

Platonic/Christian *agapē*, as well as the similarities between the Song Renaissance giant Zhu Xi and the Western Renaissance leaders Nicolaus of Cusa and Leibniz (see, e.g., “Toward the Ecumenical Unity of East and West: The Renaissances of Confucian China and Christian Europe,” *Fidelio*, Summer 1993). In both Asia and the West, Renaissance thinkers rejected the hedonism and moral relativism displayed by the likes of Locke and Smith as a curse, not a pragmatic necessity.

Hypocrisy

While Anwar was apparently willing to compromise his professed high moral standards in order to justify his allegiance to the Adam Smith dogma of free trade, his book does, at least, retain moral indignation against those who have attacked Asia under the cover of human rights concerns. However, today, now that Anwar has joined full tilt with those same enemies of Asia, his earlier protestations ring hollow indeed.

Consider this admirable passage from *The Asian Renaissance*: “When they hector us on issues such as human rights, patronize us on the matter of values, impose conditionalities on trade, we cannot help but suspect a hidden agenda—a new form of domination in place of the old.” Or the following: “True, the age of *la mission civilisatrice* is over and no one talks about it any longer without a touch of remorse or embarrassment. However, in our day, the tone is as condescending, although it has metaphorized into *la mission democratisatrice*. That enterprise has acquired the status of a dogma in foreign relations . . . , ready to be enforced with the mightiest firepower known in human history.”

These are powerful words, but we are hearing a very different story from Anwar and his backers today, who are whining for the “international community” to intervene against the nation’s elected government. In fact, the “human rights mafia” has always been financed and controlled by the London-New York financial oligarchy, who despise Dr. Mahathir for bucking the new globalized empire of the IMF. The fact that Anwar has now become one of the leading “hectorers” for these hypocritical human rights crusaders demonstrates not only his ever-shifting moral relativism, but also his primary allegiance to those financial oligarchs. Among Anwar’s leading defenders internationally is Human Rights Watch, an NGO financed by the same George Soros who orchestrated the deadly “shock therapy” against the former Soviet bloc nations, and later led the speculative assault on the Asian economies, creating the human rights disasters of poverty, disease, and communal strife throughout the region.

A new, global Renaissance is indeed a dire necessity for the current world crisis. Such a Renaissance, however, will come not from the Anwar Ibrahims, but from those who are joining forces to replace the bankrupt global financial system with a new, just world economic order.

The American Intellectual Tradition, Imprisoned

by Martin Chew

Reflections of an American Political Prisoner: The Repression and Promise of the LaRouche Movement

As Seen by Michael O. Billington
Washington, D.C.: EIR News Service, 2000
430 pages, paperbound, \$20

When the true history of the United States is finally taught in schools, a fitting chapter would be one where, in the best of all possible worlds, Michael Billington turned a ten-year, framed-up imprisonment, into the laying of the foundation for an ecumenical union between East and West, based on commonly discovered ideas of humanity.

His work on the similarities between the Platonic and Confucian discoveries of Man as naturally Good, and the Sung (Tenth Century) neo-Confucian development of the idea of the Oneness of *Li* (Principle), *brought back to life* the Sung Renaissance, which was aborted by the Venice-allied Mongols in the 13th Century.

Another important contribution was his uncovering of the fight between the flowering rationality of the Sung Renaissance, against the oligarchism of the Dao, and the mysticism of Zen Buddhism.

The corruption of Chinese culture by these two forces, into the syncretism of the “Three Religions,” is one of the main obstacles to the resumption of China’s journey toward the Golden Renaissance. Even up to the present day, this corruption manifests itself in cults such as the Falun Gong and the “holier-than-thou” caricature of the Dalai Lama. Such cultural corruption not only impedes the further advancement of society, but also serves as potential socio-political destabilization tools for the enemies of human progress.

British Miseducation in China

Another obstacle identified by Billington, is the corruption of the Chinese perception of Western philosophy and science, first by the Venetian oligarchy-directed Enlightenment’s undermining of Kepler’s ideas by Galileo’s fraud; and in China during the Qing dynasty; as well as British intelligence operations against modern China’s intelligentsia, such as the May 4th Movement.

Today in Asia, there is a misconceived label called “Asian values.” This misconception is based on a supposed dichotomy between Western and Eastern culture. This mistake is a direct result of colonial miseducation, the usurpation of ivory tower academia by the British oligarchy, using the tool of the Enlightenment, and the oligarchy’s mass media portrayal of the Tavistock-invented counterculture, as if it were modern Western culture.

