political outcome for rescuing the planet from the present immediate threat of a global “dark age” now descending rapidly on our planet as a whole.*

*The result of this series of reports will become, in effect, a new way of looking at the human species itself, a new practical way of seeing man’s newly defined, proper role in the universe, and of defining it in a practical*

## The Basement Team

*Here are recent presentations and articles in EIR by some members of the LaRouche PAC Basement Team of young scientific researchers. The date refers to the cover date of the magazine.*

“The Unified Field Theory: A Biological Perspective,” Oct. 16, 2009, interview on The LaRouche Show with **Peter Martinson** and **Sky Shields**, who discuss the prerequisites for a manned space program, including industrialization of the Moon, colonization of Mars, and exploration of the Solar System beyond Mars. [http://www.larouchepub.com/eiw/public/2009/2009\\_40-49/2009\\_40-49/2009-40/pdf/eirv36n40.pdf](http://www.larouchepub.com/eiw/public/2009/2009_40-49/2009_40-49/2009-40/pdf/eirv36n40.pdf)

**Sky Shields**, “Kesha Rogers’ Victory Signals the Rebirth of a Mars Colonization Policy!” March 19, 2010. An investigation of the challenges posed by cosmic radiation to our understanding of the universe, and our ability to become a truly space-faring species. The election victory of LaRouche Democrat Kesha Rogers in the Texas 22nd C.D. Democratic primary showed that voters want a future, including the scientific advances represented by the NASA manned space program, which the Obama Administration is eliminating. [http://www.larouchepub.com/eiw/public/2010/2010\\_10-19/2010-11/pdf/25-31\\_3711.pdf](http://www.larouchepub.com/eiw/public/2010/2010_10-19/2010-11/pdf/25-31_3711.pdf)

“Mankind, the ‘Weak Force,’ Drives and Shapes the Universe,” April 2, 2010. **Alicia Cerretani** and **Sky Shields**, in an interview on The LaRouche Show, discuss the relationship between human social relations and scientific progress, as shown in Kesha Rogers’ election victory. They lay out the next step for the Basement Team:



LPACTV

*Peter Martinson (left) and Sky Shields*

“a very harsh and very detailed attack on the positivist approach in the physical sciences, but also more broadly.” [http://www.larouchepub.com/eiw/public/2010/2010\\_10-19/2010-13/2010-13/pdf/44-55\\_3713.pdf](http://www.larouchepub.com/eiw/public/2010/2010_10-19/2010-13/2010-13/pdf/44-55_3713.pdf)

**Peter Martinson**, “Towards a New Periodic Table of Cosmic Radiation,” April 23, 2010. The author situates the issue of cosmic radiation in terms of the problems posed by Max Planck, Albert Einstein, and their collaborators, and describes some areas of promising re-

search opportunities. [http://www.larouchepub.com/eiw/public/2010/2010\\_10-19/2010-16/pdf/30-37\\_3716.pdf](http://www.larouchepub.com/eiw/public/2010/2010_10-19/2010-16/pdf/30-37_3716.pdf)

**Oyang Teng**, “Onward to Mars: The Triumph of the Weak Forces,” May 14, 2010. An investigation of how a new science of dynamics will require a mobilization of the scientific and economic means necessary to secure an interplanetary future for mankind, including mastery of the entire electromagnetic spectrum and its use to sustain human life throughout the Solar System. [http://www.larouchepub.com/eiwpublic/2010/2010\\_10-19/2010-19/pdf/38-47\\_3719.pdf](http://www.larouchepub.com/eiwpublic/2010/2010_10-19/2010-19/pdf/38-47_3719.pdf)



Helene Möller

*Oyang Teng*

**Meghan K. Rouillard**, “Isotopes and Life: Considerations for Space Colonization,” June 25, 2010. The colonization of space will require a decisive break from empiricism. This paper addresses the nature of isotopes from the standpoint of creating a habitable environment on another planet. [http://www.larouchepub.com/eiw/public/2010/2010\\_20-29/2010-25/pdf/36-47\\_3725.pdf](http://www.larouchepub.com/eiw/public/2010/2010_20-29/2010-25/pdf/36-47_3725.pdf)



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*Alicia Cerretani*

way, the actual, future meaning of human life, as our species moves outward to include the occupation of other parts of our Solar system and into the larger scope of this galaxy and beyond.

The Friedrich Nietzsche who had not only died a horrible death, but a disgusting one, had said: “God is dead!” Nietzscheans today add nothing in this matter which Aristotle had not said earlier in denying the continued existence of both God’s and human creativity in the universe. President Barack Obama and his cohorts are walking in the shadow of not only Paolo Sarpi, but that of the deceased Nietzsche; the toleration of Obama’s kind of misleadership is typical of what is really wrong with the world’s economy, when taken as a whole, right now.

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## Introduction

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Thus far, the relevant, probably best guess available to us, on the subject of economy, is that the concept of “universe” must be considered as if our universe had been generated by the creative powers which have been placed at the disposal of mankind. This should be read as echoed in the context of the past practices of relatively frequent, stellar modes of trans-oceanic navigation, during some past time such as either the most recent of the planet’s presently known great ice-ages, or a still earlier such age. Such findings from known evidence are coherent with what the ancient so-called “Greek,” Egyptian, and Pythagorean maritime cultures knew in respect to the subjects of “Sphaerics,” of *dynamis*, and of the general knowledge of Pythagoreans such as Archytas. Such, for example, is the knowledge possessed by Plato, as typified by his celebrated illustration of this point in his **Parmenides** dialogue.

The same emphasis bearing on a principle of universal coherence, is to be recognized within today’s broader sphere of the broader, modern European cultures, as expressed by such developments set as the pattern in the modern discoveries launched by such as Filippo Brunelleschi and Nicholas of Cusa, or by work of such followers of Plato and Cusa as Leonardo da Vinci, and by the Johannes Kepler who contributed his uniquely original discovery of a principle of universal, physical gravitation.

Such is the method which has led to what my “base-ment” associates have come to identify as the implica-

tions of the modern principled notion of that “cosmic radiation” through which man’s existence interacts, more and more knowledgeably, with the cosmic forces of the universe, not only on a broader galactic scale, but even beyond.

However, above and beyond all that, it is our deepened conception of the individual member of mankind itself which must, already, now, impel us into a process of a succession of radical changes in our understanding of the true nature and destiny of our human species and the economy on which it depends, both within the universe, and, therefore, ourselves.

For the occasion of this present report, I shall define the most applicable expression of Gottfried Leibniz’s notion of what was to be developed further as a Riemannian *analysis situs*, as I have applied this to define the elementary principles of a science of physical economy, that as a notion in accord with Leibniz’s late 1690s notion of *dynamics*, his treatment of the physical principle of least action. In the case immediately at hand, I do so from the specific standpoint of that especially relevant part of the work of Niels Abel and Lejeune Dirichlet which bears on a specifically Riemannian treatment of the topic of *analysis situs* for this case.

Admittedly, since Leibniz’s original statement on this subject, there have been numerous, chiefly mutually contradictory usages of the term “analysis situs.” Rather than taking the reader of this present report through a swamp of wildly conflicting definitions of that term by sundry varieties of specialists, I shall focus on an implied definition which is consistent with the intent of Leibniz and with the contributions to Bernhard Riemann’s principle by such Nineteenth-century figures as Abel and Dirichlet. My chief reference on this account, is to the extremely profound relevance of the Leibniz notion of *least action* for the case of a science of physical economy. I employ a notion of physical (rather than mathematical) notion of least action, a notion which is consistent, in its primitive expression, with the elementary form of the physical principle of the catenary function (and, also, Leibniz’s concept of *dynamics*).

I cross-reference that to Albert Einstein’s introduction of the notion of a finite, but not bounded universe, as Einstein defined this as implicit in Johannes Kepler’s **Harmonies**. The case of the elementary form of the catenary is crucial for us as illustrating that conception.

That is to add the following.

To illustrate the case, choose two selected, related



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*The Pazzi Chapel in Florence, designed by Filippo Brunelleschi (1377-1446).*

points in physical-economic space-time, and follow the relevant function expressed by this process, as between those points as they implicitly bound the efficiently physical relationship among those points (i.e., *analysis situs*). That is to say, in the relationship among the cohering participants in the apparently finite space of the physical function performed between those points.

I.e., consider the catenary as defined, as it had been defined as a physical principle of Filippo Brunelleschi's design of construction of the Florence Cathedral's cupola, and also the Pazzi Chapel. Adjust this image for the effects of a rate of change in the parameters of the process as a whole. This signifies, of course, that all the relevant aspects of the process, as defined by the bounds of this illustration, have a common function, in *analysis situs*, which is integral with that indicated effect.

## I. The Ontological Issue of Economy

Probably, we should consider the first observation to be proffered for a physical-economic process, by illustrations of the type which combine the apparent elements of what appear to be a collection of the type which Plato treated in his masterly ridicule of the reductionist Parmenides. The solutions to problems of such a type, are typical of a process which is to be considered from the top, down, of that array, as being, *ontologically*, characteristically *dynamic* in the sense of Leibniz's unique creation of any legitimate modern use of that term. What should be considered as the model for defining a dynamic process of change in *analysis situs* modeling of a typical real (physical) economy, is one which becomes subject to competent analysis only when approached from that standpoint in method of composition.

A suitable classroom illustration of that notion, is provided by considering the interval during which the economy of the Massachusetts Bay Colony operated within the terms of the design of a *credit* system for the role of the Pinetree Shilling, rather than as a *monetary* system, as that opposition to monetarism was practiced during a time preceding the British monarchy's crushing of the colony's charter.

For example:

The actually relevant components of an economy,<sup>1</sup> are comprised of *basic economic infrastructure*, *agriculture*, and *manufacturing*, each and all of which *are properly subsumed by the role of the related, noëtic functions of both Classical artistic composition and physical science*.

Each of these three primary components, in turn, would be described foolishly, if considered by some modern "Parmenides," instead of the standpoint of

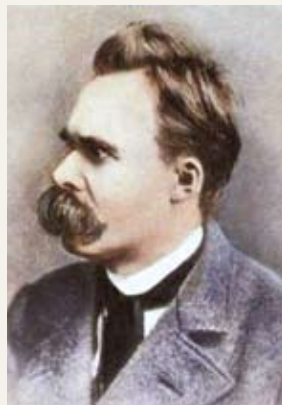
1. E.g., without gambling permitted.

some virtual modern “Plato.” Treated separately thus, each of these elements would not be suited for being combined according to a common single principle of action. Contrary to a modern “Parmenides,” any really successful modern economy, is one which can be shown as efficiently expressing a single, subsuming, unifying principle of such three categories of constituent aspects. Such is the leading implication of Leibniz’s uniquely original definition of modern dynamics.

### “The Post-War Schumpeter Syndrome”

For example: consider the physical fact, that from the date of President Franklin Roosevelt’s death, the U.S. economy has never achieved a truly functional net physical-economic growth, per capita and per square kilometer, to the present day. Consider the way in which Joseph Schumpeter’s frankly Nietzschean notion of “creative destruction” was employed under President Harry Truman to shrink what had become the employed productive capacity of what had been the war-time physical economy of the U.S.A. This was done under the Truman regime’s capitulation to an anti-Franklin Roosevelt promotion of a post-war restoration of British and related imperialisms. The result of that Truman policy, was the draining of what should have become the productive potential of the post-war world, as this was effected through Churchill’s drawing Truman into what became Bertrand Russell’s 1946 doctrine of the “preventive nuclear war” Russell proposed to be

## The ‘Gale’ of Creative Destruction



*Friedrich Nietzsche (1844-1900), the conceptual father of “creative destruction.”*



*Werner Sombart (1863-1941) coined the term that Schumpeter later adopted.*



*Joseph Schumpeter (1883-1950), author of The Process of Creative Destruction, 1942.*



*World Economic Forum/swiss-image.ch/E.T. Studhalter  
Larry Summers, currently the top economic advisor to President Obama, wrote in the early 2000s that “the economy of the future is likely to be ‘Schumpeterian.’”*



*Creative Commons/Allan Warren*

*Lord Harold Wilson’s destruction of the already shaky British economy, as prime minister (1974-76), is a classic case of the application of Schumpeter’s doctrine.*

*Joseph Schumpeter described his Nietzschean notion of “creative destruction” thusly: “The opening up of new markets and the organizational development from the craft shop and factory to such concerns as US Steel illustrate the process of industrial mutation that incessantly revolutionizes the economic structure from within, incessantly destroying the old one, incessantly creating a new one.... [The process] must be seen in its role in the perennial gale of creative destruction....”*

launched against the Soviet Union, a war which Russell intended should establish a system of world government like that intended by the British empire today.

As the Nietzschean doctrine of Schumpeter forerunner Werner Sombart emphasized, prolonged, wasting war, is the principal link of Schumpeter to Nietzsche on this account.

The pattern of continuing, post-“World War II” destruction in world economy, has largely depended upon both the so-called “Cold War” launched under Winston Churchill’s “Iron Curtain” slogan, and the protracted warfare characteristic of the entire period since. Thus, the post-1945 result of burdening the economy with useless forms of long wars, and related effects of organized activities, non-activities, and expenditures, has been fostered by aid of such insane economic doctrines as that of Schumpeter’s notion of “creative destruction” and its like. The “bail out” of Wall Street types of hyperinflationary violations of a “Glass-Steagall” principle, has been merely typical of such public, and sometimes also public insanity.

The case of British Prime Minister Harold Wilson, is among the notable instances of the British policies of “creative destruction.” Wilson launched his campaign to this effect under the opportunities afforded by the 1963 assassination of U.S. President John F. Kennedy, for the launching of the ruinous, 1964-1975 U.S. war in Indo-China. Wilson’s leading role in the “creative destruction” of the already shaky British economy, is a clinically “classical case” in the application of Schumpeter’s cultish doctrine.

As in all extended periods of genuine crisis, as in the recurring, 1963-1975 span, from the wave of assassination attempts against France’s President Charles de Gaulle, and the assassination of President John F. Kennedy, until the close of the official U.S. warfare in Indo-China. Include the case of the assassination of Britain’s Dr. David Kelly, as part of clearing away opposition to Prime Minister Tony Blair’s fraudulent pretext for launching the vastly ruinous effects on the U.S.A. of a prolonged long, wasting war in Southwest Asia’s Iraq.

In real history, it is never events which direct the course of history, but, rather, the implicitly inhering intent of those policies which generate and shape great events.

### ***The Science of Society***

There is a definable function, consistent with Leibniz’s original notion of *dynamics*, which steers a positive outcome for a wide assortment of necessary expenditures on various expressions of public administration, basic economic infrastructure, manufacturing, and agriculture, this on the condition that an increasingly capital-intensive emphasis on science-driven, and Classical-art-driven progress is operating.

The function which “recognizes” such an arrangement efficiently, is an expression of a Riemannian, anti-positivist practice of *analysis situs*, as Leibniz defined the only competent attributions of such terms as *analysis situs* and *dynamics*.

As Leibniz and Jean Bernoulli had already shown, during their close collaboration, in their defining a notion of a universal least action as a principle of physical economy, the principle, that the catenary as such is merely an elementary form of expression for a higher order of a function of physical least action. Nonetheless, that view of the principle of the catenary as a pedagogical device, also remains the germ of the pedagogy needed for guiding students and others toward the more advanced outgrowths of that notion, Leibniz’s original notion of a literally dynamic principle of least action, in the sense of the ancient Classical notion of *dynamis*, or Leibniz’s introduction of the physical conception known as *dynamics*.

It is not conceivable on the basis of any relevant evidence of which I have been informed, that the underlying principles of the actually principled form of relevant, ancient scientific method, could have been discovered, except through the development of a functional concept of astronomy derived from no less than many centuries of the practice of stellar methods of trans-oceanic navigation by continuously functioning maritime cultures of the type which coincide with prolonged “ice age” intervals. What is called “The Great Platonic Cycle” which Bal Gangadhar Tilak attributed, in his **Orion**, to a central-Asian (pre-Sanskrit) Vedic language-culture living in Central Asia more than 6,000 years ago. That cycle is the briefest (about 25,000 years) of the three principal cycles of a long-ranging, compound Solar cycle. It is otherwise known as the Platonic cycle, as attributed knowledge of Plato during his own lifetime.

It is also the case, that competent discussion of the catenary and its seminal implications, remains an indispensable phase of introduction of the students to the more correct, more advanced conceptions of the required elementary principles of practice of physical economy.

This coheres with the notions of the Egypt and related sources of the science of *Sphaerics* associated with such as the Pythagoreans, and thus with the great Archytas and his associate Plato.

See that aspect of a science of physical economy in the following way.

## How an Economy Works

The practice of a typical economy experiences the historical simultaneity of two opposing social tendencies. On the one hand, relatively more successful nations and their economies tend to consume those relatively richest assets which ensure the currently highest relative rate of gain of physical productivity per capita and per square kilometer, this in the specific case in which a successful economy produces increases in the rate of productivity, per capita and per square kilometer, that to what should be the intended effect of a net physical gain for that society, per capita and per square kilometer.

Those net gains, if they do occur in fact, incur two principal incremental costs of an upward net movement. The first of these costs, is a factor of depletion customarily inhering in the earlier stage of the system; the second factor of cost, is the increased expenditure of per capita consumption which must be recognized as the price of an increase in a needed margin of gain in absolute rates of productivity per capita and per square kilometer. The margin of net gain, if it occurs, is in excess of such nominal increases in elements of costs, a development which is generated as a net benefit of anti-entropic gains in human productivity.<sup>2</sup>

The most typical factor of improvement of productivity, both per capita and per square kilometer of territory, is an increase of what has been, for relatively successful branches of expressed cultures, a usually science-driven, relative gain in specific energy-flux-density, which that part of mankind (i.e., society) employs as the basis for the practice of its technology.

There are two exemplary, principal sources of progress to be considered. One is typified by mankind's dependency upon the essential, natural benefits of the increased role of "carbon," as through the principled form of action by chlorophyll (and also the replacement of the role of the magnesium ion in chlorophyll by an alternative such as copper) in transforming relative deserts (or oceans) as into such benefits as blooming forests. The other is typified by human creative ingenuity. The net increase of the

combined effect, as when man intervenes to promote the growth of the role of carbon, chlorophyll, and human will and the like, is potentially greater than gains in any, by each of three which might be considered as acting independently of the others of kindred types.<sup>3</sup>

The latter cases, including that of chlorophyll, are typifications of the anti-entropic role which is characteristic of living processes, as this is expressed by the process of evolutionary emergence of higher forms of animal life. The creative powers uniquely specific to mankind among all living species presently known in the universe, are uniquely willful; that is the distinction between the expressions of anti-entropic principles of development by willful act of human creativity, and the qualitatively lower quality of anti-entropy which is not only specific to all other forms of life, but which is also expressed as typical among non-living qualities of processes in a more general way.<sup>4</sup>

This separation among the characteristics specific to, respectively, non-living, living, and human phase-spaces within the universe, is of a form which defines these spaces as functionally interactive. Not only are such living and non-living chemistries interactive, but as the development of the science of physical chemistry has demonstrated, increasingly, since the work of such as Pasteur and Mendeleyev, the interaction among the respective phase-spaces is often positive, even indispensable.

In the practice of economy, mankind discovers and frequently employs the powers of anti-entropy associated with both living and non-living processes, and uses those discoveries in a more or less willful way, as in an historically very large part of the gains which man's will promotes as an essential part of the net productive gains in human net productivity.

Therefore, we should rightly regard the use of solar panels on a large scale as morally and otherwise insane, when the combined tools of chlorophyll and improved irrigation potential should be used, instead. Irrigate the relatively desert regions, for the promotion of the development of local environments for the use of chlorophyll in cooling overheated climates, to transform hot

2. The relevant, modern, contrary view of economy, such as the British system the British followers of Paolo Sarpi dictated to Karl Marx at the British Museum, denies the existence of any knowable physical principle in economy, other than the infantile, statistical, *post hoc, ergo propter hoc* doctrine of such as Adam Smith and Jeremy Bentham's imperialist school.

3. Calcium, iron, and copper, typify roles kindred to that indicated here for chlorophyll.

4. For example, it is through the action of relevant living processes, that V.I. Vernadsky's Biosphere provides a crucial part of what society is enabled to harvest as what present habits identify as "ores."



JUWI Group

*The use of solar panels on a large scale is morally and otherwise insane; instead, use the tools of chlorophyll and improved irrigation potential for desert areas! Above: a solar array in Waldpolenz, Germany; right: irrigation of lettuce crops near Phoenix, Ariz.*



USDA/Tim McCabe

desert areas into a cooled green, and also provide the infrastructural basis for the maintenance and increase of human productivity in general.

## II. History as Scientific Method

Within the concluding section of an earlier publication **The Secret Economy**,<sup>5</sup> I presented what had been a little known, but actual relationship between *consciousness as merely an expression of sense-perception*, and *a higher order of consciousness*, one which has

5. "What Your Accountant Never Understood: The Secret Economy," **EIR**, May 28, 2010.

been, usually, rarely formed in the individual human mind up to the present day, but which remains, nonetheless, as the essential basis for fostering of actually willful creativity within, or among human individuals.

My aim here, on that account, is to promote an increase in the awareness of, and power to employ that higher order of creative powers of the human mind, so to reverse what, in fact, has been the declining degree of relevant attention to such matters over the course of the post-World War II period of the steep decline in the knowledge of what had been

Classical culture. Now, here, I aim to bring into being that higher standpoint of human consciousness which had been, chiefly, lost during what is now approaching the magnitude of four recent generations of trans-Atlantic society, in particular.

In this way, what I emphasize here, is a power of the human mind which we may tend to view as, heretofore, usually limited to the persons of the greatest scientists and poets, and that, chiefly, during what had been those relatively exceptional past times and cul-

tures known from relatively most fortunate times and places of history past.

It is convenient, in the process of discussing this aspect of science for its bearing on matters of physical science of economy, that we should employ the notion of a qualitative distinction between, first, the functions of the "brain," and, second, the relatively higher, *Leibnizian dynamic*, functions of what can be fairly identified as "the human mind" —or, in other words, *the human soul*.<sup>6</sup>

6. The relevance of this use of the term "soul" will be made clearer in the course of the unfolding of the content of this chapter. There are no errant liberties which have been taken in stating the matter in these terms.

Although the awareness of the full implications of that categorical distinction, is rare among recent generations, up to the present day, the shadowy effects of a merely “pre-conscious” expression of the functions of “mind,” are to be located in the observable form of expressions of occasional surges of potential creativity, expressed as “a flash of insightfulness” among members of populations in which the habit of practice of progress is encouraged.

The quality of an emotion of “love,” expressed as humanism, as by the Apostle Paul in his **I Corinthians** 13, rather than sexual passion, reflects that quality of “pre-consciousness” which lies within the same ontological domain as those human impulses specific to love of mankind. This distinction excludes both the love of a thing, and the attributable aspect of “thingness” to a person or persons. As this point shall become clearer as we proceed here, it is a matter of the immortal relationship of one mind-as-such to another mind-as-such, not to a mere object of sense-perception.

The distinction toward which I have just pointed here, will be made clearer, in the course of this present chapter, once we have come to share my view of the higher meaning of the notion of “mind.”

I have thought it necessary to pose the question in this form now, in order that I might better convey *the crucial emotional distinction* between the experience of sense-perception and the actually human, higher category of experience associated with the proper notion of mind.

In **The Secret Economy**, I had emphasized the aspect of falseness in all blindly literal readings of sense-perception as such. There was nothing fanciful in my making that distinction; it is the conception which underlies the discovery of the essential principle of competent modern science, as in Nicholas of Cusa’s **De Docta Ignorantia**, and by such among Cusa’s successors as Leonardo da Vinci, Johannes Kepler, Gottfried Leibniz, the polymath Abraham Kästner, and Bernhard Riemann’s seminal, 1854 habilitation dissertation. It was also the quality often expressed by Albert Einstein, as in the instance of Einstein’s unique insight into the principle of Johannes Kepler’s uniquely original discovery of the universal principle of gravitation.

That much said on this just stated area of investigation, I now focus, as I had done in my **The Secret Economy**, on that crucial feature of Kepler’s discovery of gravitation to which Einstein referred in his own, crucial commentary on Kepler’s discovery.

In **The Secret Economy**, my argument on this specific subject of the human mind, had proceeded along the following lines.

What are customarily denoted as the different qualities among sense-perceptions, each fail the believer, that in each instance taken by itself.

The case of Helen Keller illustrates the nature of the issue posed. It is in the mind, that mankind may find efficient means of access to conceptualization of the real universe which we inhabit; but, it is not bounded within those functions of perception traced merely to the brain’s relationship to mere sense-perceptions. The principal discoveries of a great follower of Cardinal Nicholas of Cusa, Johannes Kepler, are of crucial importance for our reference to that subject here.

The deficiency of sense-perception as such, is typified by the modern, Liberal followers of Paolo Sarpi, such as that follower of the Liberal school, Pierre-Simon Laplace. Laplace, with the folly of his Liberal’s reductionist view of the Solar system, was never able to comprehend Kepler’s uniquely original discovery of the knowable physical principle of universal gravitation. Nor, in fact, did any of the Liberal school desire to actually make that re-discovery, even when all the conclusive evidence has been available to them in detail from Kepler’s published work.

Thus, the only true and original form of discovery of the actual principle of gravitation, has been that of Kepler, as in the detailed account of that discovery given by his **Harmonies**.<sup>7</sup> Albert Einstein’s appreciation of Kepler’s unique achievement is crucial for insight into the subject-matter which we take up in this present chapter of my report.

Ask yourself: why would a professedly leading astronomer, Laplace, who had sufficient relevant work of Kepler available to him, fail to present a competent account of the function of universal gravitation? The

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7. The attribution of a discovery of gravitation to Isaac Newton, was always a hoax, and was known to be such among competent British scientists during Newton’s lifetime, through evidence which notorious dillettantes of British court-circles put aside at that time. By the early decades of Nineteenth Century, each and every claim to a discovery of a principle by Newton had been fully discredited, yet, throughout the entirety of the Nineteenth Century, and, largely, up to the present day, the silly Newton of the myth created by Abbé Antonio S. Conti, persists as a kind of heathen religious devotion, on some issues, such as the subject of gravitation, among even some otherwise accomplished, but fearful scientists. Among the latter, the sheer fraud of the followers of Bertrand Russell and the International Institute for Applied Systems Analysis of Russell’s Cambridge circles, is the worst case.

formal explanation of Laplace's folly, is elementary: he never considered that crucial proof of Kepler's discovery, which is to be found in Kepler's published statements on that matter. I bring it up here because Laplace's folly goes so clearly to the root of the kinds of fraud introduced against not only Leibniz and Kepler, but many relevant others, as by the Eighteenth-century and early Nineteenth-century followers of Rene Descartes, Leonhard Euler, Pierre-Simon Laplace, Augustin Cauchy, et al.

Why did Laplace disgrace himself in this manner? Essentially, his error then was echoed by what Britain's J.C. Maxwell said later, when asked why he never seemed to know any of the crucial actual discoveries on which the work of such essential predecessors as Gauss, Weber, and Riemann had been based. Maxwell did reply in an as if implicit defense of Laplace later: *We (British Liberals) never considered any scientific work but [that which agreed with] our own.*<sup>8</sup>

That kind of behavior should not surprise anyone familiar with relevant matters of science. The same fraudulent treatment of subject-matters of physical principle, is all too typical of that virtual Babylonian priesthood constituted from among the "peer review" agencies largely relied upon, still today, for such purposes as controlling education in schools and universities today. I have repeatedly experienced the opinion of those prominent professors of physical science, from both sides of the Atlantic, who simply deny crucial and conclusive matters of scientific evidence, with the same kind of fraud so frankly admitted by Maxwell.<sup>9</sup>

Here, once I have said that much about Maxwell and his like, the remaining particular significance of Laplace's willful hoax itself, is that anyone who accepts that particular hoax, is rendered a case of self-inflicted lack of capacity for understanding the higher faculties of the human mind.

So, it is essential to emphasize, that Kepler's discovery of the principle of gravitation, is based on a crucial-experimental demonstration of the contradictory evidence supplied by the role of the sense of vision per se, and the contrary implications of harmonics.

8. Laplace and his accomplice Augustin Cauchy were brought in to replace the Ecole Polytechnique's Gaspard Monge and Lazare Carnot through the British controller of occupied France at that time, the Duke of Wellington.

9. E.g. the frauds against both science and mankind, such as those expressed as promotion of "cap and trade" legislation peddled to dupes today.

Once we have comprehended that much, we should find ourselves led from the particular subject of the principle of gravitation, very quickly, to the broader notion of principle-in-general, which I am presenting in this chapter.

Ask oneself: Is it not the case, from "walking through" the fact of Kepler's actually original discovery of the universal principle of gravitation, that the entire range of mankind's natural and synthetic forms of sense-perceptual experience, could no longer be regarded as a source of scientific, or Classical-artistic "sense-certainty" respecting the principles which govern the real universe which we inhabit?

That is not to imply that there is no element of what we might regard as "reason" in the functions of human sense-perception. Rather, the exemplary case of Kepler's uniquely original discovery of the principle of universal gravitation, demonstrates that, contrary to the Liberalism of Paolo Sarpi, we must regard sense-perception as such, as Kepler did in discovering the principle of gravity: *as presenting us with shadows cast by reality*. Careful use of powers of sense-perception confronts the competent scientific worker with those paradoxes, known as crucial ontological conflicts, the mere shadows cast by unseen reality, which serve as the clues of irony which reveal the presence of a likely universal physical principle, just as Kepler discovered the general principle of Solar gravitation.

Once we have come that far, the next step must be to conceptualize that which has cast such a shadow.

Thus, for as long as we continue the error of believing that the cast shadows called sense-perception, are reality as such, we substitute what are merely truly shadows for that reality which has cast the shadows. Ask oneself: *what, then, is the remedy for this still, presently, commonplace error in human judgment still today?*

Then, ask: Why, perhaps, did Leipzig's Abraham Kästner dedicate his adult life to the cause of Gottfried Leibniz and Johann Sebastian Bach? Why did the same Kästner, a leading figure in Eighteenth-century science at Göttingen in his time, also play a leading personal role at the center of backing for the American political cause of Benjamin Franklin, as a backer of his own protégé Gotthold Lessing, and backer of the Lessing-Moses Mendelssohn collaboration against the enemies of Leibniz's tradition, and also play a crucial role in rescuing an authentic Shakespeare from the neglected virtual tomb to be found in an Eighteenth-century, British cultural rubbish-field?

The proper answer to such questions may be summarized as follows.

### *Me & Percy Bysshe Shelley*

My deceased friend and collaborator, one of the last, relatively few, really professional American historians remaining from the practice of university faculties in his time, H. Graham Lowry, Graham, dedicated the last decades of his life, from about 1983 onward, as he described it to me in making the proposal for the production of his book on the subject of the necessarily existing bridge within the 1630-1754 period. He linked the golden age of Massachusetts' Seventeenth Century and its renaissance which emerged during the Eighteenth Century, to uncovering the bridge which had been the means of transition toward the victory of the American Revolution.<sup>10</sup>

The nature of Graham's discovery emerged for my knowledge from the day he and his wife came into my Leesburg, Virginia office of that time, to report that he had pin-pointed Gottfried Leibniz's role inside England during part of the period of Queen Anne's reign. Where had Leibniz nearly succeeded in preventing the degeneration of England under the then scheduled transformation to a British monarchy? What Graham pinpointed was what he described to me as "the missing link" between the revolutionary achievements in statecraft of the Massachusetts Bay colony under its original charter, prior to England's Seventeenth-century crushing of the Massachusetts charter, and the resumption of that effort by such American patriots as the Benjamin Franklin who emerged as a leader of the revival of that cause which came to be associated with the role of leadership provided by Franklin. Graham's known professional competence as an historian, and hearing his summary of his discovered evidence on that occasion, left me no doubt of either the merit, or the importance of the proposed project.

However, there is more to that story. Graham's project also touched me in what has turned out to be of considerable importance for me personally, as also professionally. That story is highly relevant to my subject in this present chapter; it runs as follows.

Already, at the time of Graham Lowry's indicated visit to my office, I was already significantly aware of a

certain part of the antiquity of my own family's existence in North America, something which I knew through my knowledge since childhood, of a well-known trace which turned up in the published family record of the Lancaster family inside North America, that in addition to my acquaintance with grandparents born during the 1860s, and my knowledge of a family ancestry in Canada and Scotland from about the time of my grandparents' grandparents. The now recent publication of a scholarly study of my family tree under the direction of relevant British professional historians in such matters, showed the additional fact of an ancestor's part in the landing at Plymouth, as part of those who arrived on the Mayflower.

For me, that history from 1620 through to the present day, is not a chronicle of events, but is, rather, history read as reflections of a lawfully continuing process of development over what is presently a span of history of but one decade shy of three centuries. It is a process of accumulation of often seemingly kaleidoscopic changes. It is an experience which flows as the continuity of a living process in its own right, rather than the implicitly kinematic series of percussive actions seen by the unfortunately, credulous (and, usually, also hysterical) per-

## America's Untold Story

How the trans-Atlantic republican movement waged a continuous fight for freedom, beginning with John Winthrop's Massachusetts Bay Colony in 1630.

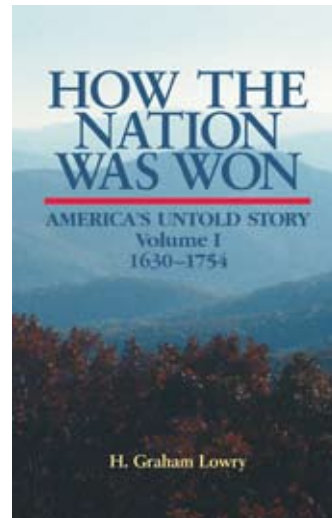
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10. H. Graham Lowry, **How The Nation Was Won: America's Untold Story 1630-1754**, (Washington, D.C.: Executive Intelligence Review, 1987).

verts whose litany is, “there are no conspiracies in history.”

The point of emphasizing that matter here, is that the latter finding of my family’s connection to 1620, pinned down facts of considerable relevance to the subject of this present report. This bears on a fact which is highly relevant to the subject of this report, the subject identified by Percy Bysshe Shelley’s **A Defence of Poetry**. The implications of Shelley’s argument are *dynamic* according to Leibniz’s definition of that term.

