

EIR Strategic Studies

LESSONS OF THE PELOPONNESIAN WAR

Winning the Battle Against Sophistry

“The LaRouche Show,” an Internet radio program, interviewed EIR Editorial Board member Gerry Rose on Feb. 4. The show is broadcast every Saturday at 3:00 p.m. Eastern Time at www.larouchepub.com. Harley Schlanger hosted the show, and was joined by LaRouche Youth Movement (LYM) panelists Quincy O’Neill and Randy Kim.

Schlanger: Our show today will focus on a crucial aspect of the battle to defeat the fascist neo-cons centered around Vice President Dick Cheney. Following their success in imposing Judge Samuel Alito on the U.S. Supreme Court, Cheney and his allies have launched into a true flight-forward, placing a war against Iran on the immediate agenda; while Bush, Rumsfeld, Bolton and others are preparing for a preemptive strike against Iran’s nuclear energy and research sites, the administration has launched simultaneously, an all-out offensive against the U.S. Constitution, justifying illegal spying on Americans through the National Security Agency, holding prisoners without charges, and advocating torture, among other atrocities committed by this gang.

Lyndon LaRouche pointed out that the Democrats in the Senate flinched on the Alito fight. True, there is a core which responded to LaRouche’s call to action, and stood up. There were 25 votes for a filibuster against Alito. But, they failed largely because they did not identify Alito and his legal outlook for what it is—fascism, the return to the judicial and legal philosophy of Carl Schmitt, the jurist who drafted the emergency decrees for Hitler, which Hitler then used to impose Nazi dictatorship.

Now, as we’ve identified on this show previously, Alito and his allies are adherents of the same doctrine of law used by Schmitt for Hitler, which they are intending to apply, now, in support of a fascist dictatorship in the United States. One of the groups they’ve worked through, is the misnamed “Fed-

eralist Society,” to which Alito and at least three other Supreme Court Justices pledge allegiance. And this is the network at the heart of the drive for fascism, since its founding in 1982. And this has been documented in the LaRouche PAC’s “Children of Satan IV” pamphlet, which is being circulated all over the country, including to U.S. Senators.

Now, central to their philosophy is Sophistry, which will be the focus of our show today. Our special guest will be Gerry Rose, who has written and lectured extensively on this topic.¹ We’ll also have a LYM panel which will include Quincy O’Neill from Los Angeles and Randy Kim from Washington, D.C.

Now, Gerry, to prepare for the show, I was reading last night, a recently published book by Victor Davis Hanson, called *A War Like No Other: How the Athenians and Spartans Fought the Peloponnesian War* [2005]. Hanson is a self-admitted follower of Leo Strauss, and he argues (as a good Sophist would), that the Peloponnesian War—the disastrous war—was not really a dividing point, or a *punctum saliens* in history. He said instead, and this is a quote from him: “Athens did not lose the Peloponnesian War in 405-404 [B.C.], as much as suffer a two-year setback, before pressing ahead to rough parity and permanent peace with Sparta, somewhere around 394.” So, for him and the neo-cons, it was just an interregnum.

Now, when we were speaking earlier, you said that you thought this was an attack on what Lyndon LaRouche has said about the Peloponnesian War. So, let’s start by taking up this question: What is the essential issue of the Peloponnesian War?

Rose: We had occasion to discuss this directly with Lyn,

1. For example, Gerry Rose, “Reflections on Shakespeare as a Historian: The Roman Plays,” *Fidelio*, Fall 2004.



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The Peloponnesian War, launched by Pericles, was as foolish as the war undertaken by Bush and Cheney in Iraq—and for the same reasons.

this Tuesday [Jan. 31], because we are going to review this book. And the essential issue in the Peloponnesian War, was not the particular way the war was fought—which is what Hanson and others try to get into, which is the typical “flat Earth” view of history. That is, you take the so-called “facts,” empirical facts—names, dates, places, times, numbers of dead, leaders, you know, this kind of thing, names of battles—and then you try to somehow, through an inductive method, get a “history,” what we call “history” (or what they call “history,” I don’t call it history).

That was not the essential question of the Peloponnesian War, and it’s precisely Lyn who has raised in the modern time, that it was the prior collapse of Athenian society which led to the Peloponnesian Wars, not the other way around.

The reason they would argue, as Hanson does, that there was just an interregnum: Look, they’ve got Lyndon LaRouche on their mind. Because they know that Lyn, and the American System attached to Lyn’s profound comprehension of this, is a strategic threat of the highest magnitude—as they learned during the Alito fight: We were recently told by an aide to a very, very senior Congressman, that nothing was going on in the Alito fight until we entered. And he said it was like a sea-change.

So therefore, they’re obsessed with Lyn. Nobody talks about the Peloponnesian War, or writes long books on it, except as a way of attempting to refute what Lyn has said.

Schlanger: Gerry, in a sense, they’re not just defending Sophistry, but they’re applying it to history, then.

Rose: Exactly. This is exactly what they do.

