

The So-Called 'Enlightenment'

by Lyndon H. LaRouche, Jr.

In his Joseph Cardinal Bernardin Jerusalem Lecture of May 10, 2004, the now recently deceased Rabbi Arthur Hertzberg had wrestled, like others before him, with the often-debated issue of the role of the so-called "Eighteenth-Century Enlightenment" in the effort to free European Jewry from victimization by that anti-Semitism whose influence had been spread widely among Catholic and other nominally Christian varieties of doctrine.¹

But for the difficulties, including health problems, which had impeded our resuming what we had intended should become our direct, continuing discussions on sundry relevant matters, the Rabbi and I would have come directly to a richer exploration of what had been our differing assessment of the subject of the role of the "Enlightenment" in that May 2004 address.

On this occasion, I would recall my memory of him and that address now with his own words memorializing Cardinal Bernardin then:

*"Standing here and weeping within myself that he is no longer with us in the flesh, I permit myself the hope that I shall have the privilege someday of continuing these discussions in a better world."*²

Therefore, I commemorate his significant role in our recent history, by choosing to supplement his remarks on the subject of his Cardinal Bernardin Lecture with a statement

1. Rabbi Arthur Hertzberg, *Christian-Jewish Relations in the Enlightenment Period*, Joseph Cardinal Bernardin Jerusalem Lecture; Chicago, Ill. May 10, 2004.

2. Ibid. p. 17

of my relevant knowledge of the subject of the nominally Christian strains of anti-Semitism which have had a significant, and continuing contributing role in the Nazis' and related crimes against modern Jewry.

In my view of that subject, there is, among Christians, as among Jews, and also others, a persistent, widespread misestimation of the significance of that Enlightenment which was, in fact, a continuing, deadly adversary of the Classical humanist current which Moses Mendelssohn, for one, represented with such extraordinary amount and depth of creative power. The view that the Enlightenment might be credited with giving the European Jews political rights, rather than the efforts of the friends and admirers of that powerful enemy of the Enlightenment, Moses Mendelssohn, is, still today, a continuing obstacle to reaching a practically efficient general understanding of the roots and continuing menace of anti-Semitism.

The issue is not whether or not giving credit to the Enlightenment might be an exaggeration. The issue, in fact is, that it was the morally degraded conception of human nature proffered by Sir Francis Bacon, Thomas Hobbes, John Locke, Descartes, Antonio Conti, Voltaire, de Moivre, Euler, Lagrange, and their circles—Hobbes and Locke most emphatically—which have continued to fertilize the ground from which the rise of Nineteenth-Century and later epidemics of anti-Semitism spring like weeds.

The death of outstanding leaders, first, the late Nahum Goldmann, decades ago, recently, of our mutual friend Maxim Ghilan, and, now, the death of Rabbi Hertzberg himself, has left me with no option but to continue what had been our intended discussion in the manner I do here. For this sad occasion, I have chosen the discussion of my long-standing views on the roots of contemporary expressions of Western



Courtesy of Arthur Hertzberg

Rabbi Hertzberg (1921-2006) and his wife, Phyllis.

*Of Hertzberg's many books and essays, the one that enraged intellectuals most was his 1968 *The French Enlightenment and the Jews*, which located the roots of modern anti-Semitism in the Enlightenment, and in the racist and pagan views of Voltaire. This book caused such a furor, that it was not published in French until last year.*

anti-Semitism in modern Liberal sophistry.

To narrow this present discussion in the relevant way, I begin here by affirming, simply, that I concur, in effect, with Rabbi Hertzberg's appropriate, accurate, and highly relevant emphasis, in that lecture, on the role which Pope John XXIII and his Second Vatican Council contributed in the work of cleansing the Catholic Church of what I knew then, and still today, as the forms of the still widespread anti-Semitism among some nominal American Catholics, and also among most evangelical Protestants, including those among my own family circles, which I had known, and, also, bitterly hated in my childhood and adolescence. Nor could our discussion be permitted to overlook the ugly irony, that among wild-eyed Protestant "fundamentalists," there are many professedly fanatical "friends of Israel" still today, who interpret the Bible as demanding the purging of those Jews who would refuse to convert after the "Second Coming." This latter pattern has continued, among a large ration of such Americans, even when the reverberating sound of the horrors perpetrated by the Synarchists' Adolf Hitler is ringing in our ears still today.

On these points, I had concurred, or tended to concur, with many Jews from among my own and Rabbi Hertzberg's generation on exactly the foregoing points. However, I would add a word of caution, that those who suitably represent my own generation, had a far more accurate insight into this subject-matter than I have met among representatives of younger generations, still today. I begin, therefore, by referencing European anti-Semitism as it has persisted among such circles as those radical right-wing, frequently pro-fascist, nominal Catholics of Europe and the Americas who continue to defame Pope John XXIII on this matter, to the present day.

However, I focus here on the aspect of the matter which the Rabbi's May 2004 lecture did not encompass.

Factually, contrary to pro-Enlightenment mythology, the Eighteenth-Century campaign on behalf of the political rights of Jews in continental Europe, was centered in the same forces in North America and Europe which had been mustered for the 1763-1789 struggle for the cause of what became the U.S.A. As the researches of a network among my close Jewish and other associates has led in demonstrating, it was the European circles associated with the defense and promotion of the genius of Johann Sebastian Bach, especially the German-speaking circles of Germany and Austria associated with the circles of Wolfgang Amadeus Mozart and Ludwig van Beethoven, who typify the more creditable influences. The roster of the supporters of this cause, includes such notables as Graf Wilhelm von Schaumburg-Lippe, the admirer and friend of Moses Mendelssohn, who relied upon Mendelssohn for designing the educational program which prepared the career of the great Scharnhorst.³ These were part of the same international network featuring figures such as the Benjamin Franklin associate, the Abraham Kästner who sponsored Moses Mendelssohn's friend and collaborator Gotthold Lessing, and a notable leading educator of Carl F. Gauss. It was the same forces arrayed in support of the 1763-1789 fight of the Americans for freedom from the tyranny of the emerging British Empire, who were the political core of the forces leading the fight to establish political rights for continental Jewry during that same interval of time.

However, that said, to clear the air on the particular point, here: consider the point on which I have disagreed with many among those sympathetic persons of my own and other generations, who have shared some significant part of that view of the matter with me. I reject, for example, the popularized view of the allegedly specifically Christian origins of anti-Semitism. So, for example, I reject that absurd and cruel hoax, of arguing that it was the Jews of the time, rather than the guilty Pontius Pilate, who is to be blamed for a Crucifixion which only the Roman Emperor had the authority to prescribe. However, my subject here, is to clarify why I also reject the widespread praise for the so-called Eighteenth-Century "Enlightenment" as a source of curative opposition to anti-Semitism. It is the systemic roots of the actually despicable role of the Enlightenment in this respect, which I would have wished to have had the opportunity to review at leisure with Rabbi Hertzberg.

The argument which I am obliged to make here, goes to the heart of the most crucial issues of the history of civilization, not only globally extended European civilization, but today's adopted legacies of known civilizations in general. I begin the relevant argument by making two crucial, converg-

3. See Steven Meyer, "Moses Mendelssohn and the Bach Tradition," and David Shavin, "Philosophical Vignettes from the Political Life of Moses Mendelssohn," both in *Fidelio*, Summer 1999.



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Joseph Cardinal Bernardin in 1986. Hertzberg said of Bernardin in a 2004 lecture that what moved the Cardinal and also Pope John XXIII was “the love of humanity, the sense that we were all God’s children, and He could not have put us on earth without leaving something to His children, to all of them, of His love and His grace.”



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Maxim Ghilan (left) and Lyndon LaRouche in 2004. Ghilan, who died last year, dedicated his life to the fight for peace between Palestinians and Israelis. He was supported in his efforts by Nahum Goldmann, the longtime leader of the World Jewish Congress, and Rabbi Hertzberg, Goldmann’s successor.

ing points. First, I treat the principled implications of European anti-Semitism from the standpoint of European history as such. After that, I treat that historical issue theologically and scientifically.

1. The Issue Considered Historically

What is recognizable as the anti-Semitism which erupted in waves during periods of medieval and modern history, was an epidemic disease which had its specific, ancient origins in the emergence and legacy of the Roman Empire. A sustainable, factual definition of this aspect of the history of “European civilization,” begins within what is commonly identified as ancient Greece. To situate that specific feature of history, it is indispensable to look back to the ancient Greece known to the great Thales, and trace the evolution of the relevant features of the history of European civilization, up to the present day.

Any competent treatment of this history must proceed as the crafting of a strategic outlook on the threats and their cures which past history has crafted for our practical attention today. Notably, a brilliant, but, admittedly, often erring founder of what is called “General Semantics,”⁴ wrote, usefully, that human nature’s distinction from that of the beasts, is defined by stating usefully, that man, unlike the beasts, is “a time-binding” species. Unless we trace the uninterrupted roots of today’s culture over several thousands of years before the present time, we must chide ourselves, as the relevant

4. Alfred Korzybski, *Science and Society, an Introduction to Non-Aristotelean Systems and General Semantics* (1933).

ancient Egyptians chided Classical Greeks such as Solon and Plato, that we are careening more or less blindly through life’s experience, like purblind children wandering in what they imagine to be a mechanistic maze of collected, respectively isolated personal experiences.⁵

To know the reality into which your existence has been deposited, you must choose sides respecting matters situated within no less than long spans of history, even very long spans. You must trace the history of those ideas which have the impact of principle, ideas which, so viewed, have a quality of universality which either corresponds to scientific truth, or expresses a contrary heritage. The ordering principle of actual history is the strategic conflict of principles, rather than a sophist’s kind of notion of an experience of percussive, mechanistic form of interaction among particular sets of contemporary men and women.

