

Why European Oligarchs Hate the U.S.A.

by Lyndon H. LaRouche, Jr.

March 3, 2006

As Helga [Zepp-LaRouche] emphasized to a meeting of young adults, during a recent day's discussion in Berlin: Despite the heroic admiration of many Berliners, still today, for the famous Berlin airlift, and, as I added, for the memory of President John F. Kennedy, there is also a presently growing hostility to the idea of the U.S.A. in Europe generally, and in Germany, in particular. I commented on that part of the discussion, that the principal source of this, is not the atrocious behavior of the U.S. Bush-Cheney government, as much as it has been the effect of that "Green decadence" of 1968 onwards, which has paralleled that of the same trends of moral decadence in the Americas as in other parts of Europe. Nonetheless, although the trends on both sides of the Atlantic are comparable, and approximately parallel patterns, there is a specifically oligarchical aspect to the way this phenomenon is experienced in Europe.

Both North American and European expressions of this moral decadence are best understood against the background of *Prometheus Bound*, the middle portion of Aeschylus' *Prometheus* trilogy. The pattern should be traced along the following lines.

The keystone of this pathological trend on both sides of the Atlantic, is the spread of the anti-science cult of so-called "environmentalism," as this was launched by institutions such as the 1963 report on the subject of education of Dr. Alexander King's Paris OECD, as by the similar neo-malthusian schemes of the notorious Club of Rome, as by Rachel Carson's *Silent Spring* and by the later *Limits to Growth* hoaxes, by the Laxenburg, Austria International Institute of Applied Systems Analysis (IIASA), and the related Soviet form of the same moral corruption, the Global Systems Analysis institution. These reports are notable markers among the modes of mass brainwashing which were responsible for the spread of the "Green hysteria" rampant in Germany and other parts of Europe today.

One of the consequences of this factor of moral decadence came to the fore recently, in former German Chancellor Gerhard Schröder's well-founded appeal for a new general election, a call which reflected the impossibility, in fact, of continuing to govern a crisis-wracked Germany under a Social-Democratic Party encumbered by a "Red-Green" alliance. The new coalition government brought into being as a coalition of Chancellor Angela Merkel's CDU-SPD regime, does

not solve the problem, although it provides an awkward transition to some, yet to be defined, new coalition of forces which might, hopefully, be capable of taking the kinds of unified action which the presently already desperate, and worsening prospects demand.

This is not, however, a specifically German problem; the problem is virtually global, but most clearly expressed in Europe and the Americas generally. The point of my argument here, is that the key for understanding the aspect of that global situation specific to Germany today, is to be found in an informed recollection of Aeschylus' attack on the evil represented by the Delphic Olympian Zeus of the *Prometheus* trilogy.

It must be recalled, that prior to Europe's Fifteenth-Century introduction of the principle of the modern commonwealth form of sovereign nation-state, all known forms of society in earlier European or other cases, were essentially oligarchical systems, systems in which the greater number of the population were held in a cattle-like state corresponding to the the banning of the people's knowledge of the use of fire by the Olympian Zeus of Aeschylus' *Prometheus* trilogy. Although Dante Alighieri's project for revival of a literate form of specifically non-Latin, Italian language, and his *De Monarchia* were forerunners of Cardinal Nicholas of Cusa's prescription for the sovereign nation-state, Cusa's *Concordantia Catholica* and his founding of modern experimental physical science in his *De Docta Ignorantia*, have formed the constitutional form expressed by the modern European form of sovereign republic since the establishment of the first actually functioning commonwealths, in Louis XI's France and Henry VII's England. On this account, the two referenced works of Cusa are functionally inseparable; without a generality of the practice of the benefit of generalized revolutionary progress in experimental physical science and related use of Classical standards of artistic composition and performance, the principle of citizenship in a sovereign commonwealth is not realized.

Thus, Luca Pacioli, Leonardo da Vinci, and Johannes Kepler are outstanding examples of the explicit followers of the precedent set by Cusa's *De Docta Ignorantia*, and Pierre de Fermat, Christiaan Huyghens, and Gottfried Leibniz followers in fact.

This set of distinctions of the principle of the modern commonwealth (the modern sovereign nation-state of all of the people of that nation) is conditioned by a single, principled distinction of the human individual from all other living species. That is the principle of action termed *dynamis*, the principle of the discovery of any truly universal physical principle, by such ancient Greeks as the Pythagoreans, Socrates, and Plato, a term adopted under the name of dynamics by Leibniz. The expression of this principle is typified by the Pythagorean Archytas' purely geometric doubling of the cube, the discovery of the uniqueness of the construction of the Platonic solids by Theaetetus and Plato, Kepler's uniquely original discovery of a universal principle of gravity, and by Fermat's unique

discovery of that principle of “quickest time” which later formed the basis for the catenary-linked definition of a principle of universal physical least action by the work of Leibniz and Jean Bernouilli.