Solon of Athens’ Conception of Man

Schlanger: So, what did lead to the collapse of Athens then, and the Peloponnesian War?

Rose: Well, it was very specific: What happened was, that if you take it from the standpoint of Solon, who was a hundred or so years before the start of the Peloponnesian War, Solon had established in Athens a principle of the General Welfare: He wrote a constitution, in the form of a poem, and one of the critical elements of that, was that the poverty, through the debt of the majority of the farmers and artisans, was killing Athenian society. And the landowners were increasingly rapacious in collecting the debt. Solon was a very honest broker, and trusted by both the farmers and the artisans in the city, and even the landowners; because the situation was leading to a massive impasse, and society would have fallen apart; so they asked him to come up with a solution. And in that, he developed the question of a moratorium on debt.

What Solon did, was to put forward an idea of defense of the General Welfare; and certainly, the checks and balances that he had put in, in the Athenian Constitution, in the relationship between the debtor and the creditor, and the different relationships of how much land you could have and this kind of thing, and that you’d have to work the land, you couldn’t just hold it. These reforms were created by an idea of man which Solon had, and this was part of a general impulse-tendency which included Thales, Pythagoras, and others who were part of this Greek Renaissance.

Schlanger: And so, this in fact, when historians refer to the Golden Age of Greece, this is what they should be referring to.

Rose: Exactly, in the same way that, in America, you would refer to Lincoln, or you could even refer to Franklin Delano Roosevelt as a resurgence, and in a sense a Renaissance, of where our country started. (What people today call the “Golden Generation,” is really this crazy Boomer generation! And the same thing is what they did with Pericles.)



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Solon of Athens (624-560 B.C.) established the principle of the General Welfare, in the “constitution” he wrote for the city-state, in the form of a poem. This conception formed the basis for the flourishing of Classical Greece.

So, if you start from the high point of Solon, and what the idea of man is; Solon fought for what we call a “universal physical principle,” which is called the General Welfare. There were others who, keying off of that idea, particularly Aeschylus, and later in a different way—who were after Solon, and really were part of a real Greek resurgence of both science and art, and technologies that occurred in the wake of that—that, what you had, was an in-depth education of the population as to the nature of justice and the nature of man.

Schlanger: When you say “in-depth education,” I know you are a great admirer of Aeschylus, Sophocles, and I believe also Euripides—was this part of that educational system?

Rose: That was the central part. The way that the Greek tribes both got the most advanced education in language and history, was through these tragedies. And Homer started this whole process, with his *Iliad* and *Odyssey*. So, there was a literacy movement, not in terms of writing, but there was a literacy in language, a literacy in history, on what had happened to Greece when they fought the crazy wars in Troy, which had destroyed Greek society. And what was always a touchstone for sanity, is the rejection of arbitrary war, and arbitrary power.

Now, in the wake of that, the Greeks were capable of defeating the Persian Empire, both at the Battle of Marathon on the ground, and very significantly, at the Battle of Salamis on the sea.

And the Persians were run by the Babylonians. The elites of Persia were trained by the Babylonian priesthood, which was pure evil. It’s spoken about in the Bible, also, the “Whore of Babylon” and that kind of thing. But, the point was, that

the Persians were being deployed by the Babylonians to invade the Ionian areas which were colonies of the Greeks, and then later the Peloponnesus which was the mainland of the Greeks, and Attica, which is where Athens is.

You know, the Spartans never fought at the Battle of Marathon. You know the famous “Marathon run,” to get Spartans to come up—the Athenians had already defeated the Persians on land, at Marathon, in an extraordinary battle [in 490 B.C.]. But the Athenians represented a much higher idea of man, and civilization and cohesion. It was not a horde. They were fighting for an idea—much as the American soldiers had fought for an idea during the fight against fascism and Hitler. They were fighting for an idea: That Athens was an idea—it was a physical place, for sure—but it was an idea, developed by Solon, developed later by others, Sophocles, particularly Aeschylus, an idea of justice, an idea that all men really deserve and should have justice.

Now: After the defeat of the Persians, in which Athenians were the leading fighters, particularly at Salamis [480 B.C.], a brilliant battle, where Themistocles had to literally trick the Athenians not to run away, because they were so outnumbered; it’s a very interesting story. But, after the defeat of the Persians, the Cult of Apollo at Delphi, which was run, frankly, by the Babylonians and the priests of Babylon through the Persian priests, and was a banking center—increasingly, they made a counteroffensive, a cultural counteroffensive, against Athens.

The Destruction of Classical Athens

Schlanger: . . . Now, Gerry, I want to make this point also, before you continue, because some of our listeners sit there, and say, “Well, this is all very interesting, but how does this enable us to fight fascism, today?” We’re now looking at what it was that Victor Davis Hanson and the Straussians are trying to cover up, which is: What was it that led to the destruction of Classical Athens?

