

SCHILLER'S LYCURGUS AND SOLON REVISITED.

[13. Bogotá LYM class: Wednesday February 7, 2007.]

Let me start with this question: what is the thought-object that you think about when you think of the ordering of physical universal principles organizing the universe as a continuously self-developing whole? I tend to think of a Keplerian universal sphere that generates everywhere inside of itself a continuous series of paradoxes and anomalies that make it grow by continuous non-linear axiomatic changes. This is the way that the ancient Greeks also thought of the universe. Moreover, this is the Riemannian { *Geistesmassen* } that I also imagine as the best thought-object representing the progress of Western civilization from ancient Egypt up until today.

So, throughout the last half of this self-developing process, that is, the last 2,500 years, Lyn has identified no less than five crucial axiomatic moments that determine the non-entropic progress of the entire self-developing process of universal history: the first was the creation of the Solon constitution for Athens, at about 580 B.C., the second was the principle of the sovereign nation-state elaborated during the Council of Florence by Nicholas of Cusa in 1434, the third was the principle of the Peace of Westphalia implemented by Cardinal Mazarin in 1648, the fourth was the establishment of the Constitutional Republic of the United States in 1789, and the fifth is the Second Peace of Westphalia to be established during 2007 by Lyndon LaRouche and the LaRouche Youth Movement (LYM) worldwide. The reason why I considered the boundary conditions of the Keplerian spherical-optical experiment so crucial in previous classes is precisely because all five of these historical moments relate to similar harmonic changes in the boundary condition crisis of the sovereign nation state. So, in response to the request by Pedro Rubio, I am therefore very happy to discuss with you the subject of the first such historical moment, which is the fundamental difference between Lycurgus of Sparta and of Solon of Athens as presented to us by the great poet of freedom, Friedrich Schiller.

On the one hand, Schiller showed that most people have a totally fragmented view of history, of the world, and of their own personal lives, and that is because they have an oligarchical view of history and, therefore, they look at themselves and other people as animals, as bestial personalities. They live in fear within their own closed oligarchical world, and they don't want anything to change. They are as slaves. This is the general situation of most people in the world today, because most people do not have a sense of their identity as bringing a lasting contribution to mankind and they refuse to look at themselves and others as being created in the image of God. They are fragmented people, eclectics, otherwise known as oligarchical propitiators. In short, they are the "ass-lickers" of the world who end up being dragged by history.

However, if there are so many fragmented people around the world today, as Schiller showed, the source comes from the oligarchical system of Lycurgus of Sparta who lived around 800 B.C. when his oligarchical Persian model was established in

ancient Lacedaemonia. Lyn stressed the importance of this, again in last Sunday's Briefing of February 4, 2007, when he said to the Texas LYM:

”{So, the difference is, in European civilization, the progress and development of European civilization, especially since the middle of the last thousand years, has been this increasing emphasis on the development of society which is freed from this legacy of man-and-beast; where you treat 80% of the population as beasts; they shouldn't know anything, they shouldn't have anything to do with it, they should do as they're told. We use them, we kill them, we slaughter them. But we, the elite, run our own affairs. And you get this image of the Olympian Zeus. Or the image of the Delphi Cult of Apollo in Greece – there's a sense of {evil}! And you get this, also, in the history of Tyre. You know, the Cult of Moloch, the sense of {evil}! You get this in Mesopotamia, a real sense of {evil}!

So, the conflict is, that Europe has progressed in two phases, as Schiller says: You go back to the conflict with Lycurgus and Solon which defines a crisis of European culture from that time to the present time. And you have to see the whole development, in terms of {this issue} of culture, this issue of crisis of culture. }

On the other hand, there have been a few people throughout history who constantly fought for the progress of man because they had a republican view of man, and so, they looked at themselves and others as creative human beings. They are the Prometheans of history. Schiller identified that view of universal history with Solon of Athens, who lived from 640 until 560 B.C., a good 200 years after Lycurgus. So, from that vantage point, it is very useful to identify these two models, the oligarchical and the republican models of government, as the source from which to understand our own society today, and to internalize the fact that our society is the organic result of the struggle between those two adversarial forces which has been going on for over 2,500 years. In other words, Western Civilization, as we know it today, is the organic product of the historical conflict between Solon and Lycurgus, and each of us has the responsibility to reveal to our own people how this conflict is reflected in our respective cultures and show them how to solve the crisis that it poses.

