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Break the Coup Against Trump Before He Leaves for Asia



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Break the Coup Against Trump Before He Leaves for Asia

EDITORIAL

Crush Mueller's Coup Before Trump's Asia Trip!

by Barbara Boyd

Oct. 15—As this issue of the *Executive Intelligence Review* goes to press, there are signs that an all-out fight is breaking out in the United States—a fight to defeat the British-directed coup against Donald Trump. If the coup were defeated now, that could trigger a true historic upshift into a new paradigm of world-wide economic development for the benefit of all.

The [dossier](#) concerning Trump Special Prosecutor Robert Mueller, published by both *Executive Intelligence Review* and LaRouche PAC, has been in general circulation for just two weeks, and has already drawn blood. On Friday, Oct. 13, nineteen Congressmen, in a letter to both the House and Senate Judiciary Committees, called for an investigation of how Mueller is using public funds, of his conflicts of interest, and of the conflicts of his Hillary Clinton-aligned staff. The letter seeks to bring Mueller's investigation "out of the shadows" and "into the public square."

While this letter is a first step, the momentum must increase dramatically over the next days. The goal: Tell the truth about Robert Mueller and destroy the false Washington-swamp PR-generated "respectability" surrounding this amoral legal hit-man. Kick our seemingly brain-dead Congress in the rear end, until it stops this coup that imperils our Republic and its Constitution. Congress must then investigate and cause the prosecution of the perpetrators, revealing the British geopolitical motives for the coup, to all Americans.

It is a simple, ascertainable fact, that the intensity of the coup efforts will increase over the next weeks, if it is allowed to continue. President Trump will undertake

a state visit to China and other Pacific nations, commencing on Nov. 3. At the center of that trip is the issue of U.S. participation in China's gigantic world-wide infrastructure building project, the Belt and Road. Helga and Lyndon LaRouche are widely recognized for their role in helping create and in fostering this project. It holds the potential for realizing Franklin Delano Roosevelt's dream of a post-colonial world of sovereign nation states collaborating on great projects for the common aims of mankind. Trump's openness to this project is the motive for the coup against him, precisely because it will overturn the horrible post World War II Anglo-American New World Order, imposed after Franklin Roosevelt's death.

In addition, a new financial collapse, of incredible magnitude, is now incessantly discussed behind the closed doors of elite institutions which have no solution to the chaos that it would unleash. There was never any real recovery from the collapse and moral failure of 2007-2008—the phony would-be emperors of the present order just kept doing the same frenzied speculative activities in ever-increasing magnitudes. If that collapse is allowed to happen without Glass-Steagall banking separation and a national-bank type of financing mechanism for building and maintaining the real physical economies, the prospect for humankind is that we will find ourselves in a new world war, a war of probable human extinction.

President Trump has said he supports Glass-Steagall. A national infrastructure financing bank together with investment from China in such a mechanism, are the only real means for realizing the President's prom-

ise to rebuild our national infrastructure on a modern platform, precluding the man-made disasters which have unfolded with hurricanes Harvey, Irma, and Maria, and the fires devastating California.

With that backdrop in mind, here are the other developments in the coup during the first weeks of circulation of the Mueller dossier to institutional and constituency organizations.

Senator Chuck Grassley of the Senate Judiciary Committee, as well as the House Intelligence Committee, have refocused on the dodgy British intelligence dossier against Trump authored by MI-6 agent Christopher Steele, and laundered through the Clinton campaign, through Obama’s intelligence agencies and the FBI, through the Washington, D.C. front group, Fusion GPS. As we documented in our Mueller dossier, the psy-ops memos of British intelligence and of Christopher Steele, alleging that Donald Trump is a Russian Manchurian candidate, are the foundation for the entirety of Russia-gate. The Russians did not interfere in our elections—the British, the Ukrainians, and others intervened, colluding with the Clinton campaign and the Obama Administration.

In an Oct. 4 letter to the FBI, Senator Grassley demanded to know whether any of the alleged “confirmations” of statements in the dodgy Steele dossier came from British or allied foreign intelligence agencies, rather than independent investigation by the FBI. The clear implication of Grassley’s letter is that he has evidence that the fake allegations in the British Steele dossier are being relaudered, sheep-dipped, through foreign intelligence agencies, including specifically those of the United Kingdom, to give them a completely unjustified gloss of credibility.

The House Intelligence Committee has finally issued subpoenas to Fusion GPS concerning the Steele dossier after months of stonewalling by Fusion. A Fox News story by Catherine Herridge points to FBI Congressional Affairs Director Gregory Bower as the source of the stonewalling of the Intelligence and Judiciary Committees of the Congress. Herridge reports that Bower is a close associate of fired FBI Director James Comey.



wikimedia commons

Senator Mark Warner

These Congressional actions followed the pathetic press conference held on Oct. 4 by Senators Mark Warner and Richard Burr from the Senate Intelligence Committee. Although these Senators have labored mightily to destroy any possibility for Trump to keep his campaign promise for peaceful relations with Russia, and have been key instruments in the treasonous coup against the President, they, in effect, announced that the Russia collusion

claims against Trump were a big fat nothingburger. Despite reviewing thousands of pages of documents and interviewing hundreds of witnesses, the Senators said they had found no evidence of Russian collusion with the Trump campaign, although they consider the issue to still be “open.” They further elaborated their unalterable belief that the Russians meddled in the 2016 election because the intelligence agencies told them so—even if they could find no evidence themselves.

Mueller’s camp has been attempting to deflect attention from its open mission to take down the President, as outlined in *EIR*’s dossier and in popular perception. On Wednesday, Oct. 11, the *Washington Post* published an op-ed entitled, “Robert Mueller Cannot Save Us” by resident “Resist” member and *Washington Post* editorial board member, Quinta Jurecic. In it, Jurecic praises Mueller unabashedly as the epic, somber Deep State hero, the anti-Trump, laboring away to defend the institutional ethos of Washington with the moral backing of none other than Immanuel Kant. According to her mythic tale, Trump broke the institutional order by firing FBI Director James Comey. She bemoans the fact that Mueller will probably find no illegalities by the President himself. She calls, instead, for direct action, insurrection, against the President. Quinta Jurecic is also an associate editor of Benjamin Wittes’ [Lawfare blog](#), which was James Comey’s favored leak outlet.

On Oct. 4, other Mueller buddies had sallied forth to address a *Vanity Fair* symposium in New York. James Comey’s likeminded collaborator Preet Bharara, fired by Trump as U.S. Attorney for the Southern District of York, and Sally Yates, fired by Trump as

head of the Criminal Division of the Justice Department, cautioned that because Mueller is fair and follows the law, he may not find crimes by the President. As we demonstrate in the dossier, the claims of prosecutorial fairness on Mueller's part, put forward by his former DOJ buddies are so much Washington, D.C. public relations bilge.

The latest inanities concerning Russian interference were also the subject of extremely useful reality assaults. Robert Parry published two useful articles on *Consortium News* dealing with the various claims by Senator Mark Warner and the media that the pesky Russians infiltrated the American mind and switched the results of the election via Google search mechanisms and Facebook ads.

Parry points out that Facebook only came up with what it calls "Russian linked" ads—meaning that someone with a Russian name, bank account, or web address purchased the ads—after Senator Mark Warner publicly threatened the online company. Warner sits on key committees regulating the Internet. Among the devious devices used by the clever Russians to lure Americans in, according to Warner and the media, were pictures of puppies. Those familiar with Facebook marketing know that pictures of puppies are the most widely employed "[click bait](#)" in all Facebook advertising.

Similarly, Aaron Mate, in an article entitled, "[Russia-gate is More Fiction than Fact](#)," shreds the entire narrative Robert Mueller has been sent to corroborate. Neither Parry or Mate are fans of the President.



wikimedia commons/Szakalová Edina

Puppies—everybody's "click bait."

Finally, Scott Balber, the lawyer for the Agalarov family involved in the June 2016 meeting at Trump Tower, a meeting portrayed by the color revolutionists as "the smoking gun of Trump-Russia collusion," released emails completely undermining this contention. The newly released emails clearly show that all involved, other than British publicist Rob Goldstone, considered this a meeting to discuss the Magnitsky Act sanctions against Russia, and not for purposes of offering official Russian

government dirt on Hillary Clinton to the Trump campaign. The release fully supports the claims of the Trump team that the meeting went nowhere and did not involve what was stated in Goldstone's fabricated email. The emails also support the conclusion of our Mueller dossier, that the meeting was a British-orchestrated entrapment.

Perhaps the most devastating blow to the entire coup narrative, however, was delivered by Brad Parscale, Trump's digital media director, on "60 Minutes" on Oct. 7, 2017. Parscale laughed at the Russia social-media meddling allegations as preposterous, pointing out that the Trump campaign had expended millions and millions of dollars on Facebook ads. Most important, he noted that the issue which found resonance with Trump voters throughout the former industrial sectors of the United States, was his promise to rebuild the nation's infrastructure. Parscale's ad campaign was totally focused on that promise, not the divisive social wedge issues portrayed in the news media.

Cover This Week

The tallest building in Beijing, under construction.



EIRNS/Michael Steger

BREAK THE COUP AGAINST TRUMP BEFORE HE LEAVES FOR ASIA

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I. The Spirit of the Silk Road

ZEPP-LAROUCHE

Bring the U.S. and Europe into the New Spirit of the Silk Road!

This is an edited transcript of an Oct. 12 webcast by Schiller Institute chairwoman Helga Zepp-LaRouche with Harley Schlanger. The weekly webcasts are broadcast Thursday at noon, U.S. Eastern Daylight Time, at newparadigm.schillerinstitute.com This one may also be viewed at <https://www.youtube.com/watch?v=MslkvEHnOn0>

Harley Schlanger: Hello. I'm Harley Schlanger from the Schiller Institute, and I'd like to welcome you to our weekly webcast with Helga Zepp-LaRouche, who's the founder and chairwoman of the Schiller Institute.

Helga is known around the world as the "Silk Road Lady," for the work that she's done in presenting the ideas of the Silk Road, and developing it to what is today, a Global Land-Bridge.

In less than a month, Donald Trump, President of the United States, will be making a trip to Asia, which will include stops in many countries, but none as important as his visit to China. It's hoped that he'll be able to build on the personal rapport he's developed with Xi Jinping over the many months since the first meeting they had in Mar-a-Lago, because there's quite a bit at stake with this.

And to get a picture of this unfolding dynamic, let me welcome Helga, to speak to you.

Helga Zepp-LaRouche: Hello. As a matter of fact, this coming trip of President Trump to Asia will be extremely important, because this trip occurs in the context of a very, very dramatic strategic situation. We have all the signs that a new financial crash is in the works, and



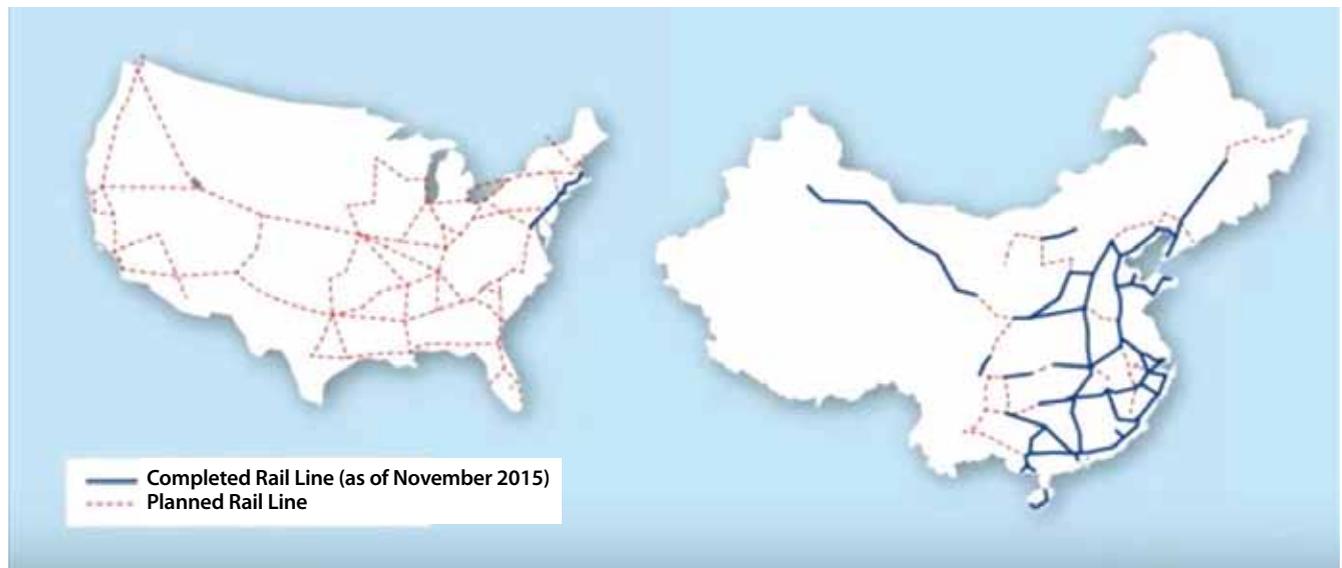
Xinhua/Lan Hongguang

China President Xi Jinping (R), meeting U.S. President Donald Trump in Mar-a-Lago, Florida, April 6, 2017.

we will talk more about that in a little while. Most important is that there is an alternative already in existence, which is the incredibly dynamic Belt and Road Initiative, which was initiated by China four years ago.

As we pointed to earlier about the first summit between President Xi and President Trump in April, the best way to solve the strategic situation is to get the United States and China to work together in the Belt and Road Initiative. [Figure 1] That would mean Chinese investments in infrastructure in the United States, which are slowly starting to take place. There is the very good news that there is a new task force, which has been formed in San Francisco, California, which is intended to make it easier for Chinese investors to invest in infrastructure in the United States. And there is bid-

FIGURE 1



EIRNS

Comparison of high-speed rail lines in the U.S.A. (L) and China (R).

ding going on, with Chinese railway companies trying to win the bid to build high-speed rail systems in California. So there are promising signs.

But given the enormous destruction of infrastructure, both through attrition, because all of this infrastructure in the United States—much of it is more than 100 years old—so it’s already decrepit, and then the hurricanes that hit in Florida, Texas, and Puerto Rico, and now wildfires have struck California. So there is a gigantic requirement, and we want China to invest in infrastructure in the United States, as part of the Belt and Road Initiative.

And on the other side, we want American firms to be involved in the many, many projects of the Belt and Road Initiative, in Asia, in Africa, and in Latin America. So that must somehow be moved to the top of the agenda.

We are right now mobilizing, mostly in the United States, but also elsewhere, in the hope that President Trump’s long-awaited and extremely important strategic trip, a state visit to China in the context of his Asia tour, will lead to a formal agreement on the Belt and Road Initiative. I think there is a definite potential for this to occur. If it occurs, we really are over the hump of the danger of war: That is my deepest belief, because the “win-win cooperation” of the New Silk Road offers a new model, not only of relations among nations in general, but a new model of major-power relations, which has been a big component of the proposals by China. And if there were such a transformation, I think the world would really enter a new era of cooperation to

the mutual benefit of all: to end geopolitical games, and to certainly end the policies of the Bush and Obama administrations of interventionist wars for regime-change, and of color revolution, that could then be replaced with a system of sovereign nations working together for their mutual benefit.

If we can all work together to accomplish that—and I appeal to all listeners and viewers of this program to help us, because the mainstream media are still not reporting the extraordinary importance of this new dynamic, and therefore, it is not generally known well enough, but I think this must be changed in the next three weeks: So I’m really asking all of you to help to spread the message.

Strategic Realignment

Schlanger: Helga, when you talk about this new dynamic, in addition to the relationship with China, we’ve also seen new developments between China and Japan. The Russians are also involved in this, and it’s clear that this is what’s being targetted by the attacks on President Trump. But I’d like you to say something about the broader relations that are developing around the Belt and Road, and the implications of that with this trip coming up.

Zepp-LaRouche: I think there is a strategic realignment going on. I would actually like to talk about the battle inside the United States first, because there is right now, as you say, an attempt to prevent Trump from



CSPAN

Senate Intelligence Committee Russia Probe Chair Richard Burr (R-NC) and ranking member Senator Mark Warner (D-VA), talking to reporters Oct. 4, 2017, about the committee's investigation into alleged interference in the 2016 election by Russia.

having a positive relationship with China and with Russia. Now the famous Russia-gate is about to be put where it should have been from the beginning, in the trash can—because there is no evidence. There was a statement by Senator Burr, who said that they investigated all the accusations about “collusion” between the Trump Administration and Russia, and they could find nothing, but, there is still reason, they say, to assume that there was Russian interference in the election, because the intelligence community or the intelligence agencies are saying so.

This is an incredible story, and we have produced a dossier about the apparatus behind the effort to impeach Trump, or have a coup against Trump. It is all centered around Special Counsel Robert Mueller. This dossier is an absolute bombshell, because it establishes without any doubt that the same people and the same apparatus which went after my husband, Lyndon LaRouche, in the '80s, and afterward, is the same apparatus which covered up the Saudi role in 9/11, and which is now organizing, with British intelligence, the fake story against President Trump. [Figure 2]

This is a huge battle. There is a fight: For example, Senator Grassley and Congressman Nunes [Senate Judiciary and House Intelligence chairmen], both in their respective committees, have pointed to the fact that there is collusion—yes, but not with

the Russians, but with British intelligence. Senator Grassley made a big point that the so-called evidence of Comey and Mueller about Russian involvement, is actually centered around the firm Fusion GPS, which hired the former MI6 agent Christopher Steele, who produced the infamous so-called “dodgy dossier” about Trump. Senator Grassley has now made the point that the FBI did not investigate this on its own, but took material from British intelligence as evidence.

So this is an unbelievable story, and it is at this point very unclear which side will come out on top. But it is the opposite of the way it is being portrayed: It is those people who are going after Trump who are the ones who should be investigated and put on

trial. So that is really what is going on. The aim is to do to Trump—you may remember the picture in *Gulliver's Travels* where Gulliver was tied down by so many little ropes that he couldn't move. Obviously, the whole idea of the campaign against Trump is to keep him so busy defending himself, that he can never get to his actual agenda.

This is the battle on which the existence of the United States depends, and by implication the rest of the world, given the strategic importance of the United States.

Schlanger: And the dossier that we produced, which is in the *Executive Intelligence Review*, “Robert Mueller Is an Amoral Legal Assassin,” http://www.larouchepub.com/other/2017/4439_mueller_assassin.html has now

FIGURE 2





Xinhua

The Cat Linh-Ha Dong urban railway project in Hanoi, Vietnam, shown on March 28, 2017, is being constructed by China Railway Engineering Corporation.

been distributed to the entire Congress. And Mueller is actually demonstrating precisely what we said about him in that dossier, that he is meeting—either personally or through his staff—with Christopher Steele, the MI6 or ex-MI6 operative, who drafted the dossier which was the excuse for Comey, and Clapper, and Brennan to come together and create the “Get Trump Task Force” during the election last year. So the fact that Nunes is bringing this to the fore, and that Grassley is bringing it up, gets to the point that we’ve been insisting on, which is that you have to go at the British origins of the attacks on Trump. And then that brings us right back to the whole question, of what are they trying to stop Trump from doing? Are they really afraid that Putin won the election for Trump? That Putin controls the American voters? That’s an absurd story!

