

LaRouche presents plan to avert new Dark Age

by John Sigerson

Speaking to the assembled U.S. membership of the organization founded by him 25 years ago, Lyndon LaRouche announced that the movement will launch upon “one of the greatest acts in history”: a successful recovery from a dying civilization, without having to go through the horrors of a new Dark Age similar to that which followed the collapse of the Roman Empire.

“At no time has a civilization ever come to an end without being taken over by a Dark Age for some decades or centuries, or by conquest,” LaRouche told some 1,100 participants of the conference of the International Caucus of Labor Committees in Vienna, Virginia Sept. 4. “If we were going according to averages . . . we would say that this entire planetary civilization will end before the conclusion of this century, and that for a period of 50, to 100, to 200 years following, this whole planet will go through a Dark Age, in which the level of population will fall to several hundred million people. Nearly everybody’s family will be wiped out. There will be no grandchildren, no great-grandchildren, for most, for virtually *anybody*, if that were to occur.

“*I say: This is an unacceptable prospect,*” the 72-year-old physical economist declared. “Therefore, what we’re going to do . . . is build a bridge from Hell into Purgatory—a bridge from this side of the river, which is doomed, which is the plague-land, the pestilence-land, the AIDS society, to the other side of the River of Chaos, which is a new society—not a perfect society, but a new one. And we’re going to do it immediately, without missing a step.”

Just how that is to be done, was the subject not only of the rest of LaRouche’s own presentation, but also of another keynote address by his wife Helga Zepp-LaRouche, and of three other panels at the conference—one dedicated to the

question of medical care, one on the true history of the American Civil Rights movement, and one on how the most evil man of this century, Bertrand Russell, was directly responsible for the development of the nuclear bomb.

The organizers of the conference went to great lengths to impart the most profound sense of history, in order to quickly overcome the abysmal ignorance so common with Americans nowadays. This stress on history as Friedrich Schiller defined it—the sweep over centuries of the struggle between the oligarchical forces typified by the evil Aristotle and his Venetian progeny on the one hand, and the Platonic forces of the 15th-century Florentine Golden Renaissance on the other—forced many listeners to completely rethink the grab-bag of lies, ideologies, and half-truths which they grew up with. It prompted one participant, a former history teacher, to remark during the discussion period that he now realized how little he has really known about the subject he was teaching.

Such a sense of history is necessary not only just to relieve ignorance per se, but because one must know in detail how renaissances are made, in order to bring about a new one. To that end, LaRouche described the revolution in statecraft, science, and art brought about through the 1439-40 Council of Florence, and particularly through its chief inspiration, Cardinal Nicolaus of Cusa. LaRouche went so far as to state that science, as such, really did not even exist prior to 1440. “The idea of the universal intelligibility of all matters of policy coming to the attention of mankind; the intelligibility of the idea of God—that is, not a blind, arbitrary belief, but as something one can know *with certainty, as a scientific fact*—this idea of science did not exist.”

The crucial revolutionary change in the Golden Renaissance was the application, to every field of knowledge, of

the idea “that man exists solely by virtue only of his creative ability.” LaRouche clarified the point: “Only one thing is known to man which can show us that man as the individual is in the image of God, and that is the ability of the individual to make fundamental discoveries which are valid, such as those which are fundamental scientific discoveries, such as the one made by Cusa in the field of geometry, particularly at that time.”

Throughout his presentation, and in the discussion periods later on, LaRouche frequently returned to this theme of man in the image of God, *imago Dei*. This, he stressed, is not a contemplative notion, but an active one, tested on the field of battle against evil. “Man, unlike any other living species in the universe, has shown the capability to make technological changes and cultural changes which increase man’s power per capita and per square kilometer over this planet and over the universe as a whole. . . . No animal can do this. Man does this only by one quality: that quality of mind which is shown in Classical poetry, in the Classical music from Haydn and Mozart through Brahms and so forth; in great Classical drama, such as that of Aeschylus or Marlowe or Cervantes’ *Don Quixote*, or Shakespeare, or Schiller.”