Rose: Yes, that’s exactly the point. That they understood, strategically, that if Athens remained committed to that idea, then the strategic hold that Babylon had over Persia, and the strategic games that they played through the Cult of Apollo at Delphi, could be defeated. The Athenians *did not* consult the Cult of Apollo, to fight the Persians. Because, the Delphi cult had told everybody who consulted them, “Don’t fight. They’re too big. Make a deal. Become a satrap, or a protectorate of the Persian Empire”—which was run by Babylon.

What happened at that point, which gets to the core of the question, is that critical intellectuals were recruited to a different idea of power, different than Solon: It was called Sophistry. Literally, that’s where the word sophistry comes from, which means that so-called “knowledge” is power, not universal physical principles like the General Welfare, and the development of science. But that rhetoric, the ability to hurt your enemies and defend your friends, and mobilize the mob to do either, was what they call “power.” This is identi-



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An artist's rendering of the inner city of Athens in Pericles' time. This was the period of the spread of the influence of Sophism, which ultimately destroyed Greece.

fied in Plato's dialogue *The Republic* by Thrasymachus. And most of the dialogues that Plato writes are attacks on Sophistry.

But this Sophistry was originally set up by Parmenides, who was with what they called the Eleatics. And the Eleatics, such as Zeno and Parmenides, said that there was no truth.

Schlanger: How do you take a society, which has been through the works of Homer, the ideas of Solon, that this is real to them through the tragedies which they see every year at the great festivals; how do you take a society that has a developed sense of its potential, and win people over to the idea that there is no truth?

Rose: Well, what the problem in society in general has been, is that only a very small number of people—what we would call an elite—actually understand the principles upon which society is created. And it's been the subject of the great philosophers and thinkers: How do we get the general population to think for themselves? And think from the standpoint of universal principles? In other words, the question for society is: How do we increase the relative potential population-density of society? Or, as it is called in the American Constitution, "the General Welfare"?

Unfortunately, too few people, because of the educational system—and this is where the LaRouche Youth Movement becomes so unique—have been forced to go through the rigor of discovering for themselves, questions of universal principle. And therefore, they have to take on the basis of opinion, what's called "authoritative opinion," what is true and what is not true. And then, you're stuck arguing "authorities," right?

When you start from the standpoint of Solon, when you start from the standpoint of the Founding Fathers, when you start from the standpoint of Lyndon LaRouche, the question for society is the increase in the relative potential population-density per square kilometer of society. In other words, if you have a good society, the result of that society will be the increase in *density* of population, and therefore, also, the increase in the living standards of that population, while you're increasing the *density* of that population.

The Athenian Shift Toward Empire

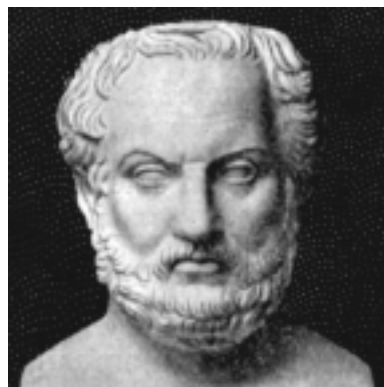
Schlanger: Well, then that brings you right back to the question of your concept of the nature of man. Because, if you believe that man is capable of mastering the discovery of universal physical principles, then you organize a society around that.

Rose: That's exactly it. And you see the difference: You saw it at the height of the so-called Age of Pericles—because Pericles was the one who organized the Peloponnesian War, and he was trained by the Sophists of his time. And Pericles argues, in his funeral oration after the first year of the Peloponnesian War, and then later, what had happened to Athens in the Melian dialogue, which is all in Thucydides, who was there at the time—Pericles points out that rhetoric, pleasing rhetoric, to sway opinion, was the basis upon which they fought the Peloponnesian War.

There was no basis for the war against Sparta. Athens was at the height of its power, because, after the defeat of Persia, Athens through the Sophists, and through the Cult of Apollo at Delphi, was looting all of what was called the "Delian League," where all the different city-states of Greece were paying tribute to maintain the fleet of Athens. They started using the money not for the fleet, but all sorts of other things. And certain key people in Athens decided that they were going to become an empire.

But, you see, the question of an empire—and I'm not going to read it, because we don't have time—but if you look at Thucydides, you'll see the question of the Melian dialogue, about how the Athenians were going to invade this island of Melos, during the Peloponnesian War; and the Melians said, "Well, we've been neutral, why don't you give us justice?"² So, the argument the Athenians use is "justice is the power of the stronger over the weaker." And that is the argument of

2. See Helga Zepp-LaRouche, "Thucydides' Melian Dialogue: How Athens Became an Empire, and Fell," *EIR*, June 4, 2004.



The ancient historian Thucydides saw the crucial error of the Athenians in dealing with the neutral city of Melos: their belief that they could rely on rhetoric, rather than truth.

The descent of ancient Greece into decades of war between Athens' Attic League and Sparta's allies, occurring so soon after their successful common defense against the Persian Empire, can be attributed to Athenian imperialism and its philosophical roots: Sophism.