It is said by experts in that field, that if we tame the young puppy of a wild dog at an appropriate age, the progeny of that dog as an adult will tend to be civilized by dog owners’ standards, especially when properly reared as “a family dog.”<sup>11</sup> However, what happens with human beings, rather than other species, is of a type which Shelley identifies in the concluding paragraphs of his **A Defence of Poetry**.

The principle which Shelley’s account references, is a reflection of the conception of *dynamics* which Gottfried Leibniz had developed during the 1690s. It is that same phenomenon which I have identified, earlier in this chapter, as that aspect of the human mind which is associated with an innate, specifically human creativity which lies outside the realm of those aspects of human mental life which are associated with ordinary sense-certainty.

It is that same principle of social dynamics which is consistent with that of Leibniz, which Rosa Luxemburg referenced with the phenomenon of “the mass strike,” the same phenomenon which has been increasingly apparent in the patterns of mass behavior of U.S. citizens since the outbreak of Congressional meetings with constituents during August 2009. It is also, ominously, the same ominous phenomenon witnessed in the former (east) German Democratic Republic in the “*Wir sind das Volk*,” in Leipzig and elsewhere, which led into the collapse of that state.

At some times in past history, there are rather sudden upsurges of ominous mass phenomena which have



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*The mass-strike process in Germany (shown here in Berlin, Nov. 4, 1989), led to the collapse of the communist state. We live today in similarly tumultuous times, with the potential for dramatic change.*

taken root even in experiences from ancient times. Here, we touch upon a quality of experience which points toward a notion of immortality, a notion sprung from deep-rooted ideas, ideas which date to even much earlier generations, as if the dead have arisen from their graves to clamor for justice long denied, even during a lapse of many earlier generations. Such developments bring on moments during which tyrants must tremble, and kingdoms may be felled by a lurking, pent-up, sudden expression of the popular will.

*We live in precisely such ominous times as those, that more or less world-wide, now.*

So, after the charter of the Massachusetts Bay colony had been nullified by the British monarchy, under the successive roles of James II and William of Orange, there was a moment of ongoing history in which the intervention of Leibniz, on the ground in England during that time, planted the seeds which would soon sprout in sundry locations in North America, preparing the way for an Eighteenth Century American revolution which would shake the foundations of the world’s civilizations. What had proved to be, unfortunately, an abortive moment under the reign of Queen Anne, sparked by Leibniz’s intervention then, was, as Graham Lowry has shown, to erupt as an American Revolution which transformed the trans-Atlantic world, and which gave birth to the decisive historic moment of the victorious United States at Yorktown.

11. Admittedly, I must give way to my wife’s competence in such matters; but, the facts I present are true.

Nearly a century after 1776, the specter of the mass-strike returned with great force, under the leadership of President Abraham Lincoln, and would, yet again, with a comparable effect of renewal under President Franklin Roosevelt. It is now mobilizing in preparation to strike, again, now.

The present times are more than over-ripe for a similar affirmation of the succession of the Plymouth landing and the Massachusetts Bay colony. Let all tyrants tremble accordingly. Rosa Luxemburg's "mass strike" is afoot in such a manner, now. Leibniz's "dynamics" is thus displaying its flourishes, now.

So, when I examine certain manifested states of mind, especially those reflections which bear on the principles expressed in the form of a likeness of spirit to great Classical poetry, or, to genuinely creative discoveries of physical-scientific practice, as in New England under the Massachusetts Bay charter, I am often able to recognize the origin of something within myself which has no other genesis than something echoed from somewhere amid even centuries past of our society's history. I can also see a similar experience embodied in others. In such a fashion, we may partake of that prescience of immortality within our own conscience, the same prescience which marks the true American historian.

Such are the intimations of immortality expressed as the ominous closing paragraphs of Shelley's **A Defence of Poetry**.

That is a phenomenon akin to the celebrated, and, in fact, crucial paradox posed by the scientist Louis-Victor de Broglie, as that bears on the work of Max Planck and Planck's close intellectual associates earlier. I explain, as follows.

### ***Substance, or Shadow?***

Once we confess the reality of the fact, that what we may have experienced, at some current times, as if it were a mere sense-perception, may, actually, also be the expression of a shadow cast by a more ancient reality, rather than being an event which has now reflected the more powerful influence of the ominous shadow from the past.<sup>12</sup> In such a case, we are impelled to "look at"

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12. I must take this moment as the relevant occasion to denounce, as contemptible practice, the use of stage-costuming of past history in contemporary attire. The abuse of Shakespeare by such anachronism, as by Orson Welles' Mercury Theater, is typical of the theater which would costume the players in a winter scene in the Arctic, as nudists. The mind of the audience must reckon with the distance of the time and place from

the universe in a qualitatively different way than might the stubborn adherent of the schools of simply sense-certainty. The paradox posed by Kepler's uniquely original discovery of the principle of universal gravitation, is exemplary.

The first step to be taken, once we have gained that much of the territory of experience into which we are entering, is to examine ourselves and our experience, from the vantage-point of the higher-ranking character of those changes in expressed historical principle which lend a new quality of existence to the mere chronicle of events. Such is the standpoint which one must accept in viewing the onrush of the general, planet-wide economic-breakdown-crisis currently in progress during the presently onrushing weeks, toward a most critical phase, a phase significantly comparable to that of Weimar Germany during the Summer and early Autumn of 1923.

Once we accept that quality of evidence, such as that implicitly comparable to what was presented by the concluding phases of Johannes Kepler's successful discovery of the physical principle of gravitation, we must look at ourselves in a special way.

Do the following.

Imagine yourself as to be viewed in the guise of an object (e.g., a shadow) of a person occupied with that his or her experience of mere sense-perceptions as such. So, when you think that you perceive yourself as being what is actually such a shadow, such a mere object of sense-perception, so you are also acting with the motives you attribute to that mere shadow, at least to the extent you locate yourself within the same domain in which your superstitious perceptions argue is the actually experienced reality.

Hold that image of your self-deception in view!

Let the real you, the one you can not see directly in an act of sense-perception as such, now look at your shadow, which you are now casting. Where, then, do you find "the real you" who corresponds, thus, to the real, unseen, ontologically substantial universe, a universe which expresses itself by such means as through the actual principle of gravitation as projected by Kepler?

The obvious question posed by that paradox, is "Can you discover the means by aid of which you might actually 'see' the 'real you' in that configuration?" No; you can not. "Do you know that the unseen 'real you' who is 'seeing' what is actually only the shadow of you, actu-

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the reality of the time and place to which the mind of the audience is to be referenced.

ally exists?" Yes, you can know that. "How, then?" By the method of crucial experiments used for the discovery of universal principles. Look over the shoulder of Albert Einstein while Einstein is describing the universe which he recognizes, in Kepler's discovery, as "finite, but unbounded." It is the real universe, which no empiricist, no mere statistician, could ever know.

### **Art & Science**

Compare this with a comparable challenge from the domain of Classical musical composition. Take, as a sample, two specially related compositions of W.A. Mozart: first, his "Ave Verum Corpus," which was a relatively very late work in his life-time, a composition which is to be compared with his important, earlier song, "Abendempfindung." The first case, the later Mozart work, expresses the subject of the incarnation of Jesus Christ, and the earlier composition expresses a general principle which he related to the experience of accepting the reality of the death of his own father. The intended similarities of the manner in which Mozart concludes both compositions, is properly—and intentionally—startling. The point to be considered, is the question of the intent for the existence of both of the two respective compositions; does the performance of that composition actually satisfy that intent? Or, is the performance pretty, but fails to capture the awesomeness of the idea expressed by the kindred intent of both compositions?

In a comparison of those two compositions, Mozart himself provides the means, within the design of composition, for the singers' musical fulfilment of Mozart's intent. Will the singers subject themselves to fulfilling the prescribed mission assigned by the composer, or will the subject of that intent be confined to the mere words spoken as if they were a critic's commentary supplied as a debatable description of the composition, rather than the actuality of the passion embodied in the attempted true performance of the composer's (e.g., Mozart's) intention?

The Classical song-form expressed in use by great composers, affords us the most convenient opportunity for recognizing what the legacy of Johann Sebastian Bach enables the insightful composer from Bach's following to do, and, hopefully, the performers, too.

That accomplishment depends upon a dramatic quality of an implicitly metaphorical principle of Classical irony. If that objective is realized, the musical performance uplifts the performer's and audience's experience to that of a domain of substance, rather than the

mere shadows represented by merely ordinary faith in sense-perception.

"What is Hecuba to him, that he should weep for her?"

On this same account, I have often stressed the significance of Albert Einstein's violin bearing on his powers as a scientific discoverer.

Recently, my associates and I have been privileged to extend that sort of example, with much assistance from relevant colleagues, to the case of the family history of Lejeune Dirichlet's marriage to the granddaughter of Moses Mendelssohn, and, thence, to the heart of the wealth of ironies represented by the great body of scientific and musical-artistic genius represented by this association of the giants of the Nineteenth Century poetry, drama, music, and science, through to the time of the close of the lifetime of that century, and of Clara Schumann and Johannes Brahms, too.<sup>13</sup>

There is nothing merely coincidental in such an expressed affinity of great science and great Classical art as those Nineteenth-century circles represent. The creative powers of the scientist are located, essentially, within the domain of the creative realizations of the imagination, as in the domain chosen by the Abraham Kästner who expressed the common modern heritage of Gottfried Leibniz and Johann Sebastian Bach, that domain of the Classical artistic imagination in which crucial scientific discoveries are generated for the enrichment of a mundane economic existence.

This function of great Classical musical composition is complemented by that same principle of irony which is specific to Classical prosody. Indeed, the best expositions of physical scientific progress, are provided by appropriately generous use of a mode of use of language which is ordered according to Classical prosody. Lack of such a refined expression leaves an otherwise competent scientific worker seemingly tongue-tied in the effort to present even what had been a competently crafted act of discovery.

These considerations which I have just emphasized, are not merely art; they represent the ante-room of a quality of a science of irony, of true metaphor, an outlook which is urgently needed for the present challenges of a largely scrambled, present world economy.

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13. David Shavin, "The Musical Soul of Scientific Creativity: Rebecca Dirichlet's Development of the Complex Domain," *EIR*, June 11, 2010, and Michelle Rasmussen, "Robert and Clara Schumann, and Their Teacher, J.S. Bach," *EIR*, June 18, 2010.

## Method in History

The name of “history,” has two contrasted references. One is history as expressed in a chronological order of events; the other, is expressed as the qualitatively superior, internal history of the flow and ebb of those cardinal ideas which generate those changes in physical states, the results of which are expressed in the form of the effective outcome of that which is experienced as merely enumerable chronological history.

For example, in the history of ancient Egypt, the idea associated with the erection of the Great Pyramid, stands out as a symptom of a cardinal quality of existence in time, as does, similarly, the impact of the role of that intellectual giant of Egyptian science, the Platonic Cyrenaican Eratosthenes. Similarly, consider the qualitative difference of the Constitution of the United States, and the effects of that aspect of history, from the course of ordinary events in current world history otherwise.

So, within the history of the United States, there are two opposing cardinal histories, the one being that of the British East India Company’s influence on the U.S.A., which is the history of a branch of British imperial history, and the related, but opposing history, the current of our U.S. patriots, which is, essentially, an anti-British history. The latter contrast is shown most clearly in the history, since 1763, of the vicinity of the coastal region of New England from Newburyport to Boston. The history of Salem, Massachusetts from the late Seventeenth Century, with its notorious “witch trials,” also has a peculiar ring of the coming British East India Company.

*It is not events which dominate history as a process; it is the influences of cardinal ideas which shape events.*

Take the case of the current situation in the U.S.A. The U.S. Congress of today, especially the Senate, and especially much of its present Democratic majority, sometimes seems to be virtually a political rats’ nest of nearly treasonous follies. However; the “clean out” of the House of Representatives which is already in progress during the present approach to the coming November election, affects the entirety of the present composition of that body, as distinguished from the case for the



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*The Great Pyramid of Giza, near Cairo. “In the history of ancient Egypt,” LaRouche writes, “the idea associated with the erection of the Great Pyramid, stands out as a symptom of a cardinal quality of existence in time. . . .”*

approximately, only one-third of those to be elected for the Senate.<sup>14</sup> In the meantime, nearly 80% of the eligible U.S. voters, according to a recent poll, showed themselves as in support of an immediate restoration of that Glass-Steagall statute which had been installed under President Franklin Roosevelt, in 1933, but repealed, in 1999, that under massive pressure exerted in the form of a brutal swindle carried out under local direction from the British empire’s “Wall Street” and virtually treasonous influences of kindred agents of influence inside the U.S.A. That repeal represents a British subversive operation deployed, chiefly, from London, and, also, the heritage of the U.S. branch of the British East India Company embodied, still today, in those Wall Street financier interests, whose efforts have been to make a hapless U.S.A. a virtually captive property of the British empire.

Or, since we are presently on that particular subject, consider the notion of an essentially symbolic value of a currency, or kindred notions of money, as distinct from the processes which are expressed by the production and consumption of actual wealth.

Now, the formation of a popular “mass strike” formation, whose effect is expressed by that nearly 80% of the

14. In the present circumstances, we may anticipate the likelihood of the failure of an elected member of the Senate to be seated.

adult population who oppose the Democratic Party-led majority in the U.S. Senate on the Glass-Steagall issue, typifies the kind of social phenomena-in-process which expresses the weightier role of the history of ideas.

Most important, is the distinction between a mere poll of the opinion of individuals, and the more serious character of a poll of social formations, formations which are to be defined in terms of a body of those persons who define themselves by their common, actively systemic association with categorical ideas. From the latter vantage-point, it is not the mere relative number of persons, as individuals, which shapes history, but, rather, the special quality of relative impact of some, often exceptionally rare individuals, who typify a body of persons motivated by the implicitly revolutionary, virtual social integument of “fighting expressions of notions of principle,” as contrasted with a collection of what are merely individual voters otherwise.

This conception, which I have just described, thus far, if in a preliminary, relatively superficial way, can be better understood from a more rigorous standpoint, as follows.

### *Symbol or Substance?*

Consider, in a fresh way, as much as I have written here thus far. Let us now proceed, as I have indicated this intention earlier in this present chapter, to go beyond identifying principles in terms of their describable apparent effects, to consider the matter of considering those same apparent effects as primarily, seemingly self-subsisting expressions of an unseen, but practically efficient reality of existence. It is a matter of locating the actual object which corresponds to the shadow represented for us, customarily, as a sense perception.

The issue, as I had written at some significant length during the preceding year, is that of the actual distinction of shadow (sense-perception) from the real substance which exists beyond sense-perception, a substance which mankind may know best in terms of the experimental proof of existence of those efficient principles which reign in the universe, but are principles which are not known directly through sense-perception as such.

This is pretty much the same thing as the distinction of true universal physical principles, which express directly that which governs our universe, from what are, in truth, the mere shadows of the domain of simply local sense-perceptions.

Think! How should we proceed to design a robot who would simulate some of the general, task-oriented

forms of problem-solving functions performed by human individuals? Presume that we are successful in that mission—up to a certain point. That “point” is to be identified as the critical state of affairs in which the robot is sending us what is the increasingly desperately repeated message, one translatable, in principle, as demanding, perhaps desperately: “principle? principle!? ...give me the principle which governs this situation!”

That hypothetical (but not really so very hypothetical) case, is the perceived case for an anti-entropic change from the pre-existing repertoire of the previously known closed set of universal principles expressed in an ever-increasing variety of efforts required for controlling the continuing, anti-entropic experience of exploring our universe. Where, then, under those circumstances, is the innermost identity of the scientist and creative Classical artist, alike, to be located, by us?

I suggest, as a first step, that one take time for a thoughtful study based on the prompting of the 1947 edition of William Empson’s **Seven Types of Ambiguity**. Empson may not present the answer to the most crucial questions which are implicitly posed in any serious effort to apply his inspiring argument as developed, up to that date, as implicitly stated then and there; but, as I have insisted, repeatedly, to all who would hear, that over the course of subsequent decades, since 1947, if we put the figure of William Empson off our stage for the moment, to bring on the person playing the part of the figure of a useful robot, the latter figure, the robot, does excellent work in posing some of the most relevant and provocative questions which he leaves to be answered by qualified scientists, or a like quality of thinker, still today. Who, then, supplies the answers for questions posed by the frustrated robot of the case I have now presented?

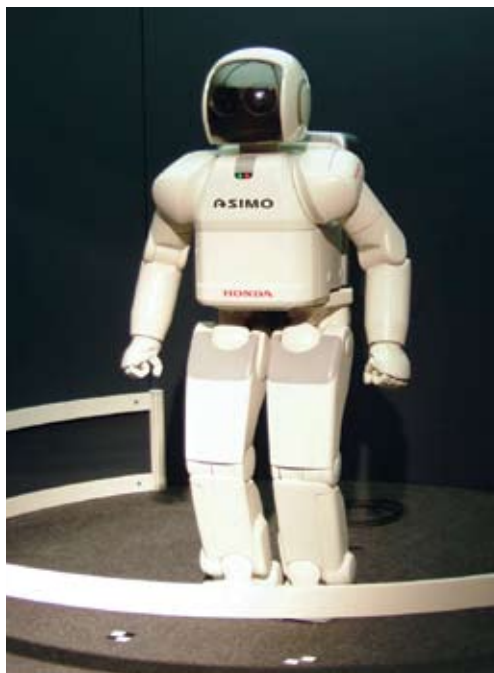
The procedure which I propose to you now, goes as follows.

I have already presented to you, the included notion of an image of man or woman as ordinarily regarded as being like a robot, or like a quality of simulated, human-like form of actual life, in all, but one crucially distinguishing feature. That distinguishing feature is expressed as truly scientific, or kindred creativity, as in Classical art, a figure such as that expressed by Filippo Brunelleschi’s discovery of the physical principle of the catenary. The mere existence of such creativity as that, is a feature which is rejected among all followers of the specifically Liberal ideology of Paolo Sarpi and

his apostle Galileo. I refer to followers such as René Descartes, such as the authors of the Isaac Newton hoax, and the social philosophy of François Quesnay, Adam Smith, and Jeremy Bentham.<sup>15</sup>

The view of Paolo Sarpi, Galileo, and their followers such as Descartes, Abbé Antonio S. Conti, John Locke, and Adam Smith, is that they deny the knowable existence of any universal principles, substituting a crude, statistical form of reading of pragmatism which may be recognized as philosophical Liberalism. Despite the merely secondary differences between the a-priorist arguments of the Physiocrats, and the crude plagiarism of entire chunks of the writings of both Quesnay and Turgot by Adam Smith, the viewpoint of all of them was essentially consistent with the principal features of the doctrine of the Liberalism of Paolo Sarpi.<sup>16</sup>

Such virtual “universal robots” as those persons, are clearly not the real human beings who make important discoveries of physical principle. Since we know that we have the kind of creative powers of mind which are capable of generating the discoveries of principle which no virtual robot could supply, we must, like Goethe’s



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*We can design robots, like Honda’s ASIMO, to perform some humanoid tasks, even perhaps some of a problem-solving nature, up to a certain point. But that “point” comes when the robot desperately demands: “Principle?! Give me the principle which governs this situation!”*

*ited by singularities.*

*What does that mean?*

Once any among us has recognized the nature of human creativity, as Archytas and his friend Plato did, or Nicholas of Cusa, or Gottfried Leibniz, or Friedrich Schiller, or Bernhard Riemann, or any who came to walk the same pathway of human reason, we know what a human being can, and must become. The fact that the mere mathematician must regard us as being “merely human,” does not strip us of any part of those creative powers which we either can, or could recognize in ourselves. The difference between those who are consciously creative in the degree I have indicated here, and the typical reductionist often found among academic professionals, is that we are prone to think as did such as Gottfried Leibniz and Riemann typify the character of the mind of great discoverers such as themselves.

This, now, brings us to the crucial point to be made in this chapter.

### ***The Secret Self***

The immediate outcome of the argument which I have developed in this chapter thus far, is that the dis-

three kings, as represented by the Romantic composer Hugo Wolf, toddle on to the next stable, to find the person who can respond to the perplexed robot’s question.

Therefore, being human by nature, rather than robots, we must regard ourselves as standing outside the image of mankind which sense-perception as such supplies. Since we are enabled to place our real selves outside the mere sensory figure we mistake ourselves to be; we must view the virtual robot’s perplexity as being inherent in being a mere object (“objectively”) of our proper intention.

*We, the real “we,” who are qualified to embody the power of creativity, are not mere objects, but singularities. We are lately convinced that we actually dwell, as singularities, in a domain of cosmic radiation which is inhab-*

15. Quesnay’s work was guided, as to principle, by the transmitted influence of the notorious Venetian mountebank Abbé Antonio S. Conti, who, in concert with his lackey known as Voltaire, launched the anti-Leibniz cult of the post-1715, Eighteenth Century. Quesnay’s own social doctrine was premised, by his own account, on the presumption that, since peasant serfs were only a form of cattle, that it was the miraculous powers of the title of the ennobled holder of the rural estate, which were the only source of what should be considered as the lawful profit of labor by society.

16. Adam Smith had been adopted, about the time of the 1763 Peace of Paris, as a spy in the service of Lord Shelburne’s newborn empire of Shelburne’s British East India Company. Smith’s assignment was to spy against the designated targets in both the American English colonies and in France. To this end, Smith insinuated himself into the service of Turgot, thus gaining access to lift large chunks from Turgot’s manuscript-in-progress to his own 1776 **The Wealth of Nations**.

covery of one's own true human nature, requires that the sense of one's human identity be considered in two aspects. The one aspect is that of the experiencing of sense-perception. The other is the view of the experiencing of sense-perception as merely a shadow of reality.

This correction is shown most simply and efficiently by aid of reflections on Johannes Kepler's uniquely original discovery of a universal principle of gravitation as experienced for the case of no less than three or more planetary orbits of our Solar system. This was the discovery which required consideration of the ironical juxtaposition of the faculties of vision and hearing, the one as now associated with the uses of the telescope, the other with the principle of musical harmonics. No single sense could determine the truth; only a juxtaposition of crucially contrasted modes of sense-perception, could lead us to the demonstration of the relativity of the existence of a unique juncture of the mental reading of two contradictory senses, a conjuncture whose uniqueness disclosed the existence of the relevant universal principle.

That case points to a more general consideration. The human mind does not reside within the mere faculty of the human sense-perceptual apparatus. Our senses enjoy the status of being "merely" essential instrumentation required to facilitate the actual powers of the human mind, as distinguished from the sensory function itself.

It should be pointed out, that the distinction of the human being from the animal species, does not rest on that bare fact alone. There is only one distinction of the human mind which defines the uniqueness of the human mind among all other known living species: *the manifest power of the principle located, uniquely, in the human creative imagination.*

According to the dogma of Sarpian Liberalism, as typified by British Liberalism, this power does not exist in the universe of man's power of knowledgeable experience.

Nonetheless, insofar as human existence depends upon the discovery and employment of universal physical principles which are generated into a form of existence by the creative powers specific to the typical human mind, the transmission of the experience of a true discovery of principle, from a person who had lived, to a person who relives that change in perceived reality which is experienced, is the most conspicuous among the factors which distinguish the human species from all known others. Such, and significantly compa-

rable actions are the distinction of the human mind, and of humanity.

The crucial point to be emphasized in that connection, is that the discovery of physical principle, for example, is a physically efficient transmission of power from one generation toward a next. This is typified by the increase of power, per capita, and per square kilometer, of any discovery of universal physical principle. This is the key to defining the principle of personal immortality inherent in the notion of individual human creativity. The potential for such action, by the human individual, is the crucial distinction of man from bestiality.

The practical implication of what is presented in this present chapter, up to this point, is that we must not permit the human individual to be denied access to knowledge of the type which I have outlined in this chapter. For, the fact of the matter is, that the human identity resides not in the fact of sense-perception as such, but in the immortal quality of action expressed by the discovery and transmission of true principles which are relevant to the persistence and progress of the quality and power of the human species and its work.

The import to be emphasized here, is that we must effect the awareness, by the conscious individual, of the distinction of the quality of the nature and relative power of creative ideas, from the products of what is merely the experience of sense-perceptions as such. Thus, we must distance the notion of a true self from those mechanisms which are merely the instruments of coordination of the relevant action of the human individual, as a sovereign, to what lies "outside" the domain of sense-perception as such.

In other words, the typical defect of the individual in society, generally, today, is that the quality of the notion of "I" must be limited to this side of sense-perception, that which stands in opposition to, "outside" of the processes of sense-perception as such. It is within those bounds that the creative faculty is located. Accordingly, the typical intellectual failure in society presently, is the errant attempt to adduce the creative process from the effects of the sense-perceptual process as such. To avoid such blunders responsible for such effects, it is essential to locate the notion of creativity as the power of a notion of mind ("I") which is apart from, but in control of the processes of sense-perception, and the notion of "me."

See one's sensory self as in a mirror, as in the predicament of the Apostle Paul's "glass darkly." The power of creativity is thus assigned to that function of the "soul" and its peculiar conceptions, which is the lo-

cation of those implicitly immortal, creative powers specific to mankind, rather than the bestiality of the mere senses.

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### III. The Economy of the Human Mind

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As I have emphasized in several pieces published earlier, it is necessary that we approach the tasks of an urgently needed recovery of the U.S.A.'s and other economies, by superseding a commonplace, but shallow-minded use of the term "infrastructure," through imposing the actually relevant terms borrowed from a science of those noëtic principles of the human mind which underlie a science of physical economy, rather than continuing the commonplace, but systemically flawed notion of a merely monetarist economy.

I have illustrated my argument to that effect by the following listing of general stages of civilized European economic development: 1.) maritime economy; next, 2.) inland waterways; next, 3.) transcontinental railway systems; and, next, 4.) "maglev" systems. A relevant kind of alternate ordering, is the distinction of qualities of infrastructure applied to the succession of steps of progress: 1.) wood and charcoal burning, 2.) coal and coke, 3.) petroleum, 4.) natural gas and comparable fuels, 5.) nuclear fission, 6.) thermonuclear fusion, and, 7.) beyond that, such as "matter/anti-matter" power.

Then, suddenly, next, we have, 8.) the perspective of the Moon-Mars development-mission turns up, together with needed development of technologies for human travel in nearby Solar space. Next, 9.) the technologies on which development of habitable stations in relatively near-by Solar space depends.

While such successions in the development of systems of infrastructure continue to be underway, the practice of industry and agriculture may undergo slower rates of qualitative advances in categories of technology than that occurring among the series of developments in infrastructure which I have suggested immediately above. In large part, this difference reflects the fact, that advances in quality, and relative intensity of *energy-flux density*, are actually the drivers of the environment for agriculture, industry, and modes of family, neighborhood life, and urban qualities of organization of community life.

In reviewing the span of the considerations I have just outlined in the opening of this chapter, some points

should be listed under the heading of "what should be obvious":

We approach the not-so-distant state of affairs with the warning that in preparing for persons departing Earth for other places in the Solar System, we must recognize the urgency of *either* systems of *artificial gravity*, or the *functional equivalent*, as an essential prerequisite. Later, somewhere down the line, comes the notion of artificial "planets." With all of this in the sweep of things just suggested thus far, we should introduce the functional conception of distant creation of "artificial planets" as a convenient choice of goal used to convey a sense of the process of development. This is a choice which should be adopted to define the proper choice of scientific meaning for certain future goals. These are included goals which define the proper intention of what we might assign as the meaning of what should be called "the economic function of infrastructure" during present times.

Review the set of cases just presented in a slightly different set of terms of reference.

The first major advance beyond the scope of maritime forms of physical-economic systems within European colonization, was indicated by the primarily military function of Roman roads and aqueducts. However, the development of European inland waterways, systems of rivers, and canals, under Charlemagne, was crucial economically. Later, as I have emphasized in other locations, the development of transcontinental railway systems in the U.S.A. was the great advance which, by being spread in post-1875 Germany and Russia, constituted a fundamental threat to the maritime supremacy of the British Empire, such that, from the time of the British empire's accomplishing the ouster of Germany's Chancellor Bismarck in 1890, onward, the British empire launched a cumulative use of international wars, following the Anglo-Japan alliance against China, Korea, and Russia, of the 1895-1941 period, and Japan's 1940-1945 break with Britain itself.

In the beginning of the 1920s, Britain and Japan had led in a plot to develop Japan's navy for that intended attack on Pearl Harbor which Japan actually launched in December 1941, an attack since officially dated by the U.S.A. to December 7, 1941. The Churchill launching of what was to become dated as the 1946-1989 so-called "Cold War" against Russia, was an expression of the continued British imperialist policy of the 1890-1989 interval. Similarly, the November 22, 1963 assassination of President John F. Kennedy, would soon end

U.S. refusal to be drawn into that prolonged U.S. war in Indo-China which, chiefly, was intended, successfully, to ruin the economy of the U.S.A.

As I have emphasized in earlier publications, the function of war in European history since the Peloponnesian War, has been, often, as since Britain's orchestration of the 1756-1763 so-called "Seven Years War" in Europe, and like the similar British intention behind the Napoleonic wars within continental Europe, to prompt Britain's rivals to destroy themselves for the sake of the greater glory of Britain's empire. Similarly, the cutting back of the U.S. transcontinental railway system, for the sake of the automobile traffic, since the close of World War II, has been a systemic weakening of the net productivity of the U.S. economy, both by direct means, and also by changes in the organization of urban society within U.S. territory. The same thing was among the measures used by the British empire in the closing weeks of 1989, to launch the destruction of the national economy of a reunited Germany.<sup>17</sup>

Accordingly, we must think of basic economic infrastructure in terms of the concept of a direction of change under conditions of evolving national economic systems of organized, comprehensive development of national and international territory, that done to such effect that such infrastructural development defines the principal parameter of national economic growth and productivity. It will be much later in the "space age," that needed policy will ultimately reach speculation on man's use of "artificial planets."

Consider this view of the economy of infrastructure from the standpoint of the fact that we had already, implicitly, entered the age of human interplanetary exploration during the 1950s. The 1920s through 1940s development of rocket systems, had been begun with the intention of man's landing on the Moon. Even the development of military rocket-systems based on the German pioneering with this technology during the

period of the Hitler regime, was, in fact, a side-trip relative to what had been initially intended to be merely a by-product of the manned Moon-Landing perspective of the pre-Hitler-regime period.

It is not necessary, nor desirable, to burden this present report, with anything more respecting space travel than essential features of the subject assigned to this present chapter's contributions to the subject of the needed economic development of humanity's entry into control over nearby space. It is sufficient to focus on the space-mission as viewed by the late Krafft Ehricke's notions of industrialization of the Moon as preparation for the Mars mission. It were sufficient to say, that the very continued existence of mankind needs options for the contingency of threats to life on Earth which may be matters of reasonable concern several generations down the way. Making it to Mars would be the token success which strongly suggests that mankind can succeed in much more awesome choices of goals.

However, we must qualify our thinking about such matters, by noting that we must eventually come around to focus on some actually galactic goals; we must be prompted to believe that we will almost certainly require a period of some few centuries, or more, to reach some actually galactic goals. Hence, we do not have an indefinite amount of time to waste on catering to U.S. President Barack Obama's Nero-like foolishness.

Among what is already clear for a time several generations just ahead, is that a journey to Mars which would require several, or more hundred days journey, is not an acceptable prospect for human travelers. Instruments, including robots, are already standard types of technologies, but the safe transport of human life can not be compared with hauling freight, and until we can bring relevant humans to the surface of Mars through the advantages of accelerated/decelerated trajectories, there are sundry monstrous impediments to certain kinds of scientific progress needed for coming to understand that planet to the degree needed for defining and realizing what must become our medium to long range intentions for the extra-terrestrial destiny of mankind within nearby Solar space.

So, accelerated transport of human crew and passengers to Mars orbit, soon becomes a cardinal feature of mankind's dealing with the perils and opportunities for those accomplishments in nearby space which will become essential for those of us staying behind for our related duties here. Accelerated/decelerated trajectories are essential.

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17. As, that empire has been expressed by the post-February 1968 completion of Prime Minister Harold Wilson's launching of the Autumn 1967 revaluation of the British pound, the consequent February 1968 revaluation of the U.S. dollar, and subsequently overlapping 1971 events of the shutting down of the U.S.-launched fixed-exchange-rate system, and the related fact of Lord Jacob Rothschild's launching of the British empire's Inter-Alpha Group. Also, the wrecking of the U.S. economy by David Rockefeller's Trilateral Commission under the U.S. government of President Jimmy Carter and the new J.P. Morgan operations openly launched during the period of the first Reagan Administration, including the keystone wrecking roles against the U.S. dollar played by Alan Greenspan during, and since the decade of the 1980s.

## Krafft Ehrlicke's Vision

*The late Krafft Ehrlicke (1917-84), space scientist and passionate advocate for space exploration, summarized his philosophy of astronautics in three laws (1957):*

First Law. Nobody and nothing under the natural laws of this universe impose any limitations on man except man himself. Second Law. Not only the Earth, but the entire Solar System, and as much of the universe as he can reach under the laws of nature, are man's rightful field of activity. Third Law. By expand-

ing through the universe, man fulfills his destiny as an element of life, endowed with the power of reason and the wisdom of the moral law within himself.

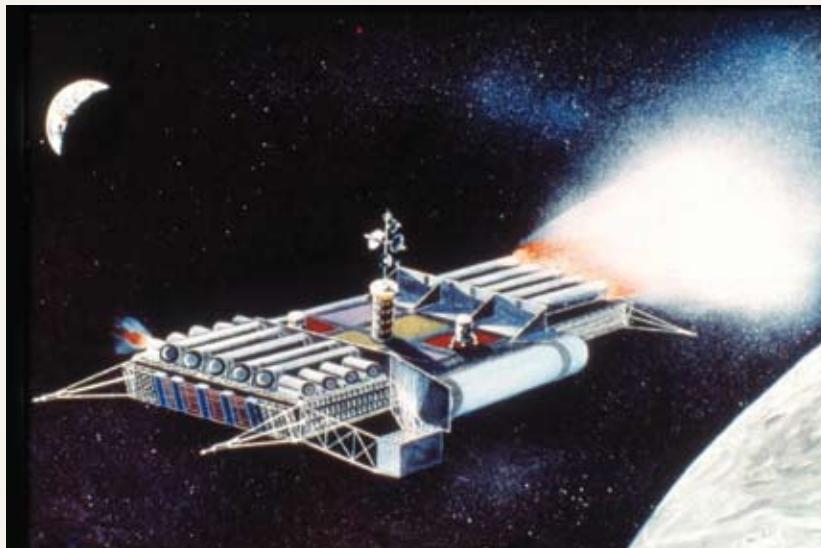
The first law is astronautics' challenge to man to write his declaration of independence from *a priori* thinking, from uncritically accepted conditions, in other words, from a past and principally different pre-technological world clinging to him. This can be done. The Declaration of Independence and the Constitution of this country prove it.