Therefore, on this account, still today, the origins of the positive features of European civilization are to be traced chiefly from nothing less than a current in ancient Egypt which is associated with the exemplary cases of Thales, Solon of Athens, the Pythagoreans, Socrates, and Plato. In this, the maritime culture of the Cyrenaicans played a special, known, continuing role, from the time from about 700 B.C. onwards, through the time of Cyrenaican representative of the Platonic Academy, Eratosthenes, and Eratosthenes’ correspondent Archimedes.

From about that time, the enemy of what may be fairly described as Classical Greek culture of this strain, as also

5. Plato, *Timaeus*.

enemies of Egypt's other, Etruscan allies, had been certain relatively powerful forces from nearby Asia, notably Mesopotamia and Tyre. The most significant of those latter, hostile Asian influences, was that transmitted by the Delphi cult of the Pythian Apollo, and by the latter's offshoot, the Delphic cult of that Rome which perpetrated the attempted cultural genocide of the Etruscans.

The notable internal enemy of Classical Greece's culture, was the influence of the same sophistry lately adopted as that contemptibly trivial, but widely promoted pro-fascism of modern Professor Leo Strauss of Chicago University. Strauss' attempt was in the same tradition of sophistry rampant among that pack of scoundrels known as the post-World War II's Congress for Cultural Freedom (CCF) and the latter's offshoots and other associates. CCF embodied, and typified a modern form of the sophistry which had led the Athens of Pericles into that continuing pattern of criminal actions which subsequently brought about Athens' self-destruction. It is a modern echo of that specific form of sophistry, as merely typified by the influence of the so-called "Frankfurt School" of such cronies as Martin Heidegger, Theodor Adorno, and Hannah Arendt, the latter a circle whose influence has greatly corrupted and has now seemingly doomed much of the post-war Europe and the Americas. It was this legacy of sophistry which produced the monstrous moral decadence associated with the CCF and its associates.

The 'Baby Boomer' Complex

So, at this moment, what has been known as modern European civilization, has been brought by such sophistry, to a point near the brink of its probable self-destruction of not only European, but global civilization. The rise of the phenomenon of the so-called "68ers" from among the ranks of the relatively privileged university student youth and others, set off what has been described as a "cultural-paradigm-shift"—a cultural-paradigm *downshift*, in fact.⁶ The notable consequence of the rise of that increasingly influential category among the "68ers," produced the hateful abandonment of the legacy of the role of U.S. President Franklin Roosevelt, in not only lifting his own nation out of the great economic depression bequeathed by the "flapper era" of the Coolidge and Hoover administrations, but also preparing and unleashing the margin of forces led by that President Roosevelt, without which the Nazi juggernaut would not have been defeated.

Unfortunately, beginning the moment of President Roosevelt's death, there was an accelerating effort, over decades, to reverse that process of economic recovery from combined world economic depression and general war, which had occurred under Roosevelt's leadership. Since the romp of the

6. This stratum is typified by the children of suburban and comparable households reared in the age of "Dr. Spock," and associated with the 1950s culture described as the "white collar" and "organization man" phenomena of that decade.

68ers, increasing chunks of the world economy have been dumped into a process of moral and economic decadence, a corruption typified by what have become known as "post-industrial society," wild-eyed dogmas of "free trade," and the lunacy of globalization. These phenomena, aggravated by the presently soaring global, 1923-style hyperinflationary spiral in primary commodities, are the principal markers of the departure from decades of successful progress in the general welfare of these trans-Atlantic regions, into the soaring hyperbolic panic of oncoming super-inflationary ruin today.

These changes associated with the rising influence of those "68ers," are the echoes of the self-inflicted doom of Athens which sophistry produced from the time of Pericles, through and beyond the folly of Thrasymachus. The ability to decide not to plunge into that tragic cultural paradigm-shift of the "68ers," existed; the will to accept that clearly visible alternative was simply rejected, rejected because of the influence of a kind of mental sickness, sophistry, which had impelled the ancient Athenians then, into a cultural mass-suicide suggesting the doom of the legendary lemmings. That latter impulse has been the continuing characteristic of the "68er" elements now dominating the institutions of global statecraft and corporate management. The Enron case is paradigmatic for the threatened fate of contemporary corporate management generally. That lemming-like lurch toward self-destruction, was called "democracy" in ancient Greece; the word "democracy" is used with exactly the same pathetic meaning, and similar consequences, out of the mouths of U.S. President George W. Bush and Vice-President Cheney today.

The proximate origin of those ruinous recent developments in the instances of today's U.S.A. and western and central Europe, can be traced, as a trend, to approximately the time of the birth of the babies born during the interval from the 1945 close of World War II, until the U.S.'s deep recession of 1957. This began during the Presidency of the Harry Truman, who willfully ruined and reversed as much of President Franklin Roosevelt's post-war intentions as the traffic of the time would bear. This was expressed after Truman's departure, as a decade of the rise of the reorganizations of culture typified by the 1950s "White Collar" and "Organization Man" cults, whose effects culminated in the 1957 recession.

From reflection on the patterns of mass behavior which are the key to identifying the mechanisms as actual tragedies, or those presented by Shakespeare and Friedrich Schiller, we should have recognized that real tragedies are created, not by individuals, but by entire societies, or a very large component of the relevant society's population. Cultures usually function as the map which guides the mind and shapes the passions of the individual within the grip of that culture.

Shakespeare's *Hamlet* is the tragedy inherent in the culture, in a time when everything is morally rotten in that Denmark. It is not Hamlet who fails; it is that culture, like the failed culture of Macbeth and Lear, or the real-life culture of Caesar's Rome. It is the puppet-master, called culture, who



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Today's government and institutional leaders, as they looked in the early 1970s. LaRouche writes: "The rise of the phenomenon of the so-called '68ers' from among the ranks of the relatively privileged university student youth and others, set off what has been described as a 'cultural-paradigm-shift'—a cultural-paradigm downshift in fact. The notable consequence of the rise of that increasingly influential category among the '68ers,' produced the hateful abandonment of the legacy of the role of U.S. President Franklin Roosevelt. . . ."

operates the strings which shape the will of the figure on stage. Schiller's *Wallenstein* trilogy, placed on the cultural stage presented as "Wallenstein's Camp," typifies a case in which a relevant leader knows that it is the oath to his wicked employer, the guilty Habsburgs, which he has taken, which is the expression of the evil he must repudiate; but, unlike Cardinal Mazarin, can not find the needed way out of that darkness. Tragedy is a fruit of the failure of the relevant individuals to find the way to reject the relevant, pathological imperative which would otherwise control that individual's response to events or circumstances.

So, ancient Classical Athens had been destroyed, through the corruption of the culture of a generation of youth, a corruption systemically induced during the decades preceding Athens' fateful plunge into the beginnings of the Peloponnesian War. The spread of sophistry through the corruption of the youth of that period of Greek history, was echoed in the influence of a Congress for Cultural Freedom whose perversion in the name of "democracy" and "freedom" typifies the system of sophistry used to poison the culture of the 1945-1968 interval. Then, in 1968, with the threat to draft the privileged youth of the time into military service in Indo-China, the folly of the U.S.A.'s needless plunge into an official war in Indo-China, lapped the beaches of academic lotus-land; then, the decades-long corruption of the U.S.A. and Europe's culture exploded as the rage-fit called the "68ers." It was the culture

of those "68ers" which is the national tragedy of the U.S. today, as also of Europe.

It was the corruption of the youth in influential families, which led Athens into the moral decadence of its compulsive, repeated plunges into the quicksand of the Peloponnesian War. It was the corruption by the sophistry which was typified by the Congress for Cultural Freedom, which was expressed as the modern sophistry in which the now young-adult, middle-class, white-collar families' youth had been thus indoctrinated, virtually from birth. This indoctrination took the form of hatred against the entire section of the society's farmers, industrial operatives, and physical scientists. It is that specific generation's fit of rage against anything which was not irrational, which was the essence of the cultural traits of the typical "68er." That induced, anarchoid rage was exploited by the witting, to introduce the sweeping elimination of every policy expressed by President Franklin Roosevelt's leading of the U.S. out of the preceding depression, to save the world

from what would have been, without his role, the global triumph of Hitler and everything that Hitler's policies portended.

The case of the rise of Adolf Hitler to power, parallels the way in which the takeover of a would-be democratic, Weimar republic by the "68er"-like sophistry of the 1920s and early 1930s, caused the leading relevant circles in Germany, most notably among the military, to blind themselves to the consequences of permitting a confused President Hindenburg to install an Adolf Hitler of known proclivities and intentions into the post of Chancellor, and, then, in the immediate aftermath of Hermann Göring's orchestration of the burning of the Reichstag, permitting Chancellor Hitler to adopt dictatorial personal powers.

There was nothing of continuing significance for today, respecting the role of the Hitler regime, which was not clearly foreseeable prior to the point in February 1933 at which Carl Schmitt's doctrine of "the unitary executive" was used to give Hitler the dictatorial powers he retained, personally, to the moment of his death. There is very little in the terrible catastrophe coming down upon the planet during this current year, which could not have been foreseen and prevented, had the self-indulgent sophistry of a currently leading generation in power within the institutions of mass culture, been compelled to change their induced cultural traits in relevant ways.

