

EIR

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British MP Charges Cheney Wanted and Used 9/11
LaRouche on Americas: The Monroe Doctrine Today
A Crab Nebula Mission To Change 21st Century Science

**LaRouche Youth Interventions
Deliver Shock To 2004 Campaign**



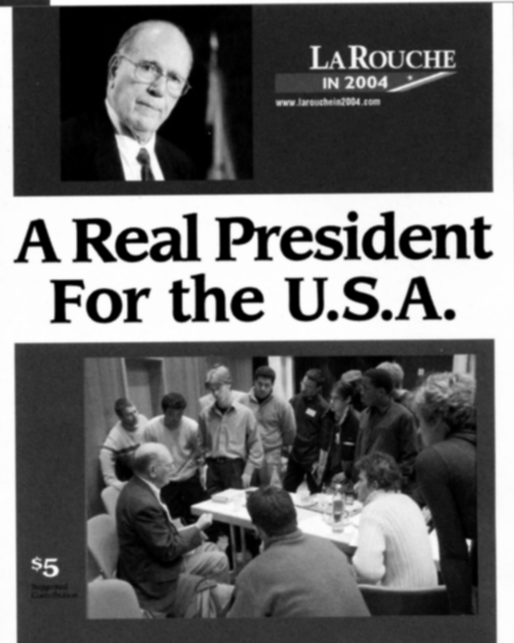
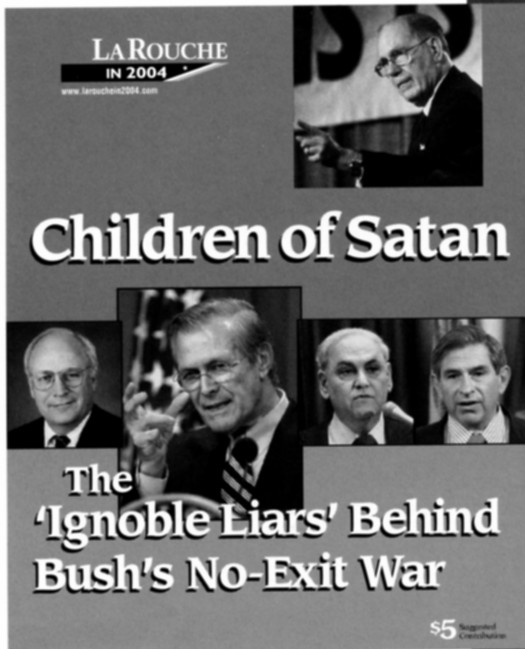
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IN 2004 *

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—Lyndon H. LaRouche, Jr.

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From the Associate Editor

The international air waves were humming on Sept. 9 with reports on two interventions by the LaRouche Youth Movement: civil disobedience in Baltimore, at the limp “debate” of LaRouche’s nine rivals for the Democratic Presidential nomination; and a raucous confrontation with Mexico’s former Foreign Minister, the foreign bankers’ lackey Jorge Castañeda, in Monterrey, Mexico. Also on that day, in Mexico City, *EIR* held a seminar titled “Say Goodbye to the World Financial System. Now Is the Time for the LaRouche Solution.” One hundred people, half of them youth, heard reports by *EIR*’s Dennis Small and Rubén Cota, on LaRouche’s plan for the development of the Great American Desert. “That’s why we need LaRouche!” exclaimed one attendee. *EIR*’s representatives then addressed 400-600 students on the campuses of Saltillo and Monterrey.

Next came LaRouche’s own press conference and town meeting in Burbank, California on Sept. 11 (see *National*), where he mobilized opposition to Dick “Halliburton” Cheney’s bid to recall the elected governor of the state, Democrat Gray Davis. LaRouche engaged an audience of 450 people, about 200 of them youth, at the town meeting, in discussion of the most profound issues of what it takes to save the nation. “How we think is reflected in the ways we engage neighboring countries, like Mexico,” he told the press, referencing the need to develop the Great American Desert, and the alternative new dark age policy, whereby Mexico is being turned into one big *maquiladora* slave-labor camp.

The explosive potential for organizing on both sides of the border shown in just these three days, gives you an idea of why LaRouche was keen on rushing into print as quickly as possible a new pamphlet, *The Sovereign States of the Americas*, on the principles of a foreign policy for the United States, in the footsteps of John Quincy Adams and the Monroe Doctrine. Our *Feature* constitutes LaRouche’s opening sections of that pamphlet (which will also be released in Spanish); two additional chapters will provide details of the programs to be implemented, and on the history of the Synarchist opposition to such cooperation among sovereign nations of the hemisphere.

Susan Welsh

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LaRouche Youth swept through California campuses as LaRouche personally intervened to defeat the Recall; at the same time in Baltimore, the LaRouche Youth shook up a Presidential debate of Democratic losers.



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In a press conference and Town Meeting in Burbank, Lyndon LaRouche identified defeating California's Recall referendum—Dick Cheney's dirty trick to blame Gov. Gray Davis for Enron's and other Cheney contributors' looting of the state—as a critical battle in the 2004 Presidential campaign. Meanwhile, in Baltimore, the LaRouche Youth Movement's intervention into the "debate" of LaRouche's nine Democratic rivals for the Presidential nomination, drew international press attention.

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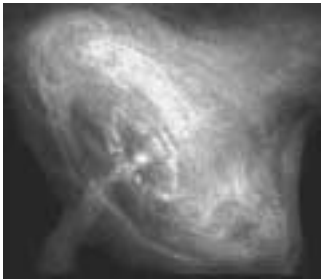
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Breaking Out of Maastricht, Europe Moves to Tremonti Plan

by Rainer Apel

Some European Union members have begun to think about a more serious approach to incentives for a true recovery in industrial production and employment. All other approaches, from tax cuts to budget cuts, have proven to be an illusion, said Italian Finance Minister Giulio Tremonti at a gathering of international financial policy experts in Cernobbio, on Sept. 6. As author of the “Tremonti Plan”—for the EU to forge ahead with infrastructure investments, regardless of “Maastricht criteria” which regulate how deep EU member-nations’ budget deficits can go—the Italian Finance Minister has been an active campaigner recently. He is requesting that the Maastricht Treaty constraints be lifted, in order to amass the tens of billions of euros that such investment requires. France and Germany have already signalled support, conditional on “certain amendments to the plan,” but others—Britain, Denmark, Sweden and Finland—are opposed.

Maastricht Monetarism Obsolete

Debate over the Tremonti “European New Deal” recovery plan has visibly intensified, around three major diplomatic events: the Franco-German meeting in Dresden on Sept. 4; the EU finance ministers’ meeting in Stresa, Sept. 12; and the Franco-German Summit in Potsdam on Sept. 18. In Cernobbio, Tremonti strongly intervened: He affirmed that European politics must always be based on accomplishing “the common good,” which would not justify punishing France or Germany should they violate the Maastricht budget constraints, so long as those “violations” serve to stimulate production and employment; he added, that “extraordinary approaches, with a vague flavor of Colbertism,” are now required. The 17th-Century French Finance Minister Jean-Baptiste Colbert was famous for his dirigist policy of state intervention to promote useful production and infrastructure.

French Prime Minister Jean-Pierre Raffarin, in a public meeting in Paris on Sept. 8, repeated his earlier call for a

“European mobilization for growth,” and reiterated, that he did “not intend to be some kind of accountant, owing explanations to some office in some country in Europe,” referring to the EU budget watchdogs in Brussels. His main role, he asserted, was to worry about creating jobs for the French people and for the Europeans. German Economics Minister Wolfgang Clement, in Berlin on Sept. 8, insisted that a policy to stimulate industrial production was urgently needed: “The industrial sector employs 45 million persons in Europe. So long as that is not understood, we will not reach our objective, which is to get Europe to achieve its highest growth rate in the world, between now and 2010.” After the Franco-German meeting in Dresden on Sept. 4, French media quoted an high-level official at the German Chancery, that “industry must be reinforced at all costs, because that is the way we earn our bread.”

EU Commission President Romano Prodi also took to the media on Sept. 8, commenting on the fact that France’s and Germany’s level of new state indebtedness—both are close to 4% of GDP—is higher than the 3% allowed by Maastricht. Prodi asserted that these two economies are too important to Europe’s economic growth to be forced to strictly observe the regulation, and instead, their borrowing at that level was justified. (The U.S. ratio is currently at 5%, officially, and higher in fact.)

The Franco-German campaign received a public boost from Siemens CEO Heinrich von Pierer. The company is a top manufacturer of infrastructure and transport technologies, including components for magnetic levitation trains. Pierer told a Sept. 9 event at the Hamburg Chamber of Commerce, that “industrial investments have to again be put at the center of politics.” He urged extra efforts to prevent the European continent, which has already suffered a substantial loss of industry in the past years, from becoming completely deindustrialized and turned into an R&D monoculture with no

production. Pierer said “outsourcing” had its limits: Building up production sites abroad makes sense in countries such as China, simply because it is such a large market; but generally, he argued, industrial firms must always keep a considerable production base within Europe, even if that means higher costs than in low-wage countries.

Berlin and Paris are striving hard now to win over opposition within the EU: Raffarin plans to meet with British Prime Minister Tony Blair, and French President Jacques Chirac is to meet with Spanish Prime Minister José María Aznar. Spain may be ready to join the bandwagon, because, as Aznar already said, “At the end of September, we will be able to communicate to Europe a European mobilization project for employment.” And Berlin has signalled it will seriously con-

sider Copenhagen’s proposal to fund infrastructure, like the Fehmarn Belt crossing, that will connect Denmark and the rest of Scandinavia across the Baltic to the Hamburg area in Germany; Germany has so far been very reluctant to promise funding. The Fehmarn Belt crossing “might be financed the way that Denmark financed the projects across the Great Belt and the Öresund earlier, by granting state guarantees,” said assistant German Transport Minister Angelika Mertens on Sept. 8.

In Dresden, German Chancellor Gerhard Schröder and French President Chirac listed some “meaningful projects” they want to propose to the EU governments, including sea- and airports, railways, science and research centers—and the planned maglev train in Munich.

LaRouche Youth Intervene In Sweden Referendum

Amidst the worsening economic situation in Europe, caused by decades of “free trade” and globalization insanity, the leaders of continental Europe have, albeit slowly, understood that the Maastricht Treaty and its Stability Pact are blocking the necessary expansion of credit for large infrastructure projects and industrial development, without which Europe is sliding ever deeper into depression. As Schröder, Chirac, and Berlusconi move towards the Trans-European Network/Tremonti Plan—which just is a starting-point for reversing economic policy—elsewhere in Europe we see a different tendency.

In Sweden, which will hold a referendum Sept. 14 whether to join the European Monetary Union (EMU, established by the Maastricht Treaty in 1992) the establishment united to back an entrance, while Premier Ğran Persson and Finance Minister Bosse Ringholm attacked the TEN/Tremonti Plan and called the continental governments irresponsible for defying the regulations set up by the financial powers. But, with the campaign to join the EMU shut down in Britain, as the Blair government vanishes, this is more complicated for Persson. Worried that Swedes are becoming more skeptical, he has recently said that “yes” on the referendum might not, after all, be yes; and that Sweden has to evaluate when is the right moment to join.

Now, what the Swedish elite believed was unlikely, is now about to happen. The “no” side is leading; this is a sign of rebellion from the people, who have lost more and more lose faith in the politicians and big finance.

Enthusiastically, members of the LaRouche Youth Movement from France, Germany, Denmark, and Norway



LaRouche Youth organizing for a New Bretton Woods, in Stockholm on Sept. 6.

gathered in Stockholm with their Swedish fellows to intervene into the political atmosphere and to make a lasting impact on Sweden, well beyond the referendum. By liberating people from the artificial, Orwellian arguments around the referendum, they brought Swedes into the fight to put on the table a real agenda: overcoming the depression and the threat of war.

Challenging the leaders of the “no” campaign to publicly oppose the Stability Pact, the LaRouche Youth were able raise the debate, to how to begin a constructive coordination among European nations, on finding solutions such as Lyndon LaRouche’s New Bretton Woods, and the construction of the Eurasian Land-Bridge as the driving force for the world economy, and peace and security for sovereign nation-states. Alongside Sweden’s university students, they organized collaboration among youth internationally, to take responsibility for the future world which they will live in.—*Ulf Sandmark*

General Welfare Demands Rebuild U.S. Infrastructure

by Arthur Ticknor

The Aug. 14 deregulation-caused blackout that left 50 million people in darkness, shed light on the so-called “economic recovery”: All of the nation’s infrastructure is similarly decayed, making day-today existence increasingly precarious. Current failed economic policies, such as deregulation and “free trade,” must be reversed immediately, and this nation must return to the general welfare principle expressed in the Preamble of the U.S. Constitution or, as the blackout showed, “We ain’t seen nothin’ yet.” New York City, for example, it depends on two antiquated, leaking tunnels for most of the 1.3 billion gallons of water it uses each day. There’s no way to fix them until construction is nearly complete on a third tunnel, begun in 1969. Repairing the tunnels would require the city to turn off the water; but, lacking a backup supply, there would be severe shortages. More important, the valves are so brittle, that engineers worry that if they close them, they will not be able to open them back up. If City Tunnel No. 1 caves in, as many experts fear it could, then all of Lower Manhattan and downtown Brooklyn would lose its water supply; if the aqueducts failed, the entire city would go dry. No water for drinking, hospitals, or fighting fires—a “potential apocalypse.”

Already, while the Cheney-usurped Bush Administration peddles the “recovery is here” hoax, Americans face a daily nightmare of congested roads, rickety bridges, bursting water mains, and dilapidated schools. If America fails to invest in its deteriorating transportation, water, and energy systems—infrastructure which had “long set the standard for the world”—then, “anything” could happen. That’s the message of the American Society of Civil Engineers in its 2003 “Progress Report for America’s Infrastructure,” released Sept. 4, as Congress reconvened. The grim report is a follow-up to ASCE’s 2001 “Report Card,” which graded 12 infrastructure categories at a discouraging D+ overall, and estimated the need for \$1.3 trillion in investments over five years, just to return conditions to acceptable levels. In 1988, a Presidential commission had graded U.S. infrastructure (minus energy and schools) with a “C” overall.

Since 2001, the ASCE found, conditions “continue to decline” for the nation’s roads, transit systems, energy, drinking water, wastewater, dams, and navigable waterways, even as population and demand increases. In addition, there was “no progress” in the condition of bridges, aviation, schools, or treatment of solid waste or hazardous waste. “Recovery” rhetoric aside, no category showed improvement. Now, the cost

TABLE 1
U.S. Aged Infrastructure Deteriorating

| Category | 2001 Grade | 2003 Status |
|---|------------|-------------|
| Roads | D+ | Declining |
| Bridges | C | No progress |
| Transit | C- | Declining |
| Aviation | D | No progress |
| Schools | D- | No progress |
| Navigable Waterways | D+ | Declining |
| Drinking Water | D | Declining |
| Wastewater | D | Declining |
| Dams | D | Declining |
| Solid Waste | C+ | No progress |
| Hazardous Waste | D+ | No progress |
| Energy | D+ | Declining |
| Total investment needs: \$1.6 trillion over five years | | |

Source: American Society of Civil Engineers *Progress Report for America’s Infrastructure*.

to repair and expand infrastructure, which “provides the foundation for our economy,” has jumped to \$1.6 trillion over a five-year period, ASCE estimates (see **Table 1**).

For more than three decades, speculators have looted the nation’s investments in infrastructure and the manufacturing base, under “free market” mania, along with deregulation and fiscal austerity, in order to build up a speculative financial bubble. Under President Nixon, the United States went from being the world’s leading producer nation, into becoming a “post-industrial” pleasure society, plunging deeper into bankruptcy, as it preyed on its own citizens, its posterity, and cheap-labor poor nations. Think of how Lazard Frères’ Felix Rohatyn destroyed New York City in 1975, with his Mutual Assistance Corp. “Big MAC” austerity racket. And, how Federal Reserve Chairman Paul Volcker, in 1979, achieved his “controlled disintegration” of the U.S. economy, with interest rates that hit a usurious 20%.

The continuing destruction of the productive labor force—which makes the physical economy of a nation function—was revealed by the mounting losses in manufacturing jobs in August. The Bureau of Labor Statistics’ “establishment survey” shows that the U.S. economy lost 93,000 payroll jobs in August. Of these, a further 44,000 manufacturing workers’ jobs were eliminated, the 37th consecutive month in which manufacturing jobs have been axed. Since July 2000, more than 2.7 million manufacturing jobs have been slashed, gutting more than 15% of the manufacturing workforce. Of these, nearly 2.3 million *manufacturing production jobs* were eliminated—workers who physically alter nature to improve mankind’s existence, such as making electrical generators or water tunnels.

The only solution for the current economic breakdown, is to write off unpayable, speculative debts; and issue long-term government credit for large-scale infrastructure projects, which boost productive employment and create physical

wealth. President Franklin Roosevelt's TVA program was a model for reversing the disaster wrought by the Coolidge and Hoover Administrations, and providing many U.S. households with their first electricity. Leading Democratic Presidential pre-candidate Lyndon LaRouche has spearheaded a similar fight, with his campaign Special Report, *How To Reconstruct a Bankrupt World*, for the United States to lead a 25-year mission centered on industrializing Eurasia, in cooperation, not competition, with China, Russia, India, and Europe.

This "technology transfer" approach combined with emergency infrastructure projects in the Americas, such as high-speed rail and a North American Water and Power Alliance, would act as a "science-driver" for the moribund U.S. economy, giving a boost to manufacturing and reviving the crucial machine-tool sector. In committing itself to technological and scientific progress by developing the cognitive powers of its citizens, the United States would renounce the fascist austerity of the Warren Buffett-Robert Mundell synarchists, and honor its dedication to the general welfare principle of Benjamin Franklin.

As detailed in the *Economics* lead article, the European Union, under Italy's presidency for this semester is moving in this direction. Italy, France, and Germany, especially are taking the lead in a push for large-scale European infrastructure investment projects known as the "Tremonti Plan," for its author, Italian Finance Minister Giulio Tremonti. No small part of this campaign is overthrowing the straitjacket regulations of the Maastricht Treaty, which limited EU members from increasing their national budget deficits to more than 3% of GDP, which would preclude any credit generation for infrastructure investments.

In a similar spirit, China recently inaugurated a maglev train in Shanghai as part of plans for 8,000 km of high-speed rail, and is forging ahead with the Three Gorges Dam project to control the devastating floods on the Yangtze and provide hydropower to millions of Chinese. Southeast Asian nations, and China, are launching a Mekong River infrastructure development project; and Thailand seeks to start a \$21 billion Transportation Revolution with electric and high-speed rail.

Contrast these true jobs-creation programs, with the Bush Administration's nonsensical blaming of China for U.S. manufacturing job losses, claiming that if China's revalues its currency, that would stem the jobs hemorrhaging in the United States.

The ASCE report insists, that Federal action is urgently needed, not only for Congress to authorize critical funding to repair and upgrade infrastructure, but also to create a "long-term infrastructure agenda" for the nation, echoing LaRouche's proposal for a Super-TVA. "We must adopt a coordinated national approach, to the development and maintenance of our infrastructure," urges ASCE President Thomas Jackson. Jackson called on Bush to appoint a new Federal commission "to develop America's infrastructure agenda for the 21st Century."

China, Brazil, India Join Battle in Cancun

by Ramtanu Maitra

The World Trade Organization (WTO) Fifth Ministerial negotiations in Cancun, Mexico, which began on Sept. 10, may lay the ground for the evolution of the global trading system. But, if the developed countries continue to resist pressures from the developing countries—now led by India, China, and Brazil, which seem more determined than ever to balance asymmetries in the development agenda—the meeting will fail. At the time of writing, the developing and the developed nations are both in a fighting mood.

The ministerial conference in Cancun is taking place almost two years after the Doha meeting in November 2001, and is dealing with three unresolved issues:

- The four-point Singapore issues—trade facilitation, transparency in government procurement, competition policy, and investment. These issues are called "Singapore issues" because they were set up at the 1996 WTO Ministerial Conference held in Singapore.
- Patents.
- Compulsory licensing by countries without domestic manufacturing capacity and agriculture.

Some Differences Within

At this point in time, the developing nations from South Asia and Africa have made clear they are not ready for negotiations because they have not reached consensus on these issues. The East Asian and Ibero-American developing nations have not rejected the negotiation process outright, but have indicated that they might if they don't get satisfaction on other issues.

By far the most contentious issue is the subsidies that the developed nations' farmers get from their governments. The developing nations charge that the large export subsidy given by the developed nations to their farmers prevent developing countries' farmers from entering the international market and exporting their products. The developing nations have identified five specific agricultural trade policy objectives:

1. Ending export dumping: WTO rules already call for a total ban on dumping—the selling of goods into the global market at prices below the cost of production. While these rules are strictly enforced for most industrial goods, they are generally ignored for agricultural commodities.
2. Supporting fair trade: There is broad support for the general concepts of certified fair trade—the independent (non-governmental) system of agreements between produc-

ers and buyers that ensure the prices paid to farmers and charged to consumers are fair and reflect the full costs of production, including environmental protection and social justice. Some recent proposals for changes in WTO rules, such as those on limiting the flexibility of government procurement, threaten the fair trade system and must therefore be rejected.

3. Promoting commodity agreements: There is a newly energized debate over how to adjust WTO rules to enable the effective operation of global agreements for the major agricultural crops. Record-low prices in coffee, cotton, and other commodities have sparked a renewed debate over the best way to structure the balancing of supply and demand at the global level. Developing and developed nations need international agreements designed to ensure food security for consumers and fair prices for producers.

4. Prevent monopoly control: Current agricultural trade rules have resulted in a handful of corporations taking near-complete control over critical sections of food supply. There has been near-universal rejection of new proposals that would further increase this monopoly control over seeds, animals, germ plasm, water and water infrastructure, and other vital inputs needed by farmers, including strong opposition to “patenting of life” proposals being made by the U.S. government and the European Union (EU).

5. No privatization of water: There is strong support for keeping water rights under public control. There are growing efforts to oppose WTO proposals that would encourage the privatization of water systems. Because many farmers rely on water for their livelihoods, there is a great concern about moves to create private water monopolies.

Joining Hands Against EU-U.S.A.

A few weeks ago, the EU and United States had submitted a joint proposal covering the so-called three pillars of agriculture that have been the hardest to resolve: market access, domestic support, and export subsidies. Just one week later, Brazil, India, and China led a group of developing countries in Geneva, unveiling new, joint proposals on how to reform global farm trade. The Brazilian Ambassador introduced the paper in a presentation to a WTO heads-of-delegation informal meeting on Aug. 20. The developing nations’ paper was attacked by the EU representative, who accused the co-sponsors of seeking confrontation, promoting South-North conflict, and aiming at the stars in order to get the Moon. The Brazil Ambassador said his aim was not the Moon, but to get access to markets in Europe and elsewhere on earth.

There are now two major proposals on the table—the EU-U.S. paper, and one submitted by Argentina, Brazil, China, Chile, Colombia, Costa Rica, Ecuador, Guatemala, India, Mexico, Paraguay, Peru, Philippines, South Africa, Thailand, and Venezuela. The aim of the discussions is to prepare a paper on agriculture modalities, or “framework,” to be placed in the Cancun Ministerial Declaration. In essence, however,

the 16 countries call for a substantial reduction of all subsidies to farmers, in what amounts to more far-reaching demands than those contained in the EU-U.S. proposal.

On tariff cuts, the 16 propose major differences in approach between developing and developed countries in formulating commitments. It also calls for the elimination of all export subsidies. The U.S. view is that many developing countries have tariffs that are nine times that of the United States, and hence argues for adoption of the Swiss harmonization formula for tariff reduction in the U.S.-EU paper. Indian Ambassador to Geneva K.M. Chandrasekhar said the whole issue is about market access and protection for farmers. The United States and the EU provide protection for their farmers through subsidies, tax policies, tariff protection, and price supports. And this is 20-30 times the level of domestic support in developing countries, which could not afford such budget support. The only protection they can provide to their farmers is through tariffs.

It is evident that having formed a powerful trio, Brazil, India, and China are not going to be easily intimidated. Delivering the inaugural address at the Second India-Association of Southeast Asian Nations (ASEAN) Business Summit, Indian Prime Minister Atal Behari Vajpayee said: “We try to highlight the asymmetries and imbalances in the multilateral trade agreements, but keep getting sidetracked into non-trade-related issues. We are finding that the Doha agenda negotiations are a two-tracked process with our concerns always on the slower track.” Calling on the ASEAN member nations to join hands with India, Brazil, China, and other developing nations to arrest this trend, he added: “We have to insist that the multilateral trading regime takes into account the genuine concerns of the not-so-rich countries for the welfare and livelihood of billions of their citizens.”

Smarting From WTO Decisions

Similar news is also coming out of Cancun. The feisty Indian Commerce Minister, a former student union leader from Delhi University, Arun Jaitley, has led a 60-member delegation to Cancun, and he has already told reporters that he would oppose any move to bring in investment and competition rules into the WTO work program. He also made clear that any effort by the EU and United States to bulldoze their way through the tough agricultural negotiations will be met by a brick wall.

The process which led to the collaboration between India and China began in May, when a cooperation memorandum was signed in Shanghai between the Shanghai Consultation Center for the WTO, and the Federation of Indian Chambers of Commerce and Industry. According to the memorandum, both sides will mainly exchange views on world trade policies within the WTO framework and discuss cooperation to explore issues relevant to the guarantee of developing countries’ interests in the world economy.

India is particularly smarting from a ruling by a WTO

dispute settlement panel in early April. The panel created a watershed when it summarily ruled that the controversial U.S. rules of origin for textile and apparel products—instituted in 1996 to restrict burgeoning textile imports from Asia—do not violate the core principles of the WTO rules-of-origin agreement. That agreement allows most customs administrations to decide the origin of goods, according to where the product underwent the last substantial transformation. The most widely applied criterion attributes origin to a country if the product was sufficiently changed there to move its customs classification from one heading to another.

In a dispute raised by India against the United States' rules of origin for textile and apparel products, a three-member panel said in an interim "confidential" ruling that New Delhi had failed to show how the purported measures by Washington undermined Indian textile exports.

In textile trade, the rules of origin play a major role because of the existing quotas perpetrated by the industrialized countries on textile imports from developing countries. New Delhi said that, faced with a major trade dispute with India and the European Union, Washington struck a bilateral deal with Brussels.

Generic Life-Saving Drugs

The 146 WTO member-states agreed on Aug. 30, that developing countries can import generic versions of patented medications to tackle serious and epidemic diseases, such as HIV-AIDS, tuberculosis, and malaria. The decision was not unanimously accepted by the developing nations, particularly Argentina and the Philippines. These countries point out that the negotiations were rushed to allay fears of broad failure of the trade liberalization talks in Cancun. The original intent of the talks, they say, was to facilitate the supply of affordable generic drugs for developing countries. However, this agreement has thrown up new legal, economic, and political obstacles to ensuring production and export of generic medicines in the future. The statement that the United States insisted on, adds another layer of uncertainty that leaves developing countries vulnerable to pressure not to use the system. But in India, Abhay Shukla, coordinator of the Mumbai-based People's Health Movement, said, "The change in WTO rules to respond to public health emergencies . . . will certainly help India's pharmaceutical industry, which is strong on generic drugs and is a major player in the export trade."

Brazil's Foreign Minister Celso Amorim applauded the accord because it reduces the cost of medicines that are often purchased by the government to distribute to those in need through health programs, free of charge. As a gesture of success, Brazil's President, Luiz Inácio Lula da Silva, issued a decree on Aug. 30 that authorizes import of generic medications—drugs identified by their main active ingredient, and usually much cheaper than their trademarked equivalents—without the consent of the holders of the corresponding patents. These drugs will be imported from India and China.

Is U.S. Picking Russian To Loot Iraq's Economy?

by Rainer Apel

The Russian Liberal politician Boris Nemtsov revealed in Moscow on Sept. 8 that the United States is recruiting Boris Yeltsin's former tsar for economic shock therapy, deregulation, and privatization, Yegor Gaidar, to provide "expertise" for a postwar economic policy in Iraq. George W. Bush has decided to seek Gaidar out of the conviction that "Gaidar is the world's sole specialist who knows how to recover a country's economy," Nemtsov said.

Gaidar, with a group of fellow technocrats who had been trained in the 1980s at London "free-trade" think-tanks, pioneered the brutal shock therapy that looted and ruined the Russian economy and completely discredited Yeltsin, beginning with Gaidar's term as prime minister in 1992.

After Nemtsov's announcement at the party congress of the Union of Right Forces, Gaidar confirmed that he has received an invitation from the Temporary Administration of Iraq. According to *Izvestia* on Sept. 8, Gaidar himself clarified that the Americans are concerned not even so much with reconstruction, as with creating a different type of economy in Iraq, than what it had before: "They are facing the problem of a collapsed totalitarian regime with a high level of state participation in the economy."

Strana.ru noted, "The American offer to Gaidar has a certain logic. Truly, there is probably no specialist in the world today, more experienced in privatizing the oil sector of an entire country. . . . Reform of the oil industry was one of the first undertakings of the first-wave reformists [in Russia], led by Gaidar." The USAID has been prescribing "shock therapy" for the Iraqi economy, wrote commentator Sergei Pletnov, with "mass privatization of Iraqi industry." Of course, "It is well known that the privatization of Russian oil resulted in the concentration of the sector in the hands of a few monopolists; hence the Americans should have no problem making use of Yegor Gaidar's experience. After that, Iraq will also need the people who thought up Russia's loans-for-shares auctions" (the privatization swindles by which the Russia's oligarchs' fortunes were amassed).

Gaidar said he is leaving for Iraq on Sept. 19, leading what amounts to a Mont Pelerin Society international hit squad: According to *Izvestia*, he will be joined by former Bulgarian President Petar Stoyanov and Estonian ex-premier and "young reformer" Mart Laar. In 1997, Stoyanov surrendered Bulgaria's sovereignty under a "currency board" scheme modelled on British colonial times.

The Crab Nebula and The Complex Domain

Investigating and understanding the “Crab” is a great project by which today’s “no-future generation” can prove how man is different from the beasts. A challenge by Schiller Institute science advisor Jonathan Tennenbaum.

Here is the presentation, edited for publication, of Jonathan Tennenbaum to the Schiller Institute Summer Academy, held on Aug. 16-17, in Frankfurt, Germany. Attended by some 120 youths from all over Europe, it was also addressed by Lyndon LaRouche and Helga Zepp-LaRouche.

The reason why I invited the Crab Nebula to visit us and to participate in this conference, is because I want to give an additional, new proof, for the difference between human beings and animals, the difference between man and beast. Because it should be clear that it’s not enough to have heard that there is a difference between man and animals, not enough to just believe it or to remember that at some time you understood that there was a difference, but you have to keep proving it. It’s not one of these things that you prove once, and then you say, “Okay, now we know.” You have to keep proving it. In fact you have to *live* the proof. Each person in this room, all the time, has to be a living demonstration of the difference between man and animal.

So, now, how can the Crab Nebula help us in this? There are several different ways, that are all connected with the same core conception. Firstly, you see this image here (**Figure 1**). If man were an animal, we would not be seeing this. Because the Crab Nebula is not visible to our eyes directly. You don’t see it. You can look in the heavens all the time; you won’t find the Crab Nebula. It’s too small, too weak, too faint. And in fact, most of the objects of modern astrophysics are not directly visible to the human eye. We study them using

FIGURE 1
The Crab Nebula



Full of paradoxes for 21st-Century astronomy. “There’s no formula, no software, no procedure that would allow you to input sense perception, and get ‘reality’ as the output. The world doesn’t work that way. To discover truth, you have to go outside the domain of formal procedures.”

scientific instruments. We look at the scientific instruments and they do something; and we say, “Ah ha! There’s something out there.”

And also, we would not be talking about the Crab Nebula unless human beings, scientists, were actively looking for something, searching for anomalies. It didn’t come to us and hit us on the shoulder. It wasn’t something you stumbled over on a pathway somewhere, taking a walk. But scientists were actively looking. Something that, also, only man really does.

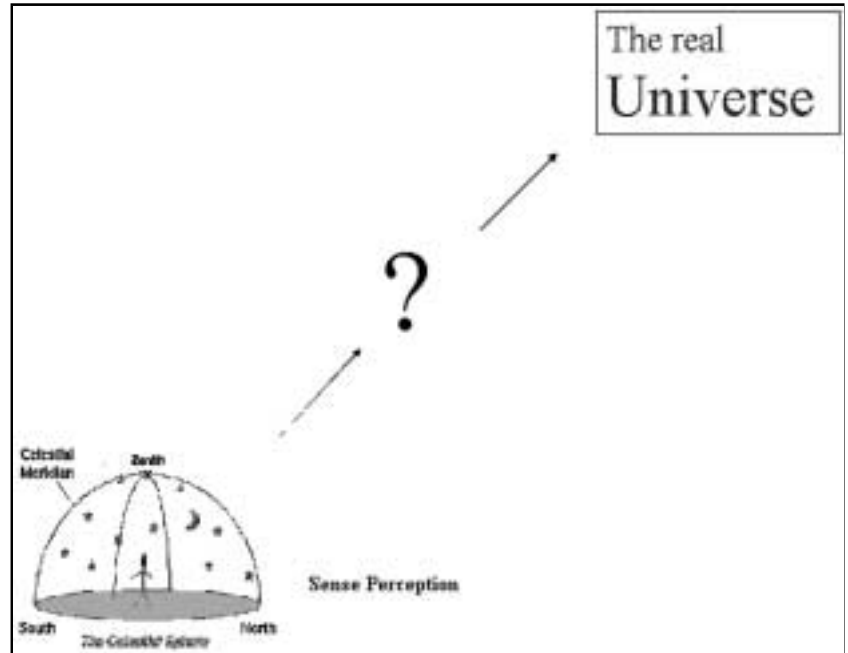
Thirdly, these scientific instruments, without which we wouldn’t be talking about the Crab Nebula—the telescope and other types of instruments form a kind of extension of our own sense organs. Their construction, however, embodied principles of design, physical principles that man has progressively discovered and mastered for practice, over a long history of scientific discoveries. No animal is able to do that.

But there’s more. We’re going to do something with these observations, that no animal does. We’re not going to just do what most scientists do, trying to just interpret their measurements on the basis of what they *learned*, on the basis of textbook knowledge—just as animals react to sense perceptions according to pre-programmed instincts. We’re not going to do that. We are going to be uniquely human. We’re going to use these observations to deliberately generate paradoxes. And, on the basis of those paradoxes, we’re going to locate and discover, through a process of reflection using human reason, something flawed or incomplete in our thinking—not just in some detail, but about the whole way we have thought about the world up to now. And by doing that, we then generate a new idea, a new axiomatic conception, which actually changes, implicitly, everything about the way we think and we deal with the Universe.

Finally, if we can prove the validity of this hypothesis—by demonstrating that this new way of dealing with the Universe provides us with a growing power to sustain human life, as demonstrated in economic development and so forth—then we have demonstrated scientific truth.

Another thing enters into this. The process of reflection called human reason, which permits us to generate new scientific conceptions, involves a very special sort of relationship of ourselves to other human beings, which is uniquely human: a very intimate, very profound relationship with people who are not alive any more in the biological sense. Great scientists, great thinkers, great creative personalities of the past, with whom we carry out a kind of Platonic dialogue of reflection on the way we think about the Universe. And these creative

FIGURE 2



personalities make a kind of “second celestial sphere”—not the ordinary celestial sphere with the stars we see with our eyes, but a “sphere” that is populated by creative human personalities which form, in a sense, our intellectual Universe. Those are the “monads/stars” with whom we carry on a sort of Platonic dialogue, through which we increase our powers to develop human existence.

From Sense Perception to Knowledge

Now what I’ve presented here, in a very condensed way, is an ordered, multi-step process, going from sense perception to scientific knowledge. It goes from the sense perception to scientific instruments that extend the powers of perception; from the design principles of the scientific instruments; to paradoxes, which, ironically, show that there is something implicitly flawed or incomplete in those same design principles; and from there, to a dialogue inside the individual human mind, in which we converse with the other creative personalities, living and dead, to generate a new hypothesis. Finally, from the generation of a new hypothesis, via the communication of the new idea to other human minds, and its assimilation into the productive practice of society, to an increase in the per-capita power of society to sustain human life, demonstrating the validity of the new hypothesis as a genuine advance in human knowledge.

Let’s look more carefully at the different phases of this process. And start very, very simply, with the realization that our senses do not tell us the truth. They couldn’t; it’s not that they want to lie to us. They are not *able* to tell us what the real

Universe is. For example: Objects that are far away from us, look smaller. Are they really smaller? They *look* smaller. So, by this simple sort of paradox, we see that vision doesn't tell us the true size of objects. More importantly, we see things happening, but we don't see their *causes* with our eyes or the other senses. That, we have to use our minds for.

Figure 2 shows the general problem posed by what I have just said. In the lower corner is the notion of sense perception, as it occurs in astronomy: the so-called celestial sphere, with the stars and other astronomical objects we see with our eyes. In the upper corner of the diagram, is the real Universe, that we don't see directly. The question is, "How do we get from sense perception to the real Universe? What kind of a process is that?" This is exactly the subject of epistemology, as Plato develops this in his famous "Allegory of the Cave," and in all of his dialogues, where he speaks of the realm of sense perceptions as a kind of shadow of reality.

