

There Is Fraud in

Like Pinocchio, the more Michael Novak writes, the longer his nose becomes. As Lyndon LaRouche recently wrote in an essay entitled “Michael Novak, Calvinist?—‘Not by Marketplace Alone!’” (*Executive Intelligence Review*, July 4, 1997): “For both practical and spiritual reasons, the most crucial aspect of the New Age corruption which must be reversed, if the U.S.A is to assuredly outlive this century, is the kind of Manicheanism which Michael Novak expresses by his gnostic’s reliance on ‘the magic of the marketplace.’”

In these two books, Novak attempts to cloak his underlying Manicheanism by selective references to Pope John Paul II’s encyclical *Centesimus Annus*, while ignoring the Pope’s calls for debt forgiveness and reform of the international financial system; by extensive quotes from Alexander Hamilton, Abraham Lincoln, and the U.S. Constitution, which ignore the central role of the nation-state; and by references to the concept of man created in the image of God, the Creator, which at best render human creativity an empty construct, and at worse reduce it to piracy.

Embrace of Aristotle

The philosophical source of Novak’s corruption is his unabashed embrace of Aristotle’s *Nicomachean Ethics* and *Politics*, from which he quotes extensively in both books. What Novak fails to mention is, that in the *Politics*, Aristotle argues that slavery is natural, that abortion should be employed to limit population, and that productive labor is ignoble and inimical to virtue. In his *Ethics*, Aristotle begins by rejecting Plato’s idea of the Good, and therefore man’s capacity to participate in the Good, a concept essential to Christianity. Aristotle’s ten moral virtues, discussed in the *Ethics*, not insignificantly omit justice, a concept Novak, like his mentor Friedrich von Hayek, has trouble applying to social policy.

Central to Novak’s argument in both

Alexander had not yet been born.

It is fortunate that from this late Classical Period, we have at least one original work from the hand of the great sculptor Praxiteles, the “Hermes and Dionysus” [SEE inside back cover, this issue]. This sculpture meets all the requirements of harmony and balance of the Polykleitos *Canon*; for, despite the anatomical features being softer than those of Myron and Polykleitos, the tension between motion and rest remains. The god Hermes tenderly holds his infant brother Dionysus, tempting him with some object held high in his right hand. Yet, there is a kind of indifference in the face of Hermes, as if he has discovered some new thought and is no longer aware of his brother’s presence. Praxiteles has caught Hermes, not merely in mid-motion, not just at a necessary pause in motion, but at a point of intellectual *discovery*.

We can see that same quality of “in-betweenness” of thought and discovery, in Praxiteles’ “Cnidian Aphrodite” [SEE inside back cover, this issue]. Again, the figure expresses all the beauty of the counterbalance and harmony of Myron or Polykleitos. We see the Goddess just as she has dropped her robe to enter the bath. The eyes are set deeper than normal, creating a darker, shadowed effect. It is as if Aphrodite had discovered, at that moment, that she was being observed, is unconcerned about it, and perhaps a bit pleased. After all, she is the goddess of Love.

It is by capturing the irony, the “in-betweenness” of mid-motion accompanying the moment of thought, that Praxiteles offers us a glimpse of beauty as a reflection of the eternal. For the power of the beautiful, as Socrates instructs Phaedrus in Plato’s dialogue, is “. . . the fourth kind of madness, with which a man is inspired whenever, by the sight of beauty in this lower world, the true beauty of the world above is so brought to his remembrance . . . that he longs to soar aloft; but the power failing him, gazes upward like a bird and becomes heedless of all baser matters.”

—Ted Andromidas

to educate future generations of Greek sculptors, and influenced the composition of sculpture for millennia to come.

It is important to note, that most of what remains of the works of the great sculptors of mature Classical Period art are actually Hellenistic Greek or Roman copies. Appreciating these works is therefore much like trying to appreciate a great poem in translation. You get the general sense of the structure, the theme and the metaphor, but much of the music is gone, much of the beauty lacking. This is certainly the case with this copy of the “Doryphorus,” which is heavier and less graceful than the descriptions by ancient chroniclers of the original work.

Even in the copy, however, the “Doryphorus” demonstrates a marvelous balance between the static *kouros* and the motion of the early Classical Period. The weight of the body rests on the right leg, muscles tensed; the left leg is placed perhaps in mid-step, no weight, muscles relaxed. The right arm hangs relaxed and free, while the left arm is raised, hand clenching a spear. The shoulders and hips are in harmonic counterposition, and the head is turned and slightly tilted down. Every feature of the “Doryphorus,” every muscle, is simultaneously in motion and at rest.

