

EIR

Executive Intelligence Review

April 3, 2009 Vol. 36 No. 13

www.larouche.com \$10.00

Enemy Within: Dump Summers To Save the Presidency
Want To Destroy the U.S.A.? Let Bailouts Continue
Israel Rocked by New War Crimes Revelations

The Principle of Mind



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EIR (ISSN 0273-6314) is published weekly (50
issues), by EIR News Service, Inc., 729 15th St. N.W.,
Washington, D.C. 20005.
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Canada Post Publication Sales Agreement #40683579

Postmaster: Send all address changes to EIR, P.O.
Box 17390, Washington, D.C. 20041-0390.

EIR

From the Managing Editor

The paper prepared by Lyndon LaRouche for a conference on “Physical Economy: Research Methodology and Global Mission of Ukraine,” which we feature this week, is a culmination of 15 years of collaboration between LaRouche and scientists of the former Soviet Union. It was on LaRouche’s first visit to Moscow, in 1994, that he was hosted by Pobisk Kuznetsov (now deceased), an influential thinker whose views resonated profoundly with those of his guest. Kuznetsov, in 1991, had resurrected the suppressed work of Ukrainian physical economist Sergei Podolynsky (1850-91), which will be honored at this year’s April 9-10 conference in Kiev. Podolynsky’s contributions were promoted by Academician Vladimir I. Vernadsky (1863-1945), the great biogeochemist who has been a topic of discussion at all of LaRouche’s meetings with former Soviet intellectuals. It was also Kuznetsov who suggested, in 1994, the introduction of a new unit of economic account, “the larouche”—or “la,” for short—which would signify “the number of persons who can be fed from 1 square kilometer, or 100 hectares, during one year.”

LaRouche’s paper, drawing out the significance of Vernadsky’s differentiation among the abiotic domain, the Biosphere, and the Noösphere, points to clues that may lead to solving the question of a unified field theory. This fascinating paper also explores the relationship between human creativity and a principle of human goodness—that principle rejected by such as Adam Smith, John Locke, and Paolo Sarpi.

Looking at the current global financial crisis, LaRouche’s emergency videotaped statement at www.larouchepac.com (see transcript, page 30), is a grim warning to President Obama of what will happen if U.S. financial policy is not changed *fast*. Of utmost importance, as Debra Hanania-Freeman reports, is to fire Larry Summers, the head of the President’s National Economic Council. She presents a chilling dossier of Summers’ pedigree, including his unbelievable statement that Africa is “under-polluted.”

In *Economics*, John Hoefle makes mincemeat out of Treasury Secretary Tim Geithner’s latest-and-worst bailout scheme. What is needed, he writes, is to admit we’ve been conned, tell the truth, and fix the problem. No more bailouts, no more lies, and no more scams!



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*Albert Einstein
in 1929*



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Lyndon H. LaRouche, Jr. turns his attention to a question that comes up if certain implications concerning the human mind are included in the Riemannian concept of dynamics. LaRouche identifies that subject as a topic within the framework of a unified field theory, and demonstrates that Vernadsky supplied a crucial clue which leads in the direction of solution. This is the subject of LaRouche's paper. He wrote this paper for the conference on "Physical Economy: Research Methodology and Global Mission of Ukraine," which is to take place on April 9-10 in Kiev, Ukraine. Sergei Podolynsky was a 19th-Century Ukrainian scientist who advanced the idea that man can resist entropic processes, and that human labor is the key anti-entropic factor. His work, blacked out in the Soviet Union, was continued by V.I. Vernadsky.

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LaRouche stressed, in his March 21 webcast, that the man whose policies pose the gravest danger to both the nation, and to Barack Obama's Presidency, is Larry Summers, the head of the President's National Economic Council. Obama has been led to believe that to solve the worst crisis in modern history, which he inherited from the Bush-Cheney Administration, he needs the support of the very Wall Street thieves who are largely responsible for the collapse, and that bailout advocate Summers is critical to winning Obama that support. As a result, of following that advice, Obama's popularity has plummeted. By LaRouche national spokesperson Debra Hanania-Freeman

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KIEV PODOLYNSKY CONFERENCE PAPER:

The Principle of Mind

by Lyndon H. LaRouche, Jr.

March 4, 2009

*SYNOPSIS: Academician Vladimir Ivanovich Vernadsky, and his contemporary, Albert Einstein, situated the summation of their greatest scientific achievements within that Riemannian concept of **dynamics** which is traced, formally, in modern science, from Gottfried Leibniz's 1690s resurrection of that concept of **dynamis** known to the Classical Greek of the Pythagoreans and Plato. As Einstein emphasized, the relevance of this for the presently known foundations of competent modern science, is expressed in that uniquely original discovery of the general principle of gravitation by Johannes Kepler, as in Kepler's **The Harmonies of the World**. When our attention is turned to include the subject of certain related, deeper implications concerning the human mind, implications which are prompted from within Vernadsky's treatment of the Noösphere, a certain, implicitly very important, but presently still controversial question is posed.*

That subject is to be identified as a topic within the framework of a unified field theory. Albert Einstein posed the question, and Academician Vernadsky, whether one presumes that he knew it, or not, supplied a crucial clue which leads in the direction of the solution. That is the subject here.

INTRODUCTION:

Vernadsky & Economics

Our subject in this report is mankind as such, rather than man considered as a product of either an inanimate principle, as the most radical among contemporary leading positivists do, or, those who consider man and his development as essentially contained within a branch of an animal form of existence. The Noösphere, as that conception was developed in a uniquely fresh, and qualitatively distinct way, as by Academician Vernadsky, must be recognized as the containment of the universe, including the actual abiotic domain and "animal kingdom," by the independent, superior universal physical principle expressed as the willfully cognitive, creative powers of the developed human mind.

Therefore, although the present report is a scientific paper, we must recognize that it is man whose actions for development of the planet as a whole, contain the process of development of both the inanimate domain and the Biosphere, the latter treated, like the work of physical science as such, as domains subordinated by the expression, or lack of expression by mankind. Therefore, our subject here must express a departure from those conventions of taught science which have, heretofore, misjudged mankind from either the van-



Academician V.I. Vernadsky (seated), with students at Moscow University, 1911. The contributions of Vernadsky (1863-1945), especially his precise ontological distinctions among the abiotic, biotic, and noëtic domains, contain the clue, LaRouche writes, “to an at least partial, preliminary step in finding an answer to the question of a unified field theory.”

tage-point of methods which presumed man to be defined in his development as to have been a subsumed part of an inanimate process, or from the pathetic presumption that mankind is contained as a product of the domain of merely animal natures.

Man dwells within the domains of the abiotic Solar system and the Biosphere, but it is mankind which changes those systems through willful development superimposed by mankind’s own development. It is not the environment which determines society, but mankind, which, for better or for worse, induces those changes which define the destiny of the abiotic domain and Biosphere alike. So, in that specific sense, it is human social behavior, as driven by the actions of human individuals, which reigns under the authority of that Creator who has given to mankind the assigned obligation to reign in service to His Likeness.

Therefore, here, where the subject is mankind as it actually exists, a mere devotion to the goal of competence obliges us to employ methods of investigation and related argument, which locate the human species in its actually distinctive form of existence. That is to say, the willfully creative powers unique to mankind as outside, and above all that is merely abiotic, or merely animal.

The practice of physical science is therefore, essen-

tially, a subject of the science of physical economy as I define the essential aspects of the content and outlines of that subject in these pages.

Therefore, the Method:

Johannes Kepler did not exaggerate in affirming his debt to those philosophical foundations for modern European science, which had been provided by the work of Cardinal Nicholas of Cusa, as also by such notable followers of Cusa as Leonardo da Vinci. Cusa’s crucial relevance for all modern physical science,¹ is emphasized in the sharpest terms, when attention is focused on the combination of the opening two paragraphs and the relentlessly ironical, concluding sentence of Bernhard Riemann’s revolutionary 1854 habilitation dissertation.

The importance of these matters of the fundamentals for all modern science, has been, often, variously ignored, or evaded, because of the hegemonic influence of the empiricism which the followers of Paolo Sarpi have continued to impose on most of modern European scientific dogma, since the savage, usually lying attacks on the work of Gottfried Leibniz by the Liberal followers of Paolo Sarpi. These were the attacks which were concentrated from the beginning of Europe’s Eighteenth Century, onward, and have continued until the present day. The importance of that fact is made clearer, by attention to the related details of a sometimes brutal, systemic conflict between the opposing forces.

This, for example, had been the root of the conflict between Albert Einstein and his adversaries from among the modern logical positivists, that since the time of the attack on Max Planck launched by the German-speaking devotees of the mechanistic perversions of Ernst Mach, during the 1914-1917 period of general warfare in Europe. This same conflict was intensified in its echoes in the campaigns energized by the even far more radical forms of aberrations introduced by that faction of Bertrand Russell which has tended to dominate the academic side of the general discussion of

1. I.e., *De Docta Ignorantia*, 1440.

scientific method since the 1920s Solvay conferences.

All of these considerations converge on a common topic within the framework of my specialty, which is, unfortunately, the rarely known science of physical economy, as I identify the principal expressions of the relevant, underlying connections in this report.

The relevant features of Academician V.I. Vernadsky's world-outlook in such matters of scientific method, have been best represented, pedagogically, by his method of experimental approach to the ontological definition of the Biosphere which was provided by him, as in his relevant definitions of the relevant matters of physical chemistry since the middle of the 1930s. So, Vernadsky's precise, ontological distinction of living matter from pre-biotic states, that as an expression of a universal physical principle of life, is now accessible to professionals familiar with the relevant method of Bernhard Riemann.

Therein lies the clue to an at least partial, preliminary step in finding an answer to the question of a unified field theory.

The related matter of what Vernadsky addressed, as that is presented by me here, is the comparable, qualitatively more advanced, but relatively less developed dis-

tinction, that of *human life*, the qualitative, functional distinction of the culture of the Noösphere, from the merely living. I approach that distinction, here, from the standpoint of a Riemannian, dynamic comprehension of the nature of those same, specifically human, creative powers, which are expressed by qualitatively progressive development in the medium of certain realized discoveries belonging to the subject of the science of physical economy. The latter are those same discoveries which define the potentiality for the intended increase of the productive powers of labor in societies, per capita and per square kilometer. This is a power qualitatively far beyond the power expressed by the Biosphere.

The exemplary case of current economic practice which I reference for this purpose, here, is what has been, to present date, my own, presently unique success in forecasting not only the timing, but the unique nature of that presently ongoing, global economic-breakdown crisis which erupted during the last days of July 2007.²

2. See the international LaRouche PAC webcast of July 25, 2007, where this uniquely successful forecast of the present process of an unfolding breakdown-crisis of the world financial-monetary system, was delivered publicly, to an international audience.

Ukraine Conference on Podolynsky, Vernadsky

The Vadym Hetman Kyiv National Economic University will host an international scientific conference on "Physical Economy: Research Methodology and Global Mission of Ukraine," on April 9-10, under the auspices of the President of Ukraine and the Ministry of Education and Science. The gathering is co-sponsored by the university and the Sergei Podolynsky Scientific Society. Lyndon LaRouche's paper was prepared for this event.

Sergei Podolynsky (1850-91) was a Ukrainian investigator of economic and social problems, and their unity with energy and technological processes. His most important work in this field was the monograph "Human Labor and Its Relationship to the Distribution of Energy" (1880).

V.I. Vernadsky, among other leading scientists of Ukraine and Russia, promoted and continued his work. The core of Podolynsky's concept was that man can resist entropic processes, and that human labor is the key anti-entropic factor. He considered the malthusian theory of arbitrarily limiting population growth to be the equivalent of the dissipation of energy in physics.

Podolynsky's ideas were blacked out in the Soviet Union until 1991, when they were revived by Pobisk Kuznetsov, the influential Candidate of Chemical Sciences who later became a close collaborator of Lyndon LaRouche. On Kuznetsov's initiative, the above-mentioned monograph was published in 1991, for the first time since its original release. Prof. Taras Muranivsky (1935-2000), who for many years was the leader of the LaRouche movement in Russia, also promoted Podolynsky's work. See, for example, his speech at an *EIR* seminar in Germany, "Let Us Unify Morality and Economics in Russia, Ukraine," *EIR*, May 7, 1993.

My emphasis here is on the matter of principle, as the science of physical economy serves to illustrate this point, that the abiotic, the Biosphere, and the Noösphere, must be considered as being, respectively, ontologically distinct categories, but, nonetheless, like a man and his familiar dog, systemically interacting, physical phase-spaces. It is to be emphasized, as Vernadsky did, that as there is a sharp division of the products of the abiotic domain and those of the living, and there is, comparably, a sharp, uncompromisable division of a generality of mankind from the merely animal. From the standpoint of a science of physical economy, my standpoint, all three of these phase-spaces coexist as qualitatively differing, but coherently interacting phase-spaces of a single universe. This situates the subject of this report within the bounds of a notion of a universal principle of harmonics, rather than particles interacting kinematically, as proposed according to the modern reductionists' empty, a-prioristic, Cartesian, or kindred types of what are methodologically both reductionist and a-prioristic misconceptions of space and time.

The presentation submitted here, is also a reflection of the repeatedly demonstrated, unique success of my method of long-range physical-economic forecasting, as demonstrated, most emphatically, in this present time when all my putative professional rivals, and important governments, had either failed to foresee these developments, or had presented opposing policies which were not merely incompetent, but whose effect has already been disastrous for all of the presently existing nations of this planet at large. Even still today, most of the notable figures in government and the economics profession, have not yet acknowledged the very clear, conclusive evidence, of a global, physical-breakdown-crisis (no mere "recession," no mere "depression" like that of both 1929 and October 1987 in the U.S.A.), a crisis which is presently built into the processes which are, still now, immediately threatening the future of the present world physical-economic system, unless the presently operating monetarist systems are scrapped and suitably replaced, very soon.

Therefore, I begin the body of this presentation with a chapter containing a crucially relevant statement respecting the method employed in Kepler's discovery of the general principle of gravitation of our Solar system. That will be the beginning of the questions placed before us here; the answer, bearing on the unified field theory, will come at a later point in this report, when the ground had been prepared, at the close.

I. Sense-Perception vs. Cosmic Conception

Since ancient times in Mediterranean culture, European civilization, in particular, has been dominated by the influence of a piece of sophistry expressed, as by *Euclid's Elements*, in the form of so-called *a-priori* presumptions of so-called "self-evident definitions, axioms, and postulates. The essential feature of those viciously silly presumptions, was the view that sense-certainty respecting time, space, and matter, based on blind faith in the senses, defined the real universe. So, on this account, over the span since the opposition to the ancient Pythagoreans and Plato, by such as Aristotle and Euclid, until the work of Cardinal Nicholas of Cusa, only a relatively few, outstanding, Classical opponents of Aristotelean and related *a-prioristic* forms of reductionist methods, such as Eratosthenes of Cyrenaic origins, and, with certain limitations, the famous Archimedes of Syracuse, had typified a genuine body of physical science.³

Although the revival of actual physical science in modern times was accomplished, chiefly, by the initiatives of Filippo Brunelleschi, and Cusa, the actual founding of a practiced modern science was accomplished by the actually original discovery of the great follower of Brunelleschi and Leonardo da Vinci, by Johannes Kepler's discovery of universal gravitation in his *The Harmonies of the World*. This was the premise employed, as by Gottfried Leibniz, for the still ongoing process of freeing physical science from the later, modern a-prioristic, reductionist Liberalism of Paolo Sarpi follower Rene Descartes and Descartes' empiricist followers of Europe's Eighteenth Century.

In Johannes Kepler's reaching the essential conclusion of his *The Harmonies of the World*, his presentation of his own, uniquely original discovery of what is, still today, the only competent, actual general principle of gravitation in circulation in scientific circles, Kepler had focused attention on the crucial irony of efforts to

3. Nicholas of Cusa refuted the systemic, reductionist error of Archimedes, respecting Archimedes' presumption of the quadrature of the circle (and parabola). This had led, through the work of Leonardo (on the catenary-tractrix matter), into the work of Kepler, which, in turn, led into Leibniz's uniquely original discovery of the principle of the calculus, and the revision of that discovery by Leibniz, based upon the work of Pierre de Fermat, which was carried out by Leibniz's collaboration with Jean Bernouilli in defining a universal physical principle of least action.

Cusa, the Common Good, And the Equality of Man

These words of Cardinal Nicholas of Cusa (1401-64) were quoted by Helga Zepp-LaRouche in a speech on May 6, 2001, at a Schiller Institute conference in Germany. The full speech is in EIR, July 6, 2001.

Human beings have built cities and adopted laws to preserve unity and harmony, and they established guardians of all of these laws, with the power necessary to provide for the public good....

All legitimate power arises from elective concordance and free submission. There is in the people a divine seed, by virtue of their common equal birth and the equal natural rights of all men, so that the authority—which comes from God, as does man himself—is recognized as divine, when it arises from the common consent of the subjects. One, who is established in authority as representative of the will of all, may be called a public or common person, the father of all, ruling without haughtiness, or pride, in a lawful and legitimately established government.

While recognizing himself as a creature, as it were, of all of his subjects as a collectivity, let him act as their father, as individuals. That is the divinely ordained marital state of spiritual union based on a lasting harmony by which a commonwealth is best guided, in the fullness of peace toward the good of eternal bliss.



It is important to emphasize, that Kepler, inspired by Cardinal Nicholas of Cusa's founding of the method of a modern physical science, had come to recognize, implicitly, that, contrary to *a-priori* presumptions of Sophists such as Euclid, or the modern Rene Descartes, or the empiricists generally, that the mere evidence of the senses does not account *directly, in any instance*, for the relevant principle of organization of the universe we inhabit. Sense-perception, such as the human faculties of sight, hearing, feeling, taste, and smell, are to be recognized as being no better authorities than in their serving as sources of important "instrument readings," readings which do not, themselves, contain the principle of action by which the actually perceived physical effects known as sense-perceptions are organized.

The readers should keep those thoughts in mind throughout the unfolding development within this report. This, as will be apparent at the close, is that the crucial point which must become clearly understood, as to what I am now proposing here as a provisional conclusion, is necessary, which will be summarized in the final point to be presented in this report as a whole.

In order that we might be clear, in the matter of the distinction of a human brain, which appears to reflect a more developed outgrowth of the category of animal brains, the noëtic function exhibited by the human brain does not appear specifically in the animal brain as such.

correlate the reductionist's quasi-visual image of physical space-time with that harmonic conception which has been repeatedly proven, since, to be a key to defining a single principle of self-organization of the Solar system as a whole.⁴

4. Sir Isaac Newton had simply plagiarized the relevant formulation which had been presented in the already published work of Johannes Kepler, and used the sophistry of "I don't make hypotheses" as an attempted cloak for his flagrant plagiarism. The fraudulent character of Newton's claims was demonstrated by the Ecole Polytechnique's Au-

gustin Fresnel, who, defended by the celebrated Dominique Arago, demonstrated the systemic character of the incompetence of Newton's entire method, in the crucial matter of the radiation of light. There never was any actual evidence for the myth that Sir Isaac Newton discovered the principle of gravitation.

What the biological significance of this difference is, as a matter of physical processes, has not been established; but, we are nonetheless obliged to accept the absolutely overwhelming evidence that that systemic distinction exists. The existence of man's knowledge and use of discovered universal physical principles, is sufficiently, persistently conclusive evidence of an absolute, ontological distinction of this function of the human mind from the animal brain.

Thus, contrary to the a-priorist dogma of *Euclid's Elements*, or that of Rene Descartes, the discovery of true physical principles, is an action specific to the matured, specific cognitive powers of the human mind, not of the senses as such. *In fact, all discoveries of universal physical principles, such as Kepler's uniquely original discovery of the presently known universal physical principle of universal gravitation, have been prompted by empirical evidence that there is a vicious, incontrovertible contradiction among two or more types of sense-perceptual evidence.* The experimental demonstration of the discovered principle, thus proves the existence of the true knowledge which defies sense-certainty. This systemic quality of distinction of the mind from the senses, which I emphasize here, is the essential clue which prepares the way for what will be presented as this report's conclusion.⁵

The action specific to scientific creativity, occurs, like classical poetical irony, at a certain point in experimental efforts that, at that point in the effort to discover a true principle by sense-experience, at which our way forward appears to be barred by systemic contradictions, such as between two notions of sense, such as those of vision and the contrasting notion of hearing, as for Kepler in the case of his uniquely original discovery of the principle of universal gravitation; so, a systemic contradiction appears ironically among two or more

5. Thus, the Eighteenth-century empiricists, such as Leonhard Euler, who followed the mystical dogma of the systemic irrationalist Paolo Sarpi, denied, and that hysterically, the existence of the reflection of the efficient gap in sense-perceptual deduction which is the Leibniz infinitesimal. For them, universal physical principles do not actually exist outside the limits of naive sense-certainty.

Kepler's Delight

From Johannes Kepler (1571-1630) on the joy of creative discovery, in his Harmonices Mundi, Book V. For work by the LaRouche Youth Movement on Kepler; see www.wlym/~animations.



Now, eighteen months after the first light, three months after the true day, but a very few days after the pure Sun of that most wonderful study began to shine, nothing restrains me; it is my pleasure to taunt mortal men with the candid acknowledgment that I am stealing the golden vessels of the Egyptians to build a tabernacle to my God from them, far, far away from the boundaries of Egypt. If you forgive me, I shall rejoice; if you are enraged with me, I shall bear it. See, I cast the die, and I write the book. Whether it is to be read by the people of the present or of the future makes no difference: Let it await its reader for a hundred years, if God Himself has stood ready for six thousand years for one to study Him.

modes of sense-perceptions, as it appeared in the course of Kepler's composition of his *The Harmonies of the World*.

Examine that crucial-experimental case.

In that work by Kepler, the challenge of finding a possible discovery of a true universal principle, was posed as being the relevant remedy for a crucial kind of "ontological teasing" of the discoverer's mind. That typifies the kind of distinctions which express that irony, which points, as in the discovery of gravitation by Kepler, toward those cognitive powers of the human mind, in which a discovery of a general principle of science is required, outside of sense-perception *per se*, in order to present a solution for that specific riddle, the riddle which only the creative conceptual powers of the human mind, alone, can and must solve.

Hence, the fundamental contradiction between, on the one side, the ontologically infinitesimal, a concept which underlies the foundation of Leibniz's discovery

and development of the principle of the calculus, against, on the other side, the relevant Eighteenth-century devotees of the cult of empiricism's Abraham de Moivre, D'Alembert, Leonhard Euler, Lagrange, and, later, Laplace, Augustin Cauchy, and also those founders of the absurd dogma of "a law of entropy" concocted by such as Rudolf Clausius and the mere mathematician Hermann Grassmann.

The crucial point at this stage in the report, is that the role of human thinking individuals in the universe, is not merely a subject of the Earth we inhabit, or even peculiar to our Solar system. As Kepler, Fermat, Leibniz, Riemann, Vernadsky, and Einstein approached a certain point in succession, rather than consider man as a subject of that environment, as presented, almost "blab school" style, in the customary classrooms' notion of the Solar system, we must accept the evidence that the Solar system is a subject of the human creative power for change, a power which is to be considered as the innate potential of the human individual mind.

From this vantage-point in crucial experimental investigations, as typified by the case of Kepler's uniquely original discovery of gravitation, we are impelled to regard universal physical principles so defined, not as fictional, as did the devotees of positivists such as Bertrand Russell, such as Professor Norbert Wiener, John von Neumann, and the followers of the Cambridge school of systems analysis. We must recognize their *a-priori* notion as a delusion, perhaps as defective, or merely as misguided, as what the radically reductionist followers of Ernst Mach and Bertrand Russell implicitly presume, still today.

On this point, again: the ontological paradoxes arising within the domain of sense-perception, as those paradoxes which proved crucial for Kepler's uniquely original discovery of universal gravitation, are to be regarded as the useful shadows which must be considered as candidates for being treated as the mere shadows cast by that potency which has been acquired as knowledge, naturally, by the powers of creative insight given to the human individual mind, powers which have been, and are demonstrated to be efficiently real in their experienced effect, but whose essential quality of existence lies beyond immediate direct access by the mere "meter-readings" of sense-certainty as such.

Those notions of reality, as met in the work of both physical science generally, and in the specific science of physical economy, are notions which are distinct, ontologically, from particularized sense-perceptions in

themselves. They express the notion of *dynamics* which Leibniz re-introduced to modern European science, formally, during the 1690s, as in his modern resuscitation, during that decade and later, of the notion of the essential role of a *subsuming* principle of *dynamis* associated with that ancient science of Sphaerics adopted by the Pythagoreans. The richer exploration of this notion of dynamics came with the essential discovery by Bernhard Riemann, as outlined in all essentials within his 1854 habilitation dissertation.

This is also the same notion of dynamics featured, summarily, as a true principle of artistic composition and social systems, in that most exciting, concluding paragraph of Percy Bysshe Shelley's *A Defence of Poetry*.⁶ The role of dynamics as the characteristic feature of the creative process in Classical artistic composition, warns us that a competent physical science and a competent expression of Classical modalities in Classical artistic work are each subsumed by a common, higher principle. Competent physical science treats man's concentration on forms of existence lower than the human species'; whereas, Classical artistic composition applies the same cognitive prowess to treating mankind itself as the subject.

So, as Albert Einstein emphasized this in his famous Riemannian appreciation of that uniquely original discovery of the principle of gravitation by Kepler, and as Gottfried Leibniz had already defined the infinitesimal of the calculus in a way which was contrary to the Eighteenth Century empiricists; so, Leibniz, Riemann, and Einstein, for example, had treated true universal physical principles, in succession, as *not being embodied* within the confines of mathematical formulations.⁷ Rather, the true principles of physical science are of the type of experimentally validated solutions, properly known as principles according to the method of, typically, Cusa, Leonardo, Kepler, Fermat, and Leibniz, which, once uncovered, have the apparent, initial effect of appearing to bound, rather than simply connecting, as if mathematically, the observed points-in-motion which are phenomena actually generated by a discover-

6. The argument to this effect is summarized in the concluding paragraph of Shelley's *A Defence of Poetry*.

7. E.g., two opening paragraphs of Riemann's 1854 habilitation dissertation, and, most emphatically, the concluding single sentence of that dissertation as a whole. So, J.C. Maxwell, when confronted by the evidence of his dishonesty respecting the history of science, replied with the sophistry, that his tribe would consider no evidence which did not agree with the a-priori assumptions "of our own."

able universal principle.

These essential facts, bearing on matters of universal physical principle, can not be effectively uncovered and demonstrated except from the standpoint of practices specific to the human mind, such as Classical artistic composition, or a science of physical economy. To know what moves the relatively lower domain of physical science, we must proceed from the qualitatively higher standpoint of social processes of mankind, as being the standpoint of discovery of the principles of specifically human knowledge, rather than those mere subjects of human behavior, other than the specifics of human behavior in human history as such.

Man is not a subject of what is customarily regarded, today, as the "physical universe;" all actual knowledge of that universe is a matter of the attempted, conscious mastery of that universe by mankind. It has been the attempt to treat mankind as, axiomatically, a subject of the animal kingdom, or, worse, as today's radical positivists do, as a subject of the abiotic domain, which are standpoints which are premised on the assumed primacy of phase-spaces inferior to what Vernadsky's work defines as the Noösphere. It is the submission to the ideas, whether refined or crude, peculiar to an ontologically lower phase-space than the Noösphere, which characterizes the fundamental error in all which has been generally accepted as "principles of economy" in society thus far.

