

---

## II. LaRouche's Four Laws

---

# Why the Good Samaritan?

by Dean Andromidas

Aug. 4—The [July 21 issue of EIR](#) was conceptualized around the theme, “How to Rescue our Forgotten Men and Women with Donald Trump.” Marking this theme was a remarkable sculpture of the “Good Samaritan” executed by the American sculptor John Quincy Adams Ward.

Astute readers saw the relationship between this theme and the articles within, reporting the political fight being waged to rescue our nation from four decades of economic and cultural degeneration. The economic despair now gripping millions of individuals is most dramatically seen in the reports from New York City, where the precipitous collapse of infrastructure demands the creation of a new productive credit system, the immediate implementation of the Glass-Steagall Act, and an approach to economics and science coherent with Lyndon LaRouche's *Four Laws*. Nonetheless some of our readers, especially younger ones, hoped to see a little more explanation concerning the “forgotten man” and why it was artistically represented with this particular statue.

This article hopefully will fill in the picture.



*The Good Samaritan, by John Quincy Adams Ward, 1867, in Boston Public Gardens.*

### The Forgotten Man Across the Centuries

In our era, the Twenty-First Century, the recent presidential elections brought to the fore the “forgotten” men and women of our society, left behind by decades of neo-liberal policies resting on the greed of a financial oligarchy, in which the fundamental Constitutional theme of the “general welfare” all but disappeared. Yet, “God works in mysterious ways” and gave us a new President, Donald Trump, who in his victory speech last November declared, “The forgotten men and women of our country will be forgotten no longer. Everyone is listening to you now.” He then called for national unity, for both Democrats and Republicans to unite and rescue the country from the current crisis.

For the purpose of accuracy, and to further illuminate how change is achieved, it must be added that it was not Donald Trump who was the

first to identify the “forgotten man” as the central theme of our time. Lyndon LaRouche declared it the theme of his presidential election campaign in 2000. LaRouche correctly identified that the political stirrings within the American people, as a reaction to the growing injus-

tices of a failing economic and financial policy, would emerge into a movement that would, one way or another, sweep aside the policies of the previous four decades.

It took two disastrous presidential administrations—which together brought forth the Four Horsemen of the Apocalypse: Conquest, War, Famine, and Death—to discredit the policy axioms of the trans-Atlantic establishment, and for the forgotten men and women of this nation to seek a dramatic change. Then, in November of last year, their voices were finally heard.

While the election of Trump has opened the door that had been shut during the era of “Washington consensus,” the real struggle has only begun. The nation must now implement the policies to ensure that the “Forgotten men and women of our country will be forgotten no longer. . . .”

The battle before us is intense, and the enemy is desperate.

### Franklin Roosevelt’s Crusade

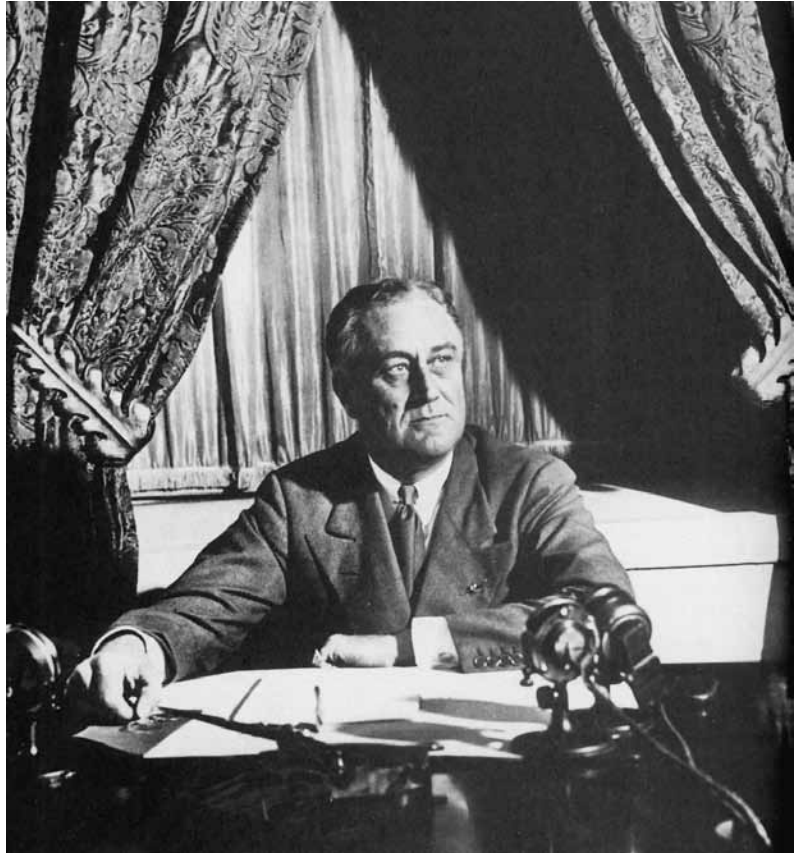
The origin of the “forgotten man” as a political theme occurred in the middle of the last century, when it was taken up by Franklin D. Roosevelt, who like Trump, hailed from New York City. Roosevelt enunciated his message in a radio address, on April 7, 1932. As everyone knows, that campaign occurred in the middle of the worst economic crisis this nation has ever experienced.