A more or less exact parallel has been posed, and that

vividly, by a similar direction of drift of the U.S.A. under the Bush-Cheney Presidency. We should have been forewarned, had we engaged in a competent study of the lessons of experience of the outcome of “democracy” in Pericles’ Athens. We should have studied, and recognized the long-ranging implications, over thousands of years to date, of the outcome of the roots of imperialism in ancient Mesopotamia of Babylon and its consequences. We should have recognized the link of the pairing of ancient sophistry and imperialism to the kindred, prevalent global follies of the trans-Atlantic trends of today.

The key to success in our study of the presently persisting challenge of European anti-Semitism, and its implications for today, is to pose the question: what in the culture of modern European civilization, could have, and should have been identified as the implicitly foreseeable causes of the horror we have seen, and are at the threshold of experiencing, on a global scale, once again? The case of the role of anti-Semitism in modern European experience, is a most relevant point of reference for addressing and, hopefully, mastering the relevant lessons of a long skein of the history of European civilization.

The fruits of anti-Semitism harvested under Hitler, and the effects of that still today, are not a Jewish problem; they are one of the expressions of the characteristic sickness of the trans-Atlantic culture of that and present times. Reaction against anti-Semitism would never cure such a problem. Anti-Semitism is a product of the legacy of the Latin culture of the ancient imperial Rome, which attempted to exterminate Christianity by genocidal methods. Nothing less than uprooting that cultural legacy of Augustus, Tiberius, Nero, and Diocletian, from within the generality of the cultural legacy of ancient Rome, which John XXIII moved to do, would cure our culture of that awful disease.

To uproot that diseased element in our culture today, it is the spores of the Enlightenment which must be eradicated.

The Legacy of Empire

The typical expression of that ancient conflict within this region of Eurasia in which ancient Greece was situated, was the anti-Classical influence of the Mesopotamian model of empire. This is typified by the scheme for creating a two-part empire, based on the Mesopotamian *oligarchical principle*, which proposed a “world empire” of two parts divided, East-West, by, approximately, such functionally significant landmarks as the Euphrates and Halys rivers. Alexander the Great, the personal enemy of Aristotle and an associate of the Platonic Athens Academy, prevented the realization of that imperial plan for an extended Persian Empire. However, the Delphic cult of ancient Rome, after its victory in the Second Punic War, and after its crushing of Archimedes’ Syracuse, was on the way to building the oligarchical system of empire of the general type which Philip of Macedon and his Persian ally had intended.

Later, the self-ruined Empire of the city of Rome itself was divided, by Diocletian and his followers, as the oligarchical

faction of Aristotle et al. had intended, prior to its temporary defeat of the Mesopotamian Empire by an Alexander the Great advised by the Platonic Academy of Athens.

It had been in the setting of the launching of the Roman Empire, in the time of the first Roman Emperor, the Octavian (Augustus) who had come to power, against Antony and Cleopatra, through his alliance with his capriolic priests of Mithra, that the birth of Jesus occurred. The crucifixion of Jesus occurred on order of the personal representative of Capri’s Emperor Tiberius. The persecution of the Christians persisted, from the reign of Nero into the period of the reign of the Emperor Diocletian who was the patron of the later Emperor Constantine. Diocletian gave up the mass-murder of Christians, as what he deemed to be no longer a politically profitable practice of the Empire. At the same time, Diocletian, squatting in the Balkans, also arranged for the division of the Empire into two parts, a two-part empire which, in principle, if not exactly the same geographically, echoed the intent of Philip of Macedon and the Persians in a new drawing of the originally intended map for a proposed “world empire” of the same oligarchical system presently intended by today’s authors of the imperialist dogma of “globalization”

From the standpoint of the authentic “Whore of Babylon” of the Apostle John’s dream, the “Whore,” as the enemy of the Jewish rebels against Augustus’ and Tiberius’ tyranny, was nothing different than the Roman Empire of Augustus, Tiberius, Nero, et al.

The specific, strategic distinction of Christianity, from its Apostolic beginnings, is that Christianity first appeared on the stage of history as part of the generality of the continuing Jewish resistance against the Roman Empire of that time. What distinguished Christianity politically from other Jewish opposition to the evil of the Roman tyranny, was that, whereas Tiberius’s Pontius Pilate had perpetrated the imperial judicial murder of Jesus Christ whom the Romans then perceived as a Jew, the Apostolic missions of Peter, John, and the Classical Greek scholar Paul showed Christianity to be what it was on a larger scale, as, historically, an efficiently direct, systemic threat to that literal “Whore of Babylon,” otherwise to be recognized as imperial Rome. So, the imperial crucifixion of Jesus, was followed by the imperial crucifixions of Peter, Paul, et al., which were continued from that time, until the reforms under Diocletian and Constantine.

This significance of Apostolic Christianity was demonstrated efficiently during the lifetimes of the Apostles, Peter, Paul, and John, and, by implication, by comparisons with the work of Peter’s associate, the anti-Aristotelean Rabbi Philo of Alexandria.

In this circumstance, as shown by the quarrel which erupted around the negotiation of the Nicean Creed, the Roman Emperor Constantine used his imperial function as Pontifex Maximus of all the Empire’s subjugated, and tolerated religions, to attempt to assimilate the Christian church itself into the imperial Pantheon of the Roman Empire, a matter

which was clarified by legacy of St. Augustine, and by the later work of Cardinal Nicholas of Cusa and others, in the course of the preparations for, and proceedings of the mid-Fifteenth-Century, great ecumenical Council of Florence.

The Florence Council exposed the fraud of “The Donation of Constantine,” and thus, for a moment, unified the principal churches of both the East and the West, and briefly outlawed the pagan imperial system of two empires, which Constantine, the heir of Diocletian, had imposed. This reform continued until Venice’s role in arranging that Ottoman conquest of Constantinople, which intentionally wrecked the ecumenical agreement reached during the 1439 Florence Council.

In the intervening centuries, *medieval systemic anti-Semitism* had come to the surface within European culture. This can be traced from about 1,100 years ago, as a characteristic of the Venetian oligarchy’s Charlemagne-hating, anti-Semitic and Muslim-hating alliance with the Norman chivalry. It had emerged as a characteristic feature of the medieval *ultramontanism* (sometimes called “integrist” today) which emerged in the struggle of the Venetian outgrowth of the Roman Empire against the mutual alliance of Charlemagne with the Jews and the Baghdad Caliphate.

Modern Anti-Semitism

Modern anti-Semitism was launched by the Venetian forces seeking to destroy the work of the great ecumenical Council of Florence. This launching of modern anti-Semitism occurred in the form of the A.D. 1480-1492 rise of the Spanish Inquisition under Tomás de Torquemada. This was the same Torquemada whom the Martinist freemasonic leader Count Joseph de Maistre prescribed as the role-model for the design of de Maistre’s protégé Napoleon Bonaparte. De Maistre’s Napoleon Bonaparte, was, in turn, the financier-controlled Synarchist International’s model for Adolf Hitler.

A study of the debate to which Rabbi Hertzberg’s lecture refers, over the Emperor Napoleon Bonaparte’s Jewish policy, points categorically to the issue of the Enlightenment. *The proper question to be asked on this account, is not what Napoleon might appear to have been against, but what he, as the intended replica of the role of Torquemada, portended for the future history of Europe. Napoleon was, to make the relevant distinction precisely, thus, the carrier of the seeds of modern anti-Semitism, as if in his cultural genes, a disease to be transmitted from Torquemada to Napoleon’s own spiritual descendant, Adolf Hitler.*

The Napoleonic imperial system, as a relatively long-ranging strategic model in modern European history, was reflected in the work of the school of Romantic law, as developed by the accomplices G.W.F. Hegel and Karl Marx’s Berlin law professor F.C. v. Savigny. It was from the school of Romantic law, that the doctrine expressed by the Nazi “Crown Jurist” Carl Schmitt was deployed to create a dictatorship cast in the image of Hitler’s predecessor, the Emperor Napoleon. Hegel’s writings, in his dual roles as a Prussian state philoso-



Library of Congress

The Emperor Napoleon Bonaparte. “Napoleon was the carrier of the seeds of modern anti-Semitism, as if in his cultural genes, a disease to be transmitted from Torquemada to Napoleon’s own spiritual descendant, Adolf Hitler,” LaRouche writes.

pher and a corresponding confidant of Prince Metternich, are the model to be read for insight into the way in which the cultural roots of Nazism were inserted into Germany. The influence of the Jacobins and Napoleon on the ideology of both Hegel and Savigny, is relevant in tracing the roots of Hitler from the seeds of Napoleon’s France.

Torquemada was thus, the author of both Napoleon Bonaparte and Adolf Hitler. However, the guilt for Nazism and what it represented, was not Hitler’s alone. Those, from among circles of the British monarchy and elsewhere, who had intended to support Hitler’s drive eastward, had been made fully aware of, and, by no later than 1938, some even in 1940, were also willing to be complicit in Hitler’s ongoing actions in this matter of genocide against Jewry. This included many of the relevant U.S. and British notables allied, in support of Hitler, within the circles of the Bank of England’s Montagu Norman.