Thus, if we adopt the radically positivist view of the universe adopted by the followers of Professor Norbert Wiener at the Massachusetts Institute of Technology's RLE, or the notion of the computer and the brain, or the more radical of the premises of the idiot-savant devotees of Bertrand Russell, John von Neumann, and "Silicon Valley," we dehumanize mankind, and, thus, not only exclude life as a universal principle, but, similarly, deny the principle which, in fact of practice, places humanity outside both the abiotic domain and also beyond our comprehension of what are merely the lower forms of life.

For the purpose of defining the essentially underlying practical principle of a competent modern science, the notion of *principles* which I emphasize here, is also

Leibniz on 'Happiness'

Gottfried Leibniz (1646-1716) was the philosophical father of the American Declaration of Independence (see Philip Valenti, "The Anti-Newtonian Roots of the American Revolution," EIR, Dec. 1, 1995). Rejecting the Lockean view of happiness as "the utmost pleasure we are capable of," Leibniz wrote, in his New Essays Concerning Human Understanding:



I do not know whether the greatest pleasure is possible.

I believe rather that it can grow ad infinitum... I believe then that *happiness is a lasting pleasure*; which could not be so without there being a continual progress to new pleasures... Happiness is then, so to speak, a road through pleasures; and pleasure is merely a step and an advancement towards happiness, the shortest which can be made according to the present impressions, but not always the best. The right road may be missed in the desire to follow the shortest, as the stone which goes straight may encounter obstacles too soon, which prevent it from advancing quite to the center of the Earth. This shows that it is *the reason and the will which transport us toward happiness, but that feeling and desire merely lead us to pleasure.*

to be seen, in retrospect, as typified by the case of Kepler's uniquely original discovery of the universal principle of gravitation. This was the same argument which Gottfried Leibniz had derived from his own consideration of Kepler's work, in his own presentation of the conception of a calculus of the *ontologically* efficient (rather than *merely mathematical*), infinitesimal notion of the universal physical principle of the calculus.⁸

8. Hence the deliciously ironical concluding sentence of Bernhard Riemann's 1854 habilitation dissertation. This is what confronted me, in my experience in secondary school and university programs, in the form of the essentially lunatic policy of treating analytic geometry as not merely a prelude to a course in the differential calculus, but basing the principle taught in presenting what was claimed to be the Leibniz calcu-

Hence: that which should have been read by scientists as the startling effect of the already referenced, concluding sentence of Bernhard Riemann's 1854 habilitation dissertation.⁹ Hence, we have Einstein's conception of Kepler's uniquely original discovery of the principle of universal gravitation, a conception of gravitation as bounding an intrinsically finite, but not externally bounded universe.

In the modern reductionists' view of the universe, it has been sense-certainties, which, for them, bound their choice of an actual, or merely supposed universe which the wretched Rudolf Clausius, Hermann Grassmann, Lord Kelvin, and Maxwell had misconceived as being universally entropic in principle.¹⁰ Contrary to such reductionists as those, we have the alternative of the true science typified by the work of Kepler, Fermat, Leibniz, Riemann, and Einstein; for the latter, as in Leibniz's *ontological, rather than empiricists' mathematical* notion of the "infinitesimal," it is the adduced, anti-entropic universe, which, ostensibly, "self-bounds" the behavior of the objects of sense-perception *dynamically*.¹¹

What I have just described as the anti-entropic view of these matters, is clearly suggested by the consideration of the record of anti-entropic development of orders and species of living organisms, and, in a parallel, but different modality, in the role of scientific and technological progress in the increase of the potential relative population-density of progressive currents in the self-development of human society. That anti-entropic view of these matters becomes much more interesting, when we will have taken into account the specific quality of difference in modalities of anti-entropic self-development, of living plant and animal species versus mankind, as of the Biosphere as such: when this difference is situated in the contrast of lower forms of life to the evidence of the driving principle expressed by the increase of the potential relative population-

lus, on the absolutely contrary principles permeating that Cartesian folly. Later, I discovered that the blame for this hoax could be traced to the empiricist follies of Abraham de Moivre, D'Alembert, Leonhard Euler, Joseph Lagrange, Laplace, Augustin Cauchy, et al.

9. Ibid.

10. Essentially, Grassmann was merely a mathematician, a fact which was shown most dramatically in the experimentally proven, simplistic falsehood of Grassmann's attack on the electrodynamics of Riemann.

11. As will be noted later within this report, the question of "bounding," as treated by Albert Einstein, presents us with the most startling, and crucial issue for today.

density among various cultures of the human species, the Noösphere.

It is the implications of Academician Vernadsky's development of the specifically Riemannian types of ontologically qualitative distinctions of the abiotic, the Biosphere, and the Noösphere, respectively, each and all from the common standpoint of experimental physical chemistry, which then point in the direction of, not a solution for the question posed by the notion of a unified field; but, towards a much needed, working understanding of exactly how we must define that which we have yet to know in that matter, beyond bare essentials: an understanding of the nature of the subject itself, rather than a completed systemic view of the matter.

To find even that partial answer to the question so posed, we must first explore the troubling presumption which has customarily stood in the way of understanding not the answer to the "unified field conception," but the question which points the way out from today's prevalent confusion, into the needed direction.

What Is Human Nature, Really?

From the standpoint which I have just identified, the function fulfilled by the expression of the actually creative, expressed power of the developed mind of the human individual, a mind which is, so developed, to be considered as immortal in principle, relative to the merely mortal, living human body as such. That mind is to be viewed in terms of the qualitative distinction which separates the specific nature of the human individual's *relatively immortal* mental potential, as that is to be contrasted to the case for individual types of animal life.¹²

This view of the human mind, when examined in light of the mind's power to generate efficient, revolutionary discoveries of physical principle, is mysteriously, but undoubtedly distinct from the heretofore prevalent notion of the mortal body. This crucial distinction of the human mind's characteristic potential, as contrasted with the mere animal mortality of the beasts, confronts us whenever we consider the way in

12. It is clear, from this vantage-point, that the creative human mind, when engaged in actually creative work, is immortal. This is apparent in the respect, that the ability of members of society to re-enact the discovery of an efficient principle of action, as in Classical poetry, drama, and music, as in physical science, represents an efficiently acting factor in shaping the future of the civilization, although the discoverer of that principle may have been long-since deceased. I am confident that Moses Mendelssohn, like Plato, would agree.

which discoveries of conceptions of efficient principles, of either Classical artistic composition, or physical science, continue to outlive their putative creators in a manifestly efficient way, by efficiently continuing, post-mortem action of the discoverer (such as the modern Filippo Brunelleschi, Nicholas of Cusa, Leonardo da Vinci, Johannes Kepler, Pierre de Fermat, Gottfried Leibniz, Bernhard Riemann, Max Planck, Academician Vernadsky, and Albert Einstein) of any such principle upon the future, anti-entropic development of the human species.¹³ These human figures are justly treated as typical of our species' immortals, in that they define a functional notion of the continuing existence of a physically efficient, spiritual immortality of such an individual, when that person is otherwise deceased.

To restate that point, we must ask ourselves, speaking of the matter of ontology, wherein lies that which is the power of a certain, delimited type of idea which continues efficiently, as the existence of an efficient universal principle, when the mortal body of that once living human minter of that idea has died. What is that willful power of such efficient expressions of human creativity over the universe, which is not found among the individuals of those lower forms of life? What is the principled nature of the systemic difference between, on the one side, those willful acts of human discovery of universal principle, which were forbidden by the truly evil Olympian Zeus and his pro-malthusian followers, as in the account of Aeschylus' *Prometheus Bound*, and, in contrast, on the other side, to the unwitting mode in which biological evolution has occurred, efficiently, among orders and species in forms of life other than human?

The ontological paradox so posed becomes, thus: *Can there be the effect of a physical change in the universe caused by an action which is not usually to be distinguished as specifically "physical" in its source of efficiency? This question, which arises for modern science only in the setting of contrasting human to both denizens of the domains of animal and inanimate behavior, is the pivotal question underlying this present report as a whole.*

Is it not the case, therefore, that the customary notion of *physical* is at fault here? This does not signify that the idea of an equation of *physical* to *efficient*, is wrong. It is a case of a reductionist's notion of efficiency, which

leads to a misreading of what we ought to intend to say by use of the term "physical" in what is purportedly a "scientific" way.

Or, should we not state the case as follows: that the opinion of that misguided person who regards sense-perceptual experience as being intrinsically real, is expressing a wrong opinion which is often to be seen as an obstacle to recognizing the true nature of the universe which underlies those mere "meter-readings" of perception which are, in fact, as human knowledge, merely "data-like" effects of "instrumentation"? What is the singular foot which has produced the perceptible footprint; and, much more relevant, the perhaps, two or four feet which have produced the ontological quality of that succession of footprints of which the experimental, evidentiary trail left by the presently unseen feet, is evidence.

Vernadsky's Universe

Once we have put those questions to ourselves, we are properly impelled to improve our appreciation of the work of Academician V. I. Vernadsky in a very specific way. In the case of the category of the Biosphere, we are treating the principle of anti-entropic currents of biological evolution as a principle of creative change in the physical universe at large. In the case of the Noösphere, the impacts of implicitly anti-entropic ideas of physical principle, assume, in effect, a role comparable to that performed by the universal principle of life in the domain of the evolutionary development of the Biosphere. However, we approach that subject with a crucial, specific quality of difference from what might be considered as conventional opinions. *These two conceptions of universal principles among the living processes within our universe, must be examined with respect to the ontological quality of the contrast of human creativity to the specific principle of organization of, respectively, both the Biosphere and the abiotic domain of that same universe.* The noëtic quality of mankind, contrasted with that of the Biosphere otherwise, and of the abiotic domain, are, respectively qualitatively different categories of developing types, essentially interacting types of qualitatively distinct qualities of processes. This, I regard, as the most essential of the relevant achievements already realized in the work of Academician V.I. Vernadsky while he was still living among us.

Such are the implications of Albert Einstein's presentation of the implications of the notion of discovery of universal principles of physical science. Such are the

13. This occurs as a matter of principle only in the special case of a true, universal principle.

indicated issues posed by the crucial evidence supporting Academician Vernadsky's presentation of his conception of the Noösphere.

Without putting the leading accomplishments of those essentially, historically contemporary figures into this perspective, as essentially interactive currents of the advances achieved by that generation in its time, my own, most deeply underlying achievements as uniquely successful work in economic forecasting would not have been possible.

The crucial consideration which is not developed in Einstein's published work, we meet in the way in which Academician Vernadsky employed a true principle of physical chemistry to define three ontologically distinct qualities of the Earth's composition: the abiotic, the Biosphere, and the Noösphere. What is to be emphasized, as I do here, is that we must see the implications of Vernadsky's achievement on that account in the following way.

In the "history" of our planet itself, as Vernadsky's work implies such a history, the crucial experimental evidence, is the progressive change in the composition of the planet as a whole, in terms of changes in the relative total mass of the planet's principled composition, that of abiotic, Biosphere, and Noösphere. The total mass of the planet remains in the same general range, but the shifting division of its proportions into new ratios of abiotic, Biosphere, and Noösphere, shows that the power of the planet to influence the Solar system as a whole, requires study of the evidence to the effect, that the abiotic mass is decreasing relative to the Biosphere as Vernadsky defined it, and that the Biosphere is decreasing relative to the net effects of human creative activity, the Noösphere.

In that sense, life is more powerful than the abiotic, and the creative powers of the individual human mind are a more powerful force within the universe than the principle of the Biosphere.

The obstacle to grasping the crucial implications of such evidence as that, is, chiefly, the presumption, as implied in Aeschylus' portrayal of the evil of the Olympian Zeus and his "malthusian" oligarchical lackeys, the false assumption, as by the depraved Eighteenth-century opponents of Leibniz, and such as the Nineteenth-century hoaxsters Rudolf Clausius and Hermann Grassmann, that the universe is organized according to a general rule of "entropy."

It was the toleration of this fraud of "universal entropy," the fallacy of the so-called "law of energy,"

which stood in the way of comprehension of the deep implications of Academician V.I. Vernadsky's greatest achievement, that for the benefit of all mankind. Academician Vernadsky's *implied, but not explicitly stated* achievement *on the visible record*, on this account, becomes clear when we take into account, that from the standpoint of the uniqueness of my success in forecasting in my practiced speciality, the science of physical economy, the evidentiary implications of the currently onrushing, accelerating general physical breakdown-crisis of the physical economy of our planet as a whole.

What is crucial, to that specific effect, in the achievements of Academician Vernadsky, is that these have coincided precisely with what had been those of President Franklin Roosevelt's commitment to physical-scientific progress in the domain of a science of physical economy, as his policy was later opposed under the leadership provided by the British-led, fascist opinions and policies of such among Roosevelt's vicious, pro-fascist adversaries as John Maynard Keynes and President Harry S Truman.¹⁴ The latter, regressive policies were those pro-fascist commitments of Roosevelt's immediate predecessors in the office of President, and were, once again, the wrecking of his successful reforms, a wrecking unleashed beginning immediately on Roosevelt's death. This regression, which was launched immediately by Truman with President Roosevelt's death, a degeneration, that launched by Truman, which has now been demonstrated in the result shown as the presently onrushing general breakdown-crisis of this planet as a whole. We are on the verge of a threatened, rapid collapse from a world population-level of over six-and-a-half billions human souls, to a rapid descent toward less than two billions, or, perhaps even worse.

The difference in direction, which has accounted for all of the progress in productive powers of labor in modern European civilization and its extension, on the one side, and the willful lowering, at an accelerating rate, of the potential population under the conditions introduced by the Truman administration, and, most emphatically, the 1968-2009 interval to date, must be regarded by intelligent and sane leaders of society today, as expressing the brutish lack of morality among the oligarchical and related cults of neo-malthusianism

14. It should be noted that there was never an S, nor true honor, in Harry S Truman.

President Franklin D. Roosevelt's casket moves down Pennsylvania Ave. in Washington, D.C., as residents mourn the nation's loss, April 14, 1945. No sooner was FDR dead and buried, than the British and President Truman moved to crush his achievements and his vision of the future.



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cian Vernadsky, the proper meaning of a “unified field” will appear to “the witting” among us. It appears as a suitable outgrowth of the fundamental achievement of a great

advanced by those depraved creatures known to us as the so-called “globalizers” and “environmentalists.”

By witnessing what is precious, but which we are rapidly losing, we know the degraded quality of those outlooks, practices, and policies which we have permitted to occur in implicit defiance of the Creator since the death of President Franklin Roosevelt. That is what we must defend. We must defend that against the unwillingness of those responsible, both leading financier and other ruling circles, to submit to the clear evidence, of the existence of mankind, as built into that design of the human personality, a design which sets mankind apart from the beasts. What we must defend is the miraculous quality of immortality of the individual human personality given to willing mankind. What we must defend, is that which we, especially citizens of our United States, must defend, and make that the world's practiced policy, as the heritage of the two most notable, great U.S. Presidents, Abraham Lincoln and Franklin D. Roosevelt, had intended.

Once we have taken that evidence into account, as in examining the successive accomplishments of Riemann and Einstein against the background of the referenced, principled scientific achievements of Academi-

follower of Nicholas of Cusa, Johannes Kepler, who prepared the way with his uniquely revolutionary discovery of the principle of universal gravitation, as in his derivation of the general principle of gravitation in the course of his *The Harmonies of the World*. Might we not say, on that account, that the followers of the cult of that silly plagiarist Sir Isaac Newton, on this account, are virtually satanic, at the relative best, implicitly so?

At this point, we must shift our attention, temporarily, to some important indications to consider from within the work of pre-Sophist, Classical Greek scientific and related thinking. Term these features of the following chapter of this report, the “moral implications” of our subject in this report as a whole. If we were tempted to doubt that, then consider the awful effect on the fate of all mankind on this planet today, the threat to human life in the mass presently represented by the reductionist argument of the followers of a Sir Isaac Newton who, in fact, discovered nothing at all. When Newton was challenged to explain how he had happened to “re-discover” exactly the formulation for a law of gravitation which had been presented in Kepler's *The Harmonies of the World*, Newton could only at-

The 'Narrowness' of Britain's Adam Smith

From Smith's 1759 *Theory of the Moral Sentiments*:

[S]elf-preservation, and the propagation of the species, are the great ends which nature seems to have proposed in the formation of all animals. Mankind are endowed a desire of those ends, and an aversion to the contrary... But... it has not been entrusted to the slow and uncertain determinations of our reason, to find out the proper means of bringing them about. Hunger, thirst, the passion which unites the two sexes, the love of pleasure and the dread of pain, prompt us to apply those means for their own sakes, and without any consideration of their tendency to those beneficent ends which the great Director of nature intended to produce by them...

The administration of the great system of the universe, ... the care of the universal happiness of all rational and sensible beings, is the business of God and not of man... To man is allotted a much humbler department, but one much more suitable to the weakness of his powers, and to the narrowness of his comprehension—the care of his own happiness, of that of his family, his friends, his country.



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II. The Moral Implications

Since the appearance of the subject of the human species, as a species qualitatively distinct from all other living species, the subject of the identity of creativity and morality, which I have posed afresh in the preceding chapter, defines the essential characteristics which distinguish the Noösphere from all other known forms of existence. Among all living creatures, the actual subject of morality exists systemically only for the human species. It has been *the prevalent failure to take this aspect of scientific creativity (per se) duly into account*, as being essential for science, which has been the chief reason for the prevalent incompetence shown by the relevant governments and other institutions which have brought this planet as a whole to the present condition, a condition of the worst danger to mankind since Europe's exemplary experience with what was called the Fourteenth Century's New Dark Age.¹⁶

A crucial aspect of this presently menacing failure, has been a widespread disregard, by both governments and also the majority of the governed, generally, of the consequences of the failure to recognize the essential interdependency between, on the one side, successful national economy, and, on the other, an efficient passion for truths of that quality typified by the indispensable role of morality in valid discoveries of universal physical principle. I mean a universal physical principle such as by means

of the morality expressed by Johannes Kepler's uniquely original discovery of the principle of universal gravitation in physical science.

Human creativity, as I have already identified it, on

tempt to conceal his fraudulent claims by uttering sullenly, his silly "I don't make hypotheses."¹⁵

15. Cf. Georg Cantor, under the title of his (1897) *Beiträge zur Begründung der transfiniten Mengenlehre* [Cf. Philip E. B. Jourdain translation (1915): *Contributions to the Founding of the Theory of Transfinite Numbers* (New York: Dover Publications, 1953, 1955).] Cantor was a skilled amateur violinist and a brilliant descendant of the Josef Böhm who did such wonderful service to Beethoven in the performance of Beethoven's late string quartets, and who founded the school of performance for the violin which Norbert Brainin of the Amadeus Quartet represented. Cantor was an able violinist from a family which maintained that tradition of method of performance, but was quite literally "brainwashed" by one of the most monstrous operations of targeting of this type, that done by circles linked to British pro-Satanist cults linked to Bertrand Russell and his circles. The hideous appearance of

"Hypotheses non fingo" of Isaac Newton under the book's title provides an ugly bit of evidence of the torture to which the persecuted Cantor was being subjected.

16. Herewith, this report will have adopted the convention, that the creative powers of physical science and Classical artistic composition are identical in the respect that both are products of the same creative potential of the individual human mind. The difference to be recognized is, in the one case, physical science, the creative powers of the mind are applied to man's action on nature, whereas, in the other, it is the same creative powers applied to the subject of man.

the one side, as in the preceding portions of this report and, on the other side, *morality*, properly conceived, are to be considered as uniquely, and essentially associated, as integral features of the expression of what is actually *a principle of human goodness*, a principle which is explicitly contrary to the damnably empiricist immorality expressed, typically, by Adam Smith in his *Theory of the Moral Sentiments*. In the matters of human behavior, including scientific behavior, competent science is never morally neutral.¹⁷

Morality is located essentially in the mustering of the potential creative powers of the human intellect, as in physical science and Classical modes of artistic development, to increase the power which is located within the individual human personality, the power to continue the anti-entropic form of fruitful and ever more abundant physical-scientific and related progress of mankind, within and over the universe.

The root of that distinction is to be located in the way in which morality is defined by the essential distinction between man and beast, in the distinction of *the specifically human implications of fundamental scientific and Classical artistic creativity, as Johannes Kepler's uniquely original discovery of the principle of human creativity exemplifies creativity*.

Without the affirmation of that assigned role of creativity, there is no true creativity, and no truthful and efficient expression of public morality. Without that affirmation, the relevant society lacks both true morality and its correlative, the correlative which is a wont

John Locke and the Pursuit of Property

John Locke (1632-1704) has somehow gained the reputation as the intellectual father of the American Declaration of Independence, yet nothing could be further from the truth. The Declaration's transcendent appeal to the defense of "life, liberty, and the pursuit of happiness" comes not from Locke, but from Leibniz.

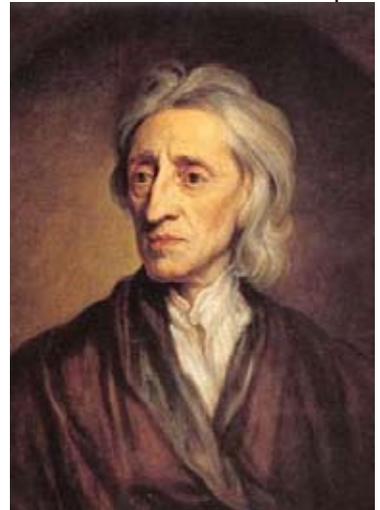
Locke's major political treatise, the 1690 "Essay Concerning The True Original Extent And End Of Civil Government," argues that "government has no other end but the preservation of property."

In Locke's formulation, man "seeks out and is willing to join in society with others who are already united, or have a mind to unite for the mutual preservation of their lives, liberties, and estates, which I call by the general name—Property.

"The great and chief end, therefore, of men uniting into commonwealths, and putting themselves under government, is the preservation of their property, to which in the state of Nature there are many things wanting."

On this basis, Locke—whose 1669 Constitution for the Government of Carolina codified slavery—justified human bondage, by insisting that a person without property has no rights at all:

"These men having, as I say, forfeited their lives and, with it, their liberties, and lost their estates, and being in the state of slavery not capable of any property, cannot in that state be considered as any part of civil society, the chief end whereof is the preservation of property."



17. Notably, this notion of human goodness was a matter of explicitly defined principle by the Winthrops and Mathers who were notable leaders of the pre-1688-89 Massachusetts Bay Colony. It was the suppression of that Colony's freedom, especially under William of Orange, which opened the way for the corruption which took control of New England under the reign of the faction associated with both the Anglo-Dutch East India Company and such hired ideologues of that Company as the corrupt and evil John Locke of slave-trade notoriety and Adam Smith. On the subject of contrary views, see the brilliant study, a true scientific breakthrough, by the late H. Graham Lowry, in his *How The Nation Was Won: America's Untold Story* (Washington, D.C.: Executive Intelligence Review, 1988).

for true creativity. It is this function of true creativity which must be recognized, if the idea of the principle of creativity itself is to be understood with scientific competence.

Such are the implied moral, and also scientific distinctions of the manner in which Academician V.I. Vernadsky introduced the concepts of Biosphere and Noösphere to modern physical science.

Thus, some lack a sense of happiness as Gottfried

Leibniz’s definition, of “Life, Liberty, and the Pursuit of Happiness,” was made central to the U.S. Declaration of Independence. That definition is to be read as expressing a quality of passion required in all scientific work. What we might call “work,” otherwise, is no better than poor in essential quality, and certainly lacks the true quality of human creativity. Herein lies the essential fault of so-called Anglo-Dutch Liberalism, a fault which is tantamount to evil, as the U.S. Declaration of Independence implicitly recognized the policy of John Locke, Hume, and Adam Smith as being evil. Evil is the exclusion of, or merely indifference to the good; morality, so defined, is essential, on the condition that its appropriate passion is competently defined scientifically. Dostoyevsky’s richly ironical portrait of the evil inherent in the character of the Grand Inquisitor, is a relevant, and also penetrating insight in defining this connection.¹⁸

There can be no competence in science, when science, treated in its function as human behavior, does not take this matter of morality identified by Leibniz, as being in explicit opposition to that which is expressed by the evil of the pro-slavery dogma of John Locke, prominently into consideration, as I do here.

The following, personalized comments

18. Fyodor Dostoyevsky’s character, the Grand Inquisitor, was clearly a notion specific to Russian culture, but, from my standpoint, has a curiously inherent truthfulness all its own, from any European cultural standpoint. The existence of the Roman Empire’s Pantheon is the key to imperialist management of its victims through fomenting internal religious and related conflicts, as Sykes-Picot does in Southwest Asia today. Such is the image of the false god who rules over the contending forces, such as conflicting religious beliefs, in society, ruling by pitting one set of duped subjects ferociously against the other. Thus the Grand Inquisitor is the false prophet, created by the Empire, by the Satan, such as the British Empire today, who rules by pretending to be a true agent of Jesus Christ. The Spanish Inquisition and the religious warfare of 1492-1648 in Europe, are an illustration of this point. Thus, my distant relative, the legendary Lizzie Borden, “took an axe and gave her mother forty whacks, and when she saw what she had done, she gave her father forty-one.” Whether that deed was done by the actual Lizzie Borden herself, the legend, as in many cases, tells the story of the jingle itself, albeit whether the actuality of the tale lies within the truth, or only in the teller. Such remains the ambiguity of Dostoyevsky’s tale.

‘A Defence of Poetry’

From the essay thus-named by Percy Bysshe Shelley (1792-1822):

[W]e live among such philosophers and poets as surpass beyond comparison any who have appeared since the last national struggle for civil and religious liberty. The most unflinching herald, companion, and follower of the awakening of a great people to work a beneficial change in opinion or institution, is poetry. At such periods, there is an accumulation of the power of communicating and receiving profound and impassioned conceptions respecting man and nature. The persons in whom this power resides, may often, as far as regards many portions of their nature, have little apparent correspondence with that spirit of good of which they are the ministers. But even whilst they deny and abjure, they are yet compelled to serve, the power which is seated upon the throne of their own soul. It is impossible to read the compositions of the most celebrated writers of the present day without being startled with the electric life which burns within their words. 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.



are therefore relevant to the account of the subject of science as addressed in this report.

At my age, and with my experience in life, I can testify to the relevant fact, that I have come to know the relevant associations toward which I have just pointed here. I know this both sweetly and bitterly, as relevant, wise old men and women do, and, I can say this, confidently, of both the bitter and sweet experiences of my life to date. The evidence to be considered on this account, is abundant; we live amid a rich experience of the fact, that the world in which we have recently lived, especially during the recent four, or more decades, until now, has been predominantly mean-spirited, and has been even actually wicked most of the time.

The goodness which one may experience in the presence of known works of Academician V.I. Ver-

nadsky, is a sample of a case which points to happy exceptions. True goodness, as in the work of Cardinal Nicholas of Cusa, or his follower Johannes Kepler, or the experience of the mind of Gottfried Leibniz, Bernhard Riemann, of Albert Einstein, or works of Academician Vernadsky, is made clear to us when we do recognize it, often with something akin to tears of joy, as the experiencing of some exceptional moment of the goodness associated with a true discovery of principle.