Thrasymachus in the *Republic*. And *that* was Leo Strauss's argument, and that is the argument of the fascists. Where would Athens have been, if Solon had thought that way?

Schlanger: That's the argument, today, of David Addington, of John Yoo and the theorists like Alito, behind the present Bush-Cheney Administration.

Rose: Exactly. And the problem is, and this is why they had to take on Lyn on this question: Is that *the Peloponnesian War ended in the destruction of Athens!* In other words, it's *not* that they won the war! They—over a *30-year period*, through several perturbations, back and forth; Pericles dies very early in the war; then a certain, so-called democracy takes over, and then Sparta finally wins, and imposes tyrants; but then, they get overthrown. And finally, at the *end* of the Peloponnesian Wars, with the *total destruction* of Athens, in terms of an idea of Athens for the General Welfare, they kill Socrates in 399, after the destruction of Athens.

So that, in fact, they have to argue that Athens wasn't destroyed by the Peloponnesian War, because, in fact it *was*, because *these ideas are not coherent with the laws of the universe*.

And therefore, if you hold to these ideas—Persia! You don't hear about the great Babylonian Empire, or the great Persian Empire, except in the fantasies of some people. You don't hear anything about the great empires of the past, because empires are based upon a rejection of fundamental universal physical principles, and therefore, the universal itself; because they cannot sustain the populations by looting them;

you *can't* sustain population by perpetual war. You don't hear about the Roman Empire any more! This looted all of Europe, to maintain a certain oligarchical elite, and all of Asia. And they attempted to loot everything in sight. And ultimately, they collapsed! They *physically* collapsed!

Sophism Today

Schlanger: Well, Gerry, I think this is exactly the point of why we're looking at someone like Victor Davis Hanson, and the Straussians and the neo-cons, because they're trying to make an argument that empire, in fact, is the only appropriate form for government today. And what Lyndon LaRouche said yesterday is, that what the new defense policy of Rumsfeld—what Cheney's trying to do with the war against Iran—is, in fact, to revive the imperial doctrine in the same way that it was revived under Hitler and the Nazis, under these same Synarchist banking elites in the 1930s.

Rose: Absolutely. And, it's very dramatic: You really only have two ideas of man. There are perturbations of it. There are certain arguments that are more advanced and less advanced. But it's this fundamental question that Lyn always comes back to: Is man an animal, or does man have a soul, and on the basis of that soul, can he discover universal physical principles and apply them, to the well-being of mankind?

And what happens under these kinds of Sophists, is this idea that there's no universal principle, that it's whatever you can convince people of. Look at the problem on the Alito case. One of the problems of the Boomer generation, is that the idea of telling the truth is out of vogue. Even if it gets you in trouble, you *have* to tell the truth, and the truth was not told about Alito, even though people had some good impulses on this. The result was that Cheney, Addington, Yoo, this crowd, got Alito in, and they are now on an offensive to start a war with Iran. But, had anyone stood up, and said simply, "Alito reminds me of the arguments of Carl Schmitt, who was the Nazi 'Crown Jurist' "—had any Senator stood up and said what was clearly true, it wouldn't have mattered whether we had won the vote. Because that would be *a declaration of*

war, as was World War II, when we entered the war against fascism. And the population of this country *has had it* with the Sophistry, on both sides of the aisle! Both Republicans and Democrats (yes, there are Nazis; but a lot of the Sophists are not Nazis). But the only way you can defeat this, is not by “playing within the rules of the game”! As long as you play within the rules of the game, and play the Sophist game of “influencing opinion,” authoritative opinion—look: You’re up against the Synarchists. They have trillions of dollars. *You cannot fight them on their own grounds.*

You’ve got to *go* to the people of this country. You’ve got to speak the truth. Because 90% of the population—it used to be 80%, now it’s 90% of the population—has lost almost everything. They’re *deeply* in debt. Many of them are losing their jobs. Most of them have lost their pension funds; most of them have lost their health care; most of them are facing ruin for their children, from the kind of nonsense that is taught at universities: And therefore, *you cannot play by the rules of the game!*

And that’s what Sophists do: They try to influence people within the rules of the game, by starting with the same assumption that *there is no truth*, there is only “authoritative opinion.” No!

The LYM’s Battle Against Sophism

Schlanger: . . . When you see this problem of Sophistry in the Congress, how do you get this across to people? I mean, you say that people are angry. I guess the real question is, they’ve got to see some leadership.

Rose: That’s it. In other words, unfortunately, as you asked before, how could such a society that had reached such a high standard, have fallen so low? And this is the problem of all societies. And this is why I am so enthusiastic about the kind of program that Lyn, and you and Phil [Rubinstein] and others are running with the LaRouche Youth Movement. Because, it’s mass-based, what you call “Monge Brigades,” in which the emphasis is on the discovery of principle, universal physical principle, and applying that to different geometric discoveries, and then, certainly artistic discoveries.