—Cited in Marsha Freeman, *How We Got to the Moon: The Story of the German Space Pioneers* (Washington, D.C., 21st Century Science Associates, 1993), p. 297.



NASA

*Krafft Ehrlicke with a model of an orbital hospital.*



Krafft Ehrlicke

*Painting of a nuclear freighter for industrialization of the Moon, by Krafft Ehrlicke.*

### Cosmic Radiation

Even before a likely manned landing on Mars, which may require preparations during several generations to come,<sup>18</sup> we must come to grips with the reality, that there is “no empty space” out there. Contrary to what might be wrongly considered to be some “empty space”

between the orbits of Earth and Mars, the illusion of the existence of “empty space,” is to be recognized as what might be considered as the result of a “planning failure” in the design of humanity's sense-organs.

What is called “space” is jammed-full of a mass of varieties of cosmic radiation. Thus, one of the tasks to be tackled beginning the very near future, is a certain degree of reorganization of the so-called “periodic table” of physical chemistry, to reflect the implications of a space jammed full of cosmic radiation assorted into sundry sorts of variously “hard” and “soft” radiation flowing from and to assorted potential targets. My relevant associates and their collaborators

18. As a result of the destruction and the retrogression of the economies and cultures of the trans-Atlantic regions since 1968, the ability to fulfill manned missions within nearby space has been set back by several generations since the catastrophic degree of cultural setbacks since the early 1980s. Two generations will be needed to bring the trans-Atlantic economies, and potential labor-forces back to the quality of competence which was still recoverable during the early part of the 1980s.

have, so far, only “scratched the surface” of this complex.

This challenge has been expressed by the celebrated example of particle-wave paradoxes of the celebrated experiments of de Broglie and those who contributed to the matter of the broader implications of his discovery.<sup>19</sup> The relevant evidence presents us the strong suggestion that the reading of the periodic table must be restated in terms of these considerations of “wave functions” in the domain of cosmic radiation, as such a view is typified by Academician V.I. Vernadsky’s partition of physical space-time among the abiotic, the biosphere, and the noösphere.

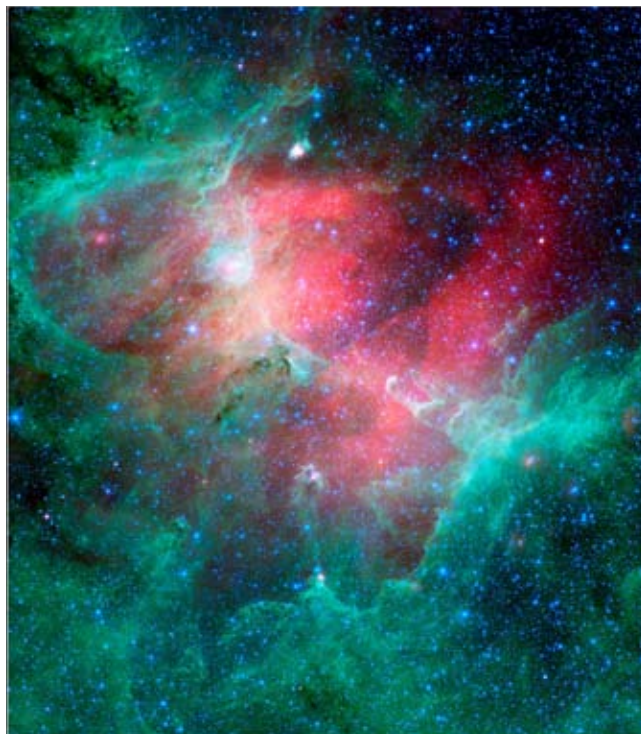
So, the most attractive approach to this subject as a whole, should turn our attention to the work of the associates of the Riemannian physical chemist, Soviet Academician V.I. Vernadsky and his contemporary collaborators. The leading issues on this account reported to me, refer to the impact on the implications of an updated physical chemistry for understanding that exotic physical chemistry of those living processes which lie within the extended domain of the periodic table.

Matters already reported on this account, already tend to go as far as suggesting, that instead of simply continuing the development of the “periodic table,” we must emphasize “the periodic table of the chemistry of living processes within the domain of cosmic radiation,” and locate the related aspects of specifically human creativity as a category to be considered in related terms.

I shall be more emphatic, as follows.

Return your attention to the general conclusion of the preceding chapter of this report: the distinction between the notion of the defective notion of human ontology which is premised upon deductions from sense-perception, as against an ontology premised upon the exemplary implications of the evidence, as that is to be found in Kepler’s unique solution for the concept of general gravitation. The way in which we define man and human behavior experimentally, determines the way in which we must assess the experimental evidence represented by attempts at experimental interpretation of the universe we inhabit. I am treating my subject-matter of this present chapter, from the standpoint which I have already emphasized in my concluding view of the matter expressed within the preceding chapter.

19. These subject-matters are the province of relevant associates of mine, who have more to say on these matters on appropriate occasions and future times.



NASA/JPL-Caltech/N. Flagey & MIPS&GAL Science Team

*There is no “empty space” out there: “What is called ‘space’ is jammed-full of a mass of varieties of cosmic radiation.” Shown is the Eagle Nebula (M16).*

Considering all just said, up to this point of the present chapter, return now to a comparison of the implied content of both the preceding chapter, and what I have written thus far in this present chapter. I return to further treatment of the subject of “The Secret Self.”

### ***“As in a Mirror, Darkly”***

Travel to the domain of the imagination. Award to the member of our human species the possibility, that, in some fashion we can recognize that our identity as personalities resides in what we name, but usually do not actually understand rightly, as “a spiritual domain.” Thus, we do know that *that identity itself actually exists as an efficient entity, and that it employs the sensory apparatus as a tool of what we recognize as our conscious existence as living persons.*

On reflection, however, we should recognize that this quality of a sovereign entity, a kind of “higher personality,” is our true self. We should be enabled to recognize this fact in the higher arts of the imagination, as in that scientific imagination which expresses that Classical artistic imagination, which William Empson yearned to identify as if seen out of the corner of his mind’s eye. It is the imagination of John Keats’ **Ode on**

a **Grecian Urn**, and of the concluding paragraph of Percy Bysshe Shelley's **A Defence of Poetry**.

It is also the principle of drama which Shakespeare puts on stage, in those cases in which the director and actors of a performance were capable of recognizing the rarely understood principle involved, even from among the putative experts in such matters today. Such a drama, that of ancient Greek Classical drama, such as that of Aeschylus' **Prometheus Bound**, is properly performed from behind the masks, or to kindred effect, by a director and actors who recognize that the personality on stage has no equivalence to the performer who appears before the curtain after the curtain is finally run down for that occasion. The play which is to be performed, as from behind the mask, in the imagination of the audience, and the actors and setting, must be that which presently exist only in the imagination, at whatever location in past or (possibly) the past, present, or future time and place to which the imagination of the author and the company have taken the audience.

The same eeriness of that artfully staged reality, is also specific to Shelley's **A Defence of Poetry**. That is the mysterious, invisible, but efficient potency which moves a certain mass of people even contrary to their personal willful inclination, as Shelley identifies this, or the "mass strike," as Rosa Luxemburg identified what is actually Shelley's principle of history as an actually historical phenomenon. The human individual is not contained within his, or her skin; there are radiant influences which express, or invade the willful intent of the individual member of society, members which sometimes gather as subjects of some common principle which moves them. Ontologically, that aspect of the influence variously radiated by, or upon the individual, is of the same inclusive species as the act of a valid discovery of scientific principle. Classical artistic functions of creative insight, and the discovery of scientific principle, are a common ground in such matters as these. Such are the proper forces which bind together the masterful playwright's composition of the life-like drama presented as if on the Classical stage of an Aeschylus, Shakespeare, Lessing, or Schiller.

To supply the relevant, necessary restatement of the point which I have just made here, consider the following illustration.

Consider a set of incarnate players on the stage of what passes among the innocent for a sensible reality and its associated passions. In such a fashion as that, compare yourself as the sensible mortal carcass which

you inhabit, to the real self for whom all sensibility is composed of what are mere objects on which the real self is sometimes enabled to impose a willful impulse.

Consider the case, in which that personal real self, discovers an insight into the significance of the events presented by sense-perception, proceeding as if those events of sense-perception were shadows cast upon perceptions by the relevant realities. In that state of affairs, the real self wishes to shout a warning to his or her incarnate self; let it be the case, that in some fashion, that warning is received by the puppet, the sense-perceptible aspect of himself, or herself, as like an ominous whisper heard as an eerie intimation from a higher, metaphysical domain.

How might we explain this?

Look at the array of the individual person's sense-experiences. The real self, which has no sensory organs in itself, contemplates the images presented to it by the senses. The real self now judges the behavior of what he, or she regards as the shadows of that relatively puppet-like sense-behavior attributed to the perceived stage. The real self now judges the conduct and intentions of the figure within the domain of sense-perceptions, and as the phenomena of the "mass strike" reflect this, such that the affected portion of the population will be moved to act accordingly, so as to produce the effects perceived as from within the domain of sense-perceptible experiences.

Mass phenomena, such as the "mass strike" phenomenon identified by Rosa Luxemburg, demonstrate the efficiency of what Shelley described in the concluding paragraphs of his **A Defence of Poetry**. Creative scientific insights by the individual, or a small circle of individuals, have the same quality of significance. Such are the valid qualities of insight into what controls the domain of hands and feet when such insight has intervened upon the domain of the puppets of sense-certainties.

It is to the degree that the better-developed Classical artist or scientist, such as Johannes Kepler, is at peace with the fact of the distinction of the higher powers of his or her inner person, that the power of human creativity is promoted, as in the instance of Albert Einstein's insight into the implication of Kepler's discovery, or Mozart's intention in his **Ave Verum Corpus**, in the form of a self-consciousness of this creativity. Such persons, so matured, have entered a state of mind in which they have acquired the ability to know themselves as something better than in the likeness of more or less civilized beasts.

Such are the hallmarks of true human creativity.

This is the ontological quality of creativity which man must take into exploration in nearby and more distant space. Such are the powers of insight which must be permitted to drive the upward quality of development of the quality of human existence, either on Earth, or in space.

Human creativity, so conceived, is the unique quality of human creativity, which ultimately sets mankind apart from the apes and worms alike.

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## IV. The Two-Plus “Realities”

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Now, so far in this present report, we have indicated two realities. First, there is the apparent reality of sense-certainties. This is the merely apparent reality which is to be presumed as such, when considered from the standpoint of both crude sense-perception (e.g., materialism) and, also, that empiricism of the followers of Paolo Sarpi for which there are no actual universal physical principles, but only, as Adam Smith wrote in his **Theory of the Moral Sentiments**, statistical sense-uncertainties. Second, we have the principal other reality, that of experimentally validated, universal physical principles. The question so posed for the victim, such as the typical victim of the currently prevalent, trans-Atlantic, and currently ruinous practice of finance and accounting, is, apparently: “Which is true?”

The reply to that question is, that, since universal physical principles, otherwise identified as experimentally demonstrated universal physical laws, actually exert control over the destiny of the subject-matters of sense-perceptions, must we not draw the obvious conclusions from that fact?

Put the point in another way. Take the particular case of the notion of the catenary, or the related notion of Gottfried Leibniz’s principle of universal, physical least action. Or, take the general case of Riemannian physical geometry, as opposed to Euclidean or related kinds of nominalist geometries. Look at this difference in terms of the customary efforts to distinguish the “physical” from the currently “sentimental.” Which among such mutually contentious distinctions, wins out in the end?

Or, is it not the case, that we employ ordinary sense-certainty for the reading of one kind of an empirically Leibnizian view of a situation, and the higher form, that of discovered universal physical principles, for the other. Insofar as we do not confuse the proper employ-

ment for the one case and the proper employment of the other, there is no problem, excepting the need to distinguish statements which should be recognized as based on the phenomena of sense-certainty, from those based on the underlying crucial-experimental authority of the discovery of universal physical principles, the latter as in the example of the discovery of gravitation by Kepler, in his **Harmonies**, as this has been assessed by Albert Einstein.

It happens, that when we go outside the limits of customary sense-perception, into what is for us the extremely large, or the extremely small, we must, as Bernhard Riemann warned us that we must: we must, then, recognize that we have passed out of the range of limitations within which sense-certainty has its conditional authority.<sup>20</sup> Outside the ranges of those limitations, it is the ostensibly “spiritually physical,” which must prevail as being the reality with which we must reckon.

At precisely this point in this report, we should be impelled to return to emphasize Leibniz’s notion of *dynamics*, in such a fashion as that which should be associated with such references as Shelley’s concluding argument in his **A Defence of Poetry**. This is of particular significance at the present moment of current world history, when the entirety of the economy of the planet is poised at the verge of being plunged into an extremely prolonged dark age of the world’s presently reigning, contemporary follies.

This is also the range, in the relatively very large, and the relatively very small, the range in which such experimental distinctions as the “living” and the “cognitive” must prevail. By “cognitive,” we must also always intend to include the systemic quality of “creative.”

It is precisely the case, that, amid those considerations, that the concept of “mind” is to be located as a universal principle. It is under the topic of “mind,” that the significance of both “sense-certainty” and universal principles, is subsumed. Therefore, when we are dealing with the need to define the universal physical principle by which the actual principles of economy are situated, we must apply strict definitions: human creativity, on which the very existence of the notions of real economy depends, must be recognized as the study of the effects of relevant, mutually contradicting classes of phenom-

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20. Bernhard Riemann, **Über die Hypothesen, welche der Geometrie zu Grunde liegen**: “III, Anwendung auf den Raum.” Bernhard Riemann’s gesammelte Mathematische Werke (Heinrich Weber, ed.) 1902; pp. 283-286.

ena, as these are determined within that domain of those universal physical principles which are located essentially in the truly Classical-artistic domain of the creative powers of the individual human mind, the domain of true human creativity, the domain of the great Classical dramatist's work of such as Aeschylus and Plato, the true domain of the essential ironies of human knowing.

So, as in the instance of Johannes Kepler's discovery of the principle of universal gravitation, and as Albert Einstein defined Kepler's universe as existing in a current state of being both *finite and yet unbounded*, it is through such paradoxes, that knowledge of truth is gained and imparted. *The truest of known truth is always expressed as metaphor, as in the form of "two, plus, 'realities'."*

### Leibniz's "Infinitesimal"

The proper use of the term "Modern European history" has two distinct meanings, both of which are factually truthful, if ironically so. The lesser meaning is expressed by the term "renaissance:" as a rebirth of civilization from a preceding, prolonged "new dark age." The still higher meaning of "renaissance" for this case, is that supplied to modern European civilization by Nicholas of Cusa. His achievement on this account was set into actual motion by, chiefly, two writings.

The first was his definition of the foundation of the principle of the modern sovereign nation-state: **Concordancia Catholica** (A.D. 1433).<sup>21</sup> The second was his definition of modern science: **De Docta Ignorantia** (A.D. 1440). There was more to follow those writings, but those two expressed that intention which was to come to include all of the elementary foundations of a competent notion of modern European physical science; these two writings express the foundations upon which the entirety of Cusa's subsequent work depended.

All among the foundations of competent modern European science had been, and remain as chiefly reflections of the influences transmitted from the faction represented by Plato, as that and related knowledge has been delivered to us from a period dating through approximately the death of Eratosthenes, and also Cusa's

immediate followers. This was delivered as some of this knowledge had been brought to modern Florence, chiefly, as by Cosimo de' Medici and Cusa, from libraries within an already dying Grecian remnant of Byzantium. Cusa's presentation of his own rediscovery of the ancient Christian principle of the *Filioque*, at Florence, that during the time of his role within that Ecumenical Council, is an example of the significance of his relevant scholarship.

The true mainstream of the development of modern European science, as this took shape in the context of the role of the statecraft of Florence's scholarly Cosimo de' Medici, and also the influence of Florence's Filippo Brunelleschi, has been subsequently centered, to the present time, from the impact of Cusa's seminal **De Docta Ignorantia**, as continued through such associates and followers as Luca Pacioli, Luca's intellectual heir Leonardo da Vinci, and the powerful influence of Leonardo's role on the circles in which Johannes Kepler shaped his own contributions to an upward turn in competent science; that is the Kepler from whose work came the most crucial features of Gottfried Leibniz's emergence in the role of the leading mathematical physicist of his own time.

Thus, it was chiefly the impact of Cusa, beginning with his seminal **De Docta Ignorantia**, which has defined the renewed basis for the efficient role of actual physical-scientific progress in modern European economy and culture, and thus defined what has become the leading feature of economic progress in modern society. To reach a competent insight into the underlying motives of modern scientific progress, we must understand the role of the origin of Leibniz's crucial contribution to modern mathematical physical science and to Europe's currents and periods of physical-economic progress, contributions which take their roots in **De Docta Ignorantia**. Here lies the crucial significance of Leibniz's uniquely original discovery of the role of the infinitesimal calculus. That role is to be properly understood not as merely a formal-mathematical principle, but, rather, in its true nature as a physical principle, as the point was illustrated by Cusa's **De Ludo Globi**.<sup>22</sup>

That is a creative physical principle expressed by the so-called "infinitesimal," whose discovery, by Leibniz, is rooted directly, and essentially, in Johannes Ke-

21. Although **Concordancia Catholica** had addressed a crisis of organization within the Catholic church at that time, it also had a crucial part in defining the notion of the modern European nation-state republic. The way in which the matter of Jeanne d'Arc's judicial murder was brought to the attention of the Council is notable, as also reflected in the establishment of France under Louis XI, as also England under Henry VII.

22. A game, designed by Cusa, contrary to von Neumann and Morgenstern, which I had the good fortune to demonstrate in play, in a relevant setting within the cloister at Bernkastel-Kues.

pler's discovery of the principle of universal gravitation, as presented in Kepler's **Harmonies**.<sup>23</sup>

Then, from the modern physical science rallied by Leibniz, came that great jewel of modern history known as that modern European notion of the sovereign nation-state economy, a notion launched from within modern Europe, but which is best expressed by the notion of the U.S.A.'s constitutional form of modern European culture's nation-state republic.

### *The Science of the Nation-State Economy*

The birth of the United States as a nation-state, as properly dated, chiefly, from the work of the Seventeenth Century under the charter of the Massachusetts Bay colony, is the crucial development in practice which is, so far, the best approximation of the political role which must express the principled role of the progress of modern physical science in the domain of political-economy.

Such a concept must be traced chiefly to the inspiration which Cardinal Nicholas of Cusa and his close associates performed, as typified by Cusa's proposal that civilization could not achieve its goals in Europe, except as a consequence of seeking opportunities across the oceans, a consequence which could not be secured under the conditions of persisting decadence within Europe itself during the then apparent future.

It was the knowledge of this policy which had been uttered by a then-deceased Nicholas of Cusa, which explicitly informed and inspired a Christopher Columbus who, by A.D. 1480, had already adopted Cusa's policy as the mission of an expedition across the Atlantic to the specific region of the coast of a trans-Atlantic continent. It was from the still-living associates of Cusa, that Columbus was informed of the likely location of the world-map of his destination in what proved to be what we now know as the Americas.<sup>24</sup>

23. Kepler bequeathed two challenges to "future mathematicians." The first, was the discovery of the infinitesimal calculus, which was accomplished, chiefly, by Leibniz; the second, was the development of that concept of elliptical functions which came to be associated with contemporaries of Carl F. Gauss.

24. As in other relevant cases from that same antiquity, the resources employed by Christopher Columbus' advisors from among the collaborators of Cusa, depended crucially upon Eratosthenes' much earlier, experimental measurement of a fair estimate of the size of the planet Earth, also, of the arc from Alexandria to Rome. The mentality of both Archytas, who solved the duplication of the cube, and Archytas' associate Plato are highly relevant for situating the products of the genius of the Cyrenaican Eratosthenes.

The unfortunate features of the outcome of Columbus's successful discovery in 1492, then, and later, lay both in the fact that Spain and Portugal were coming under the reign of the Habsburg empire, and that the controlling influence over the Habsburg dynasty was the Venetian monetarist interest, one akin, as precedent, to the British imperial interest associated with the 1971 founding of Lord Jacob Rothschild's creation, the Inter-Alpha financial interest dominating much of Europe and the Americas today. The ill-fated aspects of Columbus' achievement, were the product of the fact that the Habsburg interest, then under Venetian domination, had just launched that internecine, religious, international warfare which dominated the 1492-1648 interval.<sup>25</sup>

Thus, the preponderance of prevalent failures of the modern form of civilized development in the regions of the Americas until 1620, was a by-product of the Habsburg interest's grip on the destiny of the region of the Americas under Habsburg control. The developmental problems of the large portion of the nations of the Habsburg-flavored portions of the Catholic community in Europe, are a reflection of this 1492-1648 aspect of a Venetian control which lingers, often in Anglo-Dutch Liberal cloaking, up through the present day.

The working point I am emphasizing by those immediately preceding references of this present chapter, is that the period of the successful development of the Massachusetts Bay settlement, combined with the Eighteenth-century resurgence of that legacy, as has been identified by Graham Lowry's **How the Nation Was Won**, was the success of the establishment of the U.S. Federal Constitution, as contrasted with the relative failures by both the northern and the southern cultures in Europe, so to be seen when their cultures have been seen as expressed in settings which were alien to the process which had led to the contrasting formation and achievements of the U.S.A.

Notably, from 1620 to the present period of crisis, the development of what became the continental U.S.A., over the interval 1620-Sept. 14, 1901,<sup>26</sup> was,

25. For example, it was that same Venice which orchestrated Venice's division of Europe into the continuing warfare of that 1492-1648 interval, through the direct Venetian control over the butcher known as England's errant King Henry VIII, leading into what was to become the later development of what became the rabidly reductionist mode of the Anglo-Dutch Liberal imperialism dominating the world today.

26. The assassination of the U.S. patriot and President McKinley, by an assassin imported from Europe for this purpose, on Sept. 1, 1901, brought the Vice-President Theodore Roosevelt, the nephew and pro-

predominantly the expression of a European culture as expressed by developments within European nationalities. The difference was the United States' large degree of freedom from the kind of oligarchical grip which persisted as the reigning political and social systems of Europe. The European immigrants into the U.S.A. soon acquired the political culture typical of the North American. The most notable of the distinguishing features of the change of location of the typical immigrant transported from Europe into the U.S. cultural setting, was freedom from the residual social trappings of European oligarchical hegemonies.

Similarly, the Lafayette who was a successful hero inside North America, lost something crucial from that quality of performance when he returned to his place in the setting of the oligarchical relics still hegemonic in Europe, as this fact was shown in the Summer of 1789 and in the campaign of 1830. Such phenomena as this difference in what may be fairly identified as "a mass effect," is identified by the closing paragraphs of Shelley's **A Defence of Poetry**, an effect which belongs to the domain emphasized in the concluding paragraphs of his work. Our Federal Constitution defines precisely that distinction.

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## V. Law: Science Versus Custom

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Looking at the physical economy as expressed on that surface of things where the shadow cast by reality is met, a physical economy exhibits the following, included characteristics.

In the trans-Atlantic tradition so far, we encounter several types of often muddled qualities of law expressed on the visible surface of the economic process. It may appear curious to some, that I should propose, here, that we should recognize that that superior principle of universal law which must be adopted by and among nations, lies within that specific notion of a true

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tégé of the former head of the Confederacy's intelligence service, into the Presidency: an ironical by-product of the post-1876 Hayes-Tilden controversy of that year's Presidential election, a habit of attempted reconciliation between patriots and former Confederates. The replacement of a patriot McKinley by Theodore Roosevelt, was a reversal of policy which caused World War I by the effect of putting a British-imperialism toady Theodore Roosevelt into the Presidency. This change was clarified at Portsmouth, New Hampshire, in Theodore Roosevelt's "negotiated settlement," in favor of Britain's ally Japan against Russia. It was not until the election of Franklin Roosevelt, that the Abraham Lincoln legacy of patriotism was re-established.

principle governing the prescribed role of man and woman in the universe, which is the notion expressed in the opening chapter of **The Book of Genesis**.

Such were the essential distinctions shared under the U.S.A.'s Declaration of Independence, and under the Federal Constitution of the remaining lifetimes of President George Washington and Secretary of the Treasury Alexander Hamilton, as their commitment was echoed, later, under Presidents James Monroe and John Quincy Adams.<sup>27</sup>

In reporting those facts of the First Chapter of Genesis, I must therefore caution the reader, for similar reasons, that the quality of the first chapter of **Genesis** by stating that must not be confused with that of certain other chapters of the same book: the evidence is, that certain later chapters were clearly crafted by the syncretist doings of those perfidious creatures such as the purveyors of the Babylonian-sponsored "Adam and Eve" fable, who dumped large chunks of what were well-known, hideous sorts of both Mesopotamian, and other nonsense inserted into the editing of the revised texts of the captive Hebrew scholars.<sup>28</sup>

Similarly, much of what passes for sanctimonious concoctions in law in the U.S.A. or Europe today, has been, similarly, infested with the miserable Adam Smith's doctrine, especially since the death of President Franklin Roosevelt, except for the fact that the constitutional legacy of the U.S.A. constitutional law, as tattered, mutilated, and exploited as it has become, is not only better than most every other national political culture considered, those of Europe notably, but could be repaired, according to its original intention under a suitable Presidential administration.

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27. Jefferson had been a terrible President in the main. Madison had shown the effects of life under a wife, "Dolly," who, as Tony Chaitkin has reported, had been a selection arranged through the flagrant traitor and founder of the London-steered Bank of Manhattan, Aaron Burr. During that period and later, Aaron Burr had been a controlled asset of the Lord Palmerston-appointed Jeremy Bentham then heading the secret intelligence service of the Palmerston-created British Foreign Office, the same Bentham who had supervised the orchestration of what became the Jacobin Terror, and, thus, the subsequent selection of that British asset known as Napoleon Bonaparte, who drowned all continental Europe in his own re-enactment of the Seven Years War, in his folly of his bleeding of continental Europe, through wars of rapine and looting, which reduced continental Europe to a state of ruin of the nations of continental Europe through the time of Waterloo and the consequent London-Habsburg Vienna pact. Britain reigned through such aid from Napoleon.

28. Some may protest against this correction, but the urgent quality of the fact of the matter presently, demands that, this time, we get the actual Mosaic legacy right, free of Babylonian obscenities.

Accordingly, much of what is dumped upon us as doctrine, in the U.S.A. today, does not fully express, even often violates, the systemic notions of law expressed by both the U.S. Declaration of Independence and original U.S. Federal Constitution. Thus, we suffer presently from massive corruptions of our law, corruptions effected through the hereditary influence of our chief original and continuing foe, the British empire of Lord Shelburne et al., as was imposed through those agents of the British East India Company.

There has been, for example, the corrupting role of such as the British agent, and U.S. traitor-in-fact Aaron Burr, the Burr who founded that Bank of Manhattan, which was launched, explicitly, on behalf of the British East India Company, as by Jeremy Bentham's British Foreign Office's imperial, Wall Street interest. Burr's influence was later shown by the creation of Burr's one-time accomplice Andrew Jackson, the President Jackson who terminated the U.S. National Bank, an action which was taken by Jackson at that time, as would be done later, by J.P. Morgan interests of such as Morgan executive Alan Greenspan, already beginning 1984, against the Glass-Steagall law, for the same, treasonous purpose of plunging the U.S. economy now, as into Martin van Buren's "Panic" of 1837, the latter a swindle which had been introduced through van Buren's Wall Street puppet, President Andrew Jackson, then.

What I am now presenting on that account, in this chapter, is to be carefully considered hereafter, as the outline of a much needed, much overdue improvement in U.S. conception of constitutional law on this account. What I am doing to that end, as I do in this present chapter, is to trace the genesis of our republic from the seed of the mission of such as the founders of the Massachusetts Bay colony under its original charter, and from the circles of Benjamin Franklin and such among his associates as Treasury Secretary Alexander Hamilton, Secretary of State and President John Quincy Adams, and, later, Abraham Lincoln, and President Franklin Roosevelt still later.

The issue is not commitment to consistency with relevant precedent, as if in the original intent of a contract; the issue is defining and defending a principle of government on which the continued existence of civilization depends today and into the future of centuries to come. This requires the elimination of those precedents which have misled the U.S.A. into the follies which have chiefly dominated U.S. policy-making, at increasing rates during most of the Presidencies over the course

of the period since the death of President Franklin Roosevelt. Essentially we must rid the nation's practice from the corrupting effects of European monetarist influences, during most of the times since, most notably, the retirement of Presidents such as George Washington, John Quincy Adams, Abraham Lincoln, William McKinley, Franklin Roosevelt, and John F. Kennedy.<sup>29</sup>

My chief contribution to our nation's present hope of its own future now, is typified by my determination to break us free of the grip of monetarism, doing so by taking a rather large, but now urgently needed step, which is both a return to, and the launching of urgently needed measures for progress over the course of coming generations, progress which can not be realized without looking beyond those foundations which are consistent with, but necessary for our future, foundations to be discovered in the foundations which Franklin Roosevelt had laid.

That is what is being done now by those intended actions of mine which are designed to free us from slavery to those economic relics of Venetian and British practices of a usury which have gained a ruinous form of control over us, through an action which had been accomplished through aid of the assassination of that President John F. Kennedy who had been an impediment to implementation of a British-dictated Indo-China war policy. This subversion by the British and allied adversaries of our republic, has been a subversion which has been typified by the errors of those later Presidents who proved to be accomplices of the schemes of our British imperial adversaries-in-fact: Presidents such as, most emphatically, Richard Nixon, Jimmy Carter, two George Bushes, and, now, British imperialism's U.S. puppet-President Barack Obama.

The appropriateness of such concerns is sufficiently well defined by facts on the common surface of history and physical science.

Despite the fact that such considerations define my intentions set forth here, those which have been my in-

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29. The promising aspects of the William Clinton administration were that it delayed much of the damage which would have been done under a second administration of George H.W. Bush, and did essay the effort to deal with the 1998 chain-reaction collapse of the Russian bond speculations, but such achievements were offset by the baggage of Al Gore's Vice-Presidency, and the lingering threat of the impeachment attempted by Wall Street and London. Specifically, when I had pushed, in 1996, for the Clinton administration's opening up cooperation with leading Russian figures, the pressures which Gore imposed on President Clinton's winning a second term were a heavy threat to any attempted rational development in U.S.A.-Russia reforms in economic relations.

tention in this publication from the outset here, are intentions which could not have been presented in a politically effective service of my intention, except through emphasis on those topics of a physical science of economy which I have presented in the preceding chapters. The significance of these preceding chapters, on this just stated account, is a matter which goes to the heart of the notion of a science of natural law, a notion of a body of “natural law” premised upon those absolute distinctions of true human nature, the which I have pointed out in those preceding chapters, and which pertain most directly, and most emphatically, to the creative powers which are unique to humanity among all presently known living species.<sup>30</sup>

The repetitions of a systematic destruction of modern civilization, since such evil events as the attempted overturn of the intention of both the modern European Renaissance and the 1648 Treaty of Westphalia. In those recurring attempts at overturning that legacy of that Renaissance, now especially since the momentous consequences of the deaths of U.S. Presidents Franklin D. Roosevelt and John F. Kennedy, could be traced, as a matter of principle, certain diseased, millennial influences in European civilization which correspond to the prophetic warnings in Aeschylus’ **Prometheus Trilogy**, as I emphasize that historical fact in the course of this present chapter.

I define the essentials of the needed reform in the following listing of the relevant principles which underlie a competent statement of the physical principles of a sound economy.

### **Science & Political-Economy**

Therefore, let us now restate the case for the design of an economy on our Earth in the form of a concise summary of those arguments which are to be recalled as implicit in the preceding chapters of this present report.

Principle 1: The physical universe which mankind inhabits, like the creative powers of the human mind itself, contrary to the fraudulent myth of “zero eco-

nomie growth,” is essentially premised on a negentropic principle of limitless development of the increased productive powers of labor, per capita and per square kilometer of territory.

Principle 2: To a very large degree, mankind’s limiting of its continued existence at any fixed, approximately habitual level of a fixed quality of skills, is entropic, and therefore morally, is also morally wrongful. The continued existence of human existence at any level of living population, depends upon an upward ordering of specifically anti-entropic changes in quality of behavior within societies.

Principle 3: The required anti-entropic action must reach to the level of a net increase of both the net physical productivity and the society’s per-capita output measured in terms of human physical requirements. The principal correlative of that required increase, is typically expressed by the net increase of the *energy-flux density* of the action expressed as “power,” per capita and per square-kilometer of the volume of the territory occupied by human existence. This is typified, for purposes of illustration, by progress from burning of trash, upward through the consumption of resources which are measured as such as charcoal, coal, coke, “natural gas,” petroleum, controlled nuclear-fission, controlled thermonuclear fusion, and controlled “matter-anti-matter” reactions.

Principle 4: This requires a principle of devotion to the continuing increase in both the physical and cultural standard of living of the population, and the increase of the fruitful longevity of the population.

Principle 5: This requires the up-shift in the quality of human labor from relatively less dependency upon “human-physical” activity, to relatively more emphasis on “artificial” labor, as this development is expressed increasingly in the forms of advancing qualities of physical-scientific and Classical cultural modes of *physically productive* labor, that:

- as this principle of progress is already expressed in the effects of progressive modes of social organization typified by transition from modes of increasing per-capita energy-flux density, and, therefore, also capital intensity of the modes of productivity of societies.
- such as the transition from trans-oceanic, to inland riparian, to high-speed rail, and toward interplanetary modes of transport of human individuals and their products.

30. I would argue, that when we take into account the implications of what I have written on the relationships between man’s sense-perceptual shadow and inner reality, in preceding chapters here, the existence of what might appear to be forms with a quality of intelligence specific to mankind, but in a different form of existence, can not be excluded as “other expressions” of a species of creative being under other planetary conditions. This is implicit in the fact of the universality of life as a principle of the domain of universal cosmic radiation.