It is of material relevance here, as distinct from mere illustration, that I have often referenced English poet Percy Bysshe Shelley's *A Defense of Poetry* on this matter of such a congruence of science and morality, as reflected in matters of politics, law, and Classical poetry and drama. This is especially the case, in the summation of that work of his, in its concluding, rather long, scientifically crucial paragraph, during which Shelley summarizes the conception of the relationship between human goodness and the power of the human creative imagination. Here, in good physical science, as in great Classical poetry, we encounter a certain quality of passion, as this is associated with great Classical artistic and scientific compositions, compositions which show themselves, by their expression of creativity, as being inseparable qualities of passion for good.¹⁹

That is to say, in a different choice of words, that without the association of that certain feeling of goodness associated with what the Classical Greek of the Christian Apostle Paul adopts by the name of *agapē*, there probably never was a creative conception which was not engendered by a concomitant experience of that presence of *agapē* which the Christian Apostle Paul, and, later, Johannes Brahms, famously portrays in Paul's letter to the *Corinthians*, and in J.S. Bach's *Jesu, meine Freude*.

We may be certain, that if this quality of experience is not experienced, a truly creative scientific, or Classical-artistic act had not occurred.

19. Thus, in music, J.S. Bach, and such among his prominent followers, as Joseph Haydn, Wolfgang A. Mozart, Beethoven, Franz Schubert, Robert Schumann, and Johannes Brahms, represent, in their method of composition, a devotion to truth lacking in such representatives of the Nineteenth-century Romantic school of the student of "that criminal Czerny" who, as Beethoven warned, corrupted the physically talented Franz Liszt, who turned out to be actually an evil forerunner of the London-created Adolf Hitler cult. Twentieth Century trends in popular musical practices tend toward the outrightly evil, trends which, like contemporary university programs, become habits which actually, like flatulence at the dinner table, tend to destroy attention to cognitive powers and morals among the ranks of the habitually credulous.

So, to recapitulate that point, it is of proper relevance to the subject of this report, that creativity, as I have illustrated that principle in the previous chapter of this report, can not be separated from a specific quality of human goodness which is rooted in a compelling, and impelling, passion of the individual creative human intellect. Such was the difference between the creative Leibniz and the Eighteenth-century followers of the intrinsically evil Abbé Antonio Conti, Voltaire, D'Alembert, Leonard Euler, Joseph Lagrange, et al. So, the quality of creativity can be readily identified in the known creative work of Academician V.I. Vernadsky, as in poet Shelley's *A Defense of Poetry*, or Beethoven, Mendelssohn, Schumann, and Brahms, as distinct from the Romantics. In my own experience, it is impossible to place goodness and creativity in separate categories of motive and experience.

This principled kinship of creative scientific impulses and true morality, is no coincidence. This relationship is illustrated by reference to widely known, ancient Classical Greek works of outstanding significance. This relationship is, as I indicate here, not only an essential correlative of actual scientific creativity, but the passions expressed in true artistic and scientific creativity are essentially of the same quality, and this can be demonstrated from the artistic beauty expressed in the generally known creative-scientific work of Academician V.I. Vernadsky.

However, the following qualifying observation must be added, that in order that morality not be attributed to the slovenly emotions of Romanticism, or to the likeness of arbitrary rules or conventions either of law or custom. The passion for the kind of truthfulness expressed in the form of what are actually creative impulses, as I have identified creative impulses in the preceding chapter of this report, is, as I know this, an integral part of any truly creative action, whether in art or physical science.

Whenever morality, defined as I have just indicated, leaves the premises of scientific practice, there is a bad smell throughout the premises.

Therefore, in concluding this present interim chapter, I must now emphasize that connection to be made here in approaching the subject of the principal object of this report in the following terms.

The Prometheus Principle

For the sake of such needed emphasis, consider a few relevant pages from Classical Greek history. Note,

first, Aeschylus' *Prometheus Bound*. However, also note, that the great Classical tragedian Aeschylus gets to the heart of the matter, through the implicit contrast between the quality of optimism expressed in the *Prometheus Trilogy*, when that work is viewed with reference to that contrast provided by contrasting the tragic stink of the Homeric *Iliad* and the humanist optimism of the *Odyssey*.

The genius expressed in the composition of the *Iliad* is its great, ugly, but truthful paradigm of tragedy *per se*: The most evil gods and demi-gods whisper into the ears of their playthings, the human characters of the drama, and those foolish people then act under control of a consequent impulsion to destroy themselves and one another, accordingly, as in the tragic case of a world which tolerates British imperialism, still today: most notably, the Fabian variety of what is virtually imperial fascism, of today.

Those predominantly evil gods, especially the followers of the fictional Zeus, express a principle of evil *per se*. To the extent that the whisperings of such "gods" and "demi-gods" shape the judgment of their lawful prey, the people of that culture are, in general, controlled by that influence upon them. That is the only true principle of all Classical tragedy. Just, so, Shelley, in the concluding paragraph of his *A Defence of Poetry*, identifies the ruling dynamic as the determinant of a good or evil outcome of the behavior of the great majority of the population generally.

Thus, when our subject of discussion has shifted from the abiotic and animal domains, where there is neither guilt nor innocence, to the domain of the Noösphere, science and morality appear in their essential parts as differing facets of the same subject-matter. That



Nations destroy themselves by failing to heed the Promethean principle of scientific discovery, subjecting themselves instead to the evil of the Olympian Zeus: The gods forbid human creativity! Shown, Prometheus, a painting by 17th-Century Flemish painter Jan Cossiers.

specificity is lodged in those powers of human individual creativity which are the categorical distinction of our species, the human species, from all other creatures.

It is therefore important to recognize, that Bernhard Riemann's 1854 habilitation dissertation, especially respecting its opening two paragraphs and the concluding sentence, is both a most rigorous expression of the fundamental principles of physical science, and also a statement of the true morality located in its expression as the creative aspects of the human practice of physical science.

When those principles are adopted, in opposition to both empiricism and reductionism generally, those principles come to represent a force (a *dynamic*) which influences the behavior of a society to an effect which is counter to the influence of such "Olympian" powers of evil as Sophistry in particular, and reductionism in general.

It is essential to recognize, that, contrary to the silly opinion of our modern romantics and kindred varieties of so-called experts, a true tragedy is never an exhibition of the personal failure of one or several characters on stage. A true tragedy is the failure of a culture in which an element of evil grips a people so strongly that those people are rendered unable to resist self-inflicted suffering and ruin by their own willful choice, that not so much because of anything as much as their currently adopted own customs, such as the terribly tragic influence of the irrationalist cult of so-called "environmentalism" today. The shackles which are the acquired customs of a people, prevent such fools from breaking free of the evil influence of either the imagined pagan gods, or, the equivalent expressed in the form of a reigning culture of an entire reigning class of people, who say, in effect, like Shakespeare's Hamlet, "If I do

this, it will destroy me and my society; but, I must do it, because my people's reigning culture demands it of me." He is saying, "I must honor our pagan gods, lest the faithful worshipers of those idols destroy me, as punishment for my disobedience to the will of their gods!"

So, since the so-called Seven Years War, from which the Anglo-Dutch Liberals' private empire emerged victorious as an imperial tyrant over Europe and beyond, in February 1763. It has remained so, ever since, to the present day, in the form of the British monarchy and Commonwealth as being such an imperial tyrant of financier-oligarchical power over money and over the living human bodies which money or comparable temptations could buy, that during most of world history from then to the present moment in A.D. 2009.

There was a relatively brief interval, with the U.S.A.'s joining Britain as an "uncomfortable ally," during the period of that war-time alliance, and until U.S. President Nixon's 1971 destruction of the fixed-exchange-rate system, in which the U.S.A. was nominally "top dog" in the Anglo-American arrangement of 1941-1971, but that vanished, essentially, in the ruins caused by the Anglo-Saudi oil-price swindle of the 1970s, and the continuing ruin of the U.S.A., to the present day, by implementation, under U.S. Presidents Carter, Reagan, and George H. W. Bush, of policies launched by David Rockefeller's and Zbigniew Brzezinski's Trilateral Commission.

That form of empire reigned so, through the whippers from the imagined evil gods and demi-gods in the likeness of the tragedy of the *Iliad*. So, in the later tragedies crafted by Aeschylus, Shakespeare, and Friedrich Schiller, mankind has often made a great fool of itself, as this is shown in the *Wallenstein Trilogy*, through the



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Today's British Empire is emulating the methods of the Roman Emperor Flavius Claudius Julianus, aka, Julian the Apostate (r. 361-363), who played the many religions enshrined in the Pantheon (shown here) against one another. Julian is depicted here on a Roman coin.

folly of its status as the prey of a commitment to evil expressed in the form of the compulsions of prevailing, ruinous, national or comparable customs, customs modeled on the legendary banning of human creativity by the Olympian Zeus of *Prometheus Bound*.

Thus, as Edward Gibbon, the author of *The Decline & Fall of the Roman Empire*, advised his master, the British Empire's Lord Shelburne, to emulate the practice of the Roman Emperor known as Julian the Apostate, by such means as playing the religions of a virtual imperial-British Pantheon against one another. In this manner, the nations of Europe, as elsewhere, have repeatedly ruined one another in wars among themselves, the virtual victim-members of a British-run Pantheon, in virtual Roman-arena-style gladiatorial battles fought for the sadistic amusement and greater glory of their common oppressor, the so-called British empire. They fought as fools, as in the Napoleonic wars fought for the glory of the British empire, or the Twentieth Century's so-called "World Wars" and "Cold War," always to ensure that the British Empire, so called, remained the Venice-style financier-imperial

power of inherently predatory, Sarpian Anglo-Dutch Liberal power. There, in that and kindred examples, we encounter the true, spiritual origins of all great tragedies.

It is that type of tragedy, the typification of all true Classical tragedy, including the Homeric *Iliad*, that it is the foolish collective passions of cultures which induce those cultures to ruin themselves, or to put themselves, again and yet again, at the feet of a tyrant who has ruined them by his, or her manipulation of their devotion to silly, habituated passions.

Such was the case of the joint actions designed to crush Germany, initiated by Britain's Prime Minister Margaret Thatcher, with support of U.S. President George H.W. Bush and France's President Francois Mitterrand, in the Fall of that Wall which had divided Germany. Germany was ordered to destroy its economy, piece by piece, for the convenience of that British empire which has remained the dominant, actually imperial force in shaping world policy ever since.

To destroy people is already a crime; to induce a people to destroy themselves, as the influence of the British empire has done, in case after case, over recent centuries, as by such tricks as promoting the British drug traffic, is among the greatest crimes, as in the exemplary, British-steered pushing the Nazi Adolf Hitler into power in Germany, and supporting Hitler, in fact, until Britain's French fascist ally of the moment had assisted the relatively weaker military force, the Wehrmacht, in overrunning an actually superior French national military force.²⁰

20. It is important that we emphasize, at this point in the account, that, the British empire, acting once again in the custom it had practised in the "Seven Years War," once again sought to preserve its empire by organizing wars among intended, manipulated victims, such as the nations of continental Europe. So, London has the primary war-guilt in the preparation, during 1890-1914, for organizing a new "Seven Years War," which came to be called today, "World War I." So, London created Adolf Hitler's regime, with the intent of using Germany to destroy itself in war with the Soviet Union—all this in the tradition of the "Seven Years War." However, the German institutions, were not disposed, even with London's tool, Hitler, in the saddle, to have Germany embedded in an echo of Napoleon Bonaparte's disastrous invasion of Russia, while a French military force, then superior to that of Germany, was at Germany's rear. This little problem was solved by the installation of a fascist government in France itself, one which manipulated superior French forces, to disarrange themselves in such a fashion as to bring about Germany's successful "Blitzkrieg." The British leaders, such as Winston Churchill, who had created the fascism of Mussolini and Hitler, had become fascist. The collapse of France now

It is that type of induced, habitual moral self-degradation of peoples and nations, which has been the greatest curse of humanity throughout historical times, the habitual self-degradation which has permitted the habit of empire to dominate known history in such a fashion, from ancient to present times..

It is the same in the domain of modern science, where the pure evil epitomized by the influence of Paolo Sarpi on the modern perception of science, religion, and politics, has brought European civilization repeatedly into a mire largely of self-inflicted degradation, through service to wicked passions such as those which orchestrated the evil reported in the *Iliad's* accounts. It is that corruption, typified by the authorship of Paolo Sarpi, and typified in practice by the examples of the origins and continued influence of what has come to be called "The British Empire," which has made a great fool of European and other civilization during most of modern history leading into and beyond the February 1763 Peace of Paris.

It is by the lack of adherence to those passions which are the expression of true creativity, that nations acting according to the injunction of the Olympian Zeus of *Prometheus Bound*, bring suffering upon themselves. What, and where, then, are those passions, speaking ontologically?

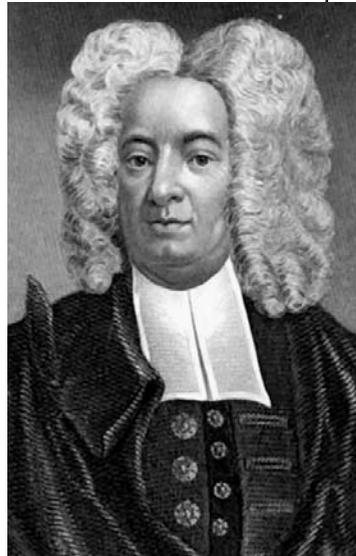
III. The Model Case of the Historical Dynamics of the U.S. Constitution

There is a great folly expressed in contemporary academic and related notions of scientific method, the assumptions to the effect that "hard" physical science must not be mixed with the sentimentalities of morality and culture otherwise. Contrary to such popular silliness respecting the nature of physical science, when the subject of science is human behavior, all of those considerations of a demonstrably systemic nature which affect man's development, or lack of development, of policies and practice of means to advance the discovery and realization of the means of both maintaining and

placed the evil, but also foolish British in the embarrassing position of running to the same President Franklin Roosevelt whom they had wished to destroy, to rescue Britain from the fruit of its own imperialist folly.

The Quality of 'Goodness'

Cotton Mather (1663-1728) was the direct political heir of the republican founders of the Massachusetts Bay Colony. The following is from his 1710 work, "Bonifacius, An Essay Upon the Good, that is to be Devised and Designed, by Those Who Desire to Answer the Great End of Life, and to Do Good while They Live." See H. Graham Lowry, *How the Nation Was Won*, and "Cotton Mather's Leibnizian Conspiracy," EIR, Dec. 1, 1995.



Government is called, the ordinance of God [and thus] it should vigorously pursue those noble and blessed ends for which it is ordained: the good of mankind... Rulers who make no use of their higher station, than to swagger over their neighbors, and command their obsequious flatteries, and enrich themselves with the spoils of which they are able to pillage them, and then wallow in sensual and brutal pleasures; these are, the basest of men...

It is an invaluable honor, to do good; it is an incomparable pleasure. A man must look upon himself as dignified and gratified by God, when an opportunity to do good is put into his hands. He must embrace it with rapture, as enabling him to answer the great End of his being [emphasis in the original].

increasing the relative potential population-density of mankind are an integral part of physical science, a part which can not be separated from the purpose of science for the mankind which is the only source of the maintenance and development of the human species.

The case of the politically motivated promotion of the fraud of so-called "global warming" is a case in point. There is no difference in principle between that ugly practice of a delusion today and the subject of Aeschylus' *Prometheus Bound*. This is otherwise illus-

trated by the role of the relevant quality of human passion in the process of discovery of universal physical principles. Science is never what some foolish people describe as "objective;" it is essentially an act of passion, a passion of the most enduring span and quality, as in the case of each relevant individual person. It is a passion which assumes a virtually life-long grip on the sense of identity and passions of the relevant individual, as my own devotion to the development of a more adequate science of physical economy attests. More significantly, it is a form and quality of passion which transcends the lives and deaths of successive generations of devotion to a specific mission. This is illustrated by the fact that all competent modern science is traced through the passion of Cardinal Nicholas of Cusa, from the mid-point of Europe's Fifteenth Century to the present day. It is illustrated by the fact that that modern physical science is a reflection, as if a rebirth of the same principles under way during the lifetimes of the Pythagoreans and Plato. Mankind is, in essence, essentially immortal.

The difference between man and beast lies in the quality of consciousness which is the medium through which valid physical science and Classical artistry find immortality in the succession of generations of a pro-scientific culture

The effects of the kind of systemic stupidity which a cultural phenomenon such as modern empiricism produces, and represents, are not, essentially, as much a lack of human potential in the person of the empiricist, as a crippling suppression of the person's ability to call upon creative capabilities which had existed naturally in all healthy human individuals, but which have been crippled to an effect compa-

rable to the former sometime practice of binding the feet of very young Chinese girls.

That contrast between the virtue of the human species and the dynamic influence of leading evil imposed as the accepted custom among a people, is the proper definition of a principle of tragedy.

The great Classical Greek dramatist Aeschylus caught the flavor of this in his *Prometheus Trilogy*: the ruling, evil God, the Olympian Zeus, forbade the summoning of the mortal person's innate power to make

In the Footsteps Of Cotton Mather

Benjamin Franklin (1706-90) was Cotton Mather's most distinguished protégé, wrote the late H. Graham Lowry (*EIR*, Dec. 1, 1995). Deployed by Mather into political warfare for the first time, Franklin brilliantly managed an "undercover" role which led to his move to Philadelphia in 1723, at the age of 17.

More than 60 years later, Franklin wrote a letter to Cotton's son Samuel, who had proclaimed the Declaration of Independence from his own pulpit in Boston in 1776. "I remember well both your father and grandfather," Franklin told him, "having heard them both in the pulpit, and seen them in their houses." Franklin reported that Cotton Mather's *Essays to Do Good* had "an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than on any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."

Of course, Franklin approached the matter of *goodness* with his ascerbic wit, writing in *Poor Richard's Almanac*: "Serving God is doing good to man, but praying is thought an easier service, and therefore more generally chosen."



Library of Congress

command of the Olympian Zeus induces, is not of the one-at-a-time variety; it is systemic, as in the case of those adolescent boys of the ruling class of Sparta, who trained themselves for war by hunting down and killing unarmed helots for sport. The problem is not individual; it is systemic; it is, like a religious belief, dynamic. The members of society enforce obedience to that condition in one another, even when they themselves are the victims of the injustice which they voluntarily bring upon themselves in this manner.

Take the case of the origins of the United States of America. Trace that history clinically, from the time of the early phases of settlement of what came to be called "New England" by the Mayflower colonists and the Massachusetts Bay Colony. Treat this transfer of what were, initially, largely volunteers migrating from the Netherlands and England, for what it actually is, as a case of a cultural transformation of a part of a population, the adoption of a newly created culture out of some of the population from a pre-established culture. The same kind of effect, "the North American colonization effect," can be studied in patterns of migrants into what became the U.S.A., from Germany, Italy, Eastern European cultures, and so on, and on. The phenomenon to which I am pointing, is an instance of the principle of dynamics as it operated, in this case, in a specific cultural domain.

So, a different society operated to a different effect, in producing the effect of Spartan youth training themselves to assimilation into their society's cultural paradigm, through "play," by hunting down and killing helots.

Similar stereotypes of cultural determination of dynamics are characteristic of the process, for good, or for evil, of societies' populations generally.

In the case most relevant to the point of this report, the essential characteristic of the American colonists, was their systemic rejection of the legacy of the European feudal, or feudal-like aristocracy. Consider the essential features of the true history of the way in which the indicated development in the North American colony occurred.

The beginning of the social process leading into the

fire. The inborn potential of the young Chinese girl was to walk as girls would normally walk without such restraints; the capability has not been taken away from the victim's human nature; it has been crippled by being part of a morally crippled culture.

What I have just said can be regarded as an argument which moves in the direction of stating the truth, but it is a crippled kind of truth, like the poor Chinese girl who is reaching adulthood with the crippling habit of bound feet. Induced stupidity of the type to which the

establishment of the English-speaking U.S.A., was a series of sequels of what is known in European medieval history as the Fourteenth-century “New Dark Age,” a breakdown of the existing monetarist culture, dominated by the Venetian monetarists who managed the European chivalry. The beginning of both modern European cultures and also North American culture as a by-product of that, emerged in a process of the attempted reorganization of the Western and Eastern branches of the Christian church culminating in the A.D. 1439 great ecumenical Council of Florence. This effort had a mixed outcome. While the first modern nation-states emerged as a product of the Fifteenth-century Renaissance, in Louis XI’s France and Henry VII’s England, the remnants of medieval feudalism, led by Venice’s monetarists, struck back, using savage and prolonged religious warfare over the interval 1492-1648.

In the meantime, a leader of the mid-Fifteenth-century Renaissance, the same Cardinal Nicholas of Cusa who personally launched modern European science, recognized that that Renaissance’s goals were being ruined by the radiating effects of Balkan and related wars triggered by the fall of Constantinople. Cusa projected a campaign of transoceanic voyages to establish new allies for the cause which had been represented by the Renaissance. About A.D. 1480, a Genoese sea-captain, then in the service of Portugal, became acquainted with papers representing the work of Cusa. Between Columbus and Cusa’s surviving collaborators in Italy, the trans-Atlantic voyage proposed by Cusa was adopted as a goal. In 1492, that mission was carried out.

The initial colonization was from Spain, and a bit later Portugal ventured into what would become known as Brazil. Meanwhile, throughout the Sixteenth Century, the periods of monstrous religious warfare grew worse. The Council of Trent came and went, and in the wake of that a new proponent of continued religious warfare came to the fore, the Venetian Paolo Sarpi. In this setting of the very late Sixteenth Century and early Seventeenth Century, the significant French- and English-speaking colonizations in North America emerged.

What followed was, from one viewpoint, a complex, chiefly trans-Atlantic process, out of whose manifold details only a few leading dynamics need be considered in this present location. The most crucial events of the period between the A.D. 1620 Plymouth settle-

ment and the American victory against the British Empire, were, apart from that American victory itself, the establishment of today’s continuing British Empire from the period of that so-called Seven Years War which established London, in February 1763, as the capital of an implicit Anglo-Dutch Liberal, London-centered, world-dominating maritime empire, which set the principal European victims of that Seven Years War, such as France and Russia, into motion of what became, in European eyes, a credible cause for the support of those European powers eager to check the imperial appetite of their richly hated Anglo-Dutch imperialist neighbor.

There were chiefly two positive outcomes of this alliance against the Anglo-Dutch tyranny. One was the defense of continental Europe against the Anglo-Dutch Liberal empire, a defense led by the support of many among the crowned heads of Europe. The other was the establishment of an utterly new form of sovereign nation-state, the U.S. republic.

This pattern, set by the conflict of 1763-1789, continued over the interval until the death of President Franklin Roosevelt in 1945, and continued, albeit with increasing complications, over the interval until the suppression of the independent states of continental Europe through a process initiated by Britain’s Prime Minister Margaret Thatcher in complicity with the rabidly Anglophile U.S. President George H.W. Bush, and France’s President Francois Mitterrand. This was a process which came to assume the type of former Prime Minister Tony Blair’s frankly fascist repudiation of the 1648 Peace of Westphalia and his promotion of a cross between imperialism and a Tower of Babel called “globalization.”

The essential feature of this centuries-long process, from the general European break-down-crisis of the Fourteenth Century, through to the present time, had become the emergence of a pattern set by the successes of the American Revolution and the U.S. defeat of the British Empire, under the leadership of President Abraham Lincoln. It was the defeat of the British Empire’s launching of a war of intended destruction against the United States. The waves of immigration from Europe, into the U.S. and the U.S. economy, during a period up to the end of what had become known to the English-speaking world as “World War II,” represent a history which had defined a consolidation of the social character of the United States’ political-economic system and of the social characteristics of the great majority of the U.S. citizenry.

Ostensibly, the entry of the U.S.A. into the war

against Nazi Germany, Japan, and the London-made fascist regime in Italy, was a great defeat for that pro-oligarchical fascist wing which London interests had built up within the thus-morally corrupted U.S.A., a British instrument centered, during President Franklin Roosevelt's time, in the fascist Liberty League from which such morally depraved present-day creatures such as British-trained Amity Shlaes are descended. The death of President Franklin Roosevelt was a setback, tending to push developments in the U.S.A. and the United Kingdom of Fabianism back to the pro-fascist variety of Anglo-American trends of the Theodore Roosevelt, Woodrow Wilson, Calvin Coolidge, and Herbert Hoover, and American Liberty League times.

All that much said, and necessarily so, we have now entered a time in which only a U.S. resumption of the direction it manifest under President Roosevelt could make possible a likely victory of the peoples of this planet over the Europe-centered imperialist campaign of this present period of a general, planet-wide, economic breakdown-crisis.

The most significant danger, that we might not defeat the Anglo-Dutch Liberal (e.g., Fabian)-led effort to establish the form of world empire called "globalization," is that we fail to rescue the world from this combined threat of a global fascist empire and breakdown-crisis because we fail to grasp the conception of dynamics, a failure implicit in a lack of mobilization around the conception of a dynamic, rather than Cartesian design of the relevant social process.

It is not any particular physical power of the U.S.A. which makes the U.S. crucial in this matter; it is the dynamics of the U.S. character, the deeply inbred contempt of the true republican for the presumed authority of any sort of social institution which caters to oligarchical traditions.

IV. What Is Reality?

From what I have written in this report thus far, it should be clear, that the great intellectual issue confronting both scientific and popular opinion today, is the issue of which is real: science, or sense-perception? Is reality what we identify as the images of sense-perception; or, is it not the fact, that sense-perception is merely the shadow which reality casts on the imagination of the primitive mind?

Is it not the case, as I have already emphasized in

the preceding sections of this report, that we must communicate in a language which references our sense-perceptual experience, not because those images express reality as such, but because truth lies only in the human mind's seemingly miraculous capacity for decoding the messages of sense-experience in such a way that our minds see the reality which sense-perception as such can not see. In other words, we must believe in what our minds must "see," rather than believing that sense-perception is efficient reality in and of itself.

In other words, the name of "science" should be limited to the reality which casts sense-perceptions. This is the truth of the matter, not only for what we identify as physical science, but for the ironical aspect of that which artistic creativity casts as the ironical forms of sensory expression of Classical artistic composition. In this connection, we encounter the essential equivalence of science and Classical artistic composition. As I have written above, what we know as competent physical science pertains to man's relationship to the subject-matters of the domain of the abiotic and the Biosphere; Classical artistic expressions pertain to the essential relationship of the creative faculties through which human relations as such are expressed in an ironical mode comparable to that of physical scientific practice.

The cultivated mind is, therefore, a reflection of the process of going over from seeing the real universe as a mere shadow called sense-perception, to locating one's sense of identity habitually in such a way as to see science as real, and sense-perception as shadow.

The summary argument which I have just now supplied, thus, is not essentially novel. All great Classical artists and scientists are distinguished from popular outlooks in some significant degree of approximation of thinking in this way. We call such artists and scientists as "geniuses;" but, in fact, it is minds so developed which are truly normal, and persons still imprisoned in emotional attachment to sense-perception as such, who have, so far, fallen short of realization of a truly human sense of personal identity.

It is the power to see the creative personalities of the past as immortal persons who, in their fashion, can still communicate to us, whereas we can merely respond to what they have imparted to an immortal effect. That is to say, that where an issue of principle from the past is posed, we must attempt to relive what transpired in the mind of a deceased thinker, or we



EIRNS/James Rea

Classical art and scientific work by the LaRouche Youth Movement in Germany. Left, the LYM chorus sings Bach's "Jesu, meine Freude," at a Schiller Institute conference on Feb. 21, 2009; below, investigating the principle of the catenary at a LYM cadre school in Berlin. The women are constructing a model of Brunelleschi's marvelous dome on the Cathedral of Florence.



EIRNS/Helene Möller

must recreate, in our own mind, the array of circumstances under which they acted in some relevant past time and setting.