This takes us to the central focus of the Classical Greeks' work on *geometry*. Many people think, "Oh yeah, Greek geometry is about straight lines and circles and points and triangles, and so on." That's not quite true. The real subject of the geometry of the Platonic tradition is epistemology, the question of how the human mind can come to know reality. I shall demonstrate that to you in a moment.

The geometry I am talking about is the geometry Lyndon LaRouche calls the "pre-Euclidean geometry"; the geometrical method that was brought in from Egypt, and developed by Thales and Pythagoras and their successors up to the time of Plato, but which was lost when the teaching of geometry became dominated by the influence of Aristotle.

The Significance of Geometrical Means

One of the central topics of investigation of this Classical geometry, was the construction of what were called "means between extremes," such as the geometrical mean, the arithmetic mean, the harmonic mean. At first glance, these means have to do with numbers and line segments. For example: You take two numbers—2 and 8. How can you get from 2 to 8 by some kind of lawful progression? Well, one way to do it, is via the so-called geometrical mean, which is 4. To get from 2 to 4 is by doubling. And to get from 4 to 8 is by doubling again; so you have the same relationship; 4 mediates, so to speak, the transition from 2 to 8.

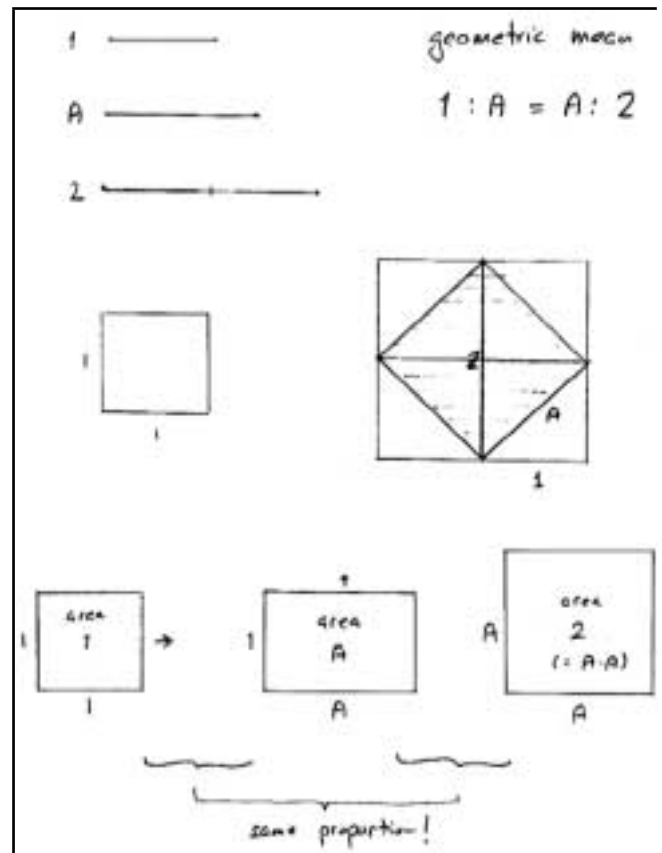
Now it's interesting to note, that at least in the languages that I know, the word "mean" signifies not only something which is in the middle between two things, but also an instrument or power by which you do something. So it is in German with the word "*Mittel*," in French with "*moyen*," in English "mean," in Russian "*stredstvo, sredneye*."

Now, I want to illustrate this connection using some geometrical problems most of you are familiar with.

Figure 3 shows the problem of doubling a square. Given a square: You want to construct a square with exactly double the area. The Greek geometers discovered that this problem

FIGURE 3

Doubling of a Square



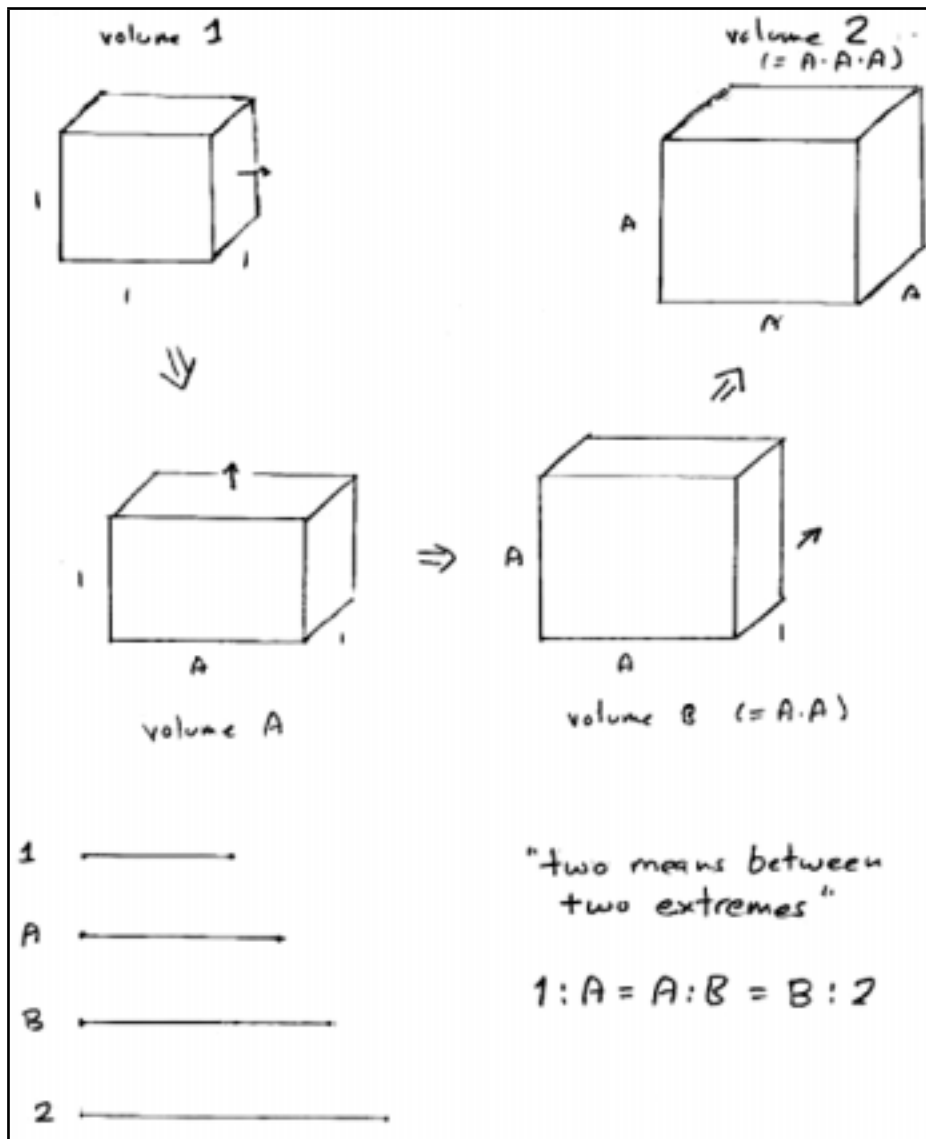
can be solved, if you can construct, between a length 1 and a length 2, an intermediate length called the geometrical mean: a length A, for which the ratio 1 to A equals the ratio of A to 2. In fact, if you look at the familiar solution for doubling the square, by means of diagonals, you can see geometrically that the diagonal of the original square is actually the geometrical mean between 1 and 2. This is apparent from the similarity of the two triangles ABC and ACD.

Another way you can understand the geometrical mean is to ask, "How do you go from the original square to the larger one?" Imagine you found the right length, A, for the side of the larger square. You take your square and you first stretch it in a horizontal direction to get a rectangle with sides A and 1. And then you stretch it again in the vertical direction to get the square with sides A and A. Evidently, both transformations increase the area by the same proportion. The area of the rectangle is the geometrical mean between the area of the original square and the area of the second square.

Doubling the Cube

Now let's look at the famous problem of doubling a cube (**Figure 4**). On the left, I have a cube whose side is a unit

FIGURE 4
Doubling of a Cube



length. Now suppose, hypothetically, that I have found a way to construct a cube with twice the volume; i.e., 2 cubic units. How could I get from the first cube to the second cube? Assuming I have somehow constructed the side A of the second cube, I could do the transformation in the following way: I start with the original cube, and I extend it in one direction, pulling it out, so to speak, lengthwise, so it has one side equal to A, while the other two sides remain of unit length. That will increase the volume by the factor A. Secondly, I now extend it vertically, by the same factor, to get a "box," two of whose sides are of length A, and the other of unit length. And finally, I stretched it in depth, by the same proportion, arriving at the second cube. So the transformation from the first to the

second cube involved three "stretchings"—from the first cube to a box, from that to a second box, and then to the final cube, in such a way that the volume was increased by the same proportion in each step.

Investigating the matter along these lines, the Greeks concluded that the problem of doubling the cube, is equivalent to that of finding *two* means between the two extremes 1 and 2; i.e., two magnitudes A and B with the property, that $1:A = A:B = B:2$. These magnitudes are volumes of the two "boxes" we just interposed between the two cubes. In fact, the first box has volume A and the second box has volume $B = A^2$.

Now, it turns out that actually doubling a square, or even doubling a line, requires actually doing something which is not part of just the world of straight lines. To double a line, you must use rotation. To double the square we have to get the idea of a diagonal, which is, again, in a different realm, from that in which the problem is originally posed. That is why people tend to be surprised and delighted at the solution, and why Plato emphasized it in his *Meno* dialogue. Now, in both these cases—doubling the line and the square—the solution could be constructed, or at least seemed to be constructable, on the basis of ordinary procedures of geometry, with ruler and compass.

Although actually, the idea behind the doubling of the square, what Plato highlights in the *Meno*, is not part of the procedures of geometry.

In the case of doubling the cube, however, it turns out that there is no construction at all within the procedures of geometrical construction laid forth by Euclid. You cannot double a cube using Euclidean procedures. That was known to the Platonics, known to Archytas; and it's a very crucial point. The problem of doubling the cube belongs to a higher "power." You have to go outside the bounds of formal geometry and its procedures, and generate a completely *different kind of idea*—an idea which is not simply geometrical in the ordinary sense, but involves a general notion of creation

or generation.

This is most powerfully demonstrated by the construction by Archytas, a friend of Plato's, for how to double a cube. Archytas' astonishing construction actually generates the two means, A and B, between 1 and 2, using the intersection of three *surfaces of rotation*: a cylinder, a torus, and a cone (**Figure 5**). I can't go now into the details of Archytas' work; you can read about it in "Why Modern Mathematicians Can't Understand Archytas," *New Federalist*, May 26, 2003; and "Archytas' Musical Construction," *New Federalist*, June 23, 2003. But it should be clear that this construction is located, implicitly, in a completely different domain than ordinary Euclidean geometry. The surfaces are not static objects, but rather embody principles of generation, of action. You're in a different world.

So, although the original cube, and the one with double the volume, both ostensibly belong to the realm of ordinary Euclidean geometry, to actually construct the relationship between the two, we had to go outside the domain of Euclidean geometry. We had to go through a kind of thinking which is implicitly non-visual.

This means that the idea of simple, linear extension in space, and with that, the simple Euclidean notion of space itself, is not a true one. It's not the real Universe. There is no simple, linear action in the real Universe, allowing you to go from a cube to its double. Accordingly, there is no simple procedure to go from sense perception to knowledge about the real Universe. There's no formula, no software, no procedure that would allow you to input sense perception, and get "reality" as the output. The world doesn't work that way. To discover truth, you have to go outside the domain of formal procedures. And one crucial element of that is, you have to look at sense perception—the sensorium, so-called—as something *created*, not as something which is "simply there."

FIGURE 5

Solution by Archytas, Collaborator of Plato

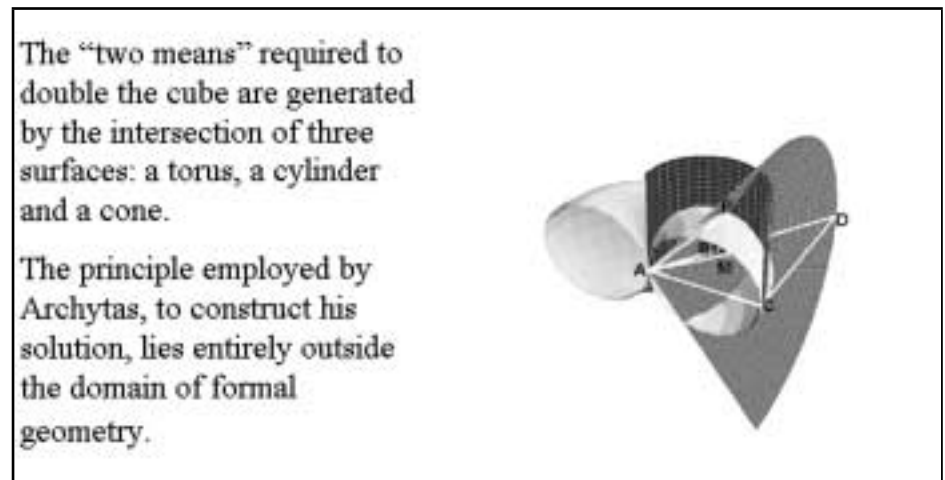
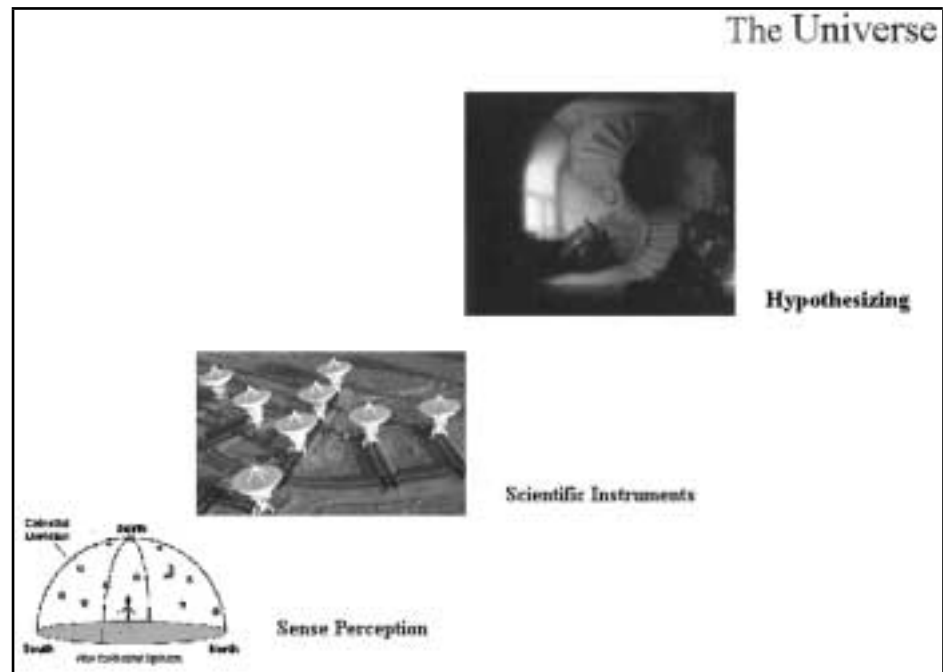


FIGURE 6

Cusa's 'Four Unities' for Astronomy

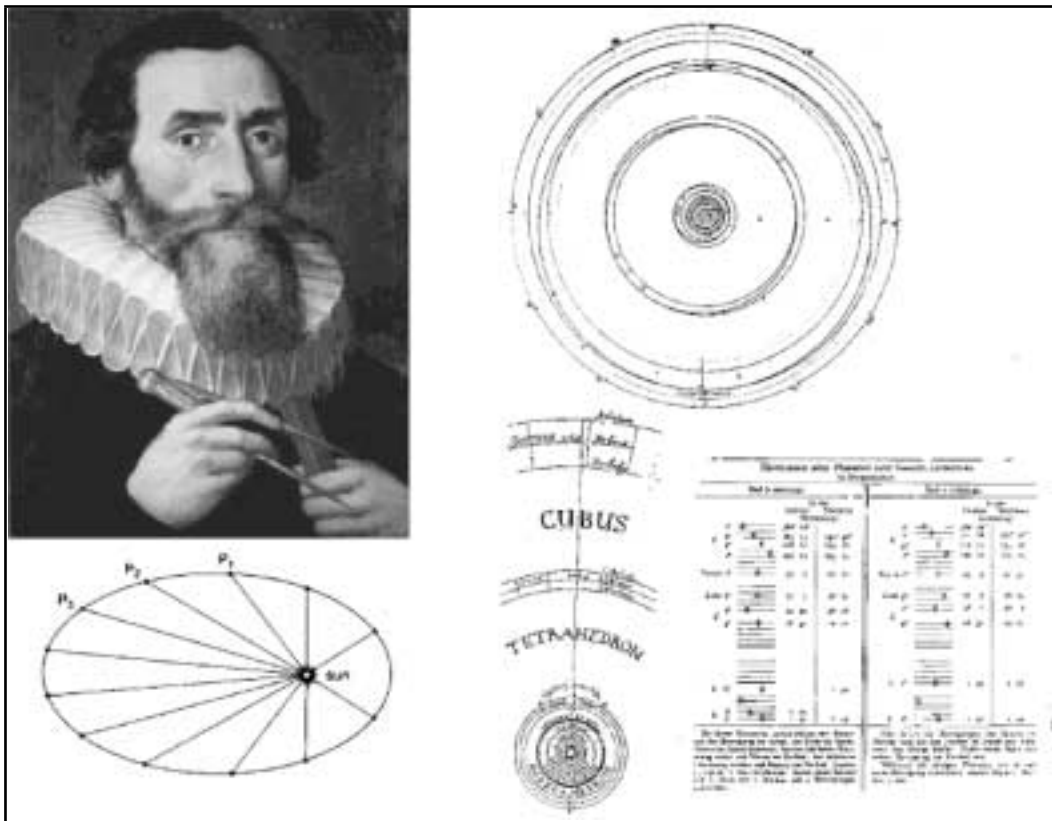


In summary, I want to emphasize three conclusions to be drawn from the work of Archytas and the Classical Greek investigation of "means," which shows what the pre-Euclidean geometry is *really* about.

Firstly, that there is no simple, deductive, or formal relationship between sense perception and the real Universe. There is a lawful relationship, but not formal.

FIGURE 7

Kepler's Discovery of Order of the Solar System



“Kepler demonstrated that the Solar System constitutes a single, unified, harmonically organized system—a kind of organism—in which each orbit has a pre-determined, lawful position within the whole. That conception, which Kepler developed in his New Astronomy and World Harmony, is his original conception of ‘universal gravitation.’ ”

Secondly, to understand that relationship, you have to conceptualize a process of continuous creation or generation of the Universe.

And, thirdly, it concerns the hypothesis, that the process of going from sense perception to knowledge about the real Universe involves, somehow, two “means”—two additional species intermediate, so to speak, between our sense perception and the principle of creation of the Universe itself, mediating their relationship.

The Four Unities

Plato develops the concept of “two means” between sense perception and knowledge, in many places in his dialogues, including the Sixth Book of the *Republic*, where he discusses the different levels of hypothesis in terms of geometrical proportions. It was exactly this Classical, Platonic conception, most powerfully expressed and developed in the work of Nicolaus of Cusa, that launched the 15th-Century Renaissance. In his *Docta Ignorantia*, (*Learned Ignorance*) and most explicitly a companion writing entitled *De Coniecturis*, (*On Conjecture*, or *On Hypothesis*), Nicolaus of Cusa develops this notion of what he calls the “four unities.” **Figure 6** gives an image of Cusa’s four unities as they might be express in

respect to human astronomical discovery.

Below we have sense perception, and at the top the universal principle of creation. Between these, Nicolaus of Cusa distinguished two mediating faculties. One, he called the faculty of understanding (German, “*Verstand*”) and the other he called reason (German, “*Vernunft*”).

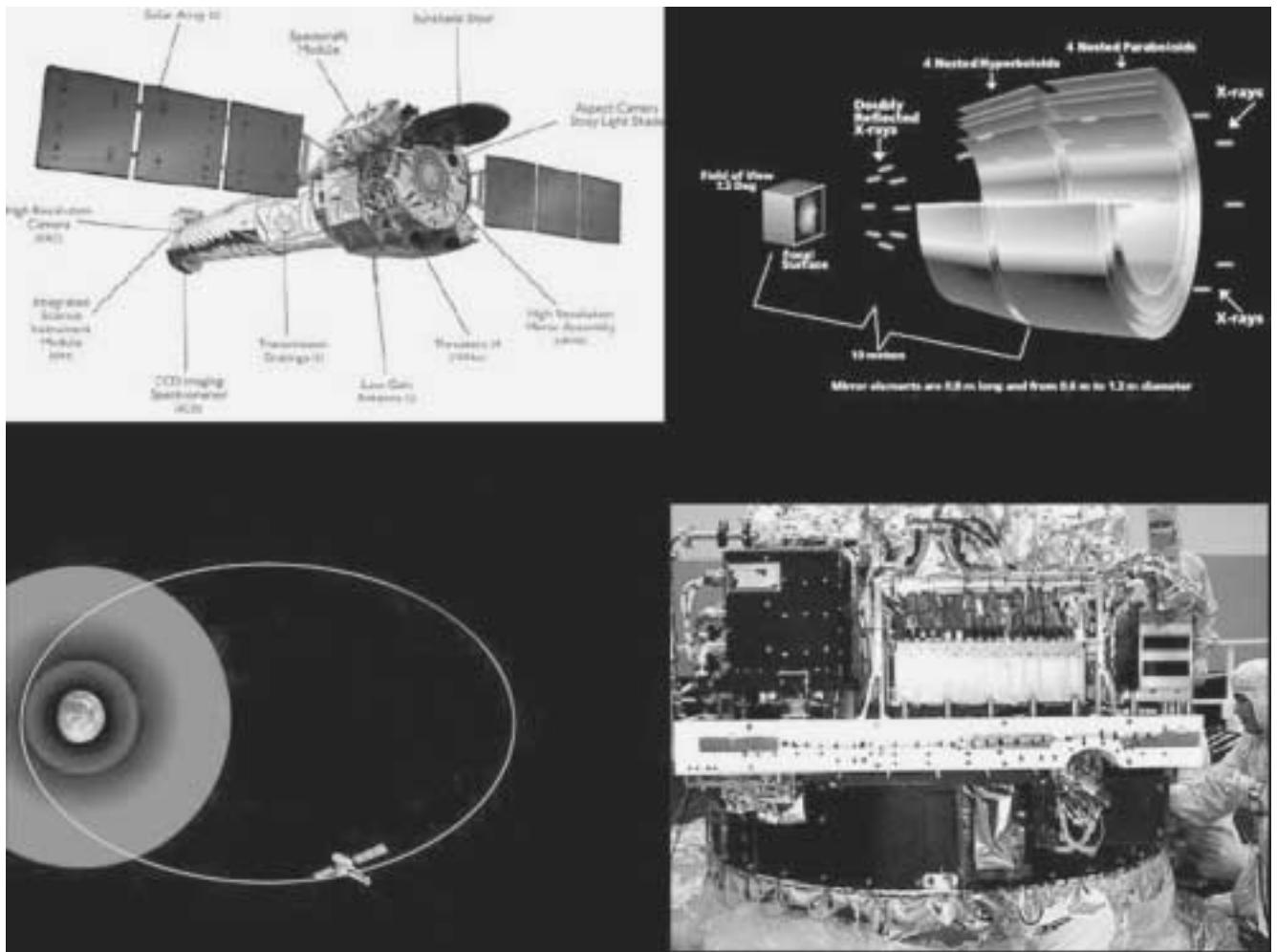
Let us look closer at these “four unities.” Starting at the top we have, first, the Universe itself, considered not as an aggregate of objects, but, simply as a single principle of creation—a single idea, in the same way we were talking about the way a great work of music is the expression of a single idea. So the visible Universe and everything else is the expression of a single, grand principle of creation. That principle of creation is the “real Universe.”

Next we have human creative reason, which is generated out of that great principle of creation of the Universe, and of which the human mind is a kind of expression. And we participate in the process of development and elaboration of the visible, through the discovery and “activation” in expanding human practice, of a growing array of universal physical principles.

Then we have a second, “lower” mean, Classically referred to as “understanding,” which corresponds more or less

FIGURE 8

The 'Chandra' X-Ray Telescope



to what most people mean by “reasoning” or “logical” thinking. This is the sort of thinking process by which we elaborate already-known principles, into a growing system of knowledge and practice, somewhat analogous to the way a mathematician deduces a growing array of theorems from some given set of axioms. The level of understanding is exemplified by an engineer designing scientific instruments, and other forms of technology, on the basis of principles he had previously assimilated. The understanding is that by which we, most of the time, interpret sense perception, the fourth level.

Note the ironic relationship between these four unities.

For example, sense perception, by itself, cannot identify what is happening to it. The eyes say, “Flash, flash, flash, flash,” but do not by themselves identify an object. That requires a higher power of the mind. Our touch perception says, “Hurt, hurt, hurt. Feel good; hard; soft,” but does not by itself identify what it is we are touching.

So, it’s the understanding—an elaborated, evolving array of knowledge—by which we interpret sense perception, and by which also a scientist, seeing his instruments going, “Bup, bup, bup, bup,” says, “Aha, this is the Crab Nebula.”

But although understanding can interpret, combine and compare, it can never go outside the limits of the basic concepts and assumptions that it has learned from reason.

Only reason—only the principle of reason, or that faculty of reason—can actually go beyond any system of elaborated knowledge, by the method of Platonic hypothesis: by discovering paradoxes, hunting them down, forcing them out, and on that basis, generating a new conception which changes the way we think about the Universe.

But, also, human reason is not the Universe itself. Beyond that, is a universal principle of creation which is the source of human powers. So the human reason is not everything. That means also that process of discovery is unending. The joy of

discovery never ends. So we are in the best of all possible worlds.

So, by this, Nicolaus of Cusa actually defined, for the first time, the method of modern experimental science as a kind of a flow, a double relationship, among these four unities.

Kepler's Discovery of Universal Gravitation

Johannes Kepler's revolution in astronomy, particularly in his *New Astronomy* and *World Harmony*, demonstrates Cusa's method in action. We look up at the sky, the celestial sphere. The celestial sphere has a very specific geometry, based on circular rotation. The instruments Tycho Brahe used to make the measurements were based on the conception of angular (circular) displacement as the elementary form of action. In fact, we do observe the stars coming up in the East and setting in the West, making circular motions in the sky. The Sun's motion is a little more complicated: there is a yearly cycle and a daily cycle. But all seems to be derivable from just circular rotation, by different combinations.

But, now you discover the bizarre motion of the planets (called in German "*Wandersterne*," or "wandering stars") relative to the simple circular motion of the stars. Most paradoxical of all is the motion of Mars, with its looping motion. Kepler was able to demonstrate that the observed motion of Mars is incompatible with the assumption, that circular rotation is the fundamental form of action in the Universe. The Mars motion cannot be accounted for on the basis of a combination of simple rotational processes, like the gears of a machine. You can approximate it, but the approximations break down. It's a different kind of process.

And out of this, Kepler conceived that there is a very different sort of principle, *guiding* the planet along its pathway, and which involves a constantly changing *curvature*, as expressed (in part) by an elliptical form of the orbit, as referenced to the Sun.

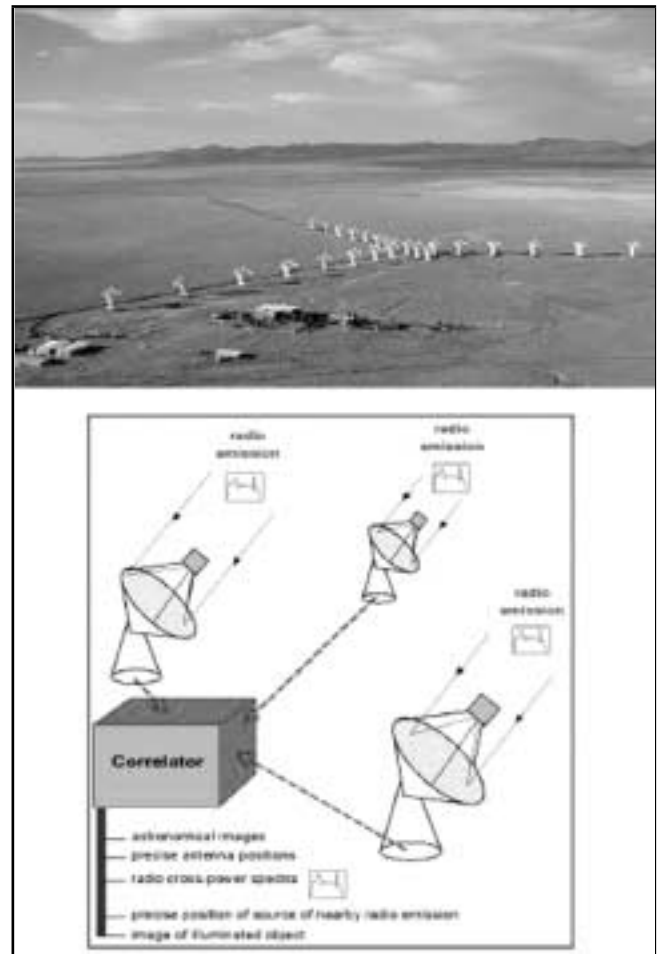
But, more than that. Kepler demonstrated that the Solar System constitutes a single, unified, harmonically organized system—a kind of organism—in which each orbit has a pre-determined, lawful position within the whole (**Figure 7**). That conception, which Kepler developed in his *New Astronomy* and *World Harmony*, is his original conception of "universal gravitation." It's not a force; it's not the mechanistic bowdlerization produced by Newton later; it's a principle of composition of the Solar System.

I think it is very important, that Kepler did this at the historical moment he did, and not just for science. For, think of the disaster European civilization went through during his lifetime, the Thirty Years War, and the wars that went before that. Kepler's work was key to rebuilding European civilization after that holocaust, by instilling a sense of confidence in the creative powers of the human mind, to lift civilization again out of barbarism.

Now, the mathematics of Kepler's time was totally inadequate, to elaborate Kepler's new principle into a comprehen-

FIGURE 9

Interferometry With an Array of Telescopes



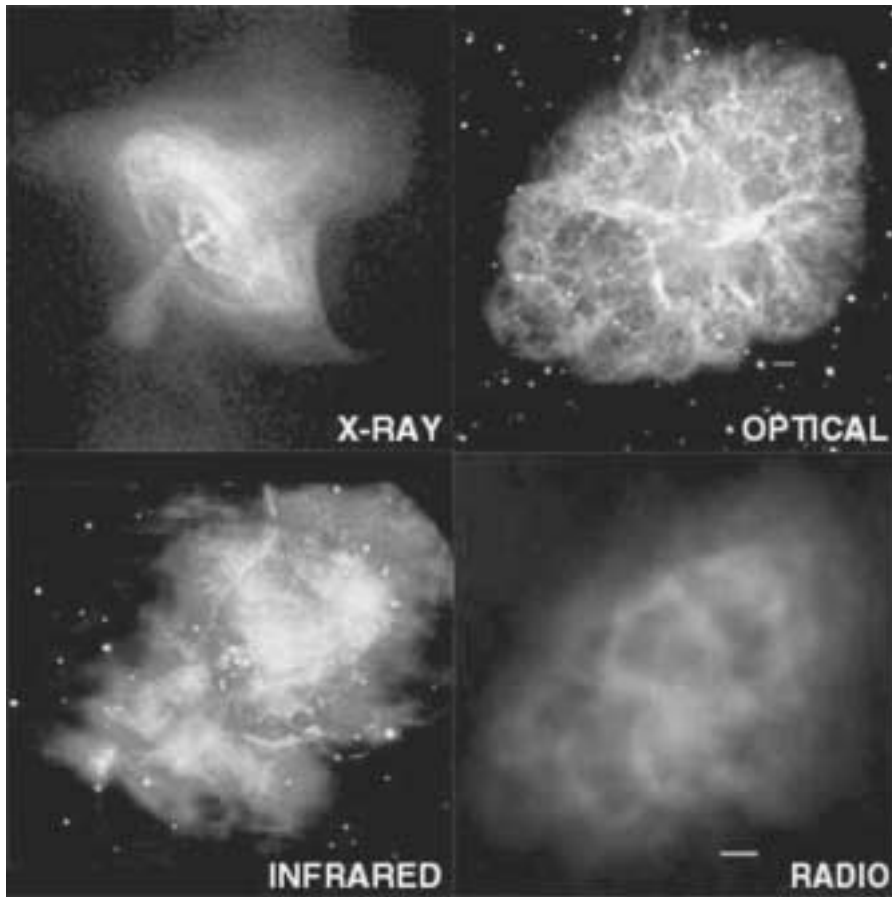
sive mathematical physics. Therefore, a new type of mathematics had to be created; and this was actually done, particularly through the work of Fermat, Pascal, Leibniz and Bernoulli. This was the birth of what came to be known as the infinitesimal calculus.

The Paradoxes of the Crab Nebula

Now we come to the present time, and back to the image of the Crab Nebula. In the meantime, the revolution which Kepler unleashed, led via the work of Leibniz and his collaborators, into an explosion of scientific and technological progress, whose effects continue until today. The instruments which produced the strange images I'm about to show you, are based on design principles that were discovered through Kepler's work and what came after that. Those instruments are an inseparable feature of the form of modern, scientifically driven, industrial society, which was established in the United States, in France, in Germany, in other nations, in the 18th and

FIGURE 10

Crab Nebula Viewed With Four Types of Radiation



“What is it that is doing these different things to our various instruments? We begin to realize, that the Crab Nebula is not a simple object, of the sort our naive sense-perception would lead us to think.”

19th Centuries. That is the industrial society that is collapsing around us now, but fortunately there’s still some remainder of that—expressed not least of all in the technology of space travel; in the extraordinary astrophysical instruments which have been put up in orbit around the Earth. Take, for example, the orbiting x-ray telescope Chandra, which uses some very remarkable new types of optics to focus and detect x-rays (**Figure 8**). This Chandra telescope had to be put into orbit in an elliptical orbit to take it away from the radiation belt of the Earth, which is very noisy.

Here you have another method of astrophysical observation called interferometry (**Figure 9**, left). You build a whole array of instruments; in this case, radio telescopes. You correlate the signals from those telescopes. The astronomers detect certain patterns of correlation between those signals, and say “Okay, now I’m looking at the Crab.” So this kind of observation is a rather elaborate kind of interpretation of signals com-

ing from a whole array of instruments.

Another example is a type of astronomical observations that hardly existed 50 years ago: gamma-ray astronomy (**Figure 9**, right). It’s an astronomy based on the detection of extremely high-energy electromagnetic waves arriving toward the Earth from space. Some of these gamma rays have wavelengths about 1 trillion times shorter than those of visible light—trillion electron-volt gamma rays. When they encounter the upper layers of our atmosphere, they generate a whole cascade of different types of radiation, including flashes of light called Cerenkov radiation, which can then be detected by special instruments.

These few examples exemplify a whole orchestra of different types of instruments, now used to observe the Crab Nebula. Something already very far from simple sense perception.

Now, we point all these various devices at a location on the celestial sphere, where in 1731 the first astronomer noticed a diffuse luminous cloud, a “*nebula*,” which later became known as the “Crab Nebula.”

Figure 10 shows images generated by four different types of instruments, operating in four different wavelength ranges of electromagnetic radiation. We have our x-ray

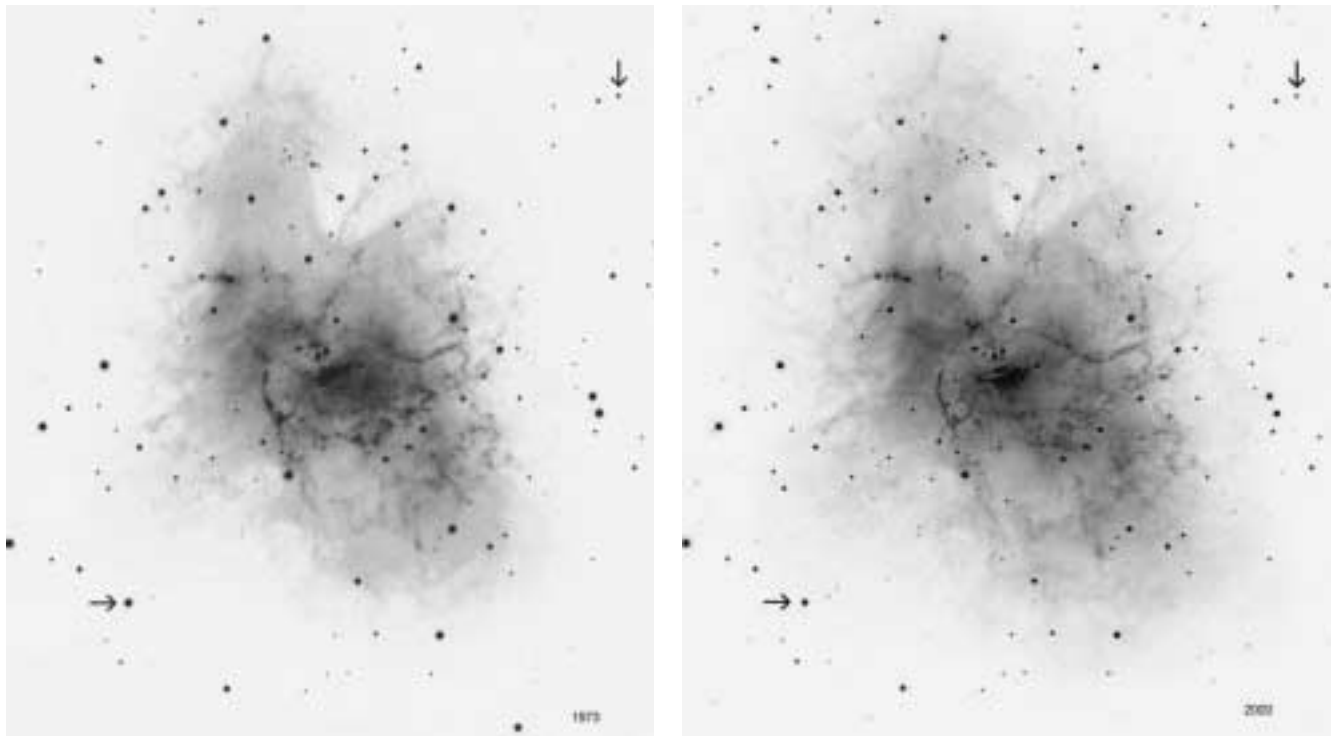
telescope that shows us the image in the upper left-hand corner. A telescope operating with visible light gives us the image at the upper right. An infra-red telescope produces the quite different image at the lower left. And finally, a radio telescope array gives the fourth image, again very different, shown in the lower right-hand side.