Man's progress depends upon mankind's wielding of increasingly greater and vaster forces than his own, reaching into the ranges of our Solar system, our galaxy, and the endless process of expanding and anti-entropically developing, our "finite but unbounded," universe as a whole.

Principle 6: The essential product of economy, presently, is the development of the quality of the human role in shaping the increasing portions of our planetary system (and beyond), as being increasingly, and efficiently, the habitat of mankind.

Principle 7: The appropriate price of goods, and related income, per capita and per square kilometer of surface territory, must be a fairly approximate reflection of those preceding six principles. Mankind exists in the image of the Creator of our universe, and has needs, and enjoys accomplishments, which reflect man as destined to live as if in the image of the Creator, as that presumption is also implicit in Soviet Academician V.I. Vernadsky's treatment of a universe composed of the three qualitative phases of *lithosphere, biosphere, and noösphere*.

That much said, within the just outlined context, now consider the necessary rules for the use of a system of money.

### ***The Credit System***

The foregoing physical-economic specifications define, implicitly, the methods which are required for leading the world successfully out of that presently on-rushing, global breakdown-crisis, a crisis which is currently approaching a terminal condition of general physical-economic life, in the form of a presently threatened, global, financial-monetary breakdown probably due, currently, for the interval of these present Summer months.

The functional relations within the economy, can not be competently defined in terms of separate categories as such, but must be defined as a complex, *dynamically*, according to Gottfried Leibniz's revolutionary 1690s definition of "dynamics," or, similarly, his revival, in this fashion, of the ancient platonic notion of *dynamis* associated with the implications of Plato's **Parmenides** dialogue.

Therefore, the only competent mode of financial economy, is one defined by *a fixed-exchange-rate money-system*. This is required for *the internal discipline of a social economy of any sovereign nation-*

*state*; it is also required among *a cooperating system of what are, respectively, perfectly sovereign nation-state economies*. However, a money system, even a fixed-exchange-rate system of money among nations, is not actually a determinant of economic "value," but is merely a kind of hypothetical bench-mark for estimating a measure of the actual, *only relative* progress of the national economic system as a whole.

The model form of reference for discussing the required national-economy system, is one which was rooted in the system of scrip which was developed as the system of credit which was associated with the Massachusetts Pinetree shilling, a practice which was continued for as long as Massachusetts retained its charter of sovereignty, prior to the British cancellation of that Massachusetts charter.

The principles implicit in the function of the sovereign Massachusetts system associated with the Pinetree shilling, would reappear in the prescriptions scheduled by the famous system of national banking established under U.S. Secretary of the Treasury Alexander Hamilton, a U.S. constitutional system which operated through the instrumentality of a sovereign system of national banking, that according to the same principle intended by the reforms of U.S. President Franklin Roosevelt, and also President Roosevelt's intended, "post-World War II" Bretton Woods establishment of a global fixed-exchange-rate system rooted in the same principles of national banking expressed by the Glass-Steagall Law.

### ***The Meaning of Glass-Steagall***

*I repeat: in a sane economic system, money has no intrinsic value.* It is not a proper measure of value, but in the nature of a bid on an adopted choice of contract. The corollary principle, is that of those who treat money as a useful estimate of a standard of relative price-value of production of goods and services.

The proper, actual choice of relative price-value is not located in the specific product or productive action as such, but in the product's relative value in the economic process of a nation, or of a group of sovereign nation-states considered as a dynamic whole—in Gottfried Leibniz's unique, original, 1690s, definition of the principle of the physical processes within the universe of an economy as a whole.

The social fact, that many people have been induced to regard money as a primary standard of value, shows, essentially, that they are the victims of what is admit-



Tim Parkinson

*"In a sane economic system, money has no intrinsic value." The role of the Pinetree shilling (left) in the Massachusetts Bay Colony of the 17th Century, was a model for a credit system, rather than a monetary system, such as we have today.*

tedly a popular, and also often deadly form of delusion.

This does not mean that the proper choice of price lacks an element of reason. For example: if the price paid for production and distribution is relatively less, in cost of reproduction of that which is produced, the physical consequence will be attrition of the productive powers of labor. Thus, the targeted choice underlying a social system of pricing of produced goods and physically essential services, is located in the domain of rate of increase of the social-physical powers of reproduction in the functioning of society as a *physical-process-in-effect*.

That notion of physical effect, must be considered in the light of the seven principles of an anti-entropic physical system of economy as I have identified these seven, above. These considerations are, by the way, not-inconsistent with those implicitly presented in the core of U.S. Treasury Secretary Alexander Hamilton's treatment of **The Subject of Manufactures**.

The argument just developed so in this chapter thus far, is clarified by contrasting the American System of Economy with the predatory system of its hateful adversary, that British imperial system which obtained its roots from the irrationalist predatory character of the so-called "Liberal" dogma of Paolo Sarpi, and the Sarpi cult's follower Adam Smith.

I have, implicitly, addressed this subject earlier in this present document; however, it is important, for practical purposes of the practice of economy, that the argument must be reconsidered, now, in the light of what has transpired within this report, thus far.

## ***The Empire of Unreason***

Since a certain time in Europe's history prior to the Peloponnesian War, the birth of European civilization in the form of an implicitly maritime-imperialist form of Mediterranean maritime culture, appeared chiefly as a reflection of the challenges represented by a then already ancient, earlier Egyptian civilization. The image of this development is reflected, as, for example, by the figure of Athena, in the contrasting sagas of the Homeric **Iliad** and **Odyssey**, and in Classical

Greek literature referring to such a relationship. For the English reader, the celebrated work of genius presented by the clearly impassioned, most elegant translation met in **Chapman's Homer**, might be most pleasing to those who enjoy the style of performance, from behind the mask, of the dramas of Aeschylus.<sup>31</sup>

Something akin to the worst aspect of that ancient Greek maritime culture, is expressed in Aeschylus' **Prometheus Trilogy**, as the relevant view of the Olympian Zeus is presented as during Roman times by the Sicilian chronicler Diodorus Siculus. Aristotle speaks of this matter described by Aeschylus' **Prometheus** trilogy in Aristotle's own affinity for the notion of society in which "knowledge of the use of fire" (i.e., human creativity) is banned from the practice of the general, quasi-slave population under the reign of the Olympian style in oligarchy, as the legend of the Prometheus of Aeschylus presents this issue of social policy.<sup>32</sup>

The same issue, as the relevant issue of policy is affirmed by the enemy of Plato, Aristotle, is emphasized by the associate of the Christian Apostle Peter, Judaism's Philo of Alexandria, who denounces Aristotle for claiming that the Creator lost the power to continue to create once an initial action of creation of the universe

31. I refer here to my earlier remarks on the appropriate apprehension of the principles of drama.

32. Note, in particular, the pretense of British oligarchs to consider themselves in the likeness of the virtual pagan gods presented by Aeschylus, when compared to a more genial British population which is more largely induced to behave and think in a manner more appropriate to cattle, than to persons.

had been brought to a close. The exact same argument by Aristotle, is later expressed in Roman times in the disguise of the Aristotelean notions of *a-priorism* on which the Aristotelean geometry of Euclid had depended.

### ***The Development of Man & Infrastructure***

For reasons already delivered earlier since the outset of this present report, the need to prevent a natural decline of peoples and nations into depravity depends, as a matter of physical principle, on the increase of the productive powers of labor, per capita and per square kilometer. The preconditions for net progress of society depend primarily, on one part, on the advancement of the qualities associated with increase of the intellectual productive powers of labor and of what is conveniently termed “Classical culture,” and on the quality of the basis represented by the qualitative development of basic economic infrastructure. The combined effect of those two crucial elements of progress is the increase of the power of the human species within the universe at large.

As I have developed the conception of the means by which the qualitative progress of the development of the human mind is attained, within the course of the preceding chapters of this present report, the continued success of mankind’s performance as a species, depends upon a general shift in the notion of human nature, up from the relative bestiality of blind faith in what is called “sense certainty,” to the notion of the wittingly, self-consciously creative individual personality who regards sense-perception and belief in the images of sense-certainty as the bestialized aspect of humanity’s self-image. It is man and woman who recognize their identity and the power of our species as located essentially in a domain of creativity distinct from, and above notions of sense-certainty, as I have presented several images of that distinction within the preceding chapters of this report.

With the advent of the discovery of the principle of



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*Classical culture is a prerequisite for the development of the productive powers of labor, and thus for the increase of the power of the human species within the universe. Shown: The famed Thomanerchor of Leipzig, Germany.*

the science of physical chemistry, that the proper universe of reference for physical science of economy is situated within the conception of a universe as essentially a domain of cosmic radiation, an image of man and woman appears to us as summarized in the celebrated first chapter of the Book of Genesis. With this step upward, we have entered the ante-room of the long-awaited discovery of the practical nature of the human species and its destiny.

It is, therefore, through the practiced awareness of this truer sense of the relationship of mankind among, and of the expanding universe, that the motives for a great advance in mankind’s role in this universe now appear to us in a clear, scientific, and Classical cultural outlook.

This knowledge, and the devotion which it implies, must be the motive for the rise of mankind from the present state of a world now plunging, otherwise, into the greatest period of human depravity in the known social-intellectual history of mankind’s past.

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*The document presented above, is the first of a series of reports intended to set forth, step by step, the new principles of world economy required for overcoming the epochal disaster represented by the onrushing collapse of the present world system.*

## Change Is a'Comin'

*Lyndon LaRouche presented this webcast address on June 26, in Northern Virginia. It was chaired by his national spokeswoman Debra Freeman. His keynote speech was followed by a nearly three-hour dialogue with participants. (The entire webcast is archived at [www.larouchepac.com](http://www.larouchepac.com).)*

**Debra Freeman:** ...The cascading crises, that are exploding all around us, really must be addressed, and it's clear that there is no one who is willing or capable to do that, outside of Mr. LaRouche. We need only look at the events of the past 24 to 48 hours, where a House-Senate conference committee produced, for passage by both houses of Congress, a financial "reform" bill that could only be described as anal rape of the U.S. population. And we were talking earlier, and I commented, that to talk about loopholes in this bill, is like talking about anal rape as "overenthusiastic sex."

At the same time that that outrageous move was taken, on behalf of Wall Street and their masters in London, Harry Reid saw fit to withdraw a bill that would have extended unemployment, and other benefits, for more than 2 million Americans.

And then, of course, last night, what we saw in the great state of—or at least once-great state of Texas, the Texas Democratic Party chose to call the police on Kesha Rogers! Who is the duly elected Democratic candidate for Congress there. And who is one of the few

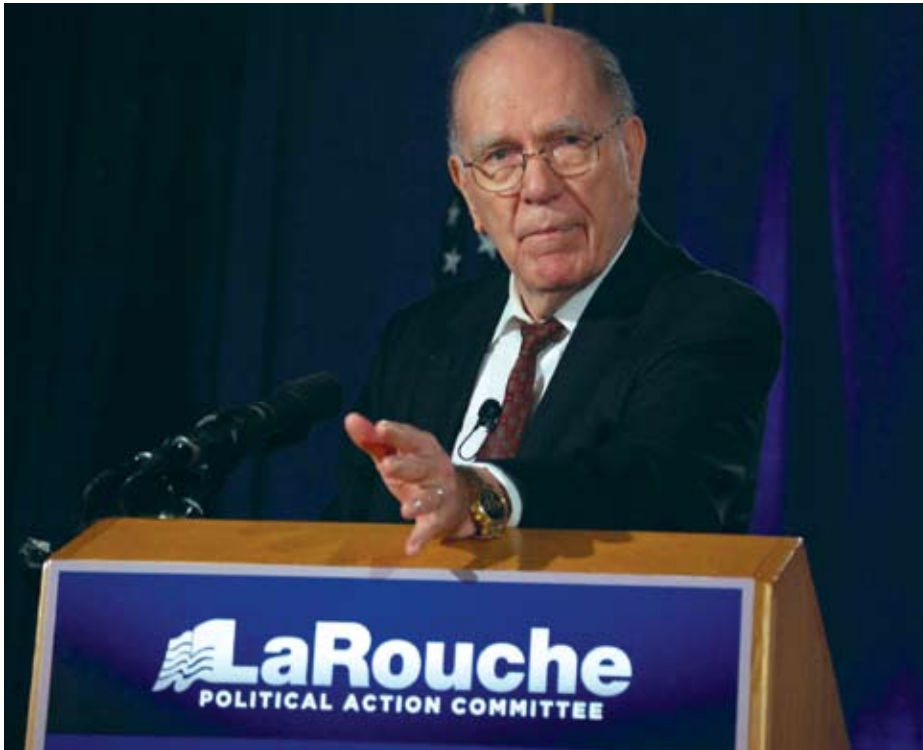
people in the United States who is standing up and defending the U.S. population.

And there is so much more that could be said, but, really, with these crises being just a little tiny taste of what we are facing nationally and globally, Lyn's presence here today, is truly a gift. And therefore, I would ask you to join me in welcoming him back to the U.S.

**Lyndon LaRouche:** We are at the point that what used to be called forecasting, is about to be called "hind-casting," because we are near the breaking point of the entire system. And I shall begin what I have to say today, by some discussion of the subject of forecasting, at which I'm probably the world's leading expert.

Because, I've made actually a limited number of forecasts. People try to count the number I've made, but I have made relatively few actual forecasts, as units. I have, at other times, commented on a forecast I've made, in terms to bring people up to date on that forecast. But there are actually a limited number of forecasts that I've actually developed, and the particular forecasts that I've given from time to time, are simply updates of an outstanding forecast which I've made before.

We're now at a new kind of crisis, because we now have almost freed ourselves from the ability to rely on money. Money has become almost worthless. And you're going to see, what we're in now; we're in, right



EIRNS/Stuart Lewis

*“My view is that you have to stimulate other people to become creative. We’re all going to die. So what’s our purpose? Our purpose is to stimulate people who are going to come after us, to continue this process of creativity. And to adopt missions, and to make discoveries of new missions, which mean that mankind is going to continue to live in the universe.”*

now, one of the worst depressions in world history, certainly in Trans-Atlantic history; the worst depression is now occurring.

And, in terms of the amount of money in circulation, only a relatively very small part of the amount of money in circulation, is actually involved in production and trade, including consumption. That is, the *physical consumption* of the population, the physical consumption of industries, and everything else, compared with the amount of money which is out there, which is being bailed out *and multiplied* at a great rate, while industries are closing, communities are shutting down, and the Congress, of course, as Debbie said, they have now condemned 2 million people—*2 million people in the United States have been condemned to lose their unemployment compensation*. And this is going to happen beginning next week and over the coming couple of weeks, into July.

Now, this is not going to have a good effect on the reputation of the Members of Congress, or we may call them the dis-members of Congress, is a better term for them. But we’ve got to the point that you have to real-

ize, that the idea of counting an economy in terms of money, is rather idiotic! Here you have an actual shrinking of the income and expenditures involving goods, and essential services, and you have the mere circulation of gambling money!

So this is like, you’re playing “Monopoly,” and a guy comes in, and he’s got a few dollars in his pocket, and he’s in there to gamble, and the gambling is going on in trillions of dollars. Actually worldwide, we’re talking about a circulation of monetary aggregate in the order of magnitude of *hundreds of trillions of dollars*, as against the actual, *shrinking* amount, of currency which is actually in circulation, in what are really product commodities.

But, if you eliminate the category of financial speculation currency, which like a giant game of the board game “Mo-

nopoly,” with artificial money, synthetic money, which is not money—play money! And what you have out there, is play money, in the name of financial derivatives, is the real money that’s growing and increasing. The actual money that’s in circulation for goods and services is shrinking; and the shutting down of communities, of cities and towns and states, which is now happening at a rapid rate, is the reality.

So now, you can no longer try to measure an economy’s performance for a nation, in terms of money. You have to think about fake money, which is the greater part of this thing, and the real money is shrinking! As the employment, the production, the investment, and everything else is shrinking. And many of the things that are bought, are actually—most of the price is worthless.

So therefore, no longer can you say, that “I have studied money. I went to college and I studied money, and I learned about all these rules about circulation of money!” Now, only an idiot still talks about money, in that way. Because most of the money out there, not only should be, but *must be, cancelled!* And the only way you can do that, either in the United States, or Europe, in particular,

is by a *Glass-Steagall reform, of exactly a carbon-copy of what Franklin Roosevelt put in, in 1933.*

Anything which differs from the Roosevelt 1933 Glass-Steagall Act is a fraud! And it is a condemnation of humanity! Because what we have to do is get rid of this money! Not all the money, but money has got to pass a test. It's got to pass a lie detector test. "Are you real? Prove you're real!" Oh, we have a very simple test for reality on money: The money that qualifies for circulation, under a Glass-Steagall standard, will be treated as real. *Any money which does not satisfy a Glass-Steagall standard is essentially going to disappear!*

Now, this means, essentially, that you will still have banks in the United States, but the amount of capital they list, will be shrunken. Greatly shrunken. Most of the money that is now listed in the financial institutions of Europe and the United States, in particular, will be sitting out there looking for a home. And there will be no homes for it, under a Glass-Steagall rule. You will have all these financial institutions, which do not meet a Glass-Steagall standard, or the portions of banks that do not meet a Glass-Steagall standard, will be simply *allowed to die!* Because the reality is, that they're only Monopoly money—see it's not even paper Monopoly money any more! It's electronic. And it breeds automatically! Oh, it does breed automatically!

Money breeds automatically, in this area. How? Well, look at these automatic bids, the automatic bids on the financial markets, where people *bid* and make contracts, and the contract is now made contingent on somebody else's contract! You make a contract, which is a speculative contract, and your speculative contract is based on what somebody else is supposedly doing with their speculative contract. So what happens then, it's one of those "if . . . then . . ." kind of agreements.

So the money, the fictitious money, is bubbling up at great rates. So what you have to do, is destroy the *worthless money*. Destroying the worthless money is going to mean the major financial institutions of the Wall Street type inside the United States, and outside, are going to be *wiped out*.

Now, people will say, "But you're going to wipe out the money!" "Yes, exactly, fellow, you've got the idea now!"

We're not going to wipe out *all* money. We have a blood test, for legitimate and non-legitimate money: If it's actually money, as money was intended, by the United States, from the beginning, then, okay, that's good money, and that will be treated with respect.

## The Worst Crisis in 7,000 Years

But then, we're going to have a problem. We're going to find out that many of the banks we will save with a Glass-Steagall reorganization—and it will be an instant one; it'll be the kind of thing that Franklin Roosevelt did with the bank holiday. That's the way it will work. If it doesn't work, don't worry about the United States; it won't exist any more. Nor will most of the world. Either Glass-Steagall, or most of the world is not going to exist. We are at the worst breakdown crisis, *in all organized history*.

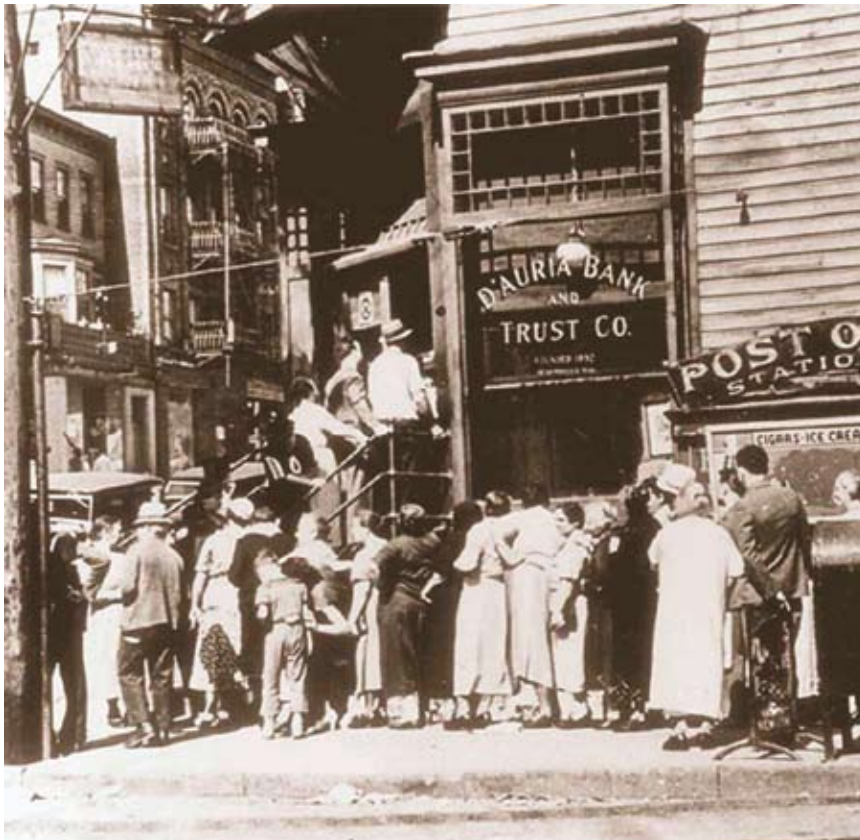
There may be some earlier parts of history we don't know much about, and therefore, we can't take that into account so much. But we can take into account what we know of actual history, especially over the past 6 or 7,000 years or more: And this is the greatest crisis of humanity, on a global scale, in 7,000 years of history. And it's happening right now. It's happening this Summer. We're on the verge of a total breakdown of everything. Right now.

Therefore, a Glass-Steagall, right now, is urgent, both for the United States, and for Europe. Other parts of the world can deal with it. That is, actually India's in better shape, relatively speaking; China, on this account, is in somewhat better shape.

But in the Trans-Atlantic community, the Trans-Atlantic economies, *they are all about to go—dead!*—*in the collapse of the greatest bubble*, in terms of per-capita relative ratios, in all human history, all known human history. And it's happening *this Summer!* It's in process, *now!*

If the present laws and behavior, in the Trans-Atlantic community of nations, continue, by the end of Summer, *you will not have* economies in the Trans-Atlantic community.

That means, of course, that we have to get rid of this President. And it's easy to do: Tell him to quit. Just like Nixon quit. Nixon had a warning, that the Congress was ready to vote him out, for impeachment. And Mr. Nixon, who was much saner, listened to that word from the Congress, and said, "Okay, I'm quitting." Because by quitting, he avoided a lot of criminal charges that might have come, if he'd actually been impeached, because he'd done some things that were not nice. And therefore, if he'd been impeached, that "not nice" factor would have clicked in, and the crimes that his Administration had committed, and everyone in his Administration who was convicted for those crimes, would lie on his doorstep. He would have spent the rest of his life in prison.



*Franklin Roosevelt's inauguration as President, on March 4, 1933, took place in the midst of a bank panic. By June 16, Congress passed the Emergency Banking Act, which included Glass-Steagall, to separate commercial from investment banking. Shown: a run on the D'Auria Bank in New York City in 1933.*

So he decided to quit while the going was good.

And you have the same thing now. Obama: You don't really have to impeach him. You have to just pass through a quick vote of impeachment, and let him know it's surely coming, and he's going to scamper. And we've got all the necessary evidence available in offenses by his Administration. And in the case of a Presidential Administration, where you have systemic offenses, that is, where it's no longer a question of whether the President actually "said this," or did not; the fact that the President has condoned it, means that he's bought into all his close associates and their institutions. And if they've committed a crime, he's committed a crime; that is, his *Administration* has committed a crime. And the only way people can get off, from criminal charges, under impeachment conditions then, is for him to *quit now*, and the whole bunch of rascals, to quit real fast! That's the only way to deal with this thing. And we've got to have that, hopefully this Summer!

I've got a birthday coming up on Sept. 8. I'd like to

have a United States functioning, to celebrate my 88th birthday!

### **Stick to the Constitution**

Now, with this situation in money, that means that all of you who have been thinking about forecasting, and making investment decisions and things like that, no longer work according to the kind of rules to which we've been accustomed unfortunately, during the past year or so! Therefore, we have to think in *new* terms. No different than our Constitution—our Constitution's fine, that's fine. Best one around; stick to it. Best Constitution any nation has, despite the way it's ignored. Just enforce it. It covers practically everything we need to know about getting through this crisis. Just have to apply it. And don't listen to London. Because their howls and their screams are going to be unbearable.

So therefore, we have to think about real economy, which means physical economy. And for us, the financial reorganization, the physical reorganization of the United States

through a Glass-Steagall application, opens the gate for now deciding what we're going to do about organizing an efficient physical economy. This involves things that most of you probably have never thought about. Because everyone assumes that, when you're talking about economy, you're talking national economic policy, that you're talking about financial policy, you're talking about it in financial terms.

Now, the only trick here is, that as long as your actual product is increasing more rapidly than your income, your financial income, you're in good shape. The economy is growing relative to the baseline of what your system of prices was before. What we have to worry about is *physical* economy.

Now, we don't have, really, much of a physical economy any more. We shut down our automobile industry, we shut down nearly everything. We're shutting down municipal services, throughout the nation. We have a vast number of unemployed people who desperately need employment, and incomes with that, and who are

going to need emergency assistance to carry them over until they can get back on a regular job sort of employment, or the equivalent employment. So therefore, we have to think about what our policy should be.

I've written, now, a piece which is going to print this weekend (see *Feature*), which covers a certain amount of what has to be done. This is the first of a series of reports which I shall publish, or write and publish, during the coming weeks, which covers a new conception of how to organize an economy on a physical basis. Because, we have entered a period where many of the old ideas we used to have about physical economy, or the practice of physical economy, no longer work. Because new considerations have to be taken into account, and therefore, I have to do my work as a physical economist and define the principles of physical economy, under which we must operate, in organizing such things as, not only this recovery, but what has to be done on a global scale over the remainder of this present century.

And the goal of this century is a scientific-driver program, which is designed to solve the problems, many of which do not have known answers presently; crucial problems, in moving human beings, safely, from the Moon, to Mars orbit, and descent. And the problems are serious, but they are inherently soluble, even though we have not yet discovered many of the required solutions.

So, we're talking about what? You're talking about, if you count generations in the United States, or Western Europe, as being approximately what they are today, 75 years or so, should be a normal level of social planning, in terms of goals to be realized, in terms of human life. So we're talking about, essentially, we're talking about 75 years. We're talking about three generations, the three coming generations.

Most of the population of the United States, and of Western Europe, has, since the death of President Kennedy—or his assassination, at the convenience of the British Empire—since that death, we have been losing the competence for production and other things, of our population. Today, we do not have a labor force, which is qualified in terms of skill or mental competence, for what we could have expected, as normal, for our soci-



creative commons

*The generation of those under 25 is largely unskilled and unqualified for useful work: "They're not competent; they don't have the attitude; they don't have the intellectual development; they don't have the commitment to being serious, which is required for honest work," LaRouche stated.*

ety, our adult population, back at the time that Kennedy was assassinated.

We have a current generation, under 25, in which a very small portion of that generation is actually qualified for doing any kind of useful work! We're going to have to employ them, we're going to have to bring them into the economy. But, they're not competent: They don't have the attitude; they don't have the intellectual development; they don't have the commitment to being serious, which is required for honest work. They have almost no intellectual development; they're living in la-la-land, someplace, or on drugs, or degeneracy of some kind. They're not really qualified to exist! That's not their fault, as such. It's what we did to them, by allowing what has been done to them, since the assassination of Kennedy.

So therefore, we have to say, "We're going to have to get people who are qualified to work, urgently back to work, to employment which involves emphasis on skill and technological progress. And scientific progress."

Now, we don't have the industries any more! They've been destroyed, successfully! We've gone from industries to the Bushes! And now, to worse, this Obama-land.

So in this process, since the assassination of Kennedy, the United States has been sliding, down, down,

down, down. And the quality of the population, that we had per capita then, does not exist any more now. We have lost the industries, we have lost the infrastructure, we no longer have an automobile industry and what that represented. Because the automobile industry was not just for making automobiles—that was a big mistake. We went too far with automobiles. They shouldn't have taken away the railroads. They shouldn't have taken away mass transit. They shouldn't have concentrated people in super-large cities, and left whole parts of the United States to slip into decadence.

We need smaller cities. We need cities which are, generally, not in excess of more than 1 or 2 million population. Preferably smaller. You want a city in which people can get to work, even by walking, or by available, convenient transit, within 15 minutes or so, each way, each day.

You need a decentralized/centralized conception of economy: You have a centralized economy in terms of purpose and cooperation. You connect it by power systems, by water systems, by mass transit systems in general, so that the country functions conveniently for people. You don't try to fly people a distance of 1,000 miles—it's a mistake, generally. With high-speed mass transit, especially of the magnetic levitation type, we can get people from one place to the other, within a thousand-mile radius, much quicker than we can by air! We now have the ability to go over 300 miles an hour, in terms of mass transit, railway transit. Safely and securely. We have the development of improved magnetic-levitation systems which are not wheel systems, not wheel-rail systems, but magnetic levitation.

We should have been going in that direction a long time ago. We were capable of doing that. But what we did, with the end of the war, and under Truman, we began shutting down mass transit! First, by letting it decay. In the case of Los Angeles, for example, they had a system—they shut it down! You know why you get bad traffic jams in Los Angeles? They shut down the rail system, the intracity rail system, which was much more efficient. So we need mass transit.

We have a stinking water problem. You know, we have to drink water. At my age, you should take at least three liters of water a day. As you get older, you dry out more rapidly, and if you're going to be functional, you have to take in more water than you do when you're younger, and juicier!

So, we do require a mass transit system, we require water systems, as well as these other kinds of systems.

And so what we have to do, is, we're going to organize our economy; the leading end of our economy is going to be infrastructure.

## What Is Infrastructure?

Now, infrastructure is not what most people think infrastructure is. I'll give you an example from the thing I've written, for example:

When you start with European civilization, which essentially starts in the Mediterranean, the Mediterranean culture was largely an offshoot of Egyptian culture. And then you had other areas of the Mediterranean developed. Now, the power in the Mediterranean was navigation power: These were cultures, whose nature, in terms of their development of astronomy—remember, astronomy was developed, how? Astronomy was developed by trans-oceanic navigation. Because we had, for about 100,000 years, or two groups of 100,000 years, we had on this planet, we had a great glaciation. More ice cubes than you can count—piled higher and higher. So where did man live, when the northern part of North America, Europe, Eurasia, was covered with ice, most of the time, and to great depths? How did we live?

Well, you find that there were cultures living in Africa and so forth, but they weren't developing very much, because they were not faced with the challenge of—ice cubes. So, how did civilization develop? Well, for example, under the glaciation period, you had a rather warmer climate in the Arctic than you have today. There was a change in nature of the climate. It was a time when the Bering Strait was not open, and therefore, you had a different kind of climate throughout the system, for about 100,000 years at a crack. So how did people live?

Well, we know how they lived, because we know about navigation. And we know how you navigate, using stellar systems. Look at that map up there: It's called a star display, a star show, hmm? And how do you navigate by that? And why do you navigate by the star system? You have to get from one place to another place, which is, say, 1,000, 2,000 miles distance. You may be coming from the Arctic, where you go in the Summertime; you're largely a maritime culture which lives on fish and foodstuffs.

You're also Trans-Atlantic, because, as we know, there were Trans-Atlantic cultures, in this period of the glaciation! You have, in the area of the Valley of Mexico, the Pyramids of the Sun and Moon; you have another

area, right next to it, which are the remains of a time of a maritime culture, which was living in central Mexico, north of Mexico City.

So there were maritime cultures, which navigated, with the aid of development of astronomical tables and characteristics.

For example, in 35,000 B.C. there was such knowledge; it's known to us. Like the great cycle, the great 25,000-year cycle in history, which is recorded in some of the cultures from these areas. So mankind developed a culture, based on mapping the universe, by looking up to the stars, as a device of navigation for these conventional travels, trans-oceanic travels, which were conducted periodically in those periods.

So out of this, we developed a system, a maritime system in all the great cultures that we know of; affecting European civilization were maritime cultures. But the maritime cultures contained some people who had some bad behavior: They would set themselves up on islands, for their headquarters; they would collect their wealth from people; and they would live on islands where they would feel secure against the barbarians of the inland areas. And they set up a system, which was a maritime system, based on navigation, which was actually rooted in trans-oceanic navigation, dating from no more distant time in the past, than the last great glaciation of 100,000 years that we went through, which we came out of about 17,000 B.C., and so forth and so on.

So, now, for a long period of time, human culture, and the economy that goes with it, the power of mankind depended upon maritime cultures, many of which were of this type, like the Greek imperial kind of thing that existed there, associated with the Cult of Apollo. And up until the time of Charlemagne, the European civilization was largely dependent upon maritime culture of the Mediterranean.

Charlemagne's big change was to introduce a new system, based on developing of inland waterways. Now, people, of course, had used major rivers in Europe, before then. For example, up the southern end of the Rhine, you would have mineral excavations occurring



*Trans-Atlantic maritime cultures used star systems for navigation. For example, the Pyramids of the Sun and the Moon, which were astronomical observatories, dating from the first half of the first millennium A.D., in Teotihuacán, in the Valley of Mexico. Shown: the Pyramid of the Sun (left, distance), as seen from the Pyramid of the Moon.*

in that area, and the minerals would go downstream the Rhine, and up to the sea. So the maritime cultures actually began to extend themselves along the major rivers, into the interior of Europe, for example. This had already been done earlier, by the development of the maritime culture of Mesopotamia, which started with a culture at the base, and it moved upstream.

So, this pattern of maritime cultures, with offshoots which are upstream connections to maritime cultures, became a characteristic.

And, in this system, the dominant system as we know it, was a very nasty kind of system, which we call an oligarchical system today. On which the maritime culture, and its control over trade, was used to establish monopolies of various kinds, so that the poor landlocked people were generally reduced to a state of something like serfs or slaves. Which is what the Aristotelean doctrine is: There should be no knowledge of the use of fire, because fire defines man as being independent of this kind of control.

The change that came with Charlemagne, was the development of an inland system, based on connecting the major rivers of Europe, including the Danube, of course; the major rivers were connected by canals. And the first step toward modern economy from maritime culture was the development of the water system by Charlemagne. That was the typification of it.



