

combat the grip of the oligarchy in the Old World; the pre-Columbian part is a culture of hopeless brutality and death, only occasionally alleviated by what seems to be humor.

Yet strangely, some of the organizers of the show have drawn the opposite conclusion. No less a pundit than Librarian of Congress Emeritus Daniel Boorstin, in his preface to the catalogue, calls "Circa 1492" an "antidote to the contagion of science." He concocts a dualistic universe in which Man the Discoverer is seen as disparate from (though sometimes complementary to) Man the Creator. In Boorstin's view, Man the Discoverer operates collaboratively in a universal task of pushing back the frontiers of the unknown, but Man the Creator operates alone, as an individual, in the realm of "art" where there is no valid concept of progress. This is the view that Leonardo da Vinci and Dürer fought all their lives!

Moreover, Boorstin, in his domain of Creation divorced from technology and necessity, assumes a "freedom" for diversity and creativity that no Aztec artist could have even imagined. For instance, Aztec musicians, although highly regarded in society, were obliged to play by memory through long religious rituals; the lapse of playing a single drumbeat out of sequence was deemed so displeasing to the deities that it was punished by death. So what is Mr. Boorstin talking about?

He is, in fact, extolling a vicious dualism, the dualism which in another essay in the catalogue, we learn was the essence of the religion of the Aztecs. Every "god" had its twin; the benign and fertile was countered by the hideously destructive.

Boorstin's crazy, ahistorical idea of artistic "freedom," a freedom never available to Aztec (nor, I believe, even to Chinese) artists, leads us down the path of menticide, through today's rock-drug-sex counterculture, and to genocide, through today's predominant economic policies of looting and enslavement.

The exhibit itself told a different story. Thank God.

—Nora Hamerman

## BOOKS

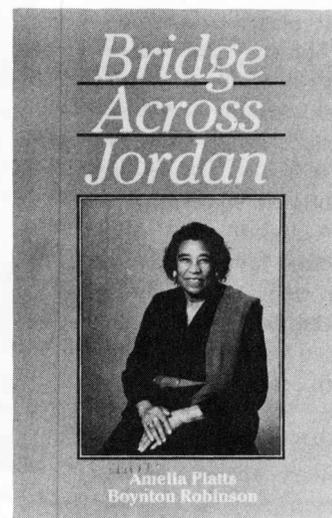
### 'And what the innermost voice conveys, The hoping spirit ne'er that betrays'

*Bridge Across Jordan* permits one a glimpse into the fashioning of true heroism and individual greatness. It is the unfolding history of a black American, Amelia Platts Boynton Robinson, working to realize the promise of a nation to "hold these truths to be self-evident: that all men are created equal and are endowed by their Creator with certain inalienable rights."

This is not a book written by a black woman for black people! Rather it is a book which challenges America and all humanity to recover the will to advance the human dignity of all in the years and decades to come. *Bridge Across Jordan* induces the reader to reflect upon *how* one finds the spirit to conquer apathy, to battle injustice through direct non-violent resistance, and to wield truth as the shocking remedy for bigotry and ignorance, yet retain humility.

Nor is this a book of sentimental reminiscences upon events of the 1960's movement for civil rights! It is more a social history, an American life spanning most of the twentieth century, faithfully chronicled by an individual of extraordinary personal integrity. It is rather a universal testament to the human spirit's ability to face blatant opposition to human freedom, and to cut a path of hope through the wilderness of ignorance and cruelty while realizing the joy and purpose of a personal life worth living for all time.

In her autobiographical work, Mrs. Robinson brings the reader face-to-face with the personal challenge of disarming bigotry and hatred with the sword of non-violent resistance. She conveys how racial oppression affects *real people*, as if they were the reader's own family. She examines the stark reality of a segment of the American population largely unknown to "mainstream" America. The realization of



**Bridge Across Jordan**  
by Amelia Boynton Robinson  
Schiller Institute, Inc.,  
Washington, D.C., 1991  
414 pages, paperback, \$10.00

America's historic purpose among nations is shown to be inexorably intertwined with achieving the freedom and dignity of every single American.

The Christian cultural values inherent in the inspiring, steadfast nature of Mrs. Robinson's life, and the endeavors for which she and her husband, Samuel William Boynton, worked, were reaffirmed, as well, by the life of Dr. Martin Luther King, Jr. and his movement. "Dr. King gave the world the concept of *agapē* as a political principle," states Mrs. Robinson in her book.