Now, comparing these images should shake us up a little bit. Here we have four totally different pictures of what is presumably one and the same object. So, what *is* the object? What is it, that is doing these different things to our various instruments? We begin to realize, that the Crab Nebula is not a simple object, of the sort our naive sense perception would lead us to think.

Now let us look at another juxtaposition of images of the Crab—this time, two visible-light images, taken at different *times* (**Figure 11**—note that the images are negatives, with light and dark reversed.) The first picture was taken in 1973;

FIGURE 11

Crab Nebula Expands Over 27 Years' Time



“Comparing with the background of stars, we find that the Crab has grown!—with an average rate of expansion of about 0.2 seconds of arc per year.”

the second, 27 years later, in 2000. Go back and forth between the two. Comparing with the background of stars, we find that the Crab has *grown!*—with an average rate of expansion of about 0.2 seconds of arc per year. (A second of arc is a 60th of a minute of arc, which in turn is a 60th of a degree.) Indications of this expansion were first noted by a recent comparison with photographic plates taken back in the 1920s.

If you extrapolate backwards, assuming a constant angular rate of expansion, and assuming the Crab began as a very small object, you can make a very rough guess about how long ago the expansion would have started. You end up with an estimate of about 850 years, which would put the “birth” of the Crab Nebula, in its present phase at least, at around 1150 AD. Now around the year 1054, Chinese astronomers recorded the sudden appearance of a very bright, star-like object, in the general region of the sky where we now find the Crab. For three weeks, the “star” was visible even during the day, after which it gradually became weaker, until finally disappearing from the night sky. Astronomers now believe they know something about the sort of event that the Chinese observed in 1054: It is assumed to have been an explosion of a star, called a “supernova explosion”; and the Crab Nebula is supposed to be the “remnant” of that cataclysmic event.

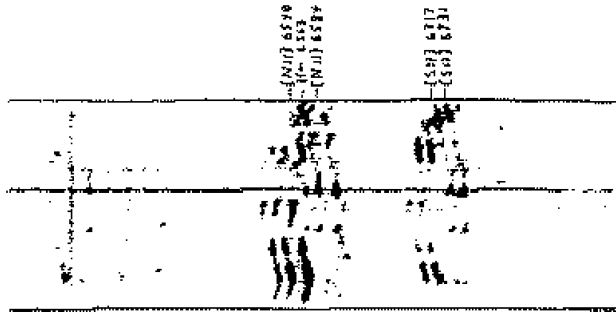
Paradoxically, the approximately 100-year discrepancy in the extrapolated date, compared to the Chinese observation, seems to imply that the Crab’s expansion has *accelerated* with time—a conclusion which is supported by some other indications, as well.

Next, we look at the so-called spectrum of the Crab Nebula (**Figure 12**). This is not a photographic image in the ordinary sense, but is generated when we run the light, coming from the Crab Nebula, across something called a diffraction grating, which splits the light into different wavelengths. The vertical axis in the spectrum corresponds to a position along the major axis of the Crab. We see clearly, that the distribution of wavelengths *changes*, depending upon what position along the Crab’s axis we take the light from. People may remember from studying in chemistry laboratory, that every chemical element, when it’s heated up, or otherwise excited, gives off light at very specific wavelengths, characteristic of the element. These appear as lines in a so-called spectrum. But in the Crab we find, that certain groups of lines, typically found in laboratory spectra of certain elements, appear “doubled” into two copies. One set is shifted toward lower wavelengths, and one is shifted toward higher wavelengths.

Quite anomalous, at first sight. What is going on? If we

FIGURE 12

Crab Nebula's Necklace-Shaped Emission-Line Spectrum



“The vertical axis in the spectrum corresponds to position along the major axis of the Crab. We see clearly, that the distribution of wavelengths changes depending upon what position along the Crab’s axis we take the light from.”

look at this on the level of understanding, in terms of known principles associated with the generation and propagation of light, then we arrive at a fairly definite conclusion: We say, well, the Crab is expanding. If something is moving towards you very fast, and it emits light at a certain frequency, when the light arrives to you it will be slightly shorter in wavelength. It’s called a blue shift. But if something is moving away from you very quickly, the light arriving to you will be shifted down in frequency, to a longer wavelength. That’s called a red shift. That would account for the “doubled” appearance of familiar sets of spectral lines.

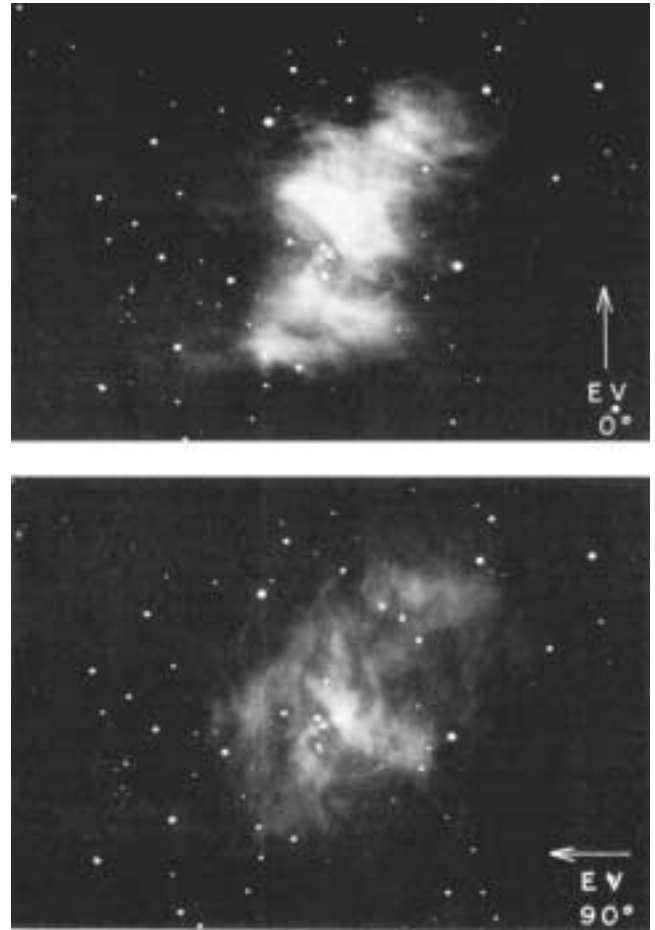
Again, applying known physical principles on the level of the understanding; and measuring the amount of the shifts of wavelengths upward and downward in comparison to the standard, Earth-bound laboratory values; you can derive an estimate of the *speed* of motion of the expanding outer shell of the Crab. Present estimates are in the range of 1,300 kilometers per second. From this, in turn, using simple geometrical principles, you can get a rough estimate for how large the Crab Nebula is, and how far distant it is from us. We come up with this estimate, that the Crab is about *ten light years* in diameter! A gigantic object, at least compared with our Solar System. I’m not saying this estimate is *true* in some absolute, objective sense.

This conclusion, however, is not an “objective fact,” but an interpretation reached by our understanding, by applying known principles and assuming, for example, that the characteristics of space and time, of the propagation of light, etc., do not change in the vicinity of the Crab, nor over the entire distance to the Earth.

As we juxtapose more different sorts of observations, the paradoxes posed by the Crab become more and more powerful. **Figure 13** shows visible-light telescope images, taken with a polarizing filter which lets through only light waves

FIGURE 13

Two Views of ‘Crab’ Polarized 90° Apart



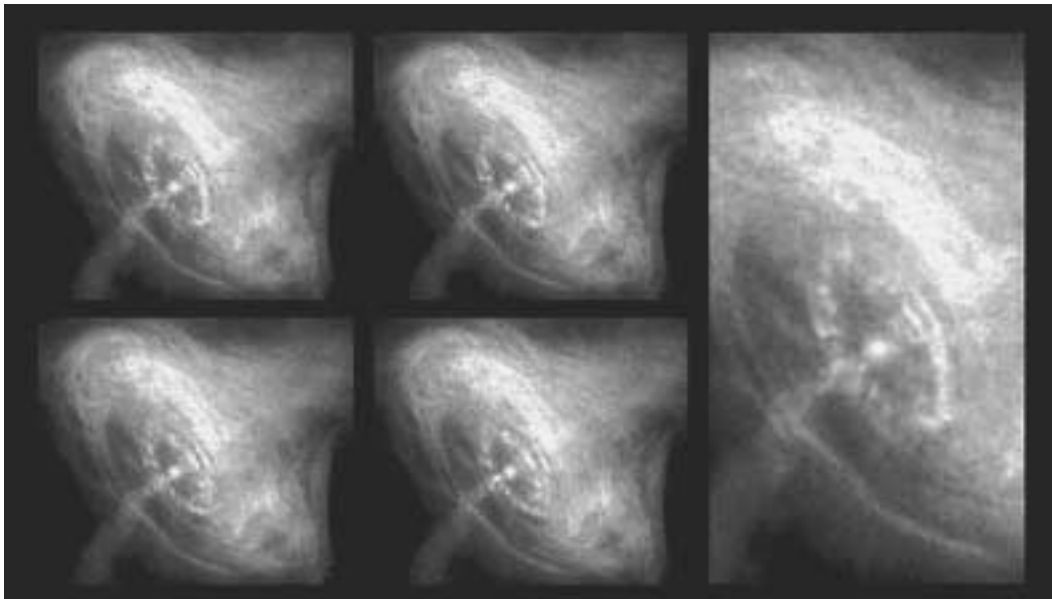
The great difference in brightness indicates the Crab Nebula’s radiation emissions are strongly polarized along one axis in space.

having a certain axis of orientation in space. As we rotate the filter (in Figure 13, only two positions are shown), the image changes. In particular, the Crab is weak in one orientation and relatively bright in another. This indicates that all the light coming from different parts of this (presumably) gigantic object, has a common, dominant orientation. Astronomers conclude that the whole Crab Nebula is strongly magnetized—another reflection of its coherence and unity.

In **Figure 14** we have a close-up image of the core region of the Crab, made by the orbiting x-ray telescope Chandra. Here you see something very, very different. In addition to the visible-light range of the electromagnetic spectrum, the Crab emits most strongly in the range of x-rays—a very powerful, much shorter-wavelength form of radiation. A smaller, but significant part of Crab’s radiation is in the form of gamma rays, including ultra-high-energy rays whose wavelengths are a trillion times shorter than those of visible light. These

FIGURE 14

Pulsing Motion of the Crab Nebula



“Just the inner ‘ring’ around the pulsar, where the most dramatic changes appear to occur—changes on the time-scale of days, or perhaps even hours—is already one light-year across.”

gamma rays from the Crab constitute a significant part of the total cosmic radiation arriving at the Earth. These gamma rays are far beyond the wavelength range of the gamma rays produced by known nuclear-reaction processes like nuclear fission or fusion.

Pointing various instruments at the dot-like region in the middle of the Chandra picture, we pick up intense pulses of radiation, ranging over nearly the entire electromagnetic spectrum, but exactly synchronized at a rate of 30 pulses per second. The presumed source of the radiation, is a tiny, rapidly rotating star called a “pulsar,” having highly anomalous physical characteristics.

Now, see: The Chandra actually made a series of seven x-ray images, between November 2000 and April 2001, once about every 20 days. These were put together to make a kind of a movie, which I’ll show you now.¹ (Note: The pulsing you are seeing is not the pulse of the pulsar; it’s just because the series of seven pictures has been “looped” to produce a longer film.)

What we see is really quite astonishing, very paradoxical, from the standpoint of conventional notions of physical causality. The object is rapidly changing. But at the same time, it is supposed to be immensely large. If you compare the pictures, you see that the changes are occurring in an apparently synchronous manner all over the object, producing the effect of waves propagating at a prodigious velocity. And yet, the object is so large that it would take light about ten light-

years to go from one end to the other! Just the inner “ring” around the pulsar, where the most dramatic changes appear to occur—changes on the time-scale of days, or perhaps even hours—is already one light-year across.

This is highly anomalous. How does each part of the Crab know what the other parts are doing? There’s a correlation that seems to be virtually instantaneous, and surely faster than the velocity of light. But the speed of light is supposed to be some kind of a limit, isn’t it? Indeed, if the Universe were organized on the basis of the propagation of effects through space, then we would expect, that the larger an object is, the slower it should change; because it would take more time for effects to propagate. And yet the Crab, this vast object, is changing extremely rapidly, far more rapidly than our own, exceedingly peaceful Solar System. The Crab doesn’t seem to pay any attention to the so-called limit of the speed of light.

The Domain of Reason

So, we have an object, a “something” out there, now shown to be both highly organized and rapidly changing, in a manner that has hardly any resemblance to what the astronomers had earlier predicted and believed, on the basis of “standard theories.” It is producing powerful, coherent pulses of radiation of different sorts. It displays correlations between events in very distant locations.

Now let us move to the second, and higher mean between sense perception and the Universe—the domain of reason. This domain of reason is something very special and also very terrifying for some people. I showed Rembrandt’s painting (Figure 15), just to give a certain sense of part of this. Reason

1. The movie may be downloaded at the Chandra site: <http://chandra.harvard.edu/photo/2002/0052/movies.html>.

is something that occurs entirely within the sovereign processes of a single individual human mind, in an individual soul. Secondly, reason, by its characteristic, tries to focus on the essentials. It doesn't want to be distracted. It doesn't introduce arbitrary things. What does it do? It does, what Helga described in her discussion of Herbart: Reason changes the relationships of the *Geistesmassen* [thought-objects, or thought-masses] in our soul.² It doesn't mean discovering a fact, getting some idea in the usual sense. Rather, your entire mind is changed by this process of reason. You change the substance of your mind. This is the realm of true freedom. This is what you can read in the passage of *I Corinthians*, 13 that Lyn often cites. You are face to face with the question of truth.

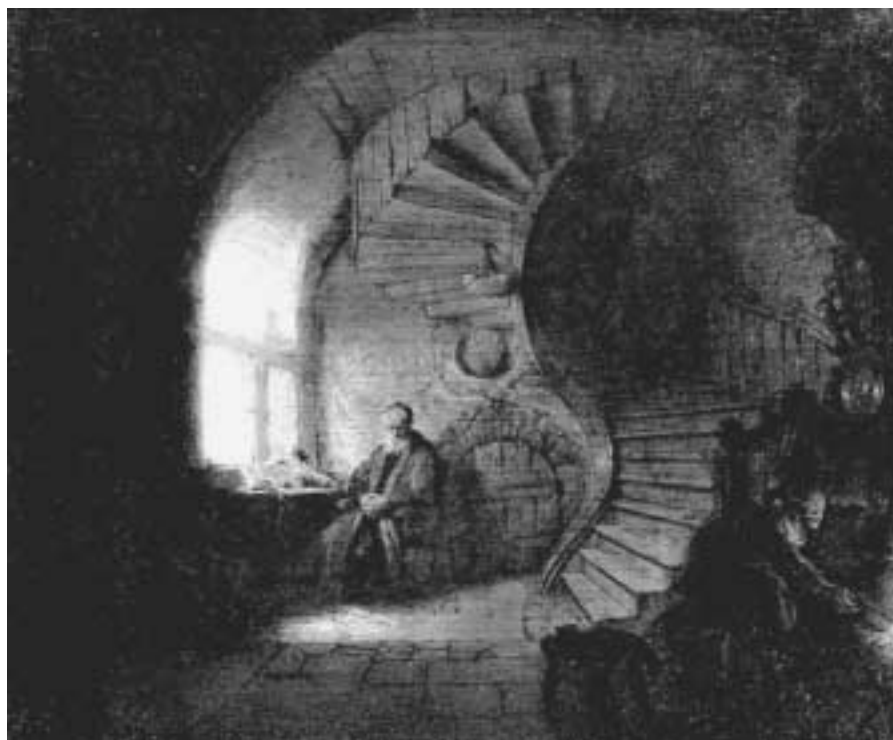
So, in this mode, we are not trying to “explain” the Crab Nebula. We are not making theories about the Crab Nebula. In the domain of reason, we don't make theories. In fact, if you can explain something on the basis of a theory, you can be sure that it doesn't exist in the real Universe. It's the anomalous nature of the Crab Nebula, which points to something actually existing behind the images we have seen. That's what Leibniz called substance. It's like Lyndon LaRouche. He is a walking anomaly. Furthermore, what we are looking for here, is a universal principle. It's not about the Crab Nebula per se. The Crab Nebula serves as a *Motiv* that a Classical composer employs in a musical composition, to convey an idea. So, we are not sitting and thinking about the Crab. We are thinking about the way we think about it! That is a characteristic of reason.

The first stage of this appears to be very negative, in a way Nicolaus of Cusa emphasized in what he called “negative theology.” We first say, “Look, present-day physics, in terms of its fundamental assumptions, doesn't work.” There are useful things in it; our technology is based on it. These wonderful astronomical instruments were based on real discoveries. But nevertheless, our present-day physics is defective, in two ways. Firstly, it's incomplete, as any knowledge is.

2. Helga Zepp-LaRouche's presentation in Frankfurt on Aug. 16 and her keynote to the ICLC/Schiller conference in Reston, Virginia on Aug. 31 both dealt with Friedrich Herbart's notion of the *Geistesmassen*. One of these will be published in a forthcoming issue. Readers can view her Aug. 31 keynote at www.schillerinstitute.org/conf-iclc/2003/labor_day/program.html.

FIGURE 15

Rembrandt's 'The Philosopher'



Secondly, it has been crapped up. It has been pumped full of nonsense. It has been corrupted. In fact, as Lyn put it recently, science has been killed. This level of reason that I am talking about, the Platonic process of hypothesizing, has essentially stopped. Almost nobody is doing it.

Just look at almost any research paper in astronomy, or astrophysics. What are they doing? They are interpreting evidence on the basis of existing knowledge and “accepted standards” of reasoning and argument. They may come up with alternative theories, where one says it's this, another says it's that. They may fight over such alternative theories. But all the theories are ultimately based on the same fundamental assumptions. There's no actual hypothesizing going on.

On top of this, we have the way science was destroyed through empiricism—first in the form of Aristotle, and then upgraded into a streamlined, “turbo” form, with Paolo Sarpi and Descartes, leading to Newton and so forth. You can find evidence of this kind of corruption all over astrophysics today. Typical is near-universal acceptance of the notion of increasing entropy as a fundamental law of the Universe: the idea that the Universe is essentially running down as a whole. This notion was promoted by Kant, Laplace, Clausius, Lord Kelvin and others, as the thesis of a supposedly inevitable “heat death” of the Universe. And it comes out, for example, in the prevailing “line” concerning the Crab Nebula, repeated again

and again in textbooks and research papers alike: “You had a star there, it collapsed and exploded. Boom! A supernova explosion. And what was left over after the star blew up, is the Crab Nebula.” Thus, nearly everywhere, in almost ritual fashion, the Crab Nebula is constantly referred to as “supernova remnant.” A remnant! Not a process of development.

But let’s use reason. Let’s examine this way of thinking. Let’s ask ourselves, “What is the actual source of these kinds of conclusions, of this kind of idea? Did the idea of universal entropy come from observations? Or from some other kind of real evidence? If we critically examine where certain ideas and ways of thinking actually come from in science, we often find that they did come from a process of discovery. The idea of universal entropy did not come from some scientific discovery. It was actually introduced from the outside, as an ideological perversion of science. Discarding this, let us turn back to the Crab Nebula. It’s not slow, not a dying remnant. It’s behaving like a very peppy, very busy process, busy doing all kinds of things, changing very rapidly. It’s going somewhere. It’s evolving toward some kind of result.

Kepler already had a notion of the Solar System, implicitly, as an evolutionary process. Right now, our Sun is a wonderfully peaceful star. At first glance, looking up at the sky, the heavens appear very peaceful, very tranquil. But the more closely you look, the wilder, the more potentially violent the world of the stars turns out to be. For example, the visible Universe has innumerable variable stars, many of which can suddenly increase their light output by many times for a few hours, then go back again. Some pulse regularly. Some do it once in a while. If our Sun did anything like that, we’d all be gone. Fortunately, our Sun is very happy. Because it has its Solar System. It has its children going around it. So, it can have a peaceful old age in happiness.

But the Crab is changing very rapidly. And, as I mentioned, it’s obviously not organized by signals or some kind of effects going from one place to another. That may be happening, as an effect, but this very rapid change suggests the idea of a *change of curvature* of an entire process as a whole. There is something behind the paradoxical, apparently contradictory features, revealed in the various images we have seen. You have a process of change which is a trajectory of evolution, of development. What is determining the correlation of events is not propagation, not chains of cause and effect of the sort present-day physicists are accustomed to thinking about; rather, the determining process is changes in the entire geometry of the process.

From the standpoint of “isochronic” changes in curvature of an entire process, on the scale of many light-years, we may begin to see the significance of the ultra-high-energy radiation from the Crab in a new light. What is “high-energy radiation?” What does it really mean? This cosmic radiation is beyond the range associated with ordinary nuclear reactions, with transmutations of elements from one position in the Periodic Table to another. What is going, on, is more like the genera-

tion of an entire periodic table.

To elaborate the concept of a trajectory of development as an *ordered process of changes of geometry*, is something that ordinary mathematical physics can’t handle. It doesn’t have anything that works for that. Thus, we need a reference-point and “seed crystal” for a way of thinking about this kind of critter. An indispensable reference-point, is Lyndon LaRouche’s method in physical economy; a method whose mathematical side takes us into Riemannian geometry, as Lyn has characterized this, and also as understood from the standpoint of what Helga has presented about Herbart. This takes us into the elliptical and Abelian functions, which Gauss, Abel and Riemann developed out of the impulse of Kepler’s work, as a notion of the primacy of axiomatic changes in the geometry of an entire process, relative to the apparent interactions of an assembly of elements.

Look at this not in terms of mathematics per se, but from the standpoint of Archytas and Plato: What is its physical significance? What does it mean ontologically? It is from this standpoint, that we may take the first steps, toward unleashing a new revolution in physics. Something akin to what Kepler did, almost singlehandedly, with his *New Astronomy*. And this will be, we can be sure, very beneficial for mankind. Because in the coming period, we’re going to have to put the world economy through a rapid succession of changes having an axiomatic-geometrical character. We’re not just building things here and there. When you talk about a global infrastructure system, you’re talking about something which is *planetary*, in the sense that Vernadsky used the word, “planetary.” You can’t just look at an isolated part of the Earth. You have to look at how the entire planet is organized: its weather, its climate, its water system, and so forth. That means not making silly computer models based on interactions of parts, like the so-called climate models, which are all total nonsense, as Crab Nebula should teach us; and as Vernadsky taught us. As in the process of evolution of the biosphere, it is the changes in geometry that determine the apparent interactions of the elements, and not the other way around.

Perhaps the Crab Nebula is something a bit like what Lyn hypothesized as the early phases of creation of our Solar System, as an “exuberant,” rapidly rotating young star “spun out” a plasma disk, generated the elements of the Periodic system, and organized them into planets. Certainly it’s something in that direction.

Put this in a larger context. The more you study the heavens, using these developing arrays of instruments, the more densely populated it becomes, with anomalous astrophysical objects—objects that announce themselves as packages of anomalies. We seem to be looking at a Universe which is not just standing there; not evolving just on huge time scales like millions or billions of years; but there are also very rapid evolutions going on. So, we get a sense of what Lyn talked about in his three-by-three matrix of experimental science.

We have a Vernadskian Universe, which has the three

groups of principles. The one is associated with non-living processes, the second with living processes, and the third with those involving the action of reason. But there is also a second sort of division of domains of experimental investigation: We can investigate physical principles in terms of their manifestations on the microphysical scale going down to the atomic, and the sub-atomic levels; we can look at them on the scale of our ordinary sense perception; and finally, their manifestations on an astrophysical scale. This combination of three groups of principles, and three distinctions of scale, forms a three-by-three matrix of experimental domains. Looking at the Crab Nebula and some other astrophysical objects from this standpoint, we come to a very fascinating question: To what extent might the anomalous characteristics of these objects constitute manifestations of a universal *principle of life*, operating on the astronomical scale of organization of the Universe? And what about the possible astrophysical manifestations of the principle of human reason? A principle which is always there in the Universe.

This brings us, in a sense, to the astrophysics of the human mind, and to the notion, that the Crab Nebula and other anomalous objects are not really just “out there” many light-years away, but are expressing principles which are operating *everywhere* and at *every time* in the whole Universe, and which are therefore also directly “here” with us.

This inquiry inevitably leads to the necessity of continuing the process that Nicolaus of Cusa laid out, involving both of the abovementioned “double means.” On the one side, we stand at the threshold of new revolutions in the technological infrastructure of astrophysics. So far we’ve remained limited to the Earth and its immediate environment. To really investigate the Crab Nebula and other astrophysical anomalies, we must deploy arrays of such instruments far away from this noisy Sun, away from the noisy Earth. This means mankind must move to more remote regions of the Solar System—beginning with the orbital region of Mars—deploying there successive generations of astronomical instruments, based on new physical principles that we shall discover as we go along.

A first step is to develop the necessary logistical base in space, starting from the setting up of production centers on the Moon and the establishment of cities on Mars—permanent human settlements, that will carry on the task of deploying and servicing networks of astronomical instruments, operating in the region of the Mars orbit and beyond. On the other side, it’s time to liberate science from the prison of empiricism, and to unleash an era of Reason, an era of development of human creative powers unlike anything history has seen.

That gives you a concept of a trajectory for mankind. Mankind needs this kind of conception, which Lyn has given to us, and it’s crucial to the youth movement. To the extent young people today really get serious about taking up the intellectual and moral challenges set forth by Lyn, I am certain, that we shall indeed have that great Renaissance, upon which the survival of human civilization now depends.

Brazil Probes All Causes In Space-Launch Disaster

by EIR Staff

Brazil’s efforts to develop an indigenous rocket-launch capability were set back on Aug. 22, when one of the four engines on the Brazilian-developed VLS rocket being readied for an upcoming launch, ignited unexpectedly, setting off an explosion and fire so intense that it totally destroyed the rocket, the two research satellites which were to be its payload, and the launch pad. The disaster had a far greater cost: Brazil lost one-fifth of its space program team in the fire. Eleven of the country’s most qualified space engineers, and 10 technicians, were killed. Reconstituting a team of that quality will take three to four years, the director of Brazil’s Aerospace Technical Center, Brig. Gen. Tiago Ribeiro, told the leading Brazilian weekly *Istoé* on Sept. 3.

The cause of the engine ignition as the VLS sat on its launch pad at Brazil’s Alcântara Launch Center three days before its scheduled Aug. 25 lift-off, is under investigation. All final pre-launch tests had just been concluded, without a single problem being detected.

The president of the Brazilian Space Agency (AEB), Luíz Bevilacqua, immediately pointed to budget cutbacks as one possible cause. The accident could have been avoided, if the Brazilian government had made greater investments in the space program over the last 15 years, he said. The space program must be treated as a priority. “Space technology is vital for Brazil. Either we master this technology and say Brazil can do this on its own, or we are going to continue to depend on the good will of other countries to obtain data from space, or pay a fortune to those countries which have satellites in orbit.” AEB’s budget for this year—of which only a small percentage has been disbursed—is 35 million reals (around \$12 million), when what is needed is 102 million reals, Bevilacqua said.

Brazil has remained committed to developing an indigenous launch capability, despite two decades of intense international pressure to shut it down, from U.S. and other industrial nations’ utopian policy spokesmen (see “Boosting Ibero-America into Space,” *21st Century Science & Technology*, Spring 2002). An emotional President Lula da Silva emphasized at the Aug. 26 ceremony honoring the dead, that continuing their work “is the way to pay homage to them.” We will continue the mission, “so as to keep alive their memory,” the President said.

Two previous attempts to launch the VLS failed, in 1997 and 1999.



The VLS rocket at the Alcântara site which was destroyed when a rocket exploded on Aug. 25. The VLS is the only indigenous rocket program in Ibero-America, since Argentina's Condor program was terminated under U.S.-led international pressure.

Air Force Looks at Possible Sabotage

The Brazilian government has called the possibility of sabotage remote, but *Istoé* reported that among Air Force officers, sabotage is considered one of the most probable causes of the sudden, unexplained rocket ignition. Military officers investigating the explosion were startled to find that there were an unusual number of foreigners, many of them Americans, checked into the hotels of São Luis, the city where the Alcântara space center is located, at the time of the explosion. At least eight of those foreigners are now under investigation. The investigators are checking, for example, whether any of those visitors in São Luis visited the Vale do Paraíba in São Paulo, where the factories which produce the VLS parts are located.

It is notable that a wishful obituary on the rocket program was immediately published by London's *Financial Times* on Aug. 28, signalling that London intends to use the explosion

as an opportunity to shut down the program altogether. *Financial Times* correspondent Raymond Colitt dismissed the program as "a legacy of the 1964-1985 military dictatorship," and suggested "the fatal explosion forces [a] choice between investing more or calling a halt." London-based investor consultants, Frost and Sullivan, forecast that the accident will "dampen potential demand for any future Brazilian services," reported Colitt with City-of-London satisfaction.

The most plausible hypothesis, should sabotage have been the cause, say *Istoé's* sources, is the application of a foreign agent to the rocket, such as a microwave ray or electromagnetic waves. "An electromagnetic wave could be fired from a small apparatus, or even from space, from some satellite," suggests scientist Edison Bittencourt, a professor at Brazil's Aerospace Technical Center.

Also notable: Six Russian rocket scientists and engineers, specialists in areas including solid fuels, rocket accidents, and others, arrived in Brazil on Sept. 4, to help the South American nation in its investigation of the explosion. Ukraine has also offered technical help in investigating. The Deputy Director General of Ukraine's National Space Agency, Valeriy Komarov, was giving a joint press conference with AEB head Bevilacqua on Aug. 25, when they learned of the explosion. The two space chiefs were reporting on the newly signed accord between their two countries, on Ukraine's use of Alcântara for Ukrainian satellites. Located very near the Equator, it is one of the world's best sites for space launches.

U.S. Access Had Been Denied

In April of this year, the ability of the United States to launch rockets and satellites from the Alcântara base had been foreclosed, after three cabinet ministers (Foreign Minister Celso Amorim, Defense Minister José Viegas, and Science and Technology Minister Roberto Amaral) recommended to President Lula da Silva that the government set aside, and not implement, the U.S.-Brazil Technological Safeguards Agreement negotiated in April 2000. The agreement had been under heavy attack in Brazil's Congress since September 2001, when Congress was informed of its "contempt for national sovereignty." The accord would have prohibited Brazilian personnel from gaining access to areas of the facility during preparations for assembly and launch of U.S. payloads or vehicles; prohibited Brazilian customs officials from inspecting closed containers with U.S. equipment going to Alcântara; and prohibited Brazil from using any of the monies raised from American commercial launches for development of its VLS rocket.

THE SOVEREIGN STATES OF THE AMERICAS

The Monroe Doctrine Today

by Lyndon H. LaRouche, Jr.

The following was released by the LaRouche in 2004 Presidential campaign committee. It constitutes the introductory chapters of a pamphlet which will be issued soon, with additional documentary and graphic material, as indicated in the text. The urgency of the topic necessitates the early release of Mr. LaRouche's conceptual introduction.

September 4, 2003

Up to the present date, John Quincy Adams remains the most significant of the architects of what might be fairly distinguished as “the working foreign policy of the United States of America.” Although he was already a distinguished diplomat before joining President Monroe’s Cabinet, his matured genius is typified by three of his leading roles in designing our government’s approach to its foreign policies, beginning his part as Secretary of State under President James Monroe, during his role as President of the United States, and, in a later role he conducted, less conspicuously, but with powerful force of influence, as a member of the U.S. House of Representatives. Throughout this, the leading features of that expressed genius included his foresight and contributions respecting the role of diplomacy in defining the future coast-to-coast and north-south borders of the U.S., and in the crafting of U.S. policy toward the other states of the Americas.

His role in defining U.S. policy for the Americas, is associated, most notably, with three model precedents. The first is his crafting of what became known as the Monroe Doctrine of defense of the sovereignty of the emerging states of the Americas against meddling by both the British monarchy and the continental Holy Alliance powers. The second is the parts played respecting U.S. policy toward Mexico, by his Secretary of State Henry Clay and Ambassador to Mexico Joel

Poinsett. The third, is typified by his association with a distinguished U.S. Representative, and later President, as expressed by Abraham Lincoln’s “Spot Resolution” against President Polk’s Dick Cheney-like launching of an unlawful war against Mexico. It was, notably, President Lincoln’s leadership to victory in the U.S. war against that tool of Jeremy Bentham’s Lord Palmerston and Napoleon III known as the Confederacy, which led to the expulsion of France’s imperial forces from Mexico, and to President Benito Juárez’s restoration of Mexico’s freedom through the defeat of the fascist-like, occupying Habsburg predator known as the Emperor Maximilian.

On these matters of U.S. foreign policy: Since my 1977 attack on the late Walter Lippmann’s fraudulent, Fabians’ misrepresentation of the Monroe Doctrine, my publicly stated policy, as a Democratic Presidential candidate, toward all of the states of the Americas, has been grounded explicitly, and consistently on those precedents of Adams, as complemented by the work of his collaborators Clay, Poinsett, and Lincoln. So, today, the underlying basis for my U.S. Presidential policy continues to be that which I set forth publicly at the beginning of August 1982, in my *Operation Juárez*, a policy-statement which I had crafted during the preceding month; that, in anticipation of the predatory assault on Mexico which erupted a few days after that statement of mine had been first issued. Like Presidents Adams and Lincoln before me, my expressed policy of 1982 toward the defense of Mexico’s sovereignty was presented, at that time, and now, as a defense of the sovereignty and welfare of not only Mexico, but each and all of the states of the Americas, including our own.

Look back from the present situation, to the much less unhappy days of 1982 than now. During the Summer of 1982, before the international bankers’ raid on that nation, Mexico



“What I must persuade my fellow-citizens to recognize,” writes LaRouche, “is that the future security of the United States and its citizens themselves, depends upon the U.S.A.’s adoption of a new set of policies, actually constructive policies toward our neighbors in the Americas, about as much as those neighbors’ future depends upon us.” Here, LaRouche during a visit to Saltillo, Mexico on Nov. 5, 2002.

under President José López Portillo was still a strong nation, with a strong sense of its own sovereignty. For all its troubles of that time, it was a nation which, if permitted to do so by the U.S.A., still had tremendous internal capabilities and prospects for unleashing technological and social progress. From the Texas border south, today, everything, everywhere, is far, far worse, than then. Some states of the Americas have lost virtually all substance of the nominal sovereignty formerly allowed them. The poverty is widespread, and deep; chaos, and even madness spreads, or lurks in all corners. In principle, the interests and solutions for each of the nations of our hemisphere are the same as in 1982, but the situation is, qualitatively, a far more difficult challenge than it was back then. Under my Presidency, those difficulties can begin to be overcome.

Today, each and all of the states below the U.S. border are confronted by the paradoxical state of affairs, that the increasingly more radical “free trade” and related, more radical IMF “floating-exchange-rate system” policies imposed upon Central and South America, by the United States, since Spring 1982, have been the greatest single source of the deepening spread of misery throughout that region. Yet, paradoxically, no recovery from those desperate conditions were possible presently without the cooperation of the great, ominous neighbor to their north, our own U.S.A. A new U.S. policy toward those states of the Americas is needed, a policy shaped under the admittedly new, worse conditions which have developed since Spring 1982. What all too few U.S. citizens understand today, so far, what I must persuade my fellow-citizens to recognize, is that the future security of the United States and its citizens themselves, depends upon the U.S.A.’s adoption of a new set of policies, actually constructive policies toward our neighbors in the Americas, about as much as

those neighbors’ future depends upon us. I need your help to make that connection clear to our citizens.