But for the role of U.S. President Franklin Roosevelt, the Nazi extermination of the Jews would have become virtually complete world-wide. Anti-Semitism was not the primary strategic purpose of Nazism, but it was the fuel through which the Nazis’ Satanic passions were stoked; to entice a nation to acquire Satanic passions, the tyrant must criminalize the nation’s people, as Count Joseph de Maistre bred that doctrine of Torquemada’s practice into Napoleon Bonaparte, and as the circles of Vice-President Cheney et al. have sought to criminalize the U.S. population in the case of a crusade of fascist-like “regime change” in Southwest Asia and beyond. To make a nation a criminal, you must intend, consciously, to induce it to share in committing an awesome crime, as the war policies of the George Pratt Shultz’s Bush-Cheney-Rumsfeld team, based on a habit of lies as wicked as Hitler’s, typify a similar attempt at criminalization of not only the U.S. military, but the U.S.A. and other nations in Eurasia today.



National Archives

Adolf Hitler and Benito Mussolini in Munich, Germany, ca. 1940. Mussolini was a tool of the Italian (Venetian) “black nobility,” which for centuries was motivated by its efforts to exterminate the work of the Renaissance.

The Napoleon legacy’s implications for Jewry are seen more readily through considering the case of the rise, reign, and fall of Benito Mussolini.

Mussolini was a tool of the relevant circles of the Italian, which is to say Venetian, “black nobility.” However, the design used by the descendants of the medieval Lombard League’s predatory families, came from France’s Synarchist movement, and was implemented by London-linked assets in the Capodistria tradition, such as Venice’s Volpi di Misurata, through British cooperation with French Synarchists in this matter. As was typical of the Synarchist network’s Alexander Helphand (“Parvus”), the famous promoter of the Synarchist dogma of “permanent war, permanent revolution,” the socialist and fascist components of the Synarchist conspirators were as essentially interchangeable as the history of the British Empire’s Palmerston agent Giuseppe Mazzini and Mazzini’s control over the political careers of both Karl Marx and Bakunin would attest. So, as “right and left” are different brands of the same product, the association of the Synarchist asset Vladimir Ze’ev Jabotinsky, who attempted, from Italy, if unsuccessfully, to woo Adolf Hitler’s embrace, must be compared with the subsequent murders of Italian Jews, in the end-phase of Mussolini’s career. This helps shed important light on deeper, implicitly hereditary characteristics of Napoleon Bonaparte’s Jewish policy.

The Spanish Inquisition itself had been an outgrowth, and continuation of the medieval, Venetian-Norman mobilization to exterminate the legacy of Charlemagne, as that legacy had been represented by Frederick II Hohenstaufen and Alfonso

Sabio of Spain. So, similarly, the Venetian financier oligarchy of the late Fifteenth and Sixteenth centuries was motivated by its desperate efforts to exterminate the influence of the Fifteenth-Century Renaissance.

The Habsburgs, to whom medieval Venice had assigned a special strategic role in the aftermath of the extermination of the Hohenstaufen monarchy, were a crucial part of this attempt to destroy the work of the Renaissance, through that reign of religious warfare begun with the Spanish Inquisition of Torquemada et al. The ensuing spread of religious warfare in Europe was fostered by the strategic use of the exotic, “mafia-like” breeding practices of the Habsburg dynasty, to assimilate, and thus exterminate the Spanish legacy of Alfonso Sabio’s political heirs, the Trastamara dynasty. It was, more significantly, part of the Venetian oligarchy’s orchestration of the Ottoman conquest of Constantinople and the

attempted crushing of the Fifteenth-Century Golden Renaissance.

It was from this modern root that the modern European expressions of the anti-Semitism leading from Torquemada into Hitler, was spawned. It is that legacy embodied in the practices of Torquemada—the legacy of Diocletian, the medieval Crusaders, and the enemies of the Fifteenth-Century Renaissance, which is continued as the anti-Semitism of the opponents of Vatican II today. Here lies the convergence of that anti-Semitism with Nazism. Nazism’s echoes in the Pinochet regime, were typical of the Synarchist currents of the Americas, the nominally Catholic, but more emphatically chivalric and otherwise pagan currents of death-squad and kindred fascism, still today. Here lies the curious connection of modern anti-Semitism to the campaign of hatred against the legacy of Pope John XXIII.

Imperialism and ‘Signing Statements’

The key to understanding the medieval and modern forms of anti-Semitism, is the trend of precedents corresponding to the same imperialism which has been the distinguishing characteristic of the Bush-Cheney Administration’s policy-shaping.

The characteristic social behavior of imperialist systems, is the view of the empire as a vast cattle ranch, in which the practice of such included methods of “population control,” as the continued existence, promotion, or culling, even intended extermination of masses of “different breeds” of human cattle, as by the present phase of operations under U.S. so-called

“health-care management,” is the characteristic of the imperial system generally, as it was of imperial Rome. Specifically, as I have emphasized above, this has been the characteristic of anti-Semitism to the present day, since no later than the founding of the Roman Empire by Octavian, later named Augustus, through negotiations with the priests of the cult of Mithra on the Isle of Capri. Those negotiations concluded a phase of a process of evolution of Roman policy, a policy which had been set into motion during the Second Punic War and the ensuing Roman conquest of Syracuse.

Within the bounds of statecraft, the relevant theological issues posed by anti-Semitism, are typified today by the role of the closely related, right-left currents of anarcho-syndicalism, and by the Synarchist International, which are, when combined, included characteristic aspects of the Bush-Cheney-Rumsfeld government of George P. Shultz’s protégés today.⁷

Typical of the Synarchist influence on both right and left anarcho-syndicalists, is the case of the influence of Alexander Helphand, a.k.a. “Parvus,” on the nominal Trotskyists’ notion of “permanent war, permanent revolution.” This legacy is illustrated still today, by the Trotskyist element among the neo-conservative “chickenhawks” associated with the pro-Synarchist Bush-Cheney Administration. The Federalist Society associated with the influences of the Nazi Crown Jurist Carl Schmitt and Schmitt’s one-time protégé Professor Leo Strauss, typifies these connections. The Federalist Society’s faithful copy of Carl Schmitt’s doctrine of the “unitary executive,” its notion of an actually dictatorial, supra-constitutional executive privilege, and the hundreds of intrinsically fraudulent, and implicitly Hitlerian “signing statements” of President George W. Bush, Jr., illustrate the point.

George Bush’s “signing statements” are not only in the direct line of the precedents set by the legal history of the Hitler regime. The so-called principle expressed as Bush’s sickly soul by that misconception of law, echoes the distinguishing characteristic of all systems of imperialism known to ancient, medieval, and modern history. The principle of law which separates imperialism from the nation-state of a sovereign people, is typified by the “signing statement” doctrine, the doctrine of “*Pontifex Maximus*,” under which the authority of secular law among nations is assigned to the

7. The Synarchist organization was established during the late 1860s, as an offshoot of the Martinist freemasonic network of Count Joseph de Maistre et al. which had crafted the evolution of what became the French Revolution and Napoleonic dynasty of 1763-1815. The key elements to be considered in study of this phenomenon is the equivalence of Synarchism to anarcho-syndicalism’s doctrine of “permanent warfare, permanent revolution.” Alexander Parvus, a.k.a. “Parvus,” is a vividly typical representative of this bankers-controlled operation within and beyond continental Europe. The Synarchist International associated with the aftermath of the post-World War I Versailles conference, was the architect of the foisting of sundry fascist regimes in Europe during the 1922-1945 interval. The Synarchist backers of the Nazis survived the post-war cleansing of much of the Nazi apparatus itself, and are an active factor in shaping of the campaign for elimination of the institution of the sovereign nation-state today.

exclusive authority which is bestowed upon, usually, some loutish creature functioning as an emperor, the power to indulge himself in official capriciousness.

“Obey my capricious decree”—his morally perverse utterances, his sadistic pleasure in the virtual sexual perversion of uttering “signing statements,” is the avowed doctrine of “democracy and freedom” which President George W. Bush, Jr., has assigned to those whom he has designated as targets for his tyranny of imperial “regime change” throughout the world. In this respect, President Bush makes himself a clownish character, a Bozo, in an obscene parody of the class of Roman Emperors such as the Isle of Capri’s Octavian, Tiberius, Nero, and Diocletian, and also both the brutish imperial mass-murderers of the past, such as Torquemada and Adolf Hitler, or today, Donald Rumsfeld’s Cambone. In a relevant page from the history of modern Europe, the imperial principle is also known as “The Führer Principle,” as dictated by the same Carl Schmitt who launched the career of Professor Leo Strauss. This is the tradition of murderous tyranny expressed as the contemporary, radical right-wing Federalist Society. That, notably, is the same Federalist Society which prompted a fool, President George W. Bush, Jr., to babble such utterances, thus repudiating not only the law to which he was defiantly affixing his signature, but the U.S. Constitution itself.

The Federalist Society dogma, as expressed by President Bush’s infamous diarrhea of “signing statements,” does have a basis in a certain tradition of law, such the oligarchical cult-doctrine of *lèse majesté*. To wit:

All modern forms of actual imperialism, such as the imperial “Sun King” lunacies of France’s Louis XIV and the Emperor Napoleon Bonaparte, reflect the medieval anti-Charlemagne alliance of Norman chivalry with the Venetian financier oligarchy. All such cases are premised on the doctrine that the institutional figure functioning as the emperor, or a George W. Bush, Jr., is the only source of principles of law throughout the territory of that empire, and beyond. On this account, the “Führer Principle” of the Hitler regime and the “signing statements” of President George W. Bush, Jr., obviously differ much in content; but, they express differing varieties and habitats of a common species of imperialist legal dogma. This species of doctrines is that which fascist and kindred regimes treat as substitute for, and opposition to the foundations of “natural law.”