The crucial issue, is this sense of the immortality of the creative human individual. This is a sense of we, ourselves, also living, presently, in that same domain with those relevant immortals from the ranks of the departed.

In this respect, the great majority of the presently living population live still in a state of mind which, at best, is the false dawn of what the human mind is intended to become in its true maturity of development. That is to emphasize that mankind presently, except in what are still relatively rare cases, inhabits this dusky side short of the dawn of true humanity.

On this account, it is the impassioned effort of many to resist the demands which the cause of true, creative humanity requires, which accounts for most of the stupidity and even outright evil predominating among nations and their peoples still today. So, we already rely, in those societies, on a relatively healthy moral condition of culture contributed by the influence of the exceptional individuals among us, such as our Benjamin Franklin, Franklin D. Roosevelt, or Albert Einstein. We could not progress as far as we have, in even the best cases of national experience, without such exceptional geniuses; but, the failure of society generally to rise to a comparable standard of typical personal development,

remains the greatest source of danger to civilization as a whole.

Until mankind generally, has passed over, from seeing reality "as through a glass darkly," as the Apostle Paul spoke, to locating ourselves in the reality for which sense-impressions are merely shadows, we are in danger from the backwardness of mistaking our sense-impressions for reality, rather than seeing sense-impressions as merely the shadows of reality. Science and Classical artistic life are good, and the contrary, such as today's popular cultures, are bad *per se* in respect to their tendency to cause populations to debase, even bestialize themselves, as fascists do, as the violent existentialists of 1968 did, that to the ruinous effects on the culture of the world as a whole, today.

Creativity as I presented its case here, is not merely an advantage, it is the only pathway up from the prevalent bestiality of the world today, to that which the leaders of mankind must, urgently, become, in the hope of averting a prolonged, planetary new dark age today.

President Obama Must Dump Summers To Save His Presidency

by Debra Hanania-Freeman

March 27—During an international webcast on March 21, Lyndon LaRouche noted that the real problem in the Obama Administration's economic policy team is not Treasury Secretary Tim Geithner. Instead, LaRouche stressed, the man whose policies pose the gravest danger to both the nation and Barack Obama's Presidency is Larry Summers, the head of the President's National Economic Council. LaRouche called for Summers to be removed from his post.

LaRouche's Saturday warning, that Summers posed a significant threat to the Administration, was borne out very quickly. By Monday, as Geithner unveiled the latest phase of the biggest bailout swindle in history, it was announced that the President's popularity had plummeted from a high of 78%, which he enjoyed in the days following his inauguration, to just under 50%. In fact, during the course of that week alone, the President's approval rating dropped by more than 13%!

As the week progressed, it became increasingly apparent that there was a potentially cataclysmic split inside the Administration. While a hoodwinked President Obama was persuaded by Summers and his backers that the way to solve this worst financial and monetary crisis in modern history was to turn over the keys to the banking system—at taxpayers' expense—to a gang of hedge fund thieves, saner voices echoed the policies outlined by LaRouche. Prominent and accomplished

economists, most notably Texas economics professor and noted author James Galbraith (the son of FDR's economic advisor John Kenneth Galbraith) and Nobel Laureate Paul Krugman, insisted that, not only would the latest (and worst) of the bailout schemes fail, but it would make things much worse. They argued instead for the solution employed by FDR; the same solution that Lyndon LaRouche put on the table almost two years ago: to save the U.S. banking system by reorganizing it under bankruptcy protection.

Volcker: Revive Glass-Steagall

Former Federal Reserve Chairman Paul Volcker, who heads the President's Economic Recovery Advisory Board, during a March 27 speech in New York City, was even more emphatic on a point he has addressed before: that the current system absolutely had to be reorganized, and reorganized in a Glass-Steagall framework.¹

Apparently, Summers, a notorious egomaniacal blowhard, whose inability to work with anyone has cost him more than one job in the past, threw a hissy fit, and told the President that he wasn't going to con-

1. The Glass-Steagall Act (a.k.a. the Banking Act of 1933) introduced the separation of commercial and investment banking, and founded the Federal Deposit Insurance Corporation (FDIC) for insuring bank deposits. It was repealed in 1999.



White House/Pete Souza

The White House's disastrous economic policies, LaRouche declared, do not originate with Treasury Secretary Geithner (seated, right foreground), but with the egomaniacal Larry Summers (standing). As LaRouche recently mused, "If Summers falls, can Spring be far behind?" Shown: a meeting of the President's Budget Committee, Feb. 6, 2009.

tinue to play in the same sandbox as Volcker. Unfortunately, Obama has been brainwashed into believing that, in order for him to begin to solve the disaster he inherited from the Bush-Cheney Administration, he needs the support of the very Wall Street thieves who are largely responsible for this latest phase of the collapse, and that Larry Summers is critical to winning him that support.

So, on March 25, Office of Management and Budget (OMB) director Peter Orszag announced that President Obama was putting Volcker in charge of a tax-code review aimed at closing loopholes, streamlining the law, and generating revenue. Orszag said the review, given a deadline of Dec. 4, was being ordered to make recommendations on steps to simplify the code, built over the last 96 years, in ways that would reduce tax evasion, and what he called "corporate welfare."

There was no mistaking what had occurred. Just after Volcker had disagreed with Summers over both the timing of regulatory reform, and the core question of the necessity of bringing back Glass-Steagall, which Summers personally worked to wreck in 1999, the former Fed chairman was being sent off to work on taxes for the rest of the year. Obama's personnel choice was not only wrong, but potentially fatal to his Presidency. Despite Volcker's many problems, he is one of

the few serious economic thinkers in the U.S., and the only such person inside the Obama Administration, who has the stature to credibly oppose Summers' bullying economic insanity.

In the interest of freeing President Obama from the toxic threat that Summers poses to his Presidency and to the nation, it is time to take a close look at just what Larry Summers represents.

Summers' Perfidy

Long before Summers became Treasury Secretary during the last 18 months of Bill Clinton's second term, he distinguished himself as an ardent opponent of the American system of economics. After studying under Martin Feldstein at Harvard, Summers joined the staff of the Council of

Economic Advisors under Ronald Reagan. In that post, he argued successfully for radical cuts in both corporate and capital gains taxes as the best incentive for economic growth. He also insisted that unemployment insurance and welfare payments are among the single greatest contributors to unemployment, and as such, should be scaled back.

In December 1991, when Summers served as chief economist for the World Bank, a memo that bore his signature was leaked to the press. The internal memo, which clearly was not intended for the public, argued that although free trade would not necessarily benefit the environment in developing sector countries, there was clear economic logic in dumping waste there. In an aside to the memo, leaked to the press, Summers cynically suggested that "I think the economic logic behind dumping a load of toxic waste in the lowest wage countries is impeccable and we should face up to that.... I've always thought that under-populated countries in Africa are also vastly underpolluted."

In 1993, Summers joined the Clinton Administration as Undersecretary for International Affairs. In that post, he promoted genocidal economic shock therapy against the Russians, demanded an expansion of the power of the IMF, and increased deregulation by the Japanese (in 1997); he brags about his role in

forcing the Korean government to raise its interest rates and balance its budget in the midst of a horrible economic crisis, a policy sharply criticized at the time by Nobel Laureates Paul Krugman and Joseph Stiglitz.

At the same time, according to a book by Paul Blustein, Summers, along with Paul Wolfowitz, tried to convince the Clinton Administration to effect a regime change in Indonesia.

All of this paled in comparison to the pain and damage inflicted on this nation and its people once he became Treasury Secretary. During the California energy crisis of 2000, Secretary Summers teamed up with Federal Reserve chairman Alan Greenspan and Enron executive Kenneth Lay to work over California Gov. Gray Davis, lecturing him that the cause of the crisis was excessive government regulation. Summers bullied Davis into further deregulating California's utilities and relaxing California's environmental standards in order to "reassure the markets."

However, nothing did more damage to this nation or more to cause this current crisis than the wrecking operation Summers led against any and all forms of financial regulation. As Treasury Secretary, Summers played the decisive role in convincing Congress to do what had been attempted, but failed, more than 12 times in 25 years: repeal the Glass-Steagall Act, which had been enacted in 1933 after the Pecora Commission catalyzed popular support for stronger regulation by hauling bank officials in front of the Senate Banking and Currency Committee to answer for their role in the stock market crash.

Immediately after taking over as Treasury Secretary, when the Administration, and especially the President, were distracted by other matters, Summers mounted a relentless lobbying effort to pass the Gramm-Leach-Bliley Act, which repealed key portions of Glass-Steagall, and allowed commercial banks to get into the mortgage-backed securities and collateralized debt obligations game. The measure also created an oversight disaster, with supervision of banking conglomerates now split among a host of different government agencies—agencies that, more often than not, failed to let each other know what they were doing, and what they were uncovering.

Another dirty little secret about Summers' tenure as Treasury Secretary was the role he played in torpedoing any regulation of derivatives trading. Just prior to

moving up to the top post at Treasury, Summers became a singular and strong advocate, inside the Clinton Administration, for what was nothing less than a time bomb: Sen. Phil Gramm's (R-Tex.) other measure that let these banking-conglomerates-in-the-making create and trade derivatives without regulation.

Promoting Derivatives

Indeed, during a 1998 Senate hearing, Summers testified against the regulation of the derivatives market on the grounds that we could trust Wall Street! "The parties to these kinds of contracts," he said, "are largely sophisticated financial institutions that would appear to be eminently capable of protecting themselves from fraud and counterparty insolvencies, and most of which are already subject to basic safety and soundness regulation under existing banking and securities laws." He continued to defend over-the-counter derivatives and block all moves to regulate them, up through 2000, calling them "an important component of the American capital markets, and a powerful symbol of the kind of innovation and technology that has made the American financial system as strong as it is today."

It would be hard to make assumptions that turned out to be more wrong. Larry Summers was either the most corrupt and sinister Treasury Secretary in our nation's history, or the most incompetent one. However, his high-level managing position for D.E. Shaw, one of the most secretive of hedge funds, upon leaving office, would tend to argue in favor of the former.

Even more damning, though, was an op-ed by Summers in the Nov. 19, 2005 *New York Times*. In that piece, written upon the death of radical libertarian economist Milton Friedman, Summers makes the startling revelation that Friedman was "his hero." In the piece, which he entitled "The Great Liberator," Summers argues that "any honest Democrat will admit that we are now all Friedmanites," writing that Friedman not only made enormous contributions to monetary policy, but even greater contributions "in convincing people of the importance of allowing free markets to operate unencumbered."

It is little wonder, then, that an increasing number of economists and Democrats believe that President Obama is, as Rep. Peter DeFazio (D-Ore.) has stated, "ill-advised by Larry Summers." In January 2009, as the Administration tried to pass its stimulus bill, DeFazio, along with economists, including James Gal-

braith, Paul Krugman, and Joseph Stiglitz, argued that more of the stimulus money should be spent on much-needed infrastructure projects. DeFazio stated that he wasn't surprised that Summers favored more tax cuts instead. "Larry Summers *hates* infrastructure," he said. "[He] was very much part of creating the problem; now they're going to solve the problem? And they don't like infrastructure. So they want to have a consumer-driven recovery. We need an investment and productivity driven recovery for this country—a long-term recovery. Instead of borrowing from future generations, we should invest in future generations, and Larry is pretty much on record as being anti-infrastructure...."

Yet, it is this man who right now has the ear of a President who campaigned on the need to overhaul and re-regulate the nation's financial and banking system, who wants to pass a sweeping social agenda, who says he wishes to be known as the President who initiated the construction of a continental high-speed, maglev transportation system, and who led the United States out of the greatest economic crisis in its history.

In order to save this nation and his own Presidency, it would do President Obama well to heed LaRouche's "Emergency Address to President Obama and the American People" of March 26 (see box).

Emergency Address to the President and the People

Lyndon LaRouche's emergency video address is posted on the website of the LaRouche Political Action Committee, at <http://www.larouchepac.com/node/9757>.

You may recall that I was the only person, back on July 25, 2007, who warned of exactly what has happened to the world economy since. Now, more recently, a few leading economists have come forth to, in their own way, support views which coincide with my own. I say, as an expert, to people who said the contrary over the intervening years, that this policy, which has been foisted upon the President of the United States, *can sink the United States and his Presidency very quickly*. There is no way the President could expect to survive, politically, from this policy, even in the relatively short term. First of all, it is incompetent, it is unconstitutional, and it will destroy the United States. And the people out there—not the liberals he's listening to, the higher-paid liberals—but the typical citizens out there, the lower 60% to 70% of the population, will turn against him harshly, *if he doesn't abandon this foolish policy*.

There is a solution, and there always has been one solution, since I specified that between July 25, 2007 and September of 2007: *Put this entire system into*

bankruptcy reorganization. Take all the crap and throw it away! Reconstruct the banks according to *Glass-Steagall standards*. Bail out the banks. Don't bail out the creditors! Bail out the banks, by providing them credit, government credit, which enables them to build their way back to solvency.

Don't buy out the speculators! Don't bribe the speculators! Otherwise, you're not going to be President much longer, Mr. President.

I've been doing everything I can, to help you survive as President, and succeed. But *this*, this mistake you've made now, under bad advice—under *incompetent* advice!—can sink you, and sink the Presidency, and sink the United States. Because if you go down now, you're going to take the United States down with you. And you're going to get increasingly unpopular over the coming days and weeks. So change, now. Abandon this policy which is unconstitutional, in any case. And it's not only unconstitutional, *it's immoral!*

So, be a moral President: Reject this! And I am sure, that you will find that the great majority of the American citizens will come to your aid, if you do this.

Cut it out, now, Mr. President—it's a terrible mistake.

I'm the expert; I'm the best-qualified expert. Yeah, there are other people who agree with me, more or less, among leading people today. But I'm the expert, and I'm telling you: *Don't make this mistake. It's like political suicide. Stop it, now!*

Soros Declares Himself A Fascist—Again

by Nancy Spannaus and Anton Chaitkin

March 27—Speaking as a key witness at a March 25 hearing of the Senate Foreign Relations Committee on the global implications of the financial crisis, British agent and dope-pusher George Soros once again exposed himself as the fascist he is. Asked to sum up the situation at the conclusion of the hearing, Soros said: *The crisis is very serious. This is a genuine collapse of the financial system not seen since the 1930s. And the lessons of the 1930s are summed up in John Maynard Keynes' 1936 book, The General Theory of Employment, Interest and Money.*

Thus, Soros demanded the adoption of a Keynesian policy—specifically, the *fascist* policy which Keynes championed *against* President Franklin Delano Roosevelt at Bretton Woods, and which Keynes openly admitted was “much better adapted to the conditions of a totalitarian state...” As a recent blockbuster video by LaRouche PAC (www.larouchepac.com) dramatized, Keynes spent a good deal of the 1944 Bretton Woods conference lobbying to protect the Nazi-supporting Bank for International Settlements, in direct conflict with the Roosevelt Administration. On top of that, Keynes's own monetary proposals—for massive money pumping and a universal currency run by a de facto one-world government—are fascist in themselves.

Today, Soros, along with his British cohorts Lord Mark Malloch-Brown and Prime Minister Gordon Brown, are on a non-stop campaign to push for adoption of a new Keynesian policy, if possible, by the time of the G20 summit in London April 2. In his Senate testimony, Soros pushed for a massive issuance of IMF Special Drawing Rights (SDRs), and money-printing in general. The next day he appeared at a conference of the Wash-

ington-based New America Foundation, again promoting a huge expansion of SDRs as a global money pool, in the spirit of Keynes, and endorsed the creation of a new global reserve currency to replace the U.S. dollar.

Utilizing his ill-gotten speculative gains, Soros is also attempting to create the semblance of mass support for British monetary policy—specifically, the bailout of the bankrupt banks (called “nationalization”) in a new, even more globalized system. His front groups are calling for mass protests around the U.S., on April 11.

Fascism Redux

Neither Keynes nor Soros makes any bones about the fact that they are of the fascist persuasion. In addition to being a confirmed eugenicist and imperialist (his reason for demanding a single world currency was to obliterate nation-states), Keynes wrote a preface to the 1937 German edition of his *General Theory*, in which he admitted that his approach was “better adapted” to the Nazi state.

As for Soros, his training at the hands of the Nazi occupiers of Hungary is paying off. He has no shame in embracing Keynesian Nazi policies, just as he has no shame for the crimes he committed, as a terrified teenager collecting loot from his fellow Jews.

“Someone had to do it,” is his refrain. “And I would say, that’s when my character was made.”

Indeed. Soros is finding his current role of attacking the U.S. currency, and demanding a new global regime, in which the speculative banks are bailed out, and populations crushed to pay their debts, “very stimulating,” as he told the *Australian News* on March 24. “It is, in a way, the culminating point of my life’s work,” he told the paper, after bragging that he expects to “get a hearing” in Washington these days.

Billionaire Soros’s remarks today are eerily similar to those he made in the introduction he wrote to his father’s book: “It is a sacreligious thing to say, but these ten months [of the Nazi occupation] were the happiest times of my life.”

Will American patriots finally move to stop this dope-pushing Nazi, before he gets a chance to create millions more victims today?



UNphoto/Eskinder Debebe

In testimony before the Senate Foreign Relations Committee, the Nazi-loving George Soros let it all hang out, demanding the adoption of the policies of the fascist economist John Maynard Keynes.

National News

Single-Payer Health Bill Now Before U.S. Senate

The challenge to the parasitic role of private medical insurance corporations took another step forward March 26, when a bill for a single-payer, Medicare-for-All bill was introduced in the U.S. Senate. The bill complements H.R. 1200 in the House.

The Senate bill (S. 703), introduced by Bernie Sanders (I-Vt.), includes funds for community health centers, and for support of the National Health Service Corps, health professionals education, including education of clinical nurse practitioners, certified registered nurse anesthetists, certified nurse midwives, and physician assistants.

Soros Pot Bill Busted In California Assembly

George Soros's California drug legalizers had cause to throw down their bongos in disgust in late March. For now, their drive to legalize marijuana in the state is dead. Assembly Bill 390, which had been scheduled for a March 31 hearing before the Committee on Public Safety, has been pulled from the agenda by its sponsor, who will not bring it back until next January. If it doesn't get out of the committee by the third week of January 2010, the bill will be irrevocably dead.

How did this happen, in a state renowned for its "medical" marijuana dens, and where some boast that marijuana is the state's largest cash crop?

On March 23, the law enforcement associations sent letters to each member of the Committee, laying out their reasons for their unconditional opposition.

The letter noted, "The bill ... also encourages continued expansion of the illegal marijuana market.... And since AB 390 makes any penalties for illegal marijuana and hashish trafficking virtually meaningless, consumers will be

drawn to a more economical illegal market, rather than paying the \$50.00 per ounce surcharge for so-called legal marijuana...."

EIR has been probing the background of the bill's actual sponsors, and circulating among activists and police groups our explosive Feb. 27 package exposing the British Empire/Soros global Dope, Inc., while pressing establishment lawyers and politicians to account for their association with the legislative staffers offering the bill—thus, perhaps, helping to cause the decision to withdraw it.

An informed source close to the legislative battle told *EIR* that AB 390 was written by the organized-crime-tied National Organization for the Reform of Marijuana Laws (NORML), and had been reworked through the George Soros group, the Marijuana Policy Project.

McCaffrey Opposes More Troops to Afghanistan

Gen. Barry McCaffrey (ret.) pointed out, on NBC's Nightly News March 26, that sending 4,000 additional troops to Afghanistan this year, as announced by President Obama, with the intent of training the Afghan national army and police, means "We are going in for a long time, we are not coming out." Just days earlier, 17,000 more had been announced.

Responding to McCaffrey's summing up of the anticipated outcome of the President's new surge policy, Lyndon LaRouche said: "Gen. McCaffrey is right. The President's crowd is wrong. They are not thinking. We've told them exactly what to do [dismantle the narcotics trafficking operations], and it is right."

Fifteen members of the House of Representatives have sent President Obama a letter urging him to "reconsider" his decision to send more troops. "If the intent is to leave behind a stable Afghanistan capable of governing itself, this military escalation may well be counterproductive." It quotes a recent Carnegie Endowment report which concluded that,

"the only meaningful way to halt the insurgency's momentum is to start withdrawing troops."

Among the signers is Walter Jones (R-N.C.), whose district includes three military bases including the Marines' Camp Lejeune, and Ed Whitfield (R-Ky.), whose district includes Fort Campbell, the home of the 101st Airborne Division and 5th Special Forces Group. Other Republicans are Roscoe Bartlett (Md.), Howard Coble (N.C.), John Duncan (Tenn.), and Ron Paul (Tex.). Democrats are Bob Filner and Michael Honda (Calif.), Neil Abercrombie (Ha.), Jim McGovern (Mass.), John Conyers (Mich.), Marcy Kaptur, Dennis Kucinich (Ohio), and Daniel Kagen (Wisc.).

Russian Missile Pact: A Strategic Game-Changer

Addressing a conference organized by the Missile Defense Agency and the American Institute of Astronautics and Aeronautics, entitled "Gaining System Confidence Through Testing," Sen. Carl Levin (D-Mich.), Armed Services Committee chairman, underlined the strategic significance of a possible agreement with Russia on missile defense. "At the start of a new administration we have a chance to cooperate on missile defense. Even if we could begin discussions with Russia, this would send an important signal to Iran and change the geopolitical dynamic," he said.

Levin admitted that there would be difficulties with Poland and the Czech Republic, but he felt these could be resolved, since "this is a situation in which both countries' security could be enhanced." He noted that the Russians had again offered to use their facility at Garbala, Azerbaijan, as a part of such a system, and had also indicated that they would be willing to host a control center in Moscow, both of which he felt would be worth consideration. He also indicated that cooperation could bring down the costs of missile defense.

Want To Destroy the U.S.A.? Then Let the Bailouts Continue

by John Hoefle

March 27—The financial bailout scheme released by Treasury Secretary Tim Geithner this week is an unmitigated disaster, one which will bring down the Obama Administration—if not reversed. It is the financial equivalent of giving more crack to junkies, when what they really need is to be forced to go “cold turkey.” The scheme is fundamentally a continuation—and a significant expansion—of the disastrous policies implemented by the Bush Administration and its Goldman Sachs Treasury Secretary Henry Paulson.

“There is no way the President could expect to survive, politically, from this policy, even in the relatively short term,” Lyndon LaRouche said of the scheme in a statement released yesterday. “First of all, it is incompetent, it is un-Constitutional, and it will destroy the United States.”

We have said it before, and we will say it again: The bailout scheme is the greatest financial swindle in history, a policy which is monstrously corrupt. In the name of saving a bankrupt international financial bubble, it is bankrupting the United States, economically, politically, and morally. This is a crime against humanity, and it must be stopped.

Fraudulent Arguments

The concept of the bailout itself is a fraud, based upon the false premise that the financial system is “fundamentally sound,” suffering mainly from a “crisis of confidence,” in the wake of the “subprime” debacle. Therefore, what we need to do, the experts insist, is to

inject sufficient Federal funds into the markets to keep them functioning until everyone calms down, and everything returns to “normal.”

The belief that the system is fundamentally sound and that our prosperity depends upon reviving it, is the heart of the fraud. Over the past four decades, we have seen the physical productivity of our nation destroyed, in favor of the biggest financial bubble of all time. We transformed our nation from one which produced its wealth by building things, into a nation which made its money by financial manipulation. In short, we abandoned the American System in favor of British-style financial parasitism. That British system, is what has failed.

Once you buy into the Big Lie of the bailout, all the rest falls neatly into place. Since we have to save the system, we have to bail out the banks, and if we have to bail out the banks, we will have to pay enormous salaries and bonuses to the bankers and derivatives traders who run the system. God forbid they would leave banking in favor of becoming greeters at Wal-Mart, or take similar lucrative positions!

People who disagree with this scheme are dismissed as “populists” who just don’t understand how the system works. As with all the best lies, there is some truth in that argument. Not everyone who opposes the bailout does so for serious principled reasons; some do, and others are just angry that the “fat cats” are getting help, while they are not. But the fact that some people oppose it for less than lofty reasons, doesn’t make the bailout

any less crooked, and certainly won't make it any more successful.

The point is, we are now spending trillions of dollars to bail out derivatives and related financial bets that should never have been allowed in the first place. We were insane to allow the creation of a financial system based upon derivatives speculation, and we are even more insane to try to bail that system out, now that it has, inevitably, blown up.

Rather than compound our mistakes, we should correct them, by shutting down the derivatives market. Don't bail out derivatives deals—cancel them! Send the derivatives traders, and the executives and regulators who allowed them to operate, packing. We don't need you, we don't want you, and we're damn well not going to subsidize your bonuses.

Corruption

Cleaning up this mess is a necessity, and we have repeatedly laid out our views on how it should be done. The emergency steps—the passage of the Homeowners and Bank Protection Act, the return to a Constitution-based credit system, and a Four Powers (U.S., Russia, China, India) agreement to reorient the world along those principles—are absolutely necessary, but they alone are not enough. We must also address the corruption within the financial system, and within ourselves, which allowed this tragedy to occur.

The slime mold known as the British Empire, or more properly the Anglo-Dutch Liberal Empire, is the highest level of organized crime on the planet. The philosophy of this slime mold is that man is a beast, and that the oligarchs are the kings of beasts. To them, the world is a jungle, where they are free to kill and eat as they wish. The rest of mankind, in their view, is little more than prey. Thus the empire thinks nothing of stealing the raw materials of impoverished nations, of profiting from trading in slaves and illicit drugs, of treating the world as if it were a giant plantation run for their benefit. Neither does it hesitate to ruthlessly loot nations, when its imperial financial games blow up in its face.

For the empire to demand a bailout, to put us all in servitude as debt-slaves, to bankrupt and destroy the nation, is to be expected. It is, after all, what they do. The real question is: *Why do we let them do it?* What is wrong with us, as a nation, that we capitulate to such inhuman demands, instead of treating them with the contempt they so richly deserve?

The answer is that we ourselves have been cor-

rupted. Con men say you can't cheat an honest man, and the empire knows that even better. The best marks, the con men know, are greedy people who want something for nothing, whose desire to con someone else makes them vulnerable to being conned themselves.

That is the secret of the derivatives market, where financial obligations are created out of thin air, and whose "values" are based upon the greed and gullibility of the fools who buy them. Take as an example, a mortgage-backed security. Its value, theoretically, is based upon the income streams of the mortgages in the pools upon which the securities are based, but those income streams are already spoken for, as the repayments of the mortgage loans themselves. The mortgage-backed security is really nothing more than a debt issued by a mortgage speculator, the value of which depends upon ever-increasing housing prices. And if the mortgage-backed security is a scam, what about all the other securities piled on top, such as the collateralized debt obligations? The further you get from the original mortgages—which are not without their own financial problems—the deeper you get into pure fantasy.

We, as a nation, shut down the mightiest industrial engine the world had ever seen, one which gave us the highest standard of living in history—and *for what?* This junk! Now it's blown up, and we're supposed to bail it out so it can blow us up again? That's insane!

Shut It Down

It is this junk, and bets that are even wilder, that the bailout schemes are designed to protect. Their goal is not really to save our banks, but to save the multi-trillion dollars of fictitious values being held by the banks, the insurance companies, the hedge funds, the private equity funds, and others. Our government, which has been captured by the financiers, is spending trillions of dollars and promising trillions upon trillions more, to keep this scam going, while insisting to us that it is for our own good.

Bull! If our government really cared about the people it supposedly serves, it would shut this atrocity down, put the financial system through bankruptcy reorganization, and turn its attention to rebuilding and upgrading the real economy. What we need is honesty, in our government and in ourselves. We need to admit we've been conned, and correct the weaknesses that made us vulnerable. First tell the truth, and then go fix the problem. No more lies, no more scams.