It is not difficult to grasp the crucial difference between these two types of individuals, the Oligarchical and the Promethean. What characterizes the oligarchical man is that he always depends on others to encourage him and finance him in his work. He is *{other-directed}*. On the other hand, the Promethean man only needs his passion for the truth to sustain him. He is *{inner-directed}*. This is the difference that Schiller made between the “bred-fed scholar” and the “philosopher” in his lectures on universal history at the University of Jena, in August of 1789, one month after the infamous terrorist Bastille Day in Paris, and about which Schiller said that “*{a great moment has met a little people.}*” So, it is this conflict which represents the essence of Western Civilization, and which is entirely defined by the two opposing forces of ancient Greece between Lycurgus of Sparta and Solon of Athens.

UNIVERSAL HISTORY STARTS IN THE PRESENT

In his very first lecture, Schiller emphasized the fact that it is wrong to look at universal history starting from the past. Universal history starts in the present. The function of universal history is to focus on the present, because it is the present that must be changed. It is the present that is the subject of universal history and it is universal history that leads the willing Promethean man to change his present society for the better, while it drags the unwilling and the poor fragmented souls from behind. The only true significance of the past is, therefore, for the purpose of understanding how the present world situation should be changed, modified, and be given new boundary conditions for the future. This is a very important point because this is the only way that man has to change the present course of events and improve on them in accordance with the ideal of man that was established before us and had been fought for during centuries. However, what is to decide what historical event is or is not important for universal history, and in what manner are we to proceed to discover them?

Schiller answers this question in the following way. He said: “*{Out of the entire sum of historical events, the universal historian selects those which have had an essential, irrefutable, and easily ascertainable influence upon the contemporary form of the world, and on the conditions of the generations now living. It is the relationship of an historical fact to the {present} constitution of the world, therefore, which must be seen in order to assemble material for world history. World history thus proceeds from a principle, which is exactly contrary to the becoming of the world. The real succession of events descends from the origin of objects down to their most recent ordering; the universal historian ascends from the most recent world situation, upwards towards the origin of things.}*” (Friedrich Schiller, *{Poet of Freedom, Volume II}*, Schiller Institute, 1988, Washington DC, 1988, p. 267.)

So, you see, it is not just any personal choice of historical event that has determined the present world situation. There are very specific historical events that have established the current constitution of the world and of every nation in the world. As Schiller also noted, in addition to creating an “*{enkindling light in your mind, and a charitable enthusiasm in your heart,}*” universal history will also make you relive the great moments of axiomatic changes of human history, but in a manner such that the individual passes consciously from his individuality of physical space-time, that is, from his own historical specificity into the immortality of the species; all with the purpose of paying a debt to the coming generations. So, let’s look at Lycurgus constitution of Sparta from that standpoint.

THE LYCURGUS CONSTITUTION OF SPARTA

Lycurgus was a semi-legendary leader of Sparta who had visited Egypt, Persia, and India, before he devised a constitution for the Greek city of Sparta whose

government was composed of 28 old men holding a meeting once a month with the citizens for approval of their legislation. Lycurgus had the Spartans swear to him not to modify the constitution until his return. However, he left and, reportedly, never came back. The main laws of Lycurgus pertained to inalienable properties, education of children, communal meals, etc. The laws were very rigid and were made for a nation of warriors. During the Crusades, the Ultramontane papacy succeeded in reestablishing the same laws for their knight-monks, Benedictines, Dominicans, and especially the Knights Templar. The Ultramontane Middle Ages were the last desperate attempts at restoring the Lycurgus regime over European nations, just like today's Bush/Cheney Globalization policy is a desperate attempt at restoring a New Feudal World Order.