Schlanger: We’ve just been discussing this whole question of the importance of understanding history, living in history. And we have two representatives from the LaRouche Youth Movement, who are part of a small group of the young generation, who actually are finding out what it means to live in history, to act on the stage of history, and not merely be

influenced by the Sophistry of society, to “go along to get along.” . . .

Now, let me first bring on from Los Angeles, Quincy O’Neill. Quincy, Gerry was just discussing his enthusiasm for the way the LaRouche Youth Movement has been created as a kind of powerful anti-Sophist device in the population. I was wondering if you had some thoughts on that, and what you’ve heard previously on this question of the nature of the battle.

O’Neill: It’s *the* question, it’s central: Whether we’re at a campus, or making some political intervention, this is what comes up. We’re presenting an idea to them, and they don’t have a format, a method to understand what we’re saying. And it ultimately shuts down some of the conversations that we’d want to have with the people who are honest. But it can quickly turn into what Gerry was referencing, this questioning of relying on authorities. And that becomes your discussion, if you’re not careful. Just the other day, it happened. And then, the person has to decide to further investigate, and figure out what we’re saying about the American System, or about some scientific concept, and then we can have another conversation.

But, particularly, in the recent development in the Alito fight, the process of us getting this resolution passed against the Alito nomination passed as the official stance of the California Democratic Party, at the Resolutions Committee, this question came up—with us identifying Alito as a follower of Schmitt’s doctrine, and calling them Nazis. And the people there, as part of the committee, not saying that it wasn’t true, but saying that “we couldn’t say that.”

Schlanger: But, Quincy, that was in the resolution, right? There was a “Whereas” clause, identifying Alito as a follower of Schmitt, the jurist for Hitler.

O’Neill: Right, and the discussion was whether to strike that clause, so that the first two clauses identifying the unitary executive theory and the signing statements would remain, but the third clause, we’d have to strike. And when the question of truth was brought up, the chair of the committee, who is head of the Teachers Federation, and has been on the committee for 35 years, said, “Well, we should discuss what truth is. Because, truth isn’t the same to everybody.”

It was striking for us, the LaRouche Youth Movement members present, because it was, in a minor way, a reenactment of a Plato dialogue—here we go, there it is, it’s just right there, that question! And in preparations for the convention, we’ve turned our focus back on some of the dialogues, because that’s where we have to start, “Here we go again!” We have to find a way to get at the American System, but first be able to address this question of Sophistry and how the party won’t be able to function if it continues with it.

But then, people came up to us after the passing of the resolution, saying, “Well, you were right. And, we couldn’t



EIRNS/Stuart Lewis

Gerry Rose

get it passed, because it was a late resolution and there were rules to it, but, what you were saying was right.” So, there is motion, where there is a fight that we started, and people are recognizing that we cannot continue in this way.

Schlanger: The resolution that you introduced as a member of the LaRouche Youth Movement, and also an alternate county Democratic Central Committee member—the resolution passed, but they *did* strike out the clause that identified Alito as a follower of Nazi doctrine?

O’Neill: They did, they did.

Schlanger: Okay. Well, I think, Gerry, that gets right at what we’re talking about, doesn’t it?

Rose: Doesn’t it? Yeah, and that is the weakness of the Democratic Party. And that’s why we have to lead the Democratic Party.

Organizing in the Nation’s Capital

Schlanger: One of the people who’s been involved in the fight in Washington, D.C., is our other LYM panelist today, Randy Kim. Randy, what’s your sense of the state of Sophistry in Washington?

Kim: Well, that’s definitely an interesting question to ask here. It’s a very funny town, as I think John McCain once said in one of these situations. I think it’s a good example to look at, because certainly, you have institutional schools here, like Georgetown and George Washington University, which pump out young people who then become interns, and then later on move on to positions of power in the Justice Department, and the Department of Defense, and certainly the Congress and the Senate. A lot of the younger people you find here come from schools all around the country. And the comment that Gerry was making about the Monge Brigade process and the LaRouche Youth Movement, really is essential. Because, our generation is in a unique position, especially in the city of D.C., to illustrate the shortcomings, the Sophistic tendencies of, number one, the Baby-Boomer generation; yet, at the same time, to take those of our generation, who are being groomed right now for positions in the government, and attack them from the standpoint of us being members of that generation: showing them, “Okay, these are the results, the consequences of 30 years of our parents’ sophistic decision-making in policy, in the government in Washington, D.C.”

And it’s an interesting fight. At George Washington University, this past week, a number of us went onto the campus, identified law professors who are members of the Federalist Society, the same society that Justice Alito is a part of. And we called them out, openly, in class, broke the ice of this professional academic world, and said, “Hey, look! You guys are members of the Federalist Society. This is what these guys believe in. Do you support this? Or, are you going to rip up

your membership card, and show your students that you’re actually a person of principle?” And a number of these people *really* flipped out! to such a degree there was somewhat of a slander run in the student newspaper. And then, a few days after that, a student radio station, by the name “The Voices of Reason,” invited two of our members on, and really had a frank discussion with them about our methods, and about why it’s important, and about why we can say that Alito is a student of Nazi legal theory.