For just one of many important examples of that paradoxical situation, look at both sides of our border with Mexico. The U.S. economy of today has degenerated, physically and morally, to the point, that it has come to depend, to a large degree, on the very cheap labor of Mexicans in Mexico, and the mostly cheap labor by persons of first- and second-generation Mexican descent inside the U.S. economy itself. This Mexican-American group is part of a larger, so-called “Hispanic-American minority” which is the largest “ethnic minority-group” inside the U.S.A. It exceeds, for example, the number of Americans of African descent. Yet, where the family ties among this population of Mexican descent, on both sides of the border, ought to strengthen the ties between the two neighbors, a virtually racist doctrine, such as the California Proposition 187 supported by the politically predatory freak-show entertainer and candidate Arnold Schwarzenegger, typifies the abusive follies from the U.S. side which threaten and estrange persons of Mexican descent on both sides of the border. That kind of folly promotes a potential for conflict which may come to threaten the security of both Mexico and the United States.

That much said so far, after a moment or two longer spent on preliminaries, I shall conclude this preface of my report, with one important example of my Presidential policy toward the Americas as a whole. For this purpose, I focus upon a specific example of the special kind of large-scale, immediate cross-border, job-creating cooperation between the U.S. and Mexico which I intend to launch on my first day as President of the U.S.A., in January 2005. That program is labelled a NAWAPA-Plus development of Canada, the U.S.A., and Mexico.

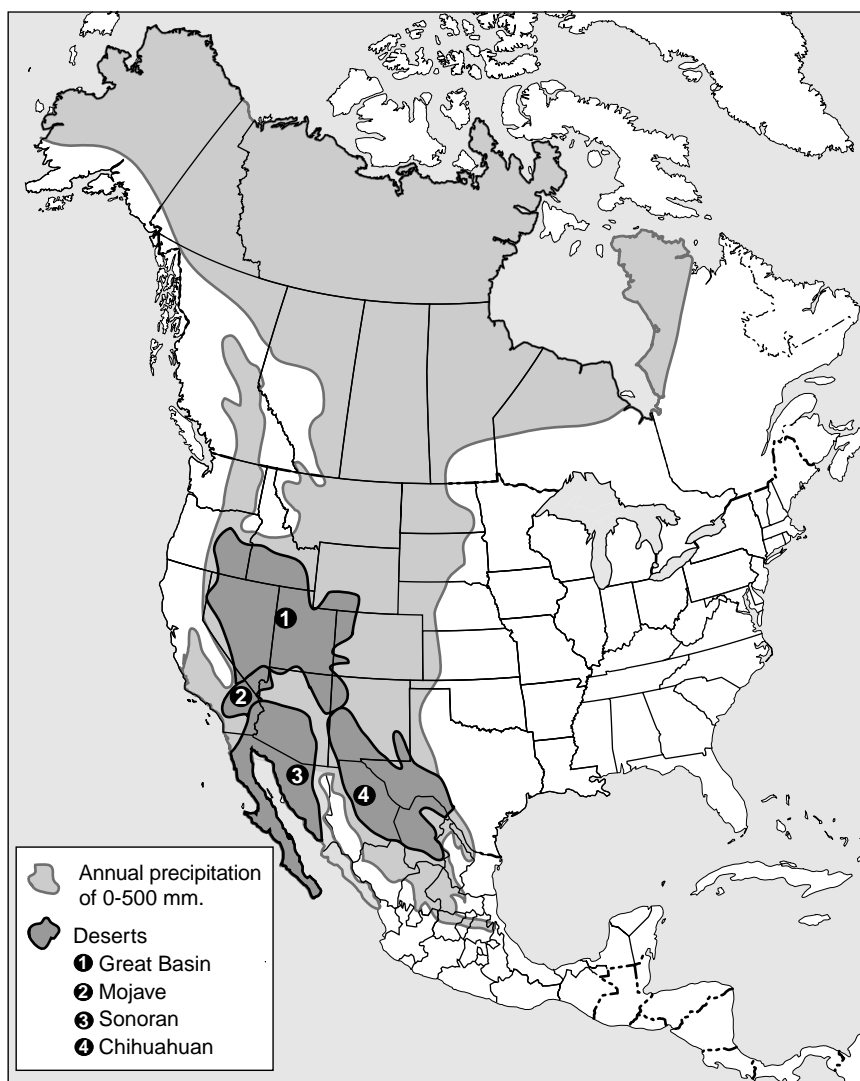
That summary will then conclude my introduction to the body of this report as a whole. In the chapters following this preface, my associates and I situate the overall policy in five following general sections of this report as a whole: some brief, some longer. In the first of those chapters, I have summarized the most crucial features of the global historical setting of international social and political developments, since the 1648 Treaty of Westphalia, in which the relations between the United States and the peoples of Central and South America have been shaped up to the present time. In the second, I have briefly defined the long-term environmental management policy, a Noö-sphere-management policy, which should already begin to shape our general development perspective for the planet in general, and the related development within the hemisphere of the Americas as such. In the third, I have summarized my view of the division of labor which should emerge among continental regions of development of the planet as a whole: Eurasia and Australia-New Zealand, Africa, and the Western Hemisphere. In that chapter, I have located my policy for the role of the development in the Americas for the world as a whole.

After that, in the fourth section, my associates have added important details to the historical summary which I presented in the first chapter, added historical facts devoted to the history of intra-American relations of the United States. In the fifth and concluding section, my collaborators have provided a survey, including relevant maps, of some of the most crucial, proposed projects which my associates and I have either developed, or adopted from the work of others, as goals for long-term development of the Americas which have been worked out during the past quarter-century.

NAWAPA-Plus

The region of North America known as the Great American Desert, runs between the Rocky Mountains and Pacific coastal mountain ranges, southward, across the southern border of the U.S.A., into the region between the two Sierra Madre ranges of northern Mexico (**Figures 1a-1b**). During the decades following World War II, the Parsons engineering

FIGURE 1A
The Great American Desert

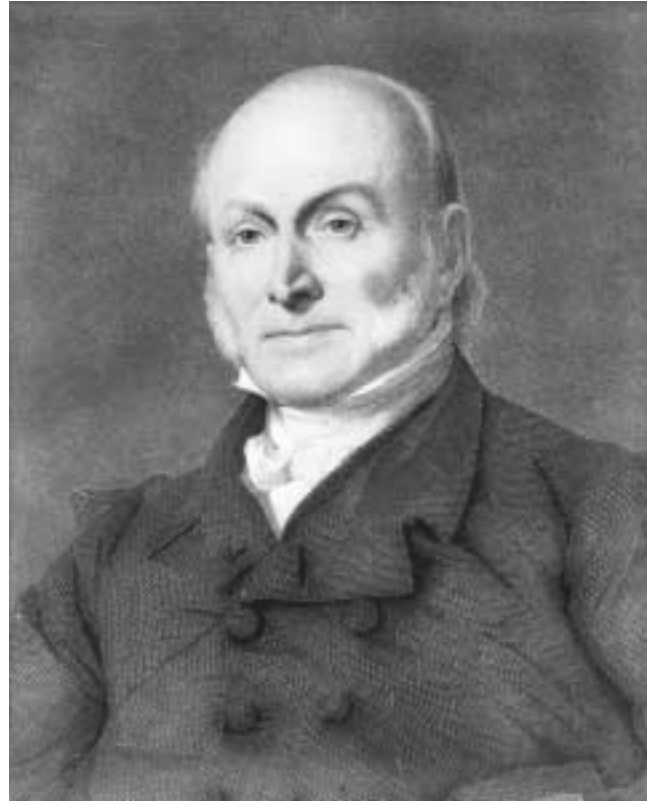


Source: EIR.

company played a leading role in defining a project called The North American Water & Power Alliance (NAWAPA), with the included intent of conquering that desert by organizing the water flows and production and distribution of power from the Arctic Coasts of Canada, down into Mexico. My intention is an expanded version of that NAWAPA program, which will intersect Mexico's long-standing intention to bring water from its water-rich, mountainous South, along the coasts of Mexico and by inland routes. By joining an extended NAWAPA southwards, and joining with the northward movement of water in Mexico in the region between the two Sierra Madres and in Sonora, and combining this with

FIGURE 1B

North America



John Quincy Adams, whose role in crafting the Monroe Doctrine defined U.S. foreign policy, in defense of the sovereignty of the emerging states of the Americas against meddling by both the British monarchy and the continental Holy Alliance powers.

a modern high-speed rail/magnetic-levitation transport grid-system spread from terminals inside the U.S.A. to Mexico City, the basis for a technological revolution would be established in what are presently still marginal zones of economic activity. (See **Figures 2-3.**)

Such a tri-national (Canada, U.S.A., Mexico) undertaking, would serve as the fulcrum for the kind of water-management system for both water-distribution and barge-traffic needed as an economical solution for such crisis-conditions as collapsing, over-taxed aquifers.

Admittedly, such projects ran against the grain of the recent four decades' trend of increasing opposition to large-scale public infrastructure of the TVA type, even against regulated systems of combined production and distribution of power. However, the inevitable, and presently catastrophic effects of deregulation, as combined with the accumulated effects of a general depression in progress since 2000, are changing increasingly frightened, even desperate, but sane currents of popular opinion; prompting more and more of our citizens to look back, away from right-wing fantasies such as President Nixon's Southern Strategy and anti-Roosevelt

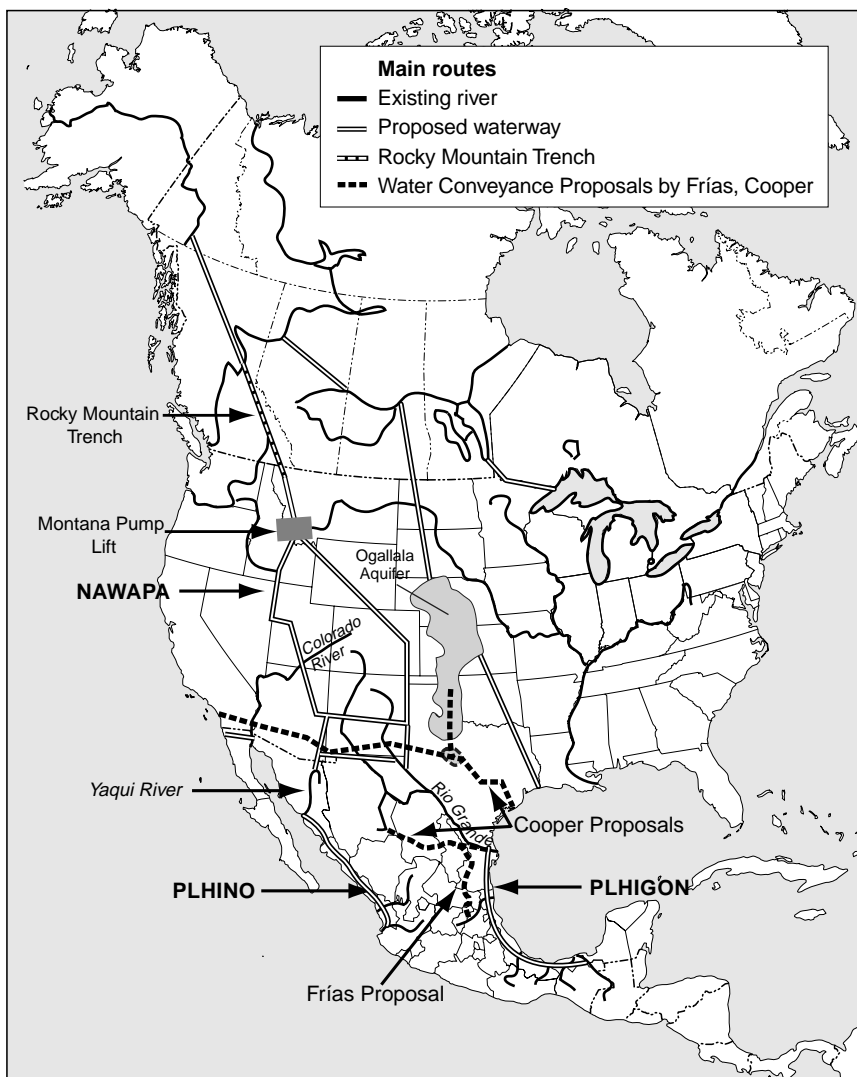
Democrats' Nixon-like "suburban" fantasy, back into the direction of the world-outlook of the U.S. Franklin Roosevelt Presidency.

During the time since the terrifying, successive blows of the 1962 nuclear-missiles crisis, the assassination of President John F. Kennedy, and the launching of the U.S.A.'s official war in Indo-China, there has been a qualitative shift in public opinion, especially among the first generation of U.S. citizens and Europeans born after World War II, away from the moral values of a productive society, into a cult of "post-industrial" utopianism, an increasingly bankrupt and predatory, pleasure society, toward something often suggestive of the decadence of Rome under Caesars such as Tiberius, Claudius, and Nero. With that shift from "blue collar" to "white collar" values, and beyond, more and more of that shifting composition of the adult population emerging from the aging process's attrition among successive generations, had less and less feeling for, even hostility toward the importance of basic economic infrastructure, and high energy-flux density, in maintaining the productive powers of society per capita. Our economy has been ruined as a result of these foolish changes of the recent span of nearly forty years.

In reality, the stability and net growth of a modern produc-

FIGURE 2

North America: 'NAWAPA-Plus'



Sources: Parsons Company, *North American Water and Power Alliance Conceptual Study*, Dec. 7, 1964; Hal Cooper; Manuel Frías Alcaraz; *EIR*.

tive economy, such as the pre-1964 U.S.A., requires an investment of about half its activity in combined investment in and operation of basic economic infrastructure. This infrastructure investment must be concentrated, for the most part, in capital-intensive investments. These investments in infrastructure are embodied in, variously, Federal, state, and local functions of government, or in government-regulated, but privately-owned public utilities. Included categories are: production and distribution of increasing ratios of energy-flux density of power; water management and related systems; transportation systems, for both freight and people; the public facilities essential for health-care and sanitation systems; an

urgently needed, sweeping reform of educational systems, which must be designed for the rounded development of future citizens as part of a highly productive form of adult society; and, appropriate forms of urban organization which efficiently integrate agricultural zones with residential, industrial, commercial, and public functional modes of habitation and employment.

To illustrate that point, the effective productivity per capita within two otherwise apparently identical manufacturing plants, will vary in proportion to the capital-intensive development of infrastructure in which the plant and its employed population are situated. Thus, the development of the U.S.A. as an integrated nation, required a certain approach to the development of the transcontinental railway system, on which the possibility for the development of agriculture, mining, and manufacturing throughout most of its territory, depended. In other words, the potential relative productivity of labor and private capital investment, per capita and per square kilometer, either increases significantly, or even becomes barely possible, only with increasing capital-intensity of development and operation of a basic economic infrastructure provided in the modes of governmental, or government-regulated investments in infrastructure-related public utilities.

Any attempt to cheapen costs of goods purchased by deregulation through “free market” policies, will collapse the infrastructure and point-of-production productivity, by such effects as driving capital investment and skills-

levels downward, irreversibly, resulting in an inevitable relative collapse of the economy, by cutting short-term prices through depleting essential long-term capital investments in people and facilities. Under such trends, including effects of a zeal for “outsourcing” from cheap-labor markets, entire categories of necessary skills and technologies will disappear from the labor-force and productive capacities, as has been the case in the United States, increasingly, since the beginning of the 1970s, and, a bit later, also on continental Europe.

This effect of so-called “free market” policies can be seen today, as the collapse of the physical standard of living and employment in the U.S.A. today, especially among the lower

FIGURE 3

North America: Proposed High-Speed Rail Lines



Sources: Hal Cooper; EIR.

eighty percentiles of family-income brackets, especially since approximately 1977 (Figure 4).

Presently, the U.S.A., the Americas generally, Western Europe, Australia and New Zealand, are nearing the fag-end of a decades-long, “free trade”-driven attrition of infrastructure-development and capital-intensive modes of production. The errant impulse of a succession of economically incompetent U.S. governments, since the pro-fascist turn under President Nixon, is the use of “free market” motives to cause compensatory, “fiscal austerity” measures, austerity measures which curtail precisely those infrastructure investments, services, and employment on which the maintenance of even the present level of output depends absolutely.

The only solution for such cases, is a large-scale increase of productive employment in agriculture, industry, and capital-intensive modes of basic economic infrastructure, as President Franklin Roosevelt did in reversing the catastrophe produced by the Coolidge and Hoover administrations. By raising the ration of those employed in, and capital-intensity of productive output, in respect to both total population and area, and pushing this ration up to levels above break-even for the economy as a whole, a general economic recovery can be achieved. The contrary “free trade” policy, with its side-effects of “fiscal austerity” and “deregulation,” has produced only disaster. Cutting production, lowering levels of technology, will only lead toward the absolute ruin of an economy already in financial difficulties.

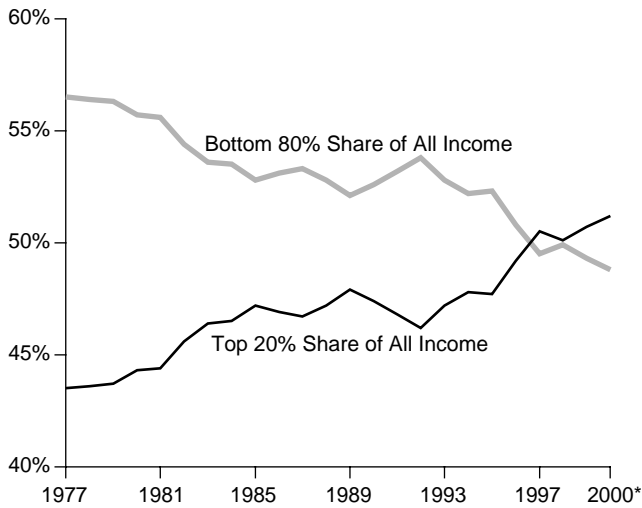
Most of the world, outside some important areas of Asia such as China, is already plunging deeper and deeper into bankruptcy brought about by more than three decades of “fiscal austerity,” “deregulation” and related measures. This began in the U.S.A. and Britain, about the time of the outbreak of the Indo-China War and ruinous measures unleashed by Britain’s first Harold Wilson government. For the U.S.A., the general downturn began with the 1966-67 budget. The same trend hit western continental Europe a bit later. The developing sector, including South and Central America, were increasingly hard-hit by the combination of a 1971-72 shift to a “floating-exchange-rate” monetary-financial system, and the pe-

troleum-distribution cartel’s shenanigans of the mid-1970s. Under the conditions now existing, about three decades later, the only general solution for each and every part of the world, including the Americas, is large-scale infrastructure-building programs which raise the combined levels of useful employment and long-term capital formation, with emphasis in basic economic infrastructure. Without infrastructure programs such as a NAWAPA-Plus program for Canada, the U.S.A., and Mexico, there is, generally speaking, no longer any hope for any of these nations.

That program of economic resuscitation for Canada, the U.S.A., and Mexico, typifies my policy, but it is only one example, which leaves a number of things of crucial impor-

FIGURE 4

Top 20% of Population Have More Than Half Of All After-Tax Income



* = projected

Sources: Congressional Budget Office; EIR

tance yet to be said. In the following chapters, my associates and I explain the distinction.

1. The Deadly Change of 1789-1815

Although the existence of a modern form of sovereign nation-state dates from the successive establishment of Louis XI's France and Henry VII's England during the latter half of Europe's Fifteenth Century, the reactionary, pro-feudalist backlash, led by Venice's reactionary financier oligarchy and the Norman medieval tradition, engulfed Europe in terrible religious and related warfare over the interval 1511-1648. It was only a Europe led by France's Cardinal Mazarin, which ended the terrible religious war of 1618-1648, with his crucial part in bringing about that Treaty of Westphalia which has been the hallmark of sane and moral relations among nation-states ever since.

However, the damage done over the course of Europe's 1512-1648 "Little New Dark Age" of religious warfare, had so crippled Europe's ability to develop genuine republics, that, more and more, the greatest intellects of Europe looked to the Americas, especially English-speaking North America, as the only visible opportunity to sponsor the establishment of a true republic which might be an indispensable model for reform of the governments of Europe itself.

By the middle of the Eighteenth Century, Benjamin

Franklin had been established as the figure around which Europe's efforts might establish a true republic in North America. These efforts were centered, for France, in the legacy of Mazarin and Jean-Baptiste Colbert. At the beginning of the Eighteenth Century, the relatively likely prospect that Gottfried Leibniz might become the Prime Minister of England, came and passed. A relative dark age called the English and French "Enlightenment," spread like a cancer across Europe, until the eruption of the Europe-wide Classical Humanist movement centered around followers of Leibniz and J.S. Bach such as Germany's Abraham Kästner, Gotthold Lessing, and Moses Mendelssohn, fought back, with significant success, against the sodden sophistry of the Enlightenment. Early, the circles of Germany's Kästner centered upon Franklin as the leading intellect of North America around which to build preparations for a republic in North America.

The point was not missed in Charles III's Spain, or the Spanish colonies in the Americas. The same spirit of the Classical Humanist revolution which mobilized Europe's aid for the cause of a North American republic, produced important, parallel surges toward progress and freedom among Spain's American colonies. Sadly, during the immediate effects of the French Revolution and Napoleon Bonaparte's tyranny, during the 1789-1815 interval, the leaders of those movements in the Spanish colonies were not only crushed, but often literally butchered out of existence, as if by the Adolf Hitlers of their time.

Nonetheless despite the Hitler-like butchery of the U.S. co-thinkers of the Spanish-speaking Americas, most notably in Mexico and Colombia, the example of the continued existence of United States itself rekindled the spark of American republicanism in those emerging nations, a spark which was richly nourished by President Lincoln's victory and the U.S. expulsion of the French occupying forces from Mexico. The American System of political-economy, as identified with such names as Alexander Hamilton, Mathew Carey, Frederick List, Henry C. Carey, and Abraham Lincoln, gave impetus to what President Adams, Clay, and Poinsett had worked to effect in Mexico.

The victory of President Lincoln's U.S.A. over Palmerston's and Napoleon III's Confederate assets, established the United States as a great power which would not be conquered from the outside. From about the time of the U.S. Philadelphia Centennial celebration of 1876, the American System of political-economy was spreading in Germany, Russia, Japan, and elsewhere in the old world. However, the developments, centered in France of 1789-1815, had produced lasting differences between the U.S. and European systems of government, differences which have not been cured to the present day. It is those differences which must be understood to locate the historical root of the principal difficulties affecting the relations among the U.S.A., the other states of the Americas, and of Europe, still today.

The American System of political-economy, which is the

characteristic intent of the U.S. Federal Constitution of 1787-1789, is implicitly dedicated to a system of national banking and protectionism, as the first U.S. Treasury Secretary, Hamilton, described this. The European systems, insofar as they have been freed from the murky relics of Habsburg rule, are premised upon a system contrary to the intent of the U.S. Constitution, a system sometimes called “capitalism.” That form of “capitalism” is a defective system, praised as “scientific” by the misguided Karl Marx, which has been modelled upon the Anglo-Dutch Liberal system of parliamentary government. The central flaw in such systems of parliamentary government, is the role of what has become known today as “independent central banking systems,” which, periodically, exert a more or less openly dictatorial rule over the governments with which they share power.

These parliamentary systems are to be understood as modern relics of an earlier, medieval arrangement, under which the imperial maritime power of Venice’s financier-oligarchy shared power with that Norman military system infamously associated with Venice’s direction of what were known as “The Crusades,” and the horrid, pro-Inquisitional expulsion of the Jews from Spain by the government of Ferdinand and Isabella, in 1492, and the racist, anti-Christian “purity of blood” dogma of Spain’s reactionary laws. The great ecumenical Council of Florence and the subsequent Fifteenth-Century rise of the modern nation-state, as in Louis XI’s France and Henry VII’s England, had prompted a reaction from the Venice-dominated forces of the period of English history from Henry II through Richard III. This reaction was expressed in such forms as the pro-Inquisition influences on Ferdinand and Isabella, a horrid event followed by the 1511-1648 religious warfare which Venice orchestrated with cooperation of the Habsburg dynasty.

This period of religious warfare spawned a new leading force in Europe, directed by the Venetian financier-oligarchy, but centered by the followers of Venice’s Paolo Sarpi in a nominally Protestant interest traced from the Rhône in France, into the Netherlands, extended across the maritime regions of Northern Europe, including England.

That emerging Anglo-Dutch Liberal system was still Venetian, to the degree that the British East India Company of Lord Shelburne’s Eighteenth-Century Great Britain proudly claimed itself to be a ruling “Venetian Party.” Shelburne’s party was, therefore, the party of usury, the party which, predominantly, reigns over Europe still today.

The characteristic of the Liberal system, called “capitalism” by most, is that a private interest, a consort of private, family-controlled merchant banks, exerts an effective monopoly over the issue and regulation of currency and banking, and thus has its hand on the throats of what claim, ironically, to be sovereign nations.

This conflict between the American and Venetian systems was the cause of the terrible events of 1789-1815 in Europe. U.S. President Franklin Roosevelt understood the signifi-

cance of that history, as, unfortunately, only a few leading political figures understand that, as I do, today. It must be understood as the key to all leading features of world history since, including the specific problems of the states of the Americas today. Without that understanding, the next President of the U.S.A. would assuredly make a mess of everything important. Therefore, I summarize the highlights of that matter here and now.

Shelburne and the 1789 Birth of Fascism

The principal author of the French Revolution of July 14, 1789 was Britain’s Lord Shelburne, the leading political figure of the twin institutions of Barings Bank and the British East India Company. Shelburne’s preparations for his intended crushing of both the English North American colonies and France, had begun at about the time of Shelburne’s assignment of his lackey Adam Smith for the ground-work of what became Smith’s 1776 attack on the American cause, Smith’s so-called *The Wealth of Nations*, better named *Stealing The Wealth of Nations*. Shelburne’s direct steps toward launching a revolution against France began during the 1782-1783 interval he was Prime Minister of Britain, the time during which he launched separate peace-negotiations among the United States and U.S. allies France and Spain.

At the point in mid-1789 the French patriots Bailly and Lafayette had crafted a proposed constitution for France’s monarchy based upon American principles, Shelburne and his lackey struck from London, beginning that July 14 storming of the Bastille which was organized by Shelburne agents Philippe Egalité and Swiss banker Jacques Necker. Later, other British agents, such as Danton and Marat, who had been trained by, and were directed from London, by the head of Shelburne’s Secret Committee, Jeremy Bentham, led the way into both the Jacobin Terror and the first fascist dictatorship of modern Europe, that of the Emperor Napoleon Bonaparte.

Shelburne’s agents for this set of operations were concentrated in a pro-satanic freemasonic cult, known as the Martinists, based in Lyons, France, but deeply embedded in the life of France and French-speaking Switzerland. This cult, which was then led by the charlatans Cagliostro and Mesmer, and the fanatic freemason Joseph de Maistre, a cult which based itself on the pro-satanic model of the ancient Phrygian cult of Dionysus, was responsible for the famous Phrygian Caps of the French Terror. The successive “left” and “reactionary” (e.g., “Bonapartist”) phases of the French Revolution of 1789-1815 have served as a model for what became known, alternately, as Synarchism, and fascism, during the period between the close of World War I and World War II.

For example, for the information of our Spanish-speaking readers, the Nazi Party ran a network through fascist Spain into the Spanish-speaking Americas during the period leading into and during World War II. The Mexico base, including the fascist Jacques Soustelle, was centered in the assassins of Mexico’s President Obregón, and was used, together with

Paul Rivet and Jean de Menil, to coordinate Nazi assets throughout the Americas, a Synarchist network embedded in Europe's terrorist networks, Those same, sundry nominally "left" and "right" networks, left over from the Nazis, were, and are deployed as a subversive pro-fascist network throughout the Americas, from Mexico to Cape Horn, still today. These Synarchist networks are the greatest internal threat to the security of the nations of the Americas, to the present day.

Shelburne's purpose was threefold. First, his intent, as he had confided this to his lackey Gibbon, was to create a new pro-paganist Roman Empire modelled upon Gibbon's portrayal of the successes and fatal defects of the ancient Roman Empire. Second, Shelburne was determined to eradicate the influence of the American Revolution throughout both Europe and the Americas. Third, as Shelburne had confided to his lackey Adam Smith in 1763, he was determined to destroy not only the North American economies, but also France, that as a part of preventing any development on continental Europe which might threaten the world-imperial designs of the financier-oligarchical British East India Company's position as the world's leading maritime power, an imperial maritime power virtually established by the Company's subjugation of India.

Not only did Shelburne and his lackey Jeremy Bentham follow such policies during the 1789-1815 period of Bentham's rise to power, until the 1830s, as the shaper of British imperial foreign policy and world-wide secret-intelligence operations. Since 1815, Bentham and his heirs ran revolutions around the world, including the Americas, as continued by Bentham protégé Palmerston's control over Mazzini's "Young Europe" revolutions of 1848-49; Bentham trainee Lord Palmerston's deployment of France's Napoleon III; Britain's control of the anti-American slave-trading Spanish monarchy of Isabella II; and the installation of the fascistic beast Maximilian upon the throne of Mexico. This same tradition was continued in such forms as the role of certain leading financier circles of London and New York City in initially putting Adolf Hitler into power in Germany; this was typical of the way certain London-centered financier-oligarchical interests have repeatedly used the Martinist/Synarchist organization originally deployed for the French Revolution, again and again, in their attempts to prevent the rise of land-based power on the continent of Eurasia, as also in the Americas.

The novelty is, that after President Lincoln's victory over Palmerston's puppet, the Confederacy, Britain could no longer conquer the U.S.A. physically. Therefore, there was a shift toward reliance on pro-Martinist/Synarchist networks based in relevant, U.S.-linked, international financier-oligarchical circles, such as the controllers of Vice-President Cheney and former Secretary of State George Shultz today, ultimately shifting the base of their operations to the interior of today's U.S.A.

Look back from today to 1940, when the remaining forces of the British army were chiefly threatened with liquidation

as a force, at Dunkirk. At that time, Defense Minister Winston Churchill turned to U.S. President Franklin Roosevelt, for common actions to prevent admirers of Hitler from among even British oligarchs from turning Britain and its navy over to a Synarchists' alliance against the U.S.A., an alliance intended to be assembled from among Britain, defeated France, from Italy, Germany, and Japan. When we take into account the financier-oligarchical circles of both New York City and London, who had put Adolf Hitler into power in Germany in 1933, the way in which those same financier circles supported Roosevelt and Churchill against the Synarchist continental alliance with Japan, is most remarkable. Those English-speaking financier-oligarchical interests which had been zealous to put Hitler into power in 1933, discovered themselves to be unwilling to become mere colonies of a continent-based Synarchist international led by Hitler. So, they supported Roosevelt and Churchill against Hitler then, but returned to practice their evil old ways, after June 1944, once it was certain that the war was coming to an end.

Until August 1945, when the nuclear bombs were dropped on civilian targets at Hiroshima and Nagasaki, the financier oligarchies of Britain and the U.S.A. were not prepared to import the Synarchist pestilence which Shelburne had inflicted upon continental Europe. The change came, when the followers of Bertrand Russell's imperialist dogma of "world government through preventive nuclear warfare" was adopted by that utopian U.S. faction associated with Vice-President Dick Cheney today. The change was, and is, that the enemy was no longer from outside our borders, but largely within.

Prior to Hiroshima 1945, the effect of what is today known as the Synarchist International, in its sundry operations, including major wars and revolutions on the continent of Europe, had been essentially "geopolitical": Britain's determination to keep Europe largely under the imperial and intellectual domination of the United Kingdom, and in the grip of the Anglo-Dutch Liberal parliamentary model of financier-oligarchical control. This meant to British geopoliticians, to keep the nations of continental Eurasia at each other's throats. Today, since Hiroshima, the pro-Synarchist financier-oligarchical interest is determined to use the United States itself as its base of operations for such a form of imperial world power. It is these habituated tendencies, as spread from Eighteenth- and Nineteenth-Century Europe into other parts of the world, including leading ideologies within the U.S.A. itself, which are the only source of essential differences in the way of thinking about the world at large between Europe and the U.S.A. from the French Revolution of 1789-1815, up to the present time.

The Crucial Difference

To understand the task I face, as a U.S. Presidential candidate, within the Americas at large today, consider the break in the trans-Atlantic continuity of European culture which



President Franklin D. Roosevelt in 1943. The English-speaking financier-oligarchical interests supported him and Churchill against Hitler during the war—only to return to their evil old ways, once it was certain that the war was coming to an end.

developed as a result of the effects of the 1789-1815 developments leading into Metternich's Congress of Vienna. The essential division is between the original intention of the U.S. Federal Constitution of 1787-1789, and the prevalence of the Anglo-Dutch Liberal model of parliamentary government, still today. We in the U.S. have, in large degree, submitted to the treasonous introduction of the anti-Constitutional Federal Reserve System, a concoction of the British monarchy of Edward VII, foisted upon the United States by the pro-Confederacy Presidents Theodore Roosevelt and Ku Klux Klan fanatic Woodrow Wilson.

Until the events of approximately 1789-1806, from the storming of the Bastille to Napoleon's defeat of Prussia in the battle of Jena-Auerstädt, the leading political current in Europe was the Classical Humanist renaissance, a revival of, explicitly, the legacies of both Gottfried Leibniz and J.S. Bach, spread from the Germany circles of Kästner, Lessing, and Mendelssohn, into France, England, North America, and elsewhere. This anti-"Enlightenment," Classical Humanist influence, had been the most crucial element in the broader basis for 1776-1789 international support for the cause of independence of the United States.

The spectacle of the Jacobin Terror, followed by Jacobin Napoleon Bonaparte's emergence as the first modern fascist dictator, unleashed successive waves of cultural pessimism, especially following such signal events as Napoleon's crowning himself a new Caesar and Pontifex Maximus, and his triumph at Jena-Auerstädt. This wave of cultural pessimism is what is known as the Nineteenth-Century Romanticism which assumed the form of acute pessimism in the wake of the 1815 Congress of Vienna and the Metternich-sponsored, fascistic Carlsbad decrees. These successive steps of political

and moral degeneration of prevalent European culture, led into the emergence of such forms of pessimism respecting the nature of mankind, as radical positivism and the emergence of the existentialist current from such predecessors of Nazism as Schopenhauer, Richard Wagner, and Nietzsche: the so-called "Conservative Revolution" represented in the United States today by the self-styled "neo-conservatives" gathered momentarily around Vice-President Dick Cheney. Similar trends toward Romanticism spread into the United States itself, as around the neo-Kantian Concord circles of Ralph Waldo Emerson et al. and the pro-Napoleonic, South Carolina founders of the Confederacy.

Although Napoleon's rule ended with his transport to St. Helena, the Martinist cult which had run, successively, both the Terror and Napoleon's tyranny, lived on. G.W.F. Hegel, the leftist who turned obscene admirer of Napoleon, wrote the theory of the Napoleonic dictatorship; the Martinist freemasonic cult of Talleyrand survived Napoleon's defeat to run Restoration-monarchy France by appointments of Britain's proconsul, the Duke of Wellington. Martinism, still steered by Jeremy Bentham and Bentham's Lord Palmerston, ran the revolutions of 1848, and brought Napoleon III to the throne. Martinism, then becoming known as Synarchism, grew as a force during the later Nineteenth Century and pre-organized World War II on behalf of Britain's "Lord of the Isles," Edward VII. The Synarchist International as such, organized the succession of fascist regimes leading into World War II. The cult was spread throughout the Americas.

The cultural legacy of Martinism/Synarchism infects much of the world to the present day. Its influence comes to the surface in sundry ways.

Contrary to the Martinist/Synarchist freemasonry, the ex-



The spectacle of the Jacobin Terror, followed by Napoleon Bonaparte's emergence as the first modern fascist dictator, unleashed successive waves of cultural pessimism in Europe, from which European culture has not recovered.

emplary cases of John Quincy Adams' role, the inspiring role of President Abraham Lincoln, and Franklin Roosevelt, demonstrate a deeply embedded cultural potential, within a national tradition, that of our own nation, transmitted over successive generations. I illustrate that transmission by reference to my own case.

Excepting a trace of American Indian descent, my first ancestors in North America arrived in the late Seventeenth Century, in Quebec and English immigrants into Pennsylvania, respectively. The line of English descent featured notable leaders of the anti-slavery movement, including a certain Daniel Wood, my great-great-grandfather who was a contemporary of Lincoln, and an admirer of Henry Clay, from the locality of Woodville in Delaware County, Ohio. This celebrated Daniel Wood was a frequent topic of first-hand accounts at my grandparents' dinner-table, as I observed, with some fascination, back during the late 1920s. Both sets of my grandparents were born during the 1860s. The Quebec side immigrated into the U.S. as a picaresque figure of some distinction among the circles of his peers. His wife bore Irish ancestry. The Scottish side, my maternal grandfather, came to the U.S.A. in 1862, as a babe, accompanying a professional Scottish dragoon, a fierce man when wielding saber or

whisky, who had come to the U.S. to join the U.S. First Rhode Island Cavalry against slavery. The dragoon's brother was a rather famous Scottish sea-captain for the White Star line, who, among his other achievements, induced his brother to give up that saber which my great-grandfather had used to punctuate points of an argument, too often for the comfort of the local whisky-drinkers of Fall River, Massachusetts. My son has added Jewish ancestry to his credentials, and his children have added Polish to the package as a whole.