Before the coming of Lycurgus, the political situation of Sparta was already in total chaos because they had two kings, and both were ruling through corruption. The entire city was close to an insurrection wavering back and forth between monarchy and democracy. The rich were tyrannizing the poor and the general population was ready for a revolt. There were no clearly defined rights between the authority of the king and the authority of the people. So, in order to avoid the extremes of a tyrannical monarchy or an anarchistic democracy, Lycurgus created a first reform with a Senate of 28 elders as arbiters to protect the people against the tyranny of the two competing kings, Procles and Eurysthes, and also to protect the two kings against the people. However, Lycurgus did not consider the possibility for the Senate to abuse the people with its own power. So there was no check and balance between the people and the Senate. It is useful to compare this with your own national check and balance constitutional system.

According to Schiller, the second reform that Lycurgus instituted was to do away with the distinction between the rich and the poor. He divided the land of the country into equal parts among the citizens and gave inalienable land properties to each family, so that there would always be enough for all of the people and no one would crave for anything in excess, or complain that the neighbor has more. Schiller describes the Lycurgus system quite extensively. All of Laconia, for example, was divided into 30,000 equal parcels of land, and the region around Sparta itself, was partitioned into 9,000 family properties. These were the original oligarchical latifundists or landlords

In order to prevent anyone from doing wrong Lycurgus eliminated all luxury items. There was no jewelry, no gold, no silver, and all forms of riches were banned. To turn people away from greed, Lycurgus instituted iron coins as currency. No one was allowed to capitalize. Personal ambitions were put into check and his legislation was mostly aimed at preventing any form of excess.

For instance, people were not allowed to eat at home, or to indulge in any food delicacies. The state would produce its own food and all exotic imports were banned. All citizens were to eat in communal cafeterias, and have all the same prescribed meals. No one was to envy his neighbor and everybody would pay an equal share for the common food. It was everywhere equality and any one who tried to have more than others was punished.

The apparent motivation of Lycurgus was to make strong and healthy bodies, eat well, exercise, and make use of everything in moderation, so that men and women had strong progeny for the state of Sparta. Marriages were entirely run by the state. The loyalty of the wives was to make healthy children for the state, not for their husbands. No one was allowed to keep his own children. The strong children were given to the commune and were educated by and for the state. In one word, the state was the common good of all. The true motivation was to have an oligarchical state control of an entire population. If children were born with deformities, they were killed immediately, because they would have become useless eaters. Sparta had institutionalized eugenics and euthanasia as a matter of course.

All children were reared in common. They were trained to endure all hardships to prepare them for war. Physical training was given priority. Children were taught very young to be deceitful and to become masters of intrigue, two qualities that Lycurgus considered very important in warfare. Everything was put at the service of victory for the benefit of the fatherland. Even the idea of private property was replaced by the idea of the fatherland.

All Spartans were given slaves to take care of their farms for them, which would liberate them for the affairs of state. These helot slaves, as they were called, were prisoners of war who came from the neighboring Island of Helos. They were treated like animals and tools to help free the Spartans to do their public duty. A law was passed whereby it was the Spartan's duty to treat slaves inhumanly, to teach children that slaves must be treated as a useful means to an end. For example, slaves were often forced to become drunk and to indulge in obscene acts in order to set examples and induce people not to be tempted to commit such abuses.

Thus, Lycurgus had created the perfectly unified and self-reliant national purpose. There was a law that banned everything that captivated the human soul and enflamed passions, except political enthusiasm for the constitution. His legislation accounted for every detail to be ordered in favor of the harmony of Sparta, which had become a unique city among all others, and, since it was isolated from all others, it was not infected by outside corruption, and it became, militarily, the strongest of all the city-states of Greece. Lycurgus had succeeded in controlling the citizens and steering them away from other pathways that could distract them from their beneficial end, which was the love of Sparta.

The Spartan legislator made sure that no knowledge of science or of art would cloud the minds of the citizens. Thus, simplicity of mind and a strong pride for Sparta were the key components of the youth education. {*Mens sane in corpore sano*} (A healthy soul in a healthy body) was the slogan of the Spartans. From the time of his birth to his death, the Spartan man or woman had only one purpose in mind, which was the glory of the Spartan ideal. Thus, the Spartans represented the strongest and best-controlled people in the world.

At this point in his description of Sparta, Schiller made a pause and said that if he were to stop here, he would make a serious mistake, because this type of society was the

most contemptible of all possible society, and that humanity would be destroyed if all states were to follow that model. Why did Schiller say that? Is this not an ideal constitution? What is wrong with this constitutional framework? Is the love of the fatherland not the noblest emotion for any patriotic citizen? Can you not love the fatherland at the exclusion of everything else?