*Following the model of Charlemagne's canal systems, we developed canals, and then railroads, to unite the nation, from East to West, and North to South. Shown: the Transcontinental Railroad, which was completed in 1869.*

## The U.S. Development of Railroads

Now, later, in the beginning of the 19th Century, our conception of developing the territory of the United States, was that of Charlemagne, the same level: using the great rivers available to us, which were means of inland maritime trade, and we extended that, as Charlemagne had, with canal systems, like the Erie Canal, or the Baltimore & Ohio Canal, these kinds of things.

Ah, but then! If you look at the map of what used to be our railroads, you will find that in the course of the early 19th Century, we began to develop railroads, and we developed them along, chiefly, the lines of canal routes: The Baltimore & Ohio Railway system traveled along the Baltimore & Ohio Canal. The New York Central Railway system evolved out of what was developed as the Erie Canal, going up the Hudson, getting into these canal systems, the Erie Canal to Buffalo, and similar areas in New York, into Lake Erie; and thus, we opened up the gates, more to the northern side of Ohio.

We treated the development of the Mississippi River system and the Ohio River system, in a similar way, and we developed railway systems, especially around the Ohio system, to the Mississippi, and we went beyond, with the railway system. The idea was developed by John Quincy Adams, as Secretary of State, before he was President. And he, while he was under President

James Monroe, laid out the plan for the development of the United States, which was still ambiguous up to that time. But John Quincy Adams, as Secretary of State, opened up the question, and found the answer.

So, he mapped the thing and said: The United States is going to be a continental territory, with two borders, the Pacific and Atlantic Ocean, and borders on Mexico, and borders with Canada. *That's* the United States; that was his definition. At the same time, we had development, in the 1820s, the development of the railroads, beginning with the Reading Railroad, which was the first, real significant railroad developed in the United States, functioning one, up to the coal region. Getting coal.

So now, what happened in that process, what came out in the time of Lincoln and so forth, came out with the conception of the Transcontinental Railway system. And this was developed largely on the inspiration of our military Corps of Engineers, including military officers who were going out of military service, who would continue their function as heading up these large projects. Because, in the American System, as in most competent European systems, military skills were based on engineering. So the first thing you had to be was a competent engineer. You want to conquer territory? Become an engineer. When you know how to conquer territory, when you know how to manage territory, then you can understand how this territory question relates to people. So now you understand how to build an economy.

So we built the Transcontinental Railway system, and that was the next great change: first, maritime culture; then, riparian systems which are based on both canal systems, linking great rivers, similar kinds of process; then, the development of the railway system. Now, each of these changes was an increase, a qualitative increase, in the productive powers of labor. We then went on to other things.

Now, the British didn't like this. Because the British were actually the British *empire*: Calling it "British" is convenient, I suppose, but it doesn't really tell you what was going on. It's more Venetian than anything else. The British are a bunch of *brutish* people who are not too well educated, and their table manners are terrible. Their diets are disgusting: Look at their waistlines!

They're much too overweight! They don't have a good diet, they have a terrible diet. But the diet is their habit! It's sort of a national heirloom or something, a national cultural heirloom. They go around, and they get so big, they can't fit in the same small house; it interferes with their breeding—which is probably an advantage in this system. But in any case, the British Empire was actually an extension of the idea of a *maritime* empire. Now, they did develop some railroads in response to some things, but that's not what was intended.

So, the very fact that we developed a Transcontinental Railway system, which was completed as a system, after Abraham Lincoln was dead, and in the wake of the 1876 First Centennial celebration of the existence of the United States, we developed what became known as the American System of political economy, really developed it: a continental nation, secure in four borders, North, South, East, and West! Connected internally by the development of power systems which are tied to the development of mass transportation systems, at that time, based on rail. That became the character.

### The Threat to the British Empire

Now, what happens is, Germany and Russia, and also France—but France's role was less in this process; France was more or less limited to the French nation. But Germany, under the leadership of Bismarck, adopted the American System of political economy, as the system of economy for Germany. It was out of this, that Germany, which was a relatively poor nation at that time, from 1876 on, under the influence of Bismarck, but with consultation with the United States, created the agro-industrial power of Germany. At the same time, a Russian scientist, Mendeleyev, advised the Tsar—Mendeleyev was in the United States for the 1876 Convention—he advised the Tsar to adopt the American system of using the transcontinental railway of Russia, that is, the Trans-Siberian Railway, as the basis for the development of the mineralogy, and the industry and agriculture of Russia.

Now, despite the political system of Russia, with the serf system and so forth, Russia became a power. Moreover, Russia and Germany, through this development of their systems, the industrial revolution in Germany, which occurred after 1876, the development of the Trans-Siberian Railroad in Russia, and similar things; these things, and the cooperation between Russia and Germany, became a *threat* to the British Empire, because it was a threat also from the United States. In

other words, the replication of the model of the United States, in terms of infrastructure, using the advanced Transcontinental Railway conception, and the industrial development that goes with that, when copied in Germany, with echoes of copying it in France, but particularly in Germany and in Russia, became a fundamental threat to the continued existence of the maritime supremacy of the British Empire.

And that has been the defining issue of world history, since Lincoln and 1876.

*The United States, therefore, is the greatest threat to the British Empire, by its very existence: That is why people who like to kiss the British Queen's butt, are trying to destroy our nation, now!* We are the greatest threat to this system of British imperialism, which is global, today. And if you look at what happened, from the moment that President Franklin Roosevelt died, and that pig Truman, a Wall Street property, came in as a stooge for Winston Churchill, the United States has been *systemically destroyed*, inch by inch by inch by inch, and with the assassination of Kennedy, which came from British sources, by way of French and Spanish sources; but actually, the assassination was done by French assassins, operating against de Gaulle, from Spain, who were deployed via Mexico, to cross the border into the United States, and kill the President of the United States.

Why? Because, the United States was then being presented with a British scheme for a U.S. war in Indo-China. And Kennedy, with the advice of Gen. Douglas MacArthur and the support of Eisenhower, had a policy: There will be no extended U.S. land war in Asia! And as long as Kennedy lived, that policy was going to stick.

So the only way the British could get the policy that they wanted, to get the United States to destroy itself in an extended land war in Asia, was by killing Kennedy! And so you had people who were out to kill de Gaulle, for similar reasons in France, de Gaulle's opposition—there were more assassination attempts against General de Gaulle than any known figure in recent history, any known leading figure.

And so, assassins who were based in Spain, operating therefore through questionable circles in Mexico, deployed through Mexico to the border of the United States, crossed the border, assassinated the President of the United States, with the complicity of Wall Street interests.

Now, from that point on, the United States has been

systemically *destroyed*! For the glory of the British Empire! And the center of the treason within the United States, is located in what's called Wall Street and Boston—the Boston banking system, financial system, which is a spawn of the British East India Company. The Bank of Manhattan was founded by a traitor who was working for the British, Aaron Burr. Wall Street was created by Aaron Burr and the British; the New England system, Boston-centered, essentially the same thing. Now, what have you got? You've got a Wall Street enemy, inside the United States, and against the United States, Boston-based and New York-based, particularly. Also Chicago-based.

And this is what our problem has been. So, living in this problem, where we, because we came from Europe, to here, because we couldn't do in Europe what our culture, our European culture, would let us do, so we came here!

First Columbus came here, on the inspiration of doing this. Columbus was a disciple of the doctrine of Nicholas of Cusa, Cardinal Nicholas of Cusa, one of the leaders of the Renaissance. And he came here, after getting the three ships to do it with, he came here, from an area the Habsburgs controlled, at that time. And therefore, the Spanish colonization and the Portuguese colonizations of Central and South America were a failure, as the case of what happened to Columbus and so forth, attests. That was the problem.

So, the first time that we really launched what became the successful movement of European culture into the Americas, was with the Boston developments, with the *Mayflower* and the Massachusetts Bay Colony, of the 17th Century. That was the first development.

*Immediately*, during that period—during a period of several decades in the middle of the 17th Century, *the germ of the United States was established in the Massachusetts Bay Colony*, and spread from there. The British finally succeeded in crushing the Massachusetts Bay Colony. *But!* That didn't end there: The effort was revived, and it was revived around figures who ultimately came to include Benjamin Franklin.

And so, the policies of the United States, were based on European policies, conceptions developed in Europe, conceptions which were based on Nicholas of Cusa's understanding, in the 15th Century, that Europe was so



creative commons

*The center of treason in the United States is located on Wall Street and in Boston, in what is known as the "Vault," a spawn of the British East India Company. Shown: The New York Stock Exchange on Wall Street, which should be flying the Union Jack; inset: the coat of arms of the British East India Company.*



corrupt, that you would have to take the best of European culture, and move it to a continent across the ocean! To take that culture, and let it express itself, in a territory out from under the British imperial system or the imperial systems of that time. And that's what we were. And we succeeded.

This Republic is the most precious thing, that the world has seen in a very long time. And it's now being destroyed. And it's being destroyed in part, because our own people do not know, and understand, the legacy which they represent, which they embody. They don't know what kind of education system we require to be citizens, really—not to qualify for voting, that's important; but to be *citizens*: that is, to embody this legacy from many generations before us, a legacy of humanity's progress, which we, in particular, estab-

lished with the creation of this Republic. We have allowed that to be taken away from us, and destroyed!

## Mankind Needs a New Dimension

And this is a question of physical economy. And all the other aspects of economy are essentially appendages of that mission. We're now at the point, that, if this nation is destroyed—as it's being destroyed under this President and that pack of scoundrels and fools and cowards and prostitutes who represent our Congress today—if we allow this to happen, this will be a calamity for all humanity, for generations to come.

Therefore, we have to go to Mars, not because we want to get there, but we don't want to *fail* to get there! Because, what does this mean? We're going to a new conception of basic economic infrastructure, which started with the space pioneers in the 1920s, and into the United States. We began to realize that mankind needs a *new* dimension, beyond railroads, beyond old water systems, needs a new dimension for the expression of humanity in the Solar System.

This is not just for “getting there.” This is for giving man a mission, a natural mission for mankind, on which we will base the culture which increases mankind's options, and also the security of humanity. That is, by developing ourselves, instead of sitting on one planet and depleting that planet and doing nothing else, and becoming fat and lazy—instead of that, let's take on a *mission*!

Let's look ahead 75 years, three generations. And let's take what we have now, with these—we've got young people under 25 who are in a disastrous state of education in life. They're going no place, unless we do something for them. We're going to have to give them a mission, and an opportunity, which inspires them, so that their children will not be so damned stupid. And therefore, by three successive generations of development, I'm satisfied, from the work that we've been doing in the Basement,<sup>1</sup> and similar kinds of things, I'm satisfied that we could develop the scientific and technological capabilities, in three successive generations—all the time, bringing our people up to a higher level of productivity—to make up for what we've lost, and to go beyond that. And it's certain to me, that

there are the technologies available to us today, which, if we continue to develop them, will enable us to do that.

There are monstrous problems in trying to get to Mars! That's not empty space out there. Mankind needs a gravitational system or the equivalent to *live*. You get away from Earth's gravitation, and Earth's protection of our environment, you're in trouble! We faced this, in going to the Moon, and with the space work generally. This is largely in the medical/biological area, among other things. But we *know* we can solve the problem. What the solution is, precisely, we don't know: *So, we've got to find out!*

We know we have to develop the Moon, which is accessible to us, readily, with technology already developed by us. We know we can develop an industry on the Moon, because you don't want to take off from Earth, and lug a lot of things up from Earth; there's just too much effort involved. Go to the Moon, take your technology to the Moon, develop industries on the Moon: You can build the spacecraft and other things you need, to go to Mars!

Which has been the mission, ever since the 1920s, when the landing on the Moon was first planned by some people in Germany! That got diverted into a different purpose of course, under Hitler. But, we revived that, after the war, and we went in that direction, on a program which was not designed to make weapons. It was designed to enable us to go to the Moon, and by going to the Moon, to be able to go to Mars!

Why do we go to Mars? Because it's the nature of man to do so: The nature of man is expressed by the fact that we are not a fixed species, with fixed behavior. We're a species that must develop, as mankind *has* developed, despite all the setbacks. Mankind has greatly *improved*, since our first evidence of what mankind was on this planet. Improved through technology, through intellectual development, stimulated by technology; by improvements in culture, especially Classical culture.

And the purpose of man, is to find his place in the universe.

Don't worry about what the destination is. We've got to find our place in the universe: We must develop! Mankind is creative. Mankind must create! Mankind must develop!

And if we do that—the space program, as we would develop it—my estimate is, that it will take three generations to develop the capability to actually put human beings safely on Mars. To solve the problem of

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1. The “Basement” refers to a group of young people who are collaborating with LaRouche in making fundamental scientific breakthroughs, especially, at this time, in the field of cosmic radiation, and its impact on man's ability for interplanetary travel.

gravitation in interplanetary flight and that sort of thing. We can do it! We don't have a population which is trained, yet, to undertake that mission. But we have a population, which is *ready* to be uplifted from despair, now, and plan that the grandchildren of people today, of young people today—the grandchildren of young people today *will solve that problem!* And it should be our mission to dedicate the United States, in particular, and the planet as a whole *to that mission*, to give mankind a sense and a determination of a future which should belong to mankind.

Mankind was put in this universe for some purpose. We're not always too sure what that purpose is. But we're sure of one thing about that purpose: It requires, as history has shown us, the development of the intellectual powers of mankind, the intellectual powers of man's progress. The future, if it means anything to have children and grandchildren, is to ensure that the children and grandchildren have made an upwards step, beyond what's impossible now. And to do as we've done before, from our past experience, in making the kind of progress, the changes in behavior, and progress, and increase in the power of mankind, to solve *great problems*, problems of disease, all kinds of problems.

### The Mars Mission and Immortality

We know that is a requirement for man. Therefore, we have to put a name on it, and the name we put on it for the short term, is the Mars Mission. And we say, that within three generations, we'll take this wretched nation, this poor, broken-down, ruined, betrayed nation, and, in cooperation with other nations on this planet, we will develop a technology and the people capable of carrying it, which will, step by step, bring man to his true dignity, to recognize the place of man in the universe. Not to what we're going to do in the universe, ultimately, but to know *we're there!*

And we need that.

You know, people talk about immortality and so



NASA/JPL-Caltech/University of Arizona

*The purpose of the Mars Mission is that, “within three generations, we’ll take this wretched nation, this poor, broken-down, ruined, betrayed nation, and, in cooperation with other nations on this planet, we will develop a technology and the people capable of carrying it, which will, step by step, bring man to his true dignity, to recognize the place of man in the universe.” Shown: An artist’s concept of NASA’s Phoenix Mars Lander just before touchdown on the Red Planet, 2008.*

forth—what's it mean? Just another person being produced, to replace the one that died? No. Immortality is the certain understanding, that you are living today, because you are doing something, which is going to lead to the development of man's power in the future. Your immortality lies in your grandchildren, and your great-grandchildren beyond that. Your immortality, your purpose of your life, is *what comes out of it! That you're a permanent part of the universe!* Because, by developing within the universe, you've demonstrated that you're not just a drop on the planet: You are *part* of the universe, *forever!*

And that should motivate you.

Now: This kind of thinking, requires some changes in economics. So therefore, back to the point: infrastructure. What we shall do, is, we shall take what we have of our technology, now, what remains of it, and what we're getting, and what we can share with other nations—we're going to take that technology, and we're going to build the infrastructure needed to develop the

industries, and other things we need. So what we do, is, we take a project like a transcontinental rail system, and transcontinental water system, other similar kinds of systems, which are global in effect, but for ourselves, for the inside of the United States.

We must now, since we're going to be short, the banks are going to be short of money, we have to do this reorganization, which means we're going to save some banks, but they're not going to be able to carry themselves on their present level of activity. They will be banks in bankruptcy reorganization.

Now, what's your plan for banking reorganization of these bankrupt banks that we have saved, which now conform to a Glass-Steagall standard? You're going to have to say, "Well, we don't *owe* any more of this debt. Most of this Federal debt *just died! We killed it*, before it took us over."

What we are going to do, is, we are going to take these great infrastructure projects, which we know desperately we need today; we are going to use these infrastructure projects as a way of rebuilding the skills and attitudes of our own population. We are going to educate them for this mission. And then, as we do that, we're going to say, "Wait a minute! But, how do we develop this infrastructure?" Oh, well, we've got to build an industry.

Ahh!! So, we'll build an industry to make the infrastructure project work! We will make many industries. We will build water systems as part of the infrastructure. That will also stimulate more work.

So, now we will take this population, which is half-way cast off, and abused, and we will give it *work!* What kind of work? We will give them the work of developing the infrastructure. We'll give them the work of the industries, which at various parts and localities in the United States, are industries which are going to supply what is necessary to build the infrastructure! We are going to put the nation back to work.

And we're going to take Federal credit, under the U.S. Constitution—having *cancelled* this phony debt!—we now are clear to *utter new credit, under our Constitution*. We're capable of reforming our Federal banking system, as Alexander Hamilton would have done, and generating credit, which is now going to go, number one, to these infrastructure projects, and next, also, to the industries and agriculture which is necessary to support the infrastructure projects.

Now, we have an employment plan.

We have to have a technology driver, a long-term

technology driver: *The space program becomes the conception of the spillover*—because we had spillover before, with the Kennedy program—the spillover of technology and science from the space program, will be the stimulant for the progress in the quality of performance of our rebuilding of the economy.

So, now the Federal government, with its power, having cancelled all this worthless debt, will now fund the banks. It will go to our commercial banks, within the Federal system, and their spinoffs in the states and localities, and they will now get Federal credit, to pass through to the banks, to go to support and fund the local industries and other things that go with the infrastructure, and the industrial and agricultural development. All we need, is the ability to pay the interest on that debt.

And where does that come from? It comes from the gains in technology, science and technology: You increase the productive powers of labor. What you're investing in, is the increase in the productive powers of labor, including turning people who are not productive at all today, and showing them how to become productive, and giving them the opportunity to become productive.

So therefore, we are not concerned about "money," as such. There's no magic in money. Money is simply an arrangement which is necessary, to coordinate a flow of credit, within a diversified economy. That's all. It's a way you pay people, a way you buy, and a way you sell. And you have to have a system which is reliable. But it's for that purpose: the same thing as the Massachusetts Bay Colony's system of scrip. And that worked fine! For two generations, it created miracles! And Europe was shocked by it, astonished by it—and frightened by it.

So that's all we have to do, is have a reasonable interest rate, a basic 1.5% interest rate in the Federal system and the international system. A fixed exchange rate among nation-states, which are sovereigns. *And that's all we need!* But we need the imagination and the devotion to make it work.

So therefore, don't worry about the money. *We're going to cancel most of it!* As Franklin Roosevelt would say, "Winston! We're going to cancel your system! And we're going to bring back the *American System*, which worked just fine, until you got your paws on it, you ol' bum!" That's the matter.

Now therefore, the questions which should concern us, are questions, issues, which I touched upon, in what I said so far: We need mission orientations which are physical. Now, physical does not mean just, you know,

sweat. Physical means you have a conception of man's relationship in the universe.

### **There Is No Such Thing as 'Zero Growth'**

Now, we have had a great help from a Russian, and he had great help from a lot of other people, like Pasteur of France, things like that: Vernadsky. And Vernadsky was probably the greatest scientific thinker, in terms of his actual concrete achievements, in Russia, during the first half of the last century.

What Vernadsky did, with a prompting, in large degree, from the example of Louis Pasteur, was to recognize that the physical universe is composed of three primary sub-elements, things which are not living processes, nor products of living processes as such. Then you have living processes in general—animals, plants, and so forth. Then you have mankind. Now, all living processes are anti-entropic, that is, they are, intrinsically, as processes, they tend to grow: They have a principle of growth in them. Growth and development. The entire history of paleontology and so forth shows that the nature of living processes—and this is even true of the non-living process—*grow*. There is no such thing as zero growth in the universe! There is zero growth in some minds, and also retrogression, but that's a different question—and behavior.

But in principle, nature does not dictate zero growth. We're not *in* a zero growth. There is no such thing as a principle of entropy: Everything grows.

Look, you have the evolution of the planet, you're dealing with this petroleum mess in the Caribbean. What is this? Well, the Earth—hey, buddy, the Earth makes petroleum! And it makes it down there, *deep*! Deep wells, gas, and all that gunk, it makes all this stuff! Which is not living, but it is being created.

Then you look at animal life. You say, where does animal life start, in our account? Well, it starts with kinds of things you wouldn't even recognize as life, today. And then you have the development of new species, one after the other, layers and layers of species, increasing their power over the planet, changing the character of the planet. Wonderful! And then, you get man: And the difference in man is, we are capable of *conscious creation*! Animal life itself, all animal processes, the development of higher species, from lower species; the development of planets!

Where'd the planets come from? They came from the Sun. The Sun, one day, began shedding, like a disk-like formation around itself. And it began to slow down

a little bit, because it kept throwing this material off, which sort of slowed down its rate of rotation. And then, inside this layer of material, this disk-like formation, the Sun irradiated this, and caused a process of development, where you get the famous thing which you used to get in chemistry about the 92 elements of the Periodic Table.

And you have in the planets, forms of matter which do not exist in the Sun! They were developed, by the Sun, in this process of synthesis. This created a gaseous state, as Gauss said, and, because of certain characteristics of the orbit, as Gauss observed, these layers worked like fractional distillation. The different planetary orbits began to condense, and form planets and moons and other such stuff. And suddenly, we had the 92-element Periodic Table presented to us—at my age, in my youth. Things have grown since that time. I didn't do it, but it's grown.

So the universe itself is inherently creative! The Solar System is a creation of the Sun. The process of the Sun creating the Solar System is a product of the characteristics of the galaxy! We are simply—and our Sun, our Solar System, is on the edge of our galaxy. Our galaxy is one of many galaxies. These many galaxies form a universe, beyond what we even know—we have estimates now, but it's there. Everything is creative. Naturally creative! Every state of nature, defined by Vernadsky, is creative. The animal kingdom is creative; life is creative, inherently! And life is everywhere.

Humanity is *consciously* creative! Only mankind can willfully generate a higher state of organization within the universe, willfully, by an act of will, an act of knowledge. Our mission is that. And that's what should guide us; that's what should be our mission.

That's what we've lost! Because all the greatest scientists and all the greatest thinkers of mankind have *always* thought in that direction, and have always moved in that direction.

So therefore, the task is this, and that is the essence of physical economy.

### **The Essence of the United States**

Now, there are many more aspects to this, which again, in the first of this series, which I have just completed—I take up there. I have more things to take up, rapidly, in the course of these months before me, to get this out. I find there is a layer, inside the United States, of economists and others, especially some economists—you would be surprised—some economists in the United



STEREO Project, NASA

*Where did the planets come from? They came from the Sun. The Sun, one day, began shedding a disk-like formation around itself. And then, the Sun irradiated the layer of material inside the disk-like formation, and caused a process of development, from which the 92 elements of the Periodic Table were formed. In this photo, an eruptive solar prominence is lifted away from the Sun's surface, unfurling into space over the course of several hours.*

States are actually quite competent and moral. You may not know that from Wall Street, but that is a fact of the matter. And so, therefore, *they* understand this.

We have people, many people, academic people, who are cowardly. Their stupidity is often a result of cowardice. They know that if they seem to know too much, they're going to get into trouble. So, as my father used to tell me—and I used to get very upset about it—he said, “You got to be stupid. Don't try to be smarter than the next guy, he'll hate you for it. If you want to get ahead, be stupid—but be sly.” I never accepted that.

Because, my view is that you have to stimulate other people to become creative. You have to worry about—because you are going to die! We're all going to die. So what's our purpose? Our purpose is to stimulate people who are going to come after us, to continue this process of creativity. And to adopt missions, and to make discoveries of new missions, which means that mankind is going to continue to live in the universe. This is what the essence of the United States is. This is what the essence of the people who built and created this United States is. It's the essence of the greatest achievements in Europe. Which we were trying to defend, and propagate, by moving people into North America, for exam-

ple, or the whole Columbus venture: Is to try to *save humanity*, from its own depravity! By taking the best of humanity and moving a portion of it, to a different territory, where it's free to make a contribution to humanity as a whole.

Look what we did! Look, we started out with, essentially, two Northern American populations: One, about the same time, the beginning of the 17th Century, we had the settlements in Canada, from France. And the settlements in what became the United States. Right? These two cultures; one, the Canadian thing was the act of Jean-Baptiste Colbert, especially. He was the one who shipped these people over here: Whole villages were taken up from France, and put on a boat, and sent up to what we call Quebec, today. And that's how Canada was founded.

So these were projects, of taking the best of Europe, taking a stratum of it, moving it into North America, and then trying to develop a culture, free of the European repression. And that is what we are today.

I deal with Europe—my wife and I deal with Europe—she deals with it from there; I deal with it from here, and also from there—and I know the problems of Europe, from that experience: They really don't have a system like ours! They use languages which are not strange to us—usually. And they have the same kind of potential, as people. Some of the best of our culture comes from Europe: scientific culture, music, poetry, and so forth, was an export from Europe into the United States. But we *selected* a form of assimilation of these things, which enabled us to achieve the greatness that the United States *did* achieve, in the course prior to the assassination of Kennedy.

That should be our mission. So, what I will be doing in the coming period is that.

Now, what I know is about to happen, and I have anticipated it—I have a very young lady, here, who watches me, sometimes, and tells me about some of my friends. And she has a battery of questions. I don't know what the questions are exactly, but I can anticipate the character of the question. She's given me the categories, and identified the character of the people who are asking these important questions. And therefore, I should presume that what I have said now, as prelude, will be filled out by my doing the work of answering these questions which she will now *dictate* to me!

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## Dialogue with LaRouche

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**Freeman:** I do have a huge pile of questions. . . .

This is one instance where many of the questions that have come in for Lyn, from institutions, really, all over the world, are very similar. So I am going to take the liberty of merging questions. The questions come in several different areas. There are obviously a huge number of questions related to this financial reform bill, but really, to larger questions that are related to that, in terms of the global economy. That constitutes one segment of the questions.

There are also a very significant number of questions regarding the ongoing disaster that is rapidly becoming a global crisis, with the BP incident the Gulf, that is now spilling out not only into the Caribbean Sea, but has the potential to spill into both the Atlantic and Pacific Oceans.

And then, there are also a great number of questions on this phenomenon of the mass strike in the United States, which I will entertain.

So, Lyn, the first question comes from Moscow:

“Mr. LaRouche, some people say that you are not in the right century, when you talk about the British. But recently, Prof. Igor Panarin of the Diplomatic Academy of the Russian Foreign Ministry, gave some interviews about the British Empire, that were quite interesting. In the professor’s words, ‘The leaders of the British Empire should confess to organizing both World War I and World War II. And there should be a public tribunal, to find out who organized the First and Second World Wars, and why they did it.’

“Also, Professor Panarin said that the British were, and have been, the historic enemies of Russia, since Ivan the Terrible, which of course was in the 1500s, and that that has continued up to today. And we would very much like you to comment on this.”

### The British Empire’s Perpetual War Policy

**LaRouche:** Well, of course, in broad terms, that’s absolutely true. But one has to understand the British Empire. The only person who, really, in the last century, understood the British Empire properly, was Rosa Luxemburg. And I understand there are some questions about her work, which comes up in a different context.

But Rosa Luxemburg was the only competent economist of the last century. She had a peculiar history, in that she was the daughter of a gentleman in Poland, who was the head of an organization, known popularly as

the Bund, which was known in the United States as the Workmen’s Circle, which was an extension of the Bund, of refugees who fled from Europe into the United States; it was largely a Jewish organization, but not really—it was Polish, Lithuanian, Russian, and so forth. But these were organized in Europe, around something like a trade union organization, but with a political character, as well as being a trade union, and also a very important cultural characteristic.

And she came out of that. She was educated largely in Europe, from a French standpoint. She was very much an admirer of certain things in France, and was then absorbed into the Socialist movement in the other parts of Europe, especially, Germany and France.

But you have to understand her, from another standpoint: Apart from all the attributes of the pedigree, she was a genius. It’s that simple. And therefore, like a genius often does, they find a habitat from which to function at being a genius. And then they find themselves in that habitat—they’re not a product of the habitat they produce, but they’re a product of what they produce within the habitat they enjoy. Hers was the crisis of Europe.

Now, the crisis of Europe, since 1890, had been the intention of the British monarchy, to launch a war in Europe, for the purpose of defeating what the United States represented. And the two aspects of what the United States’ influence had been, in Europe, which they were fighting, was Germany, which had followed the American System, under Bismarck. Bismarck, from 1877 on, led a transformation of Germany which became the Bismarck German system. This was the establishment of the transcontinental railway system as a Eurasian system; it came from Bismarck, as part of the general reform, which made Germany an industrial-technological power.

A similar process occurred with another person who visited the 1876 celebration in Philadelphia: Mendeleyev, a leading scientist of Russia. And Mendeleyev affected the Russian government on this issue, and built the Trans-Siberian Railroad. But also, along the routes of the railroad, led to the discovery of mineral resources and the development of mineral resources and industries to match, in various parts of Eurasia.

So this development represented a great threat to the British Empire. And therefore, getting Bismarck out, who understood this, and letting the Kaiser, the dumb nephew of Britain’s Prince Albert Edward, take over, resulted in exactly the kind of folly that destroyed



DoD/Sgt. Jeffrey Alexander, U.S. Army

*The way the British Empire has functioned ever since the time of the Seven Years War, has been to get other nations to kill one another! Take the long-running war in Afghanistan. It was started by Brzezinski, a British agent! Shown: U.S. soldiers patrol in Spera, the heart of Taliban presence in Afghanistan, near the Pakistan border.*

Europe in two World Wars, and more.

Because what the British had done—they had used the way in which the British Empire had been created in 1763: It was created on the basis of the organization of a series of wars, which Anglo-Dutch interests centered in Venice, had orchestrated among the nations of Europe. So, for seven years, the leading nations of Continental Europe were engaged in a war with one another!

And so, in 1763, at that point, the British had a peace conference in Paris, in February, at which the British Empire was established, as an empire of the British East India Company!

The British Empire is not a secretion of the British people. It's an imposition on the British people, by an organization, which took over the husk form of the British East India Company. And the British Empire today is an outgrowth of the British East India Company, which was an international *maritime* company, just like the ancient pirates of the Mediterranean, which ruled the systems of the world, including Rome, for example, from this standpoint.

So, the way the British Empire functions, and has functioned ever since that time, the Seven Years War, has been to get other nations *to kill one another!* And the British are involved only in getting them to do that!

Let's take some modern cases. Let's take the perpetual Arab-Israeli warfare, a British operation, entirely

British controlled. Let's take the Afghanistan War, which is the longest-running war, currently running war, in Eurasia. It was started by Brzezinski, who was a British agent. Started by him, and continued to the present day!

And the President of the United States, who is an idiot—or worse, actually—is continuing that war. A piece of idiocy! What's he doing? Look at the war in Afghanistan. What's there? *Drugs!* What drugs? They're *British* drugs! The British Empire has been running drug operations throughout the world since the 1790s—the British East India Company. The China Opium Wars—*drugs!* What's in Afghanistan? *Drugs!* Since the beginning of the war in Afghanistan, the Soviet war in Afghanistan, which was orchestrated

by Brzezinski, but orchestrated by the British, who turned it into a drug haven. What's Afghanistan's significance today? The British regime, the British government, is running a drug operation in Afghanistan.

It is extending that drug operation for poppy growing into Kyrgyzstan, which is now in the headlines these days. There's a drug operation in Kyrgyzstan. The entire major drug problem in Europe, comes out of the drugs out of Afghanistan. And the drug-growing in Afghanistan is run by the British government, and is protected by the British military. And now it's protected also by Obama. You want to stop that war in Afghanistan? Get Obama out of the United States, and just give the British a kick in the head.

Because if the United States and Russia agreed upon shutting down that drug operation, I know personally how to set up an operation, as a military operation, to do an overnight job of killing off that drug operation. I could plan such an operation; just give me the technicians, and I could do it. The Russians know how to do it. We in the United States know how to do it. Go in there and shut that thing down!

You don't need to have a war there! Why do you want to go up and bother those people and get them into shooting at you? Why bother? What for? They've been shooting at people and each other for a long time! What are you worried about? You're going to go in there and

stop that? The best way to do it, is let them get successful growth of their economy, and grow some serious crops, and get some serious development, and that will pacify the area quite nicely. It won't eliminate the heritage of this thing, but there's no reason for us to be there.

But this is what our problem is. The problem is that this operation, we are the victims of this. We're victims of being sucked into perpetual warfare. That's what MacArthur was emphasizing in support of President Kennedy. "No long land war in Asia!" No more wars in which the United States, in particular, is sucked into a war among other people, a war should not be supported, and should not have occurred in the first place. When we jump into such things, or play them, that's a great mistake.

And what we have to do is, you have to get rid of this President. I mean, I could go through a whole list of things on this President, the things that he is committed to. And I understand his mind, as very few people do understand his mind. I understand his mind perfectly. He is an Emperor Nero. He's a carbon copy of the Emperor Nero. He's a psychotic like the Emperor Nero, a psycho-type. You cannot have him in the Presidency. *You've got to get him out!* You will not save the United States if he remains in the Presidency; you will not! You can't! You can see it.

So, therefore, that's the issue. The issue is, we are being sucked into playing games, with ourselves and with others, under the influence of the British Empire—the damned Queen, right now. She is about as evil as you get on this planet. But we can't throw her out of office—she's British property, technically. We *can* throw Obama out of office, and that's what we should do right now.

### Lord Rothschild's Evil Creation

**Freeman:** The next question is from Brazil. It is from a Brazilian NGO, which is called the Brazilian Anti-Fraud Institute. And the questioner, who is the president of the Institute, says: "Mr. LaRouche, the Brazilian Anti-Fraud Institute is a non-profit NGO, represented by the public ministry. We'd like to congratulate you on your presentation, and this is what we ask:

"Brazil, when it's not living on samba, lives on the World Cup. The American's dream is his house; the Brazilian's dream is his car, and in a carnival atmosphere, Santander is one of the biggest advertisers in the Brazilian media. This bank has been issuing releases that reinforce the idea that the Lula government is great, and that

Brazil is a paradise. For example, a supposed study by the Bank of Santander states that 8 million people in Brazil got access to cars, which are financed here in Brazil for 80 months. And they report that it is quite healthy to dedicate 30% of your salary earned to buy these vehicles. Santander President Emilio Botín, in a communiqué that he issued in 2008, promised to open 600 new branches of Banco Santander in Brazil. He later promised another 400 branches. These are promises that were not fulfilled. And recently, of course, Santander was forced to raise capital by selling shares. But the most curious fact is that the president of Santander in Brazil is also a member of the board of directors of Petrobras, along with Dilma Rouseff, who is Lula's candidate to succeed him as President. So, we have the government, Santander, and Petrobras co-habiting.