In short, I am, for all my lack of certain additional ancestries I was not awarded, typically a product of an American melting-pot cult tradition. That, in itself, is an emphatically North American cultural distinction; that melting-pot characteristic of many among us, is a specifically American cultural characteristic, even through mixed-up ancestries such as my own, while frequent, are not the universal among us. Family brawls aside, for those who share the kind of melting-pot background I have, racism and chauvinism are not specifically American cultural traditions, but aberrations contrary to the essential features of our national character.

The working point to be emphasized, is the manner in which cultural traditions are transmitted across many generations, not only by reading reports of various sorts, but through first-hand transmission through family and related transactions at the dinner table, and otherwise. I have been sometimes startled, and often fascinated by recollections of my frequent experience with the way such intra-family cultural influences pop up from a span of two or more generations past. There is a specifically American cultural type, in this sense.

Through contrasting this experience with what I encounter among typical cultural representatives of other parts of the world, the practical significance of my own experience of a specifically American culture, emerges.

For example, until changes introduced during the 1960s and later, a typical public-school education emphasized actual American political history. There was a great deal of what is lately called "spin" in the textbooks and classroom proceedings, but a sense of history, including our nation's own, was there for all of us who attended a reasonably competent sort of public schooling. These resources were available to the child and adolescent through books generally, and library books in particular. We had a sense of history, including our own national history, most emphatically; it was not always exactly truthful, but the provocation to discover that history was there. Later, in my dealing with cultures from outside the U.S.A., since my military service in South Asia during World War II, I have accumulated a sensibility of the practical effects of differences in culture upon the way in which experience is perceived and preferences registered, as we move from persons of one national-cultural background to another. If we reflect upon our own cultural development, in attempting to understand the roots of a different cultural development in others, we gain the ability to understand the relevant forms of cultural difference between the U.S.A. and Europe, or the

U.S.A. and the cultures of South and Central America.

There are several points of comparison to be acknowledged in the setting of this report.

First of all, people of differing cultural backgrounds become conscious of, and react to those differences. The reaction is often functional in character, rather than merely negative or positive. Those among us, in the U.S.A., who have a knowledgeable view of modern world history, as I do, are able to recognize the nature of, and causes for the differences between the convergent ways of thinking of Europeans and North Americans during the pre-1789 decades, and after the events of 1789-1815. Those who shared the late-Eighteenth-Century Classical Humanist tradition then, as between those in North America and Germany, had a greater relative affinity on crucial matters of statecraft than is met among educated strata of the U.S. and Europe today.

For example: The most important such divergence for today is the degree to which Europeans conditioned to a sense of "rightness" of the Anglo-Dutch Liberal parliamentary model, resist the idea of ending the reign of independent central banking systems, including the present form of authority accorded to the IMF. We, in the U.S.A., have a clear historical precedent for such ideas, in our Federal Constitution and otherwise. Europe thinks of a difference between capitalism, as defined by the British East India Company's mis-education of Karl Marx, and socialism, as either the only desirable, or simply abhorrent only alternative to such capitalism. Like Karl Marx, the typical European rejects the American System of political-economy as an illiterate frontiersman's aberration, or, as simply proven to be "wrong" by the generally accepted standard of educated European tradition. For example, an educated European will usually insist that the basis for the original Bretton Woods system is John Maynard Keynes. He simply refuses to recognize that the U.S. system was never intended to establish a central banking system of the sort to which Keynes' notion might be applicable, and that Franklin Roosevelt's approach was always that of the American System standard of Alexander Hamilton, and of Hamilton's collaborator, and Roosevelt's most honored ancestor Isaac Roosevelt.

On that same point of difference, the typical view from Central and South America today, tends to be similar to that of the European. This is aggravated by a widespread hatred against "Yanqui imperialism"; one tends to think the worst of any idea, even if that thought is, in fact, based upon a lying version of history, if that idea is associated with one assumed to be one's evil oppressor.

The leading point which I am stressing in this connection, is the following.

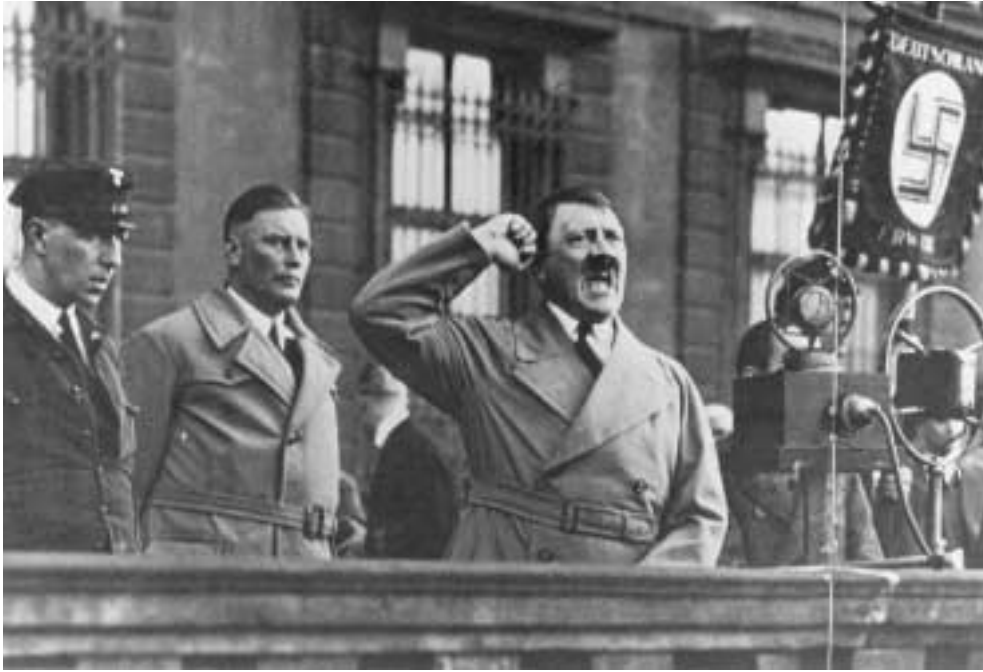
The practical problem the next President of the U.S.A., and also the rest of the world, must face, is that there is no solution for the presently onrushing general breakdown crisis of the world's present, floating-exchange-rate monetary-financial system, except by eliminating all vestiges of indepen-

dent central banking systems, through bankruptcy reorganization of the existing world monetary-financial system. That monetary-financial reorganization, on which the near-term survival of civilization now depends absolutely, requires the uprooting of those aspects of both government and tradition which reflect the long hegemony of the so-called independent central-banking system, that in favor of the precedent of the American System, as typified by the argument of Treasury Secretary Alexander Hamilton.

As a result of the global impact of these economy-related and cohering historical-cultural considerations, I have a distinct world role to play as the next President of the U.S.A. The pivotal feature of that role is my unique responsibility for bringing nations together, not only to put the presently bankrupt world monetary-financial system into receivership by governments, for reorganization in bankruptcy. My uniquely American, leading role on this account is to ensure that we bring to an end the rule over this planet by concerts of independent central banking systems, including the presently wretched form which the U.S. Federal Reserve System has assumed under the successive misleaderships of Paul Volcker and Alan Greenspan.

The problem I confront on this account is, that the institution of the independent central banking system is not only a form of institution; it is a deeply rooted cultural characteristic of that Anglo-Dutch Liberal model of parliamentary system which gave the world such monsters as Lord Shelburne and his Jeremy Bentham. This cultural impact is deeply rooted in the accumulated effects of its persistence upon even the minutiae of life within European and other nations. Therefore, anyone who seeks to uproot that tradition, will be subjected to ten thousand deadly ambushes from those who sense themselves as having a culturally rooted deep interest in those institutionalized habits built up around that Anglo-Dutch model. The roots run very deep in European culture; it is precisely such roots we must pull out, roots which should have been pulled out for all of European civilization at the close of the Eighteenth Century, when they were first pulled out, at least temporarily, and on several later occasions, inside the U.S.A.

The institution of the consortium of private, family-held merchant banks is very old, even much older than the financier oligarchy of medieval Venice. It is an institution with deep Latin roots in the principles of Roman family law, the legacy of the Delphi cult of Apollo earlier, and Tyre and the ancient Mesopotamia referenced by the use of "the Whore of Babylon." That conception of the role of money and finance is a heathen legacy which affects the way in which the notion of property is defined, with which most nations still define money as such. Today, only a suitable American President were likely to represent the cultural and related potential to bring the nations around the table, and say, "Clear the table of this rubbish. We are assembled here to create a new system free of such evil relics of the past." It is on this pivotal point,



Hitler's reign of terror was one of the three principal cycles of Martinist/Synarchist bestiality that are relatively most crucial for history today: the accumulated scars of the soul which the nations and populations of extended European civilization continue to bear as part of their legacy.

that the American Revolution of 1776-1789 expresses a unique moral authority for leading the world out of the morass which the legacies of Venice, Lord Shelburne, and the Martinists have imposed upon more than two centuries of modern history up to this point. Only a U.S. President who represents that role is likely to enjoy the moral, cultural qualifications needed to lead the nation at this most critical point in modern world history. With all my personal burdens taken into account, and suitably discounted, I remain, for the moment, the only candidate who could play such a role competently.

Three Reigns of Terror

Since 1789, globally extended modern European civilization has been subjected to three principal intervals of Martinist/Synarchist terror, which have each added to the crippling of civilization's moral capacity to avert and overcome the effects of those great shocks. The first of these was the British East India Company's orchestration of the French Revolution and its Napoleonic sequel. The second was the way in which the effects of World War I were exploited to produce that Synarchist pestilence of Hitler et al. The third was the combination of allied terror-bombing of civilian targets which culminated in the launching of Bertrand Russell's age of imperial preventive nuclear warfare, with President Truman's dropping of the nuclear bombs on the civilian targets of Hiroshima and Nagasaki. The latter unfolded in such forms as the 1962 nuclear missiles crisis, the assassination of U.S. President Kennedy, and the launching of the U.S.'s official war in Indo-China. The cumulative effects of these three, and related, interspersed shocks have greatly crippled the intellectual and moral powers of entire populations.

Coming back from World War II, I watched the terror expressed by President Truman's evil act against Hiroshima and Nagasaki in the eyes of those who had just returned from the preceding war. I saw most of them transformed, thus, into something much less than themselves. I saw the nightmare in their eyes during what became known as the "Cold War" of the late 1940s and the 1950s. I watched men and women go insane, en masse, during the most critical days of the 1962 missiles crisis. I saw the aggravated effect on the minds of my generation and its children, as President Kennedy was shot down. I saw the degradation induced by the plunge into the useless journey into Hell which was the 1962-1972 U.S. Indo-China war. I felt that I had lost them all, as if they were lemmings who have run off the cliff in terror.

These kinds of things have happened, en masse. If we do not understand this, we shall not muster ourselves to heal that hurt in them. If we do not, what, then, might become of humanity?

Leading Martinist ideologues, such as Joseph de Maistre, have been explicit. The object of the Martinist freemasonic cult, and its Synarchist continuation, was to destroy the conception of man associated with Europe's Fifteenth-Century Renaissance, the conception of man expressed by the American Revolution, The model was the ancient Phrygian cult of Dionysus, the same pro-satanic theme later stressed by Friedrich Nietzsche. Use a great terror to ready populations to worship the coming of the Dionysus who is the great beast, a creature who commits crimes so monstrous, so unthinkable, that terrified populations will embrace the feet of that oppressor with unquenchable love, seeking to do to others as he, the monster, has done before their eyes.

The model for such modern forms of such terror existed in the Spanish Inquisition, in the religious war launched by Spain's Philip II, and the Thirty Years War. It was against this cult of terror that the Treaty of Westphalia wisely focussed its anti-Hobbesian, anti-Lockean medication of the political soul: *the advantage of the other*. The wont to do evil which such terror instills in the susceptible observer, is the goal and method of the Martinist such as Joseph de Maistre, or the Adolf Hitler of the holocaust against his Jewish victims.

The three principal cycles of Martinist/Synarchist bestiality I have thus singled out as relatively most crucial for history today, are the accumulated scars of the soul which the nations and populations of extended European civilization continue to bear as part of their legacy today. This legacy corrupts the soul like a vile disease; the cure is, in part, to be aware of this, to recognize how such experiences have worked, to recognize, for example, that to admire Napoleon Bonaparte, or his spiritual descendant, Adolf Hitler, is as if to worship Satan within that tabernacle which is yourself.

Often, we must do good, so that we might defy the evil legacy which reaches from within us to take us over, and win that fight by doing good with audacity, not out of a negative sense of obligation, but out of a passion to experience within ourselves the act of doing a good which defies the legacy of evil which Martinism/Synarchism typifies. The North American will do good for the people of South America only if this action is impelled by a compulsion to defy evil *within himself, or herself*, by doing good. Great good is not done out of the negative quality of a sense of obligation, a duty; great good is done out of the passion to fulfill a mission, a mission of the quality which is, in and of itself, the realization of being no beast, but as human as a beneficial creature made in the likeness of the Creator must be. In Greek, for the sake of *agapē*.

Martinism—synarchism—must be brought to an end now. The mission of freeing mankind from the worship of the presently still prevalent misconceptions of banking and money is key to that urgently needed result. True wealth is, as our Cotton Mather and Benjamin Franklin taught, the act and fruit of doing good.

2. Long-Wave Vernadsky Cycles

The full development of such a NAWAPA-Plus program, will span a capital-cycle of about two generations—fifty years, including a primary construction cycle of about a quarter-century. This is comparable to the present long-term development program of China. China's long-term infrastructure building, such as the Three Gorges Dam and kindred ventures, will develop the interior regions of China with significant improvements, leading into a take-off growth of productivity to erupt during the second twenty-five-year interval of a fifty-year span. The development of the system NAWAPA-Plus development, from the Arctic down to Mexi-

co's southern border, will be a comparable effort. This includes not only the abiotic aspects of the system, but must also allow for the water systems settling in, and the progress of forestation and other integral features of the functioning, completed installation. There will be a significant improvement in the levels of employment and living conditions of populations from the start, but reaching a degree of relatively prosperous, preliminary phase of economic equilibrium of key, initial project-elements as such. As in the post-war U.S.A. of the middle 1950s, the initial projects will require the cumulative progress achieved over a decade or more.

These estimated time-tables are based on two somewhat overlapping sets of facts. First, what has been learned from similar kinds of work from the past, as under President Franklin Roosevelt. Second, a branch of physical science, *geobiochemistry*, as developed by one of the most accomplished scientists of the Twentieth Century, Russia's famous geobiochemist Vladimir I. Vernadsky's concept of the *Noösphere*. Second, the relationship of scientific progress to the needed functional, as much as quantitative transformations of the Biosphere.

Vernadsky, working from the same general standpoint of experimental physical chemistry as his teacher D.I. Mendeleev, defined the processes of the planet Earth as a combination of three distinct classes of physical causes: non-living, living, and human-mental-creative. I shall not go into the details of the science involved, except to indicate the importance of Vernadsky's work for long-term management of the natural resources on which society depends. I focus on comparing certain common features of two examples of the problem of global management of these resources, that of those Eurasian and American regions in which the greater part of resources to be developed are to be found on those continents today.

The experimental methods developed and refined by Vernadsky and his followers, showed that, first, life is an anti-entropic principle which can not be derived from non-living processes; it is an independent principle of the universe, which interacts with non-living processes, but is not derived from them. Second, the anti-entropic, human creative processes, by means of which discoveries of universal principles are made and applied by mankind, do not exist in the typical physics of non-living processes, and do not exist among forms of life lower than man. These three distinct, interacting principles, have experimentally distinguishable characteristics, just as the axiomatically anti-entropic living processes have a different time-scale, and tend to take over what is usually assumed to be the axiomatically entropic non-living domain, and as the characteristically anti-entropic human creative processes have a different time-scale and tend to take control over both the non-living and living.

Contrary to the popularized delusions among many self-styled ecologists, human progress does not necessarily occur at the expense of the well-being of other living processes, but,

rather, with the guidance of science, the Biosphere as a whole is improved by man in ways which the Biosphere could not benefit otherwise. The implication of the work of Vernadsky, and others, is that the universe is overall, characteristically anti-entropic, not entropic, and that man as a species makes possible a degree and rate of anti-entropic development of both abiotic and living processes not possible other than by mankind's intervention.

The one qualification to be said on the conflict between entropy and anti-entropy, is that man must will to cause the anti-entropy to progress, a will which must be informed by the progress of science.

Contrary to the popularized delusions among many self-styled ecologists, human progress does not necessarily occur at the expense of the well-being of other living processes, but, rather, with the guidance of science, the Biosphere as a whole is improved by man in ways which the Biosphere could not benefit otherwise.

The relevant results of those distinctions include the following.

The mineral resources on which society presently depends, are found in economical concentrations, chiefly, in sedimentary deposits, where those concentrations have been left as "the ashes" of living processes. Thus, there is a rate at which such deposits are being depleted by man, as compared with the rate at which equivalent deposits are being produced. In some cases, the presently achieved rate of exhaustion of relevant deposits presents society with a serious medium- to long-term challenge.

We must consider a combination of ways for dealing with those limits on known types of sources which we either know or suspect to exist. One way, is management of choices of materials used for manufacture. Another way is to attempt to accelerate the processes by which living processes "gather" and concentrate certain minerals. Another way, is controlled transmutation, which may be feasible in more ways than we have previously suspected. There may be means other than "brute force" modes of thermonuclear fusion, which can cause desired transmutations to occur.

The development of the Biosphere is of more immediate importance. The increase of efficient and useful growth of living processes, such as grasses, trees, and what-not, is the

best known, anti-entropic way to transform solar radiation, directly, or indirectly into useful biomass, and better weather. We already know much; we have much more to learn; in the meantime, we must practice doing better with what we do know.

There is another, often overlooked human dimension to these matters of managing the Biosphere: the fact that man's mind, our power to discover and deploy universal physical and kindred principles, sets the human species absolutely apart from and above all forms of animal life. The specifically anti-entropic power of the human mind, a power so defined, enables man to transform the Biosphere, and also the abiotic domain at rates which tend, by their nature to overpower the lower forms of abiotic and biological processes.

This power, which sets mankind above the beasts, is typified by the power of the individual to make an original valid discovery of a universal physical principle, or to re-create the act of making such a discovery. To the degree we cease to treat large portions of our populations as if they were human cattle, and emphasize forms of education and employment that nourish the development of the creative powers of the mind of a larger ration of our people, the rate of human mastery of our planet will be accelerated accordingly. We may master the seeming limits of the Biosphere, only by seeing man in his true nature, as the expression of the Noösphere.

The conquest of the Great American Desert shared between the U.S.A. and Mexico, and the proper development and use of vast areas of the Biosphere, in addition to the great mineral resources, of South America, are a great challenge to cooperation among sovereign nations of the hemisphere over, immediately, the next half-century to come. Such is the challenge within our hemisphere; an analogous challenge is faced in Eurasia, Africa, and Australia/New Zealand.

3. Our Planet's Noëtic Regions

The present physical-economic challenges of our time divide the planet as a whole among, chiefly, three principal continental regions: the Eurasian continent, Africa, especially sub-Sahara Africa, and the Americas. Australia and New Zealand are of auxiliary significance. In each of these cases, the long-term view is premised on studies of the functional interdependency between certain principal concentrations of population and of long-term natural resources, with initial emphasis on mineral resources, as this matter is addressed in the preceding chapter. The three principal factors defining each of these regions in a functional way are: 1.) The political-economic relations within the region as a whole, as defined in physical-economic, rather than monetary-financial terms; 2.) The 25- to 50-year span of principal and associated development of basic economic infrastructure of power generation and distribution, water management, mass transportation, urban development, and sanitation; 3.) The very-long-term

physical-economic management of the Noösphere.

The political-economic characteristics of each include the following highlights. It will now become clearer why a more adequate approach to the treatment of the Americas as a continental development region, had to wait until we were willing to consider the lessons to be learned from the work of Vernadsky.

Eurasian development for today is defined primarily in terms of long-term physical-economic relations pivoted among Europe, the Eurasian nation of Russia, and the population-centers of East, Southeast, and South Asia. This development defines a qualitative shift of population from emphasis on the riparian areas bordering seacoasts, toward development and increasing concentration of population and production in areas more deeply inland. This development requires a massive and long-term development of the large-scale systems of basic economic infrastructure needed to render these more inland areas fully habitable in a way suitable for high-gain production.

Although Asian nations such as India, China, Japan, and Korea, are capable producers of relevant capital goods, the present needs for development of inland and other underdeveloped regions exceed the present and immediately foreseeable capacities of those portions of Asia. This defines a special opportunity for long-term trade with Asia, for western and Central Europe. In general, the basis for this trade depends upon a foundation in long-term capital formation for infrastructure and related projects of twenty-five to fifty-year maturities. This represents a change in the history of economy; with the introduction of high-speed transportation through economic development across the interior of the Eurasian continent, land transport becomes absolutely cheaper, and much quicker, in general, than sea transport: since land transport operates through areas in which transport is integrated with local production of wealth.

A special role is played in this by Russia and Kazakstan. Scientific potentials of Russia, presently kept largely fallow, will be of crucial importance in the development of the region between the western and eastern portions of the Eurasian continent as a whole. Within this setting, we should foresee the establishment of long overdue peace and peaceful cooperation in Southwest Asia, as contributing a cross-roads connection between the Mediterranean and Indian Ocean regions.

This does not signify the exclusion of the Americas from this Eurasian development; it signifies the qualitative greater role of internal economic development, rather than external trade, within Eurasia itself.

The rational development of the African continent requires both the uprooting of the intentionally genocidal policies imposed upon Africa, from the U.S.A. and elsewhere, under population-control policies, such as then National Security Advisor Henry A. Kissinger's NSSM-200, adopted during the 1970s. On condition that that presently continuing practice of genocide is ended, the great challenge for Africa's



Improving the management of biotic processes on the Earth: the alternation of strips of alfalfa with corn on the contour, protects this crop field in Iowa from soil erosion.

development is the development of the large-scale basic economic infrastructure, on which the rational economic development of the nations, especially those of sub-Saharan Africa, will depend absolutely.

Central and North Asia, and the African continent contain two leading concentrations of the mineral resources on which the future of humanity presently depends. The third is the vastly underdeveloped nations of South America.

Terra-Forming the Americas

Successful manned exploration of the interior of the Solar System began, chiefly, in Germany during the 1920s and 1930s, and was taken over chiefly by the U.S.A. and Russia during the decade immediately following the close of World War II. By the early 1950s, the U.S.A.'s adopted space pioneer Wernher von Braun posed the task of sending a flotilla to Mars, a space-flight which von Braun described, explicitly, as a version of Christopher Columbus' voyage of rediscovery of the Americas. Our late friend Krafft Ehrlicke described to us in detail his design for the kind of production facility, to be built on the Moon, which would be indispensable for

bringing mankind to other planets. After Krafft's death, during late 1985 into early 1986, I developed a proposed forty-year policy, in his memory, for establishing a working science-city under the surface of Mars. At the same time, I emphasized that any technology suited for developing a sustainable science-city under the surface of Mars, would enable us to master what might have been considered the most forbidding places on the surface of the Earth.

Speaking in generalities, we human beings must come to face up to our obligation to manage the ecology of our planet as an enlightened farmer turns a wilderness into prosperous

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agriculture. The vast areas of virtual waste-land in the North and South of the Americas, considered together with the vast mineral and biological resources of the hemisphere, especially the mighty Amazon system, are one of the great challenges for science and mankind. How could any man, woman, or child be poor in a part of the world inherently so rich as this one could be made to become?

We may look at Australia and New Zealand with the same eyes we aim at the three principal continental regions. We can increase the function of life on this planet; we can, with aid of use of principles of life, improve the management of the abiotic processes of our planet. Therefore, we of the Americas, must adopt a long-ranging program of this kind as our mission for the "inner space" of the planet we presently inhabit. With such a program we may be certain that the population of South America will be greatly increased during the remainder of the present century, and, yet, the time could come, at some not distant time, when no child need be poor.

The practical mechanism we require for both missions of that sublime quality, or even more ordinary ones, can be, and must be brought into being as our response to the profound economic crisis which grips the hemisphere, especially in southerly regions, today. We must, as I proposed in my 1982 *Operation Juárez*, develop a new credit-mechanism within the hemisphere, through which we create and manage large flows of created long-term, low-cost credit, credit generated by sovereign governments acting in concert, for capital improvements in basic economic infrastructure and production technologies, at borrowing costs of not more than 1-2% net annual simple interest.

Inside the U.S.A. itself, the included intent of this continental program of economic development must include the expansion of those industries which produce the capital goods which our partners in Central and South America require. We must also develop crucial fountains of technology from within various regions of the hemisphere. All of this must function within the framework of an economic protectionist form of fixed-rate monetary order among the currencies of the Americas, similar to the successful initial phase of the original, post-war Bretton Woods monetary-financial system.

The development of such an arrangement and perspective within the Americas will directly complement and mesh with the similar system of continental-wide cooperation now emerging within the Eurasian continent. These two continental systems, will be the foundation for a global system with many features of the intent and functioning of the immediate post-war Bretton Woods form of protectionist system based on fixed exchange-rates and gold-reserve denomination of fixed-rate convertibility.

With the establishment of such a fruitful form of cooperation between Eurasia and the Americas, we shall be able to supply the aid urgently needed for the principal large-scale infrastructural features of the development of Africa, especially sub-Saharan Africa. In the meantime, our ability to push through a NAWAPA-Plus program of cooperation among Canada, the U.S.A., and Mexico, will attest to the continent as a whole, that we are determined to succeed in our stated goals for all of the hemisphere, and beyond.

Culture and Nation

When I hear the words "world government," I remember the Biblical Tower of Babel, and I wonder: Could that Biblical account be true? Then, I think of "world government," and I know that the principle expressed by that Biblical account is true, whatever the actual time or place that account might refer to. It is true because it would be the certain consequence of world government to produce a tragic result of precisely that general classification.

I explain that point, as briefly as possible, and as much as my duty here requires.

The essential difference between man and beast, is that only the human individual is capable of discovering those experimentally validatable universal principles, such as Kepler's unique discovery of a universal principle of gravitation, which are not directly accessible to the senses. In the use of spoken and written language, bestiality takes the form of simple dictionary-like alleged meanings of words. These are so-called literal meanings, or, in technical terms, they represent a nominalist point of view, such as the nominalism of the medieval irrationalist William of Ockham.

In the literate use of language, as in great Classical poetry or drama, words do not have simply literal meanings. Literate speech refers to ideas which correspond to realities existing beyond the simple experience of our senses. Intelligent



Left to right: A Schiller Institute rally in Mexico City against the International Monetary Fund (1985); a LaRouche Youth Movement cadre school in Mexico City (2003); the Schiller Institute Children's Chorus of Sonora (1997). "Let our differences make us richer, in knowledge and in spirit."

speech, even among relatively illiterate people, is distinguished by the role of irony; Classical poetry is typical of this role of irony.

As we are assured by speakers of Spanish in Ibero-American nations today, the same root language, Spanish, has different connotations as we move from the conventional Spanish used in one part of Central and South America to another. These differences are chiefly expressions of irony, the same kind of irony presented by all great Classical poetry and drama. By irony, we mean an array of multiple meanings of words and phrases, according to the context in which they are expressed.

In any culture, the history specific to that culture is reflected in the differences among the ironies which have become built into a national language-culture through successive generations. The capacity of a people to express what Shelley pointed toward as "profound and impassioned conceptions respecting man and nature," lies in the apt employment of such legacies of irony. It is through the sharing of such ironies that a people is enabled to arrive at those insights by which it can effectively govern itself, by means of which poor Sancho Panza might have become able to govern an island.

If we attempt to transform existing, irony-rich languages into a nominalist form of argot, we strip a people of the power to govern itself intelligently. It were better, in every respect, to develop self-government around a language rich in such a repertory of ironies, and as free as possible from slavery to nominalism. Let the speakers from different nations come to understand themselves and others through comprehension of the bridge of ironies by which two language-cultures may develop the insight needed to govern both the internal affairs of each, and the relations among them all.

The notion of special forms of mission-oriented cooperation among a group of nations which have some closely interdependent set of goals, requires that cooperation not be degraded into something like a Tower of Babel. Rather, let the differences in understanding be the ironies which prompt the several nations to make discoveries which would probably never be thought of if matters were left to each nation to solve in isolation from the other. Let our differences make us richer, in knowledge and in spirit.

What I propose is a system of sovereign nation-states of the Americas as a whole, as such a region.

Appendix: Synarchism As a System

To understand efficiently the psychological mechanisms underlying those beastly practices known variously as Martinism, Synarchism, and fascism, the following is essential.

In Plato's *The Republic*, Socrates describes man's perception of the universe around him as like the shadows cast upon the wall of a dimly lit cave. Our senses are part of our mortal organism, which, therefore, do not show us the universe around us, but, rather, present us with the reaction of our biological sense-perceptual apparatus to the impact of the outside world upon them. It is only through what Vernadsky identifies as the *noetic* powers of the human mind, that the human individual, and only the human individual is able to recognize the existence of unsensed universal physical principles, through solving those paradoxes of sense-perception which betray the efficient presence of a universe beyond the scope of sense-perception as such.

In the language of modern mathematical physics, the difference between substance and shadow, between experimentally validated discoveries of universal physical principles and mere sense-certainty, is reflected in what Carl Gauss, in opposition to Euler and Lagrange, defined, in 1799, as the *complex domain*. In other words, the discrepancy between the shadow-world of sense-perception and the principles expressed by the real universe beyond sense-perception, is the difference between our ephemeral mortality, and that real, unseen universe which is acting to produce those apparent discrepancies which Johannes Kepler had defined as typified by the elliptical eccentricities expressing the physically efficient impact of the unseen universal physical principles from beyond the shadows of a merely apparent reality. Such is the physical science first introduced by Gauss's successor, Bernhard Riemann.

In theology, this division between perceived shadow and unseen substance, defines the efficient principle of the human mind as that which sets the human individual absolutely apart from, and above the lower species of life. Theology so defines the embodiment of this superior, *noëtic* quality, as the human soul.

Prior to Europe's Fifteenth-Century, Italy-centered Renaissance, the general condition of mankind was based on the practiced presumption that, although there might exist something in the universe beyond the powers of sense-percep-

tion, that something might nonetheless be believed to exist, but could not be actually known. The latter, exotic distinction, was typical of those ancient sophists who perpetrated the judicial murder of Socrates over precisely this issue, and such modern nominalists as the medieval William of Ockham, as also such followers of Ockham as the empiricists Paolo Sarpi, Galileo Galilei, Thomas Hobbes, David Hume, and Immanuel Kant. The various expressions of the view that man's knowledge of the physical universe is limited to sense-certainty, coincide with the practiced opinion of such as Britain's Thomas Huxley and Frederick Engels, that man is essentially an animal, distinguished, perhaps, in degree, but not in principle, from lower forms of life.

In European history, this difference between the Platonists and the nominalists, respecting the nature of man, is key to the millennia-long struggle to free mankind from forms of society in which a relatively few subject the many to the practical status of either wild (hunted) or herded cattle. The feudalism practiced under imperial rule of medieval Venice and the Normans, is an example of this. The system of slavery is an example of this; the system of feudalistic *peonage* in oligarchy-dominated aspects of Mexico's past is an example of this. In modern times, the defense of the practice of keeping the generality of mankind practically in that virtual status of cattle, is typified by such cases as John Locke, the Physiocrat Dr. François Quesnay, and the Adam Smith who copied (some say "plagiarized") his own doctrine of "free trade" from Quesnay's bestialist doctrine of *laissez-faire*.

In medieval times, the struggle to free man from the juridical status of human cattle was expressed by the centuries-long effort to overturn that pro-bestial, *ultramontane* tradition of ancient imperial Rome merely typified by the Code of Diocletian. This struggle is typified by the work of Dante Alighieri on behalf of the specificity of the Italian language, and his defense of sovereign government in his *De Monarchia*. It was only during the Fifteenth-Century Renaissance, that works such as Cardinal Nicholas of Cusa's *Concordantia Catholica* and *De Docta Ignorantia* cleared away the rubble of pro-bestial, imperial *ultramontanism* sufficiently to give birth to modern, scientifically progressive nation-states such as that of Louis XI's France and Henry VII's England. It was in these states that, for the first time in known history, the sovereign was made subject to that obligation of natural law, which is to defend not only the sovereignty of the whole nation, but to bend his own will to the service of the general welfare of all of the people and their posterity.

That division between pro-bestial *ultramontanism* and *humanism*, has been the root-issue of all the bloodiest conflicts in globally extended European civilization since the Fifteenth-Century Renaissance. Martinism and Synarchism are outgrowths of the pro-bestialist definition of man expressed by the modern Venetian-Party tradition of Sarpi, Galileo, Hobbes, Locke, Quesnay, Shelburne's Adam Smith, and

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Immanuel Kant. The distinction among such pro-bestialists as these is, that the Martinist cult which Britain's Lord Shelburne unleashed upon the world, carries the pro-bestialist, *ultramontane* (imperialist) impulse to such extremes as Adolf Hitler's holocaust against the Jews, and even worse.

The facts bearing upon the foregoing matters are readily available to qualified scholars and relevant others. What is often lacking, even among relatively many specialists who have their evidence in good order, is a want of comprehension of the systemic principle which, so to speak, makes Martinists/Synarchists such as Cagliostro, Mesmer, and the monstrous Joseph de Maistre "tick." The solution for that shortcoming is to be found along the lines of the argument I have summarized in the preceding paragraphs.

Pose the question, thus: How is the utopian (*ultramontane*, "integrist") cult of Martinism/Synarchism/Fascism—like the "preventive nuclear war doctrine" of H.G. Wells and Bertrand Russell, and the Unification of the Sciences cult—derived from ancient, medieval, and modern forms of nominalism, such as modern empiricism and existentialism?

In principle, the mechanism used to effect such results, can be most quickly understood by putting one's mental finger on the nature of the intrinsic fraud of Euclidean geometry. The relevant argument runs as follows.

The Cartesian Model

Nominalism denies the experimentally knowable existence of discoverable universal physical principles beyond the scope of sense-perception. However, it leaves its believers free to imagine what might be "out there, beyond," a belief which depends upon nothing but an arbitrary choice of some doctrine which could be made to appear to explain away the questions of principle which lie beyond the powers of sense-perception. These arbitrary choices are sometimes named "self-evident truths," or "principles *a priori*," such as those doctrines of a Euclidean geometry which were introduced as replacement for the previously established constructive geometry of Thales, Pythagoras, Plato, et al.

On this account, the leading Eighteenth-Century mathematician Abraham Kaestner (1719-1800), the most important of the teachers of both Gotthold Lessing and Carl Gauss, pointed out that those paradoxes exposed by work from Kepler through Leibniz and Jean Bernouilli, required the junking of aprioristic Euclidean geometry, in favor of an ante- or *anti-Euclidean geometry* which returned to the standpoint of the *constructive geometry* of the school of Pythagoras and Plato. This notion of an anti-Euclidean geometry, more or less explicitly stated in Gauss's 1799 definition of *The Fundamental Theorem of Algebra*, was established, implicitly, by the opening paragraph of Bernhard Riemann's revolutionary 1854 habilitation dissertation, on the subject of *The Hypotheses Which Underlie Geometry*.

The general study of the implications of the elliptical functions of astronomy, had been prescribed by Kepler as, together

with the related development of the calculus later developed by Leibniz, work assigned to future mathematicians. This had led Leibniz's follower Kaestner to pose the importance of developing an anti-Euclidean geometry to replace the neo-Euclidean, Cartesian geometries rampant among the Eighteenth-Century empiricists' Enlightenment. This had led Gauss to his explorations of the deeper implications of elliptical functions, and those related notions of the general principles of curvature of the complex domain which Riemann brought to a crucial point of fruition.

A purely arithmetic mathematics may be referenced as typical of a radically empiricist standpoint. A Euclidean or Cartesian mathematics typifies the introduction of arbitrary belief in purely fanciful forms of "self-evident" definitions, axioms, and postulates, as replacement for those competently defined universal physical principles whose experimentally efficient presence is expressed mathematically by Gauss's and Riemann's successive definitions of the complex domain. The key to discovering the mechanism of Martinism/Synarchism/Fascism and radical positivism generally, is to see the implications of extending the application of arbitrary, utopian forms of definitions, axioms, and postulates from the domain of mathematics, into the domain of social theory, law, and religious belief.

Make up your own ideal society. Define it in terms of an arbitrary set of rules of the game, rules whose interconnection is defined as nominalist "consistency." U.S. Associate Justice Antonin Scalia's fascist ("Thrasymachian," Synarchist) doctrine of "text," is typical of some of the worst concoctions brewed in such ways. The late Professor Leo Strauss's lying effort to induce his foolish dupes to accept Plato as an admirer of Thrasymachus, is typical of such frauds. The horrors of the Spanish Inquisition are an example of such frauds, in addition to being an important precedent in the design of the Martinist/Synarchist cult today. The recruitment of the ostensibly right-wing strain of Synarchists in Central and South America under the Nazi Party's direction, and still today, has relied heavily on a specifically fascist dogma of *Hispanidad* which looks back apologetically to such satanic orgies as the Spanish Inquisition and the Habsburg role in the religious wars of the 1511-1648 interval as a precedent for the Dionysiac/Neo-Cathar dogma of such original Martinists such as Joseph de Maistre.