Schiller answered these questions by posing the following paradox. He said: **“{Morality was utterly sacrificed to obtain something, which can only be valuable as a means to this morality.}”** What does that mean? Why can't one sacrifice his life for the sake of the State? Did Jeanne d'Arc not sacrifice her life for the establishment of the State of France? Was that wrong? Does the state not have a higher purpose than an individual's life? What was wrong with the Sparta of Lycurgus? Why does Schiller say that Lycurgus was wrong in sacrificed morality for the benefit of state? Lycurgus took away from Sparta the very thing that would have made his city great: the creative power of its citizens. Listen to what Schiller said:

“{But if one compares the aims Lycurgus set himself with the aims of mankind, then profound disapproval must take place of the admiration, which our first fleeting glance enticed from us. Everything may be sacrificed for the best of the state, but not that, which serves the state itself only as an instrument. The state itself is never the purpose, it is important only as the condition under which the purpose of mankind may be fulfilled, and this purpose of mankind is none other than the development of all the powers of people, i.e. progress. If the constitution of a state hinders the progress of the mind, it is contemptible and harmful, however well thought-out it may otherwise be, and however accomplished a work of its kind. Its longevity then serves the more to reproach it than to celebrate its glory – it is then merely a prolonged evil; the longer it exists, the more harmful it is.}” (p. 283)

This is a very crucial point that demands to be pondered with a lot of reflection. What is the difference between the aims of Sparta and the aims of mankind? As Schiller showed, the best of all possible states is the one based on the constant progress of the creative powers of each individual for the benefit of all of humanity. That is a universal purpose, not a specific city-state purpose. Furthermore, the creative powers of humanity are not only found in universal physical principles, but they are also found in the labor of people. These powers are based on the advantages that the labor of people benefits all people, including the helots, and most significantly the peoples of other states, by opening your doors to them and by encouraging assimilations of new ideas. That was how Charlemagne built his empire, for example. He explicitly imported the best thinkers from all foreign nations.

The very fact that the Lycurgus' constitution excluded science and arts and forbade peoples of foreign countries from exchanging commerce and ideas with Sparta had the effect of closing Sparta onto itself, isolating it in self-centered egoism, and preventing its citizens from being enlightened by discoveries of universal physical principles. A Leonardo da Vinci could not have been a product of Sparta! This is the characteristic of an oligarchical society, closed on itself, and maintaining within its walls

an unchangeable stagnating order, remaining incapable of elevating itself to a higher level of culture. As an oligarchical model, Sparta was incapable of accepting change. Don't forget that if you encourage science and arts in a people, they become free and the oligarchy loses control over that people. Now, there is a counterpart to this. There is a price to pay for people to acquire their ultimate freedom from this evil oligarchy.

WHY WAS LYCURGUS BELIEVABLE?

Consider the following boundary condition with respect to Lycurgus and ask yourself why his evil Sparta constitution was believable. Lycurgus is believable because people are not willing to look at pure evil in the face. And for that reason, they are not willing to realize that pure evil is willing to look at people in the face, without flinching. The French Bastille coup of 1789 by Beastman Joseph de Maistre was a case in point, and September 11 by Beastman Dick Cheney was another exemplary moment of pure evil. If Lycurgus had feared to lose his power, he would have committed the crime of destroying his own people in order to secure his own power. This is what we have to reflect on, today, in the case of Beastman Dick Cheney.

The Satanist Beastman Dick Cheney must destroy his own people to maintain his power. Consider the following scenario: the real strategic danger at this hour is not that Cheney will attack Iran. Oh, he intends to attack Iran all right, but that is just a smoke screen. Cheney must use Iran as a scapegoat to make something more unbelievable happen because too many things in the on-going financial collapse are locked into this strategic policy. Cheney must destroy the United States of America. That is the objective. And, in order to accomplish that satanic task, Cheney must launch a nuclear strike against the United States people. What do you think would happen if there were to be a nuclear terrorist attack against our own naval forces in Norfolk Virginia, for example, on the morning of February 14, Valentine's Day, and that the media were to blame Iranian terrorists for that evil deed? What would the Senate do? What would you do?