Any “value” worthy of the name, is a valid universal principle, discoverable through the cognition of the human mind, regardless of race or gender. Valid universal principles have the common characteristic of enabling Man to willfully increase the potential population density of humanity, else it is not a valid universal principle, and hence, not a “value,” Asian or otherwise.

From Billington’s work, we now have a more truthful image of Eastern culture, as opposed to the common popular portrayal of Eastern culture in the “New Age” image of a mysterious vegetable in silent meditation.

By uncovering the principles shared by the Confucian tradition of the aborted Sung Renaissance, and the Platonic tradition of the Golden Renaissance, the walls have been overcome, for the continued evolution of Chinese culture, with the ideas developed in the tradition of the Golden Renaissance.

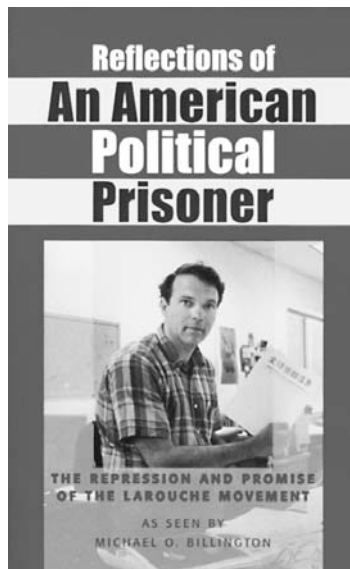
Therefore, from the prison in which the careers of politicians, such as those who were too cowardly to stop John Ashcroft from becoming U.S. Attorney General, expire, the influence of Michael Billington is raised toward his life’s providential mission—the ecumenical unity of the cultures of Man, based on the principle of Man being created in the image of God. In these interesting times, only joint international effort, based on the foundation of this scientific principle, is capable of reversing the Anglo-American financial oligarchy’s imposition of a New Dark Age on humanity.

Above all, it was the unwavering *commitment to truth and justice*, in the face of a barbaric 77-year prison sentence, and the less-than-optimum working conditions in prison, which made it possible to make the necessary conceptual breakthroughs.

Simple Matters of War

The 77-year sentence was part of an operation to destroy the LaRouche movement. LaRouche and a number of his associates were railroaded into prison on trumped-up charges, by Henry Kissinger, acting on behalf of his British masters. Behind the threat of imprisonment, lurked something more sinister—the trap of a plea bargain.

The LaRouche movement derives great strength from its commitment to truth and justice. It is this integrity which gives it the ability to rally forces, not only in the United States, but around the world as well. In order to destroy the LaRouche movement, in the United States and around the world, the British aimed, primarily, at the movement’s integrity. For the movement to lose its integrity, the British had to make it



Michael Billington, Asia intelligence specialist for EIR and writer of the review of Anwar Ibrahim’s book (see p. 50), was a LaRouche political prisoner in Federal and Virginia prisons for most of the last 12 years, and wrote this work in prison. Martin Chew, who lives, works, and organizes in Malaysia, focusses on Billington’s achievement, while in prison, with regard to the true history of Asian, especially Chinese, culture.

compromise on truth and justice.

In the end, it was a question of whether “to be or not to be.” In hindsight, when reading the book in the comfort of our homes, the answer seems simple enough. So simple that we may even be tempted to think that our free will would, and could, make the same moral choice. However, in war, everything is simple, but all the simple things in war accumulate to form a friction which no man, who has not seen war, could imagine.

Michael Billington could, and did make the moral choice, of his own free will. When he made that choice, he did not have the benefit of hindsight. It was a journey into a dangerous unknown.

God allowed evil to exist in the world so that we may become better by fighting it. Humanity’s moral fitness to survive comes from the commitment to truth and justice. This commitment is the foundation for any *valid* conceptual breakthrough, necessary for the successful survival of the human species. By making moral compromises, humanity becomes impotent, and ultimately loses the ability to survive. In the face of unknown dangers, our free will has a choice: Live by the faith that, in the best of all possible worlds, evil ultimately destroys itself; or, die a spiritual death by plea-bargaining for short-term gains.

For those who betrayed the movement, by “testifying” for the persecution, they lost something which every intellectually potent human being longs for—an immortal place in history.

Reflections is not only the story of a personal journey from the dark days of the 1960s counterculture, to eventual moral triumph. It also serves as a reminder to those, whose free will faltered at the moment of becoming (such as the Democrats during the Ashcroft nomination), what their life’s providential mission could have been.