As Albert Einstein emphasized at a time late in his life’s work, the universe is *finite and unbounded*, a notion which I have qualified as *finite and self-bounded*. That means, that a true universal principle, such as Archytas’ construction of the doubling of the cube, Plato’s discovery of the uniqueness of the series of regular geometrical solids, Kepler’s uniquely original discovery of universal gravitation, Fermat’s discovery of quickest time, and Leibniz’s uniquely original discovery and further development of the fundamental principle of the calculus, the universal principle of physical least action, are notions which are efficient as far as the universe could reach, a “distance” which is co-extensive with the universe. Einstein terms this condition as “unbounded.” Since I, for reasons stated in other locations, have emphasized the role of creativity in determining the changing form of the knowable universe, I insist on the qualified term “self-bounded.”

Ideas of this quality of universal physical principle, typify, together with comparable notions of only Classical modes of artistic composition, the essential functional distinction between man and the lower forms of life, such as the great apes. Persons who are permitted to exercise this quality of principle of discovery in their social functions within society, are thus expressing the distinction which places human beings absolutely apart from, and above the beasts.

The Oligarchical Principle in Law

Thus, the Olympian Zeus’s banning of human beings from the discovery of the use of fire, typifies what the ancient Greeks knew from Mesopotamia as *the oligarchical principle* associated with not only the implicitly “flat Earth geometry” of the Mesopotamian model, but the model which ancient Sparta adopted from the Delphi cult of the Pythian Apollo, the model of ancient Rome, especially the Roman Empire, the model of the medieval system of the Venetian financier-oligarchy and its accomplice the Norman chivalry.

The oligarchical principle is known, otherwise, as the principle of law on which the distinction of the empire depends. Thus, Europe today, insofar as it accepts the notion of “independent central banking systems,” representing a financier oligarchy ranking above government, is a system of oligarchies of the traditional Babylonian form. In such cases as states which submit to a higher lawful authority attributed to an “independent central banking system,” the nation and its people are not sovereign, but, at best, rank as the dependent authorities, as local potentates, such as local kings, under an emperor.

This notion of *emperor* is a notion of crucial significance for law in general. Under the empire, only the agency filling the role of the emperor can make law. As under the Nazi *Kronjurist* doctrine of Carl Schmitt, which is copied by the members of the Federalist Society and its fellow-travellers in



Bundesbildstelle

Queen Elizabeth II is treated by the world’s dominant, private financier oligarchy as “a functionary like the old Doge of Venice, as an empress of the world.”

the U.S.A. today, there is no principle of law allowed apart from the will of the agency filling the position of emperor. Modern empires, such as the British Empire still today, are based on the notion of imperial law as based in the Venetian financier-oligarchical model. States which submit to an independent central banking system are not true sovereigns, but rank no higher in practice than local authorities existing by consent of the imperial authority represented by the financier-oligarchical system.

For example, the essence of the British Empire today, treats the British Queen as an empress simply in her use by the world’s dominant, private financier oligarchy as a functionary like the old Doge of Venice, as an empress of the world, in an empire as extensive in the world as the system of so-called independent central banking systems constituted as Venetian-style private financier oligarchies. Thus, the 1971-1972 wrecking of the dollar-based, fixed-exchange-rate Bretton Woods System, in favor of the Venetian oligarchical form of the floating-exchange-rate system was, from the standpoint of the U.S. Constitution, a treasonous act against the sovereignty of the U.S.A., rendering the U.S.A., thus, a mere king-like subject in an imperial system based on the concerted imperial power of the Anglo-Dutch Liberal outgrowths of the Venetian financier-oligarchy as defined by the partisanship of the founder of empiricism, Paolo Sarpi.

Here, precisely, lies the presently deadly predicament of Germany, typical among other nations today. Here lies the key for understanding the paradox which Helga and others reviewed in the discussion today.

The Green Disease

The “Green” disease, which has reined in, and ruined Germany, increasingly, since 1981-1982, is typical of the way in which a formerly relatively sovereign nation is reduced to



EIRNS/Chris Lewis

The slogan reads, “Nuclear Energy, No Thanks,” at a demonstration in Wiesbaden, Germany, in 1996, on the anniversary of the Chernobyl nuclear accident.

virtual lackey status, by systematic suppression of the use of those creative-mental powers expressed by the combination of banning investment in scientific progress, just as the Olympian Zeus banned knowledge of the use of fire from the mortal subjects reigned over by the imperial sons of the legendary concubine Olympia. For example: this is the crucial issue which has motivated all of my bitter adversaries among leading financier and related political circles.