What you’ve been emphasizing, and I’d like to come back to this now, is that their fear is that the whole financial system, which is terribly fragile, depends on keeping the status quo of bail-outs and wars, and that if Trump does anything to disrupt that, this establishment is finished.

The Coming Financial Collapse

Zepp-LaRouche: Yes. There are actually many warnings. It’s almost amusing: One comes from the outgoing German Finance Minister Wolfgang Schäuble, who said that there is a real danger of a new financial crisis, because the central banks were pumping in so much money. If I know of any man who is as responsible as Mario Draghi of the European Central Bank (ECB),

for pumping money, then it is Schäuble. He imposed the most vicious austerity policy on countries like Greece, Italy, and Spain, but he is now blaming the central banks. He’s leaving his post as Finance Minister—maybe because he doesn’t want to be on the ship when the *Titanic* sinks. I would find this rather amusing, if there were not such horrible implications, such as if the collapse were allowed to happen without Glass-Steagall and the Four Laws of Lyndon LaRouche.

The IMF also is warning that the indebtedness of governments, of firms, and individuals

is at the same level as it was shortly before the crisis started in 2007. So this is why we must urgently move to Glass-Steagall, separation of the banks, and establish new credit institutions, a national bank, basically to—I’ll make it brief—create something like the AIIB, which was created by China and has now been joined by over 80 nations; to have similar credit institutions based on Hamiltonian economics, for project financing in the United States and in Europe.

That reform is extremely urgent, but *if* the United States reinstates the Glass-Steagall Act—in some European countries, such as Italy, you already have several bills to this effect in the two houses of parliament—then Europe and the United States could very quickly cooperate with the Belt and Road Initiative. It is feasible, but it requires a tremendous political mobilization to get it done.

Schlanger: And Helga, the people who are trying to stop this change from occurring, have been emphasizing, putting out reports all the time, that China is creating inflation, it’s creating debt, and that it’s not going to work. And yet, there’s now growing recognition that in fact, what China is doing, is the only thing that will work, isn’t there?

Zepp-LaRouche: Oh yes! There is an unbelievable dispute. I think that the mainstream politicians, and even mainstream media that have been trying to make the world go away for four years by not reporting on the Belt and Road Initiative, now realize they can’t sup-



Caterpillar equipment: an articulated front-end loader.

press it. So what you have in the last days, is almost a flood of articles, attacking China, and China's "power dreams." They say China's taking over, that there is a need to block China,—just an unbelievable barrage. But you have also, from quite amazing places, the coming recognition, that drivel that is completely stupid, that you cannot stop the Chinese Belt and Road Initiative. It's a dynamic which has developed such power that it is taking over. And you have for example, very interestingly, the CEO of Caterpillar, Jim Umpleby, who gave a very interesting interview to *China Daily*, saying that Caterpillar is enthusiastic about the Belt and Road Initiative, because Chinese customers are using Caterpillar machinery for road construction, for infrastructure, for power grids, for all kinds of things in Asia, in Africa, and in Latin America, and that Caterpillar is absolutely on-board and enthusiastic. And that view, that it brings enormous benefits to firms in the West to cooperate with China in all of these projects, is growing.

Former British prime minister Gordon Brown recently said the Belt and Road Initiative is something which is incredibly big; the West has not yet understood the significance of it—and that is absolutely the case.

I think it is even more impor-

tant that there are an enormous number of conferences going on, and an enormous number of countries, speaking about why the Belt and Road Initiative is so advantageous for them. I'll just give you a couple of examples: There was one conference in Poland, between the Central and Eastern European nations and China, and the European Bank for Reconstruction and Development, in which context they published a 60-page report about the significance of the Belt and Road Initiative for the Western Balkans.

In the Western Balkans, the Serbians are completely happy with the New Silk Road, because China is investing not

only in the railroad between Budapest and Belgrade, but now the Serbians are continuing that rail line all the way to the Greek ports. They are getting something which the EU had discussed in '94, in a conference of the Transport Ministers in Crete, but they never went forward with it. Serbia now says that they almost have completed "Corridor 10," which is the one connecting Central Europe with the Mediterranean. It will obviously open up the development of the Balkans for the first time since the dissolution of Yugoslavia—which the EU never did. This is very exciting.

Then, there was a big conference in Greece, where



Xinhua/Str

One of the tunnels of the Coca Codo Sinclair hydroelectric project in Napo province, Ecuador, being built by Sinohydro Corporation of China. It is the biggest hydroelectric power station on the Amazon River in Ecuador.

the Greek President praised the cooperation between China and Greece. Then other speakers said—which is interesting—that with the economic power center shifting from the Atlantic to the Pacific, Greece is no longer in a marginal position in Europe, but it has now moved to the center of the new dynamic. Greece is historically located at the center of three continents, and can become a hub of such development.

So all of these things are very, very exciting. Even in Spain, which is rocked by the Catalonia crisis right now, there was a huge conference in Galicia, where the Chinese think tank CASS and Spanish institutions cooperated. And similar conferences are planned this year in Paris and in Rome,—so the list is endless.

And there is a new spirit, the new spirit of the Silk Road taking over. That is my absolutely firm observation and belief.



Xinhua/Marios Lolos

Greek Prime Minister Alexis Tsipras (L), meeting with China COSCO Shipping Chairman Xu Lirong (2nd from R) in Athens, April 8, 2016, for an agreement on Piraeus Port in Greece.



Xinhua/Panos Tomadakis

Piraeus Port's container terminal.

Schlanger: Let's

look at another aspect of it, which is the Middle East, which is undergoing tremendous change right now, given the potential to defeat the terrorists in Iraq and Syria. There are a couple of aspects to this. One is the importance of the Russian role, but this comes back again to the whole question of the attacks on Trump, because when Trump came in, he was committed to working with Putin. The Russians are clearly a major factor now in the Middle East, and what do you make of that?

Big Changes in Southwest Asia

Zepp-LaRouche: It is very clear that the Russians have laid the groundwork for establishment of peace in Syria. There has been very useful cooperation between the United States and Russia, but it is not without problems: The Russian Foreign Ministry just warned that the United States is still backing terrorists in certain regions of Syria, and that makes the establishment of

peace very difficult. The Russian spokesman who said that, said he's not saying, and does not think that President Trump is behind that, but that it is sloppy management on the side of the military. That obviously must be corrected, but I would say that the general strategic intervention of Putin in the Middle East is trying to settle the situation: There was a several-day visit of Saudi King Salman to Moscow, and they seem to have reached agreements. There was a very important commentary by a Russian analyst, who said that the aim of Russia is to get Iran and Saudi Arabia to sit at the same table, because if that conflict is not ironed out, it makes it very difficult to deal with all the different terrorist rebels in various situations.

So I think there is a grand design by Putin, although one has to watch it, because the Saudi role is very problematic. There is actually a very important bill in the U.S. Congress which is sponsored by Congressman



Xinhua/Mohammed Mohammed

A girl walking near a house destroyed by air strikes of the Saudi-led coalition, in Sana'a, Yemen.

Walter Jones and three others, prohibiting the continued U.S. military support for Saudi Arabia's genocidal war against Yemen. So this is an important bill [H.Con. Res.81] and one would hope that it gets passed, and the genocide stops.

But I still think that the overall efforts by Putin, who is closely coordinating all of this with Xi Jinping, are providing the potential framework to get peace in the Middle East. This is key to stopping terrorism, and to the extension of the Silk Road. In all of the Southwest Asian countries, from Afghanistan, Iraq, Syria, and Yemen, and then into the north of Africa, I think that this framework is on the agenda and must succeed, because of the wounds left by Bush and Obama, with their interventionist wars. And hopefully, this can lead to a situation where we achieve what must be accomplished—namely the cooperation of the United States, Russia, and China. If these three countries work together on such problems, they can be solved. If they don't work together, it's the source for potential war, and even World War III.

Schlanger: One other evidence of the spirit of the Silk Road you've been talking about, is the spirit of the people of Yemen, who in the midst of this brutal, genocidal attack from the Saudis, are openly coming out in support of the Eurasian Land-Bridge. And the Foreign Minister of Yemen sent you a letter, thanking you and the Schiller Institute for the work that you're doing to

bring this to the attention of the world. What else can be done? There's the importance of the Jones-Khanna-Pocan-Massie bill you mentioned, but I think we have to make sure that worldwide, there's an outcry against this continued genocide in Yemen.

Zepp-LaRouche: Yes, it's a genocide going on right in front of the world public. No one can say that they didn't know about it. In the Third Reich, it was and is a question, how much did people know, and when, about the extent of the genocide? But this cannot be said now, where the information that this genocide is taking place is well-known, and the fact is that the Western governments are saying nothing about it—and this is something we absolutely have to change. There must be peace in Yemen, and Yemen must be reconstructed as part of the New Silk Road, in the very near future.

Schlanger: And on that question, there's also been a move from China to participate in rebuilding Syria, and a discussion going on with Afghanistan—so this is part of that same process, the process of the extension of the Silk Road.

The Silk Road in Outer Space

Zepp-LaRouche: Yes. I would like to bring up one other aspect that I think is very exciting: There is a space dimension to the New Silk Road. This was mentioned by the UN Commission on Space, emphasizing the Chinese role in space exploration, and the way that China is inviting all developing countries to participate in the knowledge and progress of its space program.

This is extremely important, because it means you can uplift these countries very quickly, by educating their young people. And the reason this is so important—well, space is part of the human habitat, and it should be understood to be so. We need to find out more about what's going on in space. Today, an asteroid passed by the Earth at only 42,000 km distance! That is very close. That's a wake-up call, because as of now we



NASA

European Space Agency astronaut Thomas Reiter, an Expedition flight engineer, performing a cardiac experiment on the International Space Station, Nov. 10, 2006.

don't have any means to defend the planet against such events. It could happen, and therefore, what Xi Jinping always says is true—that we have to build a shared community for the future of mankind, and put the common aims of mankind on the agenda. To find ways to defend the planet against asteroids, comets, and such objects is one of these aims.

And there is another dimension which has just been beautifully indicated by former German astronaut Thomas Reiter, who says that international cooperation for space development offers a perspective to overcome the thousands of years of wars and conflict on the planet, because you realize that we are one mankind. That whole discussion is urgent: the reasons we need a new paradigm, a discussion in which we don't talk about geopolitical conflict any more, but we look at the one human race from the standpoint of our common future—what do you want it to be in the next hundred years, and in a thousand years from now? I'm pretty certain that that will also be a major issue at the coming 19th National Congress of the Communist Party of China, which will meet this coming Wednesday, Oct. 18, and discuss exactly that concept.

I think that this particular national party congress will be extremely important, because all the signs are that China will come up with a new perspective for the next five years. I think we will see the consolidation of all of the things which we have talked about: peace for

the Middle East, development of Africa, development of Southern and Eastern Europe, development of Latin America; hopefully cooperation between the United States, Russia, and China.

For all of these changes to succeed, I think people have to develop an optimism, that the world need not be in this kind of misery and fear of war, and fear of terrorism—but that we can actually start a new chapter in the history of mankind, in which we develop human relations and develop our own creativity as the purpose of life, as well as doing everything so that our fellow citizens develop a more creative existence than they mostly have now.

I'm optimistic that this can be done, but we need a lot of help, we need support, we need you to be active, and to share this view—we need a new kind of thinking. The possibility is there! That's the good thing. It's not just a utopian conception as—in a certain sense—it was for 40 years, for my husband and his movement. At this point, because China, maybe already the largest economic power, is doing all of these things, and bringing a lot of countries onto the bandwagon, we can really have a new paradigm. And people have to start thinking that way, because only if you look at the present problems from the standpoint of the solution of the future, do you find an approach to solve them in the here and now. So get onboard!

Schlanger: And Helga, I'd like to conclude by just reflecting on what you just said, that today, in the United States, we celebrate Columbus Day, which was another bold venture into the unknown, which changed history. And of course, the same people trying to stop what we're trying to get, with the United States joining the Silk Road, are trying to destroy the legacy of Columbus Day. I think the optimism that you bring with the Spirit of the Silk Road, is the only way that we can address these kinds of problems.

So I'd like to thank you for joining us today, and we'll be back next week, with Helga Zepp-LaRouche again on the Schiller Institute New Paradigm webcast. Thank you.

The Upcoming Silk Road in Space

by Kesha Rogers, Houston

Oct. 17—In less than three weeks, President Trump will visit Asia, where he will participate in a series of summit meetings. In her [Oct. 12 webcast](#), Schiller Institute founder Helga Zepp-LaRouche made clear what must be understood about the importance of the United States joining the Belt and Road Initiative, and the associated turning point for a cultural paradigm shift:

We are right now mobilizing, mostly in the United States, but also elsewhere, in the hope that President Trump's long-awaited and extremely important strategic trip, a state visit to China in the context of his Asia tour, will lead to a formal agreement on the Belt and Road Initiative. I think there is a definite potential for this to occur. If it occurs, we really are over the hump of the danger of war. That is my deepest belief, because the 'win-win cooperation' of the New Silk Road offers a new model, not only of relations among nations in general, but a new model of major-power relations, which has been a big component of the proposals by China. And if there were such a transformation, I think the world would really enter a new era of cooperation to the mutual benefit of all: to end geopolitical games, and to certainly end the policies of the Bush and Obama administrations of interventionist wars for regime-change, and of color revolution, that could then be replaced with a system of sovereign nations working together for their mutual benefit.

Now it is important to understand that the Belt and Road Initiative is not just an increase of infrastructure and great projects. We are truly on the verge of a new cultural paradigm, an upshift in the physical-economic progress of mankind. What China has done to lift over 700 million people out of poverty in the course of the



Chinese astronaut Wang Yaping, spreading optimism as she gives a lecture from space, June 19, 2013, to students in China.

Enthusiastic students participating in the lecture by Wang Yaping.

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last three decades, has not come as a result of simply scattering train lines and infrastructure projects hither and yon, but as a result of an intentional paradigm to increase the growth of its nation along with the whole of mankind. This has been reflected in China's commitment to the exploration and development of space, as the driving force for the progress of Mankind, on and off the earth.

Over the course of the last month, there have been numerous initiatives of cooperation among nations around the world in the realm of space exploration. I will highlight a few of those major developments shortly, but first I would like to reference a recent development in the United States, with the first meeting of the new National Space Council on Oct. 5, which was established by President Trump by executive order a

few months ago. This council existed previously from 1989 to 1993, and a version of it also existed as the National Aeronautics and Space Council from 1958 to 1973. The National Space Council was created during the Administration of President Dwight Eisenhower, with the aim of making sure that there was someone close to the President to coordinate national policy on space. Today, again, a high-level group, consisting of the Secretaries of State, Commerce, Defense, and others, and chaired by the Vice President, is to advise the President, and ensure that all aspects of the nation's space powers are unified and aligned.



White House

Vice President Mike Pence, visiting NASA's Marshall Space Flight Center.

New Direction in Space for U.S.A.

In his address at the inaugural meeting of the National Space Council, Vice President Pence, who was appointed to head it, laid out a new direction in space for the nation. The Vice President announced that the Trump Administration will direct NASA to land humans on the Moon and establish a more permanent presence on the lunar surface. Pence declared, “We will return NASA astronauts to the Moon—not only to leave behind footprints and flags, but to build the foundation we need to send Americans to Mars and beyond.”

This is definitely a shift away from the policies of the Obama Administration, which shut down the Constellation and the Shuttle programs, and placed the focus of our space program on a chimerical one-track course to Mars, along with a strange focus on an asteroid redirect mission. The new Trump Administration policy provides a stark contrast to Obama's “been there, done that” dismissal of a lunar mission. Obama also refused to take up China's offer to join in the Belt and Road Initiative, as the Trump Administration has not yet—but we still have a long way to go.

A national space mission must require a fundamental shift in the understanding of human presence in space. We do not envision a mission for the benefit of one nation, but for all nations working in cooperation for the mutual benefit and advancement of mankind as a whole. This is the great potential we see unfolding through the activities of the Belt and Road, and China's

leadership throughout the world.

China recently hosted an International Forum on Lunar and Deep Space Exploration. It is indicative of their mobilization approach to space exploration, that unlike other nations that have sent missions to Mars, China's first Mars mission will be an orbiter, as well as a lander and rover. Russian scientists have submitted three applications to conduct experiments on China's planned space station. The Russians are also discussing sending their Cosmonauts to the Chinese space station. Along the same lines, in an address to the Sept 25-29 International Aeronautical Congress in Australia, Roscosmos [the governmental body in Russia responsible for the space science program of the Russian Federation] head Igor Komarov said that he expects that the Russian parliament will ratify a fundamental law regulating the international exchange of technology in the rocket industry within the next two months.

Despite Vice President Pence's announcement of a mission by the Trump Administration to set the nation back on a course to the Moon, there is still a tendency to get stuck in the old Cold War paradigm. During his speech, Vice President Pence reiterated that the United States is behind Russia and China in securing military space operations. Pence also noted that “according to the U.S. intelligence community, Russia and China are pursuing a full range of anti-satellite technology to reduce U.S. military effectiveness, and they are increasingly considering attacks against satellite systems as part of their future warfare doctrine.” This statement is

one which is grounded in the old paradigm of the Cold War doctrine and geopolitical warfare.

Joint Mission in Space Is Crucial

What is urgently required for a successful national mission in the exploration and development of space, is that the United States must immediately implement Lyndon LaRouche's [Four Laws](#) for the economy, starting with the immediate reinstatement of Glass-Steagall, as established under President Franklin Roosevelt. This must be followed by the development of a new national bank, and a federal credit program, with investment in new, higher technologies, and lastly the adoption of a fusion crash program, just as LaRouche specifies. You will never have a successful space program, if it is run by the hands of the destructive Wall-Street monetarists and anti-growth environmentalists.

A U.S. decision to join the Belt and Road Initiative would represent a vital turning point toward cooperation for the mutual benefit of leading nations of the world, including Russia, China, and the United States. As Helga Zepp-LaRouche described in a [recent interview](#) with *Peoples' Daily Online*, "The Belt and Road establishes the interest of all humanity first, and then secondly establishes national interest." What better way to bring about such a mutual cooperation for the benefit of all humanity, than through the exploration and peaceful development of space? China is committed to such a mission, and the United States must be as well. This means putting an end once and for all to the insane law that was established in April 2011. At that point, the 112th United States Congress banned NASA from engaging in bilateral agreements and coordination with China through Public Law 112-55, Sec. 539. This must be reversed immediately. It is in the most vital interest of the United States to collaborate with China.

Russia and China are again developing modes of cooperation in the development of advanced space technology, research, space station infrastructure, and even manned Moon missions. They are expected to sign a landmark deal to this effect this month. The United States should be part of it.

JFK's Foresight

President John F. Kennedy knew the importance of cooperation among nations in the exploration of space. He understood that the development of space was to be to the benefit of, and progress of, all nations. That is why he proposed a joint lunar exploration with the

Soviet Union on Sept. 20, 1963, only two months before he was assassinated, and only one year after his optimistic speech at Rice Stadium, expounding the vision he had laid out before a joint session of Congress, to land a man on the Moon and to return him safely to Earth before the end of the decade.