For example, in the U.S.A. itself, racists and other right-wing ideologues and hooligans often employ one or more among a trio of closely related sophistries.

- First, they often degrade the supreme law of our Federal Republic, the Preamble of the Federal Constitution, to the alleged status of only a prefatory utterance, and insist, by their piece of sophistry, that that Preamble expresses no binding principle of constitutional law.

- Second, they reject the very idea of constitutional law, by describing the entirety of the Constitution as a “contract,” rather than an expression of a coherent code of principle, and then use that approach to interpret some particular part of the Declaration of Independence or Constitution as if the rest of the document did not exist.
- Thirdly, they ignore, defiantly, the fact that the existence of modern nation-states of all of the people, expresses a notion known to Classical Greece and to the Christian Apostles as the principle of *agapē*, which is also the same principle, with the same meaning supplied in Plato’s *Republic*, which is the notion of “common good” and “general welfare” in modern European civilization’s definition of a form of state known as a *commonwealth*, such as those of France’s Louis XI, and England’s Henry VII.

In other words, like the notorious Associate Justice Antonin Scalia, they do not use the term “law” in its sense of the meaning of “universal physical principles.” True constitutional law is not created by, but, rather, *discovered by* man, as Kepler discovered universal gravitation, Fermat the principle of universal quickest action, and Leibniz the infinitesimal calculus and its catenary-cued expression as the principle of physical least action. Principles of valid constitutional law are expressions of what has been *discovered* to be universal physical principles of the universe, not mere generalizations on some currently common sentiment among some people. The principle of *agapē* (universal common good) is such a principle of constitutional law. In Biblical language, this notion is traced, by clear implication, back to the functional definition of man and woman in *Genesis* 1.

For example, in European history an ecumenical accommodation among Christian, Jew, and Muslim, as in pre-Torquemada Spain, or in Cardinal Nicholas of Cusa’s *De Pace Fidei*, is the fruit of a *discovered* universal principle which binds all people in common, respecting the purpose to be assigned to all societies and religious bodies. This represents the attempted representation of the discoverable universal principle of law which must commonly govern the nations and the people within them. There can be no just law which does not submit to this implicitly divine imperative.

The notion of law expressed by Cusa’s *De Pace Fidei* reflects, dynamically, its necessary congruence with other discoverable constitutional forms of universal physical laws of society. First among these, is the principle of *agapē*, which underlies the principle of *De Pace Fidei*. However, there is a deeper, also discoverable universal principle, to which I shall turn attention in the following chapter of this memorial: the nature of the individual human being as a creative being in the sense in which only the Creator of the universe shares that “property.” Lawful relations among and within societies are subject to the proof that those constitutions are not in conflict

with the discoverable, specific nature of both the human individual and of the consequently principled character of relations among individuals in society.

In contrast to imperialism, there is the Fifteenth-Century emergence of the modern sovereign nation-state, out of the rubble of the fascistic, anti-Semitic Thirteenth-Century Holy League, the Holy League which led into the League’s self-destruction in the Fourteenth-Century New Dark Age collapse of the Lombard League.⁸

That New Dark Age had thus led to the circumstances used as occasion for establishing a new form of society, one based upon those general-welfare-premised notions of natural law which were derived from the Platonic and Christian principle of *agapē* on which the U.S. Federal Republic was founded. That principle of the general welfare (*agapē*), which is the supreme principle of U.S. Federal constitutional law embodied in the Preamble of the U.S. Federal Constitution, also expresses the principle on which civilization’s liberation from the bestial systems of Mesopotamian and Romantic empire and European feudalism has depended.⁹

Imperialism: The Strategic Issue

The difference between a civilized nation and an empire, may be located in the fact that the empire is premised on two constitutional provisions. First, an empire is expressed in the form of its rule over a mass of subject people, by an oligarchy which treats the under-classes as either virtual cattle to be culled for herding, or wild beasts to be hunted down at the oligarchy’s pleasure. The role of the Spanish, Portuguese, Dutch, and British slave-traders, who launched the system of African slavery dumped on the shores of their American colonies, such as the U.S.A., into the latter part of the Nineteenth Century, is exemplary. Serfdom is another form. Second, such a system of rule by an oligarchy becomes an empire, when the power controlling the oligarchy itself is subjugated to the same kind of power which would-be “Emperor Bozo,” our own President George W. Bush, Jr., claims in his “signing statements.”

For example, the medieval system of oligarchy was composed of power-sharing between two oligarchies. The first

8. A leading authority in international law, the late Friedrich A. Freiherr von der Heydte, (*Die Geburtsstunde des souveränen Staates*, 1950) concludes his study of the emergence of the modern sovereign states at an earlier point in European history. That means, essentially, the point of the work of Dante Alighieri’s *De Monarchia*. That dating is valid, in and of itself, in light of later studies of the Fifteenth-Century European Renaissance. However, I prefer to subsume the argument of Professor von der Heydte’s scholarship within the scope of the exemplary writings of Cardinal Nicholas of Cusa, such as Cusa’s *Concordantia Catholica* and *De Docta Ignorantia*.

9. The need for such a change had been expressed in principle by Dante Alighieri’s *De Monarchia*, as the argument of Professor von der Heydte presents the relevant evidence. However, the Fifteenth-Century founding of the first actual modern nation-states was the effect of the combination of the arguments of Nicholas of Cusa’s *Concordantia Catholica* and *Docta Ignorantia*.



National Archives

The Nazi boycott of Jewish merchants, April 1, 1933. The placard reads, "Germans, defend yourselves, do not buy from Jews." "From the beginning of the Roman Empire, to the present-day Federalist Society later established by the followers of Nazi 'Crown Jurist' Carl Schmitt, religious genocide such as that against such targets of Christians, Jews, and Moslems, has been an implied characteristic of all imperialisms and related systems which follow the imperial model of ancient Mesopotamia and the Roman Empire."

was the Venetian financier oligarchy. The second was the Norman chivalry. With the triumph of the imperial Holy League over the heirs of Frederick II, the Norman house of Anjou temporarily took over the conquered regions, but it was replaced by the financier oligarchy's appointment of the house of Habsburg as successors to Anjou in Sicily, and, in the corruption and ruin of Spain through dynastic marriage. It was the Habsburgs who played this leading role in the use of state power for promoting the persecution of the Jews, and in the promotion of the waves of religious warfare over the 1492-1648 interval.

So, from the beginning of the Roman Empire, to the present-day Federalist Society later established by the followers of Nazi "Crown Jurist" Carl Schmitt, religious genocide such as that against such targets as Christians, Jews, and Moslems, has been an implied characteristic of all imperialisms and

related systems which follow the imperial model of ancient Mesopotamia and the Roman Empire.

The aim of a virtual extermination of the specified "infidel" has been the frequent characteristic belief and practice of those powers which deny the nature of the existence of man and woman which is supplied in the first chapter of *Genesis*: man and woman made equally in the likeness of the Creator of the universe, and assigned the mission of developing that universe in a manner like that of the work of the Creator Himself.

Those who engage in religious persecution akin to that of ancient Rome against the Christians, or the Venetian-steered Norman chivalry's murderous practices against Jewish and Muslim targets, represent a likeness of what the British Arab Bureau's present-day Bernard Lewis does in his parody of the medieval Crusader. There is no difference under natural law, excepting the choice of victim, between Hitler's intention to extinguish the Jewish population from Europe, and the mass-murder against Islam demanded by creatures such as British imperialist ideologue Bernard Lewis and his American follower Samuel P. Huntington today. The basis of a doctrine of global conflict against an ethnic or religious body, is to propose a modern crusade like that of the evil medieval Crusades: the embodiment of a legacy of evil under natural law; they are an abomination. However, all forms of imperialism are expressions of exactly that same abomination against natural law.

It is not the persons gripped by such imperialist beliefs who are evil; it is that cause which they perversely serve, which is evil. It is "principalities and powers," not human individuals, which are evil. The person, being human, is not evil; but he may be nonetheless dedicated to serve evil, and so becomes an agent of evil. The notion of "an agent of evil" defines a person, or persons to be described as "evil," or, as in a case like Hitler, "Satanic." It is the notion of empire, and of the imperial law reflected in a pathetic President George W. Bush's perverted "signing statements," which are among today's most commonplace expressions of that embodiment of "evil."

This brings us to the threshold of the promised treatment of the relevant issues of religious belief.

2. What Is The Human Soul?

I must now point to a certain theological implication of the issue posed by the anti-Semitism of the ancient Roman Empire and, also, both its medieval expressions under the *ultramontanists* of the time of the Crusades, and the indicated types of its modern successors. *Thus, the point has been reached here, following my remark made immediately above, when the question has become: what is the proper use of the term "evil"?*

Within this present framework, I refer to the same argu-

ment of scientific principle which I have emphasized in various locations, in referring to the implications of the work of Russia's V.I. Vernadsky. As the Pythagoreans taught, as in the case of Arcyhtas' exemplary solution for the construction of the doubling of the cube, that Platonic quality of individual human creativity which, in Classical art as in physical science, sets mankind apart, uniquely, from all lower forms of life, is a quality named *dynamis* in the ancient Greek of the Pythagoreans and Plato. This is met in various such locations such as Plato's *Theaetetus*. This is a term revived by Leibniz, against René Descartes and Descartes' Newtonian followers, as the anti-empiricist notion of the physical principle of *dynamics*. This notion of *dynamics* is reflected in the catenary-cued, Leibniz-Bernoulli universal principle of least action; and is recognized by Vernadsky in his emphasis on the non-mechanical, dynamic characteristics of the interrelationship between living and non-living processes.