Today, as a leader of the Schiller Institute, Mrs. Robinson enriches the quality of that movement by unifying the worldwide resistance to tyranny and injustice, the centuries-long fight by black Americans for human dignity and unfulfilled aspirations of the global republican movement which created the United States.

Amelia Platts was born in 1911 at Savannah, Georgia. The love shared by her parents, George G. and Anna E. (Hicks) Platts, radiated in the care and education they provided to their nine children. They also possessed a deep respect and high esteem for the family-oriented community in which they lived.

Through such family-oriented values flows the impetus for responsible citizenship: “[W]e felt that we had to be leaders, because this is what the community expected,” recalls Mrs. Robinson. Her mother’s political activity strengthened the child’s respect for this concept: “I clearly remember going about with mother in her horse and buggy in the city of Savannah in 1921, when I was ten years old. My induction into politics was knocking on doors and ringing doorbells, giving women the proper information, taking them to the polls to cast their votes. From the earliest time I can remember, I tried to follow in my mother’s footsteps.”

When the time arrived for the young woman to venture away from the “Platts-nest,” to assume direct responsibility for her life, Amelia Platts studied at a host of local colleges, then left Georgia to attend Tuskegee (Institute) University in Alabama.

The motto of Tuskegee’s founder, Dr. Booker T. Washington—“Cast down your bucket where you are, in making friends of all races by whom we are surrounded”—left a lasting impression in Amelia’s mind. According to her, this motto also “heavily influenced Dr. Martin Luther King, Jr. and his movement.” She explains that, “[m]any have interpreted this to mean that one should not run from his land of birth looking elsewhere for something better, just dig a little deeper.”

Upon graduating from Tuskegee, perhaps it was the echo of Dr. Washington’s motto which caused Amelia Platts to return to her native state, Georgia. After all, it was hardly an attractive job to work for the U.S. Dept. of Agriculture, teaching in an overcrowded rural school for a meager \$50 per month. And what was she to gain by publicly exposing the injustice

and underhanded treatment suffered by the school’s students? She lost her job, but grew in stature from the experience.

Sometime during 1930, Amelia Platts returned to Alabama. She was to remain in Selma nearly fifty years, working as an extension agent visiting rural homes, sacrificing her own financial, social, and emotional comfort to serve her fellow man. She was soon to marry Samuel William Boynton, the county extension agent. Bill Boynton sought to make extension work the stepping stone by which each impoverished sharecropper might enter the world of scientific agriculture and cross over into economic independence, breaking with the distorted, “white is right” slave mentality.

### Risking Everything

At a time when ignorance and impoverishment were the rule for thousands of rural southern blacks, why should two well-educated blacks, with “good U.S. government jobs,” think it their duty to change this status quo at their own risk, since the dominant social structure violently opposed black improvement? Extension work meant lugging heavy agriculture equipment, sometimes miles, over wagon roads, ditches, and unattended fields, during each season of the year, just to reach the “quarters” of blacks living behind the plantations. Were not the Boyntons already “giving their fair share” to humanity through extension work? Why should they now “rock the boat,” by encouraging blacks to register to vote, and work to buy the farms on which they labored? Moreover, why should they risk having their lives snuffed-out by feudal Alabama’s inhuman “Simon Legrees,” who killed blacks merely “for the heck of it,” for the sport of doing so? Why?

Would that each of us were to assimilate the Boyntons’ love of truth and justice, for neither succumbed to adopting the mirror-image bigotry of their white oppressors; nor were they unhappy to raise a family in the course of many trials and tribulations. In *Bridge Across Jordan*, Mrs. Robinson attributes Bill Boynton’s admonition

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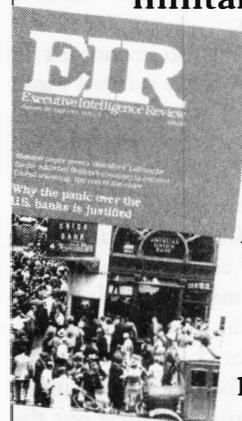
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to her, "Hatred is the one thing that hurts the hater, not the hated," with having caused a turning point in her life, and later, with having enabled her to soar above bitterness and conquer all fear.