So, it’s a very interesting situation here, in D.C.

Schlanger: Did any of the professors rip up their membership cards?

Kim: No, I don’t believe so. They hid behind the idea that it’s just a “nice group that talks about ideas.” And ironically enough, one of the professors then proceeded to give a class about multiple instances where the United States has unilaterally violated international law, and how this can happen over and over, again, and that’s no problem.

Hamilton vs. the Federalist Society

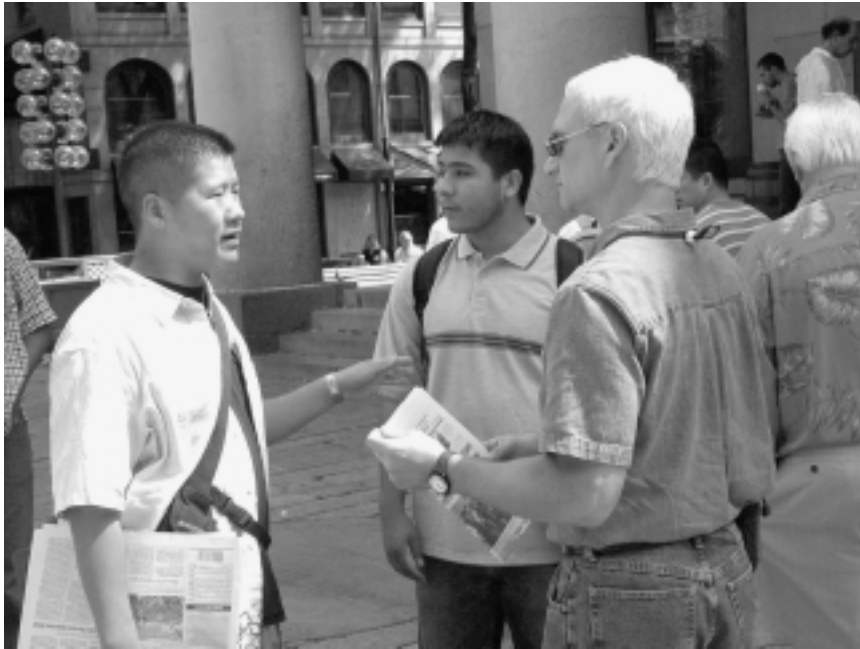
Rose: One of the most sophistic aspects of the Federalist Society, is they try to say they start with Alexander Hamilton. Now, in *Federalist Paper #69*, Hamilton argues very forcefully, that the President is not a King. Because, they had to, in the *Federalist Papers*, convince the State of New York to adopt the Constitution, in order to get it through, because there had to be unanimous adoption of the Constitution. And in *Federalist Paper #69*, he argues *absolutely clearly, and decisively*, upon the checks and balances on the President of the United States. The President of the United States *cannot declare war*, as Kings of old did. The President of the United States can not levy troops, as Kings of old did. The President of the United States cannot levy money for those troops, as Kings of old did.

And therefore, to say that they’re quoting *Hamilton!* They are quoting Carl Schmitt! They’re not quoting Hamilton: That’s Sophistry. In other words, the essence of Sophistry, is to take a word, like “Federalism,” right? Which was a perfectly good word, and it comes from this idea of *E pluribus unum*: Out of many, one. And a Federal idea of the Constitution, with checks and balances, that’s the idea of Federalism—the actual idea of Federalism.

They’re *not* talking about Federalism.

When they talk about the unitary executive, it is *absolutely argued vociferously, by Hamilton himself*—that this is *absolutely* illegal, unconstitutional, and *everything we have founded this nation not to be*. That’s real Sophistry.

Schlanger: Lyndon LaRouche brought up another example of this at the cadre school address to California last week, where he said, “So, these guys want to be followers of Hamilton? How about supporting the National Bank? How about



EIRNS/Stuart Lewis

Randy Kim organizing in Boston at the 2004 Democratic Convention.

supporting regulation of commerce?” And of course, we’ve seen this on campuses across the country, as Randy was saying.

Quincy, I assume we’ve run into precisely the same thing on the campuses on the West Coast?

O’Neill: Yeah, very much so. It’s not much different at all. It’s the same at UCLA, or at Claremont College. In the interventions with the professors, it might take this form with some of the people. But with the students, they’re not even in the ball game—they’re not aware that there’s a conflict. But, what’s in our favor, and this has to be underlined, both in our work on the campuses and in discussions with younger members of the party structure, is that, as Athens did fall because it did execute Socrates, the reality is, that things are falling apart. And when we counterpose what they’ve been taught, their ideas versus the reality, the reality is beginning to win a lot of them over, to at least go and investigate. And so, we find ourselves in a very fortunate position, because we do have the truth, we do have a program that’s proven: that is, the American System. And that is spurring all kinds of meetings, at places like UC Santa Barbara, and UC San Diego, where we’re finding that there is interest in a plan. And they’re recognizing that there isn’t a plan, and are willing to talk.