Praxiteles: The Moment of Discovery

The years following Phidias, Myron, and Polykleitos mark a decline in the economic strength and political power of the city-states of the Greek mainland. Unable to conquer the Hellenes by force, agents of the Persian Empire manipulated them into the fratricidal Peloponnesian Wars. Nonetheless, it was in this period that Socrates was teaching in the *agora* of Athens, fighting for the principle of truth; that Xenophon marched across Asia Minor, perhaps writing his *Anabasis*; and that Plato established the Academy at Athens, and set down *The Republic*, the most important work of political statecraft in human history. Philip II of Macedonia ruled a Western Empire, which included Greece; the young

What He Offers

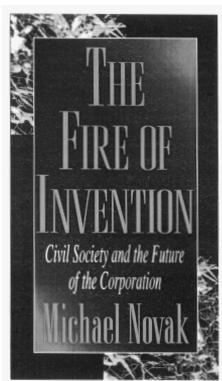
books is his complete distortion of the history of the American System of political economy. The choice in economic policy is not between socialism and Thatcherism, as Novak lies. Contrary to Novak, the American System of political economy does not derive from Adam Smith. The American System of Alexander Hamilton, Mathew Carey, Henry C. Carey, Friedrich List, and Abraham Lincoln, is distinct from the British system of free trade. It derives from the Renaissance creation of the sovereign nation-state, beginning in the France of Louis XI following the Council of Florence. It was developed further by Colbert and by the work of G.W. Leibniz.

In attacking the nation-state as he does, Novak is serving his British masters. In *The Fire of Invention*, Novak makes the following statement: "It [the Business Corporation] has been far more open, more creative, and infinitely less destructive than the nation-state, particularly the totalitarian state." The reality is, that the sovereign nation-state is the greatest invention of the last 550 years, without which industrial capitalism, as distinct from British imperialism, would never have developed.

In *Business as a Calling*, Novak cites Article I, Section 8 of the U.S. Constitution, to argue that the Founding Fathers "looked to the private business corporation for the advancement of the arts and practical sciences"; but, in so doing, he neglects to mention that Article I, Section 8 invests in the Congress, i.e., the government, the power to promote the arts and useful sciences.

Similarly, he quotes Lincoln on invention, but fails to tell the whole truth, which is that Lincoln opposed free trade, and advocated protective tariffs and a national bank.

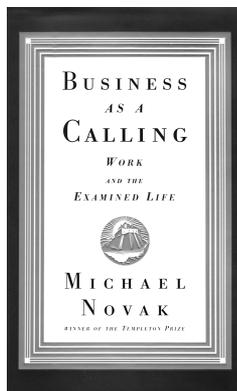
In *The Fire of Invention*, Novak argues that business corporations "must be allowed to execute," whereas "wise persons do not want governments to act until they are carried forward, like rhi-



The Fire of Invention: Civil Society and the Future of the Corporation

by Michael Novak
Rowman & Littlefield,
Lanham, Md., 1997
168 pages, hardcover, \$19.95

noceroses rising slowly from the mud, by the hydraulic force of a very large durable consensus." In making this argument, Novak turns a passage from Alexander Hamilton on its head. Hamilton wrote, as Novak states in a footnote, that "Energy in the executive is the leading character in the definition of good government. It is essential to the protection of the community against foreign attacks; it is not less essential to the steady administration of the laws; to the protection of property against those irregular and highhanded combinations



Business As a Calling: Work and the Examined Life

by Michael Novak
The Free Press, New York, 1996
246 pages, hardbound, \$22.50

which sometimes interrupt the ordinary cause of justice; to the security of liberty against the enterprises and assaults of ambition, of faction, and of anarchy." Novak, however, applies this necessary characteristic of good government to the business corporation, and denies it to the state.

Man Is Not a Beast

Although Novak pays lip service to creativity as the source of wealth, he clearly has no idea of what either creativity or wealth is. He may make reference to the fact that man is created in the image of God (*imago Dei*), but his actual concept of man, derived from Aristotle and shared with Mandeville, Hobbes, and Locke, is that "human beings are moral animals." In reality, he does not make a distinction between man and the beast—to Novak, man is but another animal.

In contrast to Lyndon LaRouche, who has developed the science of physical economy, based on the concept of potential relative population-density, Novak has no concept of the role of creativity in transforming the physical universe on behalf of humanity. It is for this reason that he, like his fellow Manichean, Richard Neuhaus, defends Michael Milken and other "corporate raiders." As he writes: "Disapprove of them or not, we owe these 'pirates' a debt." For the same reason he defends the "so-called robber barons of the late Nineteenth century." And even more revealing, he favorably cites the comment of one investor, to whom the stock market was "like a beautiful woman, endlessly fascinating, endlessly complex, always changing, always mystifying."

Is it any wonder that Novak would support the privatization of social security? In *The Fire of Invention*, he lies: "If in the near future social security is privatized, pouring multiple billions of dollars of new funds into productive investment, the independence of individual families will be mightily fortified."