An illustration of creativity

LaRouche warned that many might sleepily nod their heads in agreement with his point about “creativity,” without really understanding a word he had said. To counter that possibility, he used the following example:

“One farmer met a friend of his from the city. The city fellow says, ‘Henry Kissinger is a dog.’ The farmer says, ‘No, he’s a pig.’

“Now, involved in this discussion between the two people (and they’re both sane, and they’re both right, in a way), is a demonstration of the principle of human creativity. Whenever you hear a farmer referring to Henry Kissinger as a pig (or, perhaps, to George Bush in a similar way), you know that you’re dealing with a fellow who’s intelligent, who’s in the image of God.

“You can imagine a pig saying to a dog, ‘No, Henry Kissinger’s a dog. *I’m* a pig.’ and the dog responding in kind. But you know, pigs and dogs can’t do that, because they’re not *imago Dei*.

“What’s the point? We know the person is saying Henry Kissinger’s a pig, and we understand exactly what he’s saying. We know the man who’s describing Henry Kissinger as a dog, and we know exactly what *he’s* saying. We can say, ‘You’re both right.’ The issue is that Henry Kissinger is an object, on the one hand, which has the form of man. A pig is the form of a pig; a dog is the form of a dog. It’s just very convenient to keep these things necessarily separated, so you don’t get confused. These are *sensory objects*. These are mental objects which we derive from sense perceptions.

“When we come to the idea that Henry Kissinger is a pig,

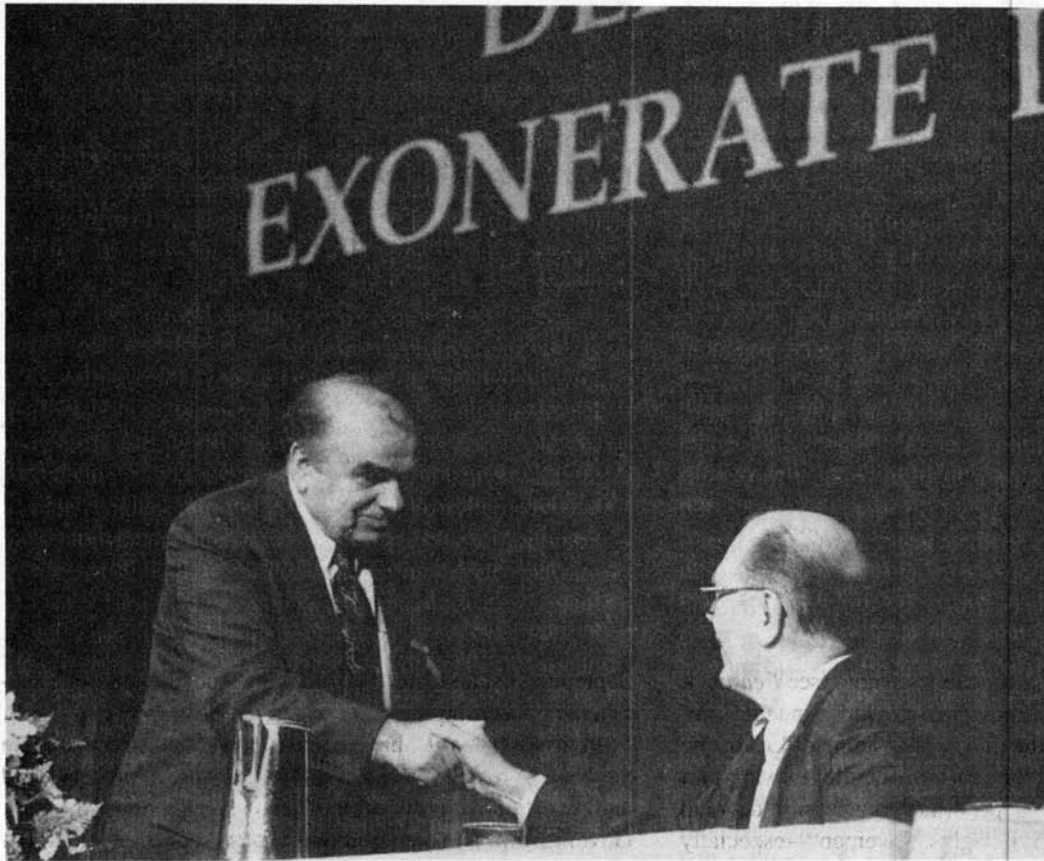


Rabbi Gerald Kaplan of New York City delivers an invocation to the Schiller Institute/ICLC conference on Sept. 4.

we have gone to a higher level of thought. . . . We’re saying, ‘Henry Kissinger is beastly,’ that he is a man who has the form of a man, but a behavior which would be considered *tolerable* only in a beast. . . .