Modern European civilization, which was born during the course of the Fifteenth-Century European Renaissance, established the principle on which the modern sovereign form of European nation-state depends absolutely. This is the principle expressed by Nicholas of Cusa’s referenced works, and by the rise of modern physical science and the revolutionary revival of the tradition of the Greek Classical principle in Classical artistic composition. The distinction of these notions of the role of the individual through science and Classical artistic composition, is that the one, physical science, depends upon the practice of discovery of a physical principle of the physical universe as the sovereign action of an individual human mind, whereas Classical artistic composition applies the same individual creative powers to the ordering of practice

of social relations among a body of several or more persons. The application of conductor Furtwängler’s principle of “performing between the notes” to a strict observance of the principles expressed by the J.S. Bach system of well-tempered counterpoint (as for such exemplary cases as Bach’s *Jesu, meine Freude* and Mozart’s *Ave Verum Corpus*), typifies the richly deep challenge to the performers which Classical artistic compositions present.

Thus, those two principles, of physical science practiced from the standpoint of the Pythagorean principle of *Sphaerics*, as by Plato, and as expressed most aptly in a modern form by the work of Bernhard Riemann, and the mastery of Classical art through the use of Classical counterpoint of Bach et al., are the exemplary pillars of knowledge suitable for civilized human beings. The development of a process of mastery of the practice of both, is the exemplary expression of the proper foundation for all education and general social practice today. Hence, the concerns expressed by the discussion among a relevant group of young adults in that referenced discussion arranged by Helga.

Without the practice of those notions of universal principles, of the individualized practice of physical science and application of the same creative principle to an explicitly social medium of Classical artistic composition, there can be no true sovereignty of the human individual within society. These are, uniquely, those qualities of function which distinguish the human being from the beasts. On this account, the results of that or contrary habits of practice, speak for themselves.

The introduction of the explicit hostility to scientific progress in physical economy associated with the “Green,” so-called “environmentalist” movements, represents a literally bestial, direct attack on the functional distinction between man and beast. This attack, when combined with the neo-imperialist fad of destruction of the nation-state institution in favor of a new world empire called “globalization,” is typical of the way in which post-World War II society was attacked to the effect of producing the new form of anarcho-syndicalist movement called the “68ers,” a regressive movement whose characteristic expression is the anti-science “Green movement.”

It is essential to recognize that it was not the “Green movement” which created the fiercely anti-social, destructive effects of present-day “environmentalism”; it was the imperialistic financier oligarchy, which created “environmentalism” as a tool for destroying society’s power to resist a return to a form of imperialism, now global, based on the medieval model of the alliance of the Norman chivalry, engaged in permanent warfare and permanent revolution, on behalf of the goals prescribed by the Venetian financier oligarchy.

Although this is a common problem on both sides of the Atlantic, the problem so posed can be more readily understood from the vantage-point of the U.S.A., than in Europe. To make the same point: It was Europe which created the U.S.A. as an integral feature of the previously frustrated ef-

forts of the best souls of Europe, to establish a form of society consistent with true human freedom in Europe itself. As a consequence of the French Revolution of the 1789-1815 interval, with the triumph of the uneasy temporary alliance of Anglo-Dutch imperial liberalism with the relics of Habsburg rule, and the wars which Britain fostered among credulous European potencies to the greater glory of the Venetian tradition carried forward in the guise of the Anglo-Dutch-Liberal British imperium, the U.S.A. was relatively isolated and besieged until the Lincoln-led victory in the war against Lord Palmerston's Confederacy puppet. However, over the interval 1863-1876 the U.S. emerged as a continental power and the model of economy adopted by many governments, including Bismarck's Germany, in Eurasia and the Americas. In the course of two so-called "World Wars" of the Twentieth Century, the United States under the leadership of President Franklin Roosevelt emerged as the principal threat to the continued power over the planet by forces associated with the Anglo-Dutch Liberal version of the form of Venetian oligarchical-financial, imperial system, lately centered in the City of London.

From the moment of the death of President Franklin Roosevelt, the effort to undermine and then destroy what the U.S.A. represented was the intention of the Europe-based Anglo-Dutch Liberal financier oligarchy and its allies within the financial community of the U.S.A. itself. This was expressed in such leading forms as the founding of the infinitely morally rotten Congress for Cultural Freedom, including its destructive cultural role in targetted areas such as Paris and West Berlin. Increasingly, since the assassination of President John F. Kennedy, this campaign for the triumph of imperialistic forms of cultural decadence took the form of anti-Americanism among the younger generations, especially the "68ers," in Europe.