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Turkey Launches Rail Electrification

by Richard Freeman

“Dear Passengers, please take your seats. The train is about to take off.” This was the announcement made by Turkish Prime Minister Tayyip Erdogan on the morning of March 14, as Turkey’s new, totally electrified High Speed Train (HST) departed Ankara station to begin commercial operation. Later during its maiden trip, Erdogan announced that the train had reached its top speed of 252 kilometers (157 miles) per hour, to applause by the passengers.

Turkey’s HST is part of an ambitious government program to modernize its national transport system, and, at the same time, to create an indispensable link to the worldwide Land-Bridge, including the first-ever tunnel to connect Asia with Europe, via the Bosphorus Straits. On March 12, Turkey’s Transportation Undersecretary Habib Soluk declared, “We’ll connect Beijing to London by 2023,” a significant expanse of the Eurasian Land-Bridge. Soluk emphasized Turkey’s role as a hub for international rail connections linking Europe, Asia, the Middle East, and the Caucasus.

Other nations are spurred by Turkey’s activity: Iran has recently announced bold plans to electrify its rail system.

Turkey’s increasingly pivotal diplomatic role throughout Southwest Asia—for example, it is mediating peace discussions among Israel, Syria, and the Palestinian Authority—has as its base an audacious rail-physical economic foundation.

Upgrading Turkey to 21st-Century Rail

Starting with its March 14 maiden trip, Turkey’s HST will run from Turkey’s capital, Ankara, to the city of Eskisehir, 245 km away; however, by the end of this year, the completion of the Eskisehir-to-Istanbul portion of the rail line will make it possible to travel by HST from Ankara to Istanbul, Turkey’s largest city (12.6 million people), a distance of 533 km (331 miles). The revolutionary effect of electrification will be manifest: This trip previously took 6 to 7 hours, and with electrification it will take 3 hours and 10 minutes.

Just as revolutionary will be the rail tunnel linking Asia with Europe under the Bosphorus Strait, a project first proposed in 1860. On Feb. 23, engineers announced that after five years of simultaneous boring from both ends, they had completed the first stage of a submersed tunnel, 13.6 km (8.4 miles) in length. The tunnel now has to be lined, and engineers will create train stations, including one that will be carved out of rock. The finished link, called the Marmaray link, will be completed by 2012. The rail tunnel will replace a ferry which takes tens of thousands of people across the Bosphorus every day.

According to planners, the HST would transport passengers by day (more than 1 million per day in each direction), and freight by night. The plan of the Turkish State Railway, TCDD, which oversees the operation, is to extend the HST westward to Turkey’s border with Bulgaria,

where, with appropriate building in that country, it could extend to the heart of Europe (see **Figure 1**). The TCDD is also building the HST from the city of Sivas in the south, to the city of Iskenderun, which is a few hundred kilometers across the border from Aleppo, Syria.

FIGURE 1
Turkey’s Main Railways

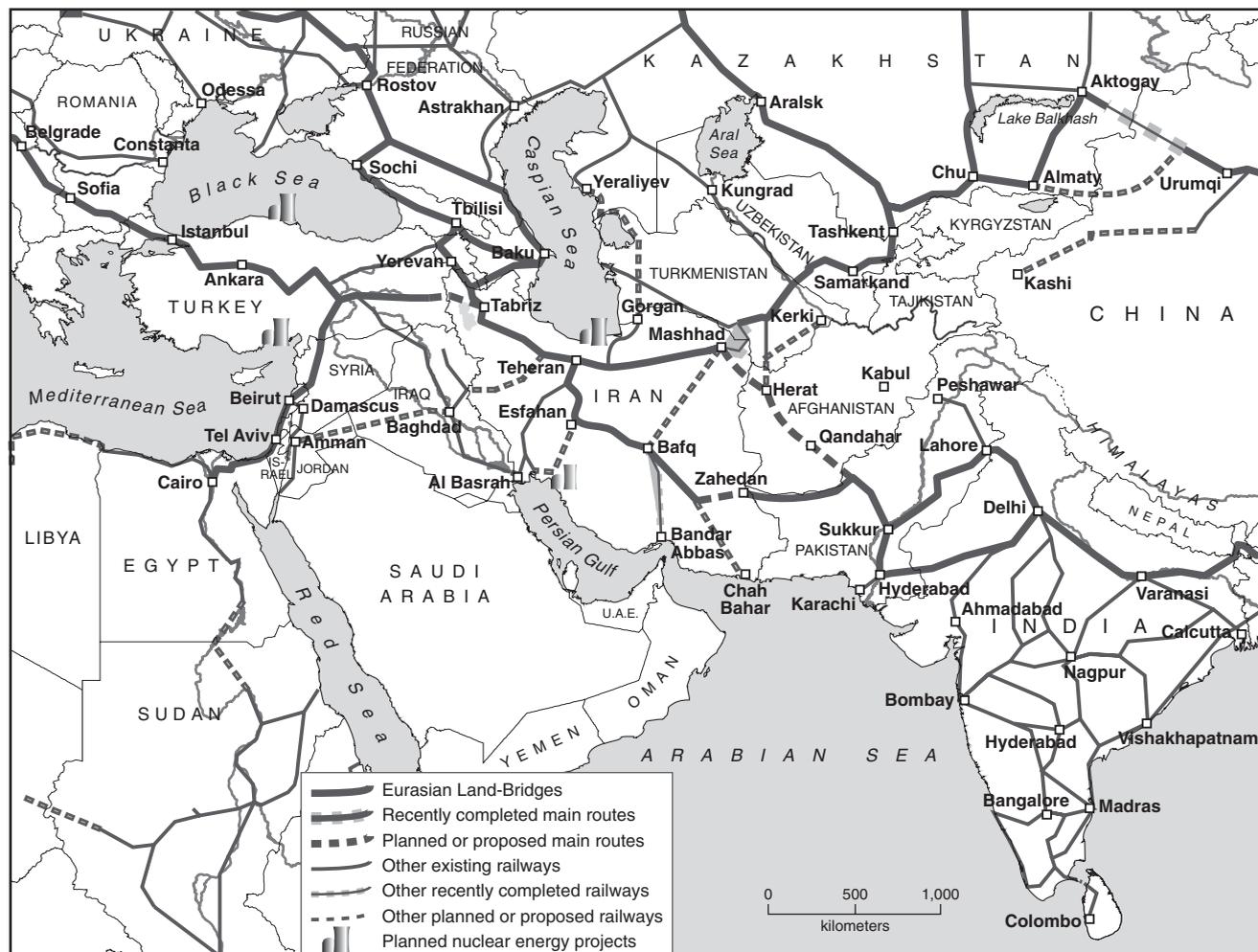


Iran’s Rail Electrification a Top Priority

As Turkey has moved, so has Iran. On March 4, the Iranian government announced that it had awarded a contract for the electrification of the railroad from Tehran to Mashhad (in Iran’s northeast, see **Figure 2**), a total dis-

FIGURE 2

Southwest Asia: Rail Routes and Nuclear Energy Projects



EIRNS, 1997

tance of 741 km (461 miles). Mashhad is a key link in the Eurasian Land-Bridge from Lianyungang, China, to Rotterdam. The contract calls for the electrification to be completed within 30 months, and also for the purchase of 70 electric locomotives. It was awarded to a consortium of one Turkish three Iranian companies.

Through electrification, the rail system eliminates diesel-electric locomotives and trains, which each year consume tens of billions of gallons of petroleum worldwide. And the electric trains travel much faster than diesel-electric hybrids.

The Iranian government also has plans to electrify rail from Tehran south to Esfahan (in the center of the country), and to re-electrify rail from Tabriz (in the northwest corner of Iran) down toward Tehran.

Turkey and Iran are anchoring the electrification of

rail in Southwest Asia: The Iranian Transport Minister was a guest of the Turkish government at the commercial launch of the electrified Ankara-to-Eskisehir route on March 13. And the Iranian government included a Turkish company, Baran, in the consortium to electrify the Tehran-Mashhad route.

Economic collaboration like this would underpin durable diplomatic solutions.

In contrast, the United States has less than 2,000 miles of electrified rail in operation, a point President Barack Obama should consider when he visits Turkey on April 6. Lyndon LaRouche has expressed support for a proposal to electrify 46,000 miles of the most heavily trafficked rail route miles in America (see *EIR*, Feb. 27, 2009), an important step in infrastructure-building in the United States.

Israel Rocked by New War Crimes Revelations

by Nina Ogden

March 27—The most explosive revelations have hit Israel about atrocities against civilians, since 1982, when Gen. Ariel Sharon orchestrated the mass murders of Palestinians in the Lebanese refugee camps of Sabra and Shatila. In the aftermath of Operation Cast Lead in Gaza, Israel is being warned, from inside and outside the country, that its policies are not only killing Arabs, but destroying the nation of Israel itself.

New exposés, published since the Gaza attack in January, document the truth of Lyndon LaRouche's charges of war crimes, immediately following the launching of the war. As more details emerged, along with threats of new attacks against Gaza by incoming Prime Minister Benjamin Netanyahu, LaRouche stated on March 1: "The Israeli military policies, in the case of the West Bank in 2002, Lebanon in 2006, and Gaza in 2008, are explicitly modeled on how the Nazis dealt with the Warsaw Ghetto uprising [in 1943]. The policy is being manipulated by the British. The Israelis are killing themselves as well as Arabs. They are driven by a mad compulsion that is suicidal for Israel. They are the toys, not the players. They think they are running the games, but through the trap of 'effects based military planning,' they are destroying themselves. The policy, if continued, will destroy Israel."

In the past week, the Israeli press, led by the daily *Ha'aretz*, published a series of stunning revelations, coming from inside the Israeli military itself, about the

shooting and killing of unarmed women, children, and the elderly, by Israeli Defense Forces (IDF) snipers and soldiers. The testimony was given by soldiers who served in Operation Cast Lead, to a gathering at the Yitzak Rabin Pre-Military Preparatory Academy at Omanim University (known in Hebrew, as the *Mechinat Rabin*). The testimony was taped, transcribed, and then turned over to the chief of state of the IDF, and to the press.

Fundamentalist Penetration of the Military

It has also been exposed that rabbis of the fundamentalist yeshivas that have trained soldiers of the Jewish terrorist underground—including those who were implicated in the murder of former Israeli Prime Minister Yitzak Rabin, and in the plot to blow up the al-Aqsa Mosque and the Dome of the Rock, the holy places of Islam in Jerusalem—have deeply penetrated the Israeli military, and published pamphlets that constitute the real "rules of engagement" used in Gaza. This is not a "parallel" structure inside the IDF, but goes up to the chief IDF rabbi, Brig. Gen. Avichai Ronsky, the former chief rabbi of a West Bank settlement, who is affiliated with Ateret Cohanim, one of the key training centers for Jewish fundamentalist terrorists (see box).

This week, the UN special rapporteur on Palestine, Prof. Richard Falk, filed an official report to the UN

Human Rights Council, and gave a press conference calling for an official “expert inquiry” to investigate whether war crimes were committed in Gaza by the State of Israel. Falk joins scores of international non-governmental, humanitarian, and religious organizations, in calling for a war crimes investigation. At a press conference in Geneva, Falk stated: “There should now be an expert inquiry and not just another further investigation as to whether the Israeli Defense Forces committed war crimes in Operation Cast Lead. . . . To lock people into a war zone is something that invokes the worst kind of international memories of the Warsaw Ghetto.”

As readers of *EIR* who have followed this tragedy know, this issue goes deep. In January 2002, *EIR* reported on an Israeli exposé, also by *Ha’aretz*, that the IDF was using a Nazi account of the suppression of the Jews in the Warsaw Ghetto as a training document for operations the IDF was planning in the West Bank against the Palestinians. Operation Cast Lead was the next stage in the “Warsaw Ghetto” model. This article reports on three major developments: the revelations from the veteran soldiers of Gaza; the exposé of how the religious fanatics of the settlers’ expansion movement have taken over religious indoctrination of the IDF; and comments from a well-informed Israeli expert on what must be done following the Gaza atrocities.

Don’t Allow a Cover-Up

On March 25, this reporter had a lengthy discussion with an expert Israeli analyst who outlined steps that must be taken for an “expert inquiry,” such as that demanded by Falk. Investigators must demand to know *where the orders came from* for the atrocities described by the veterans of the Gaza operation. He said that such an investigation must not be sidelined in what he called “a typical Israeli way.” The IDF, he explained, usually says they will open a criminal investigation of the matter, and the public believes they will get to the bottom of it. However, they investigate only the conduct of *some* soldiers, the so-called “few bad apples,” and leave it at that.

He emphasized that the media, in both Israel and the United States, must break its silence on these crimes—and put a spotlight on *the orders and rules of engagement*, from the defense minister and chief of staff, on down, about when to fire, who is a threat, etc. He said that when one sees such a pattern of civilian killings—

up to 960 out of 1,400 killed were civilians—it reflects something from the top. What is at stake, he said, is nothing less than saving the peace process, and Israeli society itself. He called on the American and Israeli media to put pressure on the governments make sure these terrible crimes are not swept under the rug.

Shortly after the Israelis ended the war, Danny Zamir, director of the Rabin Pre-Military Preparatory Program, invited Operation Cast Lead veterans, who were graduates, to speak with the students in the program.

Zamir said he did not expect to hear such anguished reports from the veterans, who reported they felt they were complicit in cold-blooded murder. Zamir told them, “You are describing an army with very low value norms,” noting the high level of civilian killings in Gaza, and what seemed to be extremely lax rules of engagement, which led to moral and possibly legal violations of the rules of warfare. Zamir took his concerns to IDF chief of staff Gabi Ashkenazi, who promised to investigate, but who dismissed these accounts as “anecdotal,” insisting that the IDF is “the most moral army in the world.” Zamir also took the transcripts to Channel 10 TV and to *Ha’aretz*.

From the Transcripts

On March 19 and 20, *Ha’aretz* reporter Amos Harel began publishing articles on the transcripts from Mechinat Rabin. Some excerpts follow (the names of the veterans were changed to preserve their anonymity):

“A squad commander called Aviv said, ‘We were supposed to go into a house with an armored personnel carrier called an Archzarit (which literally means ‘cruel’) to bust through the lower door, to start shooting. . . . I call this murder. . . . We were supposed to go up floor by floor and any person we identified we were supposed to shoot. From above, they said this was permissible, because anyone who remained in the sector in Gaza City was in effect condemned. They were a terrorist because they hadn’t fled. I tried to exert some influence from within my subordinate position to change this.’

“Aviv proceeded to warn the families with a megaphone to leave the houses, and to check them for weapons as they left, rather than just go in and shoot up the families. But younger soldiers asked him why he was doing this, and when he answered, ‘We don’t want to kill innocent civilians,’ another soldier answered, ‘Yeah? Anyone who’s there is a terrorist, that’s a known

fact.’ Aviv says, ‘and his buddies join in, “yeah, we need to murder any person who’s there. Yeah, any person who’s there is a terrorist,” and all the other things they stuff our heads with in the media’....

“Aviv describes an old woman, ‘on whom I didn’t see any weapon,’ walking down the road, and said, ‘The order was to take the person out ... the moment you see her.’ Another soldier, Zev, explains, ‘Logic says she shouldn’t be there.’

“A soldier named Ram recounts the killing of a mother and two children by a sharpshooter because they walked in the wrong direction, when told to leave the area. Ram says he didn’t think the sharpshooter felt too bad because ‘he did his job according to the orders he was given ... the atmosphere was, the lives of the Palestinians, let’s say, is something very, very less important than the lives of our soldiers,’ he said.”

Radical Rabbis: Killing Is Holy War

Ram also told the gathering at Mechinat Rabin that a significant factor in creating the culture that justifies the killing of Palestinian civilians, is the brigade rabbis who made the Gaza battle a religious mission. “Their message was very clear: We are the Jewish people; we came to this land by a miracle. God brought us to this land, and now we need to expel the gentiles who are interfering with our holy land.”

The analyst who spoke to *EIR* emphasized that his biggest concern, for some time, has been the role of the military rabbinate, and the growing influence they exert over soldiers going into battle. He stressed that this is new, with the coming of IDF chief rabbi Brig. Gen. Avichai Ronsky (aka Rontski, Ronski, and Roznik), in 2006. Previously, the IDF rabbinate had not been involved in “spinning battle orders,” but in appropriate activities, such as conducting religious ceremonies and setting up kosher kitchens.

But under Ronsky, the doctrine has become “Eretz Israel” (Greater Israel), and the fundamentalists in the military rabbinate were encouraging the conscripts to fight in Gaza as if it were a religious war. The documentation for the rise of this doctrine as being behind the war crimes can be found in a book published by the Military Rabbinate, especially for Operation Cast Lead, called *Go Fight My Fight: A Daily Study for Soldiers*. It dictates:

“When you show mercy to a cruel enemy, you are being cruel to pure and honest soldiers. These are not

games ... where sportsmanship teaches one to make concessions. This is a war on murderers.”

Another representative quote is: “There is a biblical ban on surrendering a single millimeter of it [Eretz Israel] to gentiles, through all sorts of impure distortions, foolishness of autonomy and other national weaknesses. We shall not abandon it to the hands of another nation, not a finger, not a fingernail of it.”

Even before the onset of Operation Cast Lead, Ronsky was identified as a dangerous radical element. Israeli civil rights organizations have brought complaints to try to have him removed. And Amos Harel, the senior *Ha’aretz* reporter who broke the story of the Mechinat Rabin testimonies, wrote, in October 2009,

Rabbi Ronsky, Ateret Cohanim, And Benjamin Netanyahu

The attorney for the Israeli human rights organization Yesh Din, Michael Sfed, has written to Defense Minister Ehud Barak and Chief of Staff Gabi Ashkenazi demanding the resignation of the Chief Military Rabbi Brig. Gen. Avichai Ronsky. Yesh Din charges that officers in the Israeli Defense Forces (IDF) are officially prohibited from expressing controversial political positions, but that Ronsky has used his position to spread such positions. The chief IDF rabbi was the rabbi of Itamar, a Samaria settlement on the occupied West Bank, and a former head rabbi of Ateret Cohanim Yeshiva in Jerusalem.

For more than two decades *EIR* investigators have documented the dangerous networks the chief IDF rabbi has led. Two excerpts are printed here.

The Invisible Chain of Command

From “Temple Mount Fanatics Foment a New Thirty Years War,” by an EIR Investigative Team, EIR Nov. 3, 2000.

It is no secret that Sharon is the most visible and prominent “godfather” of the Temple Mount fanatics inside Israel. The Ateret Cohanim yeshiva, located in

that Ronsky was brought in as a concession to the far-right-wing settlers, and was “brainwashing the troops.”

The Israeli analyst mentioned above made clear that the violations of laws governing warfare, are part of a cultural change in the military, which comes from the long-term occupation. The growing perception among Israeli soldiers is that Palestinians *are* the enemy, or are *supporting* the enemy; therefore, the soldiers are dehumanizing and demonizing all Palestinians. The attitude, which is instilled in young conscripts, carries over to later years, when they remain in the reserves. This was a factor, he said, in the February 2009 election, in the large vote for the right-wing parties, including that of

the fascist Netanyahu, which are increasingly racist, inflammatory and violent.

As a result of the occupation, the analyst said, Israel is becoming a more violent society, and professionals are just beginning to recognize this. The racist, brutalized mentality goes beyond a military posture, or how people vote, into daily life, where not only is violence against Arabs increasing, but violence of Jews against Jews is also growing. It threatens society itself, and has become worrisome to patriots who cherish Israel, with all its flaws, for its ideals as a humanist democracy.

Michele Steinberg and Dean Andromidas contributed to this story.

the Old City of Jerusalem, is one of the hubs of Jewish underground guerrilla warfare activity, directed against the Islamic holy sites on the Temple Mount. Sharon has been a fixture at New York fundraisers of the Friends of Ateret Cohanim, as has his ostensible rival within the Likud, former Prime Minister Benjamin Netanyahu.

Sharon has reportedly been the conduit of millions of dollars to the Gush Emunim movement of Rabbi Moshe Levinger and the late Rav Zvi Yehuda Kook, which serves as a religious fundamentalist death squad, out of the Kiryat Arba settlement near Hebron, on the West Bank, and out of at least 130 other settlements dotted throughout the Israeli occupied territories, which Gush Emunim cadre have founded since the late 1960s.

(In February 1994, shortly after the signing of the Oslo I Accords at the White House, a Kiryat Arba fanatic in the Israeli Defense Forces reserves, Baruch Goldstein, massacred scores of Islamic worshippers as they prayed at the Cave of the Patriarchs mosque in Hebron. Goldstein is heralded as a hero and a martyr by the Gush Emunim.)

Netanyahu's Network

From “Israel: Renewed Peace Effort or Another Assassination,” by Dean Andromidas, EIR, Nov. 21, 2008.

The Likud is filled with dyed-in-the-wool advocates

of the Zionist Revisionism of the late Vladimir Jabotinsky, who was a devotee of Italian Fascism; there are also members with links to the even more extreme religious fanatics and rabbis who were the spiritual guides of Rabin assassin Yigal Amir.

Take for example Limor Livnat, former education minister under Prime Minister Ariel Sharon. Her brother is Rabbi Noam Livnat of the Joseph Still Lives Yeshiva (Od Yosef Chai) in Nablus, one of the most radical settlements on the West Bank. He reportedly inspired in Amir the zeal for religious Zionism that led him to murder.

If Netanyahu wins the election, he will gather together the Israeli right. High on his list are the “settler parties,” which include the National Union and National Religious parties, and other smaller factions which are currently considering forming one party. Among their leaders is Rabbi Benny Elon, another of Amir's spiritual guides. His niece was convicted for complicity in the murder of Rabin, because she did not inform the police when Amir confided in her his intention to kill the Prime Minister. Elon has served as the chief rabbi of the Ateret Cohanim Yeshiva.

Located in the Old City of Jerusalem, it is at the center of the fanatic “Temple Mount Faithful,” who wish to destroy the mosques on the al-Haram al-Sharif/Temple Mount, which is Islam's third holiest site. These parties promote the notorious call for the “transfer” of the Palestinian population from the West Bank—ethnic cleansing.

Ambassador Rice Lies About Darfur Genocide

by David Cherry

March 27—Susan Rice spoke of “the ongoing genocide” in Darfur, Sudan, in her first public appearance, Jan. 26, after her confirmation as U.S. Ambassador to the UN. In so doing, she announced her commitment to the five-year campaign for regime change against Sudan’s President Omar Hassan al-Bashir. The campaign has achieved the first indictment of a sitting President by the so-called International Criminal Court (ICC).

But Rice is too clever a liar to attempt to back up her wild claim of “ongoing genocide” with the specifics necessary to establish it. Because they aren’t there, and she knows it. That puts her in the tradition of the 1930s British “Big Lie” campaign in support of Hitler, Dr. Josef Goebbels’ propaganda machine, and the Tony Blair/Dick Cheney “Big Lie” promulgated to justify the invasion of Iraq.



UN photo/Paulo Filgueiras

U.S. Ambassador to the UN Susan Rice is too clever a liar to attempt to back up her charges of “ongoing genocide” in Darfur—she knows the evidence is not there.

Not only was Rice not able to cite any evidence for genocidal intent (the government she accuses of genocide built the first three universities in Darfur in the 1990s, and scores of schools), but she also failed to identify any ethnic or racial group that is a target for elimination. (The claim of “Arab vs. African” is specious; most Arabic speakers are “Arabs” by cultural adoption.) Finally, Rice did not cite numbers of deaths.

But she does not have to do any of the above. She can let her Big Lie ride on the wave of falsehoods propagated by the Save the Darfur Coalition; the now defunct Coalition for International Justice; Smith College Professor of English Eric Reeves, a self-appointed expert on Darfur and Sudan; and the “validation” of these “sources” by citation in the British House of Commons, the UN Office for Coordination of Humanitarian Affairs, and the *New York Times*, *Washington Post*, and the rest of the major press.

The focus of this article is on the actual number of deaths that have resulted from the fighting in Darfur, and the gross inflation of that number by the regime-change apparatus with which Rice is associated.

The Background

Darfur has experienced decades of increasing desertification as the Sahara expands southward. The poorest of Darfur’s inhabitants, the camel-riding nomads in the North, have increasingly encroached on the lands of the settled agriculturalists further south, leading to a conflict over land and access to water. In 2002, however, the Sudan Liberation Army, and the Justice and Equality Movement appeared, and began attacking police, army barracks, civilians, and infrastructure. The first widely publicized attack came in February 2003. The government hit back to contain the insurgency, at the cost of many more lives.

The insurrectionists soon had the help of the regime-change apparatus in the United States, which began shouting, in early 2004, about genocide. They also had the help of Eric Reeves, who claimed in January 2005, on the basis of an ill-informed and simplistic analysis, that 400,000 people had died from violence, disease, and malnutrition, as a result of the fighting. In April 2005, the Coalition for International Justice published a seemingly more sophisticated analysis done by sociologist John Hagan and others, concluding that 396,563 had died. Subsequently, Reeves incorporated Hagan’s calculations into his own analysis.

What Do We Know of Darfur Mortality?

One would expect a team of professionals in epidemiology and public health, with extensive experience in estimating mortality in disasters, and with data obtained at the site, to provide a more reliable estimate of deaths than a specialist in literature or sociology. That expectation was borne out in a review published by the U.S. Government Accountability Office in November 2006, of several estimates (www.gao.gov/new.items/d0724.pdf). The review does not support anything like the “300,000 to 400,000 deaths” included in almost every news article about Darfur or President Bashir today.

The review, by 12 specialists, and with input from two others, assessed each estimate on the basis of source data; methods, including extrapolations and assumptions; objectivity; and sufficiency of reporting how the study was done. The reviewers obtained additional information from the authors when necessary.

The six studies reviewed were produced by the following institutions and individuals:

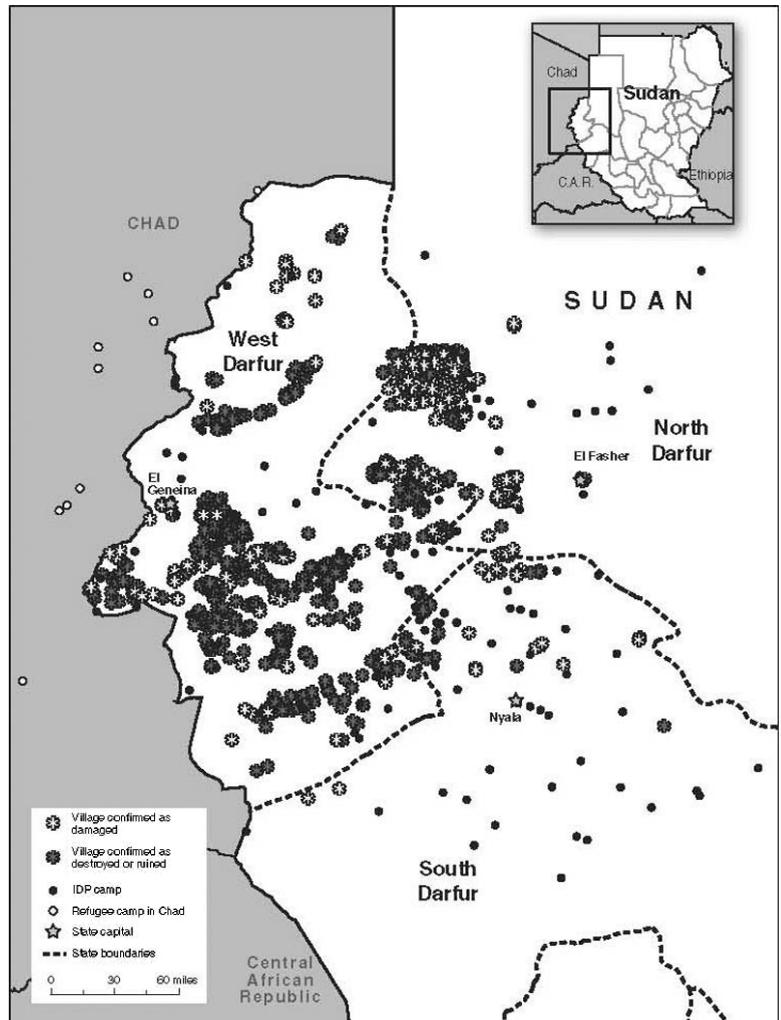
- Center for Research in the Epidemiology of Disasters (CRED), Université Catholique de Louvain, Brussels, affiliated with the World Health Organization (two studies, covering 22 months);
- U.S. Department of State (23 months)
- World Health Organization (WHO) (7 months);
- Eric Reeves (31 months);
- John Hagan et al. (26 months);
- Jan Coebergh, a Dutch neurologist who has worked in Darfur (21 months).