Since Dick Cheney is convinced that the majority in the Senate of the U.S.A. is not willing to impeach him before he launches World War III against the Islamic world, he is convinced he can get away with this act of terrorism against his own people. Because the Senate will never believe that he is capable of such an atrocity and act to stop him before he accomplishes this madness, Cheney is willing to go ahead with this monstrosity and risk everything. In other words, the majority of the Senate is incapable of **{believing the unbelievable or think the unthinkable}**, which is that Cheney is willing to sacrifice his own people in a nuclear holocaust, in order to maintain his power and launch World War III. This is the strategic boundary condition that we have reached in the current world situation, if we push the Lycurgus system to its limits. Now, are there any questions before we investigate the Solon constitution of Athens?

THE SOLON CONSTITUTION OF ATHENS

In the case of the Solon constitution of Athens, Schiller stressed that the purpose of the state has to be the progress of the mind, “*{if it is undertaken in disinterested benevolence.}*” Correct me if I am wrong, but I think the Spanish word for this idea is *{Desintersado}*. From that standpoint, the Constitution of Solon was the complete opposite from Lycurgus. Athen’s constitution was created for the entire world to embrace. Now, the key to seeing the difference between Lycurgus and Solon is to understand the difference between other-directedness and inner-directedness in the governance of human affairs.

The last king of Athens was the great grandfather of Solon, Codrus, who reigned during the 11th century B.C. After that period, kings were replaced by *{archons}* to rule over the Republic of Athens as magistrates. The word *{archon}* essentially means the governing authority or founding principle. At first, single magistrates were selected for life, then, by the 7th century BC, there were up to 9 different *{archons}* elected every ten years, and then later, elected every year. The three main *{archons}* presided over national holidays, religion, and the army, while the six lesser ones presided over the legislature and the tribunals. For several hundred years this *{archon}* government had established that the people were the source of supreme authority, while the *{archon}* was supposed to be the creature of the people. It didn’t always work like that, even though the reason for the 9 *{archons}* was to prevent the abuse of a single leading authority. However, since *{archons}* were chosen from among the most prominent families, the constitution of Athens was closer to an aristocracy than to a democracy.

During the period of mismanagement by the *{archon}* Draco, the citizens of Athens were desperate in the extreme. Draco had established a cruel system of laws in which all crimes were being punished with death; which is where the expression “draconian laws” come from. When asked why he was so severe in his punishment for petty crimes, Draco replied: “*{The smallest of crimes are deserving of death; for the greater crimes, I know of no other punishment than death – so, I treat both equally.}*”

After Draco, the Athenian society had become divided into a minority class that possessed everything and a majority that possessed nothing at all. It is in that context that Solon was called upon to serve the city-state of Athens. A descendent of king Codrus, Solon became a merchant in his younger years, had traveled extensively throughout Asia, Egypt, etc., and had everywhere met with wise men of other countries. He was a gentle man and was renowned for his wisdom. In opposition to Lycurgus, who was also of royal stock, Solon had taken advantage of the wisdom of others and was going to make Athens benefit from it. Also, contrary to Draco and Lycurgus, he had a gentler disposition toward mankind. He was the ideal candidate to solve the crisis that Athens was going through because both the rich and the poor trusted him. So, he was offered to restore the monarchy and become the new king of Athens.

Solon rejected the offer, because, as he stated: *{Monarchy was a beautiful house to live in, but there was no exit from it!}*” As the son of a king, Solon accepted to be an *{archon}* and primarily became a republican lawgiver.

After what I have learned from a recent discussion with David Ramonet, here in Leesburg, I think there might be some resemblance between the Solon Constitution and the Constitutional Monarchy that the Spanish republican allies of Benjamin Franklin had attempted to establish across Ibero-America, in 1812, following the Bailly-Lafayette first Republican Monarchy of France in 1789. You may wish to look into that interesting connection.