This year marked the 55th anniversary of President John F. Kennedy's speech at Rice Stadium on Sept. 12, 1962. There he reflected on the great discoveries and advancements in human progress that had come before:

Those who came before us made certain that this country rode the first waves of the industrial revolutions, the first waves of modern invention, and the first wave of nuclear power, and this generation does not intend to founder in the backwash of the coming age of space. We mean to be a part of it—we mean to lead it. For the eyes of the world now look into space, to the Moon and to the planets beyond, and we have vowed that we shall not see it governed by a hostile flag of conquest, but by a banner of freedom and peace. We have vowed that we shall not see space filled with weapons of mass destruction, but with instruments of knowledge and understanding.

President Kennedy continued, in that address, to inspire a national mission that transformed our space program. He declared, "We choose to go to the Moon. We choose to go to the Moon in this decade and do the other things, not because they are easy, but because they are hard, because that goal will serve to organize and measure the best of our energies and skills, because that challenge is one that we are willing to accept, one we are unwilling to postpone, and one which we intend to win, and the others, too."

The enemies of our space program have sought to destroy it because they object to the optimism which it brings to the population. They have stated this on numerous occasions. We know that when a population becomes inspired and optimistic about the future, it is undefeatable.

It has been the continued fight of Lyndon LaRouche and his movement, to inspire that optimism in the minds and hearts of the American people, so as to restore a national mission based on economic growth and scientific progress. This again must be a challenge that "we are willing to accept, one we are unwilling to postpone, and one which we intend to win."

Ibero-America Moves Towards Belt and Road, Urges United States to Join

by Gretchen Small

Oct. 14—Panama has staked its future on all of the Americas—the United States included—jumping on board the Chinese-initiated great global Belt and Road Initiative (BRI), just as Panama has done.

Since it established diplomatic relations last June 13 with the People's Republic of China (PRC), instead of Taiwan, Panama and China have been negotiating a slew of cooperation agreements centered on developing Panama as a strategic logistical, transport, financial, and technological “bridge” or “platform” for Chinese investments in Belt and Road projects in the rest of the region.

On Sept. 16-17, Chinese Foreign Minister Wang Yi visited Panama to oversee the opening of the first-ever PRC Embassy in Panama, and to continue discussions with President Juan Carlos Varela, Vice President and Foreign Minister Isabel Saint Malo, and other cabinet members, on what Panamanian Deputy Foreign Minister Luis Miguel Hincapie dubbed last June as the “incalculable” possibilities for development generated by Panama becoming China's gateway to the rest of Ibero-America.

“A new era begins in which we should be closer than ever on behalf of our people's well-being. Geographic distance will not be an obstacle to our being allies,” President Varela said at the opening of the PRC embassy. At a press conference with his counterpart Saint Malo, Wang said the first 100 days of diplomatic relations get “a full score of 100 points.” He confirmed that President Xi Jinping will receive President Varela before the end of 2017 in Beijing, where he expects they will sign many of the more than a dozen cooperation agreements under discussion. Varela is expected to bring a delegation with him to China, where he will



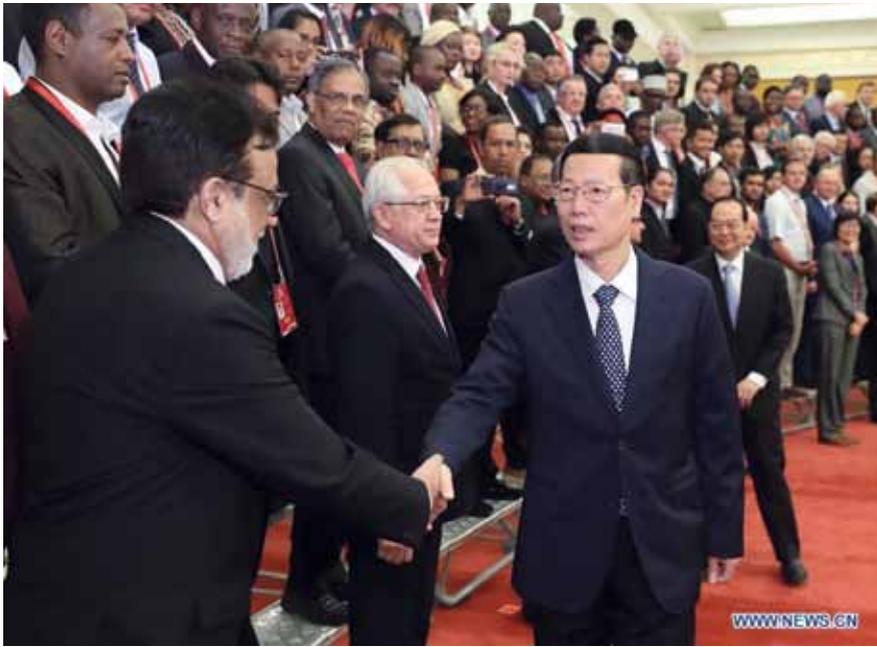
Xinhua/Dan Hang

Panama President Juan Carlos Varela (L) and China's Foreign Minister Wang Yi, inaugurating the first-ever Embassy of China in Panama City, Panama, Sept. 17, 2017.

visit Shanghai and Guangzhou, as well as Beijing, to promote business and tourism.

Projects by Chinese companies already underway and under discussion for Panama, range from construction of a modern, deep-water container port and a giant logistics park of four and a half square miles on land around the now-expanded Panama Canal, to reactivation of the stalled Chan II hydroelectric project and Chinese financing of the construction of a cargo and passenger train from Panama to the border with Costa Rica. The latter may not be the “flashiest” of the projects, but it is critical, given the scandalous lack of railways throughout a Central America which the imperial Teddy Roosevelt faction in the United States historically regards as its backyard.

“China would like to join hands with Panama tightly,” Wang said. Xinhua added in its report that Wang and Panama's leadership “also agreed to enhance high-level exchanges, deepen political mutual trust, and take joint construction of the Silk Road Economic Belt and the 21st Century Maritime Silk Road as an op-



Xinhua/Wang Ye

China's Vice Premier Zhang Gaoli, meeting delegates to another media forum on the Belt and Road Initiative hosted by the People's Daily, attended by more than 300 representatives from 126 countries and international organizations, in Beijing, Sept. 21.

portunity to promote mutually beneficial cooperation, so as to better serve the two peoples.”

Project for Future Generations

Panama's decision reflects the realization dawning across Ibero-America and the Caribbean, that the Belt and Road Initiative (BRI) is not something happening “over in Asia,” of which they are spectators. Since the May 2017 Belt and Road International Cooperation Forum in Beijing in particular, the BRI is being seen as a potential source of investment for their nations, too, in long-desired ports, railroads, and other infrastructure, but more important, as an emerging new system of relations among nations. They are awakening to the idea that their nations, in cooperation with others, can leap into a future without the poverty, misery and backwardness which oppress the vast majority of the world's people today.

This growing excitement is seen in the coverage by some of the leading Ibero-American journalists who attended the *People's Daily* Media Cooperation Forum on the Belt and Road in Dunhuang, China, on Sept. 19, 2017.

Notable is the Sept. 20 report by the official news agency of Mexico, Notimex, from Dunhuang, that its Director General Alejandro Ramos Esquivel called upon

the representatives of media from around the world present in [Dunhuang](#) to spread the word “in favor of an ordered development of this New Silk Road.” In Ramos Esquivel's view, the Belt and Road began as a commercial project, but by bringing together geographically separated peoples representing a richness of traditions, cultural expressions, and religions, it is becoming “an emblem of cooperation. . . .” “Let us, from our platforms, our print media . . . let us make use of our social networks to invite the new generations to be part of this project for cooperation and interaction,” he urged.

The Belt and Road “passes through Brazil,” Marcos de Oliveira, editor of that nation's *Monitor Mercantil* newspaper, wrote on Sept. 29, in his second article promoting the Belt and Road

Initiative since he returned from Dunhuang. “Can the Chinese Belt and Road Initiative benefit Brazil? The answer is: yes,” de Oliveira wrote. China's project goes beyond creating routes for trade. “The size and greatness of the investments will create a dynamic in the global economy which can benefit not only the economies in its vicinity, but also other parts of the world, such as Brazil and Latin America. . . . The initiative is counterposed to the current immobility of the world economy, created by the preponderance of speculative financial interests over real production. This is how China has made itself a great power, proposing partnership and cooperation for the benefit of all countries.”

In de Oliveira's view, Brazil, as the only member of the BRICS (Brazil, Russia, India, China, and South Africa group) in the Americas, “can play a fundamental role in building a new world. Therefore Brazil must establish its interests and seek partners so that it joins the Belt and Road. If China sets its goals and interests, each country should look for the strategy which best serves it, within this world cooperation.” Brazil's problem is that it does not have a national project, but instead an illegitimate government, “rejected by 97% of the population,” de Oliveira wrote, so he proposed business sectors should put together an agenda for Brazil's role in this initiative—a message directed to *Monitor Mercan-*



Xinhua

Costa Rica's President Luis Guillermo Solís (L), meeting China Foreign Minister Wang Yi in San José, Sept. 15, 2017.

til's more nationalist-oriented business and economic readership.

Spurring Others into the BRI

Panama's historic decision has already spread, with other American nations aspiring to jump on board the Belt and Road project. On his way to Panama in September, Foreign Minister Wang stopped in Costa Rica, Panama's immediate neighbor and the only other Central American country which has relations with the PRC, established 10 years ago. Before Wang's visit, Costa Rican President Luis Guillermo Solís spoke with enthusiasm of the potential of Chinese-Costa Rican relations in a Sept. 1 interview with Xinhua, but he argued that before participation in the BRI, bilateral relations should first be expanded. After Wang's meeting with both the President and Costa Rican Foreign Minister Manuel González on Sept. 15, González announced that Costa Rica is ready to actively take part in building the Belt and Road, because it will promote Costa Rica's own development. He specified also, that his government is willing to explore trilateral cooperation with China and Panama.

After Panama's break in relations with Taiwan to establish ties with China, there are signs that other nations in the region may follow suit, particularly in the Caribbean. The Dominican Republic, which shares the island of Hispaniola with Haiti, has taken note of the

just-announced \$4.7 billion Chinese investment to rebuild Port-au-Prince (although Haiti still maintains relations with Taiwan), and a debate has broken out over whether the Dominican Republic should follow Panama's lead and establish ties with the PRC, or attempt to participate in this global development with China without doing so.

Joining a 'Noble' Idea

English-speaking Caribbean countries are also orienting towards the Belt and Road. Trinidad and Tobago Prime Minister Stuart Young announced last June that his nation is "well-positioned" to take on the task of being the economic conduit for China in the region.

The Jamaican government signed an agreement with China Harbor Engineering Co. in September 2016, for construction of a megaport through which it hopes to transform

itself into a hub for the increased numbers of giant Chinese ships passing through the expanded Panama Canal, which opened in June 2016.

This past June 22, Jamaica's Prime Minister Andrew Holness announced that "the government of Jamaica endorses this policy" of the Belt and Road, and at some stage, "we would want to formally, if possible, join in what we think is a very beneficial, but very noble expression of not just the Chinese aspiration for development, but the development of economies right across the world through a cooperative and inclusive strategy."

That desire was followed up in September, when China's State Councillor Yang Jiechi, accompanied by a twelve-person delegation, visited Jamaica for a one-day working meeting on Sept. 11. There, he and the Prime Minister discussed a range of bilateral, regional, and multilateral issues, including Chinese investment projects on the island and the Belt and Road Initiative. According to the *Jamaica Gleaner*, Prime Minister Holness vowed that "we will continue to ensure that the projects undertaken between our countries are aligned, not just for our development but for the development of China as well, so that the development is mutual." Holness added that Jamaica has benefitted from China-financed infrastructural development, and said he sees the bilateral relationship as a means by which Jamaica can significantly expand its manufacturing sector.



Jamaican Prime Minister Andrew Holness (R), meeting China State Councilor Yang Jiechi in Kingston, Jamaica, Sept. 11, 2017.

Join Us in the BRI!

Geopolitical diehards, such as the U.S. Army War College’s resident Latin American Research Fellow, R. Evan Ellis, have been beating the anti-China drum for some time, claiming that China’s increasing presence south of the U.S. border—diplomatic, economic, people-to-people, as well as military—is a danger, because the United States and China might end up in “a shooting war.”

In an interview with *World Policy Review* (“What Panama’s Recognition of China Means for America’s Backyard,” Oct. 5), Ellis admitted that Panama’s economy may benefit from its new relations with China, and that those relations might also lead to cooperation in fighting Chinese organized-crime networks in Panama. Nonetheless, Ellis insists that Panama’s cooperation with China has “potentially negative implications for the strategic position of the United States in the region and its policy agenda of Western-style free trade, democracy, human rights, and the rule of law.” For such Wall Street addicts, fostering economic development so close to the United States is a threat!

President Varela does not treat Panama’s joining China in building the BRI as remotely anti-American. Less than a week after his national television broadcast announcing the establishment of relations with the PRC—a country, as he said, which represents 20% of

the world’s population, is the second-largest economy in the world, and is playing a key role internationally and in the region, with which no responsible leader should not establish relations—Varela paid a four-day visit to the United States to meet with President Trump and members of his cabinet. Speaking before the Inter-American Dialogue in Washington, D.C. on June 21, Varela defended his decision on relations with China enthusiastically, at the same time that he emphasized that Panama is a strong U.S. partner, which plays an important regional role in Central America, particularly working with other nations on dealing with security issues in the “Northern Tier” of El Salvador,

Guatemala, and Honduras, where drug gangs rampage.

What Varela did not say, was made explicit by an official from the Economics Unit of the Panama Canal Authority, in a speech on “Panama’s New Relations with China and the Possible Implications for the Canal: One Belt, One Road,” reported by Panama’s *La Estrella* on Sept. 17, the last day of Wang’s visit to Panama. In his speech, economist Eddie Tapiero, emphasized that Panama’s new relations with China go beyond increasing trade; Panama is joining in the Chinese Belt and Road Initiative, “which will change the world in the coming years,” a world which the United States must also join.

Tapiero declared: the Belt and Road is “a new business model of globalization in the world, and Panama should not be alien to it. The United States as the main partner of all countries in Latin America needs to be part of the initiative. With all the players working towards the same goal, the countries will achieve a balance in their strength and stability in the long term.”

The rapid, high-technology development which U.S. cooperation with China on the Belt and Road would bring to the peoples of Central America is, in fact, the single most effective strategy for freeing Central America from the grip of the drug trade and narco-terrorism, which is a very real security threat for the United States.

II. The Real Issues of the American Revolution

Dorchester Concert Honors John Quincy Adams, John Kennedy, and Sylvia Olden Lee

by Jennifer Pearl

Oct. 16—Yesterday, *bel canto* voices, quite unusual for the neighborhood, sang Spirituals, German *Lieder*, quartets, and operatic arias just a few miles from the spot where the first bullets of the American Revolution were fired in 1775. The singing resounded from the wooden rafters of St. Mary's Episcopal Church (built in 1888) which is slightly hidden in a Dorchester (Boston) neighborhood. For one of those who attended, this was the first time she had ever heard "live classical music" in her entire life.

The Schiller Institute Boston Community Chorus organized the concert in Boston, as part of a nationwide year-long centennial celebration for Sylvia Olden Lee. The concert, attended by approximately 65-75 people, was organized primarily to activate the population "outside" the "regular classical music opera-going crowd," and to demonstrate that not only is Classical music universal, but that it's actually necessary in society. While the concert was dedicated to the three American heroes named in the title above, there was also a special dedication to Robert Honeysucker, a Boston-based and internationally-acclaimed baritone who had passed away just a week before the concert, after having sent a written account of his own work with Sylvia Olden Lee to be read aloud at the concert.

The program was varied, and included twelve performers: four pianists and eight singers. Three *a capella* Spirituals were sung by the Schiller Institute Community Chorus. Many of the soloists were also key members of the chorus, and all the pianists also sang in the chorus. The program began with a powerful rendition by bass Kevin Thompson, of "Lord, God of Abraham" from Mendelssohn's *Elijah*. This young, up-and-coming singer had agreed at the last minute to sing in the concert to honor Ms. Lee, who had been a teacher of his

music teacher and a major factor in his pursuing a music degree and a singing career. The concert ended with a choral Spiritual arranged by William Dawson, "Ev'ry time I feel de Spirit." Other works included Roland Hayes' *Life of Christ* cycle sung by tenor Reginald Bouknight and baritone Frank Mathis. Particularly poignant was the "Recordare" from Mozart's *Requiem*, accompanied by My-Hoa Steger and sung by Michelle Fuchs, Ema Reuter, Reginald Bouknight, and Frank Mathis. This recalled to memory the great 2014 *Requiem* performance in Boston at Holy Cross Cathedral in memory of President Kennedy, while honoring the passing of Mr. Honeysucker and the recent deaths in Houston, Florida, Puerto Rico, and Mexico from the hurricanes and earthquake.

Some audience members had heard about the concert by receiving a flyer at other concerts, many came from the congregation of the church itself, and some came from the neighborhood. Most stayed throughout the entire two hour-plus concert and eagerly remained afterward for the reception, to meet the performers and talk about what they had just experienced. Many expressed interest in joining the chorus.

There was a sense of electricity in the room, and despite the size of the sanctuary, there was a real intimacy between the audience and performers and a deep collaboration among the performers. It wasn't a collection of performances by individuals; it was a woven tapestry of pieces representing different composers and cultures, but with one thread that brought it all together, and all driving toward one idea.

Lyndon LaRouche often references fondly a close friend of his and Helga's, Gertrude Pitzinger, a great contralto of the 20th Century, who, before she died, invited Lyn and Helga to her home, instructed Helga in the recitation of certain German poems, and then played

her own recorded performance of song-settings of the same poems. Before they saw her for the very last time, she proclaimed, “I have lived to sing these songs.”

It is this quality of *agapē* and commitment to the

future that the British empire despised about the mission of Boston native John F. Kennedy, and thus assassinated him. This concert represented an important step in reviving that culture for this generation and beyond.

From the Boston Concert Program

by Dennis Speed

[My great-grandfather] was dying, when I was baptized; and his daughter, my grandmother, present at my birth, requested that I might receive his name. The fact, recorded by my father at the time, has connected with that portion of my name, a charm of mingled sensibility and devotion. It was filial tenderness that gave the name. It was the name of one passing from earth to immortality. These have been among the strongest links of my attachment to the name of Quincy, and have been to me, through life, a perpetual admonition to do nothing unworthy of it.

—John Quincy Adams

Today’s commemoration of John Quincy Adams (1767-1848), John F. Kennedy (1917-1963), and Sylvia Olden Lee (1917-2004), whose respective 250th and 100th birthdays we recall on this occasion, is now also dedicated to Mr. Robert Honeysucker (1943-2017), baritone, who had intended to sing on this very program. At the last moment, feeling himself unable to actually perform, he provided the written tribute to vocal coach Sylvia Olden Lee contained in this program. His tragic, unexpected, and sudden death has shocked and saddened us all. In a larger sense,



John Quincy Adams
(1767-1848)

nonetheless, he participates today with us, as does Sylvia Lee.