In the work of Leibniz, for example, as in the discoveries of Kepler, a universal physical principle, such as Kepler's discovery of universal gravitation, or Fermat's discovery of, quickest action, or Leibniz's uniquely original discovery of an infinitesimal calculus of universal physical least action, is a universal object: *it exists everywhere*. This notion of "everywhere" defines what Albert Einstein described famously as a universe which is *finite and unbounded*, which could be better described as *finite and self-bounded*, as the limits of universal principles define the finiteness, the self-boundedness of a universe which is defined in terms of the universal principles which our civilization has been able to discover and demonstrate empirically so far.

Such ideas of universal principle, having no extension which is less than the universe, are not discrete objects within the universe; but they exist, efficiently, nonetheless. The principle of the uniquely constructive doubling of the cube, defines an efficient quality of *object of the mind*, but, while physically efficient, is *not an object of the senses*.¹⁰

However, as I have argued the point in earlier locations, Einstein's "finite and unbounded," if taken literally, is not a fully correct statement of his implied intention. Examination of the discovery of valid universal physical principles, as dating since the practice of the Pythagoreans, demonstrates that the universe is bounded by its universal physical principles, such as those cited instances from the work of Kepler, Fermat, and Leibniz. Man, being human, as *Genesis* 1 insists on this, has those specific qualities of creative mental powers which no beast commands. As we discover universal physical

10. This is key for understanding the common folly, in terming roots in the complex domain as "imaginary," of D'Alembert, de Moivre, Euler, Lagrange et al., and the continuation of that folly by Laplace, Cauchy, and their followers. What is actually imaginary, as Carl Gauss showed in his 1799 doctoral dissertation, is that it is the sense-perception which is imaginary, but is nonetheless a real object in the physical domain. The crucial point to be made, therefore, is that Kepler and Leibniz had a correct view of this matter, as did the ancient Pythagoreans and Plato.

principles, our willful application of those discovered principles changes our practice upon the universe, a practice which we must assume that the Creator intended us to do. Since we are, therefore, instruments of the Creator's willful intentions, the universe in which human individuals are an active factor of willful change in efficient universal principle, is *finite and self-bounded*.

Indeed, as Philo of Alexandria denounced Aristotle and the Aristoteleans on this account, the Creator did not render Himself impotent by creating a universe. His free Will persisted, as does the will of persons who act in service of the true image of that Creator. Else, had the Creator made himself as impotent as Aristotle implies, to whom should anyone who believes Aristotle's sophistry pray—to what alternative to the Deity, might they, perhaps, actually pray? As Rabbi Hertzberg once said to me: *The Messiah will come when He decides to do so*.

The Significance of Vernadsky

For the purposes of review of the subject-matter at hand here and now, the most crucial significance of the work of Russian Academician V.I. Vernadsky, is expressed in his formulation of the concept of *biogeochemistry*, a formulation which led him, in turn, to his adoption of the view that the *Biosphere* and *Nousphere* are subjects of the methods of Riemannian mathematical-physical method.¹¹

According to the strictly reductionist doctrines respecting sense-perception, it is thus implicitly presumed, wrongly, that living processes are derivatives of non-living processes, and that human beings would be, therefore, essentially of the same nature as the animals slaughtered as pests, or to gain these skins as materials for ladies' garments, or as food. Incidentally, but, then, perhaps not so incidentally, the Enlightenment's reductionist view is in violent opposition to *Genesis* 1, in which the non-living, the living, and human, are, in respect to principle, respectively unique states of existence, which interact within the universe as a whole, but are, ontologically, functionally distinct categories, such that the living is superior to the non-living, and the human is superior, ontologically and functionally, to all other living things.

The functional distinction of the human individual belongs to a different phase-space within our universe than that of the beasts. This difference is defined by that principle of creativity associated with power for discovery of universal physical principles which is unique to the human individual. I explain this, briefly, as follows.

Such statements of universal principle as the Mosaic *Genesis* 1 taken into account, consider Vernadsky's development of the respective *dynamic* categories of inanimate, living, and human cognitive processes, as he distinguishes the merely physical, from the *Biosphere (the living)*, and the *Biosphere*

11. Cf. Lyndon H. LaRouche, Jr., "On the Noëtic Principle: Vernadsky & Dirichlet's Principle," *EIR*, June 3, 2005.

from the *Nousphere (the cognitive)*. So, *Genesis 1*, like Vernadsky, defines a universe composed of three distinct phase-spaces, the non-living, the living, and the cognitive, each and all subsumed by a universal Creator.

Although the anti-reductionist concept, that only life generates life, had been forcefully established earlier, it was Vernadsky's elaboration of his definition of the Biosphere which supplied us the first conclusive physical-scientific proof of this principle.

Briefly, as in my published work explicitly dedicated to this subject, Vernadsky's argument can be summarized as follows.¹²

Living processes select and transform matter from their environment. However, in the process, the material taken in, is transformed in ways which do not occur in non-living forms; there is a different set of laws of chemistry in living processes, than in non-living. Thus, the principle of living processes is not found among non-living processes, even when the functions of the same primitive chemical elements are considered. Hence, only life produces life from among the elementary materials of the abiotic domain. There is no other way in which living processes come into being and develop as living processes.

Vernadsky emphasizes that these living processes are specifically *dynamic* (i.e., Leibnizian), not mechanistic (i.e., neither Cartesian nor Newtonian). To this end, Leibniz identified his introduction of the term "dynamic" to modern science as corresponding to the Classical Greek denotation of *dynamis*, from the central, anti-Euclidean physical geometry of the ancient Pythagoreans and Plato.

The absolute distinction of the dynamics of such living processes from what is possible within the domain of the non-living, signifies that life represents the act of a universal physical principle in the same sense that Kepler's uniquely original discovery of universal gravitation represents the type of a universal physical principle. Hence, only a *principle of life* could produce living processes.

The added, crucial significance of Vernadsky's discovery of this proof of a universal principle of life, the *Biosphere*, not existent in non-life, is that it provides the key to a subsequent discovery, the discovery of another, independent, universal physical principle: the discovery of what Vernadsky named the *Nousphere*.

The distinction of the human species from all others, is that whereas primitive mankind's populations could not have exceeded several millions living individuals, wherever human types might have lived under the conditions of our planet during the recent two millions years, there are now more than six billions living human beings. This difference, I identify for the purposes of the science of physical economy, as a *rate of rate of increase of the relative human population-density*



Vladimir Ivanovich Vernadsky (1863-1945). "*Genesis 1*, like Vernadsky, defines a universe composed of three distinct phase-spaces, the non-living, the living, and the cognitive, each and all subsumed by a universal Creator." Vernadsky provided the first conclusive physical-scientific proof of the principle that only life generates life.

per capita and per square kilometer. Without the cumulative effect of mankind's discovery and use of universal physical principles by sovereign individual minds, humans would be stumbling about like poor apes, with brief life-expectancies, and conditions of life like those of the mere beasts.

This form of willful increase of the potential relative population-density, produces an effect which is not possible in any other living species. Therefore, while human beings are living beings, in the sense of the characteristics which distinguish the Biosphere from non-living processes, the principle of life as such does not contain the principle which generates the indicated long wave of *universally principled* increase of the potential relative population-density of human populations. This additional principle, a principle unique to mankind, is manifestly a universal power of human beings generally; indeed, there is no ascertainable "branch" of the human family which does not exhibit a comparable degree of potential creativity among the totality of members of an identified variety of human genetic characteristics.

It is a crucial quality of relevant fact, that Vernadsky's proof of some crucial points bearing on this point, situates these considerations within the scope of the studies of the ratio of accumulated fossils to a pre-biotic phase of the Earth's geological existence. As the composition of the planet has shifted over time, the portion of the planet attributable to fossil deposits, including the present atmosphere and water, is increasing, relative to the abiotic core. So, also, the fossils uniquely attributable to the impact of changes induced through human creative innovation, are increasing relative both to the abiotic mass, and to the relics produced by the Biosphere's own processes.

So, Vernadsky proceeded from geology, through geochemistry, into biogeochemistry, and, thence, to the domain of the *Nousphere*.

For a better appreciation of his accomplishments on this

12. Ibid. See also, Lyndon H. LaRouche, Jr., *Earth's Next Fifty Years* (LaRouche PAC, 2005).

account, look at what we know of the Solar System's development today, when that subject is considered in the light of the original discoveries by Johannes Kepler.

The original, young, solitary, fast-spinning Sun generated the higher components of the Mendeleev table of elements and isotopes through thermonuclear fusion. The most significant part of the birth and development of the Sun's children, its companions of the Solar System, occurred, probably through polarized thermonuclear fusion, induced within a virtual disk of plasma near the Sun. The products of this fusion were distributed in a fashion suggesting something like a modern petroleum refinery, producing the material spun off from the Sun itself into the orbital pathways as estimated by Kepler. Because of the Keplerian characteristics of the orbits, as Carl Gauss concluded, the mass of plasma deposited along an orbital pathway was condensed into a set of planet and moons. All the while these processes themselves were interacting with the Sun and among themselves.

So, today, we have the general notion of a *dynamically developing* Solar System, rather than a simply fixed one, and also an image of the universe as a whole as also a process of development, rather than a fixed, mechanical-like arrangement of parts.