"Do you think that Banco Santander might be manipulating its own possible takeover by the state, via a multi-billion-dollar sale to Banco do Brasil, under a possible future government under Dilma, making Brazilians, therefore, pay, for the otherwise deceased and unlamented Santander that would then be handed over to the Brazilian government? Do you think that Brazil is, therefore, following the U.S. example of credit that is being issued which could victimize the elderly, public employees, laborers, and others, and have them watch, while their precious cars are seized?"

"And finally, with a Spanish banking crisis, what type of precautions should Santander's clients in Brazil take? Is there any way for Brazilians to protect themselves?"

**LaRouche:** I think you have hit upon much more than you realize you have hit upon. I explain: The long-term operation, from the time of the end of World War II, by the British, was to destroy the United States, and to re-establish firm control by the British Empire.

In 1971, after a catastrophe caused by, already into '68—what happened in the United States, in the war in Vietnam, the Indo-China War: that the situation had been created by the ruining of the U.S. economy with the post-Kennedy policies, including the war itself, which transformed the population of young people from what it had been while Kennedy was alive, to what it became in 1968, in the leading universities, where you had human beings who had been transformed into animals. I was there, I saw it. They were animals; I saw the fur.

Now, the next step of this was the bringing in of the Nixon Administration, and the 68ers were what brought

Nixon into the Presidency, and what went with it. So, in 1971, two actions occurred simultaneously. One was the collapsing of the Bretton Woods system, the last remnant of the Bretton Woods system. That was the cracking of the United States. The second thing of significance, was that Lord Jacob Rothschild, who was the Queen's own banker, had created a group called the Inter-Alpha Group, of which the Banco Santander, a Spanish bank of no usefulness, was blighted on Brazil.

So, you're not dealing with a couple of banks conspiring, you're dealing with the British Empire. And the British Empire is represented by Lord Jacob Rothschild's creation, simultaneously with the collapse of the Bretton Woods system, of what became known as the Inter-Alpha Group. And you will find a whole mass of banks, including the Royal Bank of Scotland and so forth, a whole mass of these banks internationally, which are either directly, main parts of the Inter-Alpha Group, or are subsidiaries of those parts, or offshoots and corollaries of those parts.

So, you have a group of banks, which are so-called private banks, which are actually the British Empire banks. And they run most of Europe and most of the world, and they run most of the policy of the United States, because the banks of the United States are really an adjunct of this operation, which is the Rothschild Inter-Alpha Group.

So, what is happening to Brazil, is not what is happening to Brazil. It's happening to Brazil, but it's like an epidemic. Epidemics don't know border lines. It's an epidemic against the world. What is its purpose? The purpose is, as the British monarchy says, and as, not only Prince Philip, but Prince Bernhard of the Netherlands said, the purpose here, is to reduce the world's population from the present population, approaching 7-odd billion people, to less than 2 billion. And that's *exactly what the purpose is*.

Look at the policies of President Obama! Do they not, in every detail, correspond to the orders of the British monarchy? Do they not correspond in fine detail to exactly the policies of the World Wildlife Fund? Is not the World Wildlife Fund one of the chief operations in Brazil, working to destroy Brazil from the inside? The threat to Brazil and to other nations, but notably Brazil in particular, comes from what? The Inter-Alpha Group,



GNU/FDL

*The British Empire is represented in Brazil by Lord Jacob Rothschild's Inter-Alpha Group of banks, centered on the Banco Santander. They run most of Europe and most of the world, and most of the policy of the United States, because the Wall Street banks are really an adjunct of the Rothschild Inter-Alpha Group. Shown: Banco de Santander; inset: Lord Rothschild.*

number one. Number two, politically, the World Wildlife Fund, cap-and-trade. Because if you reduce the world's population, the world's economy in a suitable way, prevent development of technology, what happens to the population? You can easily, within a generation, pull the population of this planet down to less than 2 billion people. *That's the purpose!*

The British monarchy today is worse than Adolf Hitler. And when people wake up and recognize that, we'll solve the problem.

## It's Time To Stop Playing British Games

**Freeman:** The last of the international questions comes from Argentina. And also, by the way, this question comes from Argentina, but it echoes several other questions that we've gotten in from developing-sector countries, that are actually far less developed than Argentina.

The questioner says: "Mr. LaRouche, the history of my country has shown, that it has often been necessary to fight with other nations, so as not to sacrifice our national sovereignty. One example of this was the confrontation between [Amb. Spruille] Braden and Col. Juan Perón in 1945. It was only at great cost that the United States finally understood, not only Argentina's sovereignty and national pride, but that of other countries as well. At that time, through Braden, the U.S. expressed a mentality of "It's either us, or Nazi fascism,"

and this was a terrible mistake. It is difficult to maintain a community of principles, when there is such international and intranational disparity. It is also unlikely that a powerful nation would cede to the just position of a weaker nation. It seems to me that ... when weak and strong nations sign agreements, it is the more powerful nation that must display unimpeachable behavior, and be held more accountable, rather than the weaker one, otherwise suspicions arise.

“Mr. LaRouche, taking into account the enormous disparity of power among nations today, how can agreements be reached that reflect a congruence between the internal general welfare goals of sovereign nation-states, and international objectives? How does a country regain its sovereignty? Through international agreements, or as a result of each country’s internal dynamic, which confers on the state its sovereign character, or is it through both things? Is a degree of local sovereignty possible without international agreements?”

**LaRouche:** I would say it is impossible to have local sovereignty without international agreements which destroy the Empire. One has to understand, that there is only one empire on this planet: It’s the British Empire. The British Empire is not a secretion of the British people. And people who don’t know history, but rely on what they consider facts, as current facts, don’t understand this. Because people don’t know Classical history. Generally, in universities—people come out of these universities with no understanding whatsoever, of Classical history. You have to go back to ancient Egypt, these kinds of things, this period. You have to go back to the so-called history of Greece, in which this is made clear. You have to look at the evolution from the *self-destruction of Greece* in the Peloponnesian War, for the advantage of the Cult of Apollo! The enemy that Plato wanted to destroy, was the Cult of Apollo, because that was the problem.

Now, because this was the beginning of the imperial maritime culture and its offshoots, which have ruled the world, or dominated the world ever since, especially on the Atlantic and Mediterranean side. And the problem has been, essentially, that what became, through the process of the triadic relationship among the Middle East, Egypt, and Italy, were united finally as an empire through a certain process, which became the Roman Empire.

The Roman Empire was destroyed by itself, in a catastrophe. It became then the Byzantine Empire. The Byzantine Empire was destroyed in less than 1,000 years, of self-destruction. But it managed to crush

France, Charlemagne’s France, in the meantime. The Venetians, from 1000 A.D. approximately, maintained control. All empires, European empires, are centered on the Venetian system.

For example, let’s take the case of Henry VIII. Henry VIII was an idiot with real problems. I think you would say “serious problems”; you would say that in the schools, if you were talking about a certain pupil, or a teacher in the school. “He’s got a serious problem.” He had a serious problem.

But the problem was, before the general period of warfare from 1492 to 1648 was unleashed in Europe, you had a system, despite the expulsion of the Jews from Spain, which was the first act of criminality, of international criminality which was expressed in Europe at that time. But that led to a conflict.

Now, in this period, despite the fact that the Habsburgs had taken over the Kingdom of Spain and Portugal, and despite the fact that the Habsburgs had taken over much of Italy, you had France, and you had England, so these four powers were in a kind of balance, affecting part of Germany as well; they were in a balance.

Now, what happened? Henry VIII, but it wasn’t Henry VIII: It was a Venetian operation which set this thing into motion, and they took Henry VIII—a fool—and they played him on the question of the marriage of Henry VIII to a Spanish Habsburg princess [Catherine of Aragon]. The divorce of Henry VIII from this princess, was used to divide the religion, the Catholic religion of Western Europe, into a warring quarrel, which has continued, in one form or the other, to the present day. The creation of Henry VIII as a degenerate, is the antecedent for what became the British Empire.

Now, in this process, you have a period from 1492, the expulsion of the Jews from Spain, to 1648, the Peace of Westphalia. During this period, there was a transition, philosophically, from Aristotelean doctrine, which is also rotten—Plato was opposed to this nonsense—to the doctrine of Paolo Sarpi. And Paolo Sarpi’s doctrine is that he has a principle, but there is no principle allowed for the people.

So, what became European culture, so-called European liberalism, after Sarpi, is that. The British Empire is nothing but an extension of the transnational grouping of people and forces which are the forces organized around the central figure of the British monarchy, what became the British monarchy, by the theories of Paolo Sarpi. This was consolidated—Leibniz tried to stop this process, but didn’t succeed. So therefore, with 1763,



*The Venetians played Henry VIII, by orchestrating his divorce from the Spanish Habsburg princess Catherine of Aragon. The divorce was used to set up the division of the Church, leading to a brutal period of warfare in Europe, and, to what became the British Empire. Shown are the painting of Henry VIII by Hans Holbein the Younger (1540); and Catherine, as she appeared in her official portrait as Queen.*

you had the establishment of the British Empire. But the British Empire is actually *primus inter pares*.

Take for example, the Napoleonic Wars. What was Napoleon? Well, he was something you wouldn't—excretion from the back of a cow, or something. But, he was used, for what? He was used for: Look at 1782. The United States has established its independence by victory against Cornwallis. What was behind that? The French; the Spanish monarchy, the French monarchy, and the Russians, Catherine the Great, leading the coalition of the League of Armed Neutrality. And these forces in Europe were the key strategic forces which enabled the United States to win its freedom in 1782 against the British.

What happened? The British East India office, which was established in 1782, on behalf of the British East India Company of that time, ran intelligence operations in Europe, including the operation known as the Queen's Necklace scandal in France. This was used to topple France; and wars launched by Napoleon destroyed Russia to a large degree; every part of Continental Europe was essentially destroyed by Napoleon. And what happened when Napoleon quit, or was quitted? What happened is, the British Empire stepped in, and established itself as the British Empire over Europe. And despite the revolts which have occurred in Continental Europe against the British Empire, the British Empire is Europe, is Western Europe, and runs Europe today.

Why does it run Europe? Because the dumb Europeans are foolish to play the game! The game became serious, when the United States won against the British in our Civil War. Our Civil War was a war against the British, nothing else. By 1876, we had reached the pinnacle of our power, as a growing power. We also continued to reach power, because Bismarck adopted the American System, as I've said before, and Russia adopted the American System in part, not as a system, but as a strategic outlook. Europe accepted the American System's influence. What did the British do? They used various wars to undermine this process, and then, in 1890, by firing Bismarck, the Chancellor of Germany, they were able to orchestrate, through the idiot of Austria, the

Habsburg idiot, to orchestrate a Balkan War, which was then used to get Germany opposed to Russia.

Now the Emperor of Russia, they called him, and the Kaiser of Germany were both idiots, and they were both nephews of the Crown Prince of Britain. He organizes two nephews to make a war against each other! In 1905, they had a meeting on a yacht in the Baltic, and they were all there. And the Kaiser and the Tsar looked at each other. "Our uncle is trying to kill us." Yes, but despite the fact they knew this, recognized this, they went ahead and played the game.

It's just like the war in Iraq, the Iraq War. Two Iraq wars: totally unnecessary. We played the game. What's happening now with the Afghanistan war? We played the game. Who runs the Afghanistan war, the trap that the United States' troops are in? The British Empire! The British Empire, which runs the drug operation which the Obama Administration is *protecting*! Treasonously! We're sending troops in to be killed because we are protecting a British drug operation in direct cooperation with the British monarchy! And that's the way you have to look at these kinds of things. That's what our problem is.

## Imperialism: Luxemburg Was Right

**Freeman:** The next question is on Rosa Luxemburg, and it comes from some of the people who are working as part of the Stanford Group. They say: “Lyn, we have been lately reading Rosa Luxemburg, for both a better understanding of imperialism, and also, of the mass-strike phenomenon that you have been talking about. And this has raised two issues that we wanted to consult with you on. First, on the question of imperialism, this is a big argument among us, but we think she’s wrong on imperialism, and specifically because it seems that her definition of imperialism is too narrow. And we may be misreading what she’s saying, but she doesn’t seem to cross national borders, when she’s talking about imperial power.

“Number two, on the question of the mass strike itself, when you first raised this question, we thought it was more or less an American phenomenon, or rather an American response that emerges as a result of America’s unique history, and unique institutions. But apparently that’s not the case. Because obviously, Luxemburg was not American.

“Now you have Luxemburg, on the one hand, and of course, you’ve also repeatedly referred to Percy Shelley’s *A Defence of Poetry*.

“So, we’d like you to comment first on this question of imperialism, and specifically, on whether Luxemburg’s view was flawed. Two, on the question of the mass strike, we’d be interested in knowing how your view of the mass strike evolved, because, while there are certainly echoes of Rosa Luxemburg in what you’ve outlined, your view seems to be a result of a unique melding of her ideas, Shelley’s ideas—and, what else?”

**LaRouche:** Well, actually, the one person to look at on Rosa Luxemburg on imperialism, is the later writings of the State Department’s Herbert Feis, and Feis’s treatment of this—and particularly, he refers directly to Luxemburg. She was right. Lenin and all the other people on imperialism were wrong.

Imperialism is not an expression of a nation-state; it’s an expression of an empire. And empires and nation-states are not the same thing. An empire is a system that is controlled by managing wars among the nation-states which are part of the empire! World War I, World War II are examples.



*Rosa Luxemburg (shown here, in Stuttgart, 1907) was the only competent economist of the last century. “She was a genius,” declared LaRouche. She was entirely correct in her economic theories, and on the nature of imperialism.*

The other side of the thing is deeper, but this has to be put out of the way. Look at the history of World War I. And look at similar kinds of histories. How was this organized?

Well, first of all, the first thing to organize World War I, was the assassination of the French President [Sadi Carnot]. That was the first thing. The next crucial thing was the assassination of the U.S. President [William McKinley]. There are other things in the meantime, which happened to the same effect.

In 1894 and ’95, the British organized the Japanese Mikado to join a war against China, Korea, and Russia, which continued until 1945; August 1945 was the end of that war, which started in 1895, approximately, 1894-95. For example, in the beginning of the 1920s, the British organized a conference on naval power adjustments, for the post-World War I period. And in this, they ganged up with Japan, and Italy, against the U.S. The commitment was to reduce the U.S. naval fleet.

At this time, the Mikado agreed to build up Japan’s naval power, under British advice, for the purpose not only of attacking and continuing warfare against China, Korea, and Russia—but also the United States. Japan’s specific mission, which was established in the 1920s, by the British, Italians, and Japanese, and others, was to launch an attack to take out the U.S. Naval Base at Pearl Harbor. And also, the other side of the thing, was to reduce the U.S. naval power in the Pacific. Because the

Pacific base at Pearl Harbor was the base of the U.S. Pacific Fleet.

Japan was also, over this period, leading into 1941, most of this period, an ally of the British Empire. The complication was that when the British found themselves with their rear-ends hanging out, with the Wehrmacht overrunning France—which was something that was arranged because the French fascists and the Nazis got an agreement. And the British had been the allies of the Mikado for the Pearl Harbor attack at that time. They changed their mind, only when they lost Europe, and therefore, Churchill went screaming to the United States, for U.S. assistance under the assistance treaty, to save Britain from being gobbled up by the Nazis. Under those conditions, the British adjusted their policy.

Now, Nazi Germany, which *they* had created, became a great, immediate threat to them. So, therefore, Churchill, who was a pig, allied himself with a man he hated, Franklin Roosevelt, for the sake of saving the British Empire. And Roosevelt intended to destroy it, of course, at the end of the war.

So, at that point, Japan is stuck with this thing, has got a complete commitment, has built up, since 1894, a naval buildup of very significant proportions—not only for conducting the continuing wars against China, Korea, and Russia—the 1905 war with Russia, for example—but also the attack on Pearl Harbor, which was decided on in the early 1920s. And this was all done at that time, as a direct alliance with the British monarchy.

And then we had Operations Red and Orange by the United States, as a response to this threat. The Billy Mitchell case—that was the issue in the Billy Mitchell case. Mitchell was right. And what he cited was the British-Japan agreement, on the attack on Pearl Harbor, as being the threat. That was what Mitchell was court-martialled for! As MacArthur said later, it was big mistake to support the court-martial of Mitchell.

So, this is the way this thing developed. And that's the whole issue of this British Empire, is that.

But it was the *Empire*, as such, is what Rosa Luxemburg understood. The Empire. And all you have to do is look at Herbert Feis, his review. He was the State Department historian who wrote a number of books on the subject, which confirmed that she was *entirely correct*, in her economic theory, and that nobody else at the time who wrote on imperialism, had any competence whatsoever. She was correct.

## The Classical Imagination

Now, on the mass strike thing.

Her perception is not as well documented on the mass strike, except that she thought that the Social Democrats' talk about a mass strike was a piece of idiocy, the German Social Democrats. And it was a piece of idiocy. What she was referring to is the same thing that Shelley refers to, exactly the same thing. But the concept of this, in terms of modern Europe, comes with the work of Leibniz in the 1690s, when Leibniz introduced the concept of dynamics, which he identified as a restoration of the concept of *dynamis* associated with Plato, and Plato's immediate predecessors, in earlier times.

Now, this goes into something which I think is going to be difficult to handle here, in the time available. It's something which I have written about, extensively, in this thing which has just gone to print. But, to summarize the point:

The point is this. Our conception of mankind is rather foolish, the popular conception of what mankind is. We think of ourselves in terms of sense certainty. We imagine that what we sense, is reality. That is, reality *per se*. It's reality in some sense. It is a sensing of something. But it's not reality, ontologically. And this is the great issue which comes up—it is expressed usually by poets, and musicians—especially poets, like Shelley—because our education in science is incompetent—this question of creativity, of human creativity. As long as you believe in a reductionist, mathematical system, you don't understand creativity. Because what we call creativity, real creativity, is located in places like poetry, Classical music, the paintings of Rembrandt, things of that sort. It's the human imagination—we call it the imagination. We call it the Classical imagination.

The case of Einstein is an example of that. Einstein is explicit on this. Music, for him, is the location, identity, of creativity. He's right.

So, the point is, we are trained to believe in sense certainty. We believe that what we see and touch, and so forth, is a direct representation of reality, although all modern science tells us that that is not true. And therefore, we don't realize that we, within, is the inhabitant of a carcass we call our body. And our body comes equipped with certain things we call sense instruments, or senses. And we are conditioned to believe that we are directly reflected as the "we," as "us," as "I," identity, by sense perception. We think of ourselves as an object of sense perception, and that's our weakness.

In fact, as I've written about this matter in this paper—I've dealt with it before, last year, and so forth, but here, more clearly, I think—that the human individual's identity is not located in the identity that is narrowly associated with sense certainty, but rather, we have an identity which recognizes that this is not true. The case I cite in point of this, is the discovery of universal gravitation by Johannes Kepler.

Now Kepler is the only person who ever discovered a principle of universal gravitation, that is, an original discovery. It was done in the course of his *Harmony of the Worlds*, in which he contrasted two different sense perceptions, quasi-sense perceptions: that of sight, that is, the view of the planetary system from a telescope, or the interpretation of a telescope; and on the other hand, on the question of harmonics, in other words, hearing; hearing, as in the musical sense of hearing.

And the way he discovered the universal principle of gravitation for the Solar System, was on the basis of the juxtaposition, the ironical juxtaposition, between the idea of sight, and of hearing. That is, hearing as in musical harmonies. That without the two, there could have been no discovery of gravitation.

The case of Laplace is an example. Laplace tried to create a fake discovery of gravitation, and failed, because he refused to consider this conception. He just wouldn't consider it. So therefore, he came up with a completely failed conception of gravitation, as a result of this mistake, when the evidence was already clear there in Kepler's own harmonics, as to how this thing was done.

So, what Kepler's case shows to us, is that there is a reality of mind, which is distinct from simple sense perception. We find this all over the place, when we start looking in domains beyond simple sense perception, when we look at the universe as Riemann defined it, in the very large, or the very small. When you get into the very large, which is beyond sense perception's capability, or the very small, which is also beyond sense perception's capability, you find yourself in a universe which does not conform to your everyday practical, self-evident kind of thing.

Now, the way the human mind actually functions, and even people who don't know how their mind func-



*"A bust of Homer contemplating Aristotle," as LaRouche has ironically titled Rembrandt's famous painting (1633). The poet Homer "sees" with his mind, despite his blind, shadowed eyes, this silly fop, "the great, grand, glorious, orator Aristotle," whom Homer recognizes is an ass!*

tions are affected by this principle, which is dynamics; that human beings are fully aware of this kind of thing. They're not conscious of what the nature of the thing is, but they know there's something inside them, to which they react, which is not sense-perception.

So, therefore, if you look at August of last year, where all these meetings are occurring, of politicians going out to meet their constituents, and they're expecting 20 or 30 in each party. Instead, they get hundreds. And the hundreds are saying to the politician: "You shut up! We don't like what you're saying. You shut up, and listen to us. We're giving you orders." And that was the mass strike.

This is the same kind of thing that Shelley refers to, in "On Poetry," and on general social behavior, in the conclusion of his *A Defense of Poetry*, same thing. You find this in Rembrandt. You look at Rembrandt and look at his famous painting, and you see his Homer, the bust of Homer, looking, contemplating this silly fop, Aristotle. Then you look closely. You say, where are the eyes

in Homer's bust? There are no eyes—they're dark shadows. That's the power of that painting. The power of that painting is that it grips people who understand it. They don't know why. But they know the power is there. It is the most powerful painting, probably the most powerful, of all of Rembrandt's work. And the clue to it is that.

Here you have Aristotle, the so-called sacred figure, Aristotle, the great, grand, glorious, orator, Aristotle, a silly fop, all decorated, looking all self-inflated. An ass! And here you have poor, dead Homer, a bust, who, although a piece of stone, knows that this is an *ass* that he's looking at. And you know that!

This power of perception, which Shelley refers to, Schiller refers to it in terms of the stage. An example, the case of the Romantics. Romantics on drama. Romantics will tell you that in every drama, there's a hero, or something like that. No. In all Classical drama, there are very seldom heroes. There is no hero in *Macbeth*. There's no hero in *Lear*. There's no hero in *Hamlet*, and so forth. And Schiller makes this clear. No hero.

What is there? Well, all these dramas show you a completely idiot society, completely foolish, corrupt, rotten, everything, wrong! Now, why do you put this onstage, a bunch of players who are acting out, not themselves, but a character, who doesn't even exist? Why are they acting out a drama, which demonstrates that they're all a bunch of corrupt, dirty idiots? Because, as Schiller says, the citizen who comes into the theater to watch this drama, which has verisimilitude in respect to cases in history, looks at this drama, as Schiller emphasizes, and recognizes that it is *he*, in the audience, who is being addressed, who is the hero. That *he*, in the audience, by seeing what fools are running his governments, his society, is inspired to recognize he should stop being a silly citizen, who simply accepts things, and should, instead, concentrate on becoming the hero that is missing from such dramas as these.

The function is great Classical drama, in Shakespeare, the ancient Greek—Aeschylus, for example, is a perfect example of the same thing. How do you get a fellow standing out there, behind two masks, and playing parts, as in, say, acting out of the *Iliad*, for instance, behind the mask, and playing these parts behind the mask—how does the audience conceive of something important in this thing? Because the mind is capable of recognizing reality, which is not encompassed by simple sense perception.

And in all the great movements in history, that's the

characteristic. Sense perception-based notions of inter-relationships among persons, is significant, many times. But in great matters, as in great Classical art, great Classical musical composition, for example, adequately performed, of course, does the same thing. Poetry does the same thing. Great architecture is great precisely because it inspires the viewer. And it inspires the viewer to recognize a faculty within himself or herself, which he would not recognize from ordinary sense perception.

This is the function of Classical art, what makes it Classical art.

And therefore, when you want to deal with a people, in struggle, in crisis, under great stress, what do you do? You try to reach into them, to a potency within them, which they ordinarily do not express, or are not aware of. And you bring the sense of that quality in them. They see it as powerful and beautiful. It inspires men and women to do what they are otherwise incapable of doing.

And this is the most precious thing. That's why aesthetics is so essential. You will not find from kinematics, in reductionist kinematics, you will not find the answer to these questions. And what I forecast is based on this.

## The Example of Forecasting

Let's take the example of the forecasting now, which I do now.

There is no possibility that I am mistaken. But why is it that I am the only one who has been successful in forecasting, in the recent period, since my first forecast in 1956, when I did a limited forecast, which has worked out fine? But then, I realized that what I had done, after I saw the result, was based on another principle. And so I said, okay, so this is the case; now I understand how this society works. I was working as an executive for a consulting firm. I did this forecast, and I realized what I had done. Because I did it on the basis of field work, and other things like that. I knew exactly what I had done.

And I recognized that there is a fraud in what people think about people. Society is not rational. People who think they're rational in society, are not really rational. Because they believe in sense perception, and try to interpret things in terms of the language of sense perception. They don't realize that the human mind is capable of recognizing something else.

Now, once you understand that, then you begin to

see clearly what this is. How does this happen?

Take my current forecast. How do I know this? Well, because I look at the world that way. More particularly, how do I know this? Because I understand the limitations of public opinion, and the opinion of these asses who are running the world today. I see what they don't see. I see how they are controlled by it. What they are doing is absolutely stupid. But you look at the passion with which they—look at all these politicians in the Congress, who vote for this stuff. They're all idiots! They're not capable of understanding anything! And they prove that when they vote. They get battered a bit, they're impressed, they capitulate. They kiss the butt of their enemy, of their flatulent enemy. And they don't see the reality.

Reality is: I could, right now, solve, practically, this problem, immediately, in terms I described to you earlier. Very simply: a Glass-Steagall application, establishing that as part of a system, an international system, based on a fixed exchange rate, and that kind of international cooperation. I could solve the problem. Right now, today. Why can't I solve the problem right now, today? Because I've got these damned fools in my way. Because they don't recognize what their folly is. They don't recognize why they're stupid. They believe that they are going to try to save this system, because they say, "It's the system *we know*. It's what we're taught to believe." What's killing us is not the economy. What is killing us is the stupidity of our politicians.

The difference is, the politician has a different morality than the citizen. The citizen has a mass strike sense, because he senses, or she senses, the problems that he or she faces, in reality: no food, no job, cities collapsing, everything breaking down. And these fools are saying, "Well, we have to come to an agreement with the Great Obama." And therefore, as long as they accept that assumption—that they have to *respect this President*—What do you mean respect him? For what?! For destroying us?

There's no chance that this nation will continue to exist if Obama remains as President. That I can guarantee you. That's a forecast I can make, and guarantee it to



creative commons

*The difference in morality between the politician and the citizen is that the citizen is facing reality: no food, no job, cities collapsing, everything breaking down. And these fools are saying, "Well, we have to come an agreement with the Great Obama." Shown: a labor union protest rally on Wall Street, April 30, 2010.*

you! If you don't get this guy out of office, you're not going to save the nation.

So, forecasting is based on an understanding, of these kinds of issues of processes, of what Leibniz defines as dynamics, in his 1690 writings on dynamics. That the reality of the mind, and the reality of human behavior, human behavior as an interaction with the material reality of society, is located in these conceptions which are called dynamics. This is the way the human mind actually functions.

The problem is, we have failed to educate our young people to understand dynamics. What have we done, in recent periods? We've introduced rock music. We've introduced cheap entertainment. And we made a farce out of the presentation of great Classical art.

Look at our art. It stinks! It's unfit for human consumption, unfit for animals. Our Classical art. What is popular art? Popular entertainment? While passions are associated with popular entertainment, that is what destroys us. Because this kind of entertainment deprives us of access to those powers of insight which are natural to us. And it is only through great Classical art—which is what the meaning of Classical art is—that you cultivate the mind to recognize these powers which lie beyond simple sense certainty. Which lie in what is

called the domain of the imagination.

But, it's in the domain of the imagination, that the human being is capable of recognizing that his society is about to go down, and do something about it. It is sometimes called prescience. But it is not something mysterious. It's something made mysterious by people in a society which is depraved. And our culture is that of a society which is depraved.

We do not understand human values. We do not really understand the value of a human being. People will say, "well, that's a human being, therefore the human being has certain rights." To be free of pain, or to be free of this, or to be free of that. But that is not what the human being *is*. Because the human being, under certain conditions, will give up their life, and suffer pain—for the sake of what? For the sake of something that is more important to them, than issues of pain, or satisfaction.

And it is only in those arts, which we associate with Classical artistic composition, that true morality comes forth, instead of the practical sense of morality, of a so-called social contract or something like that. It is when we are willing—as in warfare, you are willing to give up your life, and suffer great pain, for the sake of your people, and future generations. Do you have the awareness to be able to respond on that basis, as a commander in warfare must, if he is to be competent?

What we have done since the death of Roosevelt, especially in popular culture, so-called, is, we have destroyed the ability of even the so-called educated members of our population, professionally educated, to maintain that quality of insight which is actually a quality of intelligence; whose specific habitat is Classical cultural art and education. That's where the problem lies. That's where the *moral* problem lies.

Now for me, these ideas have been precious to me for a long time, and therefore, in answer to the question: Because they are precious to me for a long time, have been for a long time, I know them well. And I respond to them much more quickly. And my concern is, that others understand. And therefore, I'm dealing with this specific subject within repeated locations, in what I have written, and what I'm about to write.

## China, and the Four-Power Agreement

**Freeman:** Those people who are listening to this webcast, and those who are gathered here, are aware of the fact that on April 29, there was a dialogue that Mr. LaRouche participated in, with various economists

from leading institutions in the United States, as well as with representatives of the nations that would be involved in the Four-Power Agreement that Mr. LaRouche has put forward.

And this question is one that has been generated out of that discussion, from one of the participants there. And the question is this:

"Lyn, in our continuing work on the Four-Power Agreement, we've done a great deal of work on China, and looking at China's economy. And there's something that's come up that we would like you to address. Because, on the one hand, China clearly has dedicated itself to building up its internal infrastructure. They are constructing nuclear power plants. They are obviously engaged in various agreements for mass transit systems, based on high-speed rails, and various other forms of infrastructure, that obviously all of us agree with.

"But, at the same time, you are dealing with a country that has a massive population, the very vast majority of which are extremely poor and unskilled. And therefore, as admirable as these efforts are, it seems that what China is currently doing is not nearly enough. In fact, what has come up, and we don't quite know how to address this, and we don't mean to say that China is wrong or right, but we want you to put forward a solution to this, because, in fact, it seems that China is running what I could only refer to as a hybrid economy, and one that is very dangerous. Because they have all this infrastructure going on, on the one hand, but then, on the other hand, there is no way around the fact that the mass, or the majority of their population is largely engaged in producing cheap goods for export to external markets. And the fact is, that those markets are shrinking, and are shrinking rapidly. This seems to be a huge vulnerability for the Chinese economy.

"Now obviously, a Four-Power Agreement would present a solution to that, but our question is really from the standpoint of overall economic planning: Is the government of China right in the way that they are pursuing this? Or, should they concentrate far more on even greater projects for their own internal benefit?"

**LaRouche:** China is doing in general, exactly the right thing. The problem is, the United States and Western Europe are doing the wrong thing. Now China—what's the story here? There are several things to be considered. First of all, China's development was initially crippled by British influence, Bertrand Russell's, in particular. And China's development was also crippled by what happened with the British East India Com-



*China, said LaRouche, is generally doing the right thing economically. It's a question of culture: "Culture is the ancestors inside you! It's the creative powers of reason in your population, which are expressed with the art, the artistic culture, especially, and the form of language of the population." The painting, "Children Playing," by Su Han Ch'en (Song Dynasty, 1150 A.D.).*

pany earlier, which laid the basis for this problem. This is a major problem.

Now, what did China do? China responded, adapted, under instructions from the world, to follow a certain policy. And China was also told it would not have access to certain technologies. Also, fact.

Now, what's the problem? Well, there is no solution for the problem the way the question is posed, because

if you accept the world market which China lives in, as it is, you're saying we've got to kill off about 2 billion Chinese, because they cannot live, they cannot have technological progress without employing their poor people, who are poorly educated. They have to develop their poor people! Why do they have to develop poor people? Because that is what the British gave them, with British policy.

We should look at our own mess, and get a clearer and more honest view of the matter. What's happening in the United States? We're all Chinese! Except the Chinese are producing, and we're not.

Now, we have two areas of the world, strategically. One is the trans-Atlantic world, and we divide the trans-Atlantic world into two parts—North Atlantic and South Atlantic. We also have the Pacific part of the world. The Pacific part of the world is doing the right thing: vast investment in nuclear power, mass transportation, and promotion of technology. Europe is an absolute stinking mess. The British influence is stronger there. They had to crush us, to get it out of us. Europe was an easier target.

So now, though, what's the point? What is the market? What is the world market for Chinese production? Who is destroying that? Is it China? No, the fault lies in our own government! I could fix this problem! Get rid of this President! And I think we are about to have a very big improvement in the composition, I believe, especially in the House of Representatives. I understand about 100% of them are up for re-election! Boy! What a fine opportunity for a House-cleaning!

So, our problem is, you've got to look at these things globally. What is the issue? Don't think of nations as entities in competition, in conflict with each other. They are not inherently in conflict with each other. They represent language cultures, and it is not just language as a definition, it is language *cultures*. And it is not just the same language necessarily, it is the culture as such. So, what do you form a nation on the basis of? Some kind of contract, where you go out and set up a bunch of people, slaves; build a stockade, put them in the stockade, and call it a government, call it an economy? Or, do you realize that they have a culture.

Again, it's the same thing that just came up in the previous question. It's the question of culture. The question of culture is not one which you can define in terms of simple mechanical views of sense perception. Culture is the ancestors *inside you*! It's the ancestors in your language, and its evolution. It's the creative powers

of reason in your population, which are expressed with the art, the artistic culture, especially, and the form of language of the population. This enables a population to work together on the basis of the *creative powers* of the individual, as opposed to the so-called taught, mechanically taught, principles.