Every great Classical music composition is “the name of one passing from Earth to immortality.” Bach, Beethoven, Handel, and Haydn all remind us of this. Mozart’s *Ave Verum Corpus*, as much as his *Requiem*, state this. Classical music is Classical by virtue of this. Its subject need not be religious. *Von Ewiger Liebe* as set by Johannes Brahms comes to mind. *Mit Myrthen und Rosen*, Heine’s poem set by his friend, Robert Schumann, is another instance.

Textless instrumental composi-



John F. Kennedy
(1917-1963)



Sylvia Olden Lee
(1917-2004)



Robert Honeysucker
(1943-2017)

tions, while they have no words, are also sung. The immediacy of the human voice, mediated through the “ventriloquism” of the violin, in something like Bach’s *Chaconne*, the concluding movement of his D-minor violin sonata, will not be denied. “The trembling, living wire of those unusual strings” Poe said, in his eponymous poem of the angel Israfel, “whose heart-strings are a lute”; so human, and therefore, divine.

“It is in music that the soul most clearly attains the great end for which, when inspired by the poetic sentiment, it struggles—the creation of supernal beauty. It may be, indeed, that here this sublime end is, now and then, attained in fact. We are often made to feel, with a shivering delight, that from an earthly harp are stricken notes which cannot have been unfamiliar to the angels,” Poe tells us. “We find ourselves melted into tears, . . . through a certain, petulant, impatient sorrow at our inability to grasp now, wholly, here on earth, at once and forever, those divine and rapturous joys, of which through the poem or through the music, we attain to but brief and indeterminate glimpses.”

Unheard Melodies

“Divine” is not merely an adjective; it is also a verb. “To divine” is cheated of its deeper meaning when we say it merely means to discover, to unravel, or to solve. To divine is to name that which has no name, to make accessible the inaccessible. Music intends to connect us to that which has no name, but we confidently know must exist: It can be heard. It is our immortality exposed to us through the aperture of the auditory sense, which transmits, as well as receives. “Passive listening” is a contradiction. Is our hearing of music, an audition to our immortality?

The Classical musician of African-American descent has never enjoyed the luxury of divorcing the mission to recreate a truthful and unique Classical musical performance from a deep reflection upon his or her own immortality. Such musicians often recount the experience of an “extra-musical,” involuntarily imposed daily fight for, not their own humanity, but the humanity of all others—just in order to properly perform their music. The peculiar conceits of racialism are refuted by their very existence. Their living embodiment of Clas-



U.S. Information Agency

Marian Anderson in her April 9, 1939 concert at the Lincoln Memorial.

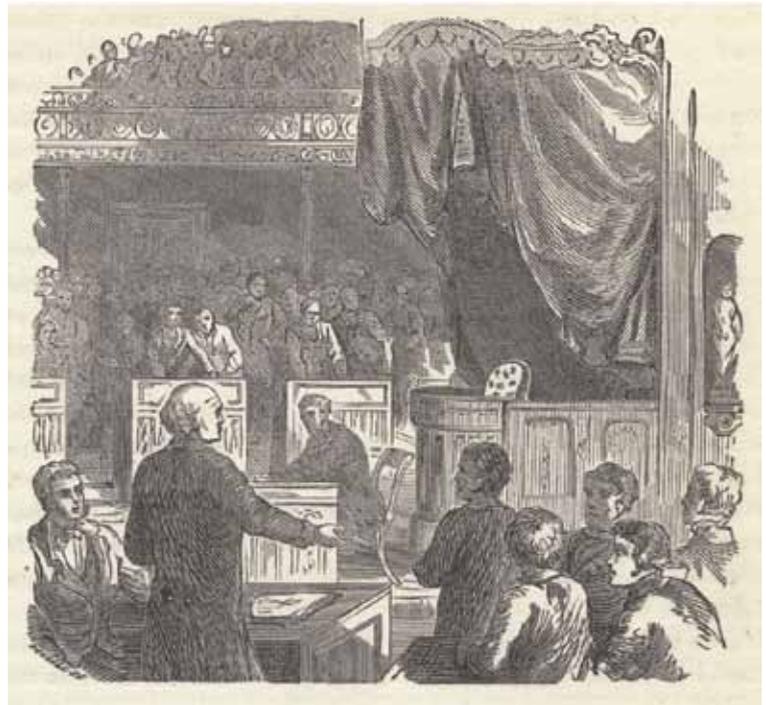
sical music is a cultural *au contraire* that has been witnessed by them on occasion to have caused wild consternation in others. The famous appearance by Roland Hayes in front of a German audience in 1927, who first jeered him for merely being on the stage, and then fervently acclaimed him as “finally an American who can sing our music,” illustrates, not a political act, but rather the power of an aesthetic act to transform humanity, an act whose inner truth becomes redolent of broader social implications.

Often, as they have achieved true mastery of their artistry, African-American Classical musicians have found that their discovery of their immortality—not talent, but immortality—has more likely than not confirmed something they truly knew even prior to their careers in Classical music—careers which are often more a vocation, than a financially lucrative profession. The deep relationship between the African-American church, and the Classical performer of African-American descent, is almost a prerequisite for the performer to be rooted in the actual mission to which they are called, despite its accompanying adversity. They may joyfully accept the artist’s life, and joyfully experience it, but that doesn’t change what it is. “The artist, however faithful to his personal vision of reality, becomes the last champion of the individual mind and sensibility against an intrusive society and an officious state. In pursuing his perceptions of reality, he must often sail against the currents of his time. This is not a popular role.” Marian Anderson’s 1939 Easter Sunday concert comes to mind.

This intimate connection between poetry, music, and statecraft was famously summarized by Percy Bysshe Shelley in the concluding sentence of his *A Defence of Poetry*: “poets are the unacknowledged legislators of the world.” The application of this was spoken of by President John F. Kennedy in his Oct. 26, 1963 eulogy for poet Robert Frost, previously quoted just above. “Robert Frost coupled poetry and power, for he saw poetry as the means of saving power from itself. When power leads men towards arrogance, poetry reminds him of his limitations. When power narrows the areas of man’s concern, poetry reminds him of the richness and diversity of his existence. When power corrupts, poetry cleanses. For art establishes the basic human truth which must serve as the touchstone of our judgment.”

Sylvia Olden Lee’s appearance in 1933 at the White House at the age of sixteen, her later appearances with singer Paul Robeson, and her even later encouragement of Minister Louis Farrakhan to take up the playing of the violin again in the 1990s, demonstrate, beyond her consummate artistry, why a year-long commemoration of her birthday is in order. Sylvia’s critical musical eye withered mediocrity, ridiculed self-absorption, and disdained artifice. When she saw authenticity, she championed it, no matter the controversy that might surround the individual. She once found herself deeply engrossed in a music discussion with economist and statesman Lyndon LaRouche, and demanded to stay overnight, saying, “I want to see what he sounds like in the morning in his pajamas!”

Sylvia was a member of the cultural advisory board of the Schiller Institute and a collaborator with its musicians for eleven years (1993-2004). She was one of the great pedagogues of the Twentieth Century. She is memorialized by Robert Honeysucker in a tribute that appears elsewhere in this program. His representation of Sylvia captures everything that need be said about her otherwise. Boston was an area she sometimes visited in her collaboration with the great Roland Hayes. As a practitioner of the mission of Classical music, especially as advocated in the field of the “AfraAmerican Spiritual,” Hayes had few equals, and Sylvia assimilated everything he thought, said, and did musically,



Collection of the U.S. House of Representatives
An early print depicts Massachusetts Representative John Quincy Adams addressing the House of Representatives in the Hall of the House.

pertaining to these songs, weighing it against her own experience from her father’s Tennessee Church.

Presiding Over the Republic of the Self

John Quincy Adams, or “John Q. Citizen” as he was once known in history, died on the floor of the United States Congress, fighting the battle against slavery at a time that it was most unpopular to do so. Sylvia Lee would have understood him immediately. John Kennedy wrote about him in *Profiles In Courage*. He represents the continuity of the American Revolution’s true self. Abraham Lincoln was one of his pallbearers.

His was “the name of one passing from earth to immortality”—into the mind of the Lincoln who would write what is arguably America’s greatest poem, the *Gettysburg Address*. When poetry and music legislate, they do not order—they inspire. That is why we are compelled to serve them; they govern us from the throne of our own souls. In our time, and in each moment of our brief time, now, let us strive to be the musicians, the name of that immortality whose shadow of our forgotten ancestors, and of our mortally inaccessible but knowable future, we are.

Hail Columbia, Happy Land!

by Robert Ingraham

A CONTRIBUTION
TO AN ONGOING DISCUSSION
Part I of Two Parts

Oct. 13—The argument in this paper is straightforward: The United States of America was created, amidst great sacrifice and suffering, to free the inhabitants of the American colonies from oligarchical rule—to create a new nation, conceived in a notion of liberty that flows from the divine creative potential which exists within every human being. That mission is what defines the American Revolution: to end the oligarchical oppression of humanity, and it is a mission which was intended, ultimately for all of mankind. That Revolution proclaimed the overthrow of human slavery in all of its forms, a liberation of the new citizenry for the purpose of securing “the Blessings of Liberty to ourselves and our Posterity.”

Certain individuals are irreplaceable. Their deaths are often turning points in history, because no one else can provide the vision and the leadership to continue what they began. Such was the case when Franklin Roosevelt was replaced by the “small man” Harry S Truman. A great change in the direction and morality of America took place, as if overnight. A far greater catastrophe struck America with the murder of Alexander Hamilton in 1804. By the early Nineteenth Century, the nation began to lose its way. Hamilton’s vision was buried by Jefferson, Madison, and Monroe. Smaller, less courageous individuals took command of the nation’s destiny. In the course of this, the political parties abandoned the intention to rid America of human slavery, or worse, these parties and their leaders took on the role of the oppressor.

After the assassination of Alexander Hamilton and the gradual passing of the Revolutionary War genera-



Dr. Martin Luther King delivers his “I Have a Dream” speech from the steps of the Lincoln Memorial, at the Aug. 28, 1963 March on Washington.

tion, the fight to defend this mission—to defend the Soul of America—was taken up and led by what one might call—for want of a better term—the Black Abolitionists. These leaders fought relentlessly, under increasingly horrendous conditions, to preserve the intention of 1776, to keep the ongoing work of that Revolution alive. Within their ranks were truly heroic Americans. In the course of this paper, we shall meet some of them—Peter Williams Jr., Samuel Cornish, Richard Allen, Charles Bennett Ray, James McCune Smith, and better-known individuals such as Frederick Douglass. We shall also meet the extraordinary William Brown and James Hewlett.

The American Controversy

On several past occasions, Lyndon LaRouche stated that, during the 1960s, Martin Luther King was the person most qualified to be President of the United States. Some among us were perplexed or even dismis-

sive of such an assertion. A typical response was: Yes, but. Yes, Martin Luther King was a martyr and a great Civil Rights leader—but President? What were his qualifications on foreign policy, national security concerns, economic policy, banking policy, science policy, military affairs? Yet, LaRouche was firm in his assessment.

What you, the readers, are being asked to do, here, is to rethink what you think you know about American history. In a paper authored by Lyndon LaRouche, and recently reprinted in *EIR*,¹ LaRouche investigates, in depth, the question of overcoming axiomatic beliefs which fail to represent a truthful view of universal principles. He discusses the question of “measurement” from a non-Euclidean view, and he states that, “To be considered validated, the new physical principle must correspond to some measurable difference in the characteristic action ‘connecting any two points’ within the reality corresponding to the choice of mathematical-physics manifold being tested.” He continues, “This leads to Riemann’s notion of unique events, as those experimental events which force us to reconsider whatever has passed, until now, for a notion of necessary and sufficient reason, that hypothesis heretofore considered as established. . . . Implicitly, every event is, potentially, a unique experimental event. In some circumstance, any event must implicitly overthrow the presumptions of someone’s hypothesis.”

What is the “measurement” from the Washington Administration to the Lincoln Administration? What is the Idea, the “thought object,” which connects them? And that connects both of them to Martin Luther King? What are the hypotheses which were overthrown in each instance? It is my view that the decisive moment for the Lincoln Presidency was the decision by Abraham Lincoln in 1862 to issue the Emancipation Proclamation. With that action, that intervention, Abraham Lincoln overthrew sixty years of betrayal of the principles of the Revolution. He re-awakened and gave a “new birth of Freedom” to the American revolutionary cause. It was a truthful action; it flowed from the same intention as that of Hamilton, Washington, Jay and Morris.

Hamilton devised the economic means whereby that intention might be fulfilled and perpetuated. The

1. [Leibniz from Riemann’s Standpoint](#),” by Lyndon LaRouche, *EIR* August 18, 2017.

scientific, intellectual and material progress embodied in Hamilton’s brilliant economic initiatives gave Constitutional substance and momentum to expanding the continuous work of the revolution. Nevertheless, those who would reduce Hamilton’s intention—his life work—to a three-point economic prescription are committing a grave fraud, and mistaking the footprint for the creator who treads the path.

Look to Martin Luther King. The mission which he chose, and the “Civil Rights” movement he led—as he conceived that movement’s purpose—was rooted in the actions of 1776, 1787 and 1862. In the final years of his life, King embodied the intention of the American Revolution in the most profound sense, in a way that no one else did—and his initiatives were a continuation of that revolution, conceived at the highest level.

I. America’s Anti-Slavery Revolution

Everyone has heard the words, but read them again, as if for the first time! If possible, imagine that you are reading them through the mind of an American in 1776 and 1787:

1776: We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

1787: We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.

This is the proclamation of an anti-oligarchical, anti-Hobbesian world-view. It is a declaration of human freedom that proclaimed the death of the oligarchical outlook. It is meant for all Americans, and implicitly, it defines America’s mission in the world at large. It is,

among other things, a clear anti-colonial and anti-imperial call-to-arms, a declaration to defend and uplift *all* of the people. Such is America's true identity, its *raison d'être*.

America's Reason for Existence

The illegitimacy of the enslavement or subjugation of human beings was settled 2,400 years ago in Plato's dialogue *Meno*, where he demonstrates, through the physical re-creation of the Pythagorean Theorem, the spark of creative reason which exists within every human being. There are no lesser races, classes, or nationalities. Each human being possesses a potential for discovery, invention, creation, and *agapē*. That is the universal human identity.

It was the European oligarchies who brought slavery into the New World, and it was the British Empire which, during the Seventeenth and Eighteenth Centuries, forced slavery on the unwilling American colonists. American slavery, together with the other forms of oppression cited in the Declaration of Independence, were entirely the creation of the British monarchy and its official arms. The American Revolution was precisely a victory over that oligarchical domination—and the greatest victory over human slavery in history.²

It would be an egregious, fatal error to create a dichotomy between the issues of Hamiltonian economics and the fight to eradicate slavery. Hamilton recognized no such division. Neither did Jay, Morris or Washington. It is all of one piece; it is woven together like the thirteen stripes of the American flag. During the period when he was leading the fight for the convening of a Constitutional Convention, and later when he was defining and enacting his system of Public Credit, Hamilton was also a founder of the New York Manumission



Alexander Hamilton

Society and a founder and sponsor of the African Free School. More to the point, the content and intent of Hamilton's economic policies are all grounded in the notion of human advancement, upward human progress, based on the creative potential which exists, and must be encouraged, within every human being, without exception.

Hamilton's closest friend and ally, Gouverneur Morris, was, if anything, a more vocal and fierce opponent of the Slave Power than Hamilton himself. As early as 1777, Morris had drafted provisions for the first New York State Constitution which would have emancipated all of the slaves in New York State. At the Philadelphia Constitutional Convention in 1787, Gouverneur Morris waged an heroic fight to stop the adoption of the three-fifths clause, a demand by the South to ensure their political domination over the new nation. For twenty-nine days, from July 11 to Aug. 8, Morris repeatedly raised the issue and battled for its rejection. Two weeks later, between Aug. 21 and Aug. 28, during the debate over the slave trade, it was Morris who demanded an immediate ban on the trafficking.

During the course of these battles, in a speech to the convention on Aug. 8, Morris stated:

The admission of slaves into the representation when fairly explained comes to this: that the inhabitant of Georgia and South Carolina who goes to the coast of Africa and, in defiance of the most sacred laws of humanity, tears away his fellow creatures from their dearest connections and damns them to the most cruel bondages, shall have more votes in a government instituted for the protection of the rights of mankind, than the citizen of Pennsylvania or New Jersey who views with laudable horror so nefarious a practice. . . .

2. "Race is Not the Issue," by Robert Ingraham, *EIR*, Volume 44, Number 34, August 25, 2017.



Gouverneur Morris

Domestic slavery is the most prominent feature in the aristocratic countenance of the proposed Constitution. The vassalage of the poor has ever been the favorite offspring of aristocracy...

Slavery is a nefarious institution, the curse of heaven on the states where it prevails.

Morris refused to agree to any of the compromises pertaining to slavery at the Convention. He was simply outvoted.

Much like Hamilton, for Morris, the determination to eradicate slavery was interwoven with his economic initiatives. Morris was the first person, in 1777, to propose the construction of a canal from the Hudson River to Lake Erie. In 1800, Morris drafted detailed plans for a canal to Lake Erie, which he submitted to the New York Surveyor General. In 1810, at Morris's request, the New York legislature appointed a seven-person "Commission to Explore a Route for a Canal to Lake Erie," which became known as the Erie Canal Commission. Gouverneur Morris was selected as Chairman, with Stephen Van Rensselaer and DeWitt Clinton as Vice-Chairmen.

Similarly, the Jay family. John Jay was the first President of the New York Manumission Society, and it was Jay, then serving as New York State Governor, who forced through legislation in 1799 to emancipate New



John Jay

York's slaves. Later, Jay's son, Peter Augustus, would lead the fight at the 1821 New York State Constitutional Convention for the full enfranchisement of blacks in New York. Peter Jay also served as both the President of the Erie Canal Commission and as President of the New York Manumission Society. Another of Jay's sons, William, became a founding member of the Liberty Party in 1840.

The Fight for Emancipation

In April of 1775, the same month as the battles of Lexington and Concord, the first abolition organization in the American colonies was founded, "The Society for the Relief of Africans unlawfully held in bondage."

Created by the prominent Quaker Anthony Benezet,³ in Philadelphia, it became dormant during the War, but was refounded in 1784 as the "Pennsylvania Society for Promoting the Abolition of Slavery and for the Relief of Free Negroes Unlawfully Held in Bondage." The Society was reorganized for a second time in 1787 and brought in Benjamin Franklin as its President.

In 1785, the **New York Manumission Society** was founded with John Jay as the first President. In addition to those already mentioned, Cadwallader D. Colden, the grandson of the Cadwallader Colden who was an ally of Benjamin Franklin and enemy of Isaac Newton, was a leading member. He became the Society's President in 1815 and was a champion in support of the African Free School.⁴

3. Quakers were a majority in many of the early abolition societies. The exception was New York, where many Quakers were involved but the leadership was centered on John Jay, Stephen Van Rensselaer, and Alexander Hamilton. The instigator of the Quaker abolition movement was John Woolman (1720-1772), a Quaker preacher, and an early abolitionist in the colonial era.