The peak of the fighting occurred between March 2003 and June 2004. Except for the WHO study, the studies reviewed covered this peak period and beyond, with the exception of Coebergh (began in April 2003) and CRED (began in September 2003). The GAO report provides references and Internet links to the studies.

The Verdict

The GAO panel concluded: “Although none of the death estimates was consistently considered accurate or methodologically strong, the experts we consulted rated some of the estimates more highly than others. Overall,

FIGURE 1



Source: GAO based on a map from State’s Humanitarian Information Unit and Map Resources. *Locations of damaged and destroyed villages, and of camps for internally displaced persons (IDPs), in Darfur, as of February 2005. The region’s population was approximately 6.5 million in 2003 (of 40 million nationally), at the onset of strife instigated by British-inspired networks. By 2005, some 2.5 million Darfuri people were dislocated, with many tens of thousands dead. The GAO exposed the exaggerated estimates in its November 2006 review (GAO-07-24).*

the experts expressed the highest level of confidence in CRED’s estimates and slightly lower levels of confidence in State’s and the WHO’s estimates. They expressed the lowest level of confidence in the three estimates that report the highest number of deaths, citing multiple shortcomings, such as a reliance on unrealistic assumptions about populations’ level of risk over periods of time.”

The GAO panel added, “Two authors of other estimates also concluded that the CRED estimates were likely to be more reliable and more scientific than other

Darfur death estimates, including their own.”

The panel faulted the Reeves, Hagan, and Coebergh studies for their substantial reliance on the survey by the Atrocities Documentation Team (ADT), a team assembled by the Department of State and USAID, and including members of the Coalition for International Justice. The ADT worked exclusively in camps for displaced persons in Chad. The ADT questionnaire was not designed to determine mortality rates. The GAO panel states, “because the survey’s intended purpose was to document levels and types of victimization, the estimates [by Coebergh, Hagan, and Reeves] should not have extrapolated the survey findings to a broader population or time period in order to estimate total deaths.” Moreover, “many experts thought that each of the three estimates relied on too few data points extrapolated to an excessive degree.”

As for objectivity, the GAO report states, “Most experts rated the level of objectivity of the three estimates as low, particularly those by Drs. Coebergh and Reeves. The experts thought that the estimates were more characteristic of advocacy or journalistic material than objective analysis.” Coebergh even told the panel that his estimate was meant as “a political statement.”

The CRED studies estimated total deaths at 157,820 and subtracted an estimated 26,760 baseline deaths (deaths which would occur in a non-conflict situation), resulting in 131,060 deaths from violence, disease, and malnutrition, arising from the fighting through June 2005. The CRED figure would be somewhat higher if CRED had been able to evaluate deaths for March through August 2003. The State Department estimated deaths as falling in a range from 98,000 to 181,000. Its estimate of baseline deaths was 35,000, giving a range of 63,000 to 146,000 deaths from the fighting.

After the GAO published its findings in November 2006, there could be no excuse for citing the high numbers of Reeves, Hagan, and Coebergh.

The more reliable figures still show a horrendous loss of life in a country of 40 million people. But genocide? Hardly. How many bitter conflicts on the same scale, and with similar profiles, have been fought around the world in the past 100 years? How many were called genocide?

Rice’s ‘Ongoing’ Genocide

Rice’s claim, in January 2009, of “ongoing” genocide in Darfur, is evidently only a statement of her malign intentions, since it bears no relationship to the

conflict in Darfur. After June 2004, the level of fighting declined sharply and has remained low, as indicated in the following news items:

- The UN Secretary General’s envoy to Sudan at the time, Jan Pronk, stated in April 2006, that 100 people were dying per month on average because of the conflict. On Sept. 22, 2006, Pronk said that, “In 2005 the malnutrition and mortality figures decreased drastically,” thanks in part to aid operations.

- UNICEF reported, toward the end of 2006, that mortality rates in Darfur had dropped “for the third year running,” and that malnutrition rates had fallen under the emergency threshold. The WHO emergency threshold is one death per day per 10,000.

- British Darfur expert Alex de Waal wrote on his blog on Aug. 18, 2007, in reference to deaths since the end of 2005, “The data for the displaced populations indicate a pattern, . . . of crude death rates at normal levels, albeit with occasional bumps. . . .” Concerning violent deaths (mostly of non-displaced populations), he added, “Since the end of the major offensives in 2004, reports of violent deaths are compiled by the UN on a regular basis, though not published. There are peaks and lulls but the reports—which cover all significant incidents—indicate between 6,000 and 7,000 fatalities over the last two and a half years.”

More recently, Andrew Natsios, President George W. Bush’s special envoy to Sudan, in a March 23, 2009 article in *Foreign Affairs*, also indicated that there is no ongoing genocide. He refers to the claim made by Luis Moreno-Ocampo, chief prosecutor of the ICC, in a Yale University lecture on Feb. 6, 2009, that 5,000 war-related deaths are occurring each month. Natsios cited the report of the Genocide Intervention Network, that, in all of 2008, about 1,500 people were killed in Darfur, 500 of them Arabs killed by other Arabs.

Tim Carney, the last U.S. Ambassador to Khartoum, did not speak of genocide in testifying before the Senate Foreign Relations Committee on Feb. 12. He proposed that the United States normalize relations with Sudan.

David Shinn, former U.S. Ambassador to Ethiopia and, like Carney, an expert on the region, told a subcommittee of the House Appropriations Committee March 12 that the term “genocide” was “inaccurate” and “counterproductive.” Rep. Steven Rothman (D-N.J.) took issue with Shinn, asking, “What difference does it make? Does anyone care? What are the benefits of saying this?” Shinn replied, “Simple honesty.” It was an exchange that Susan Rice might well contemplate.

Pakistan's Western Frontiers in Tumult: Olaf Caroe's Lengthening Shadows

by Ramtanu Maitra

This is the second and final installment of a two-part article; the first part appeared in the March 27 issue.

Pakistan's western provinces, Balochistan, the North West Frontier Province (NWFP), and the Federally Administered Tribal Areas (FATA), are in the midst of a violent upheaval caused immediately by the U.S.-led invasion of Afghanistan in the Winter of 2001. The U.S. invasion, which was joined later by a number of NATO countries, and some assistance from a few non-NATO nations, was designed to capture, or eliminate, the alleged masterminds behind the 9/11 attack in the United States, and also to remove the Afghan Taliban regime that had provided shelter to the al-Qaeda militants.

The invasion failed in the sense that the al-Qaeda militants moved eastward across the undefined Durand Line that separates Afghanistan from Pakistan, and the Afghan Taliban dispersed from Kabul and other cities, to rural areas where they have fully re-built themselves, posing a serious threat to the foreign troops inside Afghanistan.

The al-Qaeda militants, now inside Pakistan, began to carry out operations along the border areas inside Afghanistan to harass the foreign troops. They were soon joined by the tribal groups from FATA. Islamabad, under President Pervez Musharraf, which had joined the Bush Administration's War on Terror, could not prevent its citizens along the border areas from opposing the War on Terror. As a result, a very difficult situation developed when Islamabad, under pressure from the Bush Administration's hardliners, represented by Vice President Cheney, was forced to deploy troops and paramilitary forces to counter the FATA militants helping the Afghan Taliban.

Within a very short time, the situation worsened. Aided by Saudi funding, to spread Wahhabi-led jihad inside the tribal areas, and huge sums of cash generated by the opium explosion inside Afghanistan, militants

almost paralyzed the Pakistani troops inside the FATA, and Islamabad was unable to maintain law and order in the area. As it stands today, Islamabad's writ is virtually lost in the FATA, and weakened vastly in Balochistan and the NWFP.

The Swat Valley, located at the northeastern part of the NWFP (**Figure 1**), has already become autonomous, and has imposed Wahhabi-style Islamic Sharia law, in violation of Pakistan's constitution. For all practical purposes, Islamabad has handed the Swat Valley over to the Saudi-funded Wahhabis. Since all these developments have occurred within the short span of eight years, one wonders what caused such rapid deterioration. Where are its roots?

The answers to that question can be found in the almost 60-plus years of British rule in that part of the Subcontinent, prior to the formation of Pakistan in 1947, and in the continuance of British colonial policy towards that area, by Pakistani leaders.

By pursuing the old colonial policy towards the Baloch people and the tribal areas, Pakistani leaders have opened a floodgate to various forces in Britain, who would like the area separated from Pakistan, to form a buffer between oil- and gas-rich Central Asia; to the Saudi-funded Wahhabis, who are on a rampage recruiting terrorists and setting up Islamic schools (madrasahs) to convert moderate Muslims to hard-core Salafism in Pakistan and Central Asia, with the plan to set up an Islamic Ummah (nation) under a caliphate; and the Americans, who with their short-term geopolitical objectives in mind, have formed self-destructive alliances with both the British and the Saudis.

British Raj in Balochistan

Much of Balochistan was under the control of the King of Iran and the autonomous principality of Kalat, a part of Balochistan, when the British wrested control away from the Khan of Kalat in the early 1840s. The

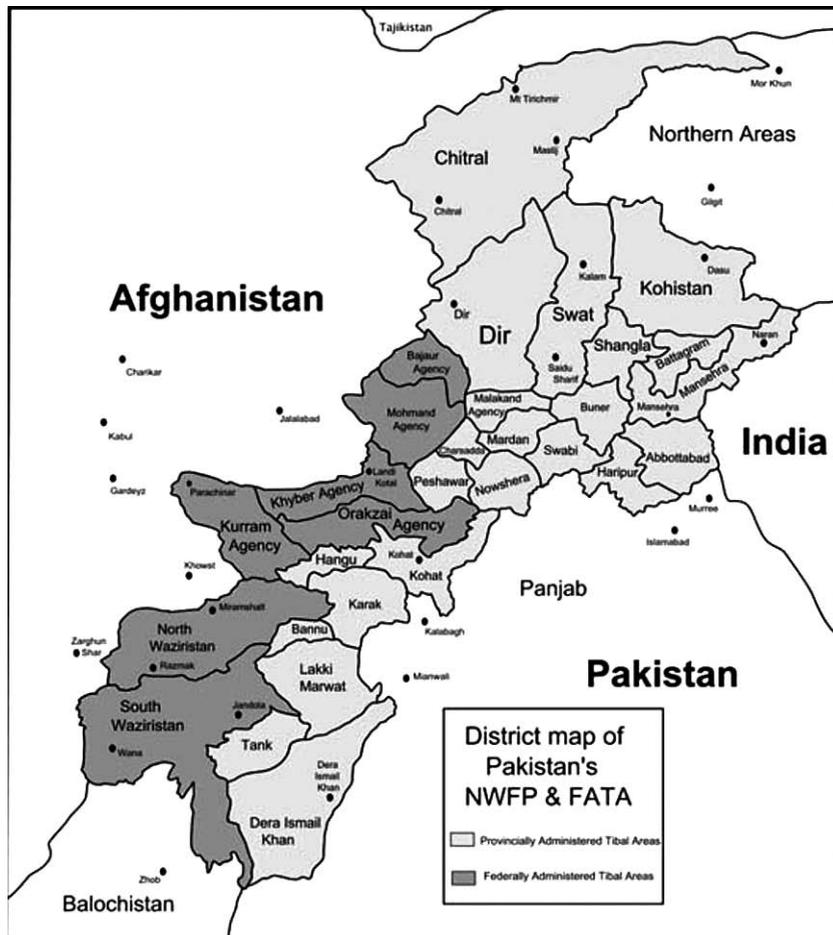
British objective at the time, was to set it up as a staging ground for various Afghan-British wars that took place in the latter half of the 19th Century. The 1876 treaty between the Khan of Kalat and Robert Groves Sandeman, an administrative officer of the British Raj, accepted the independence of the Kalat as an allied state with British military outposts in the region, according to Pakistani historian Sudhir Ahmad Afridi. After the 1878 Afghan War, the British established Balochistan as a provincial entity, centered on the municipality of Quetta, while Kalat, Makran, and Lasbela continued to exist as princely realms.

It was evident that the British had the intention to keep various tribes with their feudal chiefs separated from one another, and except for a train track, and the development and settlement of British holdings, the tribal population was excluded from all economic activities. Around the 1930s, Baloch nationalist parties emerged to fight for freedom from British rule. They took the princely state of Kalat as the focal point of a free and united Balochistan. Baglar Begi Khan declared the independence of Kalat on Aug. 15, 1947.

It was evident from the outset, that Baglar Begi Khan, a powerful chieftain, was not acting on his own. He had the support of Olaf Caroe, who was very knowledgeable about the area and was posted by the then-Viceroy of the British Raj, Lord Wavell, as governor of the NWFP. Caroe, a quintessential colonialist, whose policy was to keep all groups divided and fighting each other, in order to assert control over them, had been foreign secretary in Delhi from 1939-46, serving two Viceroy, Linlithgow and Wavell. His objective was to forestall alleged Soviet expansionism in Afghanistan, Xinjiang, and the region of the Persian Gulf. Caroe defined his task as to insure that the “lengthening shadows from the north” (i.e., the Soviet Union), did not reach the “wells of power” (i.e., the oil wells of the Persian Gulf), nor cast a shadow over Afghanistan.

Caroe agreed with Churchill’s concept at the time, that an independent entity in the northwest of India

FIGURE 1



should remain linked to Britain, and serve as an area from which London could exercise its influence over Afghanistan. In 1945, Churchill’s Cabinet debated the possibility of detaching Balochistan to maintain military bases there, in Quetta, the area of the Bolan Pass, and along the Makran coast near the entry of the Persian Gulf.

In March 1948, the Pakistani Army entered Balochistan, and forced Baglar Begi Khan to accede to Pakistan, ending the British game. Nonetheless, neither the British, nor Olaf Caroe, could get over that “loss.” After his retirement from the British Foreign Office, Caroe toured the United States, speaking on behalf of the somewhat depleted British Empire. These lectures were later put together in the form of a book, *The Wells of Power*. He pointed out in his lectures that the Port of Karachi and the coastline of Balochistan (the Makran coast, through which the bulk of Afghan opium and heroin travels to Europe today), standing at the mouth

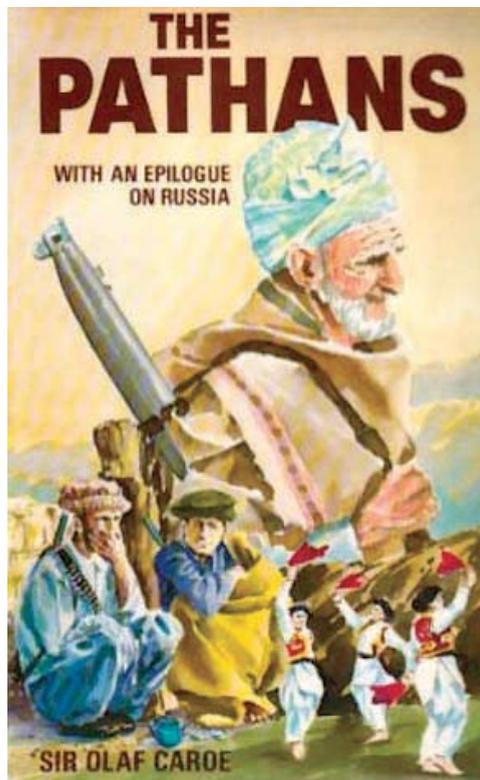
of the Persian Gulf, were “vital to British reckoning.”

Caroe’s Shadow and Policy in Force

Caroe went on to claim that the British base in India—now in Pakistan—had maintained stability in the Middle East since 1801, defying Tsar Paul’s ambitions. He said “the Indian anchor is lost,” but Pakistan, “a new India,” has emerged, a Muslim state that could help to establish a defense community of Muslim states, and “show the way for reconciliation between the Western and Islamic model.”

From the very outset, it was evident that that Pakistani leadership (at the beginning, it comprised of Urdu-speaking Muslim leaders who migrated from the then-Indian state of United Province) had no understanding of the Baloch situation. They could neither speak the Baloch language, nor did they have any familiarity with the Baloch customs and traditions. The annexation by force of Balochistan by Caroe’s “new India,” immediately provided the British, and the Baloch, a stick to beat up the Pakistani leaders from time to time. One of the descendants of Baglar Begi Khan, Khan Suleman Daud, the 35th Khan of Kalat, is still in Cardiff, Wales, and is seeking asylum in Britain.

In Britain, the 60th anniversary of the Pakistani invasion, annexation, and occupation of the independent state of Balochistan, was commemorated on April 1, 2008. The British intelligence-linked Amnesty International, and Soros-linked International Crisis Group, among others, were shouting themselves hoarse over the years on behalf of the British Crown about Pakistan’s human rights violations in Balochistan. The British news daily, *The Guardian*, claimed on that occasion, that Pakistan illegally occupies Balochistan, and Islamabad has looted Balochistan’s natural resource. It also said: “Thousands of Baloch people have been mas-



Sir Olaf Caroe, governor of the North West Frontier Province (1946-47), was “a quintessential colonialist, whose policy was to keep all groups divided and fighting each other, in order to assert control over them,” especially over the “wells of power”—the oil wells of Persian Gulf. Shown: Caroe’s 1958 book on the Pashtuns (the British prefer the term “Pathan”).

sacred, hundreds of thousands made refugees, and thousands more have disappeared or been tortured and jailed, often without trial. Pakistan is guilty of war crimes and crimes against humanity.”

In June 2006, during President Musharraf’s regime, Pakistan’s Senate Committee on Defence accused British intelligence of “abetting the insurgency in the province bordering Iran” (Balochistan). Reports indicate that ten British MPs were in a closed-door session of the Committee, regarding the alleged support of Britain’s Secret Service to Baloch separatists.

The history of the British Empire indicates that Britain has not changed, and therefore, its present role in Balochistan is no surprise at all. But two other things happened to worsen the situation. First, the American role: Having been manipulated into an anti-Iran policy, beginning in 1979, and then seizing upon the opportunity to whip the reckless Soviet Army invading Afghani-

stan in 1979, Washington joined hands with the British, carrying all the dirty laundry. Washington brought in a lot of money to maintain the British assets, and to develop their own assets, whom they promptly dumped, after the Soviets turned tail in 1989.

The outcome of this insane policy is now bearing fruit in Afghanistan and in the western part of Pakistan. The Bush Administration, until its final days, backed the anti-Iran Jundullah terrorists who operate from Balochistan, while carrying drugs for the British and destabilizing Pakistan, a key ally in the U.S.-led War on Terror.

Pakistan’s Adoption of Colonial Policies

The other factor contributing to Pakistan’s deterioration, one which is perhaps even more important than the historic British role, was Islamabad’s adoption of the British policy in dealing with its citizens living

along the Afghan borders. To begin with, instead of integrating Balochistan with the Republic in order to uproot a deep-rooted feudal system, which is sheltered by the British, Pakistan's powers-that-be have treated their own citizens in Balochistan as unwanted foreigners.

In 1954, Islamabad merged the four provinces of West Pakistan—Balochistan, NWFP, Punjab, and Sindh—into “One Unit.” This was done to counter the population strength of East Pakistan (which later became Bangladesh). One Unit was formed without adequate dialogue and, as a result, an anti-One Unit movement emerged in Balochistan. To overcome this opposition, the Pakistani Army was deployed, and the Khan of Kalat was arrested, but not before the Baloch oppositionists to the One Unit had engaged the Pakistani Army in pitched battles.

In 1973, following his visit to Iran, then-Pakistani President Zulfikar Ali Bhutto, dismissed the elected provincial government of Balochistan. The pretext for dismissal was that a cache of 350 Soviet submachine guns and 100,000 rounds of ammunition had supposedly been discovered in the Iraqi attaché's house, and were destined for Balochistan, according to Ray Fulcher in his Nov. 30, 2006 article, “Balochistan's History of Insurgency.” Other reports indicate that Bhutto acted that way because the Shah of Iran, Reza Pahlavi, had warned him against allowing nationalist movements on Iran's border.

The ensuing protest against the dismissal of the duly-elected government brought in another wave of the Pakistani Army—78,000 men, to be precise—supported by Iranian Cobra helicopters. The troops were resisted by some 50,000 Baloch. The conflict took the lives of 3,300 Pakistani troops, 5,300 Baloch, and thousands of civilians, Fulcher pointed out. That 1973 invasion created deep divisions between the Baloch people and Islamabad, and made the Baloch vulnerable to London's machinations.

However, Islamabad's British colonial-like policy towards Balochistan did not end in 1973. As the Baloch internal security situation deteriorated, following the 2001 U.S. invasion of Afghanistan, Islamabad, under President Musharraf, began to become uneasy. Between December 2005, when the Pakistan military launched its most recent assault on Balochistan, and June 2006, more than 900 Baloch were killed, about 140,000 were displaced, 450 political activists (mainly from the Baloch National Party) disappeared, and 4,000 activists

were arrested, some reports indicate. There were also reports that the Frontier Corps (FC)—a creation of the British Raj that remained intact in Balochistan, the NWFP, and the FATA—has been responsible for indiscriminate rocket, artillery, and helicopter gunship attacks causing significant destruction of civilian areas.

FATA: The Legacy of Colonial Britain

The FATA, which borders Afghanistan, is now a hotbed of Wahhabi-influenced jihadi movements. It is divided into seven districts called agencies: Bajaur, Mohmand, Khyber, Orakzai, Kurram, North Waziristan, and South Waziristan. The population of about 3 million is predominantly Pushtun and tribal. Contrast this with Pakistan's total population of about 170 million, and it becomes clear that the FATA is very thinly populated; it also has a very rough terrain. The total Pushtun population in Pakistan and Afghanistan is about 36 million (31 million in Pakistan and 5 million in Afghanistan). Cross-border ties are strong, and movement is hardly restricted by the non-demarcated Durand Line, a line in the sand, drawn arbitrarily by the British Raj, more than a hundred years ago.

The NWFP, along with Balochistan, was brought under British control in 1880, after the second Afghan War (1878-80), when some of the Afghan areas were wrested from Afghanistan, which brought the British-controlled territories within 50 miles of Kabul. In 1893, the British Raj drew the Durand Line, which was never accepted by Kabul. Following that, the British divided up the Pushtun tribes within the Raj territory. Britain maintained at least 10,000 troops in the area, afraid that the tribes would break away.

The administrative system that prevails today, more than 60 years following the formation of Pakistan, is almost identical to that which originated under the British Raj. The FATA is officially under the President's directive, who has empowered the governor of neighboring NWFP as his representative. The governor, in turn, appoints an “agent” for each agency of the FATA.

These agents are senior administrators in their region, and are governed by rules established by a British Act of Parliament in 1901. This set of rules is called the Frontier Crimes Regulation (FCR).

The FCR comprises a set of laws enforced by the British Raj in the Pushtun-inhabited tribal areas in Northwest British India, as it was called then. The laws were devised especially to counter the fierce opposition of the Pushtuns to British rule; their main objective was

to protect the interests of the British Empire. The FCR dates back to the occupation of the Pushtun-inhabited frontier districts by the British in 1848. The regulation was re-enacted in 1873, and again in 1876, with minor modifications. Over time, the Regulation was found to be inadequate, and new acts and offences were added to it to extend its scope.

According to the FCR that prevails in FATA, despite the presence of popularly elected tribal representatives, parliament can play no role in the affairs of the area. Article 247 of the Pakistani Constitution provides that no Act of Parliament applies to the FATA, unless the President so desires. Only the President of Pakistan is authorized to amend laws and promulgate ordinances for the tribal areas.

The FCR used to apply to the greater part of Pakistani territory, the NWFP until 1963, and Balochistan until 1977. The Indian Independence Act of 1947 technically made the FCR null and void, yet it was maintained by Pakistan's government in exchange for greater autonomy for the affected region, and the removal of national troops from the FATA. Under this set of regulations, FATA tribesmen have no recourse to the constitutional and political rights granted to others in the country.

Fossilized FATA

Although they were part of Pakistan, the tribal areas did not have an adult franchise until 1996, when the late Premier Benazir Bhutto gave them that right. The Pakistani Police do not have the authority to enter and operate inside the FATA.

Traditionally, the role of maintaining security in the FATA has been assigned to the paramilitary Frontier Corps (FC), a legacy of British rule. The FC is recruited from the FATA tribal people, while officers are recruited from the regular Pakistan Army.

Under the Raj, the British opted to employ the locals as soldiers, and placed British officers in command of these formations. The British rulers deliberately designed the Frontier Corps as an internal security force, whose prime objective was maintaining law and order in the volatile tribal belt, and ensuring the safety of all strategic communication routes.

What is astonishing, is that the Frontier Corps has remained virtually fossilized since the British era. Most of the outposts and garrisons of the Frontier Corps are located in areas through which strategic communication routes pass, or in areas where tribes are known to

be unruly and are controlled by force.

Although Pakistan has gone through immense changes, materially and politically, since its formation in 1947, the FATA has remained untouched. One government after another left it alone, putting no effort into integrating this crucial area within Pakistan. It was particularly important to do so, because the Pakistani leaders were well aware that Pushtuns inside Pakistan have long aspired to form a Greater Pushtunistan (or, Pakhtoonistan) in collaboration with their Afghan cousins.

More important, perhaps, is the issue of economic development. Pakistani historians point out that the British accomplished more infrastructure development in the FATA areas, than the Pakistani government had done since independence. The British Raj developed some infrastructure within the FATA in order to ensure security and collect taxes. On the other hand, Pakistani governments utilized the same infrastructure and did very little to improve the lot of these tribal people.

Criminalization of the FATA

While the rules and regulations that control the FATA have remained virtually the same as those imposed by the British Raj, the lack of economic development has brought about very many negative aspects. To begin with, the FATA has become a major center of smuggling. The Lahore-based *Daily Times* pointed out recently that remittances by FATA workers in the Gulf, funneled through the notorious *hundi* (money-laundering) system, have financed smuggling of a vast array of goods, such as automobiles, consumer durables, electronics, and cloth, all of which can now be purchased in, or ordered, via the tribal belt. This has badly undermined the country's industrial and tariff policies. Industry is deprived of legitimate protection, and the treasury has lost huge revenues in recent years.