In the effort to produce this effect within Europe itself, the spreading influence of the morally and intellectually corrosive influence of existentialism, and a correlated hatred of scientific progress in agriculture and industry, were leading expressions of forces of moral and intellectual degeneration echoing the very worst of the conditions promoted by that Peloponnesian War which has been the outstanding precedent, as a benchmark in history, for study of the rampant decadence in Europe and the Americas today.

The Resurgence of the Oligarchy

The "Green Pest" which seems to rule where the windmills reign, seeming like a conquering force of H.G. Wells' Martian invaders, today, prompts one to think: "Where is Don Quixote now, when we have work for him to do?!!!"

The political issue, when expressed in economic terms, is: whether the sovereign nation-state shall control financial processes, or whether financial powers operating as a higher authority than the national government, shall rule the nation, even the world. The so-called "free trade" system associated with Lord Shelburne's lackey Adam Smith, is a system of



"Where is Don Quixote now, when we have work for him to do?!!!" Here, Gustave Doré's illustration of Don Quixote's famous joust with the windmills.

imperial world rule by Venice's Anglo-Dutch Liberal financier offspring. Allow "free trade," and the usurer will soon own you, and probably your Faustian soul as well.

Since the potential physical power of sovereignty lies with the people of the nation, provided the nations are sovereigns, the modern neo-Venetian imperialists could rule the world, as their scheme for early "globalization" is the form of the new world imperialism, only if the people of the nations are induced to make themselves stupid, as they have tended to do, increasingly, since the victims of the post-World War II Congress for Cultural Freedom (CCF) came into adulthood, and a condition beyond adultery, in the guise of the enraged "68ers." The characteristic of those "68ers" was their hateful regard for what were described as "blue-collar workers," the hatred of modern family-farm agriculture and modern scientifically progressive industry. The mass-brainwashing conducted by the existentialists of the CCF, which had been rampant in the education and other enculturation of the generation born, approximately, between 1945 and 1955, had cultivated dispositions which were given shape by the nightmares of nuclear-age "science fiction" horrors on kiddie television, and the real-life, "Armageddon Now!" horrors of the 1961-1968 rampages of the "military-industrial complex," and became, in the late Spring and Summer of 1968, the new, virtually global cult of Dionysius, the worshippers of the Gaea of the

Delphic cult of the Pythian Apollo. Not only did they have a form of imitations of the Sophist cults produced among Athenians by the ancient cult of Apollo, they embodied the effects of a system of conditioning, centered in the Congress for Cultural Freedom, which was an intended virtual copy of the ancient Greek Sophist cult.

The most essential distinction of Sophist cults is that they deny the existence of any knowable universal principle. Like the evil, real-life Thrasymachus of Plato's *Republic*, they believe that whoever has the power to impose arbitrary rules on society represents the only true force of law for society. In principle, they are best fairly described as pro-Satanic on this account, the assertion that no true principle exists, that, as for the Nazis, everything is allowed, including the denial of everything that distinguishes man from the beasts.

This kind of arbitrary power is used as a tool of manipulation of the society in two ways most relevant for our consideration here. To those relegated to the under-class, such as the lower eighty percentile of household-income brackets of the U.S.A. today, all is allowed: Steal their pensions, condemn them to death and torment by denial of essential care, destroy their children by virtually impossible conditions of life, including their drugging, and crush them generally, even kill off those deemed members of superfluous sections of the population. Kill for profit; kill for pleasure; kill, torture, and so on, for no other required reason, than delight in the effect this produces. Yet, to those who are, or approximate the members of an oligarchy, tempt them by affording them a sense of participating in the exertion of the power which the authors of this evil system, the modern neo-Venetians, deploy.

Like Carl Schmitt, the real monsters do not adopt Swastikas. They are the higher aristocracy of the empire, oligarchs, who dole out rewards and encouragements to those who do officiate in managing those masses degraded to the virtual status of cattle. When the captured Nazis and their like are punished, the real Venetian controllers return to the circles of the financier oligarchies of the world, to do the same evil all over again, this time, once again, as "most respectable" creatures.

The mass of people degraded as the typical "68ers" and their present-day victims were degraded, accept the condition into which they have been thrown as "the way things are," even such degraded mental states as the deluded defenders of the "Green cause." The oppressed thus adopt the chains of their degradation as the trinkets with which they are adorned. They now admire their oligarchs, like the slaves who would defend their masters against their masters' enemies. For them, there are now no principles; there is only whatever miserable bit they are left, by their degraded circumstances, to regard as their comforts and pleasures.

That is the way in which the new surge of love for the trappings of oligarchism has arisen within a Europe of lost principles today.