

Kyrie, it is Zeus' anathema on our epoch for the dynamism of our economies and the heresy of our economic method and policies, that we should agonize the Skylla nomismatic plethora, and the Charibdis of economic anaemia. It is not my idiosyncrasy to be ironic or sarcastic, but my diagnosis would be that politicians are rather cryptoplethorists. Although they emphatically stigmatise nomismatic plethora, they energize it through their tactics and practices.

Our policies should be based more on economic and less on political criteria. Our gnomon has to be a metron between economic, strategic and phil-anthropic scopes. Political magic has always been anti-economic.

In an epoch characterized by monopolies, oligopolies, monopolistic antagonism, and polymorphous inelasticities, our policies have to be more ortho-logical, but this should be not metamorphosed into plethorophobia, which is endemic among academic economists. Nomismatic symmetry should not antagonize economic acme. A greater harmonization between the practices of the economic and nomismatic archons is basic.

Parallel to this, we have to synchronize and harmonize more and more our economic and nomismatic policies panethnically. These scopes are more practicable now, when the prognostics of the political and economic barometer are halcyonic.

The history of our didimus organization on this sphere has been didactic and their gnostic practices will always be a tonic to the polyonymous and idiomorphus ethnical economies. The genesis of the programmed organization will dynamize these policies.

Therefore, I sympathize, although not without criticism, one or two themes with the apostles and the hierarchy of our organs in their zeal to program orthodox economic and nomismatic policies, although I have some logomachy with them.

I apologize for having tyrannised you with my hellenic phraseology. In my epilogue, I emphasize my eulogy to the philoxenous autochthons of this cosmopolitan metropolis and my encomium to you, kyrie steganographers.

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