Through examining Mrs. Robinson's account, one will discover that the civil rights movement—the cause for which Mrs. Robinson risked her life, for which Samuel William Boynton and Dr. Martin Luther King, Jr.

gave their lives—was not merely for blacks, nor was it an "anti-American" phenomenon of the 1960s. What becomes clear, in this book, is that this movement's lessons offer the unique opportunity for every American, and our nation as well, to recover their human dignity.

Truth, and economic and social justice, can only be attained through wielding the tempered sword of direct non-violent resistance, which ennobles

the oppressed and disarms the prejudice and cruelty of the oppressor, such that each may become more capable of actualizing his or her God-given potential.

*"They drew a circle and left us out,  
Heretic rebel, a thing to flout,  
But Love and I had a way to win,  
We drew a circle, and took them in."  
from Bridge Across Jordan.  
—Cloret Carl*

## Studying Economics in a Time of Crisis

Lyndon LaRouche has devoted more than twenty years to trying to teach the principles of physical economy to the world's population, especially his fellow Americans. *The Science of Christian Economy* is his seventh explicitly economic text, and it comes at what could only be described as "one minute to midnight" in the crisis of world civilization.

In its preprinted version, appearing in the *Executive Intelligence Review* of June 7, 1991 (Vol. 18, No. 22), the book has already circulated widely. Responses have been varied, including questions as to "why Christian economics" and as to why the book does not feature the "how to" formulas which would reverse the current world depression.

I suspect there is no economist in the present era who has written more extensively as to what needs to be done to overhaul the world financial system, and restart the world economy to the benefit of the entire world population, than Lyndon LaRouche. During recent presidential campaigns, Mr. LaRouche has presented detailed prescriptions for what the necessary U.S. government policies had to be. In addition, Mr. LaRouche has written innumerable area-studies, spelling out the ways to rescue the continents of Asia, Europe, Africa, and Ibero-America from the horrendous effects of current international financial policies.

For the most part, these prescriptions stand up today, with adjustments being required primarily because of the irredeemable bankruptcy of the

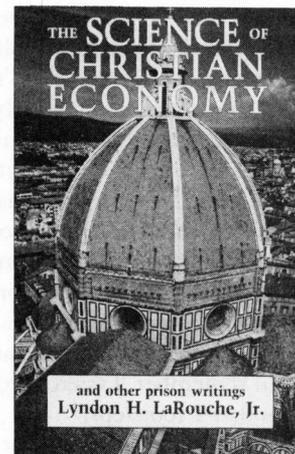
Anglo-American banking system. Yet, the availability of such wisdom has not been utilized by the world's leaders, and the hundreds of constituency leaders who recognize the correctness of LaRouche's program, remain relatively isolated, and have not found ways to act effectively to implement it.

Mr. LaRouche has therefore undertaken to present the fundamental method behind his popular programmatic approach, the philosophical method which generates the axioms on which a successful physical economy must be based.

### Christian Economics

It should surprise few that LaRouche locates the foundation for his economics as Christian. In his 1984 text, where he first elaborated in depth the concept of *potential relative population density*, LaRouche identified the scientific truth behind Genesis 1:28, that man should be fruitful and multiply and dominate the earth. On this explicit concept was founded the school of "cameralism" in the sixteenth century, which identified human labor power as the principal source of wealth in an economy, and argued for a positive governmental role in fostering this wealth.

In *The Science of Christian Economy*, LaRouche explores the Christian philosophical roots of an effective economic method in even more depth, utilizing the concepts of Thomas Aquinas, Nicolaus of Cusa, and, especially, the German scientist and philosopher Gottfried Wilhelm Leibniz.



**The Science of  
Christian Economy  
and Other Prison Writings**  
by Lyndon H. LaRouche, Jr.  
Schiller Institute, Inc.  
Washington, D.C., 1991  
500 pages, paperback, \$15.00

While noting that he is taking an ecumenical approach, LaRouche locates the basis for that ecumenicism in the Christian concepts of *agapē* and of man as *imago viva Dei*, the living image of God. That quality of man is what permits the individual, as a sovereign creative personality, to produce the concepts to act on the physical universe in such a way as to provide for the successful reproduction of mankind as a whole.

LaRouche, who has identified himself as the leading representative of the American System today, also emphasizes that, while the American System of Political Economy, as developed especially by the U.S.'s first Treasury Secretary Alexander Hamilton, is the best proximate model for an effective physical economic system—since it