While the [entire address](#) can be read, this author wishes to highlight some of the crucial principles identified by Roosevelt.

As Donald Trump was to do, more than eight decades later, FDR calls for national unity in face of the grave crisis endangering the very foundations of the nation. He declares, “I do not want to feel that I am addressing an audience of Democrats or that I speak merely as a Democrat myself. The present condition of our national affairs is too serious to be viewed through partisan eyes for partisan purposes.”

FDR then evokes the mobilization during World War I, when, as Assistant Secretary of the Navy, he played an important role:

Fifteen years ago my public duty called me to an



*Roosevelt broadcasts his Fireside Chat on the “forgotten man,” April 7, 1932.*

active part in a great national emergency, the World War. Success then was due to a leadership whose vision carried beyond the timorous and futile gesture of sending a tiny army of 150,000 trained soldiers and the regular navy to the aid of our allies. The generalship of that moment conceived of a whole Nation mobilized for war, economic, industrial, social and military resources gathered into a vast unit capable of and actually in the process of throwing into the scales ten million men equipped with physical needs and sustained by the realization that behind them were the united efforts of 110,000,000 human beings. It was a great plan because it was built from bottom to top and not from top to bottom.

Roosevelt adds:

“In my calm judgment, the Nation faces today a

more grave emergency than in 1917,” and,

These unhappy times call for the building of plans that rest upon the forgotten, the unorganized but the indispensable units of economic power, for plans like those of 1917 that build from the bottom up and not from the top down, that put their faith once more in the forgotten man at the bottom of the economic pyramid.

FDR then identifies who the “forgotten man” is and why he suffers. As Lyndon LaRouche has attacked those who call for the magic of “free market reforms,” FDR charges, “It is the habit of the unthinking to turn in times like this to the illusions of economic magic.” He adds that while expanding government spending on public works to provide emergency employment “would be only a stopgap, a real economic cure must go to the killing of the bacteria in the system rather than to the treatment of external symptoms.”

One of those “bacteria” was the fact that the farmers and the agricultural sector of the country, which at that time accounted for almost 50% of the population, were receiving prices for their produce that were less than the cost of production, wiping out the purchasing power of half the country. Thus, while food cartels thought they were making a profit out of “free market” conditions, American industry lost half of its domestic market.

Today, we see the same exploitation in the reality that the forgotten men and women of the Twenty-First Century are being paid wages that do not allow them to support themselves or their families. This destruction of social reproduction deprives the nation of the future generation of skilled workers, scientists, doctors, and others, which constitutes the foundation of any progressing nation.

In his April 7, 1932 address, FDR charges that while the previous Hoover Administration had created a \$2 billion fund to bail out the big banks and corporations, that fund did not address the forgotten home-owner and the farm-owner who were being dispossessed in large numbers through foreclosures of their mortgages. Hoover’s bailout aided the big banks which were en-



*President Franklin Delano Roosevelt talking with a homesteader in North Dakota in 1936.*

gaged in speculation, not the little local banks or local loan companies which serviced the local economies. FDR declares, “Here should be an objective of Government itself, to provide at least as much assistance to the little fellow as it is now giving to the large banks and corporations. That is another example of building from the bottom up.” One year later FDR would solve this problem through the Glass-Steagall Act and the National Housing Act.

In the conclusion of his radio address, FDR admonishes the Hoover administration, and he does so in a definitive language, a language which is also precisely apt for describing the outlook and actions of our current neo-liberal establishment over the last sixteen-plus years.

But they seem to be beyond the concern of a national administration which can think in terms only of the top of the social and economic structure. It has sought temporary relief from the top down rather than permanent relief from the bottom up. It has totally failed to plan ahead in a comprehensive way. It has waited until something has cracked and then at the last moment has sought to prevent total collapse.

It is high time to get back to fundamentals. It is high time to admit with courage that we are in the midst of an emergency at least equal to that of war. Let us mobilize to meet it.