4. Like Gouverneur Morris, Colden was a "canal builder." He was an active booster of the Erie Canal, and later he played a leading role in the building of the Morris Canal in New Jersey.

On Nov. 1, 1787, the **African Free School** opened, with 60 students, in New York City.

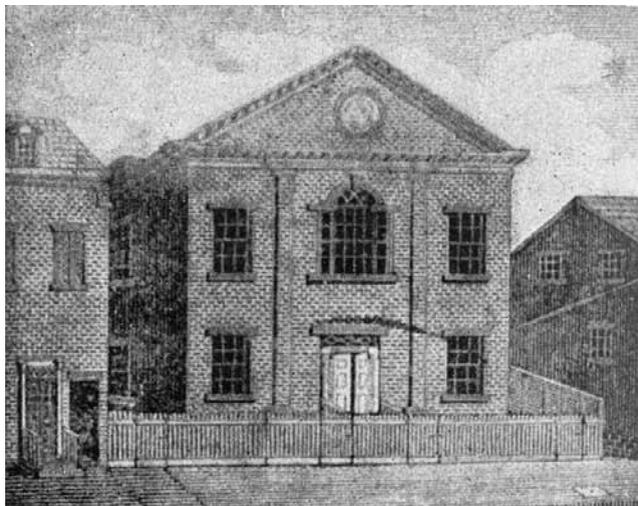
Also in 1787, the **Free African Society** was founded in Philadelphia, by Richard Allen and Absalom Jones, both former slaves. Another leading member was James Forten. This was the first organization dedicated to full emancipation and equal rights. This effort also led directly to the founding of the African Methodist Episcopal (AME) Church.

In March of 1793, the New York Manumission Society issued a call for a national convention of all the anti-slavery societies. It met in Philadelphia in January 1794 as the “American Convention for Promoting the Abolition of Slavery and Improving the Condition of the African Race,” and it would continue to meet annually for many years, providing national direction in the fight for freedom and full citizenship. At the 1795 convention, delegates stated that the “clouds of prejudice” could be overcome through the “voice of reason and the impulse of humanity.” They named education as their “noblest and most arduous task,” and stated that the education of the freed slave would “confound the enemies of truth.”

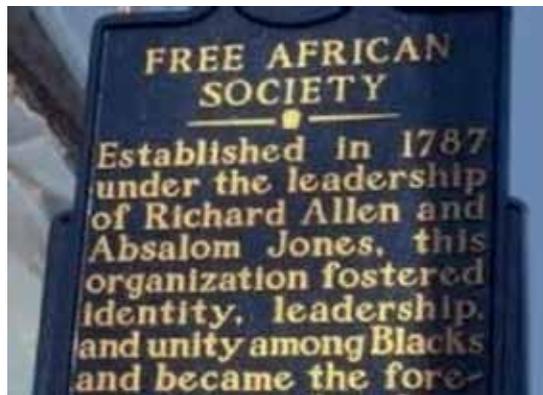
In 1799, as a result of the efforts of John Jay, New York adopted a gradual emancipation law. This was followed, in January 1800, with a series of celebratory parades in New York City.

Upward Progress

In 1791, Alexander Hamilton authored his *Report on Manufactures* and simultaneously unveiled the formation of the Society for Establishing Useful Manufac-



New York African Free School, after an 1830 engraving from a drawing by Patrick H Reason.



Free African Society of Philadelphia.

tures. Through these actions, and most emphatically as put forward in the argument of his *Report*, Hamilton declares the role and the responsibility of the national government to foster the most rapid development of manufacturing, science, inventions, and useful human creativity. This was to be the defining nature of the new Republic. This upward progress would be accomplished through a system of Public Credit and national banking, as

well as through direct government action, such as the use of economic bounties. This was a true declaration of independence from the oligarchical domination of the monarchies of the old world.

All of this was grounded in a notion of human freedom, not the freedom of John Locke’s “beasts of nature,” nor the unleashed rage of the *sans-culottes*, but a freedom which unleashed humanity from the shackles of oligarchical rule

and made possible the emergence of the true human creative potential. Just as Cusa, Leonardo, and Leibniz recognized the power of inventions, technology and science as the key to the improvement of the human condition, so Hamilton viewed his economic initiatives as both indispensable to the physical and political survival of the new nation, as well as to the fostering of a new type of society, grounded in the principle of what Cotton Mather would term “the Good.”

This is what it meant to be an American Citizen: Freedom to develop, freedom to progress, freedom to invent, freedom for one’s children and grandchildren to progress even further. Hamilton envisioned an America dedicated to human self-perfection. This is not an exaggeration or a “reading into Hamilton.” It is all there, in

his letters, his writings, and most importantly in his life's work.

II. The Revolution Defended

On Jan. 1, 1808, New York City was gripped with the excitement of citywide celebrations. There were parades, parties, church services and speeches all over the city. Most of these were led by leaders of the free black community, but many included large numbers of white citizens in an integrated display of patriotism. The reason for such joy? January 1st marked the day for the official national outlawing of the African slave trade.

Rev. Peter Williams Jr. spoke at the AME Zion Church, delivering an "Oration on the Abolition of the Slave Trade," and his speech was reprinted and distributed by the New York Manumission Society.

One year later, again on Jan. 1, 1809, the end of the slave trade was greeted once more. There were more parades, with black men riding on horseback, in uniform with sabers, and others holding banners, which asked "Am I not a Man and a Brother?" Again there were speeches: Williams spoke again, but there were also orations at several locations. William Hamilton, the President and cofounder of the African Society for Mutual Relief, spoke at the Universalist Church; Henry Sipkins, another founder of the same Society, spoke at the African Church; and Joseph Sidney, perhaps the most senior among them, spoke at a fourth location, delivering the following "Oration Commemorative of the Abolition of the Slave Trade":

Since the Slave Trade is by law forever abolished, may we not my countrymen, without incurring the imputation of rashness, look forward to the period when slavery, in this land of freedom, will be unheard of and unknown? Yes! this is what we most ardently desire, what we fondly anticipate, and what, I think, we may with certainty expect to realize. . . . Alas! what is man, and of what is he formed! How contradictory in his professions! how strangely inconsistent in his actions!

No people in the world make louder pretensions to "*liberty, equality, and the rights of man*" than the people of the South! And yet, strange as it may appear, there is no spot in the

United States, where oppression reigns with such unlimited sway! It is here we may see human nature sunk to the lowest state of degradation. . . .

My countrymen, you cannot be unacquainted with the fact that there has existed, for some time past, in our country, two great political parties. At the head of the Federal Republican Party was the immortal WASHINGTON, father of his country. Hamilton, Jay, Adams, Pinckney, King, and Pickering, together with most of our old revolutionary officers and soldiers, were among the illustrious characters, who attached themselves, through principle and patriotism to this party. . . . The single object of this party was to preserve the liberty, promote the happiness, to increase the prosperity, and to extend the respectability of the United States. . . .

Such was the state of our affairs, when the *Anti-federal* or *Democratic party*, consisting of a set of ambitious, designing, and office-seeking men, first adventured from its native cave of filth and darkness into open day. . . . and from that moment commenced a persecution against *federal men and federal measures*; which persecution, for cool and malignant cruelty, can never be exceeded. To destroy the reputation of distinguished federalists, calumnies the most vile, were daily circulated through the country. Even the virtues of Washington did not prove a shield sufficiently broad, to protect him against the envenomed shafts of malice. The father of his country was branded as a *traitor!*. . . .

Mr. Jefferson became the *President of the United States*. And from that inauspicious day . . . the tide of American prosperity soon ceased to flow, and all our goodly prospects vanished.

Can you, my countrymen, for a moment hesitate in choosing between your enemies and your friends? Will you flock to the *Slavery-hole* of Democracy?—Or will you patriotically rally round the *standard of liberty?*"—a standard which was erected by the *immortal Washington*; and which has been consecrated by the blood of the *martyred Hamilton.*"

These men and women, black and white, who participated in the joyous events of 1808 and 1809, fully

expected that the American Revolution would continue to its completion, that all would be free and able to participate in the building of the future nation. True human freedom—to create, to be productive, to build a better future—this is what these individuals wanted, and this is what they anticipated.

Those expectations, however, were betrayed in the years which followed, and promises were broken. Persecution, ostracism, hatred and violence became the new reality. But new leaders stepped forward, and a new banner was raised. We present below a partial list of some of the heroes of this era. It is a long list, but I know of no other way to introduce these personalities to the reader. A careful reading of the short biography attached to each name will give some sense of the magnitude of leadership exhibited at that time. Study what they said, what they did, what they wrote. Consider their fight in the context of what Americans died for at Bunker Hill, Brooklyn Heights and Valley Forge.

The Honor Roll

Richard Allen: Born a slave, Richard Allen bought his freedom in 1780. He was ordained as a Methodist minister and moved to Philadelphia in 1786. In 1787 Allen and Absalom Jones founded the Free African Society, a mutual aid society, out of which emerged the African Methodist Episcopal (AME) Church. From 1787 until his death in 1831, Allen was one of the most prominent and effective black leaders in the nation.

On Sunday, December 29, 1799, Allen delivered a eulogy of George Washington to the congregation of the Bethel AME Church. A sketch of Allen's address was published two days later in the *Philadelphia Gazette*. It reads, in part:

At this time it may not be improper to speak a little on the late mournful event—an event in which we participate in common with the feelings of a grateful people—an event which causes “the land to mourn” in a season of festivity. Our father and friend is taken from us—he whom the nations honoured is ‘seen of men no more.’



Richard Allen

We, my friends, have particular cause to bemoan our loss. To us he has been the sympathizing friend and tender father. He has watched over us, and viewed our degraded and afflicted state with compassion and pity—his heart was not insensible to our sufferings. He whose wisdom the nations revered thought we had a right to liberty. Unbiased by the popular opinion of the state in which is the memorable Mount Vernon—he dared to do his duty, and wipe off the only stain with which man could ever reproach him.

And it is now said by an authority on which I rely, that he who ventured his life in battles, whose ‘head was covered’ in that day, and whose shield the ‘Lord of hosts’ was, did not fight for that liberty which he desired to withhold from others—the bread of oppression was not sweet to his taste, and he ‘let the oppressed go free’—he ‘undid every burden’—he provided lands and comfortable accommodations for them when he kept this ‘acceptable fast to the Lord’—that those who had been slaves might rejoice in the day of their deliverance.

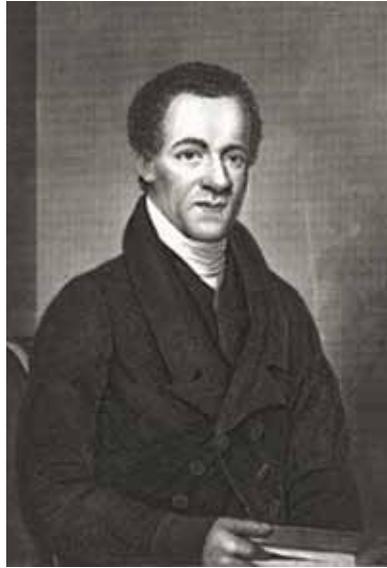
If he who broke the yoke of British burdens ‘from off the neck of the people’ of this land, and was hailed his country’s deliverer, by what name shall we call him who secretly and almost unknown emancipated his ‘bondmen and bondwomen’—became to them a father, and gave them an inheritance!...

The name of Washington will live when the sculptured marble and statue of bronze shall be crumbled into dust—for it is the decree of the eternal God that “the righteous shall be had in everlasting remembrance, but the memorial of the wicked shall rot.

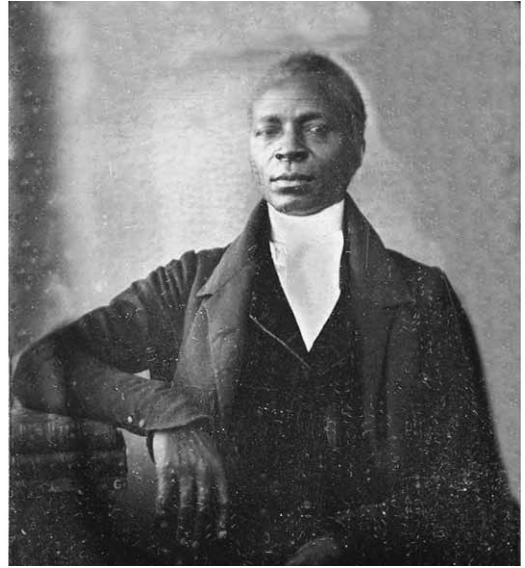
On Jan. 15, 1817, one month after the founding of the American Colonization Society for the repatriation of free blacks to Africa, Allen convened an emergency meeting to respond to its proposals. Three thousand people attended the emergency meeting, and they adopted a resolution, authored by Allen, which stated:



Philip Alexander Bell



Samuel Cornish



James Forten

We view with deep abhorrence, the unmerited stigma attempted to be cast upon the reputation of the free people of color by the promoters of this measure, ‘that they are a dangerous and useless part of the community’ when in the state of disenfranchisement in which they live, in the hour of dangers they ceased to remember their wrongs and rallied around the standard of their country.

In 1830, Allen organized the first national Coloured Peoples Convention, which was held at his Mother Bethel A.M.E. Church. This action began a series of conventions, held yearly, which took place all over the nation, and from these conventions the fight for full emancipation was initiated.

Philip Alexander Bell: Born in New York City, Bell started the New York City newspaper, *The Weekly Advocate* edited by Samuel Cornish, later renamed the *Colored American* and co-owned by Charles Bennett Ray. In 1860, he moved to San Francisco, where he became co-editor of the African-American newspaper *The Pacific Appeal*, and later founder and editor of *The San Francisco Elevator* during the Reconstruction Era.

Samuel Cornish: Cornish was a free black man born in Delaware in 1795. He was a Presbyterian minister, and he organized the first congregation of black Presbyterians in New York. Cornish edited *Freedom’s Journal*, the first black owned-and-operated newspaper

in the United States. The paper was circulated throughout 11 states, as well as Canada, Europe, and Haiti. In 1829, he founded another paper, *The Rights of All*, and later he edited a third paper, *The Colored American*, from 1837 to 1839. Cornish used the editorial pages of all three papers to battle the American Colonization Society. In 1833 he was a founding member of the American Anti-Slavery Society, but in 1840 he split with William Lloyd Garrison and joined the newly formed American and Foreign Anti-Slavery Society. Cornish also worked intensively on behalf of the New York African Free School.

James Forten: An abolitionist and businessman in Philadelphia. In 1801, he was among the signers of a petition to the U.S. Congress calling for the abolition of the slave trade and the modification of the Fugitive Slave Law of 1793. In 1813, he wrote a pamphlet called “Letters From a Man of Colour.” Beginning in 1817, he opposed the American Colonization Society. He insisted that black Americans be given full citizenship in their country of birth. Forten worked with Bishop Richard Allen and Absalom Jones to organize a meeting on colonization at Bethel AME Church. At the meeting, Forten called for a vote, asking who favored colonization. Not one person said yes. When he asked who was against it, the crowd roared “No!” All the participants claimed the United States as their own country.

Thomas L. Jennings: A tradesman and abolitionist in New York City. He operated and owned a tailoring and dry-cleaning business, and, on March 3, 1821,



Thomas Jennings



Absalom Jones



Charles Bennett Ray

he was the first black American to be granted a patent. In 1854, he helped arrange the legal defense for his daughter, Elizabeth Jennings, when she challenged a private streetcar company's segregation of seating and was arrested. She won her case the next year. Jennings organized the Legal Rights Association in 1855 in New York, which raised challenges to discrimination and organized legal defense for court cases. He founded and was a trustee of the Abyssinian Baptist Church.

Absalom Jones: In 1792, while at St. George's Methodist Church in Philadelphia, Absalom Jones and other black members were told that they could not join the rest of the congregation in sitting and kneeling on the first floor, and instead had to be segregated in the balcony. Jones led a walk-out by the church's black members. Jones and Richard Allen founded the Free African Society (FAS) to help newly freed slaves in Philadelphia. Jones was among the first group of black Americans to petition the U.S. Congress, calling for the repeal of the Fugitive Slave Act of 1793.

Charles Bennett Ray: The owner and editor of the weekly newspaper, *The Colored American*, and a notable journalist and clergyman. Born a free man in Falmouth, Massachusetts in 1832, Ray enrolled as the first black student at Wesleyan University. Ray became a prominent promoter of the Underground Railroad. He was also co-founder and director of the New York Vigilance Committee, assisting runaway slaves. Ray was also active in the Society for the Promotion of Educa-

tion Among Colored Children. In 1840 he became a founder of the Liberty Party, the only abolitionist political party.

One of Ray's daughters was Henrietta Cordelia Ray, a poet and teacher.⁵ In 1891 Cordelia graduated from the University of the City of New York with a master's in pedagogy. She also studied French, German, Greek, and Latin at the Saveneur School of Languages. Her ode "Lincoln" was read at the unveiling of the Emancipation Memorial in Washington, D.C. in April 1876. Ray's *Sonnets* was a short book of twelve sonnets on Milton, Shakespeare, Raphael, Toussaint L'Ouverture, and Beethoven, among other subjects, printed in 1893.

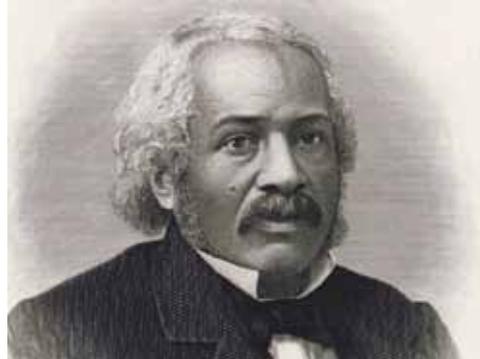
Another of Charles Ray's daughters was Charlotte E. Ray, the first black American female lawyer in the United States. Ray graduated from Howard University School of Law in 1872. She was also the first woman admitted to practice before the Supreme Court of the District of Columbia.

David Ruggles: A prominent leader in the Committee of Vigilance, and the Underground Railroad, in Manhattan. He was a printer during the 1830s and also wrote numerous articles. He claimed to have led more

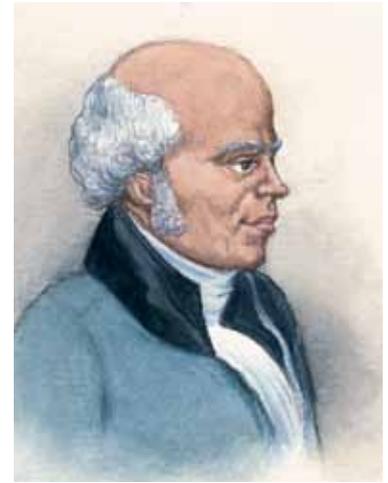
5. Black Americans had a tradition in poetry going back to pre-Revolution times. Jupiter Hammon, a slave, was a poet who in 1761 became the first black American writer to be published. Phillis Wheatley, another slave, wrote her first poem at the age of fourteen, and the publication of her *Poems on Various Subjects, Religious and Moral* (1773) brought her considerable fame. Reportedly, she was strongly influenced by her studies of the works of John Milton, Homer, Horace and Virgil. George Washington personally praised her work.