Is it any wonder that Novak explicitly embraces the evil concept of social responsibility advocated by Milton Friedman? Novak quotes Friedman as

follows: “It is the responsibility of the rest of us to establish a framework of law such that an individual in pursuing his own interest is, to quote Adam Smith again, ‘led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse

for the society that it was no part of it.’”

Novak admits that in determining his own calling, he had the advantage of “an outside psychotherapist to help me sort things out.”

If there is one factor preventing the Catholic Church from truly pursuing its

mission as we approach the Third Millennium, it is the toleration and, even worse, the promotion, of Michael Novak, propagandist for the money changers, whom Christ would drive out of the Temple.

—William F. Wertz, Jr.

The British ‘Anti-Jefferson’ Agenda

The Long Affair is a long-winded attack on America’s third President, Thomas Jefferson, for what author Conor Cruise O’Brien claims to have been Jefferson’s support for some of the bloodiest events in the 1789 French Revolution. At one point, the author goes so far as to compare Jefferson to Cambodia’s genocidal Pol Pot.

While many of the facts presented by O’Brien are in themselves credible, what absolutely strains credibility, is to believe that O’Brien is so opposed as he purports to be, to “revolutionary excesses,” or, for that matter, to Pol Pot. O’Brien himself is one of the chief conceptual architects of the current destruction of the African nation of Zaire, and the rise to power of Laurent Kabila.

Surely, there is another agenda behind this anti-Jefferson enterprise. British agent O’Brien exploits the controversy over Jefferson’s role in history, to promote processes in the United States that will lead to the destruction of the American Republic.

Jefferson was certainly a compromised figure, with significant weaknesses, as documented in “The Confederate Legacy of Thomas Jefferson,” by Richard Freeman (*Fidelio*, Spring 1997, Vol. VI, No. 1). But, O’Brien distorts the overall picture, and transforms the Jefferson controversy into a scenario for how the United States might be drowned in civil strife, in the years to come.

Falsifying History

Jefferson was a flawed individual; but, he was also a complex man. He was highly educated, and when under the influence of positive figures like Platonist George Wythe, or Benjamin Franklin, his better instincts could come

to the fore. Hence, the first thing one must do, if one wants to create a caricatured and misleading portrait of him, is to destroy Franklin.

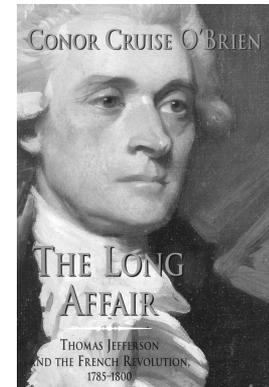
O’Brien’s depiction of Franklin is nauseating. The entirety of Franklin’s rich experience in France, is encapsulated in one dubious account of his supposed public embrace of the Enlightenment degenerate Voltaire.

Having done this, O’Brien must next create a highly simplistic account of the French Revolution, which draws extensively on the views of Edmund Burke, the Eighteenth-century Irish defender of the British Empire. While Burke ranted against the French Revolution in his *Reflections on the Revolution in France*, his ravings sidestepped the fact that several of the key *dramatis personae* were British agents with the assignment to destroy France from within.

By the same token, O’Brien retails the Big Lie that the cause of the French Revolution, was France’s earlier support for the American Revolution, and the supposedly damaging effect this had on French finances.

The worst travesty stems from O’Brien’s account of the impact of the French Revolution inside the United States. While exaggerating the importance of the issue in the United States, he also commits a willful fraud, that fits into the Anglophile, “neo-conservative” agenda in the U.S. today.

In his depiction, the battle-lines are drawn between Jefferson and his allies, on the one hand, against the Federalists, on the other—Alexander Hamilton above all, and by extension, George Washington. In this fight, Jefferson is, of course, pro-French, while Hamilton is falsely portrayed not only as strategically an Anglophile, but also as support-



The Long Affair:
Thomas Jefferson and the
French Revolution, 1785-1800
by Conor Cruise O'Brien
University of Chicago Press,
Chicago, 1996
367 pages, hardbound, \$29.95

ing “free trade.”

The truth is, Hamilton was a committed *anti-British* protectionist, opposed to the “free trade” doctrine of Adam Smith’s *Wealth of Nations*. It was Hamilton who created the first U.S. National Bank, to channel government credits to productive investments in industry, agriculture, and infrastructure; hence, the term “Hamiltonian banking.”

Jefferson and the Enlightenment

It was on the issue of the National Bank, and Hamilton’s promotion of state-backed infrastructural projects, technological progress, and urbanization, that the real splits occurred between Hamilton, on the one side, and Jefferson *et al.*, with their agrarian biases that led into the Southern Confederacy, on the other.

O’Brien is repeating the British Intelligence game of playing the “mercantilist” North against the “anti-mercantilist” South, in order to split the Republic in two.

Where matters get most devious is on