Schlanger: Gerry, you’ve been involved in the organizing for well over 30 years. And I think you’re probably like me, that you thought years ago, that all we had to do is tell the truth, and people would end up flocking to us.

Rose: [laughing] Yes.

Schlanger: So, I guess this question of Sophistry really is much more profound than most people think.

Rose: Oh, absolutely. Because, most people, even people who are well-meaning, have to begin to consider what is going to happen to their nation if they continue to “go along to get along.” They have to consider this. The handwriting’s on the wall.

You have, in the nature of Alito, in the nature of Cheney, in the nature of their commitments; and what they did in the wake of Katrina; what they’re about to do to Iran; what they’re about to do our own military; the torture—the handwriting’s on the wall. And it’s for the people whom we’re talking to, they can no longer “go along to get along.” They cannot do that: What’ll happen is what happened to Athens, what happened to Rome, what happened to

Sparta, what happened to Persia, what happened to Babylon—what happened to *every empire in history*: If you violate, for too long, the laws of the universe, then you will destroy the physical capability of your own population to survive. And we are at that decision-making point.

If Cheney and the Synarchists who put in Hitler, are not stopped—because these are the people who put in Cheney and Bush, right?—then we are facing a Dark Age. Again, you don’t really read about the Babylonian Empire, do you, right now? It’s not exactly a current question. You don’t read about the Roman Empire right now, although it morphed a couple of times—there’s an argument about that, but I’m not going to make it at this point. You don’t read about that, because they destroyed themselves. And if America goes the way of an empire, if people think they’re going to be anything but slaves to a few oligarchs, and they think they’re going to be lackeys and suck up, there ain’t going to be a whole lot of those people who can suck up. The 80-90% of this country are going to be ground to nothing!

And therefore, they have to face this idea of going along to get along.

A ‘Culture of Corruption’

Schlanger: Let me ask Randy, who has been spending some time pounding the pavement in Washington, and going into the Senate and House offices: Are we getting that point through? Are they beginning to get a sense that the population is not happy with the way they’re handling things?

Kim: I think you could say it’s a “sense.” I wouldn’t

say it's complete by any means. You see that there was a Democratic Party reaction to Bush's "State of his Mental Health Address" (or however people want to refer to it), over the health-care issue. And you do have people who work in these institutions, in the Senate, in the House, who work for the Congressmen, Congresswomen, the Senators, the Representatives, and they're very important. In fact, in the Alito fight, you had a number of them, some offices that have been somewhat hostile to our organization, opening up and having meetings with us for the first time. You had, I believe, the chief advisors for some very important offices threatening to resign, based on the way people were voting on this Alito confirmation.

Then, at the same time, you do have people like secretaries, who are just wet behind the ears, and they haven't worked on Capitol Hill for a very long time, who think they know what's going on; who, when we try to get an off-the-cuff meeting, they try to throw away our literature or something like that. And you've really got to get under their skin, being part of this organization, by calling them on this culture—this kind of "culture of corruption" the Democrats have labeled the Republican apparatus around Abramoff and these guys, and what Bush and Cheney are doing. But there's a bit of a culture of corruption within some of the young liberal volunteers and aides, and staffers, in the some of the offices.

But, look, a lot of important people realize that the population of the United States wants them to stand on a certain principle. And this is why you're seeing such open reaction to us, bringing us into a process. When before, saying the types of things we've been saying, has really turned them off. We continue to name our pamphlets *The Children of Satan*, and things like this. And the reception gets better and better, because they realize that we're the ones who tell the truth, and we're the ones who can really mobilize and rally the people behind them.

Rose: Let me just comment on this, because one of the aspects of the mobilization against Alito was very much focussed on the county chairmen of the Democratic Party. We did much of this work out of the National Center [of the LaRouche movement]. And when the dust settled, we had gotten 530 county chairmen to deploy 54,000 pamphlets, 3.2 tons of literature, in the course of a two-week period. Most significantly, had we called them with anything less than the truth—"Alito and the people behind him are Nazis, and they're pushing a Nazi theory of law about the unitary executive"—had we said anything less than that, they would not have mobilized. But when we said the truth, because they had the smell of this thing—and nothing but that kind of clarity, and honesty, would they have mobilized. If Howard Dean had called them, and said, "These guys are racists and sexists," forget it! They are, there's no question about that—but that's their better qualities—

Schlanger: Least offensive qualities.

Rose: "Least offensive qualities," right. That's not the issue: The issue is, they're trying to destroy our government and the commitment to the General Welfare, by imposing a dictatorship on this country.

Schlanger: I think you can make the argument, Gerry, that Hitler was also a sexist.

Rose: [laughs] Yeah! Certainly!

Schlanger: . . . I want to remind people again, that on Feb. 23, we will have another one in the string of international webcasts given by Lyndon LaRouche, at 1 p.m. Eastern Time. And these webcasts have been sort of the rallying point, around which the Democratic Party was picked up off its back, after the November 2004 election, and put into a fighting mode.