David Ruggles



James McCune Smith



James Varick

than 600 fugitive slaves to freedom in the North, including Frederick Douglass, who became a friend and fellow activist. Ruggles is also credited with opening the first black bookstore in the United States.

Joseph Sidney: An early leader in New York. The black champion of Washington and Hamilton. On January 2, 1809, he delivered the “Oration Commemorative of the Abolition of the Slave Trade” in New York City.

James McCune Smith: Smith was born free, but under New York state law he was forced to serve an involuntary apprenticeship until 1827. He graduated from the African Free School, where he was tutored by the Rev. Peter Williams, Jr., and in 1824 he was chosen to deliver a speech to General Lafayette during Lafayette’s visit to New York. Smith became the first black American to receive a medical degree. Unable to attend college in the United States, Smith entered Glasgow University in Scotland. Smith worked with Frederick Douglass to establish the National Council of the Colored People, and he authored the introduction to Frederick Douglass’s *My Bondage and My Freedom*. Douglass termed McCune Smith the “foremost black influence” in his life.

Smith was one of the Committee of Thirteen, who in 1850 organized in New York City to resist the newly passed Fugitive Slave Law by aiding fugitive slaves through the Underground Railroad. He was strongly opposed to colonization, and he fought for the right of American blacks to live in the United States and to claim the full rights of citizenship. In 1839 he followed Samuel Cornish as editor of *The Colored American*.

In 1859 he published an article using scientific find-

ings and analysis to refute Thomas Jefferson’s theories of race, as expressed in Jefferson’s 1785 *Notes on the State of Virginia*.

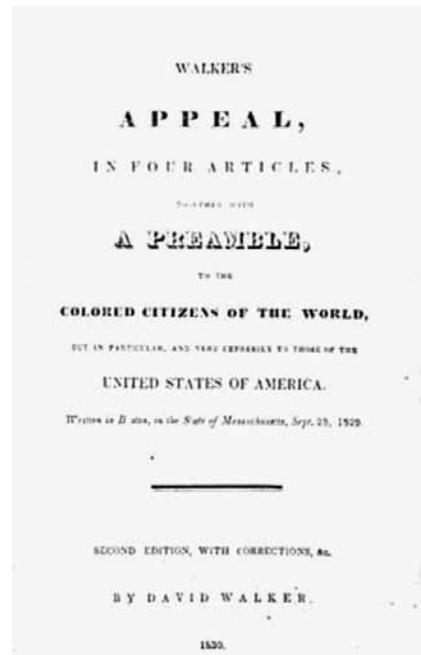
Smith became fluent in Greek, Latin, and French, and proficient in German, Spanish, Italian, and Hebrew. In 1843 he wrote an appeal to black Americans, wherein he says:

For we are destined to write the literature of this republic, which is still, in letters, a mere province of Great Britain. We have already, even from the depths of slavery, furnished the only music which the country has yet produced. We are also destined to write the poetry of the nation; for as real poetry gushes forth from minds imbued with a lofty perception of the truth, so our faculties, enlarged in the intellectual struggle for liberty, will necessarily become fired with glimpses at the glorious and the true, and will weave their inspiration into song.

James Varick: Another early leader. The son of a slave mother and white father. In 1766 he joined the John Street Methodist Church in New York City. In 1799, he and a few others decided to erect a building and form a separate church. They dedicated the African Methodist Episcopal Zion Church in October 1800. In 1821, he was a prominent member of a group that petitioned the state constitutional convention for the right to vote. He supported the establishment of *Freedom’s Journal* in 1827. On July 4, 1827, the thanksgiving service for the final abolition of slavery in New York State



David Walker



was held in his AME Zion Church.

David Walker: The author of the radical 1829 “Appeal To the Coloured Citizens of the World,” which called on blacks to resist slavery and racial oppression, by violence if necessary. Walker was active in the AME Church and very devoted to Philadelphia’s bishop, Richard Allen. He was also active in the African Lodge of Prince Hall Masonry, a contributor of articles to *Freedom’s Journal*, and an outspoken foe of colonization.

In his 1829 “Appeal,” Walker takes special aim at Thomas Jefferson and Jefferson’s infamous lines on black inferiority in *Notes on the State of Virginia*. Walker states that Jefferson’s verdict on blacks “has in truth injured us more, and has been as great a barrier to our emancipation as any thing that has ever been advanced against us.” Walker asks, “How could Mr. Jefferson but say, ‘I advance it therefore as a suspicion only, that the blacks, whether originally a distinct race, or made distinct by time and circumstances, are inferior to the whites in the endowments both of body and mind?’ . . . [H]ow could Mr. Jefferson but have given the world these remarks respecting us, when we are so submissive to them, and so much servile deceit prevails among ourselves—when we so meanly submit to their murderous lashes, to which neither the Indians nor any other people under Heaven would submit?”

Peter Williams Jr.: The son of Peter Williams, a

black Revolutionary War veteran. Williams attended the African Free School and later tutored there. An ordained Episcopal priest, in 1808 he organized St. Philip’s African Church in Lower Manhattan. In 1827 he was a co-founder of *Freedom’s Journal*. In 1833 he founded the Phoenix Society, a mutual aid society for African Americans; that year he was also elected to the executive board of the American Anti-Slavery Society.

Williams became, perhaps along with Richard Allen, the most prominent black enemy of the American Colonization Society. On July 4, 1830 he delivered a speech in New York City, which reads in part:

On this day the fathers of this nation declared, ‘We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, among which are life, liberty, and the pursuit of happiness.’

These truly noble sentiments have secured to their author a deathless fame. The sages and patriots of the Revolution subscribed them with enthusiasm and ‘pledged their lives, their fortunes, and their sacred honour’ in their support. The result has been the freedom and happiness of millions, by whom the annual returns of this day are celebrated with the loudest and most lively expressions of joy.

But although this anniversary affords occasion of rejoicing to the mass of the people of the United States, there is a class, a numerous class, consisting of nearly three millions, who participate but little in its joys, and are deprived of their unalienable rights by the very men who so loudly rejoice in the declaration that ‘all men are born free and equal.’

The festivities of this day serve but to impress upon the minds of reflecting men of colour a deeper sense of the cruelty, the injustice, and oppression, of which they have been the victims. While others rejoice in their deliverance from a foreign yoke, they mourn that a yoke a thousandfold more grievous is fastened upon them. Alas, they are slaves in the midst of freedom; they are slaves to those who boast that freedom is the unalienable right of all; and the clanking of their fetters, and the voice of their

wrongs, make a horrid discord in the songs of freedom which re-sound through the land. . . .

The work of emancipation has within a few years been rapidly advancing in a number of States. The State we live in, since the 4th of July, 1827, has been able to boast that she has no slaves, and other States where there still are slaves appear disposed to follow her example.

But, alas! the freedom to which we have attained is defective. Freedom and equality have been "put asunder." The rights of men are decided by the colour of their skin; and there is as much difference made between the rights of a free white man and a free coloured man as there is between a free coloured man and a slave.

Though delivered from the fetters of slavery, we are oppressed by an unreasonable, unrighteous, and cruel prejudice, which aims at nothing less than the forcing away of all the free coloured people of the United States to the distant shores of Africa. . . . There are those who are most active and most influential in its cause, who hesitate not to say that they wish to rid the country of the free coloured population, and there is sufficient reason to believe, that with many, this is the principal motive for supporting that society; and that whether Africa is civilized or not, and whether the Slave Trade be suppressed or not, they would wish to see the free coloured people removed from this country to Africa. . . .

Much has also been said by Colonizationists about improving the character and condition of the people of colour of this country by sending them to Africa. This is more inconsistent still. We are to be improved by being sent far from civilized society. This is a novel mode of improvement. What is there in the burning sun, the arid plains, and barbarous customs of Africa, that is so peculiarly favorable to our improvement? What hinders our improving here, where schools and colleges abound, where the gospel



Peter Williams, Jr.

is preached at every corner, and where all the arts and sciences are verging fast to perfection? Nothing, nothing but prejudice. It requires no large expenditures, no hazardous enterprises to raise the people of colour in the United States to as highly improved a state as any class of the community. All that is necessary is that those who profess to be anxious for it should lay aside their prejudices and act towards them as they do by others.

We are natives of this country, we ask only to be treated as well as foreigners. Not a few of our fathers suffered and bled to purchase its independence; we ask only to be treated as well as those who fought

against it. We have toiled to cultivate it, and to raise it to its present prosperous condition; we ask only to share equal privileges with those who come from distant lands, to enjoy the fruits of our labour. Let these moderate requests be granted, and we need not go to Africa nor anywhere else to be improved and happy. We cannot but doubt the purity of the motives of those persons who deny us these requests, and would send us to Africa to gain what they might give us at home.

The African Colonization Society is a numerous and influential body. Would they lay aside their own prejudices, much of the burden would be at once removed; and their example (especially if they were as anxious to have justice done us here as to send us to Africa) would have such an influence upon the community at large as would soon cause prejudice to hide its deformed head.

But, alas! the course which they have pursued has an opposite tendency. By the scandalous misrepresentations which they are continually giving of our character and conduct we have sustained much injury, and have reason to apprehend much more.

Without any charge of crime we have been denied all access to places to which we formerly had the most free intercourse; the coloured citizens of other places, on leaving their homes,

have been denied the privilege of returning; and others have been absolutely driven out. . . .

It is very certain that very few free people of colour wish to go to that land. The Colonization Society know this, and yet they do certainly calculate that in time they will have us all removed there.

How can this be effected but by making our situation worse here, and closing every other door against us?



Theodore S. Wright

admit slave children (with the permission of the owners). Over the years, six additional branch schools were opened, and by 1834, 1,400 students were enrolled. It is not possible to know the total number of children who attended classes over that forty-five year period, but it must have been several thousand, and given that the black population of New York City in 1840 was 16,000, it is clear that a sizable percentage of black children were educated in these schools.

In 1799, in an unprecedented act, John Teasman, a former slave, was hired to run the school, which he did for the next

Theodore S. Wright: The second pastor (after Samuel Cornish) and leader of the First Colored Presbyterian Church. Wright graduated from the African Free School. With the aid of New York Governor DeWitt Clinton and Arthur Tappan of the New York Manumission Society, Wright was enrolled in the Princeton Theological Seminary, and in 1829 he was the first black American to graduate from there. In 1833 he became a founding member of the American Anti-Slavery Society, and served on its executive committee. In 1840 he, together with Samuel Cornish and others, broke with Garrison and founded the American and Foreign Anti-Slavery Society. For years Wright acted as a conductor for the Underground Railroad in New York City and used his house at 235 W. Broadway as a station. He also served on New York's Committee of Vigilance, which was created to help fugitive slaves—and free blacks—from being kidnapped and transported to the South.

ten years. The curriculum included reading, writing, arithmetic and geography. Later, more advanced instruction in subjects such as astronomy became available.

It was no coincidence that the establishment of the Free School was one of the first actions of the Manumission Society. Education was viewed as the key to upward progress, personal improvement and good citizenship. In Philadelphia, Richard Allen, James Forten, Absalom Jones and other leaders of both the Free African Society and the AME Church placed education for black children at the top of their list of priorities. In both New York and Philadelphia there was also an emphasis on moral improvement, seen as essential for becoming a contributor to the new nation. The overwhelming majority of Free School students were slave children, former slaves, or the sons and daughters of former slaves. The idea was to give them the skills and the self-worth to propel themselves upward.

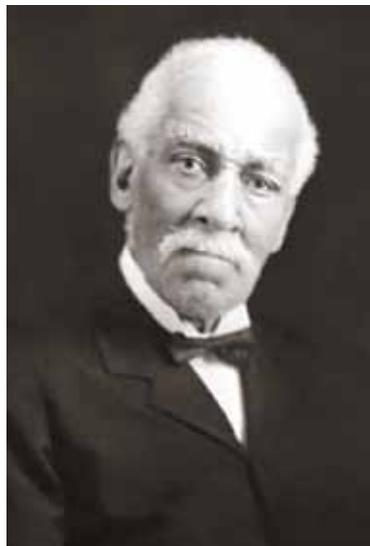
The African Free School pre-dated the establishment of public education in New York by nineteen years. In February, 1805, under the direction of DeWitt Clinton, a group of New Yorkers established "The Society for Establishing a Free School in the City of New York for the Education of such Poor Children as do not Belong to, or are not Provided for, by any Religious Society." On April 9 of the same year, the New York State legislature incorporated the New York Free School Society, which opened its first school on May 19, 1806. DeWitt Clinton served as the president of the

III. African Free School

The African Free School was created in 1786, only three years after the Treaty of Paris that secured American independence. It was a project of the New York Manumission Society, and among its primary sponsors were John Jay, Stephen Van Rensselaer, and Alexander Hamilton. It opened its doors on November 1, 1787 with an enrollment of sixty students, both boys and girls, all of whom were free blacks. By 1789 the school began to



Charles Reason



George Downing



Samuel Ward

Society from 1805 to 1828.

Hundreds of students graduated from the African Free School. Among them were:

Peter Williams, Jr., James McCune Smith and Theodore S. Wright—all described in the preceding list.

Ira Aldridge: The internationally renowned Shakespearean actor, who became the most famous black actor of the Nineteenth Century, enjoying success in the United States, but primarily in Europe.

Charles Reason: A mathematician and linguist, and his brother, **Patrick Reason**, an engraver. Charles became the first black university professor at a predominantly white college. In 1847, together with Charles Bennett Ray, he founded the New York-based Society for the Promotion of Education among Colored Children.

Samuel Ringgold Ward: Born into slavery, he fled with his parents from Maryland’s eastern shore in 1820. He joined the Liberty Party in 1840 and in 1848 placed second in balloting for that party’s nomination as their candidate for U.S. Vice President. Frederick Douglass said of him, “As an orator and thinker [Ward] was vastly superior to any of us,” and that “the splendors of his intellect went directly to the glory of race.”

William Hamilton: President and cofounder of the New York Society for Mutual Relief and a founding member of the African Methodist Episcopal Zion (AMEZ) Church in New York City. A fierce defender of

racial equality.

George T. Downing: a major leader of the Underground Railroad. He met Lafayette when the patriot toured the United States during Downing’s boyhood. In June 1850, Downing, together with Frederick Douglass and others, formed the American League of Colored Laborers as a union to organize former slaves working in New York City. He was also a member of the Committee of Thirteen which fought against the Fugitive Slave Law in 1850. In 1851 he participated in a committee which greeted the arrival of Louis Kossuth to New York.

Also:

Henry Sipkins, Isaac Fortune, Alexander Cromwell, Thomas Miller, Robert Sidney, Daniel Berry, Nicholas Smith, Henry Highland Garnet, and William Green: All important leaders and intellectuals in the Nineteenth Century.

IV. William Brown’s Theater

On the evening of Sept. 17, 1821, in New York City, a newly formed drama company staged its first public performance. The work performed that evening was Shakespeare’s *Richard III*, and the performance was given by an all black cast. The majority of those in attendance, as well as the performers themselves, were either slaves, former slaves, or the sons and daughters



Ira Aldridge as Aaron the Moor in Shakespeare's *Titus Andronicus*.

of former slaves. But there were also many whites in the audience. All were welcome. The house was full, and as the actor playing Richard walked out onto the stage, the audience erupted into wild cheering.

The creator of this intervention was a man named William Alexander Brown, and for the next twenty-four months, he would wage—together with his lead actor James Hewlett and the entire cast and crew—a determined effort to bring Shakespeare, along with other dramas, to an American audience and presented by an American cast.

At that time, New York was the most cosmopolitan and multi-racial of all the states. There were significant numbers of people with Dutch, English, French, African, Caribbean, Irish, and Spanish heritage who called New York City home. Yet, there was only one established theater, the Park Theater, and this theater catered primarily to the elite. From 1808 to 1840, the Park Theater was run by Stephen Price and his associate, the British actor Edmund Simpson. Price spent much of his time in London, and he was determined to transform the Park into an American clone of Covent Garden and Drury Lane, i.e., the officially recognized “major” theater, which would be given dominion over the definitive interpretation of plays, including Shakespeare.

Price and Simpson instituted a “star system” and brought in many leading British players to impress the New York audiences, including Charles Matthews, Clara Fisher, Edmund Kean, James Wallack, and George Frederick Cooke.⁶

In 1821, Brown turned over the chess board and broke up this fixed arrangement.

The Two Year Battle

Little is known of Brown's life. He was a free black man, probably originally from the West Indies, and in 1821 he was described as a retired ship's steward, which was a respectable middle-class occupation. In August 1821, in the backyard to his house at 38 Thomas Street (in present-day Tribeca), Brown opened a “Pleasure Garden,” for “ladies and gentlemen of colour.” At that time, pleasure gardens were all the rage among white New Yorkers. They seem to have been organized around the selling of the new novelty known as ice cream, but they included vocal and instrumental music, poetry, and other pleasant diversions, with tables, benches, and refreshments. Blacks were excluded from the white-owned gardens, so William Brown created the first that would cater to people of all races.

Within less than a month, Brown went further and transformed the second story of his dwelling into a theater, and it was there, on Sept. 17, that he premiered *Richard III*. The actor to first play the lead role was Charles Beers (a.k.a. Charles Taft), but he was replaced after the first performance by James Hewlett, who remained as Brown's lead performer for the entirety of the Theater's existence.

This performance took place at a time when slavery was still legal in New York, and was simultaneous with the decision by the New York State Constitutional Convention—at the prodding of Mordecai M. Noah, the publisher of the *National Advocate*, and the slave-owning Martin Van Buren—to reject the proposal of Peter Jay to grant voting rights to free blacks. During the convention, Noah published an article de-

6. The Park Theater had a much more distinguished origin. Originally sponsored by many of Alexander Hamilton's friends, it was also managed, from 1798 to 1805, by William Dunlap, an ally of Hamilton's and an activist with the New York Manumission Society. Dunlap's play, “A Trip to Niagara,” also contains a direct reference to William Brown's Theater, when he has a black gentleman named Job Jerryson tell a fellow servant, “If you would like to see our theater, I can give you an order. I am one of the managers. We rehearse every club night—the Shakespeare Club.”

nouncing Brown's production of *Richard III* as an example of the desecration of European culture that would arise if blacks were granted full political rights, i.e., that Brown's performance of Shakespeare was politically subversive. Between 1821 and 1823, Noah would emerge as the fiercest critic of Brown's theater, labeling it derisively the "African Grove" and presenting disgusting caricatures of its performers, Hewlett in particular.

Only two months after the premier performance of *Richard III*, during which there were repeated attacks from Noah and others in the media, Brown was forced to close both pleasure garden and theater, supposedly due to complaints from neighbors about "noise." The next month he opened a second theater, this at the corner of Mercer and Bleecker Streets. The Shakespeare performances continued, including presentations of *Macbeth* and *Julius Caesar*. There were also other offerings, including a ballet, written by Hewlett, named *Pantomime Asama*, featuring two Indian lead characters, with Hewlett and a black chambermaid named S. Welsh dancing the roles. Hewlett also sang traditional English and Scottish songs. Media attacks on the theater escalated, and in early January, a riot by white youths—who sources at the time claimed to be in the employ of Stephen Price and M. M. Noah—destroyed the theater.