The antidote to such travesties as Martinism and its like, is a clearheaded distinction between the meaning of the verbs "to believe" and "to know." The hysterical quality permeating the Synarchist's lying version of the history of the Americas, for example, expresses his need to invent a falsified interpretation of history as a mere belief which might serve a sincerely integrist fanatic's history as a utopian fiction. It is the blood-soaked, beast-man axiom of fanciful belief in Martinism/Synarchism, which is the most significant distinction of Martinism/Synarchism from other modern forms of nominalist social theory and theology in general.

Cheney's Role in 9/11 Put On Center Stage by British MP

by Mark Burdman

For the first time, a prominent British political figure has aired his suspicions, that the group around U.S. Vice President Dick Cheney may have intentionally caused, or allowed to happen, the mega-terrorism in New York and Washington on Sept. 11, 2001, to set into motion an era of neo-imperial wars. Labour Party Member of Parliament Michael Meacher wrote a major feature focussing on Cheney's Project for a New American Century grouping, in the London *Guardian* on Sept. 6. Meacher had resigned in June as Environment Minister, a post he held in Tony Blair's government for six years. This Summer's political wars in Britain, as *EIR* forecast they would, are drawing ever closer to Cheney. This is the context in which Meacher took Blair to task for subordinating Britain's interests to Cheney and his neo-conservative gang in Washington.

Ever since Lyndon LaRouche first affirmed, early in the morning of 9/11, that the attacks were an "inside job," it has been taboo in Britain to publicly discuss this possibility, especially as Blair's Britain joined in the neo-conservatives' wars against Afghanistan and Iraq, becoming the Cheney-acs' main prop overseas. And although Meacher's polemic narrows the motive of Cheney et al. to an oil grab, his intervention is timely.

On Sept. 7, just ahead of the second anniversary of 9/11, London was the scene of huge "anti-terror exercises," including contingency plans for the mass evacuation of the city. During that week, there was heavy police presence and Londoners were very nervous. One European strategist warned *EIR* Sept. 9, that London is the most likely target for a new act of mega-terrorism. But a London insider cautioned *EIR*, on the same day, that Blair and his minions are determined to

stoke alarm, to "justify" his war policies and to divert attention from his political woes.

Those woes are bound to get worse. The Lord Hutton inquiry into the July 17 death of weapons expert Dr. David Kelly had produced startling revelations by Sept. 8, blowing apart the case Blair made last year for war against Iraq. One informed source affirmed Sept. 8: "This is only the beginning, and when the inquiry resumes next Monday [Sept. 15], things are going to get a lot tougher, when the process of cross-examining leading officials begins."

Other Labourites are joining the attack on Blair, including former International Development Secretary Clare Short, and former Leader of the House of Commons and former Foreign Secretary Robin Cook. On Sept. 8, Cook drew gasps from MPs, when he blasted Defense Secretary Geoff Hoon for having ignored the reservations of his own Defense Intelligence Staff (DIS), about the fraudulent September 2002 dossier on Iraqi weapons of mass destruction (WMD) issued by Blair's 10 Downing Street. Hoon was then jeered, when he tried to pass off responsibility for the dossier to Britain's Joint Intelligence Committee (JIC). The next day, it was revealed that Hoon had given misleading evidence to the House of Commons Intelligence and Security Committee investigating the dossier in July, flatly denying that DIS experts had expressed such concerns. It is widely assumed that Hoon will soon bite the dust, closely following the Aug. 29 resignation of Downing Street chief spin doctor Alastair Campbell.

On Sept. 8, Foreign Secretary Jack Straw came into the Hutton inquiry fire, as documents were released showing his role in bringing Kelly's name into the public light, as the

source for a BBC report that intelligence experts had regarded the September 2002 dossier as “sexed up.” Kelly’s death followed shortly after his name was made public. It also came out that Hoon had played a role in “sexing up” that dossier, urging that references to Iraqi WMDs be strengthened and demanding a “killer paragraph” to make the case against Iraq stronger.

A U.K. intelligence expert told *EIR* Sept. 8, that these eruptions are creating a fertile environment, in which the issues Meacher has raised can now be “openly debated and considered. . . . The Hutton inquiry, and other factors, have raised enormous questions about why Tony Blair, in reality, wanted this Iraqi weapons dossier, and that, in turn, is focusing attention on the motives of the administration in Washington, in starting the war in Iraq.”

This bad news for Blair in Britain bodes ill for Cheney and Co., and all sorts of surprises may emerge. How nervous certain people are, is becoming clear from the wild attacks on Meacher’s article: by the American Embassy in London; by Lord Conrad Black’s *Sunday Telegraph*; and by Rupert Murdoch’s *Times*.

‘The Truth May Be a Great Deal Murkier’

Meacher’s *Guardian* article was entitled, “This War on Terrorism Is Bogus,” with the sub-title, “The 9/11 attacks gave the U.S. an ideal pretext to use force to secure its global domination.”

He began, that whereas “massive attention” has been paid to Britain’s excuse for going to war, “far too little attention has focused on why the U.S. went to war; and that throws light on British motives too.

“The conventional explanation is that after the Twin Towers were hit, retaliation against al-Qaeda bases in Afghanistan was a natural first step in launching a global war against terrorism. Then, because Saddam Hussein was alleged by the U.S. and U.K. governments to retain weapons of mass destruction, the war could be extended to Iraq as well. However this theory does not fit all the facts. The truth may be a great deal murkier.”

He went on: “We now know that a blueprint for the creation of a global Pax Americana was drawn up for Dick Cheney (now Vice President), Donald Rumsfeld (Defense Secretary), Paul Wolfowitz (Rumsfeld’s deputy), Jeb Bush (George Bush’s younger brother) and Lewis Libby (Cheney’s chief of staff). The document, entitled ‘Rebuilding America’s Defenses,’ was written in September 2000 by the neo-conservative think-tank, Project for the New American Century (PNAC).

“The plan shows Bush’s cabinet intended to take military control of the Gulf region whether or not Saddam Hussein was in power. It says ‘while the unresolved conflict with Iraq provides the immediate justification, the need for a substantial American force presence in the Gulf transcends

the issue of the regime of Saddam Hussein.’ ”

Meacher noted that the PNAC blueprint supported an earlier document attributed to Wolfowitz and Libby which said the United States must “discourage advanced industrial nations from challenging our leadership or even aspiring to a larger regional or global role.” This early-1990s “Pentagon Guidance Document,” a.k.a. “the Wolfowitz doctrine,” prescribes pre-emptive military action, and implicitly, pre-emptive nuclear strikes, against potential challenges to an American or Anglo-American empire.

Cheney, then Defense Secretary in President H.W. Bush’s Administration, supported this outrage, which was nixed then by senior Administration figures, including the President. With Bush Jr., the policy has been implemented.

In detailing the September 2000 PNAC blueprint, Meacher noted that it refers to allies such as the U.K., as “the most effective and efficient means of exercising American global leadership.” Further, the blueprint also calls for “regime change” in China, and advocates imperial control of space and cyberspace, and development of new biological weapons. “Finally—written a year before 9/11—it pinpoints North Korea, Syria and Iran as dangerous regimes, and says their existence justifies the creation of a ‘worldwide command and control system.’ This is a blueprint for U.S. world domination. But before it is dismissed as an agenda for rightwing fantasists, it is clear it provides a much better explanation of what actually happened before, during and after 9/11 than the global war on terrorism thesis. This can be seen in several ways.”

Why Did U.S. Air Security Stand Down?

Meacher next presented his views, of what happened two years ago; *EIR* finds them worth reporting, including his attributed sources:

“First, it is clear the U.S. authorities did little or nothing to pre-empt the events of 9/11. It is known that at least 11 countries provided advance warning to the U.S. of the 9/11 attacks. Two senior Mossad experts were sent to Washington in August 2001 to alert the CIA and FBI to a cell of 200 terrorists said to be preparing a big operation (*Daily Telegraph*, Sept. 16, 2001). The list they provided included the names of four of the 9/11 hijackers, none of whom was arrested.

“It had been known as early as 1996 that there were plans to hit Washington targets with aeroplanes. Then in 1999 a U.S. national intelligence council report noted that ‘al-Qaeda suicide bombers could crash-land an aircraft packed with high explosives into the Pentagon, the headquarters of the CIA, or the White House.’

“Fifteen of the 9/11 hijackers obtained their visas in Saudi Arabia. Michael Springman, the former head of the American visa bureau in Jeddah, has stated that since 1987 the CIA had been illicitly issuing visas to unqualified applicants from the

Middle East and bringing them to the U.S. for training in terrorism for the Afghan war in collaboration with bin Laden (BBC, Nov. 6 2001). It seems this operation continued after the Afghan war for other purposes. It is also reported that five of the hijackers received training at secure U.S. military installations in the 1990s (*Newsweek*, Sept. 15, 2001).

“Instructive leads prior to 9/11 were not followed up. French Moroccan flight student Zacarias Moussaoui (now thought to be the 20th hijacker) was arrested in August 2001 after an instructor reported he showed a suspicious interest in learning how to steer large airliners. When U.S. agents learned from French intelligence he had radical Islamist ties, they sought a warrant to search his computer, which contained clues to the Sept. 11 mission (*Times*, Nov. 3, 2001). But they were turned down by the FBI. One agent wrote, a month before 9/11, that Moussaoui might be planning to crash into the Twin Towers (*Newsweek*, May 20, 2002).

“All of this makes it all the more astonishing—on the war on terrorism perspective—that there was such slow reaction on Sept. 11 itself.

“The first hijacking was suspected at not later than 8:20 a.m., and the last hijacked aircraft crashed in Pennsylvania at 10:06 a.m. Not a single fighter plane was scrambled to investigate from the U.S. Andrews Air Force Base, just 10 miles from Washington, D.C., until after the third plane had hit the Pentagon at 9:38 a.m. Why not? . . . Between September 2000 and June 2001 the U.S. military launched fighter aircraft on 67 occasions to chase suspicious aircraft (AP, Aug. 13, 2002). It is a U.S. legal requirement that once an aircraft has moved significantly off its flight plan, fighter planes are sent up to investigate.

“Was this inaction simply the result of key people disregarding, or being ignorant of, the evidence? Or could U.S. air security operations have been deliberately stood down on Sept. 11? If so, why, and on whose authority?”

Meacher affirmed that “the catalogue of evidence does, however, fall into place when set against the PNAC blueprint. From this it seems that the so-called ‘war on terrorism’ is being used largely as bogus cover for achieving wider U.S. strategic geopolitical objectives. Indeed Tony Blair himself hinted at this when he said to the Commons liaison committee: ‘To be truthful about it, there was no way we could have got the public consent to have suddenly launched a campaign on Afghanistan but for what happened on Sept. 11’” (*Times*, July 17, 2002). Similarly Rumsfeld was so determined to obtain a rationale for an attack on Iraq that on 10 separate occasions he asked the CIA to find evidence linking Iraq to 9/11; the CIA repeatedly came back empty-handed (*Time* magazine, May 13, 2002).

“In fact, 9/11 offered an extremely convenient pretext to put the PNAC plan into action. The evidence again is quite clear that plans for military action against Afghanistan and Iraq were in hand well before 9/11. A report prepared for the U.S. government from the Baker Institute of Public Policy

stated in April 2001 that ‘the U.S. remains a prisoner of its energy dilemma. Iraq remains a destabilizing influence to . . . the flow of oil to international markets from the Middle East.’ Submitted to Vice President Cheney’s energy task group, the report recommended that because this was an unacceptable risk to the U.S., ‘military intervention’ was necessary (*Sunday Herald*, Oct. 6, 2002).”

Errors of Judgment

Meacher reported that “the PNAC blueprint of September 2000 states that the process of transforming the U.S. into ‘tomorrow’s dominant force’ is likely to be a long one in the absence of ‘some catastrophic and catalyzing event—like a new Pearl Harbor.’ ” He concluded with the charge that “the ‘global war on terrorism’ has the hallmarks of a political myth propagated to pave the way for a wholly different agenda—the U.S. goal of world hegemony, built around securing by force, command over the oil supplies required to drive the whole project.”

Important as is the publication of this charge, from Tony Blair’s own party in Parliament, to narrow the “Cheney project” to a physiocratic grab for scarce energy supplies fails to grasp the “nature of the beast.”

Cheney’s neo-conservative faction is the modern-day embodiment of the fascist-synarchist forces, that threatened both Britain and the United States in the 1940s. Pulling his strings are powerful financier forces—descendants of those private banking families and financial interests who brought Adolf Hitler to power in Germany, and supported Mussolini’s dictatorship in Italy. Their aim now, as then, is to establish a world empire that would salvage a crisis-ridden financial system, and eliminate the American humanist-republican tradition associated with Benjamin Franklin, Abraham Lincoln, and Franklin Roosevelt.

LaRouche has demonstrated that 9/11 was a “Reichstag Fire,” allowing for dictatorial measures at home, and for Samuel P. Huntington’s *Clash of Civilizations* pitting Western nations against Islam, and potentially China.

The game is much more dangerous than Meacher has described it. But with publication of his article, the “Reichstag Fire” issue—and crucially, that of the relation between the Cheney’s gang’s desires and Tony Blair’s actions as British Prime Minister—is out in the open.

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Rhodes Conference Works On New Basis For ‘Just, Compassionate, Humane Order’

by Helga Zepp-LaRouche

Some 350 delegates from 36 countries came together for four days on the history-laden island of Rhodes, in order to investigate the philosophical, spiritual, and moral foundations for a new and humane world order. Although the intellectuals, political leaders, theologians, artists, scientists, and economic experts were, in one sense, distant from day-to-day political affairs, they were nevertheless fully conscious of the gravity of the existential crisis facing humanity today, and they deliberated intensely on the spiritual basis which must be created, if the world is to avoid an otherwise certain Armageddon.

The World Public Forum’s “Dialogue of Civilizations” was organized by the Center of National Glory of Russia; the Titan Capital Corporation (Greece); and the Kapur Surya Foundation (India). The conference’s chairman, Vladimir Yakunin (Deputy Transport Minister of the Russian Federation), and co-chairman Yagdish Kapur (president of the Surya Foundation), along with Titan Corporation president N. Papanicolaou, acted as a well-coordinated team, and had laid the groundwork for the conference in a series of dialogues held earlier in India, Iran, and Russia.

Among the participants were several former heads of government, for example Inder Kumer Gujral from India, Milosz Zeman from the Czech Republic, and Valdas Adamkus from Lithuania. The leaders of the Russian and Greek Orthodox Churches were present with large delegations, as well as the most high-ranking religious leaders from Lebanon, Cyprus, Egypt, Israel, and Serbia.

Over the past few years, quite a number of such conferences on a “Dialogue of Civilizations” have been held in response to the growing pressure of claims to unilateral power, along with the resulting warfare between civilizations. But what made this conference different, was not just its magnificent backdrop of the 14th-Century castle built by the Order of St. John, but more importantly, the spirit of the island of Rhodes, on which so many diverse cultures have left their mark during past millennia. The first settlements on Rhodes date back to the Neolithic period at about 1500 B.C., when the Minoans settled in the area around the ancient city of

Ialysos, while the Achaians spread throughout the island. Dorians began to colonize the island around 1100 B.C.

Rhodes’ golden period was during the Fifth and Third Centuries B.C., when it developed into a powerful economic and cultural center. In 57 B.C., the Apostle Paul landed there at a small port near the city of Lindos, and baptized the island’s first Christians. Later on, the island was conquered in successive waves by the Byzantine Empire, and by the Saracens and Arabs; it was occupied by the Crusaders, became part of the Ottoman Empire, was occupied by Italy, and finally, in 1948, became part of Greece.

According to Greek mythology, the island was named after the beautiful nymph Rhodos, daughter of the sea god Neptune and his wife Amphytrite. From the union of the nymph with the powerful sun god Helios, patron saint of the island, came seven offspring. The rich and diverse historical, mythological, and artistic representations, which can only be sketched briefly here, made the island of Rhodes a truly inspiring setting for this conference, whose aim was nothing less than achieving unity on the principles which will underlie a future, humane world order. The spirit of universal history was ever-present at the gathering.

The conference was organized into four plenary sessions and five panels, which, over three working days, dealt with various topical areas of the necessary dialogue: contemporary problems of international relations; prognoses for global economic development; matters pertaining to the dialogue among the world’s religions; current security problems; and the role of the media and film industry in the dialogue of cultures. The various speakers—each of them a *koryphaios* (spokesman for the chorus) in his or her field—illuminated the broad array of facets of the problems confronting humanity today.

Considering the great diversity in the speakers’ points of view, and the wide spectrum of topics, the draft text of the “Declaration of Rhodes” managed to represent the spirit uniting all participants: a deep distrust in the current world order’s scale of values, according to which the one side seeks to maintain a “consumer society by means of armed force,”



Participants in the World Public Forum “Dialogue of Civilizations” in Rhodes, Greece, gather before the 14th-Century castle where sessions took place. The author spoke on the contribution of Friedrich Schiller’s idea of the beautiful soul.

while the other side believes it must seek its solution in terrorism. All participants were likewise united in their finding that the present world order is already inflicting intolerable damage upon humanity, plunging the absolute majority of the world’s inhabitants into awful poverty, while at the same time causing the accumulation of absurdly huge quantities of wealth into the hands of a relatively small group of the super-rich.

In order to counter the boundless and senseless appetite for material goods, and its allied counterculture glorifying dominance by force, the World Public Forum will henceforth work to unite the human being’s material side with his spiritual side. On the one hand, the idea of universal human rights—i.e., the right to food, housing, health care, education, clean air, and pure water—must be guaranteed for *all* people on this planet. But these material prerequisites must be developed alongside the human being’s spiritual side, into a unified and harmonious whole.

It is this prime focus of the conference, and the spirit of its declaration, which defined the theme of my own contribution to the first plenary session. I titled my speech, “Schiller’s Concept of the Beautiful Soul—A Contribution from German Classicism Toward a New Humane World Order,” because, of all Germany’s poets and thinkers, through his works Friedrich Schiller contributed the most to the harmonious development of the human personality. Especially his idea of the

Sublime—the concept that man must not locate his identity in the world of sense-perception and the material world, but rather, find immortality now in great ideas which portend the progress of all humanity—can be of great help today, in view of the present moral crisis, in overcoming the narrow world of materialism.

In the scope of this brief report, it is impossible to adequately describe the richness of the side-discussions sparked during the conference, and the numerous and manifold fruitful exchanges of ideas and plans. The conference’s atmosphere was extremely conducive to such a dialogue. The final meeting took place both in the chambers and in the inner courtyard of the castle built by the Order of St. John in the 14th Century. Conference chairman Yakunin set the tone in his opening speech, when he referred to his grandchildren, and said that the

future belongs to the children and the youth, and that this is why the dialogue of cultures must shape a better world for them. Yagdish Kapur concluded his own address with the same thought, that at future conferences, one-third of the participants will be young people.

The idea that humanity will only get out of this crisis if the best traditions of all cultures and civilizations are activated today, met with universal approval, and feeds the hope that a new renaissance of humanity is not far off. I therefore have nothing but agreement with Yakunin’s challenge to publish the Declaration of Rhodes, to see that it gets the broadest possible circulation.

Documentation

The Rhodes Declaration

This declaration on “Dialogue of Civilizations For a Humane Order,” was issued at the World Public Forum “Dialogue of Civilizations” in Rhodes, Greece, on Sept. 3-6, 2003.

The World Public Forum (WPF) has been constituted to bring

together a broad cross section of public, religious, academic, and political figures for the establishment of a “Dialogue of Civilizations.”

This was the outcome of a series of discussions held this year in Moscow and St. Petersburg (Russian Federation), in New Delhi (India), in Tehran (Iran), in Prague (Czech Republic), Athens (Greece), and Vilnius (Lithuania).

The aim of this dialogue is to discuss and elaborate such forms of the world community’s existence that could reinforce fundamental civilizational values and the inalienable human rights that would be capable of meeting the global threats and challenges.

The participants of the Forum reflected that the present world order, the established system of international relations, and its acting institutions do not provide complete implementation of the pressing human needs in security, in justice, and in qualitative improvement of life. This has led to expansion of enormous areas of human deprivation, to promotion of senseless desire for consumption and acquisition, to persistent attempts through the use of information technologies to bring not only economies, but also cultures, spirituality, moral and ethical norms to a single common denominator.

The participants of the Forum have paid special attention to the irreversible damage to the Institutions of International Peace and Security, due to unjustified use of violence against sovereignty, security, and culture of other nations, which results from the lopsided structure of the world.

To transform this state of affairs into a just, compassionate and humane order would require patience, sacrifice, and sustained action, to approach these problems of vast magnitude.

The satisfaction of the minimum basic needs for all—food, habitat, health, education, work environment, air and water—should be the first priority for all people of all countries, all the time. Yet the material, cultural, and spiritual consequences of the currently imposed paradigm of reckless consumption and its global spread become less and less acceptable because they serve the accumulation of affluence of a few countries and a small group of people while leading the vast part of the mankind to impoverishment and deprivation.

Ways should be found to break the unholy link, which generates internal and external compulsions to consumption, acquisition, and aggregation as the driving force of the New Global World Order. Society should glorify spiritual values and achievements. A cultural and spiritual counteroffensive is [a] need of the time.

Different indigenous cultures evolve into different civilizations. Therefore, the process of induced reduction of diverse cultures, as a part of globalization, into a single civilization model, is detrimental to the process of human evolution. A dialogue of faiths and cultures can freely and

creatively evolve only in the absence of a threat of cultural diversity being absorbed and assimilated into a single global standard.

The present globalization fixed on [the] material sphere and conducted in the interests of a small group of the rich developed countries without any ethical, moral, and value limitations, conducted without consideration for the interests of poor and developing countries, can be detrimental for the future of humanity. The New Global World Order forged by the unipolar power structure is a challenge to the true concept of human dignity and equality, and an affront to the freedom and sovereignty of nations.

So much damage has already been done to the human system, and it is being backed by so much military power, that this state of affairs cannot be transformed instantly. We have first to mediate, seek peaceful, non-violent and orderly solutions, which will fire the imaginations of vast society of people worldwide, to direct a trend towards a humane future for all. But the time scales for change will vary from one nation to another with the possible advantages for those with lesser damage from the present paradigm.

To seek long-term perspective requires a prophetic vision. But understanding of short and medium term objectives of world development would require a search for new cognition models needed to find an adequate response by different civilizations to challenges of the time.

The essence of this response is in defending the human freedom to develop within the frame of their own culture and territory, their own resources and needs. An innovative civilizational project, which embraces all aspects of material, cultural, and spiritual growth, is required.

The search for that humane future must evolve to alteration of the material world, where we live, where our modern civilizations exist. Otherwise humanity will forever continue in a state of rapid drift towards an Armageddon.

The present Forum is just a beginning of a large process that brings people and nations belonging to different civilizations closer to each other.

The participants of the Forum have unanimously decided to continue the serious discussion about the destiny of humanity that started on the island of Rhodes. This discussion should become a substantial factor of the international situation. Practical implementation of the stated goals can be achieved through a series of joint projects especially in cultural, educational, and ecological spheres.

The participants and delegates of the Forum have decided to establish a permanently acting International Coordination Committee (ICC) of the World Public Forum “Dialogue of Civilizations.”

The Rhodes Forum calls public organizations, legislative and executive bodies of governments, academic institutions and research centers, scholars, and thinkers to widely discuss our proposals.

European Culture As a Factor Of Intercivilizational Dialogue

by Helga Zepp-LaRouche

Mrs. Zepp-LaRouche, chairwoman of the Schiller Institute, gave this speech to the Rhodes conference on Sept. 4. Sub-heads have been added.

Can any thoughtful person today, have the slightest doubt that humanity is facing the greatest threat to its existence in its entire history? Today's global financial system is in its end-phase of collapse, due to its own systemic flaws, the result of the neo-liberal paradigm shift which began about 40 years ago in the Group of Seven nations, and somewhat later in the former Comecon nations, following the collapse of the Soviet Union. This paradigm shift has been increasingly moving our focus away from production of real physical goods, and toward pure financial speculation—that is, away from a society of producers, and into a consumer society. And part and parcel of this, is the fact that nobody speaks anymore about the UN's "development decades"; instead, it seems that the so-called industrial nations have accepted it as a given, that part of humanity is doomed to sink into misery, and that the world's leading financial institutions, for example, should simply write off the entire African continent.

There is a certain inner coherence between this systemic collapse, and the growing threat of global nuclear warfare—a threat coming not least from the new American doctrine of preventive nuclear warfare and the use of so-called mini-nukes: an extremely dangerous policy, which is erasing the threshold between deployment of conventional and nuclear weapons. An unbridgeable gap now yawns between these ideas of a unilateral, imperial world order, which treats the emergence of any "multipolarity" among nations as a *casus belli*; and, on the other hand, the idea of a community of sovereign states, based on international natural law.

But even if we do manage to avoid a nuclear catastrophe, we have nevertheless reached the end of an historical epoch, and, thus, the end of the paradigm which has allowed the crisis to worsen to the point that it has. The question before us, is, therefore: Will the new paradigm that is to replace the old one, be marked by the rise of a new barbarism and a new dark age; or, will the world's best minds and powers join together before it is too late, cooperating to effect a transformation into a paradigm that defines a positive alternative for all of humanity?

Two Different Conceptions of Man

If we are to answer that question, we will have to face up to the fact, that within European civilization there have been two diametrically opposed epistemological traditions, one of which is currently dominating our international institutions, and has been responsible for the crisis of civilization today. And then we have the second tradition, in whose ideas and principles we find the initial impetus for overcoming the crisis, and which strike a resonant chord with kindred ideas in other civilizations and cultures.

This latter, positive, Platonic-humanist tradition proceeds from an image of man which conceives of him as an essentially cognitive being, different from all other living creatures by virtue of his capacity for creative Reason. Acting in this tradition, man has the capacity to devise creative hypotheses—hypotheses which, in turn, permit him to continually improve the natural lawfulness of the ordering of the cosmos, and, in so doing, to continually improve the circumstances of human life. Viewed from a political standpoint, this image of man in the Platonic-humanist tradition, is associated with the idea of a state whose legitimacy rests solely on its obligation to foster the general welfare. This idea of man's infinite capacity for self-perfection was first set forth by Plato; and with the advent of Christianity, this same idea, for the first time, was conceived of as applying to all of humanity, in that every human being was considered to be *imago Dei*, in the image of God the Creator. Historically, this idea of a state dedicated to the general welfare first began to be put into practice during the Fifteenth Century, with the emergence of the sovereign nation-state. It was the essential self-interest of this form of state, that all of the citizen's abilities be fostered and developed, because these are the source of wealth for all.

The former tradition, on the other hand, was what Plato referred to in his famous example of the cave. It reduces man to a mere creature, for whom the creative Reason of the world of ideas simply does not exist, and whose only basis for knowledge is the experience of the senses. Such a person perceives reality as if he were sitting in a cave, watching, as shadows of events occurring *outside* the cave, are cast onto an uneven, poorly illuminated wall—and he accepts those shadows as reality. This tradition denies the existence and knowability of universal, validatable principles; and in Euro-

pean history, it has emerged sometimes as positivism, and at other times as empiricism, materialism, or utilitarianism.

This image of man has always been politically associated with oligarchical and imperial forms of state, whereby a tiny power elite would rule over 95% or more of the population, which latter were never allowed to rise above the status of human cattle, and who thus could be slaughtered, culled, and exploited as slaves, as the need arose—as Schiller, for example, describes in the case of the Helots in ancient Sparta. This extreme form of utilitarianism, which today is closely associated with the economic paradigm of the unregulated free market, globalization, “shareholder value” society, etc., has the effect of reducing the large majority of the human species to precisely this degraded status. Already at the conclusion of the 17th Century, Leibniz forecast that if utilitarianism ever succeeded in taking control of all the world’s governments and leading institutions, it would spark a global revolution to overthrow it.

Just as in ancient Rome, today’s imperial forces proceed from the assumption that they can only maintain themselves in power by perpetuating the backwardness and other-directedness of the masses; and it is for this reason, that the majority of the mass media, and especially the entertainment industry, have been increasingly pursuing a policy aimed at the systematic moronization of the population. Today’s political institutions are largely dominated by oligarchical principles, and the popular masses seem to want to affirm this mode of thought imposed upon them, according to which man is merely a creature of sense-perception, by wallowing in their seemingly never-ending pursuit of money, their object-fixation, and their addiction to the pleasures of the here and now. Indian scholars rightly criticize the West for having become entirely dominated by *pavrrti*, i.e., of acting only on the basis of externalities, without any development of the spirit or intellect, or *nivrtri*.

And here I would like to present the thesis, that the European part of world civilization—which historically includes not only Europe, but also the United States and Central and South America—will only find the strength to make it out of the current crisis, if we succeed in uniting the necessary economic reforms—i.e., a reorientation of economic policy away from an elite’s boundless greed for profit, and toward



Helga Zepp-LaRouche: “The dialogue of cultures must be conducted from the standpoint of the best contributions which each culture has made. Because then we will see how right Schiller was, when he said that the thread of universal ideas, in science, in philosophy, and in art, runs through all of human history, and that, once one has recognized this common universal characteristic, our variety and diversity represents a fantastic enrichment of us all.”

an orientation to the general welfare—with a *cultural Renaissance* which builds upon the best ideas of the Platonic-humanist tradition and the Classical periods in Europe’s history.

Schiller’s Relevance Today

I think that in the works of European culture’s great poets and thinkers, discoverers and artists, we can find all the ideas necessary for us today. From the standpoint of their methodology, Plato, St. Augustine, Dante, Leonardo da Vinci, Nicolaus of Cusa, Kepler, Leibniz, Bach, Gauss, Mozart, Beethoven, Riemann, Vernadsky, to name only a few, have, in principle, already thought everything that is necessary today to bring the world back into order. But I would be hard put to find, among these great minds of the past, one whose ideas have greater importance for overcoming today’s existential crisis, than the German Poet of Freedom, Friedrich Schiller. His concept that every individual human being has the potential to develop into a Beautiful Soul, is an idea of more vital importance today, than ever before. As Schiller writes in his Fourth Aesthetic Letter: “Every individual man, one can say, carries by predisposition and destiny, a purely ideal man within himself, to agree with whose immutable unity in all his alterations is the great task of his existence.”

Now, I can already hear the squeals of protest from certain quarters: “But today’s *Zeitgeist* is completely different! Schil-

ler's cultural optimism and idealism became obsolete a long time ago! And anyway, Nietzsche already settled the Schiller question; and besides, how can you believe, after the experiences of Germany's 12-year catastrophe, that such a 'pure idealistic man' of whom Schiller speaks, can possibly exist?" So chants this chorus—the only problem being that its voices all reflect the same paradigm which is just about to go under.

Schiller has razor-sharp relevance for today, because during his own era, he had to come to grips with the question of where improvement in the political domain was to come from, at a time when governments were corrupt and the masses degenerate. And he came to the recognition, which is still valid today, that any improvement in the political domain, could only be achieved through the ennoblement of the individual. Schiller describes the fractured spiritual condition of the people of his era, in terms virtually identical to what we see today: "Now however, Want rules and sunken humanity bends under its tyrannical yoke. *Utility* is the great idol of the time, for which all powers slave and all talents should pay homage," he wrote in his Second Aesthetic Letter. And in his Sixth Letter, he goes on to describe the person who is ensnared within the world of materialism: "We do not see merely the individual subject, but rather entire classes of men unfold only a part of their natural gifts, while the rest, as with stunted plants, scarcely are suggested with a faint trace." And: "Eternally chained to only a single fragment of the whole, man only develops himself as a fragment; eternally only the monotonous noise of the wheel that he revolves, in the ear; he never develops the harmony of his being, and instead of impressing humanity upon his nature, he becomes merely an imprint of his business, of his science." So, what can we do, when the *Zeitgeist* is yanking most people downward into the realm of mere physical existence and sensual experience?

Many philosophers have struggled with the question of how man's Reason can be developed. But Schiller's special contribution consists precisely in his development not only of Reason *per se*, but also of a *method* whereby man is able to ennoble his emotions. He views it as nothing less than the world-historical goal of human development, "to establish an inner agreement between his two natures (the sensual and the cognitive), to always be a harmonious unity, and, with his full-voiced humanity, to act."

And thus, for Schiller, the Beautiful Soul is the pinnacle and highest aim of human development. A Beautiful Soul is a person for whom Freedom and Necessity, duty and passion merge into a unity, such that a person so educated, can always blindly trust his own emotions, because those emotions would never urge upon him anything other than what his Reason dictates. Schiller describes this very beautifully in his "Kallias" letters, with the example of the Good Samaritan, who spontaneously comes to the aid of another in distress, without giving even a moment's thought to his own situation and interests.

The Concept of the Sublime

But precisely because human beings are, from an emotional standpoint, like "stunted plants," the "education of the emotional faculties" (*Empfindungsvermögen*) is "our era's most urgent need." And isn't that one of the main problems we have today? Excessive demand for sensual gratification, which goes hand-in-hand with clinging to one's identity in the world of sense-experience—i.e., the desire to satisfy one's own ego—are today, unfortunately, coupled with brutal indifference toward the needs of a suffering humanity. While the pitiable condition of the overwhelming majority of humankind continues to outrage those who are thoughtful and empathetic, calling upon them to act, the majority simply lacks the strength of imagination required to lift their thoughts and feelings above the minuscule confines of their own personal lives. And if you come upon such a person and ask him to confront those greater issues, a psychological "block" immediately kicks in, and he answers, "I don't go there!"

The problem is that a person whose identity is confined exclusively to the realm of his own sense-experience, of his own physical existence, will invariably react with fear, whenever he comes to the realization that his own physical existence is threatened.

It is for this reason, that Schiller's concept of the Sublime is of crucial importance for educating the emotional faculties (*Empfindungsvermögen*). "As sentient creatures, we are dependent, but as cognitive beings, we are free," says Schiller in his essay "On the Sublime." "As a sentient creature, our self-preservation instinct comes into play the moment something makes us fearful, or the pain of a physical injury terrifies us, and our attempt to wall ourselves off in order to preserve our physical existence, turns us into slaves."

And in his second essay on the same subject, titled "Concerning the Sublime," Schiller writes: "All other things must 'must'; but man is the being who wills. Precisely for this reason, nothing is so unworthy of man, as to suffer violence, for violence annuls him. Who does it to us, disputes nothing less than our humanity; who suffers it in a cowardly manner, throws away his humanity." And there are also these remarkable lines he wrote in 1801: "People could be developed into demi-gods, if only we sought, through education, to rid them of all fear. Nothing in the world can make a person unhappier, than fear, pure and simple."

Schiller's answer lies in placing one's identity onto the level of the Sublime, something which is only possible when the human being is not limited by his physical existence, but has a sense of responsibility toward universal ideas and principles which reach beyond the confines of his own personal life. Only when he can view his moral, and not his sensual nature as his life's primary mission, can he put his sensual nature in check, and give his cognitive nature the upper hand. The person who has learned how to think and to feel on the level of the Sublime, will also not succumb to the

fear of death, but will, even during his limited life-span, live in immortality. “*Great* is he who defeats what is fearsome; *sublime* is he who, even as he perishes by it, fears it not,” says Schiller.

“The capacity to let the Sublime enter into one’s emotional life, is also one of human nature’s most magnificent potentials,” says Schiller, because it makes him perfectly free. Schiller regards Beauty as a necessary precondition for humanity; but Beauty only encompasses the world of the senses. Therefore, “the Sublime must be joined with the beautiful, in order to make *aesthetic education* into a completed whole, and to broaden the human heart’s capacity to take in emotions to the full extent of our endowment, and, thus, beyond the world of the senses.”

The use of poetry and Classical art, not as pillows to shield us from harsh reality, but rather as the pathway over which man can truly, and in reality, become free—this was Schiller’s idea. The average woman, or the average man who enters the theater, and sees the great destiny of all mankind portrayed there on the stage, will be lifted out of the narrow confines of his or her daily life. When historical drama lives up to this Classical standard set by Schiller, the members of the audience identify with the heroes on the stage, upon whose actions depends the fate of their nation, and the happiness or misery of their people, often for generations hence; and so, in play, as it were, they learn to think more greatly, more on the level of the Sublime.

And for that reason, the old paradigm which is responsible for today’s crisis, has one aspect which is particularly harmful, namely, *Regietheater*; i.e., the arbitrary, modernistic interpretation of Classical theater works, a practice which ultimately goes back to Berthold Brecht. The so-called alienation effect and other devices are explicitly intended to *prevent* the public from identifying with the great issues transpiring on the stage. Everything is made questionable, everything is turned into a farce and relativized, and with the expected result: hopelessness and cynicism. And cynicism is the death of creativity.