“So, what we’re doing, in this case, is . . . communicating *an idea of an idea*, as a mental object. We are looking at an idea in the same way we would look otherwise at a sense perception.” Using the same method employed by the poet Johann Wolfgang Goethe, “When I am speaking of Henry Kissinger as a ‘pig’ or a ‘dog,’ I’m employing *metaphor*. Metaphor is not a form of literary elegance. Metaphor is a mechanism by which human beings communicate with one another, about mental ideas, as opposed to sense ideas. . . . So, instead of pointing, by saying ‘This noun means that object,’ the way we communicate mental objects, is by structures in language which have the form of metaphor.”

The same principle is even more prominently in force when one hears, for example, a *setting* of an African-American spiritual song with the same Classical treatment which Johannes Brahms gave to German folk songs during the latter half of the 19th century. The Classical composer does not merely seek an appropriate “setting” of the original material, but “fixes it musically, so that the metaphorical aspect of the poem is brought forth in the song. He actually improves the poem by a principle of development.”



Nedzib Sacirbey (left), the personal representative of Bosnian President Alija Izetbegovic, greets Lyndon LaRouche at the Schiller Institute/ICLC conference. Sacirbey called upon participants in the conference to oppose the genocide being committed against the people of Bosnia-Herzegovina.

It is therefore only by way of metaphor, LaRouche explained, that one can grasp the *irony* of the tragedy of the past 650 years, as the accomplishments of the Golden Renaissance were successively undermined by the evil parasites first located in Venice, and later in their new, adopted homeland, Great Britain. Thanks to them, “all finance and monetary systems today, are divorced entirely from trade and production. They’re engaged in pure speculation, in usury, debt as a form of usury. The looting of countries, of whole regions of the world; the power of the ruling oligarchy, which are like Venetian families; the Ford Foundation, this foundation, that foundation—this is what runs the United States, not the government. They control the *Washington Post*, they control the *New York Times*, they control the three TV networks. They control Jane Fonda. She might not admit it, but she’s a real right-wing fascist, that Jane.”

Mapping global economic reconstruction

Once LaRouche was satisfied that this fundamental concept was understood, he proceeded to present the details of the economic policies which must be implemented in order to clear the road toward Purgatory. First, he dismissed out of hand any attempts to keep the current financial system afloat one moment longer; rather, the only germane question is how to *replace* it. The immediate task is to enact bankruptcy

reorganization, to eliminate the Federal Reserve System, and to rid the world of international/supranational institutions over which nations have no control, such as the International Monetary Fund and the United Nations. Once the principle of the sovereign nation-state is reasserted in this way, the chief task is to create the domestic and international financial instruments necessary to launch a period of rapid physical-economic growth. “The most essential characteristic of the government responsibility for economy, lies in general basic economic infrastructure: transportation, large-scale water management systems, the development of adequate power systems, education, general education, public health, the provision of public health facilities, for which private physicians work, in order to provide a health-care which is adequate for the needs of the nation; a general public education, of course, and science. . . . We should employ, perhaps, globally, about 5-10% of the population of the labor force in scientific endeavors today, if we’re going to continue to generate sufficient technological capability to meet the overall needs of this planet and its population.”

From there, LaRouche employed a series of maps to indicate the major development thrusts which must occur in key regions of the world. He began with a set of topographic maps of a number of key regions: the Eurasian landmass as a whole: Europe, East Asia, South Asia, the Middle East, and

the Asia-Pacific-Indian Ocean rim. On top of this are the political boundaries; and on top of that are superimposed the various types of existing and proposed additional infrastructure as specified above. A separate set of maps is then used to indicate relative measures of population, with an emphasis placed on the distinction between the productive work force and other population categories.