When we consider the known universe's evident dynamics from the vantage-point of a Vernadskyian view of the three-phased "history" of Planet Earth, we come to interesting reflections on what was plausibly the prophet Moses' authorship of the first chapter of *Genesis*. (Moses: thus the Egyptian name for a prototype of one among "the children of Creation.")

The crucial significance of the referenced aspects of the work of Vernadsky, depends upon the way he defines the evidence proving the existence of categorical divisions in the body of physical evidence of science: divisions defined, respectively, by the nature of the separation of living processes from non-living, and cognitive processes from the category of animal-like aspects of human behavior.

This set of experimental-scientific distinctions, provides us with the basis for a rigorous scientific definition of spirituality, spirituality as expressed by those creative mental processes typified by a true discovery of an efficient universal physical, or comparable, principle.

The Nousphere's Anti-Euclidean Principle

How then, shall we define creativity as the ontological substance of the individual identity. This means creativity in the sense of Heraclitus' celebrated aphorism: *nothing is permanent, but change*, as Heraclitus' conception was reflected in Plato's *Parmenides* dialogue.

The scientific definition of "creation" in Classical culture, does, in fact, have an Egyptian origin, in what we must identify, from a modern outlook on past history, as the explicitly anti-Euclidean geometry of the Pythagoreans and Plato. That geometry, which is essentially a physical geometry—a *geom-*

etry of physical practice, rather than a merely formal one, is associated with the method called *Sphaerics*. This a method which is reflected in the known work of Thales, encountered in a celebrated fragment from Heraclitus, from the work of the Pythagoreans, and from the dialogues and known letters of Plato. This, together with its spiritual implications, is a key requirement for effective qualities of critical appreciation of the concept of the Nousphere introduced by Vernadsky.

The outcome of that approach to the subject of the meaning of Vernadsky's argument for defining the term *creativity* in science and Classical artistic composition, is an improved insight into the notion of an *anti-Euclidean* geometry as identified by Carl F. Gauss's teacher Abraham Kästner. This discovery is implicit in the work of Gauss; made explicit for physical science generally by Bernhard Riemann's 1854 habilitation dissertation; and, developed further in Riemann's later work, beyond his treatment of Abelian functions, into the generalization of a physical hypergeometry.

Here, we are limiting our treatment of the issue of an anti-Euclidean geometry, to subject matter which is essential to that clearer view of the needed approach of government to the subject of religion. This is a notion which we must develop to expose bigotry as not only ridiculous, but ultimately a source of implicitly criminal intentions. The point to be emphasized, is that *actual creativity*, as something excluded from forms of reductionist argument such as Euclidean geometry, or, worse, the Enlightenment's modern European empiricism, is the essential subject-matter within whose provinces we should recognize both the true nature of the human individual's identity, and authentic religious belief in the efficient existence of the Creator. This creativity, as typified in practice by the original discoveries of Johannes Kepler, Leibniz, Gauss, and Riemann, is that quality of the individual human mind, which acts above the level of the individual person's animal-like existence, a quality which unites the essential nature of the human personality with the nature of the universal, living Creator. It is a quality of the mind whose expression the living human organism appropriately supports, but which exists in a phase-spatial domain above the level of merely living organisms.

To that purpose, the concept of creativity itself must be correctly understood as such.

The work of the Pythagoreans, Socrates, Plato, and the non-Aristotelean leaders of the Platonic Academy after Plato, is premised, as already stated above, on the method traced by Classical Greece to Egyptian sources. This method defies absolutely any abstract geometry akin to a Euclidean set of definitions, axioms, and postulates. This method relies, instead, on physical constructions using the sphere and its constructible derivatives, such as Leibniz's catenary function, as the core of the work of that method. Pythagoras' own discovery of the physically demonstrable musical principle of the *comma*, is an example of this method.

The doubling of the square by purely geometric action,



EIRNS/Sylvia Spaniolo

LaRouche Youth members Jonathan Stuart (left) and Jason Ross experiment with a catenary. “The point to be emphasized,” LaRouche writes, “is that actual creativity, as something excluded from forms of reductionist argument, such as Euclidean geometry, or worse, the Enlightenment’s modern European empiricism, is the essential subject-matter within whose provinces we should recognize both the true nature of the human individual’s identity, and authentic religious belief in the efficient existence of the Creator.”

the similar doubling of the cube, as by Archytas, and the construction of the series of Platonic solids, are elementary expressions of that method. The method persists explicitly in that form of practice among the leading figures of the Academy through the lifetime of Eratosthenes, and was revived, most notably, by Cardinal Nicholas of Cusa as the method of *de docta ignorantia* on which the principal scientific accomplishments of Luca Pacioli, Leonardo da Vinci, and Johannes Kepler depended explicitly, and the accomplishments of Fermat, Leibniz, Gauss, and Riemann implicitly.

However, about a half-century after the death of Plato, a curious figure, identified by the name of Euclid, produced a piece of sophistry which catalogued the discoveries in geometry made long prior to Euclid’s own time. This collection, referenced today as *Euclid’s Elements*, was an exercise which attempted to explain away the principal actual original discoveries in geometry, by the sophistry of purporting to explain each discovery according to a certain set of definitions, axioms, and postulates.

While the founder of modern European science, Cardinal Nicholas of Cusa, in his scientific writings, such as his famous *De Docta Ignorantia*, founded the modern European physical science of Leonardo da Vinci, Kepler, Fermat, Leibniz, and others, after the work of Kepler, we find no comprehensive statement on the problematic features of the fundamental, systemic assumptions of Euclidean geometry until the work of one of Gauss’ two principal teachers, Abraham Kästner, who openly proclaimed, not a “non-Euclidean” geometry

such as those of Lobatchevsky and Janos Bolyai later, but an *anti-Euclidean geometry* of the characteristics of *Sphaerics*, known to Gauss, but openly stated and developed, later, in the work of Riemann.

The perverse method of *Euclid’s Elements* starts with what his dupes are expected to regard as “self-evident” definitions of point, line, surface, and solid. Thus, as Kästner recognized, Euclid’s geometry is premised, at the root, on the implicit flat-Earth world-outlook of the local Babylonian real-estate agent. Indeed, that was exactly the silly sophistry one encountered in a typical secondary education’s geometry class. The empiricism of Paolo Sarpi and such among his followers as Sir Francis Bacon, Thomas Hobbes, René Descartes, John Locke, Bernhard Mandeville, François Quesnay, David Hume, Adam Smith, and D’Alembert, de Moivre, Euler, Lagrange, Laplace, Cauchy, Clausius, Grassman, Kelvin, Helmholtz, Maxwell, and the modern

logical positivists, is derived from the same logic of the swindling Babylonian real-estate agent expressed in Euclid’s axiomatics.¹³

The Pythagoreans, for example, took the approach opposite to what Euclid would put forth after them, a Pythagorean method characteristically consistent with astronomy and transoceanic celestial navigation. Everything observed was to be mapped within what might be assumed to be an elementarily spherical universe. There, the fun begins. In the presence of a discovery of a universal physical principle, it is apparent violations of what might be assumed to be a simply spherical action, which were interesting. The doubling of the square, the doubling of the cube, and the construction of a system of Platonic solids, are singularities which are situated within the system of *Sphaerics*, but are expressed as undeniable paradoxes of the system. To these true paradoxes, the Pythagoreans and their like assigned the value of *ontological existence*. This latter notion, which is reflected in the work of Kepler, Fermat, and Leibniz, is the proper basis for a true physical science.

It is the generation of such *necessary singularities* which defines the meaning of creativity as a *revolutionary* action by the individual human mind. This is the meaning of the use of the term *dynamis* in the Greek of the Pythagoreans and Plato. This same meaning appears as Leibniz’s concept of intrinsic

13. Babylonian signifies a view opposite to that of the celebrated Baghdad Caliphate and Persia’s ibn Sina.

cally non-linear (i.e., transcendental) *dynamics*, as opposed to linear mechanics, in his exposure of the incompetence of the methods employed by René Descartes.

It is the state of mind expressed by such discoveries of experimentally validatable anomalies, such discoveries of universal physical principle, or a kindred discovery expressed as a work of art, which is the only characteristically human behavior of a truly normal human individual, and of his, or her society.

Creativity is not to be regarded as the ability to repair society's existing predispositions. Creativity's purpose is to upset a conventional way of life, through the discovery of new universal principles, all to the purpose of making society better, and individual human life more meaningful. Creativity's function is as a driver of revolutionary changes in society's practice which make mankind more powerfully able to exist and to develop. Morally healthy men and women go to the Moon because it is there, as President John Kennedy said; *we go there not because the attempt is easy; we go there because success is hard*. The natural disposition of the person enjoying a healthy self-development is like that: we hazard the upward reach into a better future for mankind, because we have seen that the challenge is there.

That Evil Olympian Zeus

Euclid and Descartes are illustrations of the fact that reductionism is not merely wrong; it is implicitly evil in its effects on society. That point is illustrated by Aeschylus' *Prometheus Trilogy*.

The charge which the Olympian Zeus makes against Prometheus there, is that Prometheus has given knowledge of the use of the power of fire to mortal men and women. The reigning strata of oligarchical society rules over the masses of the human population, as over cattle. Should the cattle discover that they are *practically human*, they would soon cease to be human cattle. So, in the capture of African slaves by the Spanish, Portuguese, and others, the aged were "debrided" as useful for slave work, while the strong men were to be eliminated—all in the same fashion that mankind herded wild cattle, and culled the herd to eliminate the dangerous wild bulls, and any of those tending to be troublesome.