Schiller was absolutely conscious of the fact that on the contrary, enthusiasm is the most important driving force of creative action. And this is why he stressed how important it is to keep the ideals of one’s childhood raised high, even into old age. Schiller’s cultural optimism and idealism are the diametric opposite of other-worldly utopian castles in the sky; they are ideas which are the necessary precursors of action, if the course of history is to have a positive outcome.

Your idea of humanity can never grow too big; Just as it is in your breast, so you forge it in action.

A Vision of Immortality

It is precisely this outlook of Schiller which we need today: not dry pragmatism which reconciles itself to a reality which is bad enough already, and from which nothing new

has ever come; but rather, a great idea of how the world shall be. A vision for the future, which will inspire people and prod them into positive action, is what will bring humankind forward. “Live with this century, but do not become its creature,” Schiller says in his “Aesthetic Letters.”

Only when man elevates himself above the seemingly self-evident (the world of sense-perception), can he discover the universal, validatable principles corresponding to the universe as it is in reality. For artistic endeavor, Schiller adds explicitly: “The laws of art are not grounded in the passing forms of an accidental, and often entirely degenerated popular taste, but rather in the necessary and the eternal within human nature, in the primordial laws of the human mind. From the divine part of our being, from the eternally pure ether of idealistic humanity, the limpid stream of beauty flows downward, untouched by the spirit of the age, whirling away far underneath in turbid eddies.”

This idea that the “primordial laws of the human mind” have a direct correspondence with the ultimately just universal order, are deeply Platonic and Cusan (in the sense of Nicolaus of Cusa). Herein lies the reason why man can overcome the Tragic, and, even as he perishes, can achieve a sublime closing upon his divine destiny, and thus, immortality.

Afraid of death, are you? Want to be immortal? Live in the Whole! Long after you’re gone, it will remain.

The idea that man can “throw off the fear of earthly things,” and can locate his identity in immortality, is a thread running through the poet’s entire work. An important means to accomplish this, Schiller argues, is the study of universal history, because only the person who knows how to cherish how much all the battles, personal sacrifices, and spending of lives by all generations that have come before, were necessary to secure our own existence, and to create all the wealth we possess today—only such a person will experience a noble yearning to contribute to passing these received treasures, enriched and increased, onward to posterity, and, thereby, firmly linking “our fleeting existence” to the eternal chain of all peoples and all times.

The words which Schiller spoke in 1789 to his students in Jena, continue to be true for us today: “However different the destinies may be which await you in civil society, all of you can contribute something to this! A path toward immortality has been opened up to every achievement—and I mean to true immortality, where the deed lives and hurries forward, even should the name of its author remain behind.”

Living in Universal History

Schiller’s concept of universal history—namely, the idea that *all* events up to that very moment, were necessary in order to explain why we all are sitting together here in this room today—is, in my view, the very best way to organize a dialogue of cultures. If one proceeds from the basis of universal history, it becomes evident that it has never been just one

culture or one nation which has carried the torch of human progress, but rather it was sometimes this one, and sometimes that one. And it will also become clear, that great, universal ideas which have been thought by one thinker in one culture, have been borne across the centuries, taking root in other cultures, where they have germinated in the ideas of other thinkers.

For example: The most recent archaeological discovery of a 9,500-year-old city in the Gulf of Khambhat, 30 kilometers west of the state of Gujarat [in India], and submerged 36 meters below the ocean surface, has enormous implications for the investigation of universal history. Because this great city, 5,000 years older than comparable great cities in ancient Mesopotamia, confirms descriptions found in the early *Rig Veda* writings of cities along the Sarisvati River—which no one had even thought was located in India, and whose existence was only first discovered from space, by means of satellite photos. Now, what does this discovery say about the role of Vedic culture for human civilization as a whole?

There were many phases of cultural flourishing in Indian culture, stretching from the time of the Vedic calendar, the origin of the Upanishads, through the Gupta period, and all the way into the renaissance at the end of the 19th Century and the beginning of the 20th. In China, Confucius founded one of world culture's great philosophical traditions, and he was followed by Mencius and Zhu Xi, and great works of art, especially in the Tang and Song dynasties. Emperor Kang-shi was praised by Leibniz for his mathematical knowledge. Egypt, the true cradle of European culture, had many phases of high culture, especially the Third Dynasty of the Old Empire, but also the 4th, 12th, 19th, and 20th dynasties.

After Classical Greece collapsed because it had changed itself into an empire; and after the collapse of the Roman Empire; and after Europe descended into a dark age; the caliphs of the Abbasid Dynasty organized the Islamic Renaissance, which saved European culture, and, via Harun al-Rashid's ties to Charlemagne, brought it back into Europe. The Andalusian and Italian Renaissance, and the German Classic era, were still other phases of cultural flourishing. It would take me way beyond the bounds of this presentation, if I were to attempt to even come close to giving a complete picture.

The point I am concerned with here, is that the dialogue of cultures must be conducted from the standpoint of the best contributions which each culture has made. Because then we will see how right Schiller was, when he said that the thread of universal ideas, in science, in philosophy, and in art, runs through all of human history, and that, once one has recognized this common universal characteristic, our variety and diversity represents a fantastic enrichment of us all.

And so it is no accident that, for example, the Upanishads' ancient concept of the essential unity of all religions and all spiritual paths—“*ekoham svat virpa bahuda vadanti*” (“The Truth is One; it is only that the wise men have given it different

names”)—reappears in Cusa's idea that the One represents a higher order than the Many. Yet another Vedic concept, the “Welfare of all living creatures on this planet” (“*bahujana shukaya bahujana hitaya cha*”), finds its corresponding expression in the European idea of eternal justice and natural law, which establishes the right to the best possible development of all.

Cusa's idea that there can only be concord in the macrocosm, when all microcosms develop in the best possible way, must also be true for relations among this world's nations and cultures. This must be the basis for a new world order, of a community of principle of perfectly sovereign nation-states. Peace will only be possible, if everyone is able to develop their potential in the best way, and if everyone also sees it as in their own interest, that others be enabled to do the same. The goal of the dialogue is not to define some dogma, of who is right and who is wrong, but rather to study the universal science of mankind's potential to develop. And it is only through this dialogue, that its participants will become better people.

In Indian philosophy, the notion of *nivrtti* signifies that man must grasp more deeply his inner being, and must find his identity beyond the ego of the senses, in his greater self—an approximation of the idea of the Sublime. The education of the *nivrtti* roughly corresponds to the education, the *Empfindungsvermögen*, of our emotional faculties.

Toward a New Renaissance

Our preoccupation with these concepts is by no means a purely academic question. To return to the beginning of my presentation: We are on the threshold of existential social upheavals, and there is no way that the old existing order can remain intact. And it has never been clearer how right Schiller was, when he repeatedly pointed to the effectiveness of Nemesis throughout the course of history—such as today in Iraq. A war built entirely on the basis of lies, which has violated every tenet of international law, has turned into Nemesis for those who started it. But unfortunately, this does not lessen the threat to world peace, but on the contrary, it increases it dramatically.

In this situation, where tectonic movements are burying the old world order underneath, leaving in its place either chaos, or space for a new world order, it is only when sufficient numbers of men and women, political leaders and statesmen, can be found, who can locate their identity on the level of the Sublime, that opportunity will emerge from this crisis.

It is my deep conviction, that if, in the midst of this deep crisis, we can actualize the best traditions of all this world's cultures, especially calling them to life among our nations' youth; and if, in the immediate future, we can not only establish a new, just world economic order, but also can unite this with such a dialogue of cultures; then what awaits us is a Renaissance far richer than any that has come before.

Six-Power Korea Talks Hem In Cheney Neo-Cons—For Now

by Kathy Wolfe

The United States, Japan, North and South Korea, China, and Russia agreed to “keep talking” at the end of their Aug. 27-29 Six-Power talks in Beijing on North Korea’s nuclear program, as China said in a final statement read to all participants. While the U.S. delegation continued to insist on unilateral North Korean disarmament before Washington could reciprocate, and North Korea apparently said it might test a nuclear device if pushed, all parties agreed that the Six-Power forum has been established as the prime venue. The statement agreed to resolve issues peacefully; to avoid actions which may aggravate the situation; to continue talks as soon as possible; and that North Korea’s security concerns “should be taken into consideration.”

Boasts by Bush officials that the talks created a united front against North Korea among the other five parties are, however, a joke. In fact, the Six-Power talks were orchestrated by the five North Asian regional powers, led by Russia and China, to contain the neo-conservative faction in Washington led by Vice President Richard Cheney, which is pushing for a military “first strike” against the Democratic People’s Republic of Korea (D.P.R.K.). “We are America’s ally, but there is not one country in this region which will tolerate unilateral American military action in Korea,” a Japanese diplomat told *EIR*. Russian negotiator Deputy Foreign Minister Alexander Losyukov has warned that any such action would escalate to nuclear war.

During Sept. 1-9, South Korean Foreign Minister Yoon Young-kwan and officials of all six powers held a round of global diplomacy aimed at further icing out any talk of military adventure. After talks in Washington on Sept. 4 with U.S. Secretary of State Colin Powell, Yoon was taken personally by Powell to see President Bush at the White House, the first time in a decade that a South Korean foreign minister was so received. Yoon and Powell emerged smiling to say that “President Bush has a firm belief in the importance of the six-party talks,” as Yoon put it. “Bush threw his weight behind the pro-dialogue forces in Washington, who have been waging a battle against advocates of tougher measures against Pyongyang,” Yoon said.

“All we are interested in, is playing for time, to prevent a war in Korea, between now and the end of the Bush Administration,” as one top Russian expert told *EIR*. “We just want

to get to 2005 without a war. To this, we are committed at all costs.”

The Six-Power talks were formally proposed on April 10 in Seoul, when Russian Defense Minister Sergei Ivanov said after consultation with South Korean Foreign Minister Yoon and others, that “Russia is willing to take part in a ‘cross-guarantee’ of the North Korean regime” among the six parties, the first time any nuclear power has made that offer. It was soon seconded by China. *EIR* Founding Editor Lyndon LaRouche has proposed this format for years (see, for example, *EIR*, April 25, 2003).

The talks represent progress, LaRouche said on Sept. 8, but warned that “the idea of keeping a ‘status quo’ with the inmates of a lunatic asylum, such as Cheney, is a delusion.” Yes, he said, the talks should proceed, and the neo-cons must be contained from creating a nuclear conflagration in Korea, which would quickly engulf Seoul and Tokyo. But that is not enough. No matter how much pressure there is from the other five powers, even from rational American thinkers, he warned, it won’t suffice. Cheney and his neo-cons must be removed.

“You can not keep such people in a holding pattern for long,” LaRouche warned. “Try it, and you risk war. No matter how rational the other participants are, Cheney is likely to lash out with some insane act. Cheney and his worst people are like Hitler. You can’t contain a Hitler! You’ve got to remove him. Psychotics like that don’t believe in rational policy constraints.” While it may be frightening to look into Cheney’s eyes, one must not be blinded by fear to this reality, he warned.

What is required now, LaRouche advised, as in all great diplomacy in history, is to create new flanks and to actually *destabilize the status quo*. Creative new ways of provoking Bush to remove Cheney and Co. are needed. Also urgent are creative new policy alternatives for economic cooperation projects to build up the physical economy of North Asia on the ground.

LaRouche urged the most rapid possible completion of the Trans-Korean Railway, on which trains are finally supposed to run by the end of this year, but which is being held up by gaps in the track on the North Korean side. Get the South Korean and other regional engineers in there, do the

work, complete the track, and run the trains, he said. Make clear that North Korea is being integrated into the entire Eurasian Land-Bridge from Pusan to Paris. Take away all their excuses for trying to isolate North Korea and take it out.

End the Korean War

South Korea and Russia, in early September, did open an important flank, renewing their Aug. 27-29 proposal in Beijing to develop the Six-Power talks into a permanent “international consultative body” to finally end the Korean War. Today, there is only a cease-fire, with the guns put down temporarily in 1953 still ready to fire at any moment. On KBS TV Sept. 1, South Korean Minister Yoon said that the Six-Power talks had brought together the two Koreas’ four major neighbors for the first time since World War II, and that they should explore a peace treaty, to establish a reasonable basis for peace.

This is no mere dreaming; in fact, it is the “status quo” of the 50-year cease-fire which is insane, and should be resolved. Even sane American diplomats are calling for a final treaty. The United States Institute for Peace (USIP), founded and funded by Congress and affiliated with the State Department, on May 16 issued just such a reasonable plan, in a report entitled “A Comprehensive Resolution of the Korean War.”

“Our concept here is that the fundamental cause of all the problems on the Korean peninsula, is the lack of any resolution to the 1950-53 Korean War,” author and USIP Deputy Director of Research William Drennan said in making the report public. It is absurd, he pointed out, that after all these years, we still have nothing but the cease-fire which occurred 50 years ago on May 16, 1953. No treaty has ever been signed in all these years, and fighting could break out at any time. “As long as North Korea, not to mention South Korea, and all their neighbors, feel threatened with imminent war, naturally the situation will tend to deteriorate,” he said.

Seoul, Tokyo, Moscow, Beijing, and Pyongyang are also pressing forward on building up the region’s physical economic cooperation. Russian Presidential envoy to the Far East Konstantin Pulikovskiy was in North Korea on Sept. 8-11, delivering a letter from President Vladimir Putin to North Korean leader Kim Jong-il, proposing a summit soon. Pulikovskiy discussed a plan to send electricity to North Korea from a hydroelectric plant in Russia’s Far East Amur province, just opened this Summer to relieve power shortages in Siberia. Moscow’s initiative to link the North Korean and Siberian railways was also discussed.

South Korea and Russia will meanwhile sign a debt rescheduling plan on Sept. 17, under which Seoul will write off \$660 million in loans to Moscow so that Russia can make an equivalent investment to upgrade the older rail lines of North Korea, Yonhap reported.

Kyodo News reported that the Six Powers, including Washington, are trying to organize the next round of talks in Beijing for late October or early November.

Proving LaRouche’s point that the Cheney group is insane, however, U.S. Undersecretary of State John Bolton told a press conference in Paris on Sept. 4 that North Korea is a belligerent in the war on terror. Washington and its allies, he said, thus plan to start intercepting ships suspected of carrying “weapons of mass destruction” (WMD)—that is, a policy of piracy on the high seas meant to provoke conflict. Bolton’s push came despite a warning from Chinese Foreign Ministry spokesman Kong Quan, that the move could be illegal and China won’t participate. The United States, Australia, Japan, and France will proceed with naval exercises on Sept. 13-15 in the Western Pacific to simulate interceptions, Australian Premier John Howard said on Sept. 10.

In Seoul, agents for the neo-cons are trying to disintegrate the government of President Roh Moo-hyun, to paralyze the Korean power behind the “New Silk Road.” Since the Aug. 4 suicide of Hyundai Asan Chairman Chung Mong-hun, chief negotiator with Pyongyang on economic cooperation projects, prosecutors in Seoul linked to the Cheney crowd at the American Enterprise Institute (AEI) have intensified their witch-hunt. Daily, they are arresting more of the architects of détente with the North under former President Kim Dae-jung, on the absurd charge of bribing North Korea to buy Kim’s Nobel Prize.

Prosecutors are seeking to broaden the probe to President Roh’s circles—who were nowhere near the government when the alleged events took place. On Aug. 11, prosecutors arrested Kwon Roh-kap, top adviser to Roh’s ruling Millennium Democratic Party (MDP), saying that “crucial evidence” was obtained in questioning Hyundai’s Chung.

Roh’s ratings have collapsed in the polls ever since he visited President Bush in May and failed to extract a pledge that Washington would not militarily strike North Korea. Bush’s slap in the face is widely seen in Seoul as Roh’s failure, however unfairly. South Koreans under 40 are increasingly anti-American as a result of the insult, while those over 50, who remember the Korean War, are siding with Bush, all of which is polarizing the nation into paralysis. Seoul newspapers are asking when Roh—not yet in office six months—will resign.

On Sept. 5, the National Assembly, where the AEI-run opposition Grand National Party has a majority, voted to remove President Roh’s Home Minister Kim Doo-kwan, who has been trying to restrain the prosecutors. If the Minister, a Roh loyalist, is removed, no one in Korea is safe from arrest. Roh has refused, causing a constitutional crisis.

Apparently fearful of being smeared with guilt by association, a group of Roh supporters is even trying to split up Roh’s ruling MDP and form a new party, to throw the older allies of Kim Dae-jung to the wolves. This sort of panic could get them all arrested, LaRouche said on Sept. 8. It is time for patriots in Korea to stop the in-fighting, expose the prosecutions as a Cheney “black operation,” and call for national unity around building the New Silk Road.

Glazyev at Center of Duma Election Campaign

by Jonathan Tennenbaum

On Sept. 4, the Russian State Duma (lower house of Parliament) election campaign was officially launched, with publication of a Presidential decree fixing the date of the election as Dec. 7 of this year. Thanks to developments over the Summer, what had been expected to be a relatively uneventful campaign, leading to a continuation of the present political constellation in the Duma, now promises to become more turbulent. Of particular interest will be the fate of a new electoral grouping, launched by the well-known economist and Duma member Sergei Glazyev.

Glazyev is a long-standing, outspoken critic of the neoliberal economic policies that have collapsed Russia's industrial production and plunged the majority of the population into abject poverty. He advocates a dirigist approach to rebuilding the Russian economy, including large-scale state investments, credit guarantees, and other measures to direct investment into the productive base of the economy. In June 2001, Glazyev, at that time Chairman of the Duma Economics Committee, invited Lyndon LaRouche to speak before an official hearing on the world financial crisis.

For some time, Glazyev—who was elected to the Duma on the slate of the Communist Party of the Russian Federation (CPRF), but is not himself a member of that party—has called for the formation of a broad coalition of patriotic forces in Russia, extending across what he describes as the increasingly meaningless categories of “left” and “right,” and capable of capturing the majority in the Duma for a political change in the country. A major component of such a coalition should naturally be the CPRF, the second-largest party in the present Duma, with about a quarter of the seats. Equally crucial, Glazyev argued, is to reach out to the layers of the population who orient toward the Russian Orthodox Church and the idea of defending moral values, to members of the military, police, and security forces, and to others, who are patriotically minded but do not share the communist ideology.

On Aug. 11, after repeated, unsuccessful efforts to secure the agreement of the Communist Party leadership to this project, Glazyev made a decisive political move: He unilaterally announced the formation of a new electoral coalition, centered on the Congress of Russian Communities (KRO) and the Party of Russian Regions, both of which he heads, and



Sergei Glazyev (left) hosts a Moscow press conference in 2001 at which Lyndon LaRouche also spoke. The actions of Glazyev's new electoral grouping in the December Duma elections will give an indication of how things are shaping up in Russia.

called on the CPRF to join it. Were the CPRF leadership to agree, that would effectively shift the leading role in Russia's political opposition forces, from CPRF head Gennadi Zyuganov to Glazyev. So far, Zyuganov has steadfastly rejected Glazyev's proposal, while the CPRF's press organs insinuate that Glazyev's project is a Kremlin-sponsored operation to divert votes from the CPRF, or to coopt the left or eliminate it as a significant political force.

In the meantime, Glazyev's initiative has been joined by a number of prominent personalities with different political backgrounds, including: longtime KRO leader and Chairman of the Duma Foreign Affairs Committee Dmitri Rogozin; former Russian Central Bank head Viktor Gerashchenko; retiring Commander of Airborne Forces Gen. Georgi Shpak; CPRF Duma member, retired Gen. Valentin Varennikov; CPRF figure and Duma defense expert Viktor Ilyukhin; the well-known actor Nikolai Burlayev; retired senior intelligence officer Nikolai Leonov; and the Orthodox Church-connected publicist and television personality Alexander Krutov. On Aug. 24, seventeen smaller parties and political organiza-

tions—including the Union of Students, the Association of Social Democrats, and the Eurasian Party of the shadowy Alexander Dugin—signed an agreement to join the coalition, which has unofficially been dubbed “Tovarishch” (“Comrade”). At an Aug. 25 press conference with Glazyev, Rogozin declared that 20 more Duma members from various parties would soon join the coalition. Oleg Shein’s Labor Party joined on Aug. 29.

Academician Dmitri Lvov is reportedly closely involved, albeit in the background. The coalition’s economic program will include some form of Lvov’s proposal: To drastically increase state revenues by imposing special taxes on raw-materials firms for the exploitation of natural resources, and shift to a science-driver mode of economic development. Viktor Gerashchenko said at the Aug. 25 press conference, that he intended to contribute to a greater competence in financial policies, drawing on his 43 years’ experience in national and international banking.

A Calculated Gamble

At present, even seasoned Russian observers are hard put to gauge the electoral prospects of the Glazyev bloc. Estimates range from under 5%—below the threshold for entry into the Duma as an official group—to 15% or more. There is no doubt, that Glazyev and his program have the potential to attract voters from a wide range of political backgrounds, if they were to gain sufficient prominence and if the present widespread inertia and apathy of the Russia electorate could be overcome. On the other hand, an election fiasco might spell the end of the political career of Glazyev, now widely viewed as a potential future Prime Minister or even President of Russia. Glazyev—who experienced such a setback in 1995, when the KRO slate he ran on received only 4.3%, and he was out of the Duma for several years—is apparently making a calculated gamble, counting on margins of support from various forces, including some that might not actually be friendly to his ultimate goals. Indeed, there are a variety of forces that might have an interest in only a *momentary* success of the new electoral bloc.

Here the plot thickens, and not surprisingly so. Some Russian patriots, who have placed hopes in Glazyev in the past, point with distress at the cast of dubious characters reported to be promoting Glazyev’s coalition. Among them is mentioned Marat Gelman, modern art collector, vice-director of the First Channel of Russian television, and a notoriously unprincipled political “image maker,” connected to the equally notorious Gleb Pavlovsky. Others named are members of the Presidential Administration, who are alleged to be manipulating the “Tovarishch” operation in order to split the left opposition to the Kremlin and coopt part of it. The involvement of aluminum magnate Oleg Deripaska is a matter of rumor, but undeniable is the presence of the vocal Dugin. The latter is, among other things, a promoter in Russia of the synarchist ideas of Conservative Revolution ideologues Carl Schmitt and Armin

Möller, and has recently appeared in an Internet debate, staged with his ostensible opponent, Marat Gelman. Looking at Dugin’s recent, profuse praises of Glazyev and the new electoral project, one wonders whether they are not intended to produce the *opposite* effect.

All of this is not surprising, given the state of the world and of Russia in particular, where truly representative, mass-based political institutions have hardly had a chance to develop. Whoever decides to engage in parliamentary politics in Russia today, and to gain access to the resources needed for a major campaign, will inevitably be surrounded by a cast of wild and unsavory characters—especially if he starts out having something to offer that is genuinely in the national interest.

Glazyev and Putin

Any attempt at evaluating Glazyev’s electoral initiative and its prospects for success, ultimately depends upon an assessment of the intentions of Russia’s President, Vladimir Putin, and those of his immediate collaborators. It is generally acknowledged that Glazyev, while violently critical of the present government of Prime Minister Mikhail Kasyanov, has remained consistently open to the possibility that the Russian Presidency, and Putin as its current occupant, will act in the national interest. With Academician Lvov and other Academy of Sciences economists, he has offered his advice to Putin directly, on more than one occasion.

At the same time, there are indications that a faction around Putin, both inside and outside the Kremlin—often identified as the *siloviki* (men from the uniformed, or “force” agencies) and typified by patriotically-minded persons of intelligence- and military-linked backgrounds—is attempting, step by step, to free the nation from control by the treasonous “oligarchs,” and to prepare a shift of policies in the direction of the kind of dirigistic economic mobilization advocated by Glazyev. Part of the *siloviki* strategy would be to drive a wedge between more national-oriented interests on the one side, and foreign-allied “oligarchs” such as Yukos Oil CEO Mikhail Khodorkovsky, who is now under legal attack by Russian authorities, on the other. The same strategy would aim to orchestrate conditions for dumping the present Kasyanov government. These *siloviki*, however, are acting not overtly, but in a Byzantine, almost clandestine fashion, reflecting the political tradition and unfavorable constellation of forces in Russia, as well as the fact that Russia is *de facto* preparing for the eventuality of a military conflict with the United States, somewhere down the line.

If this be so, then there is no mystery and nothing properly scandalous in the alleged support for Glazyev by circles within the Kremlin—while the other, sometimes bizarre figures in and around his electoral initiative merely come with the territory. In any event, the December Duma election bears careful watching, as an indication of things to come.

Book Review

The Reichstag Fire File

by Gabriele Liebig

Der Reichstagsbrand: Wie Geschichte Gemacht Wird (The Reichstag Fire: How History Is Made)

by Alexander Bahar and Wilfried Kugel
Berlin: edition q, 2001
863 pages, hardcover, 34.80 euro

After the two World Wars, the original documents on the Reichstag Fire of Feb. 27, 1933 lay at first in Moscow, and then in East Berlin; and only since the reunification of Germany have they again become accessible. Alexander Bahar and Wilfried Kugel had already—independently of one another—gone through the 50,000 pages (of fire brigade and police reports, records of the hearings of the investigations, fire experts' opinions, indictment and charging papers, judgments, and stenographic records of trial proceedings), when they became aware of each other and decided to collaborate in bringing out a book. The result is a gripping criminal report of this momentous arson of 70 years ago, its prehistory, the investigations, through the Reichstag Fire trial in Leipzig, the presumed perpetrators, and the unhappy "battle of historians" after the War, which ensured that the "Reichstag Fire file" is still not closed.

Chronology of the Seizure of Power

The motive, and the answer to the question "Cui bono? To whose advantage is it?" shine out of the immediate context of the Reichstag Fire. When one passes before one's eyes the essential steps from Hitler's naming as Reich Chancellor in a coalition government on Jan. 30, 1933, to the coup of the Enabling (Emergency Powers) Law of March 23, it becomes clear that the Reichstag Fire played an essential part in the clockwork running of this program.

The Reichstag was dissolved on Feb. 1 and a newly elected chamber sat on March 5. From Feb. 4, by the emergency law "For the People's Defense," arrest and imprisonment without a judge's order was made possible, and freedom of assembly, speech, and press were drastically limited. On Feb. 17 Göring, as Prussian Interior Minister, in the famous "authority to shoot," directed the police to make use of their service weapons "without regard to the conse-

quences." On Feb. 22, the SA (Storm Troopers), SS (Defense Squadrons, Black-shirts), and the Steel Helmet Brigades were declared to be assisting the police. Chief of Political Police (and later first chief of the Gestapo) Rudolf Diels was ordered, by Feb. 26, to publish lists of all imprisoned opposition figures.

On Feb. 25, the Dutch anarchist Marinus van der Lubbe, who was under constant police surveillance, committed small acts of arson, among others at the welfare office and the city armory. On Feb. 26, an announcement went out to the press that in the cellar of the Karl Liebknecht House, headquarters of the German Communist Party (KPD), had been found "a large quantity of treasonous materials," plans for bloody overthrow of the government among other things. The material was never produced. On Feb. 28, the Prussian Press Service Office added that there were there, supposedly, directions "for the carrying out of terrorism after the Bolshevik model. . . . According to these [directions], government buildings, armories, museums, and businesses essential to life were supposed to be set ablaze."

In the afternoon of Feb. 27, six hours before the fire, Gestapo chief-to-be Diels warned all police service offices in Prussia, via police radiotelegram, of a Communist uprising. All were instructed to prepare "to take Communist functionaries into custody in all cases necessary."

At about 9:00 p.m., the fire in the Reichstag was first noticed by passersby. Göring was already at the site by 9:19. A couple of minutes later, van der Lubbe was apprehended. Goebbels, von Papen, and Hitler rushed to the scene of the crime. Hitler told his friend Sefton Delmer of the *Daily Express*: "God grant that this is the work of the Communists. There are signs of the beginning of a great new epoch in German history. This fire is the beginning. If Europe were to fall under the influence of this communist spirit for only two months, everything would burn like this building."

That very night, 4,000 Communist functionaries and deputies would be arrested. On Feb. 28, Reich President Hindenburg signed the emergency decree "For the Defense of the People and the State," with which fundamental rights were annulled and a state of emergency decreed, which would never be lifted. Thousands were "taken into protective custody"; that is, without legal orders of detention, "primitive concentration camps" sprang up.

Despite these extraordinarily intimidating circumstances, the NSDAP (Nazis) received only 43% of the votes cast in the March 5 Reichstag election. On March 9, the 81 mandates of the German Communist Party were declared invalid, and arrest orders were issued against the deputies who held them. Only thus, on March 23, could the emergency enabling law be passed with a two-thirds majority, over the 91 votes of the Social Democratic Party (SPD) deputies, who had not yet been arrested.

The boycott of the Jews followed on April 1; on April 7, the law for the "Restoration of the Civil Service," which



The calamitous Reichstag Fire set on the night of Feb. 27, 1933, most likely by a Nazi Stormtrooper (SA) commando on Göring's orders, as part of Hitler's dictatorial coup; it is the only 20th-Century historical event comparable, in effect, to the Sept. 11, 2001 attacks on the Pentagon and World Trade Center. Files hidden for half a century are making it clearer how the deed was done, and how its authorship was blurred by "historians' battles" after World War II.

authorized the dismissal of “untrustworthy”—that is, Jewish—officeholders; on May 2, the decree to regiment the trade unions; the burning of the books on May 10; and on July 14, the “Law for the Prevention of Genetically Diseased Births,” which introduced forced sterilization. The calamity took its course.

The key propagandistic event for all of this was, nevertheless, the “signal beacon” of the Reichstag Fire: All the dictatorial measures were grounded in a campaign of fear of an allegedly threatening Communist overthrow.

Reconstruction of the Arson

Bahar and Kugel have, from the evidence and indications at hand, concluded the following: Göring was actively involved in the Reichstag Fire operation; Diels was in on the plan. The action itself was led by SA Group Commander Karl Ernst. An SA special commando had already, some time before the fire, deposited incendiary material (mineral oil, benzine, torches) in the cellar of the Reich President's palace, where Göring resided, or in the underground tunnel which ran from it to the Reichstag building. On Feb. 27 at about 8:00 p.m., a commando of between three and ten SA members penetrated from Göring's palace, through the tunnel and into the Reichstag, and particularly prepared the Plenary Chamber with the incendiary material and a self-igniting fluid, which after a short period of latency, set off the fire. When the SA people were ready, van der Lubbe was brought to the Reichstag at 9:00, where he remained for scarcely a quarter of an hour with the charcoal lighter, shirt-cloth, and other textiles he had brought with him to light a row of little fires on the building threshold. But the Plenary Chamber blazed up brightly only after van der Lubbe's arrest, so that the roof

caved in and the glass cupola burst, while the Nazi prominents were already looking on.

The four fire inspectors' testimonies in the Reichstag Fire trial in Leipzig, all came to the conclusion that there must have been several arsons, and that the Plenary Chamber had been specially prepared. Especially interesting was the chemical analysis of Dr. Schatz, who came to the conclusion that “to set off the fire sources in the Plenary Chamber . . . a self-igniting fluid had to have been used.” He had been able to prove the presence of this incendiary—phosphorus in carbon disulfide—in all 28 fire source locations.

The SA man Hans-Georg Gewehr had previously instructed his storm-troop in the use of this fluid for purposes of political struggles, as in the burning of opponents' placards and signboards. This, he confessed after the war; however, he denied any part in the arson at the Reichstag.

Only van der Lubbe was arrested at the scene of the crime, but “the Communists” were generally blamed. KPD Parliamentary caucus leader Ernst Torgler turned himself in on Feb. 28, was given a Nazi lawyer, was acquitted in the Leipzig Reichstag Fire trial—as planned—and thereafter worked for the Gestapo. At the beginning of March, the imprisoned Bulgarian communists Dimitroff, Popoff, and Taneff were likewise acquitted.

Göring's Gossip

General Halder made this statement (not mentioned in the book) before the Nuremberg Tribunal:

At a reception for the Führer's birthday in 1942, the talk turned to the Reichstag building and its artistic worth. I heard with my own ears, how Göring broke

into the conversation and called out: “The only one here who really knows about the structure of the Reichstag is myself, for I have set it on fire.”

Speaking to reporters the very night of the fire; later as a witness in the Leipzig Reichstag Fire trial; or in 1946 as a defendant before the Nuremberg Tribunal; Göring talked and talked, so that his statements supply the most abundant basis for study of the origins of the Nazis. According to his descriptions of the events of the fire, he must have already been there at about 9:19 p.m. When he saw a man in the Hall making a telephone call, he immediately accused the SPD newspaper *Vorwärts* of spreading the rumor that Reich Minister Göring had set the Reichstag Fire.

The *Frankfurter Zeitung* reported on March 1, 1933 that Göring had briefed the Reich Cabinet on the fire. “People with torches” were supposed to have been seen, “whom the police had not been able to apprehend, because they obviously got away through the underground steam-heating system [of tunnels] between the Reich Parliament and the palace of the Reich President.” This incriminating utterance of Göring’s was not mentioned in any way at the later trial. Instead, Göring allowed himself to provoke the mad raving fits of defendant Dimitroff there.

At a hearing in Nuremberg on Oct. 13, 1945 on the role of Karl Ernst in the Reichstag Fire, Göring declared: “What Ernst denies, I believe, is entirely possible. . . . Ernst played a role in it; I don’t recall who told me that.” Then Göring’s lawyer learned that Hans-Georg Gewehr was still living and could be called as a witness; but at this, his client Göring was not at all pleased: “One has to watch out with such a witness! If the SA itself really burned the Reichstag, that still doesn’t say that I knew anything about it.”

Elimination of Those in the Know

The first wave of deaths to eliminate the accomplices and accessories began immediately after the act. Those killed included, among others, the SA man Karl Rall, the clairvoyant Hanussen, and—van der Lubbe, for whom the standing death penalty for arson enacted on Feb. 28 was made to apply retroactively to acts begun before that date. During the combined trials, the formerly aggressive anarchist became apathetic, as this threat hung over him. On Jan. 10, 1934 he died under the guillotine.

The second wave of elimination of accessories followed on the occasion of the slaughter of June 30, 1934, for which the so-called “Röhm Putsch” supplied the pretext. Not only opponents of Hitler like General von Schleicher and rivals like SA chief Ernst Röhm were liquidated, but also Karl Ernst and his adjutants, who are considered the probable arsonists.

Diels and Gewehr, on the other hand, survived the Third Reich. A great part of this book deals with them. We turn to that now.

How Post-War Historians Chose To Falsify Facts

Today, it ought to belong to general historical education, that 70 years ago the Nazis set the Reichstag on fire with an SA commando, and laid the blame on the Communists, in order to raise a state of emergency on the burning specter of a Communist uprising, eliminate the opposition, and erect a dictatorship—as Bahar and Kugel have described in their book. But whoever now looks into this on the Internet will find, for example, that the Museum of German History, though it does point out the significance of the Reichstag Fire for the Nazis’ seizure of power, nevertheless avoids every piece of evidence or proof of the perpetrators or the instigator of the crime. Obviously the matter remains controversial to this day. Why?

Among other reasons, because since 1959 *Der Spiegel* has conducted a campaign, with the aim of rewriting history and changing the understanding of the Reichstag Fire which was general and dominant at the time of the Nuremberg Trials. On Oct. 21, 1959, this magazine began an 11-part series, “Stand Up, van der Lubbe!” wherein the thesis was presented that not the Nazis, but Dutch anarchist Marinus van der Lubbe, alone, had set the Reichstag on fire.

Rudolf Augstein [*Der Spiegel*’s publisher—ed.] personally wrote the editorial Foreword: “After this *Spiegel* series, there will be no more argument about the Reichstag Fire. There remains no shadow of a proof to keep alive the belief in the complicity of the Nazi leaders. A legend of the century will receive the death-blow; or, to make it clearer, the knife-stroke.” Why did Augstein do this? Bahar and Kugel pursue this in the second part of their book, and this “crime story” is no less compelling than the history of the arson itself.

The *Spiegel* series based itself on a “manuscript of Fritz Tobias.” The now 91-year-old Tobias appeared at the above-noted July 20, 2003 round-table discussion at the Schöneberger City Hall, to paint a picture of the sole responsibility of van der Lubbe, and above all to justify his own role in this campaign. Thus, Tobias emphasized how much it had “injured” him, that at that time, a certain *Spiegel* collaborator named “Dr. Schmidt” had first prepared his manuscript for publication. Of the dark past of this person, he had known nothing. In the course of the discussion, he then explained: the one-time *Spiegel* collaborator was the former SS Major-General Dr. Paul Karl Schmidt (pen-name Paul Carell), who from 1940 was the press chief of the Foreign Ministry of the von Ribbentrop hanged as a war criminal at Nuremberg.

Dr. Bahar quoted from the round-table discussion a secret note from Dr. Schmidt to Ribbentrop’s state secretary, from May 27, 1944, which needs no further explanation: “Based on a sufficient overview of the ongoing action against the Jews in Hungary, I infer, that a large action is planned against the Jews of Budapest. Because of its scale, the planned action

will attract great notice abroad, and will surely form the occasion for a sharp reaction. And between the employment of horror-reports of the usual voices, and also the voices of neutrals, they'll seek riots. And I would therefore urge, in order not to subject ourselves to these things thereby, that external cause and ground for the action be created; for example, explosives in Jewish association halls and synagogues, sabotage organizations, plans for uprisings, attacks upon police, large-scale racketeering with the aim of undermining the value of the Hungarian currency. The keystone of such an action must be an especially flagrant event, upon which one can hang the great police raids."