LaRouche explained that it is only through use of such mapping technique—instead of mere statistics crunching—that one can arrive at sane economic decisions. “Stick your data where it belongs on the map. Put your population figures where the population occurs. Locate the hospital. Don’t take the ‘average’ hospital; put your hospitals where they are, on the map. Put your physician population on the map, similarly. Put your industry on the map. . . . In planning the development of infrastructure in particular, locations of industry, development of nations: *Look at the map!* And, people have to be geometry- and map-literate.”

Cultural optimism and the civil rights movement

Besides Helga Zepp-LaRouche’s keynote (see *Feature*), and the presentation of the findings of the Independent Committee of legal experts on the illegal railroading of LaRouche to prison (p. 43), perhaps the most profoundly moving part of the conference was the Sept. 4 morning session devoted to the real history of the Civil Rights movement—especially because of the presence of a number of the main figures in the movement: Amelia Boynton Robinson, Rev. James Bevel, Rev. Richard Boone, and Rev. Hosea Williams. With the aid of rarely seen film footage, Schiller Institute organizer Dennis Speed traced the movement from the generation of black Americans returning from World War II, determined to put the same kind of heroism to good effect at home, through the struggles of the 1950s, culminating in the 1963 mass march on Washington, D.C., under the leadership of that poetic and political genius, Dr. Martin Luther King, Jr.

Speed then showed how the movement was obliterated through the successive assassinations of John Kennedy, King, Bobby Kennedy, and Malcolm X, opening the door to the orgy of countercultural insanity which has destroyed an entire generation. That wrenching moment in history was dramatized by a dialogue presented by the Schiller Institute’s Sheila Jones; and by Reverend Bevel, who read the text of the motion he had presented in 1969 calling a fair trial for James Earl Ray as the only means of exposing the actual killer of King.

These strands were then picked up by ICLC co-founder Nancy Spannaus, who recounted the early (late 1960s) history of the ICLC, as it separated itself from the flotsam of the counterculture to emerge as the only movement with the courage to carry the banner of the Civil Rights movement as King envisioned it, based not on racial hatred or “Jim Crow,” but on sacred love among men acting in the image of God.

Independent committee calls for exoneration of Lyndon LaRouche

Curtis Clark, a California trial attorney, released on Sept. 3 the following statement of an independent committee, convened to review six volumes of evidence in the case of American political economist Lyndon H. LaRouche, Jr. Clark, who chaired the independent committee of international jurists and public officials, released the statement on the opening day of the Schiller Institute/International Caucus of Labor Committees’ Labor Day 1994 conference in Vienna, Virginia.

We, the undersigned, assembled in Vienna, Virginia, on September 1st and 2nd, 1994, having studied numerous documents concerning the case of *United States vs. Lyndon H. LaRouche, Jr. et al.*, have come to the conclusion that there has been a gross, even conspiratorial, misuse of prosecutorial and investigative powers by officials and agents of the U.S. Government. The common purpose and concerted action of the conspirators was to secure criminal convictions of Lyndon LaRouche and his associates to destroy their political movement.

Throughout the investigation and during the trial, the prosecution, in collaboration with others and in furtherance of the conspiracy, engaged in a course of conduct intended to conceal or otherwise prevent the discovery of the innocence of LaRouche and his associates; concealed or otherwise prevented the disclosure of other exculpatory evidence and evidence relevant to the defense; falsely characterized facts or evidence in an effort to mislead the court, the jury, and the defense; solicited and presented false testimony; and obtained false convictions by wrongful and deceptive acts.

No fair trial

We are concerned because these legal questions not only touch on important issues regarding the Constitution of the United States of America, a codification of natural law, but present issues vital for the tradition and culture of human rights and dignity throughout the world. The disregard of the rule of law has caused and may cause a chain of further violations and lead to further miscarriages of justice. A violation of any democratic constitution anywhere in the world undermines freedom everywhere in the world.

There have been grave violations of the fundamental right to a fair trial, including a) political motivation of the criminal charges themselves, b) repeated instances of prosecutorial