Plato and the LYM

Now, Quincy, I'd like you to just talk for a minute about the kind of work that the LaRouche Youth Movement has done, to get at this question of Sophistry. You've done a lot of Plato readings in the Monge Brigades. How does that work?

O'Neill: Well, we will focus for weeks at a time on a dialogue. And we found that we had to slow down first, and go almost dialogue by dialogue, within the larger dialogue, to really figure out what was happening. But also, a process of getting every member of the group to verbalize what they thought was going on, and even as an assignment to provide an example, somewhere in the economic policy or somewhere in the scientific question, that made the same point, as in the dialogue. For instance, in the *Theaetetus* dialogue, one of the ones our Brigade worked on.

But, it's also the more general dialogue with some of the other great minds in that lineage, Leibniz especially, in his confrontations with Locke, in the *New Essays*. Also Cusa. We've been trying to broaden the dialogue and see how the different figures in specific instances were making the same point. And that has largely been the process.

And it has been successful. Sometimes, because we haven't done as much of the historical work as, say, someone like Gerry has done, we have trouble bridging the gap to what we're discussing—say, what Lyn would discuss in a paper like "Visualizing the Complex Domain" [*EIR*, July 11, 2003] or even recently, the Riemann and Kant paper on "The Shape of Empty Space" [*EIR*, Oct. 7, 2005]. And so, we bringing the context into the process, having them read the Plato dialogue, and then taking them to the scientific fight, and showing the parallel, and showing them that it's the exact, same fight, exact same discussion.

Schlanger: I think the issue here, is that when Lyn says that he's 2-3,000 years old, he means it. That he actually has a sense of living in that. And Gerry, I think you're getting older, aren't you?

Rose: Yeah.

Well, let me just read you something, which I brought to the studio here, to wrap it up. This is *Federalist Paper #6* written by Alexander Hamilton. And I want you to know the actual view that the Founding Fathers had of Pericles. So, let me read this to you:

“The celebrated Pericles, in compliance with the resentment of a prostitute, at the expense of much of the blood and treasure of his countrymen, attacked, vanquished, and destroyed the city of the *Samnians*. The same man, stimulated by private pique against the *Megarensians*, another nation of Greece, or to avoid a prosecution with which he was threatened as an accomplice of a supposed theft of the statuary Phidias, or to get rid of the accusations prepared to be brought against him for dissipating the funds of the state in the purchase of popularity, or from a combination of all these causes, was the primitive author of that famous and fatal war, distinguished in the Grecian annals by the name of the *Peloponnesian* war; which, after various vicissitudes, intermissions, and renewals, *terminated in the ruin of the Athenian commonwealth*.”

Schlanger: I guess Victor Davis Hanson must have missed that one.

Rose: He missed, yes!

Schlanger: Along with all of the *Federalist Papers*.

Rose: And all the Federalist Society guys who quote Hamilton—and that is the essence of Sophistry: You take the content out, and you, by having the power to write books and have them published, and getting the press to make authoritative commentary, you actually say the exact opposite, of what was known by the Founding Fathers. To claim that the “Federalist Society” had come from Alexander Hamilton, when he understood both the Peloponnesian War, and *attacked them*—violently!—

Schlanger: So, this question of getting at truth really is a life and death situation for civilization.

Rose: As Hamilton understood. And, as Lyn has understood from the beginning.

Schlanger: And I think increasingly, as the LaRouche Youth Movement is understanding. Randy, we have a little more than two and half minutes: You have any final thoughts?

Kim: Yeah: I think the Democratic Party is finally getting over holiday eggnog. And the population seems to be more than willing to say to the Democrats, “Hey, look: We’ve kicked Bush’s butt all year long, one battle lost doesn’t mean the war has to be forfeited.”

Rose: Absolutely.

Schlanger: Gerry, you have any final thoughts?

Rose: Well, I think this has been an excellent dialogue.

Because, I hope that the audience has a sense that this is not some esoteric question. The question of truth, and the speaking of truth—you know, I forget who said this; Harley, you may remember—“An honest man is one who speaks truth to power.” I can’t remember who said that, but I always think that’s a good way to think. . . .

O’Neill: Gerry, isn’t there a tradition called the “*parrhesiastes*”? I guess the translation is “speaking truth to power.”

Rose: Yes, I think you’re right. I think that’s what I’m referring to. Absolutely.

And that is what we must do. If we do that—truth is on our side. And that’s the only way that we can get out of the trouble we’re in. And people want leadership. So, those of you who are out there: Speak truth to power. We can take them. We’re the majority.

Schlanger: And, as Lyndon LaRouche has always said, there’s nothing to fear. You are going to die anyway sooner or later. The question is, whether you have the courage to live for something. And I think this is why Lyn has been an inspiration to so many people in so many nations. Because, as he also said, and this time I know I’m quoting him accurately: He said, “I’ll never lose, because I will never give up.” And he says, he cannot be beaten, because he’ll never quit.

Rose: Absolutely.

Schlanger: And I think that’s the exclamation point. . . .

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