You have to get to the *soul* of the population! And you have to bring that soul up to a better degree of self-education. Now, you have a population, a nation! Ah, that's something real, something precious. Now, you engage that nation with other nations in a common purpose. It's like different people, being brought together for a common end. And you have to think, now: But what determines the success of this proposition? The *cooperation, the relationship* among these people.

What's the relationship of China to the rest of the world? Well, China went ahead on the basis of saying, "Well, the United States is there. We have a relationship to Europe, if they don't collapse. We've got the right program." What went wrong? Europe went wrong, and the United States went wrong. That's what went wrong. So, you've got to change the United States, not China!

Or, China will change itself. But give it what it can adapt to, for change. You will see we have a system out there. I look at it from a standpoint of being an old man, and looking ahead for about 20 years, 30 years, 40 years, 50 years: being an old man, expecting to be stubborn and hold on, and do all these things that I have to do. My view is, "Okay, what do we do?"

We have got two parts of the world. One part of the world is Trans-Atlantic—and *that's where the disease is*. So, don't change the subject. That's the disease. "Doctor, that's the one that needs the surgery immediately!" And we have got the other side. Well, they have lots of problems, but they're not dying. They are only dying as a result of the effects of *our* disease, which lies in the Trans-Atlantic area! The danger to the world is the collapse of the Trans-Atlantic economy and culture! *We no longer perform! And our partners are suffering as a result of that.*

We don't allow China to have access to certain technologies. Don't complain about Chinese technology! Stop depriving them of access to things they have a perfect right to. You have to have cooperation among China, Japan, Korea, and Russia, and other countries in that region. That is the immediate area of cooperation. You have to think about the Pacific cooperation with a cross-Pacific area. You have to think about India, and you have to think about a certain part of Africa, which

is in the same area. You've got to think about the mineral resources in Australia, especially nuclear and related resources. For thorium, for thorium reaction, for uranium for power.

So, if we were mobilizing as a bunch of partners, nations, regions of the world as partners, and we wanted to get the job done, we'd get the job done. The danger to China today, *is the collapse of the United States*. And the danger to China is the influence of Britain and a sick Europe on the United States, which causes the United States to behave stupidly. And we have an ass-licker of the Queen, as President of the United States, and that is not doing us any good.

So, we should not blame China for the fact that it is taking a policy which is based on the assumption that the Trans-Atlantic region was going to function. The Trans-Atlantic region is no longer functioning. The implicit contract of China with the Trans-Atlantic region has been betrayed. China is suffering a problem as a result of that. Fix the problem; change the policy: Change the President. "C'mon, hey, that diaper stinks": Change the President!

## How To Develop a Nation

**Freeman:** Well, since Lyn brought up the question of the problems here, and the fact that we're dying, I think this next question is rather appropriate. And it comes from one of the working groups inside the Stanford Group. And they say:

"Lyn, we have been grappling with a problem that initially startled us, and again, we are not sure how to address it. We have been tasked with defining various necessary infrastructure projects that we would pursue to restore the nation's economy, and we have run into a very specific problem, or set of problems. And this comes up whether we are talking about immediate projects, like the construction of high-speed rails in specific corridors, water projects, etc., or whether we are discussing far more far-reaching projects with an even greater and more intense science-driver. But either way, we keep running up against two problems.

"One is that any assessment of the U.S. economy puts us at a point where we are forced to admit that we have fallen significantly below what we would refer to as a physical breakeven point, in terms of the operational capability of our physical economy—i.e., our ability to produce what is necessary for these infrastructure projects. The second problem is the skill level of the population. We have lost skills; we have a largely

unskilled, uneducated population, which in many cases is not all that enthusiastic about work, largely because of depressed cultural levels. And although we have not done the same kind of in-depth study of Europe, frankly, Europe doesn't seem to be in much better shape.

"So, while we have no problem defining these projects, and regions of the United States, and how to proceed in each geographic region, we are somewhat at an impasse in figuring out how to address how to bring the nation up to physical breakeven on the one hand, and then also how to deal with this largely unskilled U.S. population, and how to also bring them up to the level necessary."

**LaRouche:** Well, the answer is elementary.

Now, in 2005, when I had more influence on the administration of government at that time than now, at least in terms of the Congress, I had two proposals. One of which was adopted, which I presented in November of 2004, which was to save Social Security. And the second one, which I presented in January to February of 2005, was the reorganization of the automobile industry, and related industries, which proceeded quite nicely as a project of discussion, during the remainder of 2005. But in February of 2006, it had been killed.

Now, my argument was elementary, and it applies to the thing today. I said, "Yes, we have been a bunch of stupid bums in our auto industry. We have been producing junk in the auto industry, which we don't need. And therefore, we have also, at the same time, been shipping our automobile production overseas to other countries. We ship the production over there, and they ship the goods to us. Nonsense."

Now, the automobile industry as it existed up until 2004, 2005 in the United States, was the product of a process, which really took root in the Lincoln Administration, and was a process which has been going on, and was renewed by Roosevelt in a very significant way. The basis for industry is *infrastructure*, and the basis for production is *science-driven machine-tool design*.

I said, let's save the crucial component of this process, which is the machine-tool specialists, design specialists, who are proximate to the role of science for production in general. Look back to World War II, and a period preceding, especially from 1938 on, when Roosevelt prepared for the U.S. involvement in the war, in some form or other. We knew a war was coming, and the United States was going to be involved.

So, we built up, around the machine-tool conception, and the development of multiplying machine-tool



American Honda Motor Co., Inc.

*The basis for industry is infrastructure, and the basis for production is science-driven machine-tool design. LaRouche proposed in 2005 to retool the auto industry, by saving the machine-tool component, and its design specialists, who are proximate to the role of science for production in general. Here, a Honda employee checks the quality of a gear.*

capability—we take the machine-tool capability, and we build around that, an employment pattern.

See, the question is, how do you transmit scientific progress through the process of production? First of all, you have science, which has an interrelationship with advanced machine-tool work. Now you take that capability, a reciprocal relationship between science and machine-tool work. Now you go down to the machine-tool lines. Now, you get a bunch of people who are poor slobs from the South—that's the way we created Detroit: poor, uneducated slobs from Southern states—and a Southern state is not just a state, it's a mental state.

So, how do you get production? We got production. Look what Ford, General Motors, and others produced, and other firms, during the period of the war mobilization. The problem, in principle, that we face today, is no different than that.

So therefore, you need projects which have a *high degree of machine-tool design characteristics*. And you build a pyramid, and you develop the employment *from the top down*, not from the bottom up. In other words, you organize an industrial revolution, a new industrial revolution. Your top level is science.

We have now, as we're doing in the Basement work, we're tapping into a new domain of fundamental physical science, and it is much more than that. And you find this also in the space program. The U.S. space program was a science-driver program. Forget the fact that it was for space, but the very fact of the characteristic of the challenge of space work, requires you to go up to a higher level of challenge. Now, you use that higher level of challenge as your driver. Now you take all the poor slob from the street who need jobs, and you bring them in, and you do with them what we did. Maybe they today are not as qualified as they were then, but bring them in anyway. And the on-the-job work, under this kind of science-driver guidance, will give you a rapid rate of increase of technological progress. That's how you develop a nation.

So therefore, your major projects have to be based on this consideration. We have got a stupid population, from a standpoint of production. They have virtually no skill at real production. They're cheap labor, they're not skilled people. They're overworked; they work crazy hours in crazy ways. They're worked to death, in order to maximize the profit of a slob who doesn't know how to invent something.

What we have to do is take mass transportation; stop these damned cars, forget it! We would have to take the territory of the United States: We need a system, which involves the inter-relationship, with highways least, rails or better, magnetic levitation, aircraft transport, and water transport. And highway transport minimized; highway transport should be essentially short distance, short-term. We don't need the big highways, we don't need all this clutter on the highways. We don't need people, driving, commuting, one to two hours each way, each day, among two or three jobs to make a living. We do not need that. We need to shorten the hours.

We do need to have a family household, which you cannot have, with this commuting pattern we have now. What do you think? You've got two, three, four hours a day commuting? Five, six days a week? And you expect a family life? You think you're going to raise a child, or is it going to be a monster? You're getting the monster. Then you shut down the schools, and so forth, all this

stuff, what are you doing? What are you doing to the population? You're destroying the nation! Cut out this highway orientation!

We want a transportation system, where to go a thousand miles in the United States, you should not have airplane travel; you should have high-speed rail, or the equivalent. Coast-to-coast air, all right. But if it's less than a thousand miles, no. No air travel. Air travel at less than a thousand miles is very inefficient as a relative method of transportation; except when it's for an emergency purpose to a special location.

So, we need high-speed equivalent rail. We need to get rid of what we did before. We need to have local high-speed transport of people, as by subway systems, things like that. We need much freight moved that way, the same way. We need also a sense of organization of industry so that we have compatibility within a region. You want the components of the thing to come in such a way that they fit the end-product.

And therefore, if we take that approach, and take a top-down approach and take a science-driver approach, we don't need some of the discussion that goes on in government today. What we need is a science-driver approach, structured that way. *You want a national economic research driver program.* That's the brains of the operation. We are going to specify what we need, and you are going to design a system, we are going to organize a system. We are going to revive Detroit, as I intended to do in 2005 and 2006. My intention was to take the excess territory, the excess area, production floor space of the automobile and aerospace industry, and keep what we need, but take the excess which we are throwing away, and organize it, as we did in World War II, for other things.

We can build a completely new high-speed rail system or equivalent in this nation. We can build packages of power plants, including nuclear power plants, for this nation. We can build systems of support for agriculture, which would improve our productivity in agriculture in other ways. We can have a combination of a centralized, decentralized development of the territory of the United States. We can orient this in terms of our relationship to nations across the Pacific and across the Atlantic.

What we need, is just a team of people—I think you could pull it together in a matter of a couple of weeks, with what we have. We used to have Congressmen who had some intelligence in this direction. We don't like them any more; we like stupid ones better. Or, if they're

not stupid, they should appear to be stupid, otherwise we'll throw them out.

And that's the way you have to approach this. We have to have a national conception, based on international requirements within the territory of the United States. We have to have a top-down approach, where everybody is migrating up in terms of technology and standard of living. And going upward is not just getting more money; it means that you have more skill, you're more productive. Therefore, you get a benefit of that. And we want *a lot* of research!

We don't want any more of this green technology. I mean, Al Gore may be skilled at attempted rape, or—but we don't need his way of thinking at all, and I think that celebrated case just shows us why we never needed him at all.

### 'Blatant Lying by the President'

**Freeman:** This question comes from the office of a U.S. Senator, and she prefaces the question by saying that some of what is contained in her question is going to be presented on the floor of the Senate during the debate this week—to the degree that there is a debate—of the financial regulation [Dodd-Frank] bill. She says:

“Mr. LaRouche, I think you know what our efforts have been from the beginning on this issue, but I think it's also very important that the people who are listening to your webcast, understand exactly what occurred in the Conference Committee that produced this legislation. Because what is right now, in the press, is disinformation. Because despite the overwhelming revulsion of the U.S. population to the bailout of Wall Street and the banks, and despite the fact that our President said repeatedly, that he would veto any measure that did not include reining in derivatives, the fact of the matter is that, exactly the opposite has occurred. And in fact, I do very much regret to report that it seems that the President is a liar.

“First of all, Senator Levin was employed to introduce the so-called ‘Volcker Rule,’ as a substitute for a different amendment, which was the re-introduction of Glass-Steagall, as you well know. Now, Glass-Steagall was, without question, preferable, and the Volcker Rule was flawed. But, President Obama opposed Glass-Steagall, and claimed to have supported the Volcker Rule. But, even with all of its flaws, the fact is, that the Volcker Rule, originally, as Senator Levin introduced it, banned banks from using their own taxpayer-backed cash to speculate in the financial markets. And as every-

one does know, the Federal government stands behind bank deposits, and banks have access to cheap funds from the Federal Reserve. And former Federal Reserve Chairman Volcker argued that the banks should not be allowed to use that subsidy to speculate. And presumably, President Obama supported that.

“However, the fact of the matter is that, on Thursday afternoon, the Senate conferees confirmed that their so-called compromise was that the banks could invest up to 3% of their tangible common equity in hedge funds and private equity firms. Tangible common equity is considered the strongest form of bank capital, and it is basically comprised of shareholder equity.

“That was bad enough, but, a few hours later that proposal was amended further, after lobbying by both the Administration and Wall Street. The adjustment changed the metric from tangible common equity, to what's called Tier I capital. Bankers and banks have a lot more Tier I capital, than they have tangible common equity. So changing the requirement to this weaker form, allowed banks to invest even more of their cash in hedge funds and private equity funds. This was also enthusiastically endorsed on the House side, by Barney Frank.

“Now, this is a complicated issue, obviously, for the average citizen. So just to make it clear, I want to give you a couple of examples, of what this means in practice: Using JPMorgan Chase, which is the nation's largest bank, by virtue of their assets, let's look at this: JPMorgan Chase reports assets of more than \$2.1 trillion. The bank would be able to invest an additional 40% of its cash, or an extra \$1.1 billion, for a total of \$4 billion, in the activities that Volcker supposedly wanted to prohibit banks from engaging in, according to this new legislation. For the Bank of America, which is the nation's largest bank, with more than \$2.3 trillion in supposed assets, the change—the so-called tightening under this Volcker Rule—allows that firm to invest more than \$4.8 billion in hedge funds and private equity funds, which is an increase of 80% over what they currently have invested. Morgan Stanley can invest \$1.4 billion, which represents a 58% increase. Goldman Sachs can invest \$1.9 billion—that's an increase of just 10%. But we all know that Goldman Sachs is in trouble.

“This was strongly opposed by various members of the Committee, but they were ignored.

“On the question of derivatives, which is an area that the population is much more familiar with, and which President Obama has talked about repeatedly, Blanche Lincoln had a proposal that would have com-

pelled the nation's big banks to move their swap dealing units, which deal and trade in a type of financial derivative product, into a separately capitalized institution, within the larger bank holding company. The affected firms collectively would have to raise tens of billions of dollars to protect their swap desks, in case their bets went bad. Or—and this would be preferable—they could disband the activity altogether.

“According to Wall Street, such a measure would threaten U.S. banks, and make it difficult for them to compete with foreign banks. This is absolutely not true. The nation's largest domestic banks control the swap markets in the U.S., and they do so by a very large majority. By forcing them to divest their units into separate affiliates....”

I'm not going to go through all of this; she goes through too much here. But, the bottom line, is, she's saying that, if, in fact, Lincoln's proposal had been left in there, it would, at the very least, mean that, if these bets went sour, taxpayers would be saved from having to move in to prop up the banks, just as they did in 2008.

And she adds, that a Glass-Steagall proposal would do what Blanche Lincoln's proposal did not do, which is that, it would deal with the already existing derivatives. But, she says: “Be that as it may, Lincoln's measure was important enough, so that three regional Federal Reserve presidents, in a very unusual move, came out and supported it.”

However, she reports, “At midnight on Friday, [Rep.] Collin Peterson [D-Minn.] came out and announced that he believed that a deal had been made on Blanche Lincoln's measures, which he described as a ‘divisive’ measure. I think it's important to point out to people—because, really, the American people have the right to know this—that, during these extraordinary all-night negotiations, despite the fact that you had three Federal Reserve presidents supporting Blanche Lincoln's bill, the fact is that the Fed's Board of Governors, led by the nation's central banker, Ben Bernanke, along with FDIC chairman Sheila Bair, and Treasury Secretary Tim Geithner, joined with the nation's largest banks



EIRNS/Joanne McAndrews

*The shocker we are going to face in the immediate weeks ahead, is that 2 million people are being thrown on the scrapheap, by losing their unemployment compensation. It's going take tough measures: “You're going to have to fry the rear ends of a lot of politicians” to get them moving. Shown: LaRouche PAC organizers campaign for Glass-Steagall, opposite the White House, May 15, 2010.*

in spending all night with the joint Conference Committee.

“It seemed to be a great contradiction. *If the President of the United States said he would veto any legislation that did not rein in derivatives, then why did he send half of the White House to Capitol Hill to make sure that those derivatives were not reined in?* And, in fact, although the negotiations were not public, the announcement now is. Rather than banks being forced to spin off their swap desks, they would be allowed, Collin Peterson announced, to keep those units, dealing with the biggest part of all derivatives trading.”

And she then goes through, what the biggest sections are. And she goes through all the percentages. But the bottom line is that it is interest rate and foreign exchange hedges that are by far, the greatest part of the amount of business that's involved.

She said, “Despite the fact that 78% of the population expressed support for Glass-Steagall, and an even greater percentage of the population expressed their tremendous dissatisfaction with the government backing the gambling involved in the derivatives trade, the Conference Committee saw otherwise.

“My question to you is really a very simple one. In

the face of this kind of disregard for what the population of the United States has made very clear is their desire; but really, much more significantly, *in the face of this kind of blatant lying by the President of the United States*, how do you think we should proceed? Because clearly, you can't believe anything that Barack Obama says, number one. And number two, the population, except if they happen to be very intent on finding out what is really going on, has been led to believe, that this measure that is going to be voted on, does, in fact, rein in derivatives, and from ever having to bail out the bad debts of private bankers again."

**LaRouche:** Mm-hmm. The problem is the following, the practical problem. As long as this man is President, you will never change the direction, from that direction. It's a fact. That's why he's President. That's why he was made President. He's a British patsy, who fits the profile of the Emperor Nero. As I said last April: He is a carbon copy of the mentality of the Emperor Nero. He has always, since I made that declaration, has always behaved in a manner consistent with that—not because I predicted it, but because, that's what it was.

Therefore, you have to get him *out*. We have various means of getting him out. We have the Chicago scandals, all kinds of scandals. But, and the best chance is right now—the kind of thing you're looking at today—you've got what's happened, as a by-product of this process, you had the unemployed, over the coming weeks, at least now scheduled, 2 million are cut off from their compensation checks.

Now this is deliberate murder. These are the kinds of issues you have to deal with.

See, the problem with the Democrats, and also the Republicans, is that they will try to think of taking a position which will not hurt them in their relationship with the President, or the Presidency, in terms of things they want to deliver to their constituents. I think the shocker is, we're going to have to see what the effect is, of this cut-off, essentially, in the coming period of weeks—2 million people are being thrown out, into destitution, as a by-product of this legislation process. Because it's going to take tough measures, and you're going to have to fry the rear ends of a lot of politicians to get this thing moving.

And any Democrat leader who does not do that, should obviously be targetted, to say: "You are out. We don't want you ever back again." You have to make it very clear.

You see, we're dealing with thing, as in the case in

Texas, in the 22nd District, Democratic Party. The leadership of the Democratic Party in Texas is not all bad people. But the orders are coming from Obama by way of Chicago, and similar places, that these things will happen. And Obama is trying to run a reign of terror. And we're short of people, who are willing—in positions of power, to stand up against Obama!

We have to understand, if we want to have a nation—and if we lose this nation, we'll lose civilization too, for a long time to come—Obama has to go! And I've described exactly how he has to go. Get him out of there. If you get him out of there, we have options. Don't talk about the conditions under which you get him out, get him out. Just don't shoot him. We don't want that mess. Just get him out of there! That's the issue. Are you willing to get rid of Obama? Or do you want a mustache on your lip, too?

## 9/11 and the Catastrophe in the Gulf

**Freeman:** Lyn, this question comes from a woman by the name of Josie Rizzo, who is apparently very active in the 9/11 survivors group. She says:

"Mr. LaRouche, both my brother and my husband were on site at the World Trade Center on Sept. 11, and both suffered serious injuries. But, unlike so many others, by the grace of God, they survived. I'm grateful for that, and I'm not complaining. But I am concerned for the people who are immediately affected now by what is going on in the Gulf, and this is why.

"Although we had very good health insurance, we also had four small children. And we couldn't begin to meet all the medical expenses and the loss of my husband's income. To make a long story short, we settled for what seemed like a very generous sum at the time. To get it, we were required to sign a waiver that exempted the insurance company from having to deal with any future claims. It seemed like a fair deal.

"Today, all these years later, my husband, along with so many of the other survivors of 9/11, is plagued by seemingly exotic health problems, that every physician we have seen, says are a result of what happened on that day. Nothing like 9/11 had ever happened before in our country, and no one could have anticipated what would happen to the survivors all these years later. I am not attaching any malicious intent to what happened then. But the fact is that now, people who are affected by the BP disaster, who are filing claims against this \$20 billion fund that has been set up by BP, are being asked to sign the same types of waivers that we signed.

“But the situation in the Gulf is not even close to being under control yet. So how can anyone know what the ultimate long-term effect of this catastrophe will be? Personally, I believe that all those people are going to sign those waivers, just like I did, because they’re desperate. What else could they do? But President Obama is acting like he has intervened to save these people from ‘big, bad BP.’ And while I don’t think that there was malicious intent in the aftermath of 9/11, I’m not so sure about the situation now. I don’t think he wants to hurt those people. But I do think that he’s more concerned with protecting BP’s interests and his own image.”

Now there is also, coupled with this, you have a number of people, several of whom are people in Washington, two of whom are elected officials from Louisiana, one is an elected official from Mississippi, and one is an elected official from Florida, and they all basically ask the same thing:

“Mr. LaRouche, the LPAC site has talked about the use of PNEs to cap the leak, and maybe that is where the solution lies, but our concern is that, even if we were to cap the leak tomorrow—and there is no indication that there is any possible way that that could occur—the long-term effects of the amount of oil that has currently flowed into the Gulf, and is now in the Gulf Loop Current, is going to have all kinds of long-term environmental effects, that we cannot even begin to estimate.

“On top of that, there does seem to be a certain amount of disinformation, as to whether or not, there are cracks beneath the surface of the seabed, which, looking at the live cam of the leak, certainly does seem to be the case. Because we don’t know how else to explain the fact that both oil and gas seem to be bubbling up from the floor, which is in proximity to supposedly where the leak is.

“As of now, no one seems to be studying what this long-term effect is going to be, and what should be done about it, even if we cap the leak. This threatens to become, not only a catastrophe for the entire United States, but we believe, that this could very well escalate into a global crisis, and no one seems to be paying any attention to it.



DoD/U.S. Coast Guard Petty Officer Patrick Kelley

*British Petroleum is an asset of the British monarchy, and Obama is a puppet of the British monarchy. Therefore, he must be removed. “Carthago delenda est!” Shown: Workers contracted by BP clean up oil on a beach in Port Fourchon, La., May 23, 2010.*

“Some people have told us that there are studies going on by the military and by national security units to assess this, but certainly, if that’s true, we haven’t been told about it. We really do feel helpless, and we are becoming more frantic. Would you please address this in the broadest possible terms. Use of PNEs, if it works, fine. But what about all this other stuff?”

**LaRouche:** Well. You have really two questions here. They intersect from a different aspect, but they are part of the same package. It’s true.

First of all, the President must be removed. *Carthago delenda est!* [Carthage must be destroyed!] It must be removed. This aspect of the question is clear. And that’s the primary concern. Because as long as you are trying to address an Administration, and a supine Congress, which goes along with this President, *there is no honest solution to any of these things! You’ve got to get Obama out of there!* There is no answer otherwise. *There’s no future for this nation, unless you get Obama out of there!* And what he represents. And you’ve got the British monarchy as the enemy, because it *is* the enemy!

British Petroleum is an asset of the British monarchy. It was *created* by the British monarchy before there was a Kuwait. The Ottoman Empire was in a bad condition. And the British had a plan for organizing what became known as World War I: *A British plan for World War I*. This was a reaction to the success of the United

States in defeating the British puppet called the Confederacy.

The British are the enemy! Not the British people, they're just a bunch of fat fools. They don't know any better. But the British monarchy has got a grip on that population. You have got to break the British monarchy. And Obama is a puppet of the British monarchy. He's not a loyal citizen of the United States.

He also seems to be involved in a lot of things that are questionable. As far as I can determine, he has no morals whatsoever.

So don't try to appeal to this guy. Don't say, somebody has got to appeal to him, and see if, maybe, he might respond. He's not going to respond! He's a poisonous snake. You don't ask him about his motives, as long as you know he is a poisonous snake. You know what that means. Period. Get him out of there. Get a real President in. Even a poor one, who is halfway human. This guy is not human.

No one can honestly deny what I am saying about him—there is no one who is knowledgeable, who can honestly deny: This guy is a hopeless piece of work. There is no way under which he and the United States can survive together. So, that's the first thing.

Now, the problem we have, however, is the effect of this character. And the absolute lack of morality shown by the leadership of the Democratic Party—there are some people in there who would like to be moral, but they all cave in to this stuff. And they are not going to do anything on these questions that are implicitly asked for. *He will do nothing!* And as long as he's President, *he will allow nobody else to anything about it, either.*

So you can't complain about these things, unless you are willing to say, "He must go!" Because, if you don't remove him as the obstacle, there are no remedies. And it's not just the problems that these entail. If he is not out, there is not going to be a United States, either. And probably, not a world civilization. Because the United States is not only what it is, it is also a keystone in pulling together an intercontinental system of cooperation that can address these other problems. We need some kind of government among major powers, which can deal with these problems, as a vehicle for cooperation. And he is the obstacle to that.

So the answer is, "*Carthago delenda est!*" Cato was right. You have to get this out of the way. Otherwise, your situation is hopeless. You cannot try to find another subject. You cannot look for a different flank. It's not going to work. Your flank all lies in the question:

What's the flank that is going to induce the right people to get this guy *out* of there?

The minute you get this guy out of there, you are going to have a fundamental change, because, what have you got? First of all, the Democratic Party is acting like a bunch of whores, from the leadership on down. And they are going to continue to do so, as long as he is the paymaster. As long as he's buying the time for the prostitutes. They are going to go with the money, the money, the money! So this is the crucial question.

But on the question itself: We do need to have a listing of the measures we must take, which would be the measures we would take, once we get this guy out of there. Because, you can put them up now as proposals, as a determination for action, but you know that they are not going to be effective, until *he's out!* I think now the minute that *he's out!*, we have a new situation. As long as he is not assassinated, which would be another complication. He has got to be just plain thrown out, Nixon-style. That's the way to do it.

Now, what we have to do, is, we do not have any Federal authority, which we need, to get rid of this oil crisis. And this agreement, this waiver, as the first question pertained to this, is right. Absolutely right. This waiver was a swindle. We should have collected the money, immediately, from Al-Yamamah: That is, from BAE, because we know—some of us know *who did 9/11!* And that cover-up: Bush, the Bush machine, covered it up.

You had members of the bin Laden family—at the time this happened in New York—were meeting with the Bush family in Texas! And when the smoke had cleared, there were no planes allowed in or out of the United States at that point, except one. The plane that took his family out of there! And carried them safely back to Saudi Arabia.

This operation was run, by a British-Saudi operation! That was the only place that had the capability and the money, to do the job. And that was the purpose: to try to terrify the United States, by an act of terrorism, which would allow the Bush Administration to put through the kind of dictatorial measures, which they did put through. We are now suffering—under the present President!—under dictatorial measures, which were adopted as a so-called "unitary executive policy." And we have to understand that.

And therefore, what we have to do, is, we have to realize that this whole thing is a cock-up, a dirty operation was run against our country, against its people. And

we have to have a special party, prepared to be put in place, which will go immediately, as if in war, on the question of this question of the oil spill.

We also have to recognize that the British are accountable for this! And the British *monarchy* is accountable for this! First of all, what the British allowed to be done, was to put in an operation, which was fundamentally flawed from the beginning. In other words, the whole [BP] operation was incompetent. All the things that didn't work, which could have been foreseen, and actions that were not taken! So, we hold the *British accountable, for this cost, and for these damages!*

Now, at the same time, we have to put something into commission, with the authority to take whatever action is necessary, to deal with both this thing, and the side-effects of it. We have to mobilize that, *as if for war!* We can junk the Afghanistan war, and put the same kind of effort behind this kind of problem.

Once we do that, the question is a question of morals. But not just moral policy; it's the morals of our people. Our people are weak morally. They're putting up with things they should not put up with. It's a moral weakness. If we give people back their guts, then they will respond politically, as our people have done before in the past. They will respond politically to what needs to be done. Our people have a sense of justice, intrinsic to our culture, which surpasses anything I know of the culture of any other nation or people.

We are now demoralized; our people are demoralized. And you all know some of the factors of this demoralization. If we *choose an act*, which is an *act of liberation*, from the mass of evils which is now incorporated in the body of this President, and his accomplices, *you are going to find a fundamental moral change for the better in the American people!* Then, present the issue to them! Then, the election coming up in November will mean something.

In the meantime, we've got to prevent the things from getting worse, until that election comes up. We cannot have Obama, waiting until that election, that Congressional election in November. We've got to get him out now! And the evidence exists, enough, to pull him out, *if some people have the guts to do the things that have to be done!* The scandals against Obama and his team are piling up! This guy is more vulnerable than Nixon was, when he was thrown out. Throw the guy out! Use these scandals, and use all the other things, as a combination of *intention and means* to throw him out. Want to solve the problem? Throw the SOB out.

## A Psychiatric Assessment

**Freeman:** Lyn, this question also came from a number of different places, but I'll ask it in the form it came from some of our friends out on the West Coast. They say:

"Lyn, your accuracy in terms of your economic forecasts is inarguable, and we've obviously spent the better part of the last year, working on the method by which you've been able to make these forecasts. We're not there yet, but we're satisfied that we will get there.

"However, a year ago, you delivered in a webcast [on April 11; see *EIR*, April 17, 2009) that everybody reacted to, you delivered a forecast—or maybe it's not right to call it a forecast; maybe we should just call it an assessment—of Obama, as suffering from a terrible Nero complex, that would ultimately lead to his destruction. We have no clue how you figured that one out! And if you can, can you share with us the method by which you made that forecast?"

**LaRouche:** Well, for a lot of reasons, of experience and special kinds of knowledge, I'm able—shall we say—to do a psychiatric assessment of some kinds of phenomena. I'm not recommending myself that if you've got a problem, I'm going to deal with it, a personal problem. But, again, the answer really lies in what I'm writing in this series of papers, the first of which is going to print now, on what the method is [see this week's *Feature*].

That, as I said here, the human mind is not what most people think it is. And once you understand what the problem is, in the way most people think, and then you get used to it, then your mind is open to understanding things in the way the human mind works, which most people just don't get.

As I said, things like Classical culture and so forth—we don't have Classical culture in the population. We don't have these kinds of things that we had—we don't have—for example: Poetry. Classical poetry. Who the hell knows anything about Classical poetry today? We have people doing analysis, they don't even know what it is. It's not a medium of communication to them, it's an object to be described! Very poorly, or incompetently. They don't have that kind of insight! And that kind of insight comes from Classical music, Classical poetry, and scientific creativity—altogether, they give you the ability to understand how the human mind works. Not in terms of sense-perception!

You get it. It's like a different smell, a different sense organ, that you actually are able to pinpoint what is sig-



White House/Pete Souza

*How did LaRouche know, as early as April 2009, that Obama suffered from a Nero complex that would lead to his destruction? “The human mind is not what most people think it is,” he responded. “And once you understand what the problem is, in the way most people think, then your mind is open to understanding things, which most people just don’t get.”*

nificant. For example, you have people who are in an economy, a mass economy: The whole thing is a mess! It’s a mistake. And they’re talking about, “How do we fix this economy?” Well, I know how to fix this economy! Because you have to understand the *mind*, which is the *root of the problem of this economy*! Not who made the mistake, but the fact that the public mind, the mind of people, *does not understand what causes this problem*! I do!

And I look at history in these terms. The case of Nero is clear: You take all we know about Roman history and Nero: It is very clear what the case is. And when I look at this guy—I recognize him! Yes, I recognize him! And all the correlatives I need are there, I can recognize what this mind is! And that’s what I go by.

You know, I was a management consultant, I used to be a very good one, except I had a problem with the FBI: They wanted me to do something for them, and I refused to do it, and they didn’t like it at all—that I refused them. And they did everything they could to try to destroy my life, because I would not cooperate with them; they had somebody stand up, and say, “No.” I said, “You’ve got a real problem, come to me;

okay, I will consider it. But I am not going to do this! This is a bunch of nonsense, you’re coming up to me with! And I happen to know that you’re completely idiotic on this thing—forget it!” They did not like that one bit!

Nonetheless, I remained a very good economist, and a very good forecaster. My forecasting depends upon corroboration of any conclusion, which is suggested by fact, by looking at the kind of *mind*, which is expressed by the phenomenon I’m looking at. In other words, this is a question of dynamics, what Leibniz calls dynamics. It is not enough to have the facts that tell you that this mind is of this type, or indicate that. That does not prove that that is what that mind is like. You have to have an insight into the mind itself, before you can draw a conclusion from so-called “facts.” You have to say, “I see that mind! It makes sense, I see that mind.”

But most people just have not developed that capability. Anybody can do it. It may take some time; it took me some time. But I was steeped in Classical art. I never accepted such things as Euclidean geometry. I never accepted geometry class, and it was crap. And I got in trouble in my education, because I never accepted things that I thought I should not accept. Just the fact that some professor says you’re right, doesn’t mean I’m going to agree with him. If he doesn’t convince me, he has not convinced me. And the fact that I didn’t make a lot of mistakes by compromising with people who I thought were fools, sort of saved me in my ability to make judgments.

Most people, by trying to make what are called “practical arguments,” lose sight of the nature of the human mind and its powers. The study of the human mind, from that standpoint, leads you to realize—and I am writing about this in this paper just gone to publication; I’ll be doing more on this—enables you to realize, and realize the *truth* of the fact, that what you think, is the evidence of sense-impressions, of sense-certainty, *is not proof of anything*! It’s a suggestion, it’s a hint, of what might be worth investigating.

You have to look to a completely different department: You have to think in terms of what, in physical science, is called, “proof of principle,” of an actual principle. You have to think like Einstein; you have to think like Vernadsky. You have to think like Max Planck. You have to think about people like that, in art, in Classical art, and in physical science. And these people, whom we call “geniuses” of that type, are really not exceptional, except they are exceptions to the rule. That

is, they are not exceptional in the sense that what they do and what they know, is some special thing which every human being could not have access to.

The problem in our society, in our culture, in the degeneration of our culture, in the lack of competent education, lack of competent experience, people just never get to know it. It's there: Any child properly raised, in general, will have a fair chance of being able to do this. But what I observe, in my experience, especially in looking at what I do, and at professionals: They just don't have it! It's there for them! They should be able to understand it: They're human, and a human being has powers, which I've detailed in some of these writings now, which I'm doing now, because it's so essential. Anyone can do this, in principle. But you have to develop that aspect of yourself, before you can do it. It's that simple.