Even more dangerous, is the flow of opium and heroin through FATA. In the 1990s, FATA itself became a major producer of opium, producing about 800 tons annually. An American intervention through monetary enticement, and Islamabad's law enforcement intervention, has led to the end of opium cultivation in most areas. However, the explosion of opium on the other side of the Durand Line has criminalized the FATA tribal people, and has accompanied the rise of the Pakistani Taliban.

No less diabolical to the body politic of the country as whole, is gun-running in the FATA. Long gone are the days of World War II replicas, hammered and chis-

eled in little Darra hamlets reminiscent of the Wild West. The standard fare now is Kalashnikovs, rocket launchers, and sophisticated explosives, the *Daily Times* reported.

Islamabad must remember that the FATA was a handmaiden of the British colonial rulers, and until they left, they had aspired to make it, along with the Pushtun areas of Afghanistan, a part of Greater Pushtunistan. History shows that Gen. Robert Lockhart, who replaced Olaf Caroe as the governor of the NWFP, in his last reply to Louis Mountbatten, the then-Viceroy to British India, on July 12, 1947 (just about a month before India was partitioned and British rule ended) wrote: “Pakhtoonistan is being vigorously advocated and the idea, I think, proving attractive to many Pathans [the British choose to use the word “Pathan” to describe a Pushtun]. Rumours and reports of the Fakir of Ipi flow in details [Ipi wanted to proclaim himself Amir of Waziristan]. . . .”

The British objective, as expressed at length by Churchill and Caroe, prior to the partition of India, to set up an independent state, comprised of Balochs and Pushtuns, was an attempt back then, to set up a buffer nation, between the Subcontinent’s large nations and the “wells of power.” But when that became impossible, as nationalist Indian leaders, such as Nehru, Gandhi, and Azad, among others, opposed further “balkanization” of India, the British adopted Pakistan as the “new India,” which would protect the British interests in the Middle East.

It seems Britain cannot depend on Pakistan any longer on that score, and now, it once more wants to set up a buffer state between the Indian Subcontinent and the “wells of power.”

Will Blair Start a War In the Philippines?

by Mike Billington

Former British Prime Minister Tony Blair, having successfully unleashed genocidal wars in Iraq (getting the Americans to do the dirty work), and more recently in Gaza (inducing the Israelis to commit the genocide in this case), is now trying to bring his proven record in war-mongering to the Islamic insurgency in Mindanao, the southern province of the Philippines. President Gloria Macapagal Arroyo foolishly invited the British imperial warhawk into the country as an “advisor to the peace process” in Mindanao, supposedly because of his experience as the Mideast Quartet’s representative to the Israel-Palestine peace process, and his role in the Good Friday peace accord in Northern Ireland in 1998.

However, Blair exposed his hand in a speech he gave at the Jesuit Ateneo University in Manila on March 23, when he was asked about his role in initiating the Iraq War. Blair told the students that they must consider the “larger point” about the Mideast crisis. “There is essentially one battle going on, and it is a battle about Islam,” he said. There are “two elements in Islam—one which wants to work with the West, and one that does not,” said Blair, and therefore, we must “partner with the modernizing and moderate element. We gotta make sure those guys win.”

Blair, and his controlled thug Dick Cheney, have for years, been trying to set Islam against itself in this imperial manner, by turning Egypt, Jordan, the Emirates, and the Saudis, the so-called “moderates,” against Iran, Hamas, and Hezbollah, the so-called “terrorists”—and in general, the Sunnis against the Shi’a.

Blair, while supposedly hired by the Quartet—the United States, the EU, Russia, and the UN—to facilitate peace negotiations between Israel and the Palestinians, was directly instrumental in unleashing the Israeli Nazi assault on Gaza, just as sane elements within Israel were on the brink of signing an agreement with Syria, which could have moved the peace process forward significantly.

The Israeli invasion of Gaza finished off any hope for the peace process, and brought the British-agent

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Ronald Navarro/PCPO

Philippines President Gloria Macapagal Arroyo has foolishly welcomed the treacherous Tony Blair into the country as an “advisor to the peace process” in Mindanao. But the opposition to Blair has said, “No, thanks.”

Benjamin Netanyahu to power—precisely the intention of the politically motivated Gaza disaster, which is now causing a catharsis within Israel, as Israeli soldiers themselves expose the fascist methods they were ordered to implement by their superiors during the assault. Netanyahu, the leading spokesman for the revisionist Zionist tradition of Vladimir Jabotinsky, who proudly proclaimed his allegiance to the British Empire while launching terrorist assaults against the Palestinians after World War II (see http://www.larouchepub.com/other/2009/3603brit-imps_created_jabotinsky.html), is now preparing to launch war on Iran on behalf of the British Empire, under Blair’s watchful eye, to “make sure those guys win.”

Philippine Opposition

Following the meeting between Blair and Arroyo, Presidential spokesperson Lorelei Fajardo told the press:

“The President is confident that Tony Blair, with all his experience, can contribute a lot to resolving our peace and order problems in Mindanao.” However, this appeal to the British Empire’s “experience” has not been well received in all quarters. Sen. Nene Pimentel, who comes from Mindanao, noted that Blair’s knowledge of the problems in Mindanao was “peripheral,” at best, and that, “As a people, we are capable of solving the issue ourselves. And if we are not, it is because we have a leadership that is totally unfocused on the problem.”

The Provincial Board of North Cotabato, a province in Mindanao, passed a resolution: “Thank You Mr. Blair, But No Thanks,” which read: “The statement that Blair’s charm and charisma could end the trouble in the South is a perfect example of the jaundiced perspective of our policy makers and peace negotiators on the true cause and root of the problem in Mindanao and the solutions that could bring an end to the conflict. Signing a peace agreement with the MILF will not end the problem, but addressing the roots of the problem that led to the birth of groups like the MNLF and the MILF will bring us true and lasting peace.”

Manny Piñol, vice governor of North Cotabato, said the conflict in the South is a result of deep-seated prejudices between Christians and Muslims, the failure of the Autonomous Region in Muslim Mindanao (ARMM) to function, massive corruption in the region, absence of justice, and the failure of government to address poverty, deprivation, the lack of opportunities, and hopelessness.

Piñol was also instrumental in stopping a potentially disastrous deal between the Moro Islamic Liberation Front (MILF) and the Arroyo government last year, which would have given the MILF virtual independence over large pieces of the southern provinces of the Philippines, with full control over oil and mineral deposits in the region, including the right to sell this control to foreign interests.

The deal was concocted by the U.S. Institute of Peace (USIP), which intentionally formulated an agreement which openly breached the Philippine Constitution, and was negotiated secretly behind the back of the majority Christian population in the region. The USIP was forced to withdraw from the negotiations in 2007 by a new U.S. ambassador, Kristie Kenney, but it was only a Supreme Court ruling at the last minute which stopped the Arroyo government from signing the unconstitutional agreement. The petition to the Supreme Court was brought by Vice Governor Piñol.

George Soros Was Not Happy

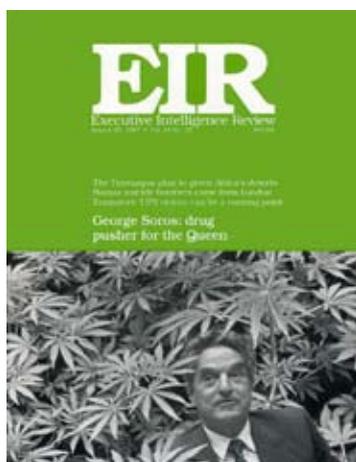
Dean Andromidas reports from Vienna on the 52nd session of the United Nations Commission on Narcotic Drugs. Part 2 of 2.

The British Empire has declared war on the war on drugs. This was made manifest at the High Level Segment of the United Nations Commission on Narcotic Drugs (CND) in Vienna, March 11-12, for heads of state and government ministers. The CND is the policy-setting body of the UN Office on Drugs and Crime (UNODC), the UN's drug- and crime-fighting arm, backed by the vast majority of the UN member-states. The Vienna meeting was the group's 52nd session.

Part 1 of this article ("The Queen Does Push Drugs," *EIR*, March 20, 2009) was a report on how the British government delegation at the High-Level meeting was working hand-in-glove with the gaggle of pro-legalization and pro-drug-use "no good organizations" (NGOs), financed by the mega-speculator and drug-pusher George Soros. This included allowing a Soros- and British government-financed NGO, the International Network of People Who Use Drugs (INPUD), to speak at one of the roundtable discussions during the time allotted to the official British delegation, thus, de facto, speaking in the name of the British government.

To be sure, the shenanigans of Soros's foot soldiers were not welcome. Like horse flies, they harassed the conference attendees, the vast majority of whom were national government officials deeply involved in the struggle against the criminal empire of Dope, Inc. The attendees included people engaged in the dangerous fight against criminal gangs that, in many cases, are more powerful than the governments of the countries they target, and also the medical and social workers who struggle to bring the millions of addicts back into the productive world. The idea of legalization and drug promotion is anathema to these people.

The tone of the conference was set by Antonio Maria Costa, the director general of UNODC. In his keynote



speech, "Drug Crime Is a Threat to Development and Security," Costa said that the drug trade has created a "criminal market of macroeconomic size," with an estimated value of \$300 billion a year, a figure he later said was likely too low an estimate. "If it were a country, its GNP would be listed as 21st in the world," he said.

The danger the drug trade poses to society should not be underestimated, Costa warned: "The drug economy is more than just mafia cartels buying estates, businesses and aircraft. They also buy officials, elections, and parties. In a word, they buy power." Attacking those who call for legalization with the claim that the crime associated with illegal drug trafficking is more harmful than the drugs, Costa said bluntly, "Drugs are not harmful because they are controlled; they are controlled because they are harmful." To lift controls on drugs would "reveal a state's impotence to fight organized crime or protect the health of its citizens," he said. "A policy change is needed against crime, not in favor of drugs."

Laying out a plan of attack, which was also embodied in the conference's Political Declaration, Costa said: "Drug markets (and their mafias) are integrated in their logistics, financing, marketing and bribery power. They do not stop at borders. Governments need to do the same."

Costa called for a much more integrated approach, starting with programs to attack the supply. In this respect, he pointed to the establishment of multi-national regional intelligence centers and task forces, in the Balkans, West Africa, the Caribbean, Central America, and Southeast Asia. Second, he said, is tackling demand reduction, launching inner-city development projects, in much the same way that crop substitution and economic development are used in the regions where drugs are grown.

One of the biggest stumbling blocks is financing. With a minuscule budget of \$300 million, which has declined in real terms in recent years, the UNODC must fight a criminal empire of at least \$300 billion, “a crime monster 1,000 times our size,” Costa said.

Costa distanced himself from the Soros formula of so-called “harm reduction,” which pushes legalization and promotion of drugs. In answer to a question at his press conference, Costa said: “Harm reduction must be part of an integrated approach to the reduction of drug abuse. It cannot be at the expense of other measures. . . . The reduction of drug demand begins with ‘A,’ abstinence, including prevention and treatment and harm reduction. It should not stop with ‘H’ [harm reduction].”

On the issue of Dope, Inc. laundering its billions through the financial system, with the help of the banks, Costa replied to a question by this reporter: “Now we have unfortunately a financial crisis, which means illiquidity of the of the banking sector. Which means banks not being willing to lend to one another, which means shares and stock values of the banking sector collapsing to a dollar, the price of a hamburger. So what happens? Obviously, any rescue operation is welcome and we have seen, we have heard, we have some evidence of the banks not being as careful in applying the ‘know thy client’ policy. . . . Not many questions are asked when people come with assets.”

The same issue was taken up in the CND Political Declaration, which calls for “the effective and comprehensive implementation of regimes for countering money-laundering and improving international cooperation, including judicial cooperation . . . to prevent, detect and prosecute such crimes, dismantle criminal organizations and confiscate their illicit proceeds.”

Epicenter: Afghanistan

How to tackle the epicenter of opium production, Afghanistan, was at the center of concern at the conference. Afghanistan produces 90% of the world’s opium and heroin (see **Figure 1**). The war in Afghanistan, fueled by the billions generated by the the dope trade, has been a key British imperial tool to destabilize a region that extends deep into Central Asia, the Russian Federation, and Southwest and West Asia. While most of Afghanistan’s heroin and opium is destined for Russia and Europe, it has also caused serious addiction problems in Iran and other neighboring countries.

In response to a question during his press conference, Costa said that Afghanistan has produced “twice



EIRNS/Dean Andromidas

Antonio Maria Costa, the Director General of the UNODC, addresses the Vienna meeting. He repudiated the “harm reduction” sophistry which Soros and others are using to try to legalize dope.

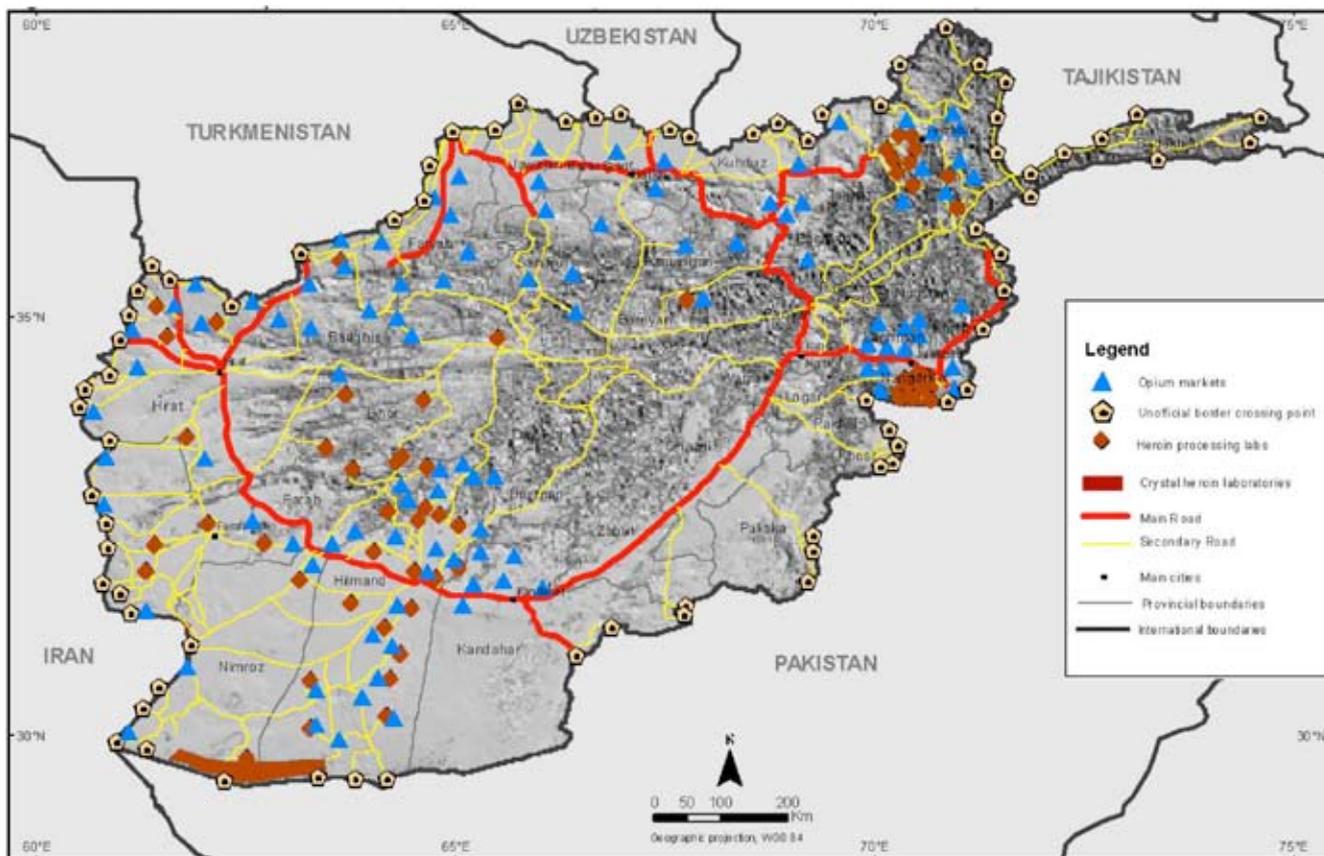
the amount of drugs being used worldwide, twice the amount of opium needed for the demand of drug addicts, which means the market is over supplied, which means the market is not demand driven, it is supply driven, which means somebody’s the engine between demand and supply.”

Pointing to insurgency as that engine, Costa said: “There are political motivations behind it. There are political motivations in terms of funding the logistics of insurgency in Afghanistan. The Taliban and whoever else, fighting the government of President [Hamid] Karzai. . . . We have drugs and insurgencies. . . . Not only in Afghanistan, but drugs, crime, violence, insurgencies, and terrorism.” This is the case in general, he said. “I know of no terrorist organization . . . that need not find itself financed at least in part from drugs.”

In a breakthrough in dealing with the Afghan drug problem, Costa announced the first joint Afghan-Iran-Pakistan anti-drug operation, conducted only a few days before the Vienna conference opened. This was the fruit of a three-year effort by the three countries, supported, financially and technically, by the UNODC, to establish a strong cooperative regime to stop the flow of drugs from Afghanistan into Iran and on to Europe. Shortly before this latest operation, the three nations established a joint headquarters in Tehran.

FIGURE 1

Locations of Opium Markets, Heroin Processing Labs, and Unofficial Border Crossings in Afghanistan



UNODC report, "Illicit Drug Trends in Afghanistan," 2008.

It is this type of cooperation which Lyndon LaRouche has called for as crucial to stopping the drugs, and therefore stopping the war, in Afghanistan.

The Iranian government's Drug Control Headquarters had a display booth at the conference, illustrating its ambitious program to stop the drug flow from Afghanistan. Sharing a contiguous border with both Afghanistan and Pakistan, stretching over 1,300 kilometers, Iran is a major transshipment country. Heroin and opium are shipped from Afghanistan into Pakistan, and then through the Balochistan Desert, a huge expanse that straddles the borders of Iran and Pakistan. The heroin is put into the stomachs of camels, which can hold as much as 25 kilos, or human couriers, whose stomachs can hold 1 kilo.

To stem the flow, Iran has taken unprecedented measures. Most dramatic has been to build 1,000 km of barriers along almost the entire border between Iran and Pakistan and Afghanistan. This includes 826 km of em-

bankments, 717 km of canals, 131.8 km of barbed wire fences, plus concrete walls and the blocking of passageways—at a cost of more than \$600 million. Command posts are built periodically along the barrier, so that it is constantly being patrolled. The danger is acute; more than 250 border guards have been killed in the last year.

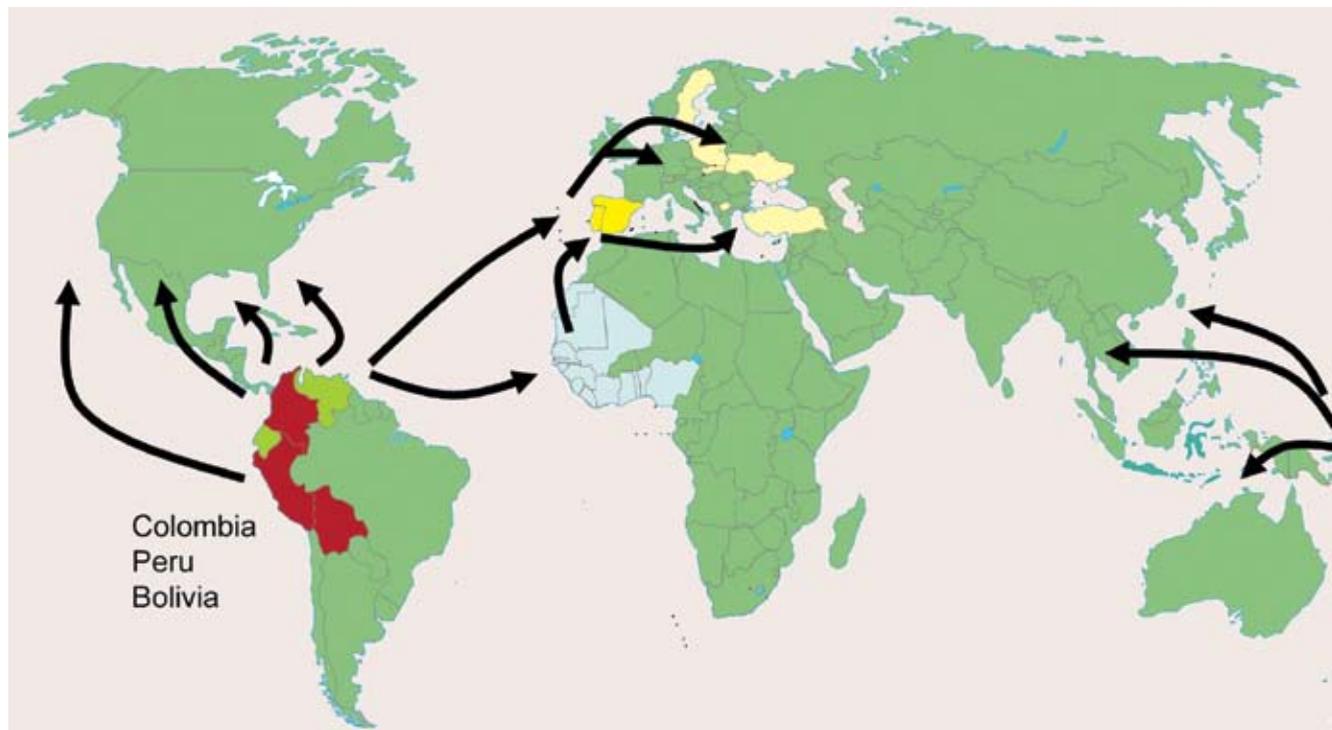
At the same time that Iran is fighting to stop the narcotics flowing into Europe, the country itself is being targeted by amphetamine-type stimulants which are illegally manufactured in Europe and then smuggled into Iran, adding to Iran's already considerable addiction problem. Having more than 1 million addicts, Iran maintains a high-level treatment program. Over 600,000 addicts have been registered, and are undergoing some form of treatment and rehabilitation.

Africa Under Attack

Dope, Inc. has targeted Africa as a major transshipment point for cocaine into Europe. Mexico's

FIGURE 2

Cocaine Trafficking Routes



Source: DEA, EIR.

Prosecutor General Eduardo Medina Mora, who joined Costa at the press conference, pointed out that the successful closure of the traditional Caribbean route for shipping drugs into the United States is one reason that the situation along the Mexico-American border has become so critical: It is one of the only routes left open to the cartels for shipping into the United States. At the same time, the cartels have begun to flood Europe with cocaine via Africa, especially West Africa (see **Figure 2**).

Costa reported: “I said already last year ... that Africa is under attack. West African cocaine trafficking from across the ocean, from the Andes, from Colombia, and from Venezuela. And East Africa as well, from opium trafficking across the Gulf and across the Red Sea, coming from Pakistan, coming from Afghanistan. It is a very dramatic situation that West African countries are facing. We called the attention of the world to this problem in 2004, and nobody paid any attention. We are now paying the price of neglect of that call.”

Giving the numbers, Costa pointed out that drug seizures in Africa have been escalating exponentially, year by year, from a few hundred kilos a few years ago, to eight tons last year, which he said shows that “there is

obviously a very clever plan by organized crime to take advantage of the very vulnerable conditions of these countries.” Pointing to the open borders, unprotected coasts and air space, as well as the ease of bribing police, customs officials, and politicians in an impoverished region, Costa emphasized that for Africa, the concerns are not just the drugs, which are consumed in Europe. A major concern is security, and in this regard, he called on the UN Security Council, which until now has not dealt with the drug issue, to begin playing a role.

Costa pointed out, “When mafia can buy, as ... I said, business, land, aircraft, but also elections and candidates and political parties and power, I am afraid that the consequences can only be highly destabilizing. We [would] welcome the intervention of the Security Council.”

Costa said that the UNODC has already begun pulling together a multilateral task force of African countries, but he will be pressing the Europeans, in particular, to provide funding, “so that there is another line of control before the drugs get into Europe, another line of control which would protect, first, the countries in the region, and second, Europe.”

If Soros’s intention was to sabotage the conference, his efforts failed.

FATHER BONIFACIO HONINGS

The Church Social Teaching And LaRouche Plan A and B

Father Honings is a professor of moral theology at the Pontifical Lateran University in Rome; he gave this address at the Schiller Institute conference in Rüsselsheim, Germany on Feb. 22. For additional conference speeches, including those of Lyndon and Helga LaRouche, see EIR, March 6, 13, and 27.

Not only we, but many others know that, for years and years, Lyndon LaRouche has not only forecast the worldwide collapse of the economic system but, at the same time, he has very wisely indicated the possibility of a worldwide solution. It is a thousand pities that he, for too many years, was like a prophet crying in the desert. Fortunately, the reality of things is more and more changing in the direction of his vision of the signs of time, and precisely on the financial level. Since the Clinton crowd took over much of the future government of the United States, under President Obama, there are reasons for optimism. LaRouche is thus, in a certain sense, a part of that crowd, by ties to it, and in particular, with the credibility which he has come to enjoy as a result of his successful forecasting of the greatest financial crash in modern history, which is now in process.

LaRouche Plan A and B

In his Dec. 5, 2008 address in New Delhi,¹ LaRouche emphasized that the solution to the global fi-

1. Cf. "LaRouche in New Delhi: As \$1.4 Quadrillion Crashes, There Is Reason for Optimism," *EIR*, Dec. 26, 2008, pp. 28-33.

ancial blowout, that began at the end of July 2007, is the formation of a Four-Power alliance to put the world system through bankruptcy reorganization, because there is not enough money or wealth in the world to pay off the trillions of dollars in toxic derivatives obligations. Therefore, the principal international reform is to start with cooperation among the United States, India, Russia, and China. They must together launch a general reform of the international monetary-financial system. Because without that kind of reform, in a nutshell, there's no possibility of avoiding what would become a New Dark Age.

However, what is required, is a way of getting the world economy out from under this financial derivatives bubble. The future will depend upon how the world looks at Eurasia: First, in Asia, where the greatest issue, the greatest crisis is located. In India, 63% of the population, perhaps, is in extreme poverty; in China and throughout Asia, you have comparable situations. We have a social crisis explosion on our hands and unless we have a perspective of effective development of Asia, we don't have much of a chance for the world at large. And therefore, it's very important, that the United States, which is key to the solution, because of its Constitution, and the major nations of Eurasia, be united; and the key nations of Eurasia are Russia, India, and China.

After this summary of LaRouche's forecasting of the crisis, and especially, of his solution, in this Four-Power concept, based on the natural rights of every



EIRNS/Christopher Lewis

Father Honings, addressing the Schiller Institute conference, outlined the coherence of Lyndon LaRouche's "Plan A and B" for a rescue of the world economy, with the social teachings of the Catholic Church.

human being, and the necessity of worldwide solidarity, LaRouche's proposals for reform, both on the U.S. domestic side, and also internationally, on that account, are rather influential. Before moving to my intervention about an ethical foundation of the LaRouche Plan, according to the social doctrine of the Church, I would like to make clear the moral theological reasons for my intervention.