Just such an expert in Nazi provocations, was thus supposed to make clear to *Spiegel* readers that the Reichstag Fire was *no such* provocation, but rather "a blind accident"—because just on that evening, it occurred to van der Lubbe to set a fire in the Reichstag.

The Case of Rudolf Diels

Not all perpetrators and accomplices of the Reichstag Fire were—like SA Stormtrooper leader Karl Ernst and his adjutants—liquidated on the pretext of the 1934 so-called "Röhm Putsch." The chief of the political police, who set up the imminent mass arrests of Communists six hours before the fire, led the waves of arrests personally, and had the first concentration camps prepared to handle the large numbers imprisoned, survived the Third Reich; just as did his subordinate, the head of the [police] department for "Left extremists," who took active part in the mass arrest actions. We refer to Rudolf Diels and Heinrich Schnitzler, who made their careers in the Third Reich. Rudolf Diels was, in April 1933, the first head of the Gestapo.

Diels recognized that accomplices of the Reichstag Fire action stood in peril of being murdered. So he gathered, as "life insurance," dossiers on the Nazi leaders, with which he could blackmail them if necessary; placed the dossiers abroad, and strewed his knowledge of this information around. Diels was often protected by Göring. In 1943, he even married Göring's widowed sister-in-law. Diels also took care of the instruction of the American Ambassador Dodd and his daughter Martha. In December 1943, while on a stay at a health spa in Switzerland, he met several times with the German vice-consul in Zürich, Hans Bernd Gisevius, who had worked under Diels in the Gestapo for six months in 1933. Now, Gisevius was among the agents of the American secret intelligence service, the OSS, and belonged to those sworn to the July 20 [1944] plot against Hitler. Diels shared secrets on the Reichstag Fire arson with Gisevius, which the latter used in his book, *To the Bitter End*, published in 1946.

In 1945 Diels was arrested and interned in Hanover, agreeing to work for the Anglo-American military government, and served as a witness for the prosecution (and later also for the defense) at the Nuremberg Tribunals. The American



Rudolf Augstein, postwar publisher of the German mass-circulation magazine Der Spiegel, used the magazine for an aggressive campaign to re-write the history of the Reichstag Fire, making it into an arson by a lone anarchist, rather than a Nazi provocation to seize emergency powers.

military intelligence service CIC counted him as "a great manhunter," and "in the sphere of the fight against the Communists . . . as one of Europe's greatest specialists."

When Gisevius was questioned about the Reichstag Fire by U.S. Chief Prosecutor Robert Jackson during the Nuremberg Trials, he answered that Goebbels had developed the idea. Göring agreed and undertook the task of putting the blame on the Communists. The most important incendiary material, he said, was a self-igniting tincture. An SA operative named Rall was afterwards "on the order of Gestapo chief Diels, murdered in the vilest manner," and other SA men had been killed on the occasion of the "Röhm Putsch." Gisevius specified one further perpetrator by name: Hans-Georg "Heini" Gewehr.

Robert Kempner, the Nuremberg Tribunal prosecutor of German origin, reported on a radio interview with Diels on July 15, 1946: "According to Diels' understanding, the Reichstag was burned down by the Berlin SA with help from Goebbels, and Göring was in accord with the results." But in his memorandum of 1949, Diels retreated back to the line: "I myself already believed a few weeks after the fire, and until 1945, that the National Socialists were the arsonists. Today, I no longer believe this."

Yet in 1957, Diels changed his line yet again and charged, exactly like Gisevius, an SA Commando under the leadership of Karl Ernst and Hans-Georg Gewehr with setting the fire in the Reichstag, with the help of a self-igniting fluid. After an hours-long interview with Diels, the journalist Curt Riess (under the pseudonym Brandes) published in *Stern* magazine, as did Friedrich Strindberg in *Weltbild*, in November 1957, several-part series of its contents concerning the Reichstag Fire. On Nov. 18, Diels died in a "hunting

accident”: a blast of shot, fired from immediately at his elbow, tore open his abdomen.

Augstein Rewrites History

Bahar and Kugel have found out that Diels and his former subordinate Schnitzler, even while both had de-Nazification proceedings underway, were in regular correspondence, so that their justification stories would agree with one another. Diels also stood in correspondence with Augstein’s brother in Hanover, as he openly recounted. For by 1949, Diels was able to publish his highly history-falsifying postwar apology in a nine-part series in *Spiegel*, with the title “The Night of the Long Knives . . . Did Not Take Place.” Diels’ memoir appeared in book form in 1949 in Switzerland under the title, *Lucifer Before the Door: The First Chief of the Gestapo Speaks*.

In the book, Diels notes “his colleague Schneider” also to be in the midst of publishing a description of the Reichstag Fire. This “Schneider,” who was revealed in 1956 to be Diels’ Gestapo collaborator Schnitzler, had, at the beginning of 1949, in the periodical *New Politics* of the National Socialist collaborator Wilhelm Frick, published an anonymous series, “The Reichstag Fire From Another Viewpoint”—in which, for the first time, the thesis of the sole perpetrator van der Lubbe was set out, and the Nazis, namely Diels, were washed clean of any guilt.

In 1956, Dr. Richard Wolfe published a new research report, “The 1933 Reichstag Fire,” in which he, on the basis of the evidence, came to the conclusion that only the Nazis could be considered as perpetrators. Diels died in 1957 after he had begun to unburden himself. Then in 1959, *Der Spiegel* brought out the series based on Fritz Tobias, and first worked up by Ribbentrop’s former press chief. At this, Gisevius could not remain silent, and announced his desire to speak out with a four-part contribution for *Die Zeit*, “Reichstag Fire in the Trick Mirror” [a pun against *Spiegel*, “mirror” in German]. He accused anew Hans George Gewehr as the primary perpetrator and made it known that the latter was alive in Düsseldorf. Augstein foamed in *Spiegel*: How could Gisevius dare. . . .

Gewehr had escaped from an internment camp, had lived for some years under false names (Jäger, Schäfer), and now ran, with a partner, the architectural firm Gewehr-Morisse. The Düsseldorf public prosecutor conducted an investigation against Gewehr on suspicion of arson in the Reichstag building, which, however, would be suspended in 1961. And now Augstein made himself the lawyer for this Nazi criminal and recommended to Gewehr that he demand a recantation from Gisevius. Gewehr’s complaint against Gisevius ran through several court proceedings and led to a partial success for Gewehr, which he—again on Augstein’s recommendation—used for a suit for damages against Gisevius, the editor-in-chief of *Die Zeit*, and its publisher, Henri Nannen GmbH. In the end, Gisevius was financially ruined, while

Gewehr collected 56,000 deutschmarks in damages.

Proofs and witnesses for Gewehr’s role in the Reichstag Fire no longer exist. Proven, however, is his role as the instigator, while Berlin SA commander, of the anti-Semitic “Kurfürstendamm riots” of 1931, brutal shootings of prisoners in Poland in 1939—for which he was never brought to answer before a judge—and his rise to SS storm troop battalion commander. And Gewehr himself admitted that he instructed his SA commandos in the use of the phosphorus in carbon disulfide solution, used in the burning of the Reichstag. In the judgment of the court of appeals in Düsseldorf on Aug. 6, 1963, the body “in this case, neither established that van der Lubbe was the sole actor, nor that he must have had accomplices. Thus the possibility remains open, that the plaintiff [Gewehr] was among the accomplices. . . . Of the plaintiff, it is even probable that he is the last still-living member of the alleged circle of accomplices.”

In sum, this is also a lesson in “how history is made.” And it must be thought of when these days, in the post-Augstein *Der Spiegel*, one reads vitriolic attacks on Andreas von Bülow and his book on the background to Sept. 11, 2001. The peculiar parallels between the allegedly Communist Reichstag Fire of 1933, and the terror attacks on the World Trade Center in New York and the Pentagon in Washington allegedly planned by Osama bin Laden, are, however, another story.

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LaRouche Mobilizes Youth Vs. Recall, Shakes Up 2004 Debate

by Anita Gallagher

Lyndon LaRouche personally brought his campaign to dump Vice President Dick Cheney and Cheney's "dirty operation" to recall Gov. Gray Davis, to California on Sept. 11, with a press conference and a breakthrough town meeting attended by 450 people in Burbank. More than 200 enthusiastic college-aged youth crowded the meeting hall, where LaRouche identified defeating the Recall—Cheney's dirty trick to blame Davis for Enron's and other Cheney contributors' looting of the state—as a critical battle in the 2004 Presidential campaign. Almost simultaneously in Baltimore, the LaRouche Youth Movement's intervention into the scripted "debate" of LaRouche's nine rivals at Morgan State College broke into the international press.

Nevada State Senator and head of the state's legislative Black Caucus, Joe Neal, one of first legislators to fight and beat deregulation, introduced LaRouche at the town meeting this way: "I view LaRouche as the savior for this nation. He has spoken the truth, and should be the President of this nation." California Assemblyman Mervyn Dymally, former Lt. Governor of the state, and, as a Congressman, former Chair of the Congressional Black Caucus, sent a message from the legislative session, that he and LaRouche are "working together not just to defeat the Recall, but to save our Democratic Party, so we can save our country." 1968 Presidential candidate Eugene McCarthy sent warm greetings.

To the journalists at this press conference LaRouche said, "The reason I'm here, of course, is the California Recall election, and its implications, not only for the 2004 Presidential elections, which ought to be fairly obvious, and also on the national deregulation and related policies—we are in a dereg crisis. And these issues posed in California require my presence on the scene, to demonstrate my commitment on this issue, against Recall, and for the repeal of deregulation: and

for the exposure of the role of Cheney and others in the 2001-2002 period, in the deregulation rip-off of the state of California."

The Recall election is Oct. 7. LaRouche appeared on the scene to give leadership to the Democratic Party within hours of the "Judas Iscariot" defection by Lt. Gov. Cruz Bustamante, a Democrat who abandoned the "No on the Recall" fight to campaign exclusively as a replacement candidate for Davis on the same ballot, if the Recall were to pass. Bustamante, whom LaRouche called "Joe Lieberman's patsy in California," is one of the candidates to succeed Davis, along with Arnold Schwarzenegger, the candidate of the ultra-monied dereg promoters like George Soros and Warren Buffett. LaRouche dubbed Schwarzenegger "a high-priced geek act, who should go back to the circus."

"Gray Davis admits he made a mistake," LaRouche said. "The citizens who thought dereg was good, made a mistake, and they're to blame for their mistakes—not in order to shoulder the blame, but to avoid making the same mistake next time. The Democratic Party made a mistake. It's painful. It's costly. It's life-threatening. But, this known, what do we say of profiteers who have been looting this state through dereg, like Dick Cheney the thief, and the Williams Company, and Enron, the number one contributor to the Bush campaign?" LaRouche described the entire dereg story to the audience: "There had been a collapse of the California power system in the Summer of 2000; a breakdown, because of dereg. Cheney moved in, once Bush was President, to play a key role in orchestrating the way dereg hit a number of states in the U.S. California was the prize, with the most loot. California was looted to the tune of tens of millions of dollars, besides the implicit losses of the state."

LaRouche summed up Cheney's record for the past 10



In days before Lyndon LaRouche's campaign town meeting in Burbank, which drew a crowd of 450, the LaRouche Youth Movement mobilized with tens of thousands of "Who Robbed California" pamphlets against the Recall, and "took over" campuses with rallies and motorcades mobilizing young activists into this crucial fight of the 2004 campaign.

years: "Look at the 1990-91 reign of Secretary of Defense Dick Cheney. His gimmick then was privatizing the U.S. military—to look for functions that could be performed by civilians. In this context, he cultivated a relationship with Halliburton. This privatization went apace, even under Clinton. Now, look at the situation in Iraq, run for the benefit of two corporations: Bechtel, of George Shultz, who pulled together the neo-cons for the current Bush Administration, and Halliburton. A problem has arisen now: Bechtel isn't getting its share. It's a brawl between two pirates. Now President Bush comes, and says, 'We need \$87 billion.' For what? Chiefly, Halliburton. Halliburton needs money—so shut down schools, hospitals . . . and pay for it. That is the ploy that is going on today, on your TV sets, in New York and Washington: 'We'll get revenge—give \$87 billion to Halliburton out of the U.S. Treasury!' This is not a mistake," LaRouche said, but an outlook close to that of the forces behind Hitler.

Touring the state on Sept. 11, the anniversary of the 2001 terror attack that spearheaded a drive for fascism in the United States, LaRouche made these points:

- "9/11 came from inside the United States, not outside. It's like Göring setting fire to the Reichstag [seat of the German Parliament]. The destruction of the institution resulted in a doctrine of law, by Carl Schmitt, who sponsored the career of a nazi who happened to be Jewish, Leo Strauss, who went by way of England, to the University of Chicago. Strauss is the chief breeder of the nest working around Cheney, called neo-cons." LaRouche referred to his January 2001 forecast of the George W. Bush Presidency: that it would face a finan-

cial and monetary crisis, and terrorism, to be used as a "Reichstag Fire" pretext for fascism.

- He opened his press conference by pointing to the assassination of Swedish Foreign Minister Anna Lindh, who was stabbed to death Sept. 11. LaRouche explained: "We are now in a period, since late 2002, in which the Synarchist International, associated with a fellow in Spain, a former official of the Franco regime, known as Blas Piñar, has been highly active throughout the world, in his network of organizations, which has significance [going back] to the 1970s, as primary covers for assassination attacks, such as that of [former Italian Prime Minister] Aldo Moro—his kidnapping and assassination—and the Bologna train station bombing. These precise groups are being reactivated more and more. They are small groups, generally speaking, as political groups, but they serve as covers, of one kind or another, for actual terrorist or assassination attacks. The problem is, we are in a period in which we must expect organizations such as the Synarchist International to deploy sometimes confusing types of terrorist operations against targets which they think will have some type of dramatic significance in the political process."

- The Synarchists, whose view Cheney expresses, want to control society through horrible acts which terrify people, such as the atomic bombs dropped on Japan, or 9/11, to force the population to submit, out of terror, to a Nietzschean, Satanic "beast-man" dictator.

- On his nine rivals, the Democratic Leadership Council's (DLC's) recognized candidates, LaRouche said, "My nine rivals are not in the real world. They won't talk about any real issues, like the cancer of Iraq, the cancer of the Middle



The LaRouche Youth Movement was present in force at Morgan State University in Baltimore before the Sept. 9 Presidential debate of Fox News and the Congressional Black Caucus. Young LaRouche supporters intervened from the audience because LaRouche had been excluded, shaking up the “9 Losers” and the debate sponsors, who ordered the youth arrested (right).

East, the deteriorating relations with other nations, the genocide in Africa. They are so afraid of losing money, they won't upset anyone who may give money.”

LaRouche's campaign is based on rapid recruitment and education of youth to be leaders. LaRouche used the example of the great American Benjamin Franklin, who organized the youth leadership that made the American Revolution. Since the education of the LaRouche youth (who are rapidly recruiting), is based on the most advanced scientific and artistic conceptions developed by mankind, the youth leaders are, therefore, committed to truth, not popular opinion. (For a fuller sense of this, see the Youth Panel Presentations at the Schiller Institute's Labor Day Conference, on www.larouchein2004.com.) Two hundred youth attended the Sept. 11 town meeting, and dominated the discussion period with profound questions on how a human being can transmit an idea that goes beyond the simplistic or wrong meaning of words; the role of aesthetics in statecraft according to Friedrich Schiller; and many others. One well-known Hollywood figure who attended the meeting, expressed his awed approval: “So this is what you [the LaRouche “university on wheels”] are teaching these youth?” The youth are blanketing California, and indeed, the entire United States, with the LaRouche campaign white paper, “Who Robbed California?” And, LaRouche announced, next week his campaign will release his new pamphlet, “The Sovereign States of the Americas,” describing his perspective of cross-border development of power, water, and other essential infrastructure projects.

“How we think is reflected in the ways we engage neighboring countries, like Mexico,” the candidate said. “The Great American Desert needs to be developed. . . . We have first and second generation Mexican immigrants in California; their cheap labor is supporting California. We are forcing *maquiladoras* on the other side of the border.” His policy

commits the U.S. government to grand infrastructure projects, especially water and power, on both sides of the border, and to get on with developing the Great American Desert—a particularly appropriate project for a melting-pot nation whose largest group of immigrants is of Hispanic descent, LaRouche told his audience in Burbank.

LaRouche Youth Bring Reality to 9 Dwarves

In contrast to the LaRouche town meeting, only 20% of the audience at the DLC-Fox News sponsored debate at the historically black Morgan State College were students.

The 50-plus LaRouche youth who conducted a rally on campus all that day found few students even aware of, let alone interested in, the Sept. 9 debate. With a force outside singing civil rights songs, and sporting signs like, “Don't be a prostitute for the DLC! Join LaRouche for a Future,” a LaRouche youth inside made the first intervention from the audience while Sen. Bob Graham (Fla.) was speaking: “None of you candidates has the guts to demand Cheney's impeachment, whereas LaRouche does. Why isn't LaRouche here, and why don't you attack the real threat—Cheney?” The candidates went mute, waiting for the police to haul the youth out. Then another intervention followed: “These debates are illegitimate! Where is LaRouche?” These interventions occurred approximately every 15 minutes, until Erin Smith made a final, long intervention on LaRouche's solutions.

Four of the young organizers were arrested and held overnight, but released the next day without charges. The *Washington Post* Sept. 11 coverage quoted LaRouche campaign spokesman Debra Freeman: “It was an act of civil disobedience. The campaign wholly endorses and supports what they [the youth] did. I'm glad that there are young people who are still prepared to do that kind of thing.”

Bustamante: Mob-Backed Lieberman's Mole

by Michele Steinberg

California Lt. Gov. Cruz Bustamante dropped any reference in his campaigning to “No on Recall” on Sept. 7, and told Californians to vote for him to replace Gov. Gray Davis, by which act, he showed his true colors as a mole for the mob-linked Democratic Leadership Council, and its poster-boy Sen. Joe Lieberman (Conn.). Bustamante, who has endorsed Lieberman for President, had previously concluded his speeches with the slogan: “No on Recall, Yes on Cruz.” But on Sept. 7, he did not even pretend to make the argument against the recall. When reporters asked the Lieutenant Governor about this, turn-coat Bustamante said that Governor Davis has enough money to fight against the recall, but if Davis is recalled, “I’ve got to be able to make sure and distinguish myself in terms of my ideas, and what I do, and so that’s where I’m focused.”

Bustamante’s stabbing Gray Davis in the back is in stark contrast to the stand taken by other California Democrats, such as Sen. Dianne Feinstein, who has made two ads for Davis and the campaign *against* recall. Feinstein stresses that Democrats should have only one unified focus: Defeat the recall. But, Bustamante’s open shift in tactics coincides with a perceptible decline in Republican candidate Arnie “Enron” Schwarzenegger’s fortunes. Arnie has been sagging as a result of aggressive campaigning by the forces of Lyndon LaRouche, a 2004 candidate for the Democratic Party nomination, against the robotic flunky of synarchist looters George Shultz and Warren Buffett.

The truth is, that Bustamante is out to *win* the governor’s race on Oct. 7, and sink Gov. Gray Davis.

Bustamante is the same kind of “Democrat” Joe Lieberman is—none at all! In fact, Bustamante has hitched his wagon to the right-wing, DLC, and mob-backed Lieberman, because he shares the same politics. Despite the budget disaster in California caused by deregulation and the “energy pirates,” Lieberman still supports deregulation. Davis has admitted this was a mistake—what about Cruz? Bustamante endorsed Lieberman for President in May, when Lieberman was being booed by real California Democrats for supporting the illegal war against Iraq. Now Lieberman is pushing Bustamante against Davis, an act so low no other Democratic Presidential candidate has done it.

According to AP reporter Brian Skoloff, Lieberman, who is dropping in national polls, *needs* a “Governor Bustamante” in California to boost his Presidential aspirations. In August, wrote Skoloff, “donors to Lieberman’s Presidential campaign [had] quietly begun” swinging their support to Bustamante,

against Davis. Lieberman backers dropped “\$5,000 here, \$20,000 there,” for Cruz—characterized by Donna Brazile, Gore-Lieberman campaign manager in 2000, as a “smart strategy.”

But there is much more to the story. At a Sept. 11 press conference in Los Angeles, candidate Lyndon LaRouche, compared calling Bustamante a “Democrat” to “calling Judas Iscariot a Christian.” LaRouche especially pointed to Bustamante’s links to casino interests that are using legalized gambling to loot Native Americans.

Casino Gambling

In August 2002, *EIR* published an exposé on “Crime in the Senate—McCain, Lieberman, and the Bantustan Casinos,” by Anton Chaitkin and Scott Thompson. They wrote: “A criminal apparatus reaching from Russia to Israel to Africa, to Miami and New York, has turned Joe Lieberman’s Connecticut into a world capital of gambling casinos.” The Foxwood and Mohegan Sun Indian casinos, run by South African mobster and money-launderer Solomon “Sol” Kerzner, were modelled on the apartheid “bantustan” casinos that Kerzner had run in South Africa.

With the help of Sen. John McCain (R-Ariz.), who had chaired the Senate Committee on Indian Affairs, and remains a senior member, and Joe Lieberman, Kerzner was able to build the run-down Indian casinos on reservations in Connecticut into rivals of those in Atlantic City, with three times the cash-flow. Kerzner skimmed off billions, said the U.S. Bureau of Indian Affairs, but his mythical powers in turning a “tribe” of a few hundred individuals into billionaires, have now become a model for the latest looting against the Indian tribes. It wouldn’t have been possible without Joe Lieberman.

Bustamante’s campaign has already received several millions in contributions from Indian gambling tribes. The Viejas Band of the Kumeyaay Indians ranks as the fourth largest contributor to all Recall committees and candidates—handing over \$1.5 million, all to Bustamante. The only larger contributors are the Greene Company which financed the original recall effort of Republican Rep. Darrell Issa; Schwarzenegger’s contributions to himself; and Bustamante’s campaign committees’ contributions to himself!

Critics says that this amount of funding is illegal under California campaign funding reform, which limits contributions from a single entity to \$21,200. Bustamante claims a loophole—directing funds to a previous campaign committee, set up *before* the reform bill.

In 1999, the Indian tribes received the exclusive right to run Nevada-style gaming in California, and now the business has grown to \$5 billion a year. Bustamante has also received \$500,000 from the Pechanga Band of Luiseno Mission Indians, and \$300,000 from the Sycuan Band of Kumeyaay Indians, and there’s more to come.

Whether it’s Arnie-Buffett, or Bustamante-Lieberman, the synarchists behind the recall scheme see California as a bonanza for their looting.

Obey Calls on Rumsfeld, Wolfowitz To Resign

Rep. David Obey (D-Wisc.), the ranking member on the House Appropriations Committee, sent a letter to President Bush on Sept. 5, suggesting that Secretary of Defense Donald Rumsfeld and Deputy Secretary Paul Wolfowitz, two of the leading chicken-hawks in the Administration, be “allowed” to “return to the private sector.”

Obey said that miscalculations by Wolfowitz and Rumsfeld have cost American lives in Iraq and damaged the nation’s fiscal health. He also said that the Pentagon should be relieved of its role in determining foreign policy. “It is impossible to review the record of the past year and not conclude that they have made repeated and serious miscalculations,” he wrote.

The Wisconsin Democrat’s criticism of the war policy continued on Sept. 6. In an interview with the *Capitol Times* of Madison, Wisconsin, Obey called Rumsfeld and Wolfowitz “raving romantics.” He said that, before the March invasion, “they had wildly romantic ideas about how easy it was going to be to turn Iraq into a second coming of New Hampshire in terms of democracy.”

Obey said that he had thought long and hard before suggesting to President Bush that two members of his administration should leave. “But the more I looked at what is happening in Iraq, at what is happening with our allies, and at what is happening here in the United States, the more I came to the conclusion that this was necessary.”

In a Sept. 8 interview with CNN’s Soledad O’Brien, Obey was even more explicit as to the source of Rumsfeld’s and Wolfowitz’s miscalculations. After rejecting the intelligence they were getting from the CIA and the Defense Department, Obey

said Rumsfeld and Wolfowitz “set up their own intelligence operation to get more comfortable intelligence estimates.” He further noted that they pushed the State Department’s post-invasion planning efforts aside, “and the result is what you see in Iraq every day.”

Bush’s \$87 Billion Iraq Request Faces Scrutiny

President Bush’s Sept. 7 announcement that he will be seeking \$87 billion in supplemental funding for U.S. operations in Iraq is meeting with a mixed reaction on Capitol Hill. Most of the Republican leadership, and at least a few Democrats, are promising to move the money as fast as possible “to help the troops.” Most Democrats and a handful of Republicans, on the other hand, are warning that the White House and the Pentagon will have to answer a lot of questions before the money is released.

A statement by House Appropriations Committee Chairman Bill Young (R-Fla.) was indicative of the GOP response. “It is my intention,” he said, “to aggressively expedite the President’s request. . . . We have troops in harms way and we should provide them every resource available to ensure their safety.” Sen. Jeff Sessions (R-Ala.), at a Sept. 9 hearing of the Senate Armed Services Committee, claimed that the \$87 billion is accounted for in the Fiscal 2004 budget plan and would not add to the deficit.

Anti-war Democrats see the request as an admission of failure by the Bush Administration. Rep. David Obey (D-Wisc.), the ranking member on the House Appropriations Committee, warned that the \$87 billion would only be a downpayment on a policy

which is going to cost a lot more. Rep. Nita Lowey (D-N.Y.), also on the Appropriations panel, said the request “confirms that the Administration went to war unprepared to secure the peace.” However, she said she backed the request “because we must bring peace and democracy to the Iraqi people and send a strong message to terrorist groups like al-Qaeda that we will not back down.”

While none have spoken out publicly against Bush’s policy, a few Republicans are reported to be concerned about having to explain, back home, why the United States should spend so much money in Iraq while their constituents are losing their jobs.

Wolfowitz, Myers Grilled On Bush’s Iraq policy

The extension of tours of reservists in Iraq became a major agenda item for a Senate Armed Services Committee hearing looking into the Bush Administration’s Iraq policy on Sept. 9. According to a front-page *Washington Post* story that day, the Army issued an order that reservists will serve on the ground in Iraq for tours of 12 months, when they had been expecting to serve a total of 12 months on active duty, including training and demobilization time. Chairman of the Joint Chiefs of Staff Gen. Richard Myers told the committee that more than half of the Army’s combat support and combat service support functions are in the Army Reserve and the National Guard. “We need that combat support, combat service support, to be with our active forces, as long as they are in Iraq,” he said.

The issue of the reservists revolved around whether more U.S. troops are needed in Iraq. Sen. John McCain (R-Ariz.), a vociferous sup-

porter of sending more troops, quoted from an attack on the Administration in the neo-conservative *Weekly Standard*, claiming that U.S. actions “are being driven by the realization that there are too few American troops in Iraq.” McCain called that “an accurate statement,” and said, “When we have to extend guard and reservists on active duty, when we have to ask for international forces, when we have to do the things that we are doing, it’s clear to me that we need additional troops” in Iraq.

Sen. Edward M. Kennedy (D-Mass.), taking a different view, told the witnesses, “We had a policy to win the war, but it’s quite clear we didn’t have a policy to protect our troops after the war is over.” He noted that since the invasion of Iraq, the situations with Afghanistan, North Korea, Iraq, and the Middle East have all deteriorated. He said he had hoped to hear from President Bush, in his Sept. 7 address, acknowledgment of U.S. failures in Iraq. “The Administration has made a U-turn in its policy,” he said, “but it doesn’t know which direction it’s going in.”

Estrada Nomination Withdrawn by White House

On Sept. 4, Miguel Estrada wrote to President Bush seeking to withdraw his nomination to the D.C. Court of Appeals, which Bush then did. Both Republicans and Democrats painted Estrada as victim of a flawed confirmation process.

Estrada had been among President Bush’s first group of judicial nominees in May 2001. His nomination had been filibustered by Senate Democrats on the grounds that he had not answered questions about his views in sufficient detail and the White House’s refusal to

turn over memos he had written while working in the Solicitor General’s office.

Sen. Charles Schumer (D-N.Y.) called it a sad day for Estrada and the confirmation process, saying that if Estrada had answered the questions and the White House had provided the requested documents, “we would have had a real debate about whether Mr. Estrada is qualified for a lifetime appointment to the second most powerful court in the nation.” He called Estrada “an unfortunate victim of a White House policy of not cooperating with the Senate and stonewalling in the appointment of judges.”

Senate Majority Leader Bill Frist (R-Tenn.) complained that the Senate had been denied a vote on the nomination “because of the obstruction of a few.” Sen. Jeff Sessions (R-Ala.) charged that Senate Minority Leader Tom Daschle (D-S.D.) and the Democrats have had a plan “to alter the ground rules of confirmation.” Senate Judiciary Committee Chairman Orrin Hatch (R-Utah) called the Democratic filibuster a “despicable disgrace.”

The partisan bickering over nominations is likely to continue. Bush’s response to the Estrada debacle was to name two more controversial nominees without consulting the Democrats. Senate Democrats, meanwhile, have vowed to continue to filibuster nominees they see as unacceptable.

House Votes To Impose School Vouchers in D.C.

House Republicans gained ground on an issue that has been on their agenda since Newt Gingrich (R-Ga.) became Speaker of the House in 1995. On Sept. 9, the GOP succeeded in passing, by a vote of 209 to 208, a school voucher program for the District of

Columbia. Democratic Presidential politics played no small role in the GOP’s narrow victory, as two Democrats who oppose vouchers, Dennis Kucinich (Ohio) and Richard Gephardt (Mo.), were absent from the vote because they were in Baltimore participating in a Democratic Presidential candidates debate. The entire process was characterized by maneuvering by the Republicans, including the scheduling of the final vote during the Democratic debate, to ensure they had the votes in the chamber to win.

The voucher program came in the form of an amendment to the D.C. appropriations bill sponsored by House Government Reform Committee Chairman Tom Davis (R-Va.). D.C. Delegate Eleanor Holmes Norton (D) noted the irony of Davis’s amendment, in that it added legislation to an appropriations bill, which is normally a violation of House rules. Davis successfully raised points of order against other such amendments, but his amendment was protected by an order of the House Rules Committee.

The \$10 million program would provide vouchers of up to \$7,500 each to low-income parents to send their children to private schools. While the money does not come out of the D.C. public school budget, Norton pointed out that during the appropriations process, funds were shifted from other Federal education programs to fund the voucher program. That money, Norton said, “should perhaps be going toward adequately funding public schools,” for things like teacher training. Davis and other voucher backers argued that it was necessary to give some children a chance at a decent education, a chance they will not get in D.C. public schools. But as Norton and other voucher opponents pointed out, it will only be available to 1,300 students out of the 68,000 in the D.C. public schools.

Break the 'Cheney-Sharon Axis'

The wave of Mideast violence which fascist Gen. Ariel Sharon inaugurated in late 2000 with his drive to become Israel's Prime Minister, has now clearly reached the brink of a Sharon-launched general regional war, accompanied with horrifying levels of terrorism. Sharon "has a green light, to do whatever he wants, from the neo-conservative right-wingers of the Dick Cheney type in the United States, and a yellow light from the Bush White House" a European Jewish statesman told *EIR*. "And for Sharon, a yellow light is all he needs": to move militarily to expel Palestinian National Authority President Yasser Arafat, and in the process, to assassinate him; to start publicly promising Israeli "counter-terror strikes" against Syria, Lebanon, Jordan, and/or Saudi Arabia; and to threaten imminent air strikes against Iran's nuclear facilities.

That green light, to pull wide open the gates of a Clash of Civilizations hell, is indeed being given to Sharon by Vice President Dick Cheney and his Straussian "perpetual war" crew. Unreported in the international press is that fact that Dov Weisglas, Sharon's cabinet chief and top confidant, made an unannounced trip to Washington where he met White House officials led by Cheney. This followed Sharon's private, lengthy meeting with Cheney during his own August visit to Washington. The daily *Ha'aretz* reported on Sept. 8 that sources at Sharon's office claimed that there had been a "significant turnaround in the U.S. position on the matter of Arafat's deportation. . . . Jerusalem understands it hasn't received a green light for Arafat's deportation, but it hasn't received a red light, either." And the right-wing *Jerusalem Post*, which editorialized on Sept. 11, "We must kill Yasser Arafat," just before the Israeli Security Cabinet voted to "expel" him, is owned by Anglo-American Lord Conrad Black, a power in Cheney's Washington by his funding of the neo-conservative think-tanks and publications that have seized control of the Bush Administration.

Agriculture Minister Yisrael Katz, a Likud party cohort of Finance Minister Benjamin Netanyahu, said on Sept. 11 that Israel no longer has to wait to receive

America's authorization to expel the Palestinian leader. "As far as I know, there is no Israeli commitment to the Americans not to take action." Katz said.

Washington-based Arab sources close to participants in the Road Map diplomacy, warned that a "deal" backed by Cheney may have already been discussed with the Israelis: that Sharon's mob be allowed to kill Arafat, and however many Hamas, and Islamic Jihad, and other militant leaders they specify—after which, the Israelis will accept international monitors from NATO, or the UN, which will "keep the peace." A deal disastrous enough on its own terms, but one which Sharon would again be allowed to break.

Ha'aretz on Sept. 11 cited Israeli military intelligence personnel who warned, "if even a single hair falls from Arafat's head in an operation to expel him, the result will be a wave of terror the likes of which has yet to be seen." Chief of Staff Gen. Moshe Ya'alon confirmed earlier reports, that Israel was prepared to launch strikes against not only the Palestinians, but also Syria, Lebanon, and now Saudi Arabia, a country with which it has never been at war.

Russian Foreign Minister Igor Ivanov called on Sept. 10 for the Quartet—the UN, EU, U.S., and Russia—to impose the Road Map, by force if necessary. "The time has probably come for the world community, acting through the Quartet of mediators or the United Nations Security Council, to impose tough terms on the conflicting parties so they comply with all provisions of the Road Map peace plan, which could require an international presence in the conflict area," Ivanov said. France, the Arab League, and Egypt have all raised the sharpest warnings of a grave threat of total war in the Mideast, unless the Quartet powers intervene hard.

But this means only one thing: The United States government—the President personally—must "step on Sharon" immediately and hard, as Lyndon LaRouche has demanded, or the region is lost to perpetual war. That means only one thing: Bush has get Cheney out of his Administration, to break the Cheney-Sharon axis.

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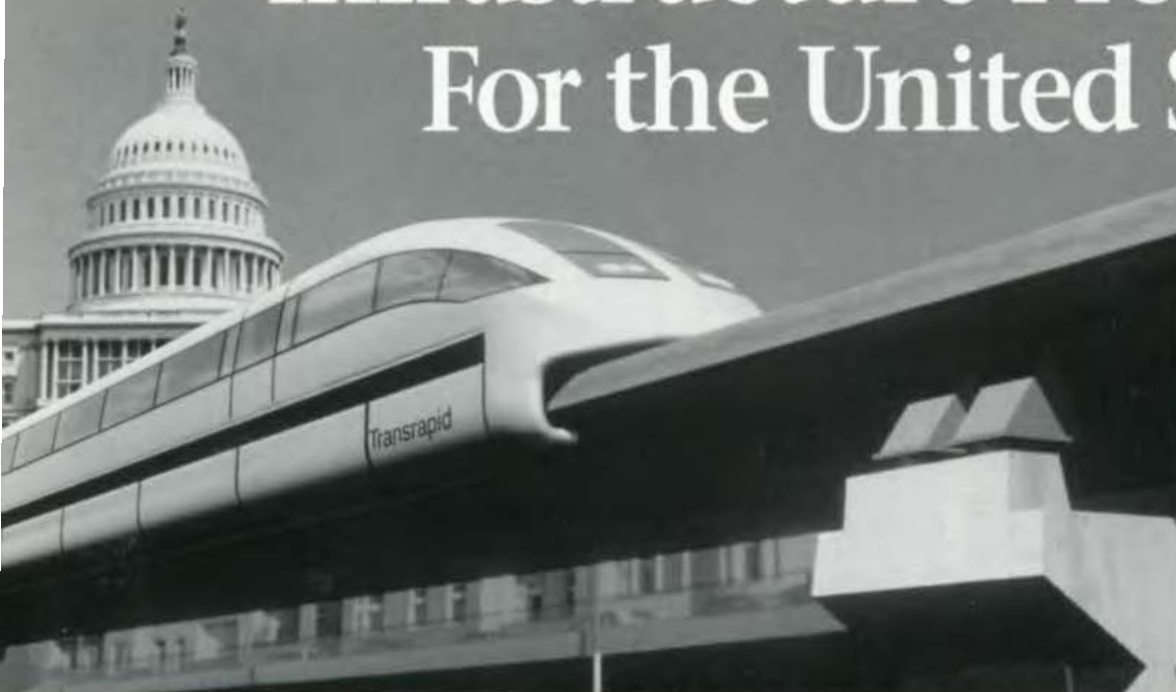
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