Solon’s very first edict instituted a *{Seisachtheia}*, or *{debt moratorium}*, whereby all of the debts that the poor owed to the nobility were cancelled altogether. Simultaneously, Solon decreed the end of the right to borrow money against one’s own person. This was a violent assault on the property of the upper class, but it was a necessary act of justice for the general welfare of all of the people. Solon’s criterion for making that decision lay in the fact that it was better to make many people happy rather than just a few. With this edict, Solon relieved centuries of burden from the shoulders of the poor, and without impoverishing the rich. As Schiller puts it so aptly, Solon “*{only took from them the means to be unjust.}*”

Some of the rich complained and some of the poor complained also. The poor complained because Solon had not given them equal division of land like Lycurgus had done in Sparta. Solon explained to the people that this Lycurgus partitioning by equal shares, of taking from the rich and giving to the poor, had been a grave injustice committed by Lycurgus, and that a legislator’s role was to provide justice for everyone, for the rich as well as for the poor. I attached below the Constitutional Poem by Solon that David Shavin translated a few years ago for the Schiller Institute:

The Constitutional Order by Solon Of Athens

**Never will our city be destroyed by Zeus' decree,
Nor by the will of the bless'd immortal gods,
For, born of a potent father, great-hearted guardian
Pallas Athena spreads her hands o'er our city
But, by money seduced, the Athenians themselves
Seek mindlessly to corrupt the great city,
Joined by the iniquitous schemes of their leaders,
Who from arrogance great woes shall suffer:
For they understand not how to restrain gluttony,
Nor best to order their feasting in quiet.**

[The Greek manuscript breaks off here; a fragment refers to "corrupt ones becoming rich."

Sparing neither sacred ground nor public goods,
Greedily they steal from the one place or the other.
They fail to protect the rev'rend temples of Justice,
She who notes silently the "what is and what has been,
Who in time shall come exacting retribution.
Behold, an inex'nable harm visits all Athens:
To vile slavery is she swiftly progressed,
Which rouses up from slumber civil strife and war
War that wipes out for many their cherished youth;
Now our much-loved city is soon worn down by faction,
While the wicked stir them to confrontations.
These evils ensnare the whole people; but the poor,
Many of them, depart to a foreign land,
Plundered, and bound up in shameful fetters.
[For the slave's yoke bears all other wickedness.
Thus does the public evil come home to each of us:
Straining, the courtyard gates no longer hold fast,
The evil leaps o'er the high walls; it finds everyone,
Even him fleeing to the inmost chamber.

This my soul commands me teach the Athenians:
A bad constitution brings civic turmoil,
But a good one shows well-ordering and coherence,
As it puts shackles 'round about wrong-doing
It smoothes out the rough; it checks greed, tempers hubris,
And withers the fruits of reckless impulse.
It takes crooked judgments and makes them straight,
Softens arrogant deeds, halts seditious acts,
And ends the bile of grievous strife. And so under it,
Everything for mankind becomes whole and wise.

[Poem on the Constitution FIDELIO ARTICLE Schiller Institute.htm]

Solon's great work of giving the Athenians a new constitution was coupled with the elimination of all of the previous laws of the Draconian code. In his constitution, Solon submitted all of the citizens to a general census of their fortunes. He divided the citizens into four different guilds.

- 1) The first guild comprised those who had yearly income of more than 500 measures of dry and fluid goods.
- 2) The second was composed of those who had a yearly income of more than 300 measures of the same goods, and a horse.
- 3) The third was composed of those who had half of the yearly income of the former, and where two such fortunes added up to 300 measures.

- 4) The fourth guild was composed of those who had no land and who made their livelihood as craftsmen, wage earners, or artists.

The first three guilds were eligible for public office, while the fourth one was excluded; but had a single vote in the {*ecclesia*}, or {*National Assembly*} like everyone else. From that standpoint alone, the general population had a large and direct share of the government, since they participated directly in deciding all major issues that were brought before the {*National Assembly*}. Such were the checks and balance for the Athenian Constitutional Democracy of Solon. But very rapidly, the disadvantages of this arrangement became noticeable and the people became too powerful and too tumultuous because of their sheer numbers. Then, Solon corrected the problem by creating a Senate composed of 100 members of each of the four guilds. The government was then formed of two houses, the {*National Assembly*} and the {*Senate*}. There was no issue presented before the {*National Assembly*}, which had not previously been presented at the {*Senate*}.