The Reasons for My Intervention as a Moral Theologian

First of all, the fundamental reason: For a profound knowledge and appropriate solutions of issues concerning the different domains of economic, political, and social life, and science, philosophy, and religion are important wings. In his encyclical letter, *Fides et Ratio* (Faith and Reason), John Paul II "asks philosophers to have the courage, within the streams of a constant valid tradition, to include the metaphysical truth, to rediscover the space of wisdom and truth, that belong to all philosophical research."²

In the dynamic of her faith, in which the Holy Spirit fills the whole Earth with its guidance, the Church has to try, in the happenings, claims, and desires of people,

2. John Paul II, encyclical *Fides et Ratio*, Sept. 14, 1998

to grasp the true signs of the presence of God and His plans. After all, faith does not just shine on everything with a new light, but also illustrates God's salvation, especially concerning the full sentence of the vocation of every human being and society worldwide. In this way, faith focuses the spirit on the solutions that correspond with the dignity of mankind.³

That is why the wings of Faith and Reason are not just useful, but also necessary, for the social teaching of the Church. I believe that the Plan of LaRouche contains one wing of this social doctrine, and therefore, it is possible to investigate the ethical foundation of that Plan. Moreover, my second reason, is that the causes of the worldwide crisis forecast, and above all, the fundamental solution proposed by LaRouche, regards the dignity of all Mankind. The U.S.-Eurasia combination, of the development perspective for Asia, and the four cultures to unify the planet, correspond not only to the just reading, but also to the right interpretation, of the signs of our time, on the economic-financial and socio-political levels, worldwide.

About the signs of the time, and that which confirms the reason for my intervention, Paul VI and 2,000 fathers of Vatican II declared in 1965: "The people of God believe that they are led by the Spirit of the Lord who fills the whole world. Moved by this faith, it tries to discern in the events, the needs, and the longings which it shares with other men of our time, what may be genuine signs of the presence or of the purpose of God. For faith throws a new light on all things and makes known the full ideal which God has set for man, thus guiding the mind towards solutions that are fully human."⁴

"Therefore, if it is to carry out its task, the Church carries, at all times, the responsibility for reading the signs of the time, and of interpreting them in the light of the Gospel. In language intelligible to every generation, she should be able to answer the ever-recurring questions which men ask about the meaning of this present life, and of the life to come, and how one is related to the other. We must be aware of and understand the aspiration, the yearnings, and the often dramatic features of the world in which we live."⁵

3. Acc. "De kerk in de wereld van nu," "Pastoral Constitution on the Church in the Modern World," *Gaudium et Spes*, Pope Paul VI, Dec. 7, 1965, n. 11.

4. *Gaudium et Spes*, 11.

5. *Gaudium et Spes*, 4.

According to this authentic declaration of Vatican II, the best way to construct, as a teacher of social moral theology, an ethical fundamental of LaRouche Plan A and B consists in reading of the signs of the time and the corresponding solutions proposed by the social doctrine of the Church, beginning with the signs of the time and the solution proposed in *Rerum Novarum* of Leo XIII, the 15 of May 1891.

I. The Social Doctrine of 'Rerum Novarum'

This encyclical letter of Leo XIII about work became the first Magna Carta of the care of the Church of the social order under construction. A good concept of this first papal circular letter requires a few words about the historical context, in which Leo XIII lived, and that motivated him to write that document.

1. The Signs of the Time

It was a time of darkness, radical revolutions in economics and political areas. The materialistic philosophy of liberalism was profiled to be omnipotent. Thanks

to technical progress, one harvested a previously unheard-of expansion of production. The most common and widely used notion about economics was that all is a game of the necessary forces of nature, and because of that, there was no connection between ethical and economic laws. In economics, one can and must exclusively seek his own advantage, by which the mutual positions of people in economic areas are only specified by the all-important law of liberalism.

However, this automatic freedom of the market did not lead to a fair distribution of wealth. It left workmen to their fate, completely powerless against ruthless employers and uncontrolled greedy competition. In most countries, it was prohibited for workmen to organize themselves, so the authority of the strong could reign supreme, also concerning the relative positions of people. On top of that, the Empire should take a neutral economic position; not only that, it was not even allowed to intervene in this unjust situation.

Such a statement not only throws over the entire economic order, but even has, as an inevitable consequence, that workmen will become more and more dissatisfied, and will openly resist. The different stream of Socialism, united in the "scientific socialism" of Karl

LaRouche's Plan A and Plan B

The following is excerpted from Lyndon LaRouche's remarks to a press conference at the European Parliament in Strasbourg, France on Dec. 17, 2008.

The key problem is that, in the area of economy, there are very few people in the economics profession or otherwise, who have any actual comprehension of this problem [the biggest financial-economic crisis in history] and its nature. They didn't forecast it, they didn't see it coming...

My qualifications, which have been proven many times in the area of forecasting, are actually based on a branch of science known as Riemannian physics, a physical economy conception of Riemannian physics.

And I've been successful...

And as a result of my success in forecasting, people in the incoming government of the new President have acknowledged the fact that I've been right, and decided that I have to play some very significant role in shaping what will be the policy of the new government...

We have to be prepared, on the one side, with knowing what we should do, what the objectives of mankind should be, what the policies should be, what the resources are that we can use to achieve those objectives; and also have a Plan B, as well as a Plan A. Plan A is what could happen and would be good for humanity. Plan B is what if that isn't provided. You always, in policy, have to have two options: One is the best option that you should follow, and the other is what you have to do in case the first one doesn't work out. I think those of you in politics long enough, know and understand that. But that's the situation we're in...

Marx, presents itself as a solution, by means of collectivism, the communalism of all production goods. But the remedy which occurred is worse than the disease.⁶ In this sad and dramatic situation of the world of workmen, the Pope systematically elaborates the teaching of the Church.

2. The Solution of the Church

At first, Leo XIII gives some reasons why the solution proposed by Socialism is a disadvantage for the workmen. The main reason is that it discards the right to have property. Of course, God gave the Earth to all of mankind to use and enjoy, but this does not imply the denial of private property; to the contrary, as a deeper understanding of human nature shows. “As a reasonable being, mankind has different reasons to have property. In the first place, because he knows, with reasonable knowledge, numerous things and connects, as well as attaches, the present to the future; secondly, because with his own free will, he is master of his acts and can, under the everlasting law of God, that guides everything in His Providence, with reasonable vision direct himself.

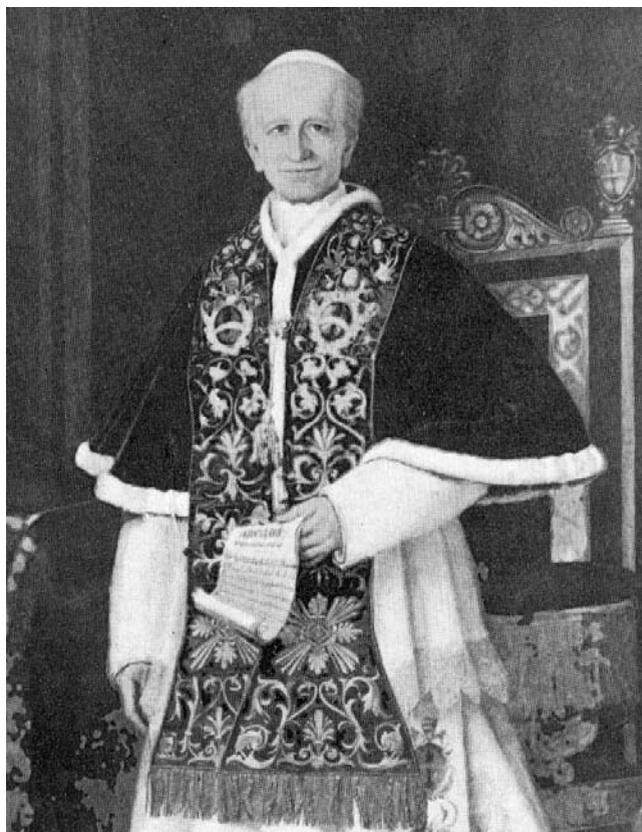
“From this reasonable reflection, it follows that it lies within the intellectual ability of mankind to chose things that he finds most suitable for caring for his necessities, and not just for the here and now, but also for the future. As a consequence, mankind does not only need the right to own the fruits of the Earth, but also the Earth itself, that needs to give the necessary fruits for the here and now, as well as for the future. Reasonably considered, the Earth, given to the community by God, has given mankind something durable and lasting, which will always provide. Every human person must protect his right to life and body given by nature before the community came about.”⁷

Moreover, the history of the Church’s social ethics is based on many texts of the Old and New Testaments.

Therefore, after referring to different texts of the Old and New Testaments, Leo XIII writes: “In general the rich and employers must remember that neither divine nor human laws allow them, on behalf of their own benefit, to exploit needy and unfortunate people, and to raise profits from the powerlessness of others. To deny someone his wages is a major sin that calls for revenge in Heaven.” In fact: “When the world received

6. Acc. John XXIII, *Mater et Magistra*, 10-14; also C. Van Gestel, o.p. *Sociale leer van de kerk*. T Groeit-Antwerpen 1951, p. 54.

7. *Rerum Novarum*, n. 7



“The encyclical letter of Leo XIII, *Rerum Novarum* [1891], about work, became the first Magna Carta of the care of the church of the social order under construction,” said Fr. Honings.

the light of the Gospel and the great mystery of the incarnation of the Word, and had learned about the salvation of mankind, the life of Jesus Christ, God and man, the nations were fully aware of and left with His teaching, His commandments and laws.”⁸

A text of the Old Testament confirms very strongly this ethical foundation of the solution based on the wings of reason and faith: “Thou shall neither desire the wife of your neighbour nor his house, nor his land, nor his maid servant, nor his ox, nor his ass, nor anything that belongs to him” (Deut. 5, 21). All mankind may therefore not only conclude that, within the law of nature, one can find the foundation of the distribution of all goods, but may agree that the civil laws, which derive their force from the laws of nature, confirm natural rights, and protect them even by means of punishment.⁹

8. *Rerum Novarum*, n. 17.

9. *Rerum Novarum*, n. 8.

That means, when healing needs to be brought to human society, this can only happen by the prolongation of Christian life and Christian institutions. Here is a very important speech of Pope John XXIII. On the occasion of the 70th anniversary of the encyclical letter, *Rerum Novarum*, on 14 May 1961, he asks the Catholic workmen: “What has brought you to this place in such a big number from all countries, men and women of all ages, all classes, every nation? His categorical answer was: “What brought you together is the memory of a great Pope and of a letter that he has written in his time, and that he had sent to the whole world. This letter didn’t speak about a subject of the normal papal ministry, for example, to encourage religiousness and Christian devotion, but he spoke theoretically and practically about the work of all, that puts human energy, arms, head, and heart, body and soul, in service of life support, of the concrete development of the whole world.”¹⁰

This answer—and that was my intention—proves that the ethical foundation of the solution regarding the questions of the signs of time by *Rerum Novarum*, is the basic foundation of LaRouche Plan A and B, insofar as it is based on the natural rights of every human being, created in the image of God. It is very important to insist on this anthropological argument, because it proves how the Social Doctrine of the Church may be presented as an ethical foundation of the LaRouche Plan. In fact, anthropology is particularly accentuated in the encyclical letter of Pope Pius XI.

II. The Social Doctrine of ‘Quadragesimus Annus’

Pius XI, the Pope of Catholic action and Lay apostolate, declares that his circular letter, 40 years after the appearance of *Rerum Novarum* (1931), was about the renewal of the social order and its fulfillment in agreement with the teaching of the Gospel.¹¹

1. The Signs of His Time

To follow the further construction of the economic, social, and political order, our attention is concerned with the great changes that have taken place since the era of the Magna Carta of Leo XIII. The situations of economic

10. *L'Osservatore Romano*, May 14, 1961, p. 1.

11. As with *Rerum Novarum*, I also here follow the text of C. Van Gestel, *Kerk en samenleving*, p. 63.

life, capitalism, and socialism, have undergone large mutations. The economic systems of capitalism, as far as one provides capital, and the other provides labor, are, in themselves, not judged by Leo XIII. His most important question was to indicate norms for distributing justice and the demand of the general well-being.¹²

But how are things after 40 years? The capitalistic system has soaked up completely the social and economic relations of those who are immediately outside its area. They mainly take part in its advantages, but also, and above all, in its disadvantages and flaws. Pius XI pays special attention to the accumulation of capital, which created a concentration of unlimited power, and a despotic predominance in the hands of a few. This conglomeration of capital and power causes a fight for predominance that, in no way, takes ethics into consideration. For this reason, the economy will exert more and more influence on national and international politics. In a word: The capitalistic system has grown into some sort of economic dictatorship.¹³

Going on, we will see that the ethically founded solution, given by the social doctrine of the Church, can again be presented as an ethical foundation of LaRouche Plan A and B. I note, as a particular proof, that LaRouche forecast the end of the Bank-dictatorship, because it was completely immoral.

2. The Solution of the Church

The principles of healthy reason in the Christian social philosophy must be defined for capital, as well as for labor, because the economic order relies on capital and labor. The judgment of the double character of possessions on one side, and labor on the other side, must be fair and correct. To go around the rocks of individualism and communism, a fair and correct judgment about the individual and social character of capital and labor was absolutely necessary. Mutual relations, supported by Christian love for thy neighbour, must be arranged according to the laws of a strict justice. The free concurrence and, especially, economic power-dominion must stay effectively submitted to the state-authority, as far as this is necessary for the public interest in worldwide well-being. After all, and that is the anthropological ethical foundation, human society must be brought to consensus by the public mentality of nations, with the demands of public well-being and the norms of the social justice.

12. Acc. *Rerum Novarum*, n. 15 and *Quadragesimo Anno*, n. 100-101.

13. Acc. *Quadragesimo Anno*, n. 103-109

The economic system can continue to rely on capital and labor, but only on the condition that we create an ordered system, arranged by conditioned trade as well as social justice.¹⁴

In other words, from one side, a reaction to the changes of socialism is needed, and from the other side, more social justice is requested from capitalism. The social doctrine of the Church explicitly highlighted the Christian vision: “a true united cooperation for the one common well-being is only possible when all ranks of the complete society are deeply conscious of the fact that all are members of a large family, that all are sons of the same heavenly Father; yes, that they all together are one body in Christ, according to the word of the Apostle:

“There are many parts, but one body” (1 Cor. 12, 20), so that “when one part suffers, all parts suffer with it” (Rom. 12, 5).¹⁵

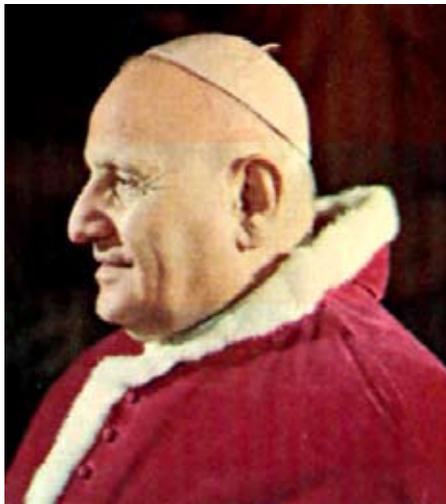
In LaRouche Plan A and B, as solutions for the economic and social crisis explosion on our hands, we have the same ethical foundation, because, I repeat, unless we have a perspective of effective development of Asia, we don’t have much of a chance for the world at large. In the social doctrine of Pope John XXIII, this ethical foundation is especially present but, and this is still more important, with particular attention to the problems on the global level.

III. The Social Doctrine of ‘Mater et Magistra’

“Although it is the first task of the Church to bring people to holiness and make them share in the heavenly goods, nevertheless she is also concerned for the needs of their daily existence, and not just looking at their required sustenance, but also concerning their greater prosperity

14. Acc. *Quadragesimo Anno*, n. 110; especially the second part: The social teaching of the Church in social-economic areas, n. 41-98. In the exertion of the constant principles we come back to this.

15. *Quadragesimo Anno*, n. 137.



Speaking of John XXIII, Fr. Honings said: “Characteristic of the encyclical letter of Pope Roncalli [Mater et Magistra, 1961] is his attention to the social-economic order in its completeness and to all people. He strives especially for the different problems on a world level.”

in several areas and in different circumstances.”¹⁶ Characteristic of the encyclical letter of Pope Roncalli [John XXIII] is his attention to the social-economic order in its completeness and for all people. He strives especially for the different problems on a world level.

1. The Signs of Time

Some world problems are mentioned: first of all, the agricultural problem. One of the most demanding issues of justice is to repair the economic and social balance between the two territories of human society, the production territory and agriculture. “Historical development shows us more and more clearly that there must be reached a fulfillment of the demands of justice and fairness, not only in the rela-

tionship between workers and the leaders of industrial enterprises, but also between the different economic territories, and among stronger and weaker economic zones from the same country, and on the international level, in relation to the countries’ different degrees of economic and social development.”¹⁷ Which solution meets the demand of the social doctrine of the Church for more economic justice and social fairness all over the world?

2. The Solution of the Church

Different guidelines strive for a gradual and harmonious development of economics. The farmers themselves need to foster their higher prosperity, by using the advancement of science and mechanics, chemistry and biology. A strong demand is especially for solidarity and mutual cooperation so that farmers can be equal to other groups of the productive sector.¹⁸

At this point, Pope Roncalli stressed that, “the greatest problem of modern times is most probably that of the relations between economically developed countries

16. John XXIII, encyclical letter *Mater et Magistra*, preface, n. 1; according to the text of “*Ecclesia Docens, Papal Documents for our Time*,” NV Gooi en Sticht, Hilversum 1961; translated by: Dr. M.H. Mulder C.ss.R and Dr. J. Kahmann C.ss.R.

17. Acc. *Mater et Magistra*, n. 122; to be concrete see: “The move to cities, the causes and consequences of this”; n. 123-125.

18. Acc. *Mater et Magistra*.

and those countries that are still developing. The first mentioned are wealthy, the last mentioned suffer from scarcity. The solidarity that will unite people these days, so they feel as one big family, must get the wealthy countries that have abundance, to care for those countries where people suffer from such great difficulties, that they almost die of famine and shortage, and cannot enjoy primary human rights.”¹⁹

The ethical foundation according to the social doctrine of the Church is always very much more evident: we need a greater and more effective world-solidarity. In a speech on 3 May 1960 John XXIII said: “We all together have responsibility for the less developed populations.”²⁰ The social teaching of the Church must, more than ever, take care of a just economic order and a more human social configuration, completely focused on the integral development of all humans. After Vatican II, the Church realizes still more clearly and deeply what the Gospel of Jesus Christ demands: to help in every dimension the integral development of all people.

I think, without exaggeration, that LaRouche Plan A and B denote the same ethical foundation of a worldwide solidarity. Moreover, it is well known that this foundation of a particular great common responsibility was one of the first preoccupations of Pope Paul VI in his circular letter *Populorum Progressio*.

IV. The Ethical Foundation of ‘Populorum Progressio’

Montini [Pope Paul VI] teaches with great care and deep concern that, at this vital turning point in history,



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“Every one who knows the LaRouche Plan at our turning point in history, knows how the ethical foundation of the global economic-social order of *Populorum Progressio* [1967] is the ethical foundation of his Plan,” declared Fr. Honings. Shown, Pope Paul VI, author of the encyclical *Populorum Progressio*.

it is crucial, on the wings of faith and reason, to act in solidarity.²¹ Or, every one who knows the LaRouche Plan at our turning point in history, knows that his ethical foundation is based on the global economic-social order of *Populorum Progressio*. For Montini and LaRouche, the center point of their social and economic issues is an anthropological global dimension: The integral development of all people, which requires liberation from injustice and famine, from misery, diseases, and ignorance. The whole of mankind is entitled to a larger share in the riches of civilization, and that includes the right to their own human qualities, and their continuing realization of their full development.²² Initiatives that are undertaken individually or groupwise, as well as existing technological structures are not enough.

Pope Montini devotes his attention to the integrality of human completion, i.e., of every man, of the whole man, and of all men. Because every human is a member of society, his development is a shared task. Heirs of previous generations, the people of our time, have the duty to show, worldwide, a human-worthy solidarity. Thence, even if the continuing of the development project is in need, each day, of a growing number of technicians, it demands even more wise and sharp-thinking people. More than ever, we need people that are seeking a new humanism, in which every person is capable, for himself and all together, of transferring from less human to more human living conditions.²³ Every program for rising production must help the human person. Moreover, development must go harmonically, so a crucial balance is maintained.

19. Acc. *Mater et Magistra*, n. 157.

20. John XXIII, “Vous êtes venus,” AAS, 52, 1960, 465, quoted in *Mater et Magistra*, n. 158.

21. Acc. Paul VI, *Populorum Progressio*, preface, n. 1.

22. Acc. t.a.p.

23. Acc. *Populorum Progressio*, n. 15-16.

Conclusion

Coming, in conclusion, to the specific reason why the social doctrine of the Church can be presented as an ethical foundation of LaRouche Plan A and B, it should be noted that, in spite of praiseworthy efforts, the conditions of humanity worldwide have become notably worse. The responsibility for this deterioration is especially due to those holding economic and political power. Moreover, one must denounce the existence of economic, financial, and social mechanisms which, although they are manipulated by people, often function almost automatically, thus accentuating the situation of wealth for some, and poverty for the rest.

Paul VI already forecast, that under such a system, the wealth of the rich would increase and the poverty of the poor would remain. To stress my ethical foundation of the LaRouche Plan, based on the social doctrine of the Church, I quote what John Paul II, 20 years after *Populorum Progressio*, answers, in his encyclical letter *Sollicitudo Rei Socialis*, on why the social question has acquired a worldwide dimension:

“This is because the demand for justice can only be satisfied on that level. To ignore this demand could encourage the temptation among the victims of injustice to respond with violence, as happens in the origin of many wars.... On the contrary, in a different world, ruled by concern for the common good of all humanity, or by concern for the ‘spiritual and human development of all,’ instead of by the question for individual profit, peace would be possible as the result of a ‘more perfect justice among people.’”²⁴

But from the other side, and that was, is, and remains very important, we need much prudence, as Pope Roncalli denoted in his *Mater et Magistra*, about agricultural renewal. Premature industrialization can, respectively, go beyond its purposes, and not only disrupt



“To stress the ethical foundation of the LaRouche Plan in the social doctrine of the Church,” Fr. Honings cites John Paul II’s encyclical letter, *Sollicitudo Rei Socialis* [1987], on why the social question has acquired a worldwide dimension. “This is because the demand for justice can only be satisfied on that level.”

the needed structures, but also cause disorder. So, instead of constructing humanity, one is tearing it down.

Also, here, the two wings of faith and reason must prevent ambivalence of development, by harmonizing the universal destination of goods and personal property; they must disarm the temptation to violence. Still they must face the current situation with great energy; the integral development asks for daring changes that implicate fundamental renewal. In this way, reason will answer to the expectations of people, and faith will grant the participation of the Holy Spirit, “because the yeast of the Gospel raised a demand for dignity, and still does so.”²⁵

Therefore, I am convinced that LaRouche Plan A and B is the answer to the demand for justice on the worldwide level, and finds its ethical foundation already in the social doctrine of *Rerum Novarum*, as John Paul II declares in *Centesimus Annus*. “The commemoration of *Rerum Novarum* would be incomplete unless reference were also made to the situation of the world today. The document lends itself to such reference, because the historical picture and the prognosis which is suggested have proved to be surprisingly accurate in the light of what has happened since then.”²⁶

What LaRouche said about the signs of our time, concerning the bankruptcy of the present system, is the same thing we said about socialism; even when it is seen as teaching or as an historical fact of an action, it cannot be reconciled with the doctrines of the Catholic Church, not even when it would be adapt to truth and justice. After all, its opinion of society is in flat contradiction with Christian truth.²⁷

24. *Populorum Progressio*, n. 32; also see: *Gaudium et Spes*, 26.

25. *Sollicitudo Rei Socialis* n. 10.

26. *Sollicitudo Rei Socialis*, n. 12.

27. *Quadragesimo Anno*, n. 117; also see nn. 111-113.

The Change of 1945

It is widely acknowledged today that you can't solve a problem, such as the deepening breakdown crisis of the world economy, without knowing what its causes were. In that light, there is little surprise that so few people know how to approach getting the world out of the current disaster.

For, as Lyndon LaRouche has repeatedly said, the current breakdown crisis did not begin in 2007, nor in 2001, nor even in 1971, when the Nixon Administration took the suicidal step of taking the U.S. dollar off gold, and moving us into the casino economy. The economic/financial disaster we face began in 1945—specifically, on the day after Franklin Roosevelt died.

What happened on that day? The United States, and the world, lost the leader who had vowed to bury the British Empire, and who had built up the United States to the point where it was well-capable of doing so. FDR had developed plans for a new world credit system, and for global cooperation for bringing the entire world out of its misery through economic development, and he had shown that the U.S. had the will and the means to resist British opposition.

With FDR gone, the British immediately began to take over. Using their little stooge Harry Truman, they started to roll back, subvert, and reverse course. FDR's Bretton Woods plan, for example, was changed, and turned into a compromise with the Keynesian scheme for monetary dictatorship (including protection for the Nazi-supporting Bank for International Settlements). Plans for conversion of winding-down military industries, into suppliers of machine tools and other desperately needed technology for the developing sector, were scrapped—leading to one of the largest collapses in employment in U.S.

history. On the international front, the U.S. reneged on its promises of liberation to the former colonies of the Netherlands, Britain, and France—with devastating consequences.

But, don't confuse the particulars for the fundamental change. By shifting to the British approach to economy and government, what Truman, and nearly all U.S. Presidents who followed him, were doing, was to destroy and dismantle the very productive machine which was required to put the world economy on the road to ever-progressing recovery. While the consequences of FDR's investments showed their effects over a few decades, and the Kennedy Administration, for one, took them a bit further with the Great Project of the space program, the *engine* behind the American System of progress had been removed. Collapse was inexorable, as long as the U.S. and the world stayed on that path.

But, contrary to the genocidal anti-population doomsayers, we do not have to stay on that path! We *can* return to the policy perspectives of FDR, immediately, and throw every "innovation" in finance and economy out the window, with nothing but great benefit for the global economy. In fact, we must take that action now, before the rot that has been eating at our economy destroys the basis for survival, for decades or centuries to come.

This is not a matter of technical adjustment, as will be clear to you if you simply listen to FDR's own discussions of banking and economy. We are talking about a change in *morality*, a change which will shift our own sense of identity as a nation back to that of pioneers in scientific and technological progress, human improvement, and a better future for all mankind. That would be a reversal of the change of 1945—and it's on the agenda now.

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- SAULK CENTRE SCTV Ch.19: Sat 5 pm
- WASHINGTON COUNTY (South) CC Ch.14: Thu 8 pm

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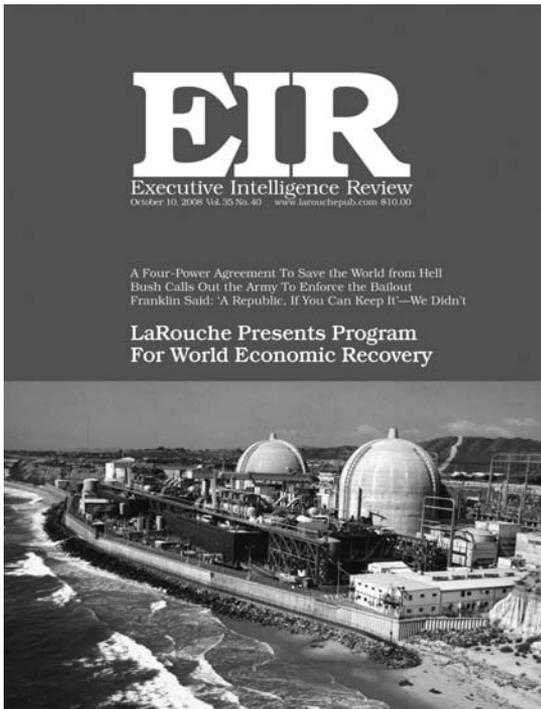
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