Brown's next action was truly audacious. The Park Theater announced that in January of 1822 it would present a performance of *Richard III*, with Junius Brutus Booth being brought in from London as the star. New York's cultural mavens were all abuzz. In response, Brown rented a hall in the fashionable Hampton Hotel, right next door to the Park Theater, and put on a performance of *Richard III*, starring James Hewlett, on the very night of Booth's premier! One week later, the police raided the Hampton Hotel, in the middle of a performance, and arrested Brown and the entire cast, dragging the actors from the stage. No laws were broken, no charges were filed, and no one was prosecuted, but Brown and the entire cast were told they would not be released unless they signed a sworn document, wherein they "promised to never act Shakespeare again."

The theater remained closed for two weeks, and when it reopened, Brown presented a new drama, written by himself, titled *The Drama of King Shotaway*. This play, now lost, was the first full-length play by a black American performed in the United States. The



Harvard Theatre Collection, Houghton Library, Harvard University

Drawing of African-American actor James Hewlett dressed as Richard the Third.

subject of *Shotaway* is the real life 1795 Black Carib revolt against the British Empire on the island of Saint Vincent. It is a play about revolution and freedom, a story of British lies, imperial ambition, and murderous oppression.

Brown's company continued at the Hampton Hotel (*sans* Shakespeare), but in July 1822, Brown opened a brand-new spacious theater at 1215 Mercer Street (at Houston Street). He dubbed this the American Theater and appealed for both whites and blacks to attend. Shortly into the season, Brown decided to revive Shakespeare productions, and announced an offering of *Othello*, with Hewlett in the starring role. The first performance, on Aug. 10 was stopped midway by violent white youths. Twelve days later, on Aug. 22, a full scale riot broke out at the theater. Hewlett, the fifteen year-old Ira Aldridge,⁷ and others were beaten, and the theater was destroyed, large parts of it being burned to the ground. Evidence was presented to the New York au-

7. Ira Aldridge had made his stage debut in 1821, in William Brown's production of August von Kotzebue's *Pizarro*. Aldridge played the role of Rollo, who led the Indians in opposing the Spanish military forces.

thorities that the hooligans involved were all employees of a nearby circus and had been paid by Noah to carry out both of the attacks. But no arrests were made, despite eyewitnesses. Four months later, on Dec. 2, Hewlett was assaulted again, this time when he attempted to enter the Park Theater.

After a period of dormancy, in June 1823, Brown reopened the refurbished theater, now under the name, the Theater in Mercer Street. No Shakespeare productions were staged in this final reincarnation of the theater, and Hewlett left to pursue a solo career. Brown presented light-weight material such as *Tom & Jerry or Life in London* and *Obi: or Three-Finger'd Jack*—both well known farces—but even here he injected new material which was not present in the original. In the production of *Tom and Jerry*, otherwise a frivolous English musical comedy, Brown changed the location from London to Charleston, South Carolina and interjected an original scene, written by himself, titled “Life in Limbo—Life in Love, Vango Range in Charleston, on the Slave Market”—set in an Eighteenth Century slave market run by the British monarchy’s Royal Africa Company! This scene was the first depiction of a slave market to appear on an American stage, and in the culminating scene, the entire cast appears on stage as African slaves, in shackles. Similarly, Brown changed the plot of *Obi: or Three-Finger'd Jack*, the light musical, to relocate the scene to a slave insurrection against the British in Jamaica. This play was produced concurrently with news of Denmark Vesey’s 1822 slave revolt in South Carolina.

During this period, many among the black leadership in New York came to the defense of the theater, including James McCune Smith, who frequently praised both the theater and Hewlett’s performances, and Samuel Cornish who repeatedly attacked Noah in *Freedom’s Journal*.

The Denouement

In July 1823, William Brown announced his retirement as a theater producer, and from that date he mounted no further productions. Three months later, Noah announced the opening of two blackface minstrel shows. One playbill proclaimed: “*Grand Concert of De Bob-link Society*: De times hab changed, But we hab not.” Incredibly, the minstrel show included an extravagant final burlesque which reproduced the 1822 riot that destroyed Brown’s American Theater, but this time portrayed as side-splitting comedy! This travesty had

already been anticipated one year earlier, when the Park Theater’s Stephen Price hired the British “Shakespearean” actor Charles Matthews to tour in a production of “African burlesques,” imitating and demeaning black speech patterns, including a mocking of Hewlett’s *Richard III* performance. By 1829, the Park Theater was presenting the white entertainer George Washington Dixon, in blackface, singing “Coal Black Rose,” and in 1832 it provided a venue for T. D. Daddy Rice’s production of *Jump Jim Crow*.

After Brown’s retirement, Hewlett briefly took over the Mercer Theater and kept it going. He wrote an open letter to Charles Matthews, condemning his attacks on the Theater, his caricatures of blacks, and his attacks on Americans in general. Three times in the letter Hewlett asserts “Shakespeare is our bard!”

On Jan. 1, 1824, a charity ball honoring the Greek fight for independence was held “for Ladies and Gentlemen of Colour” at the Mercer Street Theater. The invitation states: “This appeal, it is hoped, will be felt of peculiar force on that day, which cannot fail most powerfully to recall to the descendants of Africans, the blessings of freedom, and prompt them to unite with their white brethren in resisting the arm of despotism whenever it may be reared.” Later in January, Hewlett appeared at the theater in a benefit for the Greek cause.⁸

Shakespeare’s Proud Representative

From the end of 1824, all record of the Mercer Theater and Brown’s troupe vanishes. During this time, Hewlett embarked on a solo career, which would last for twenty years. Little is known of Hewlett’s background. Some reports list him as a native of the West Indies; others name his place of birth as Brooklyn. Like all of the other black actors, he could not support himself through acting, and he worked as a clothier and on board ships.

Beginning in 1824, Hewlett began touring. In December 1825, he performed at the Military Garden in Brooklyn, and then again at the same venue the next February. In March 1826, he performed at the Grove Hotel on Spruce Street, and by November he was performing in Albany. The following year he performed at the Military Hall on Duane Street. In May 1827, he gave

8. It is also during this period that James Fenimore Cooper created the beginnings of a truly original American school of writing, with the publication of *Pioneers* in 1823 and *Last of the Mohicans* in 1826.

two appearances in York, Pennsylvania, where he occupied a temporary stage in the courthouse, and that same year he also appeared in Alexandria, Virginia. By 1831 he was probably the best known actor in New York.

To appreciate what Hewlett was doing, consider that in January 1826, he transformed a Philadelphia schoolroom on South Fourth Street, into a one-man Shakespeare festival, and for four nights performed scenes from *Richard III*, *Hamlet*, *King Lear*, *Othello*, *The Merchant of Venice*, and *Coriolanus*. He also began to include more singing in his performances, and beginning in 1826, this increasingly included selections from operas, many of which he learned from the performances of the Garcia family and its opera company, which had arrived in New York in 1826. Hewlett was probably the first American to perform opera on an American stage, and there are unconfirmed reports that he was the first American to perform Verdi arias.

It was during this period of touring that all of the printed programs and playbills for Hewlett performances began to announce him as **Shakespeare's Proud Representative in America**.

All of this was done under extremely adverse conditions. In one of his early solo appearances, on November 30, 1825, the performance was disrupted by an "unruly white mob." Attacks on him by Charles Matthews, and in the newspapers, continued. In late 1824 he traveled to London, but he found his access to the English stage blocked by the British theater establishment. He returned to New York, but no white acting troupe would accept him.

In 1828, Hewlett pulled Brown's acting troupe back together and staged *Julius Caesar* at the Mercer Street Theater, but this was the last of the major dramatic efforts. By 1831-1833, most of his appearances were advertised as concerts, with Hewlett singing songs and arias, accompanied by pianoforte.

In 1837, Hewlett was arrested for theft and imprisoned for two years. Upon his release in 1839, with blackface minstrels dominating the New York stage, and no prospects of employment, he left New York for the Caribbean. For the next several years he performed in Trinidad and other locations. It is not known when Hewlett died, but it was likely sometime in the late 1840s, and according to contemporaries, he had returned to Brooklyn shortly before his passing.

If one looks at the efforts of both Hewlett and Brown, and considers the transformative effect of their combined work—in a *Hamiltonian* sense—this is pre-

cisely what Lyndon LaRouche has defined as *cognitive energy*.⁹ The intervention they made, in giving access to the greatest of human culture to a people who were just escaping from conditions of slavery, effected a profound increase in human productivity. It defined the very essence of freedom.

END OF PART I

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9. LaRouche, op. cit.

III. Real vs. Fake Economics

Why Are Nearly All Economists Quackademics?

by Lyndon H. LaRouche, Jr.

Originally published July 26, 1996 under the title, "Phil Gramm: Not the Only Quackademic."

Veteran draft-avoider and quackademic Senator Phil Gramm, and House Speaker Newton Gingrich, are not the only consumer frauds rampant in university faculty lounges today. Although a small minority among today's professional economists is composed of both literate and insightful professionals, virtually everything taught as *principles of economics*, is an illiterate's hoax.

The legendary, pervasive incompetence of most leading and other campus economists, is emerging, once again, to be a timely topic of public opinion. The presently insurgent contempt for the official economists, should remind us of moods which erupted after August 15, 1971, when a global monetary collapse, which Paul Samuelson, like others, had said could never happen, triggered abandonment of the Bretton Woods gold-reserve agreements. Today, as the storms of an on-rushing international banking collapse darken the skies, we might expect, soon, that all we shall hear from under the crack in the door of the Economics Department, will be a mewling murmur: "No one here but us visiting ditch-diggers."



EIRNS/Stuart Lewis

Sen. Phil Gramm. His mass-murderous policies are those which Lyndon LaRouche warned, in 1966-71, would emerge as a result of efforts to stave off the imminent bankruptcy of the trans-Atlantic monetary system with a purported solution not based on fostering a productive economy.

Those who recall the period of the 1971 monetary crisis, may also recall the face-to-face and literary debates which this writer conducted with some among the most famous U.S. economists, during the closing months of that year. Every trend which this writer then

warned was likely to happen, unless policy-decisions of the 1966-1971 period were reversed, has become the ugly truth of today, inside the U.S.A., and world-wide. The mass-murderous policies of Phil Gramm, Newt Gingrich, and Pennsylvania Governor Tom Ridge, today, are the policies against which this writer, in 1971, forewarned the public, in prophetic detail, as the fascist trends implicit in 1966-1971 policies. What experience, since then, teaches, is, chiefly, that what most of today's high-ranking students of economic policy—at the *Wall Street Journal*, *Washington Post*, in the Republican Party, and Yupiedom elsewhere—appear to have learned best from the experience of the past thirty years' economic decline of the U.S.A. and world economies, alike, is how to surpass their parents of the World War II veterans' generation, in transforming the disasters of the past into the catastrophes of the present.

Admittedly, there are important differences between the putative leading economists of 1971 and

those of today. Like kitchen con-man Phil Gramm, or Newt Gingrich, most of today's populist economists tend to be low-budget imitations of such higher-priced models of Mont Pelerin clansmen as Friedrich von Hayek and Milton Friedman. Whereas the economists of the 1950s and 1960s blundered in their representation of the processes of production, Gramm and Gingrich typify those popular economists of today's mass media and foundation circuits, who have rejected any serious attempts to understand the productive process itself.

The notable point of difference is, that the thoughts of today's Yuppie economists, dwell, as byte-afflicted hesychasts, in the caves of "cyber-space." Ideologue Malthilde Ludendorff would have been greatly embarrassed to foresee, that the aging Yuppie of today, has rejected modern European civilization's traditional functional standards of physical performance, out of preference for the cultural determinists' coddling consolations of fantasy-life, those of the proverbial, twice-weekly, psychotherapy circle's Orwellian "group think." It is but a reflection of this point of difference, that, for today's Generation X'er, Hannah Arendt's beloved, the leading Nazi ideologue Martin Heidegger, and other German and French, existentialist co-thinkers of Hitler-prophet Friedrich Nietzsche, are the preferred symbols of most of today's university philosophy departments.

The crucial point to be made here, is that every scrap of innovation in generally accepted classroom teaching of economics, since about 1966, must be recognized for the certifiable lunacy it is. For example: Those twin pillars of psychotic cyber-space, "information theory" and "systems analysis," must be purged, outrightly, from the policy-shaping discussions. Attention must be focussed upon correcting the prevailing errors of an earlier generation, when professional economists were more or less sane, even when in grave, axiomatic error. We must address the hereditary impact upon today's economies, of those blunders which prevailed during an earlier generation's time, when economists still lived in the real world, where physical, rather than merely financial or monetary performance, per capita, per household, and per square kilometer, were the yardsticks to which professional standards for economic-policy discussion obliged us, ultimately, to return. In that former time, monetary and financial systems were judged by the physical-economic performance they were arguably proposed to have fostered: the exact reverse of the standard employed by today's hegemonic pack of professional lunatics.

Only when we have stated the problem in such, admittedly, rude and insensitive, terms of plain speech, do we escape the prison-yard of "politically correct" babbling, into the fresh, free air, where sane men and women enjoy healthy respect for the realities urgently to be addressed.

The Abba Lerner Debate of 1971

For those who remember, and others, consider the circumstances and outcome of the writer's celebrated Autumn 1971 debate with Professor Abba Lerner, then considered the leading Keynesian economist of the United States. That turned out to be a bench-mark, a turning-point in the history of the U.S. economics profession. On that account, certain essential features of the debate are of signal importance, for understanding the leading economic policy-issues of the U.S. today.

Following the events of August 16-17, 1971, the author's associates deployed in numerous university campuses of the U.S.A., challenging the economics departments on three key points. First, that virtually all among them, had been proven incompetent by the August 16-17 events, on the principal point of their teaching to their students, up to that point in time. On this account, we described the relevant such professors of economics as "quackademics." Second, that their teaching would lead, in practice, into introducing forms of economic austerity, world-wide, against labor, and others, echoing the measures of fascistic economists such as Hjalmar Schacht, in 1920s and 1930s Germany. Third, we, as critics, were willing to meet any challenge from the accused economists, by offering the author of these two charges, the present writer, to debate publicly any champion the offended academic economists might select.

In short, the New York academic economists selected Professor Abba Lerner to be that champion. An audience of under 1,000, chiefly faculty representatives and students, attended. Throughout, this writer focussed upon the charge which he had made publicly against Lerner: that Lerner's economic theory had already impelled Lerner to propose, or to support otherwise, measures of austerity modelled upon the fascist measures imposed in 1930s Germany by Nazi Minister Hjalmar Schacht. In the end, Lerner conceded, in effect, by delivering what most in the audience heard as a shocking admission, Lerner's apology for the policies of Schacht: He stated, that had the German Social-Democracy supported Schacht, "Hitler would not have been necessary." The quotation is exact.

Afterward, Lerner's closest political associate, the

noted John Dewey clansman and former Communist, Professor Sidney Hook, avowed: Yes, LaRouche had defeated Lerner in the debate, but LaRouche would pay a price for that success. On one point, Hook proved accurate: Since that time, no U.S. academic economist has been willing to risk his skin in a public debate with this writer.

Although, many among those relevant, professional economists of the post-August 1971 decades, would have rightly insisted that they were not personally fascist ideologues, the characteristic tendency of their policy-shaping always moved them in the direction of either recommending the kinds of fascistic trends in economic policy against which this writer had warned in August 1971, or making excuses for those who did so. Just as this writer had first warned, in late August 1971, the consistent trend in U.S. academic and governmental economic policy-shaping, since then, has been toward the kind of fascist austerity presently typified by either Newt Gingrich's co-thinkers, or the utterly shameless neo-Nazism of the fuzzy-tongued former Colorado governor, Reform Party pre-candidate Dick Lamm.

Thus, were Hitler alive and running as candidate of the Nazi Party in Germany—or, in the United States, today, even among most liberal academics, it would be forbidden, on grounds of “political correctness,” to describe that candidate Hitler, or Pennsylvania Governor Tom Ridge, as promoting “Nazi-like” policies. Among radical conservatives, “neo” or other, in today's U.S.A., the charge of “Nazi-like,” or simply “fascist,” strikes too close to home for comfort. Not only arguable fascists, such as Newt Gingrich or Phil Gramm, have reason to be sensitive on this issue; most so-called “liberal” economists are carriers of the epidemic trends in thinking, not only in economics, but on social policy generally.

Go back to 1966-1971. *Why* did most liberal economists of that time, as Professor Abba Lerner typifies the case, take the first baby-steps, leading toward what should have been visible to them as today's GOPAC and kindred threats of full-blown American fascism? What was included, or perhaps missing, from their comprehension of economic processes, which has led into mass-murderous fascistic policies such as those of Gingrich's “Contract on Americans,” and of the man



EIRNS/Alan Yue

The 1971 debate between Professor Abba Lerner and LaRouche (with bowtie). Since that time, no U.S. academic economist has dared to risk his skin in a public debate with LaRouche.

classified variously as “apparent,” or “aberrant” candidate for the Republican Party's Vice-Presidential nomination, the “Nuremberg criminal” Pennsylvania Governor Tom Ridge?

The present writer has identified this specific problem, repeatedly, within policy analyses published earlier in editions of *Executive Intelligence Review*, and other locations. We bring that issue into sharper focus upon the specific topic posed here.

Prince Philip Says He Is a ‘Higher Ape’

While his wife has been otherwise occupied, the co-founder of the World Wildlife Fund, Britain's Duke of Edinburgh, Prince Philip, has insisted, repeatedly, that he is neither a man, nor a horse, but a “higher ape.” As it was for Charles Darwin, since long before both the Duke and the U.S.A.'s “Unabomber,” that is the kernel of neo-Malthusian philosophy, to which today's World Wide Fund for Nature is devoted; it is the kernel of the issue of economics upon which our attention is focussed here.

The characteristic feature of all physical economy, from the most remote point of pre-history of mankind, to the present, is the increase of human potential rela-

tive population-density, from the level of several millions living individuals, the maximum for any imaginable higher ape, such as Prince Philip, to several hundred millions, and then billions, as the consequence of a succession of changes in typically human behavior, as exemplified by scientific and technological progress in both the development of inhabited areas, and in the productive powers of labor. This measurement of productive powers of labor, is expressed in terms of physical contents of market-baskets of output, and of consumption, per capita, per household, and per square kilometer of relevant land-area.

Converted into the language of classroom thermodynamics, this increase in life-expectancy, standard of living, and potential density of population, depends upon an increase of the level of the potential productivity of the imputable labor-force of society, per capita. As Gottfried Leibniz specified, in founding the science of physical economy, in his 1671 *Society & Economy*, this level of productive potential in the member of the labor-force, depends upon a corresponding standard of material and cultural existence, among the family households which produce the members of the labor-force. This also requires appropriate levels of physical improvement of basic economic infrastructure of the society taken as a whole, and increased levels of expenditure, per capita, in capital facilities, and in materials invested in the individual work-place.

Continuing to examine the history of physical economy, from earliest known times, in these same terms of reference, we have the following notable results.

Identify the aggregation of those costs (and related investments) necessary to sustain a certain level of productive powers of labor for a society, as corresponding to “energy of the system.” Identify any margin of output in excess of those costs, as “free energy.” Thus, we are presented with the notion of some ratio of “free energy” to “energy of the system.” This ratio, as expressed in physical terms, not monetary or analogous terms, provides society a standard of measure of performance. This standard is composed of the relationship between two elements: 1) absolute “energy of the system” per capita of labor force, as measured in relative physical content of market-baskets of standard necessary consumption; 2) ratio of “free energy” to “energy of the system.”