What Solon demonstrates with his constitution is that, in fact, he had made a discovery of universal physical principle with respect to a governing legislative body. He created an organic constitutional instrument of legislation, which incorporated checks and balances, a harmonic proportionality between reason and power in the sense of the Leibnizian principle of happiness. He was seeking to establish proportionality between the divine intelligence governing the heavens and human reason governing the affairs of man on earth; a sort of self-regulating dynamic constitutional system between the Senate and the National Assembly similar to the ordering harmonic principle underlying the solar system. This idea of replicating on earth the governing principle of the heavens was not foreign to Solon who had been steeped in the Egyptian science of Sphaerics and especially the art of solar calendar making by ancient astronavigators.

Lyn referenced the universal physical principle underlying such ancient solar calendars in the Briefing of Sunday, February 4, 2007, in which he specifically identified that it was through astronomy that the ancient Peoples of the Sea had made their first discovery of a universal physical principle. They had also discovered the way to make a solar calendar, and travel with the use of a magnetic compass, which might go as far back as 200,000 years. What is interesting is that Lyn identified especially the period of the great ice age around 17,000 B.C. when most of Asia was under ice, but when the waters of the oceans were much lower than they are now, and especially in areas around the equator, at the mouths of large rivers, there existed a maritime culture which was circulating foods and seeds from around the world, because those astronavigators could travel all of the oceans with their ancient solar calendars. I refer you on this question to an exciting short report from a 19th century Dutch scientist, Gustave Schlegel, {*Uranographie Chinoise*}, Librairie de Martinus Nijhoff, La Haye, 1875, who had established that, according to Chinese records of ancient Sphaerics, the dynamic proportionality check and balance of the precession of the equinoxes and the establishment of the solstices had been first recorded when the colure of the equinoxes passed near Antares in the constellation of Scorpio at about 18,500 B.C. This is the

earliest known evidence that the early Peoples of the Sea understood the governing principle of the heavens. Such Sphaerics mastery of a universal solar calendar was the principle upon which any well-ordered government of a people was based upon. Even though the planets seemed to be wandering about, in their apparently contradictory orbits around the sun, those early astronavigators understood that their course was well ordered. This was the initial model for the self-development and universal progress of mankind that Solon had in mind and that Pythagoras and Plato later developed in his conception of the Republic. Note also how the universe, including our own solar system, is inner-directed by universal physical principles as opposed to other-directed by some mysterious external force.

Solon went on to establish several other reforms, such as the creation of a senate of prytanes and the aeropagus which were two courts created to guard the preservation of the laws and the state. But, as Solon was constructing his constitutional edifice based on genuine and healthy moral statecraft, the enemies of Athens, located in the priesthood of the Cult of Apollo at Delphi were working night and day to destroy this beautiful monument from within.

At the time of the creation of this {*Senate*}, there was also the creation of schools of rhetoric organized by the Cult of Apollo all around Athens. Once the {*Senate*} adopted an issue, which concerned the security of Athens, special enemy interests began to subvert the intent of its general welfare by hiring speakers who would modifying the language of the law. A number of speakers became sophists under the influence of the Cult of Apollo and presented Delphic proposals, which were all fallacies of composition. The sophists summoned support from the people through rhetorical contrivances and spurious arguments; and that is when a general political sophistry took over the {*National Assembly*} to replace patriotic morality. Sophistry made the good look bad and the bad look good. This is how the Cult of Apollo ran sophistry against the {*National Assembly*} of Athens, convinced the people to vote in favor of the Peloponnesian wars, and ultimately destroyed Solon's Constitution. Similarly, the sophistry of the Synarchist International that led to the War in Iraq, and is now threatening a new war against Iran, was introduced to subvert the US House of Congress, in the United States, with the same purpose of destroying the U.S. Constitution.

Thus, as Schiller points out, the universal historian can see the source of today's problems clearly in the light of the principles that Solon had established over 2,500 years ago. Solon's constitution was not perfect. For example, he made the mistake of letting the individual citizens decide in person, instead of instituting the function of a {*representative*} of the people, which will be established much later with Nicholas of Cusa in his {*Concordancia Catholica*} during the Council of Florence. However, as Schiller wrote:

“{Solon never lost sight of the fundamental principles, upon which all state must rest: to give unto oneself the laws which are to be obeyed, and to fulfill the responsibilities of the citizen out of insight, and out of love of the fatherland, not out of

slavish fear of punishment, not out of blind and feeble submission to the will of the higher authority.