## Christ and the Forgotten Man

From a Christian standpoint, Roosevelt's famous address is like a modern parable that parallels the *Good Samaritan* of the **New Testament**. Christ clearly ministers "from the bottom up" among the forgotten men and women to bring "the Kingdom of God on earth as it is in heaven."

The Parable is short enough to quote here:

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readeest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbor?

30. And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*Gospel According to Saint Luke, Chapter 10:25-37*

The modern parallel is too obvious to dwell on. The naked and beaten traveler is the "forgotten man" and represents the inhuman condition of our society, which currently designates entire classes of people as "useless eaters," or to use Hillary Clinton's language, "deplorables." The "Certain Lawyer" represents those who demand "rule of law" and deny man Justice, the principle upon which all that is worthy of the name "law" rests. The "Priest" is the high priest of the Free Market, who stands for nothing more than cult magic to control the minds and lives of man. The "Levite" is the lackey of that high priest doing the dirty work for his "just" rewards. The Good Samaritan is what we must all become if we are to save our nation and mankind.

## Why Express a Universal Principle with a Work of Art?

While the choice of the Good Samaritan as the image for **EIR**'s cover hopefully should be now clear enough, the question remains: why represent it with a work of art? There are many powerful photographic images of the Forgotten Men and Women of yesteryear and today. But such an image would only be half the story; it would only show the suffering without the remedy!

John Quincy Adams Ward's *Good Samaritan* is especially suited to the task. Ward was one of the first true sculptor artists of America. Among his most noted works is George Washington stepping up to take the oath of office of the President, which stands in front of Federal Hall in New York City.<sup>1</sup>

The *Good Samaritan* is part of a larger monument called the Ether Memorial, which commemorates the development of ether as a boon to humanity and medical science. The figures might strike the viewer as rather rough or having strongly accentuated edges: this is because it sits atop a column that is more than thirty feet high, and is viewed from a distance of at least forty or fifty feet. Without the sculptural affectation, the features of the figures would not be discernable.

There are many artistic renderings of the *Good Samaritan*, both as statues and paintings, but few have chosen Ward's particular rendering. Rembrandt exe-

---

1. A fuller background on Ward can be found in the author's "[Beautiful City](#)," **Part III**, *EIR*, July 14, 2017.

cuted a painting depicting the Good Samaritan bringing the traveler to an inn on his donkey. This same scene is executed in stained glass by Ward's good friend and fellow artist, John LaFarge (Trinity Church, Buffalo). Rembrandt also executed many studies of the parable in pen and ink as well as etchings. Nonetheless, the *Good Samaritan* as a sculpture is rare, and examples that do exist are not as successful as Ward's.

The artist chose a very intimate arrangement, where the Good Samaritan cradles the wounded traveler in his arm while ministering to his wounds. Here we have the *evil*: the beaten and robbed traveler, our forgotten man; and the *remedy*, in the image of the Good Samaritan, ministering to his charge. The artist obviously sought to evoke the image of 'Charity,' as in Paul's *1 Corinthians 13*.

Now Charity is a species of love, different from the love between mother and child, husband and wife, brother and sister. Lyndon LaRouche also defines Charity in a comment on Dante's *Commedia*, where he writes:

The case of the individual in "Purgatory" helps to instruct us, that to realize the high self-interest in the Good, it is not sufficient to be able to recognize the good descriptively, or even to be inspired by the desire to achieve what he describes as Good. We must become Good; we must be governed in impulses respecting our immediately personal self interest by the good. That Good must become our immediate self-interest, our immediate motivation in every aspect of personal life. To achieve that congruence of personal, self-interested impulses and service of the Good, is the condition of "Paradise."...

This presents the greatest challenge to the artist and most particularly the sculptor, who must evoke an intellectual and emotional response from the viewer through the hard, cold medium of stone. For him,



*The Good Samaritan, by Rembrandt van Rijn, 1633.*

Charity must be also an artistic principle; without it his work is "as the sounding brass, or tinkling of cymbal." It is this principle of Charity that breaths life into stone.

There is no formula to achieve this; yet, we see it clearly in Ward's rendering of the face of the Good Samaritan, and also, incredibly, in his hands, one carefully but firmly cradling the traveler's shoulder and the other ever so carefully, even delicately, ministering to the wounds as to avoid inflicting more pain on his charge. The sculpture indeed depicts the "self-interested impulses and service of the Good..."

Thus, *EIR* has marshaled Ward's work of art into an effort to mobilize citizens not simply to do good deeds, but to make society good through joining in our political efforts.