The increase of the productive powers of labor, is expressed initially, in terms of increase of the required physical content of all market-baskets: production, in-

frastructure, and capital investment in production. These are measured threefoldly: per capita of labor-force, per household, and per relevant square kilometer. The associated, required condition, is that the ratio of “free energy” to “energy of the system” must not decline, despite the increase (in physical terms, and as measured in terms of the division of labor) of the capital-intensity of required “energy of the system” (per capita, per household, and per square kilometer).

That latter restriction (“constraint”) may be termed, conveniently, the characteristic required function of the economy considered as a whole, or, simply, *Characteristic Function*.

The commonplace, fallacious assumption, even prior to 1966-1971, was that economics must proceed from the “microcosm,” as of the individual farm, factory, or trading-house, to build up to the level of considering the society as a whole.¹ For those of such opinion, thus, productivity must be measured, first, at the point of production within the individual firm, and that in respect to ratios of prices of sales versus prices of necessary purchases. The question whether the gain of the individual enterprise came as a loss to the society as a whole, was not considered. This attempt to derive a general theory of political-economy from an assumed microcosmic “cell form,” was the usual situation, and is the essence of the fallacious approach taken by the followers of the British East India Company’s Haileybury School, such as Adam Smith, Jeremy Bentham, Thomas Malthus, David Ricardo, Karl Marx, et al. In more recent decades, it was argued that this was the “capitalist,” or “free society” approach, supposedly as distinct from the Soviet approach.

During the late 1940s through 1960s, there came an epidemic of lunacy in the military and security institutions of the U.S.A. The case of the FBI under the Hoover-Tolson dynasty is notorious. The military side of the problem is more interesting, and more directly relevant to the concerns we have expressed here. It began, as an invasion of silly varieties of so-called “social science,” invading the newly created U.S. Air Force, during the late 1940s: as through RAND and MIT channels, such as those associated with Margaret Mead and her sometime husband, Gregory Bateson of MK-Ultra notoriety. During the 1960s, this plague took over West Point Military Academy. This invasion by “mind snatchers,” included a strong emphasis upon

1. As by aggregating “Value Added” of the economy’s individual parts.

the pseudo-scientific cults of “cybernetics” and “systems analysis.” It spread through leading universities, and prominent military suppliers and influential “think tanks”; it was purveyed widely through the forums of the American Management Association and kindred circuits, and through the “technical” textbooks of the notorious “how to deceive your neighbors into thinking you are a genius, all in less than one hour a day, all in your spare time” variety. The notorious cult text, *High Frontier*, is an example of this latter sort of charlatantry.

This infusion of pseudo-science provided a medium for the spread of a hyperventilating mantra: “Free economy versus command economy.” That mantra has served as the predecessor of the fascist (anti-“big government”) communitarianism cult adopted by Speaker Newt Gingrich and his fellow-clansmen of “Contract on Americans” (those considered by Gingrich, Ridge, their supporters, et al. to be “useless eaters”).² The wild-eyed fanaticism associated with that mantra, has contributed a significant part to the incompetence of taught (and practiced) economics today.

More significant than that mantra, has been the popularization of “material incentives,” a doctrine whose impact upon quality is typified by a visit to any gallery offering an exhibition of what passes for modern art among the wealthy, and would-be-wealthy decadent classes of today. The same sick minds have supplied us the related dogma of “psychological” (as distinct from “material”) incentives (e.g., a more resonant job-description, in lieu of a pay raise). In short, the influence of pathetic varieties of so-called “social science” upon economic policy-shaping, has been to impose a Hobbesian, morally degraded conception of “human nature,”

2. “Communitarianism,” as typified by former Columbia University denizen and Professor Amitai Etzioni, is an explicitly fascist movement derived from the Nazi Party circles’ traditions met in Schumacher’s *Small is Beautiful*. Etzioni’s “communitarianism” was initially presented, during the mid-1970s, under Etzioni’s rubric of “fascism with a human face.” Obviously, the attack upon “big government” is part of the movement to replace national governments by UNO world government, and national economies by a single, “global economy” controlled by world government.



Newt Gingrich and fellow revolutionaries, January 11, 1995, when their Contract for America was issued.

upon the practice of the firm, and the society as a whole. “Lure people into being ‘more productive,’ through material and other psychological incentives.”

The crux of the matter is implicit in the assertion: “No amount of bananas or stroking, could induce baboons (or, perhaps, Prince Philip) to invent the wheel.”

The widespread, credulous toleration of the outrageously anti-scientific, axiomatic assumptions, underlying the work of such followers of Bertrand Russell as Norbert Wiener (“information theory”) and John von Neumann (“systems analysis”), exemplifies the nature of the incompetence pervading economics teaching even prior to the 1966-1971 interval, and even more so after that. Von Neumann’s assumption, as set forth publicly by him in 1938, was that all economies can be reduced, for purposes of analysis, to the terms of solutions for systems of simultaneous linear inequalities. Wiener’s fatal presumption, was that human intelligence could be reduced to an expression of Ludwig Boltzmann’s statistical thermodynamics of a linear kinematic model, the so-called “H-theorem.” The absurdity of Wiener’s assumption subsumes the identical quality of foolishness in von Neumann’s views of both economies and the human brain.

As we have summarized the fact, above, any successful economy must satisfy the requirement, that the productivity must be increased, through such means as emphasis upon investment in scientific and technological progress. However, although this requires an in-

crease in the relative (physical) “energy of the system” of the economy, taken as a whole, per capita, per household, and per square kilometer, the ratio of “free energy” to “energy of the system” must not decline. That is, a true “not-entropic” process, whose very existence suffices to demonstrate that the universe, taken in its entirety, is, similarly, “not-entropic.”³ This fact has crucial economic implications; it also has, as Bernhard Riemann showed implicitly, in his 1854 habilitation dissertation, the most profound implications for both mathematics and mathematical-physics in general.

Whence this “not-entropic” impulse, so indispensable to the continued existence of the human species? It is derived, ultimately, from valid, axiomatic-revolutionary qualities of discovery of principles of nature, in both science and Classical art-forms. These discoveries, by their nature, can not be communicated, in the form of what Wiener presumes to be “information”: by means of a mathematical or other language based upon levels of knowledge existing prior to that mental act of discovery. Such discoveries can be communicated, only by prompting a replication of the original discovery within the sovereign precincts of the individual mind of the student, et al. It is in this process of evoking reenactments of original discoveries of principle, that knowledge is imparted to the present generations from the past, and valid new discoveries of principle added to the stock of human knowledge.

As Riemann emphasizes,⁴ the incorporation of any valid new principle into mathematical physics, requires us to depart the domain of mathematical formalism for the realm of experimental physics, and, thereafter, to redesign mathematics to accommodate what the old

3. The fact, that mankind’s potential relative population-density has been increased through valid, axiomatic-revolutionary discoveries of natural principle, demonstrates, the universe is prone, by its implied principle of design, to submit to the properly developed human powers of cognitive discovery of principle. Hence, the characteristic feature of that process of higher hypothesis, which subsumes a series of successful discoveries of principle, is a reflection of the lawful design of the universe as a whole. Since, an efficient realization of the “not-entropic” series, in economic development, expresses the mathematical form of Riemann’s 1854 habilitation dissertation, and since this series is in correspondence with scientific progress, the ordering subsumed by mankind’s cognitive powers for successive, valid, axiomatic-revolutionary discoveries of principle, reflects the “not-entropic” ordering-principle characteristic of the universe to which man’s successful efforts at discovery are addressed. An elaboration of the principles involved will be found in the forthcoming publication of this writer’s “Leibniz From Riemann’s Standpoint,” *Fidelio*, Fall 1996.

4. E.g., 1854 habilitation dissertation.

mathematics could never develop, or represent. That quality of invention, is the only source of the “not-entropic” upon which all economy depends.

In mathematical terms, the pathway of economic meta-equilibrium demanded by the characteristic function of physical economy, is described by what is known as a “Riemann Surface Function,” a succession of physical geometries, ordered in terms of advances in Gaussian curvature, each employed to represent the characteristic of that stage of advancement of the economy.

Thus, for any competently designed economic policy, the following leading rules apply:

1. There must be a universal Classical form of education (e.g., the Humboldt model formerly used, for the more fortunate students, in Germany), for all young members of society. (Not merely trade-school, or other so-called “practical” education. No John Dewey, or “New Math” permitted. Lots and lots of “dead, white, European males,” and others, are required for all.)

2. The standard wage-income or substitute for all households of society, must conform to the cultural level of something better than the presently desired productive potential of the labor-force.

3. The improvements in infrastructure and workplace, per capita, per household, and per square kilometer, must conform to the Characteristic Function of physical economy.

4. The rate of development of, and investment in scientific and technological progress, and in Classical cultural development, must be sufficient to satisfy, in effect, the Characteristic Function of physical economy.

The beginning of economic science is to be found in the appropriate Biblical location: *Genesis* 1:26-30. The scientific evidence is, that man and woman are made in the living image of the Creator, by virtue of that developable creative power of the human individual through which mankind’s power over the universe is increased without limit. A science of economy, is the branch of physical science which premises itself upon the increase of the physical power of survival of mankind, through reliance upon the development of those creative mental powers, for valid, axiomatic-revolutionary discovery of principle, which sets humanity absolutely apart from, and above, all other creatures.

That is the essence of the matter. That, therefore, is the point of reference from which to discover the cause for any economic affliction which mankind imposes upon itself.

EDITORIAL

On the Edge of Human Evolution? A Shelley Moment

by Michael G. Steger

Oct. 16—Lyndon LaRouche has demonstrated on the record, the most qualified understanding of physical economy in modern history, seen numerous times with his unprecedentedly accurate long-term, and even short-term systemic forecasts. He has also, in the process, demonstrated a scientific apprehension of the process of history which, for those who have studied his work, recognize that these two concepts amount to the same thing.

This apprehension of the dynamic of living history is also shown through the very success of his political movement. For example, the ability to withstand the most aggressive illegal assault by the federal government, and then continue onward to lead an international intervention against those responsible for the coup d'état against our Constitutional system, a coup run prior to and since the attacks of 9-11; to develop and promote the most successful international economic project ever initiated, with China's "Belt and Road Initiative"; and to foster a revival of the true classical works of music in the living tradition of a New York City-wide chorus, as was accomplished most recently with the Mozart *Requiem* concerts held in 2016 on the anniversary of 9-11—concerts which preceded by a matter of days the unexpected override by the U.S. Congress of Obama's veto of a bill that enabled the families of those killed in that attack to legally pursue the Saudi perpetrators.

Such a record is unprecedented, and goes all the way back to the initial interventions in the 1960s in New York City, and then internationally, by LaRouche and his movement.

Mr. LaRouche's work, and the work of his movement, is a testament to the capability of the human mind

to ascertain the very principles at work in human history, and to act upon them with a miracle-like efficacy for the greater good of mankind. This power of the human mind is the Promethean advantage of any humanist movement in history over the satanic methods of brutal force, coercion, or worse tactics that are often employed by agents of an Oligarchical cult, like that of London and Wall Street today, which denies this very Promethean power of the human mind at its own peril.

Why is this of relevance now, and in the immediate period ahead?

In May 2010, Lyndon LaRouche had the following to say in an international webcast:

We're now in the position to change history. This is the way it happens. You have two factors in history: You have the so-called objective factor: the way things are moving, the perception of interest, the fears, the hopes of people. And you would say, 'Well, why don't these things control politics at all times?' Well, it doesn't. You come to a change in a general mood—it was the kind of thing that Shelley refers to in the close of his 'A Defence of Poetry.' People at large are gripped by something they do not always understand. But it compels them to act in a certain way, perceived in their own interest. And generally, often, it represents a nobler quality, aroused in that people, than they had represented before.

The American Revolution is typical of that. It happened here. It was an isolated situation; we weren't in Europe. And the Americans, here, realized they had to defend what they had estab-

lished in North America, and they did it. They had support from people in Russia, France, Spain, and elsewhere—and we won our freedom. We won our republic.

We won also, the fight against the British in the Civil War. We won the fight against slavery. We won the fight against backwardness in general. We won the fight to develop the Western lands. We won the fight to unify the nation, as a transcontinental nation, from the Atlantic shore to the Pacific shore. We did that as a people, in this way. We suffered long periods of suffering, while we waited for this reform to take place. But the power of the reform, like a tidal movement, came upon us, and we were mobilized; when we found suitable leaders, we responded to them, and they saved us.

Today is a Shelley Moment

By May 2010, the mass-strike process to finally end the reign of perpetual war, police state tactics, and financial bail-outs by Bush, then Obama, and by extension Hillary, was in full force. A leading faction of the population, many with deep roots in the very American tradition Mr. LaRouche alluded to above, and entirely undeceived by the mere appearance of Obama's Presidency, was in near-total revolt against the fascist paradigm that had dominated the United States since the period around the impeachment of President Bill Clinton in 1997/1998. This process was brought to actual fruition by the election period of 2016, when even the Democratic Party voters who had supported Obama's empty promises for two Presidential elections, now rejected the Obama legacy, as we saw with the outpouring of unexpected support for Bernie Sanders, all while the Bush legacy was torn to shreds by Trump's string of primary victories.

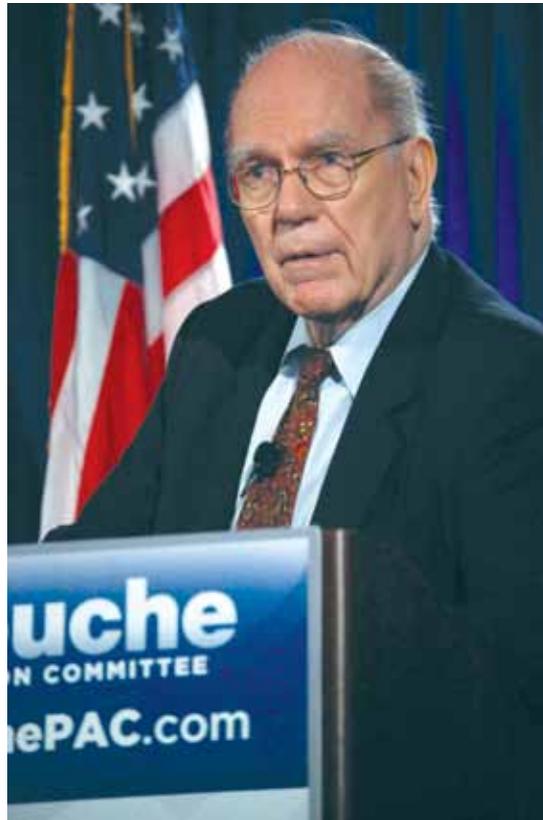
Consider also, that by the end of June 2016, British voters shocked the world and requested to leave the European Union. As of today, the new Theresa May government in the UK is in shambles, rejected by a majority of the voters and likely most of her own party. The terms of Brexit remain undetermined, while the City of London sits on nearly \$300 trillion in worthless derivatives, or half of the global derivatives trade, all of which could blow any minute as global debt levels now exceed those of 2007/2008.

President Trump's victory in November then came like a mighty sledgehammer to the Brexit-created "cracks in the dam" of London and Washington's Atlanticist system. Germany is now also in disarray. Merkel is quickly losing control of Germany, Spain faces near civil war, and France's traditional parties are now buried under Macron's micro-abilities to create a true Europe of nation-states. The trans-Atlantic system is dying, literally killing itself!

There is no part of this system that remains viable. A new system must now be created, governed by the impulses of a people who respond to a higher sense of unity and solidarity with their fellow man. Or as LaRouche said in 2010, "But the power of the reform, like a tidal movement, came upon us, and we were mobilized; when we found suitable leaders, we responded to them, and they saved us."

In 1983, Ronald Reagan changed the course of history, tossing Henry Kissinger's British policy of Mutual and Assured Destruction (MAD) into the historical trash bin, and replacing the global dynamic of fear and terror with LaRouche's program of scientific development otherwise known as the beam defense program of the Strategic Defense Initiative (SDI).

Few of LaRouche's associates at that time knew that President Reagan was going to announce this change of



Lyndon H. LaRouche, Jr., from his international webcast of May 2010.

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policy on national prime-time television on March 23, 1983. It was hardly inevitable, and was nearly removed from the speech by Bush family operative and then Chief of Staff James Baker, before it was then put back in again by Judge William P. Clark, Reagan's National Security Advisor.

At that moment—though the SDI had been rejected by General Secretary Andropov of the Soviet Union for reasons similar to those of Kissinger—Lyndon LaRouche and his international political movement had upended the entire global strategic system, a system based on the threat of nuclear annihilation, and replaced it with one based on the development of all. Such is the very nature of true historical developments.

As LaRouche said in 2010:

You come to a change in a general mood—it was the kind of thing that Shelley refers to in the close of his 'A Defence of Poetry.' People at large are gripped by something they do not always understand. But it compels them to act in a certain way, perceived in their own interest. And generally, often, it represents a nobler quality, aroused in that people, than they had represented before.

The American Revolution is typical of that. It happened here. It was an isolated situation; we weren't in Europe. And the Americans, here, realized they had to defend what they had established in North America, and they did it. They had support from people in Russia, France, Spain, and elsewhere—and we won our freedom. We won our republic.

We won also, the fight against the British in the Civil War. We won the fight against slavery. We won the fight against backwardness in general.

Trump to Asia for a New World

The circumstances surrounding Trump's upcoming trip to Asia are similar in many ways to the circumstances prior to Reagan's announcement of the SDI.

People of the world can no longer accept the threat of mass extinction of the human race, either through nuclear war or through economic devastation. With the collapse of the financial system, the massive destruction of infrastructure throughout the West via decades of refusal to invest and environmentalism, and increasing tensions with Russia and China—from Nazi-inspired neocon and neoliberal factions that dominate the media and the establishment—both the threat of war and economic destruction are real and present dangers.

However, unlike the paradigm of the Cold War, today, with China's adoption of the New Silk Road program, as developed by Lyndon and his wife Helga in the wake of the fall of the Berlin Wall and collapse of the Soviet Union, there is zero chance that the project will be rejected. That is, when Trump offers a program of collaboration with China for major infrastructure development, it is a guarantee!

Such a moment in history is unprecedented. There is no period to look back upon, to see how this will all end. The last scene of this play has not been written. We will write the book, we will fill the next pages of this story, much as President Trump said so effectively in his inaugural address.

Such is the nature of a history which has not yet occurred.

Over the coming weeks, the attempted coup against Donald Trump, led by Robert "The Snake" Mueller, or as his friends call him "Gestapo Bob," must be ended. Mueller must be shamed back into the shadows in which such types dwell. Mankind has no need for the London-Wall Street agenda which hangs like a sword of Damocles over the lives of nations.

With the coup crushed, Trump should feel free to explore the world of the New Silk Road: to see its optimism, its sense of dignity, work, production, and joy for the future. This is the pathway to the new world. This is the world created by individuals, who like LaRouche, grasp the value of these Shelley moments of human evolution.

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