Beautiful and fitting it was of Solon, that he had respect for human nature, and never sacrificed people to the state, never the end to the means, rather let the state serve the people. His loose bonds, in which the minds of the citizens moved freely and easily in all directions, and never perceived, that the bonds were directing them; the laws of Lycurgus were iron chains, in which bold courage chafed itself bloody, which pulled down the mind by their pressing weights. All possible paths were opened by the Athenian legislator to the genius and diligence of his citizens; the Spartan legislator walled off all of his citizens' potentials except one: political service.}" (p. 301) Yes, Schiller was right: the greatest gift that a poet can give to mankind is a constitution.

I think that through Schiller's view, we are now able to draw a better sense of the essential political difference between oligarchism and republicanism throughout universal history. We must today settle the account with our respective governments on the single issue of the difference between man and beast. If we do that, we secure mankind for tomorrow based on restoring the commitment to a community of principles among nations and cultures along the lines of Solon of Athens and along the principle of the Peace of Westphalia of the great Mazarin.

Before ending, I would like to make one last comment on the imminence of this Cheney Nuclear World War III threat. I would like you to reflect on the fact that most people around the world, are not perceiving the current dangers of a new world wide generalized war, which will assuredly occur if Cheney is not immediately impeached and thrown out of office for crimes he has committed against the American Constitution and against the nation of Iraq. From that standpoint, I urge each one of you to take into account Lyn's latest piece, just published in the EIR of February 9, 2007 on the subject of { *Candidates in Dreamland: A Stateroom on the Titanic* }. In that piece of universal historical significance, Lyn warns the U.S.A. and the whole of Central and Western Europe about their seven deadly delusions or sins, which are leading us, in the coming months, toward a worldwide disaster similar to that of the invasion of Poland by Hitler on September 1, 1939, but with a nuclear component in addition.

In the context of this discussion on Lycurgus and Solon, I would like you to reflect on another delusion that Lyn had several times warned us about, and which pertains to the Russian side of the current strategic equation. This is a delusion, which sometimes is reflected in other countries, as in Ibero America. The delusion is, that you can change something in your own country without affecting any change in the rest of the world as a whole. That sort of Spartan isolationism, as we have seen, is entirely oligarchical in character and is extremely detrimental to the world as a whole. You will recall that we came upon that question in different ways a few times during this series of classes. Such a delusion has a deadly counter-underlying assumption, which is that whatever happens in the United States, "we can survive this crisis on our own. We will muddle through and somehow, we will make it without the United States." Well, no such chance buddy! This insane reasoning is similar to the American Senator currently saying

with a macho's self-confidence: "If Cheney attacks Iran, we are going to impeach him!" Now, that may sound very courageous, but after a so-called terrorist nuclear attack against the United States and after the launching of war against Iran, it will be too late, because Cheney will then have pulled a Hitler-Reichstag coup of emergency measures that are aimed at unleashing an asymmetric nuclear holocaust against Islam. So, the time to act is now! Get Cheney out now!

The point that I wish to make in conclusion is that it is only from the perspective of Solon of Athens that one can make appropriate forecasting as Lyn does, because he bases his view on the progress of the universal history of man, that is, on securing **{justice}** for all of mankind. Because there is something universal in every human being, which transcends all forms of ethnic or national particularities, Solon of Athens represented that universal historical tendency of European Civilization, which was able to develop the converging interests of each individual human mind within the cultural character of any sovereign nation-state. Solon of Athens was the source of inspiration for the mission of Prometheus, which was to bring knowledge to man by taking fire from the heavens, the nuclear fire of the sun itself, as we must harness today. Thus, in the same way, your mission is to awaken the ignorant people to seek the remedies for their own woes through discoveries of universal physical principles, as the Prometheus of today, Lyndon LaRouche, has been teaching us all. This is the wonderful task that awaits you all in this currently unraveling global economic, strategic, and financial crisis. May Solon be your best guide in this immortal mission such that "**{everything for mankind becomes whole and wise.}**" Thank you for your attention.

FIN