What I depend upon, as in the forecast I made in April of last year on the Nero factor in the President: I knew it! What I presented were the facts that corroborated that thing, the so-called facts, the empiric facts. I was completely good on that. But I also had insight that *this is the man!* I looked at his face, mentally, and I saw, "*This is the man: I know him!*" Do you ever get that sense of *déjà vu*? You run into somebody, you say, "My God! Just like...!" You get a sense of an impression of a personality, and you recognize that personality is just like somebody else.

Because, if you have developed your insights enough, you will always run across a case like that from somewhere. And I looked at this guy, with the evidence at hand, and I said, "This pattern, evidence in hand, on this issue—there's only one thing that's characteristic, that's consistent. My image of the Emperor Nero! Exactly the same! This is the reincarnation of the Emperor Nero, perfectly, in effect! And this is how he is going to behave." And he always did, and he is still doing it. This is the Emperor Nero: You got him. Fry him.

## J.S. Bach: Insight in Music

**Freeman:** This last question is:

"Lyn, this may seem like a weird question, but it grew out of a series of discussions we had, following your answer to my question some months ago, regarding physics as opposed to mathematics as a basis for economic science.

"First of all, I agree that without a doubt, mathematics is necessary and it has its place. But what has been clear to me, and certainly your answer back then clari-

fied it even more, the insistence that a principle in economic science be verified and validated mathematically has many flaws built into it. And it has had an unfortunate effect on the thinking of many economic scientists. We have yet to be able to come up with a mathematical system that is capable of expressing dynamics, in the way that you've discussed dynamics.

"But what did come up, in some of our discussions was the question of music: And some of us have argued that a well-composed musical system may be the most efficient, and also, if it is a good one, the most beautiful, expression of dynamics in the way that you've discussed it.

"I'm probably doing a poor job of expressing this. My husband, who is a closet musical theorist, would probably do it better, but I would like to know what you think of this, and what you think about the relationship between economics and music, if there is one. At least, between music and good economic theory.

"P.S., If this is idiotic, go ahead and say so. I'm tough, I can take it."

**LaRouche:** The perfect expression of this, which is only the introduction to the idea, is the work of Johann Sebastian Bach. All competent insight in music, depends upon Bach, in two ways: First of all, Bach's work was a process of development in the history of music, as such, the history of composition. But what you do, is you take Bach, in his *Well-Tempered Clavier* which is a key reference point, but not the only one, and then you look at the history of music *leading into* Bach, Bach's work, and then you take the music leading out of it. What comes out of Bach's work.

Then you also have to have a conception of language. Now, most people in the United States today, do not know how to speak. They know how to utter, but not to speak. They utter words, in an algebraic kind of way, or a non-algebraic kind of way, like "Something happened. Unfortunate."

So that they don't live their lives in terms of understanding what the mind of the Bach tradition in Classical composition represents. They don't know the experience of the mind. See, it doesn't lie in the mechanics, it doesn't lie in the particulars. Bach is not that way. You cannot get a mathematical theory of Bach. People have tried to do that. It's insane, it does not work!

You are looking more at the inner aspect of the mind: Classical artistic composition, corresponds to an inner character of the mind that most people don't touch. What happens is, that among competent musicians, and

especially great ones, even if they don't understand what they are doing on the deepest level, they recognize that something is valid, as opposed to invalid. And therefore, they know the subject.

Most people in music—like people who can put up with rock, or the popular music of today—obviously know nothing about music. They know how to make noises; you could probably train chimpanzees to do a better job.

But to understand what *underlies* music, you are touching on the deeper part of the human mind, not the sense certainty-organized part. That's why it's so difficult to have a formal, algebraic, or mathematical type, or something like that, a formal demonstration—it's the communication of an idea. And, this is an idea that can properly only be recognized, in those characteristics of the human mind, which are not corresponding to sense-certainties. There's no sense-certainty explanation which will give you a real insight into music, Classical music, in the Bach tradition. It's something you acquire by developing your mind, so that in this matter, you have a special kind of sensitivity.

You know, I've seen this in great musicians, who I happen to know, for example, my friend Norbert Brainin, who died some years ago; of my age, he was actually younger than I am. And other great musicians. And I can recognize, in great musicians, and some of the recording work of great musicians, you can recognize—it's like an image in the mind: You can see the way their mind is working. And there is no way to explain it in terms of number theory or any other such thing. You have to recognize it. And other people will recognize it.

You know, it's a thing that Shelley refers to: that the mind is moved, but does not know why. And of course, when the mind is moved, it may be moved in a misleading direction; it may not be true to truth. But when you become familiar with great music, great composition, for example, then, you develop, from knowing the great music from all kinds of experience, you really recognize an old friend. And you're at home with an old friend. It's like knowing a great performer in music, and they have certain ways of performing, and you get to know that, in various characters in music, who have a very special way of acting, and you understand their music from that special way which they do things.

And then they go through changes, and yet, they don't go through changes: Like a work of Bach, or Beethoven in his "middle years" so-called, as opposed



EIRNS/Ali Sharaf

*Is there a relationship between music and good economic theory? "The perfect expression of this," LaRouche replied, "which is only the introduction to the idea, is the work of Johann Sebastian Bach. All competent insight in music, depends upon Bach." Bach statue in Leipzig, Germany.*

to his final composition. There is a change there, but you can still recognize "Beethoven" as a personality in his music. Even though he has made a great change, a leap in insight, as in the Opus 132 [String Quartet No. 15 in A minor], for example: There is a great leap in insight; but you can still recognize him, there; you can go back and recognize the Razumovsky Quartets [Opus 59] of Beethoven, in the same personality, but an older, more mature one, more brilliant, more profound, in the Opus 132.

That's the way it works. We are deprived of, in this culture, access and emphasis on this quality of the mind, which is what I am dealing with in these papers on economics: To understand economy and how it works, you really have to understand this principle of the mind. So I am dealing with it in the thing that went to press now, and I will be dealing with it in a series of, probably, four others, which will complete in this series on economics that I intend to get done, fairly rapidly.

200 YEAR NEWS FLASH!

## Schumann Sighted at His Own Birthday Fest in Virginia!

by Aaron Halevy

June 21—At the conclusion of our Robert Schumann Bicentennial Birthday Celebration on Sunday, June 20, 2010, a happiness flowed over the participants, which could only be described as a type of spiritual satisfaction, coupled with the heavy weight of the new task ahead of us. Many of the youth involved in this workshop and concert, from both the Purcellville, Va., area, and from various locales across the country, were forced to soberly reflect on the fact that a new Renaissance is indeed necessary for the possibility of a future; but, at the same time, if we do not commit to making it, it will not happen. This, in itself, is a culminating and concluding point of major accomplishment in a process which has taken place over years, as well as the beginning of something much greater.<sup>1</sup>

In parallel to the scientific work being spearheaded by the “Basement” (see p. 9), the international LaRouche Youth Movement (LYM) has been working on the crucial developments of the cultural history of the Classical arts. As Lyndon and Helga LaRouche have emphasized for many years, as society decays and destroys itself, one must examine the wrong approaches in all areas of society, and replace them with approaches based on reason and the constant development for the future. Put bluntly, our culture today makes shit feel embarrassed! So the challenge is to re-discover the breakthroughs of the greatest composers, to re-experi-

ence their compositions, and bring these developments in human creativity back into the consciousness of the population.

This is not a new approach: Friedrich Schiller lays the basis for this in his 1795 study, *On the Aesthetic Education of Man*.

Nature begins with man no differently than with the rest of its works: it acts for him where he cannot act as an independent intelligence yet himself. But just this makes him man, that he doesn't remain what simple nature made of him, but possesses the ability to retrace the steps, through reason, which nature prepared for him, to transform the work of need into a work of his free choice, and to elevate physical necessity to a moral one.<sup>2</sup>

The crucial study in the rediscovery process of this lost culture has been the intense work on the Classical choral music of J.S. Bach's *Jesu, meine Freude*; W.A. Mozart's *Ave Verum Corpus*; and, more recently, the last movement of Beethoven's *9th Symphony*. There are many recordings of the LYM performing these works,<sup>3</sup> but only recently, have there been any major breakthroughs. To give the reader a better sense of the process, let us look at the pivotal changes in this program.

1. The celebration itself can be seen at [www.larouhepac.com/node/14927](http://www.larouhepac.com/node/14927) and [www.larouhepac.com/node/14937](http://www.larouhepac.com/node/14937), and should be watched in full, both parts, for the full effect.

2. From Schiller's "Third Letter," unpublished translation by Patricia Noble.

3. [www.SchillerInstitute.org](http://www.SchillerInstitute.org)



EIRNS/Stuart Lewis



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Schiller Institute board member Harley Schlanger (left) welcomed the audience to Robert Schumann's 200th birthday celebration; while David Shavin (right), a scholar and author of music history, discussed his recent article on the Schumanns, Mendelssohns, and their circle. Both also participated in the five days of workshops and rehearsals leading up to the concert.

## The Process Is Greater than the Event

As this writer remembers very well, the deepening of this work began with the very personal and intense challenge from Lyndon LaRouche himself, at a choral rehearsal of the *Ave Verum Corpus*, at the end of 2007, which LaRouche attended. The singing of the notes of the piece that night had been precisely worked out in each vocal section, the timing was right, the strings were in good pitch, and the words were clearly pronounced; all of us in the chorus felt that this was the best that we had ever done.

As we broke up, some people began to pack up the recording equipment, some chatted on their way out the door, and old Lyndon could be seen, walking into the living room, somewhat agitated, somewhat frustrated; he mumbled to those trying to ask him this or that, but he interrupted himself and the rest of us, as he began to speak in a tone which we could all clearly hear, a tone which was different than at the dinner table, or at a web-cast.

He had a heavy, *sagacious* anger in his voice, and it stopped us frozen in our tracks, and he spoke to this effect: There has to be a profound sense of Awe, and it's not there! It's just not there!... A hushed terror, so to speak... It's like a child comes into the room, and looks up, quiet and stunned and says, 'My mummy and daddy were just killed, what do I do?' It's like that! It's terrifying....

"Look at our situation today, we are in the greatest crisis in history, and these people in the Congress are acting like damn idiots! The whole economic system is coming down and they are doing nothing. The President is a bumbling idiot. This situation is that serious! And this music is that serious, and this is what has to come across in this piece! The problem is that people are not really participating in the piece. You have to be the mourning crowd. You clearly have to see Him in front of you; you have to see this body and communicate that intensity of that moment."

Needless to say, we were all profoundly moved by this chal-

lenge, and, from that moment on, there has been a constant struggle to get to the true substance of that piece of Mozart's, in particular. The challenge can be understood as akin to the one that the physical scientist has to face in his work: There is something you want to understand, and once you understand, you have the challenge of communicating it to other people. After many years, and a lot of hard work, only recently have some significant breakthroughs been made, as this was reflected in the discussions and ideas encapsulated by this past week's activity.

## Developing an Artistic Imagination

There have been other crucial inflection points in this process of the development of the artistic imagination of our youth movement, as well, which are worth highlighting.

The fun which is necessary in music, came to us from Italy, in the master classes of the great soprano and vocal teacher, Antonella Banaudi. During her visits, many of us were inspired to take up the morality of singing, and the honesty one must have to bring beauty out of oneself.

The real political urgency needed in the work, came to us from our collaborators in Germany. In their battle to revive an optimism in the people of Germany, to enable them to join in the fight to break from the euro system, and regain their national sovereignty, they



EIRNS/Stuart Lewis

*The fight to revive Classical culture, which the LaRouche Youth Movement is spearheading, is focused on intense study of choral music, in particular, Bach's Jesu, meine Freude, Mozart's Ave Verum Corpus, and the choral movement of Beethoven's 9th Symphony. Here, the chorus performs the Ave Verum Corpus.*

have established for themselves the intention to revive the rich cultural history of Germany, which showed itself in their highly developed Classical period of the 18th and 19th centuries, beginning with Bach and Leibniz, through Brahms and Einstein, and to use this revived historical passion to inspire the people of today, and to defend their nation on that basis. To do this, they chose to construct a true performance of Beethoven's 9th Symphony in the scientific tuning of C=256.<sup>4</sup>

In the wake of their commitment to do this, many people have joined their efforts, and they continue to organize around this mission.

It was this historical passion for the saving of the nation, which created the right example to be imbued into all our work, and LaRouche made an effort here, in our rehearsals, to make sure it was. From this renewed passion, and also with a little help from a late friend, Norbert Brainin, and his discovery of Mozart's *Motivführung*, we have begun to make this breakthrough in commitment and passion to true musical beauty.

Although text cannot possibly do justice to the concept, it is worth describing in the following way: The central feature of a commitment to this kind of work, is not the expression of oneself in the singing of the piece,

4. [www.schillerinstitute.org/music/2010/beethoven\\_9th\\_berlin\\_c256.html](http://www.schillerinstitute.org/music/2010/beethoven_9th_berlin_c256.html)

but in the subjection of one's personal attributes, i.e., one's body, one's voice, one's opinions, to the creative mind of the composer of the work—only then can the intention begin to come through to the audience, and the performer and the audience should no longer recognize the singer, but the living creative mind of the composer.

A way to understand how this happens is found in Mr. LaRouche's writings during the last years, on the question of dynamics and the mass-strike phenomenon, which we are experiencing now in the United States. In the process, as Shelley de-

scribes it, the poets are moved, but know not why "they are yet compelled to serve that power which is seated on the throne of their own soul." And further, he writes, "They measure the circumference and sound the depths of human nature with a comprehensive and all-penetrating spirit, and they are themselves perhaps the most sincerely astonished at its manifestations; for it is less their spirit than the spirit of the age."

This is, in a sense, the same action which must take place in singing in a chorus. And this is some of what Lyn has been offering us in these sessions—a chance to experience from the inside of a process, the power of the process itself, and how you as an individual can tap into it.

## The Week-Long Birthday Party

With all that in mind, take a look at the process that we created over the five days spanning the artistic workshop and celebration of Schumann's birthday.

For the last four months, and more intensely in the last four days, members of the LYM from throughout the United States have engaged in an investigation of the genius of Robert Schumann, his predecessors, and his collaborators: all of whom were brought in to help us in preparation of this celebration on Sunday afternoon.

Before the formal schedule of activities began, the week was kicked off with a meeting among the LYM

music teachers, who had gathered from around the country (i.e., Boston, Seattle, Los Angeles, the Midwest, and here, in Purcellville). This set the tone for the kind of intellectual and artistic collaboration which would then proceed to develop and mature over the course of the week, and also served to lay a cornerstone for future processes of the same type, which are already being planned and will be occurring across the country during the coming months.

During the course of the following days, there was a plan to have workshops of individual singers during the day, each day, and relevant presentations during the evening. These presentations were each composed to provoke those participating in the workshops, to develop an increasingly profound sense of what sort of thinking was involved in the attempt to recreate that moment of creativity in the mind of the composer, which is reflected in the pieces which would be studied during the workshops. (Readers are urged to visit the LPAC website, [www.larouchepac.com](http://www.larouchepac.com), to view the videos of the presentations.)

On the first night of work, to officially launch the week, Jessica Tremblay (mezzosoprano) and Philip Ulanowsky (pianist) began by comparing the different musical settings of the same poetry (the *Frauenliebe und -Leben*, by the poet Chamisso), by two composers: Carl Loewe and Robert Schumann, who were contemporaries.

By the end of the presentation, it was said by many, that what they noticed was that Schumann, unlike Loewe, brought his full personality, his humanity, into his composition, and that he was not interested in merely making the poems “sound pretty,” but in getting at the ideas which exist outside the words.

On the second night, Harley Schlanger (LaRouche’s West Coast spokesman) gave a class with MyHoa Steger (pianist) on counterpoint as a uniquely human invention, to enhance human creativity, in which Schlanger focused on Bach and Mozart, and how they used chromatic thematic material (Bach’s *Chromatic*



EIRNS/Stuart Lewis

*Lyndon LaRouche (shown here, during the Intermission) “raised the bar,” challenging the youth to go beyond the modes of sense perception, through the use of Classical irony.*

*Fantasy and Fugue*, Mozart’s first *Haydn Quartet*, K.387), as the basis for contrapuntal development that mirrors the healthy state of a mind in discovery; he then compared this with the degenerate Richard Wagner, and his sickening use of ascending chromatic intervals to repeat the same theme, in a conscious effort to brainwash his victims.

Since the best way to communicate ideas in art is to demonstrate them in performance, that is what Harley (on violin) and MyHoa did, by playing Mozart’s *String Quartet No. 14* (K.387), joined by David Shavin (viola) and Jean-Sébastien Tremblay (cello).<sup>5</sup>

And the third night, John Sigerson (tenor and conductor) gave a passionate and very funny presentation on the dialoguing minds of Heinrich Heine and Robert Schumann, through the poetry and the musical settings of Schumann’s *Dichterliebe*. John performed the song cycle in sections, reciting each poem in English and German, and revealing the discoveries that he has made in working on it with Margaret Greenspan (pianist), for over 26 years. He brought out many of the subtleties of the pieces, and brought to life the powerful irony of Heine’s poems, and how Schumann made sure that Heine’s biting ironies were not missed in his musical composition!<sup>6</sup>

The evening presentations were interspersed with intense work during the day, in which almost everybody from among LPAC’s “Basement Team” and website crew presented the product of study which they have been engaged in for weeks and months, consisting of *Lieder*, duets, and arias. In addition to songs by Robert Schumann, there was work on duets and solos by Clara Schumann, Felix and Fanny Mendelssohn, Mozart, Schubert, and J.S. Bach. The intellectual intensity of trying to “get to the bottom” of what the composer was trying to say, and bringing this out in the way the piece

5. [www.larouchepac.com/node/15039](http://www.larouchepac.com/node/15039)

6. [www.larouchepac.com/node/15039](http://www.larouchepac.com/node/15039)

was sung, was shared by the students and teachers alike, in a highly productive and generally enjoyable social process of collaboration.

Perhaps the most important input into this process of a real living artistic laboratory, came from Lyndon LaRouche himself, who, both in his newest paper<sup>7</sup> and in his Saturday morning leadership discussions, really raised the bar when it comes to understanding the uniquely human challenge of communicating, via modes of sense perception, such as the audible sounds of the human voice, an immaterial and unsensed idea, from the non-sensory mind of one individual to another, through the use of Classical artistic irony.

### Not the Usual ‘Happy Birthday’ Song

The final celebration, which took place on the final evening, was built upon all these ideas, which must all be taken into account to understand the level of focus and fun that was had at the celebration itself. To begin the evening concert, Schiller Institute board member Harley Schlanger, and David Shavin, the author of a recent article on the Schumanns, Mendelssohns, Dirichlets, and Riemann,<sup>8</sup> made opening remarks, with Schlanger reading a greeting sent to the gathering by Helga-Zepp LaRouche.

During the concert, various *Lieder* were presented, many by Robert Schumann, such as *Du bist wie eine Blume*, *Der Himmel hat eine Träne geweint*, the full *Dichterliebe* song cycle, and four pieces from *Frauenliebe und -Leben* and *Belshazzar*; all three movements of Beethoven’s *Cello Sonata*, Op. 69 were performed; a vocal quartet presented Schumann’s *Bänkelsänger Willie* and Brahms’ *Der Abend*; the chorus presented Schumann’s *Der König in Thule*, followed by a solo singing of J.S. Bach’s *Bist du bei mir*. The entire LYM chorus closed out the first half of the program with a work which has been the pinnacle of all of the individual musical study: Mozart’s *Ave Verum Corpus*, which was followed by comments from LaRouche (see below), which were then followed by another moving performance of the *Ave Verum Corpus*.

The second part of the program began with a short pedagogical presentation by Shavin and Sigerson on

Felix Mendelssohn’s *String Quartet No. 2*, Op. 13, a testament to Beethoven, along with a presentation of the first two movements of that string quartet, and more solo presentations of German *Lieder*, including Schumann’s *Die beiden Grenadiere* and *Wehmut*, Mozart’s *An Cloë*, Schubert’s *Heidenröslein* and *Litanei*. The night ended with a beautiful presentation of Brahms’ *Wie Melodien zieht es*.

### The Future

It is by using this occasion of Robert Schumann’s 200th birthday, that we have opened up to ourselves an investigation of German *Lieder*, and have begun to get to know the entire network of geniuses of the German Classical period. This is a process which has only begun, and has been, and is continuing to be, an enriching experience, for all involved. The intent of the work which took place over this past week was to bring to life the presentation of poetry set to music by creative geniuses, who engaged in this work in a fight to ennoble human beings; who used their creative powers to communicate beautiful, powerful, and necessary ideas, to populations which were struggling against a European oligarchy which used ugly, bestialized popular culture to keep their subject populations under control.

In this week’s work, there were a few, unmistakable moments of true beauty which emerged—beauty in which one could almost feel the image of the ghost of the composer visiting the room for a suspended moment, and then, vanishing. These are the moments which can ennoble the soul of those participating in the process of a Classical culture.

Thus, the subject of the workshops was to take up the challenge posed by Shelley, of being able to communicate ideas, during a period of mass-strike upsurge, when the future of human civilization itself is at stake. As LaRouche said on Saturday, we have to pioneer this new way of thinking in this world, which has never really been done before in our generation, or civilization will not survive the crisis crashing upon us now. There is no use in merely talking about a Renaissance; someone must make it happen, and that is exactly what we are proving, to ourselves, that we are capable of, with this higher-level work which we all experienced over this past week.

So, let us take this inspiration of the life of Robert Schumann and his circle, and go cause some good trouble.

7. Lyndon LaRouche, “This Present Century: The Secret Economy’s Outlook” (this issue, p. 8).

8. David Shavin, “The Musical Soul of Scientific Creativity: Rebecca Dirichlet’s Development of the Complex Domain,” *EIR*, June 11, 2010.

## Mozart's Motet 'Ave Verum Corpus'

*Lyndon LaRouche spoke about the profound importance to him, personally, of Mozart's Ave Verum Corpus, following the performance of the motet at the Schumann birthday fest. Here is an excerpt.*

This particular motet has long had a particular significance for me. It goes back decades in this matter, and I've always hoped to get it *right*. Because, what you're seeing here is something which is not in the score, but it's the intention which underlies the score itself, in this case, Mozart. Because it's not simply a repetition at the closing part of the chorus, here. It's a sense of true immortality.

Now, immortality is not simply something which is preached on at Sunday services....

We think of ourselves as being in the flesh. We think of ourselves as being seen, or heard, or smelled, for our presence. But that is not really what we are as human beings. Animals do that. Human beings are not animals. They're something else. We think in terms of sense-organs, and, unfortunately, in society generally, people think only in terms of sense-organs as defining them, as defining them in the eyes of others, and defining them in the eyes of themselves, or the smell of themselves.

They don't realize that our senses do not show us reality. The senses show us the shadows cast by reality, the reality of the human mind. And all of our great principles, physical principles, for example, come from the practice of this understanding: That the truth lies not in the senses, or that which pertains to the senses as such. The senses give you the shadows of reality. Your job is to know how to interpret those shadows, to think of, and address specifically, the reality, which the shadows merely cast....

And, in this music, in particular, that's exactly what's happening: It's a performance onstage, and these singers here, are singing—there's no question about

that. It's a question of sense-perception. You can hear them, you can't see them; if you turn the lights out, you can still hear them. But, what they're representing, is, they're representing a situation, a historical situation, pertaining to the death of Christ. And through this medium, of this particular piece of genius by Wolfgang Mozart, you're able to capture a glimpse of that moment, and how the people who observed, and mourned, the passing of Jesus—how we reach them. How you capture the moment in which they lived, capture *that* moment in which they lived.

### The Power of Mozart's Insight

And you have to learn, therefore, when you have a great composer like Mozart, who was a genius, much underestimated, actually—much-appreciated, but much-underestimated—to appreciate his insight, the power of insight, to convey with this particular motet. There are many versions of the motet, apart from Mozart, before him. They're all rather trivial. They really don't convey the message. Mozart, in the artful way he composed this particular motet, when properly sung, conveys a sense of immortality. Because it captures a moment in real history, the moment at the time of the death of Christ.

And therefore, when it is properly sung, under the proper circumstances, with the proper prescience in the audience, they actually *live through*—the audience, with the chorus, lives through—that moment in past actual history. And it's a way of communicating a sense of the intrinsic immortality of the person—not in the flesh, but in the consequence of their lives for all mankind.

And this has a reciprocal feature: that it compels you, perhaps, if you're sensitive, to find your immortality, as you find immortality expressed on that occasion, after the death of Christ, over 2,000 years ago. You have a sense of immortality.

And that's what happens in all great art, all great Classical art, and all great Classical music, in particular. It's that thing that puts you at a distance from the present time, and gives you a relationship, an experienced relationship, which is more durable, which can take you back thousands of years, in terms of human art, that we know of. For example, from Homer and so forth, you get this sense of thousands of years of history, and *you are there, and they here*. And that is what this particular motet means for me.

# Beethoven's Ninth Performed at C=256

by Sergei Strid

*The LaRouche Youth Movement in Europe performed the concluding chorale of Beethoven's Ninth Symphony, in Berlin, March 25, 2010. The performance is archived at [http://www.schillerinstitute.org/music/2010/beethoven\\_9th\\_berlin\\_c256.html](http://www.schillerinstitute.org/music/2010/beethoven_9th_berlin_c256.html).*

In this year of 2010, we are not only experiencing a breakdown crisis of our economy, but also of our very society and its culture. While Essen is being celebrated as the capital of culture, massive austerity is being implemented, leading to the closing of theaters, orchestras, and other important cultural institutions. Disillusioned youth, without any sense of a brighter future, living in a culturally pessimistic society, fall into crime and drug abuse—the same drugs from which international financial cartels make huge profits, and which also finance the terrorists that are killing German and other soldiers in Afghanistan today.

However, it is only when it is dark enough that one can see the stars, and it is only the realization of the highest ideals concealed “*überm Sternenzelt*” (“beyond the starry firmament”) that can now save mankind from entering a planetary New Dark Age. Therefore, the BüSo<sup>1</sup> has taken it as its mission to recreate these most noble achievements of humanity so far, and to bring them directly to the people, where they belong.

In a series of concerts, being performed as integral parts of BüSo events, the LaRouche Youth Movement has presented their work on the final chorus of Ludwig van Beethoven's 9th Symphony, “The Ode to Joy,” set to the text of Friedrich Schiller's poem, “An die Freude.” This achievement by an amateur chorus would have been virtually impossible if not for the rigorous working out of the ideas behind the notes and words, the pas-

sion of reliving the experience of creativity, and, last, but not least, rehearsing and performing the work in the scientifically correct musical tuning of C=256 Hz, rather than the prevalent, anti-musical and vocally destructive tuning of the Romantic school's A=440, or higher (see below).

The studio recording shall be seen as a demonstration of what a group of passionate young people, most of them without any prior musical education, are able to achieve when the pursuit of happiness, and commitment to creating a better future, become greater than common pessimistic small-mindedness. Take this as an example of what the next generations have the potential to create, if they are given the means to do so. And in that case, this will signify the first steps toward a new classical Renaissance for mankind!

## Why C=256? Return to Truth, Beauty, and Classical Culture!

The Schiller Institute, which represents these ideas internationally, has become known for its initiative to lower the international standard musical pitch to middle-C=256 cycles per second (corresponding to approximately A=430-432), in order to preserve the human voice, and to return the performance of Classical music to that of the composers' poetic intentions. The Institute's 1992 publication of *A Manual on the Rudiments of Tuning and Registration, Book I: Introduction and Human Singing Voice*, demonstrates that the natural C=256 tuning is grounded in the physical laws of our universe. The manual is creating an educated leadership in the music world to restore the pitch to that for which all the great Classical music, from Bach through Verdi—known as the “Verdi pitch”—was written, and to save the human voice.

The great Italian composer and nation-builder Giuseppe Verdi, in 1884, wrote a letter to the Music Commission of the Italian Government, proposing that the Classical tuning of A=432 be adopted, in order to respect singing voices, and promote Classical interpretation. He also asked the “whole music world” to adopt this tuning, since “music is a universal language, and why should an A in Paris be a B flat in Rome?”

No less than a revolution in musical history was unleashed on April 9, 1988 in Milan, Italy, when the Schiller Institute brought together some of the world's most highly regarded Classical singers and instrumentalists, to demand a return to rationality in musical tuning and per-

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1. The BüSo (Civil Rights Solidarity party) is the German political party founded and headed by Helga Zepp-LaRouche.



BÜSO-TV

*The LaRouche Youth Movement in Germany has adopted the mission of recreating the most noble achievements of humanity to date, to rescue mankind from the prevailing pessimism and despair. Here, the LYM performance of Beethoven's 9th Symphony.*

formance.<sup>2</sup> At a conference on “Music and Classical Aesthetics,” held at the Casa Giuseppe Verdi, speakers, including Helga Zepp-LaRouche, chairwoman of the BüSo and the Schiller Institute and one of the initiators of the campaign, called for an end to the high-pitched tuning, which has been literally destroying all but the most gifted voices during the past century, and for a return to the principles of Classical aesthetics, according to which the process of musical composition is just as lawful as are the orbits of the planets in the Solar System.

The Milan conference also heard presentations on the art of violin-making, on the scientific basis of the C=256 tuning, and an appeal by renowned soprano Renata Tebaldi on the absolute necessity to reverse the tendency toward raising the pitch in performance, in order to save the voices of today’s and tomorrow’s singers. World-famous Verdi baritone Piero Cappuccilli demonstrated the difference between the Verdi tuning and today’s higher pitch by singing two Verdi arias in the two tunings.

The fact that the level of pitch is no mere professional detail, was underlined by the star-studded list of endorsers of the Schiller Institute’s campaign. That list included: Sopranos Montserrat Caballé, Renata Tebaldi, Joan Sutherland, Birgit Nilsson, Anneliese Rothenberger, Grace Bumbry, and Edda Moser; mezzosopranos

2. See, “Revive Verdi’s tuning to bring back great music,” *EIR*, Aug. 12, 1988.

Marilyn Horne and Christa Ludwig; tenors Carlo Bergonzi, Plácido Domingo, Luciano Pavarotti, Alfredo Kraus, Peter Schreier, and Giuseppe Di Stefano; baritones Piero Cappuccilli, Sherrill Milnes, Renato Bruson, and Dietrich Fischer-Dieskau; basses Kurt Moll and Ruggero Raimondi; Norbert Brainin, former first violinist of the Amadeus Quartet; and hundreds of others. The Institute’s work in this regard has continued to radiate internationally since 1988, affecting virtually every

major musical institution and performer worldwide.

### **Toward a Culture of Agapē**

We find beauty in the living matter that surrounds us in nature, and we may try—more or less successfully, depending on the tools and education available to us—to imitate nature’s beauty; but what really distinguishes us human beings from mere beasts is the ability we have to willfully, by our creative reason, create higher orders of beauty, such as musical composition, and to share that beauty with our fellow citizens and future generations. The specific quality of emotion associated with this generous sharing of the beauty you have created, is appropriately termed *agapē*, love of mankind. This is the quality that can sometimes, as in the case of our offerings of “Ode to Joy,” evoke “tears of joy” from anyone who comes into contact with it. Classical musical performance, when it is performed in a proper setting, at C=256, and with passion, celebrates and affirms both human creativity and *agapē*.

How different will this world be, when every child learns to sing using the *bel canto* method, and is able to participate, from the inside, in aspects of great Classical music! This is what brings hope to a world currently filled with ugliness. Then, parents, with tears of joy in their eyes, will be watching and listening to their children sing in choruses, with a sense of pride in what the young generation is able to create, and a sense of hope that, after all, there might be a future.

### *Glass-Steagall, or Disintegration*

While the bankrupt world financial system hangs by a thread, ready to collapse at any moment, there is no denying the process of physical and social disintegration which the takedown of the U.S. and world economy is already visiting upon the United States. Right now, this Summer, the most basic props for supporting a decent standard of human life are being pulled out from under one community after another. Either the American public rallies behind LaRouche's program to put the system through bankruptcy reorganization, with immediate implementation of Glass-Steagall, or the devolution will know no bounds.

We are not talking simply about the cutting off of unemployment insurance—which has now cast close to 2 million more people on the human scrapheap—nor about cuts in Medicaid, for which we can thank the inaction of the Congress on extending benefits. We are talking about what have been, up until now, fundamentals of every community.

Is there a more basic service for a city or town than providing police officers for public safety? Is this service not matched by the need to provide fire-fighting, to save lives?

Yet, there is now a pattern, throughout the United States, of one town or city after another, carrying out major cuts in fire and police personnel, closing fire stations, and, in some cases, eliminating both services by “contracting” them out to other jurisdictions. Not since Felix Rohatyn “downsized” New York City under the 1970s fascist austerity program, “Big MAC,” has there been such a visible destruction of crucial social services.

Take some indicative examples:

- In Oakland, Calif., lay-off notices have gone out to 80 police officers, in order to help close a \$30.5 million budget.

- The Los Angeles suburb of Maywood has totally disbanded its police department, and contracted out law enforcement to the already overstretched L.A. County Sheriff's Department, in order to save money.

- Gainesville, Fla. is preparing a budget that calls for laying off 37 city employees, including 11 firefighters and 2 policemen, in order to close a budget gap.

- Lawrence, Mass. has laid off 25 police officers, with the beginning of the fiscal year, in addition to having fired 85 other workers, including 24 firefighters.

And the list goes on.

There is no pretense, among rational people, that these public service positions are in any way “unnecessary” to the welfare of the public. In fact, instances already abound of situations where inadequate fire services are leading to longer and more devastating fires, as in the case of a house fire in Stockton, Calif., on July 3. It's going to get worse, a lot worse... unless...

The reality is that these “local” problems can only be solved by action on the Federal level. These vital services are being slashed because local revenues are collapsing, as a result of lack of jobs, and nothing is being done to create productive jobs. That is because the Obama Administration's policy is to support the rotten banking system—when the vast bulk of it has to be declared dead, and buried.

The first step is Glass-Steagall, which will clear out the speculative, unpayable debt from the banks, and let it go. The second, is to have the Federal government put public credit through the banks, to start rebuilding infrastructure, and preserve essential services. There is a solution. Seize it.

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