This has been the characteristic of imperialist and proto-imperialist systems known to European civilization since the rise of the Babylonian model of oligarchical society in ancient Mesopotamia. This was, for example, the medieval feudal system. This was the system from which creation of the institution of the sovereign nation-state, according to the conception of Nicholas of Cusa's *Concordantia Catholica*, produced the first modern commonwealths in Louis XI's France and Henry VII's England. This was what Torquemada and the Habsburgs conspired to destroy as the potential for Spain.

This oligarchical policy was extended into modern Europe in a slightly modified reform by the new party of Venice, led by Paolo Sarpi. Sarpi launched the scheme for defending

the financial-oligarchical interests of the Venetian financier-oligarchy by developing neo-Venetian oligarchical systems in nations such as the Netherlands and England. Since the decline of the military state power of Venice, late during the Seventeenth Century, and the use of the neo-Venetian oligarchies emerging in the Netherlands and England to lure France's Louis XIV into foolish, wasting wars, the new guise of the Venetian oligarchical tradition has been the imperial Anglo-Dutch Liberal system based on the schemes of Paolo Sarpi.

Sarpi's significance, relative to the old Venice of the earliest part of the Sixteenth Century, is that Sarpi was disposed to tolerate generalized technological change, as the work of his personal lackey, Galileo Galilei, attests: but only as long as the most essential part of technological progress, scientific creativity, were generally suppressed, or limited to a handful of a trusted system of religious and secular priesthoods. You can have scientific progress, but only by permission of the reigning gods of Olympus. Sarpi's first important target for that policy was Johannes Kepler. Sarpi used his house-lackey, Galileo Galilei, and also Fludd, to produce a fraudulent, bowdlerized caricature of Kepler's discoveries.¹⁴ Despite the vigorous development of science, after 1648, centered in the France of Cardinal Mazarin and Jean Baptiste Colbert, the death of England's Queen Anne brought the triumph of the brutish William of Orange's monstrously corrupt liberalism (as of Walpole, et al.), into a reigning position in a Europe increasingly dominated by the rising imperial power centered in the political controller of the British East India Company, Lord Shelburne and his crew of scoundrels.¹⁵

Science lurched through a relative dark age during the middle of the Eighteenth Century, to be awakened by the interacting effects of the spread of the Classical renaissance from the Germany of Gotthold Lessing and Moses Mendelssohn, and the powerful influence, until July 14, 1789, of the impact of the American Revolution and its Constitution. The French wars, especially with the emergence of former Jacobin Captain of artillery, Napoleon Bonaparte, as the pestilence of Europe, set Europe as a whole into a relative cultural decline until the victory of President Abraham Lincoln's U.S.A. over the attacks which Lord Palmerston's London had unleashed upon it. The Lincoln victory sparked a surge of physical economic and related social progress in much of continental Europe, as in Bismarck's Germany.

The point thus to be emphasized respecting spiritual matters, is that with some exceptions, the history of European culture since the 1492 expulsion of the Jews from Spain, has not succeeded, until recent decades, in reversing the progress of modern civilization, but it has severely crippled that prog-

14. The tendency of so-called "peer review committees" to operate as a modern Babylonian priest-caste, expresses the Sarpi tradition.

15. See H. Graham Lowry, *How the Nation Was Won: America's Untold Story* (Washington, D.C.: Executive Intelligence Review, 1988).

ress during most generations. The good periods have been the exceptional periods, which, fortunately, have had, until recent decades, a resonant, beneficial impact on an otherwise crippled cultural and economic progress in civilization generally.

The case with taught mathematics is typical of this tragic feature of modern culture to date. The taught mathematics, as if at the blackboard, is a reductionist scheme which permits no place for the explicit development of a conception of a discoverable fundamental physical principle of the universe. "How to" is tolerated in the classroom during better times, but with the onset of post-industrial ideologies, numbers count objects, but do not impart an actual sense of a lawful process. Sensual effects, supplant the fruitful impact of discovered principles. Those permitted to be actually creative are either virtually destroyed, or treated as "freaks of nature." (Some of whom retreat into the protective camouflage of actually becoming freaks.)

Thus, in such circumstances, especially since the top-down effect of the sophistry of the Congress for Cultural Freedom on the Baby Boomer generation, and the 1968 turn toward a post-industrial utopianism, the creative powers of the mind have fewer and fewer places in the life and social relations of nearly all levels of the population.

The consequences of this 68er phenomenon are seen in the patterns of marriage in the generation of the 68ers and beyond. Actual love has, at most, a fragile, relatively short-lived effect on marriage and family life otherwise. True love, as distinguished from the rutting practices of the baboons and rhesus monkeys, springs from the aspect of human nature which is closest to creative scientific discovery. Without a commitment to the sense of the creative powers of the mind, the sexual and other morals of the individual converge on the impulses of the legendary travelling salesman, or of the farmer's daughter whom he services. At the same time, social relations generally, parallel, and intersect the defects in the intellectual-emotional integument of marriage or like relations.

The habit of *agapic* love toward mankind can not flourish for long under the influence of the kind of intellectual decadence which is typical of the morals, tastes, apparel, entertainments, and mating practices which have run amok during recent decades.

When we consider human relations, creativity signifies both physical discovery and progress in principles of cooperation, two categories of practice which differ in the manner in which they are expressed, but employ the same faculties of the individual human mind. This quality, the power of discovery, rediscovery, and use of a discovered universal principle, lies within the individual personality. Discovery never occurs as a joint action, but only as a sovereign individual action.

Take as examples, some elementary cases from the ancient work of the Pythagoreans and Plato. First, consider the construction of doubling the square, and then the famous Delian problem, the construction of the doubling of the cube.

The objective is to reenact the discovery of the solution, accomplishing each challenge by an act of discovering the required construction, without arithmetic/algebraic means, by means of constructive geometry alone, without being supplied definitions, axioms, and postulates.

The implications of the challenge represented by the second case were brought into modern European geometry by, first, the attempted determination of cubic roots (by the Sixteenth-Century Cardano et al., and the way the same problem was posed in the course of the Eighteenth-Century attempts by the reductionists D' Alembert, de Moivre, Euler, Lagrange, et al., to solve the challenge, as clearly posed in a crucial way by cubic and biquadratic cases, of constructing a general theorem of algebra. All of these failed. Similarly, during the first half of the following century, Laplace's colleague Cauchy failed to replicate the infinitesimal calculus of Leibniz, covering his nakedness with the empiricist's fig-leaf of approximation. The kernel of the solution was provided by Carl F. Gauss in his 1799 doctoral dissertation, and the general problem implied for physics was solved by Bernard Riemann's successive work in defining modern physical geometry in such exemplary works as his 1854 habilitation dissertation, his work on Abelian functions, and in hypergeometry.

Replicating an extant construction by the methods of connecting the dots, is not the actual discovery of any relevant universal principle.

For example, in customary forms of reductionist mathematics, the method employed is either explicitly traceable to Euclid's geometry, or a synonym for it, as this is illustrated by the case of the methods associated with René Descartes, and the work of the Newtonian system derived, under the urging of Paris-based Abbé Antonio Conti, from the quasi-Euclidean system of Descartes. These and related, reductionist methods are derived from some generalization of the method of reduction/induction associated, typically, with the precedent of *Euclid's Elements*.

An actual discovery of a solution goes entirely outside any existing deductive/inductive system. So, the solutions developed, successively, by Gauss and Riemann for the problems of function which the Eighteenth-Century and Nineteenth-Century reductionists failed to conquer, are examples of true creativity, which, in those cases, occurs in a mode which can be traced to the manner in which Archytas solved the problem of defining a systematic method for constructing a doubling of the cube, a problem whose solution lies outside the assumptions associated with the notion of constructing a unit-cube. The determination of the Platonic Solids by Theaetetus et al., is an extension of the same method used by Archytas, on a qualitatively higher level. Deduction and induction are intrinsically *not* creative methods.

To state that point in its more general features: Human creativity is a form of action upon the universe, which does not exist within the domain of either the non-living processes or the Biosphere. It corresponds, ontologically, to a power



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François Marie Arouet de Voltaire (1694-1778) is a symbol of the Enlightenment in 18th-Century France, during which time science was in a relative dark age and sophism ruled. Rabbi Hertzberg's 1968 book singled out the paganism of Voltaire and compared Voltaire's views of the Jews to the attitude of the Romans toward their slaves.

which exists outside the boundaries of the Biosphere as such. It is a power which exists only in the domain of the existence of the Creator, and that aspect of the living human individual which is made in the image of the Creator *in that respect*. Creativity is what makes the developing fetus human (as the childhood of surviving six-month premature births proves this point). *That fetus is a human individual in the theological sense of that term within the realm of natural law!*

Competent education of human beings must therefore be defined as a method which provokes the discovery of experimental, crucial, and successful solutions for which no deductive-inductive solution is available. That is the simplest functional definition of creativity. That mental behavior typifies the essential difference between the successful student (or, teacher) and a baboon. The corollary is, that that divine power exists as potential within virtually every newborn human individual.

The discovery of the use of fire for the benefit of mankind, is the expression of such a divine spark within the mortal victim of the Olympian Zeus' satanic-like tyranny. The soci-

ety which suppresses the realization of this quality of creative experience in some, or all of its subordinated population, is behaving in a satanic manner, by suppressing the development of that specific quality in the individual which is specifically human. Zero-technological-growth cultures are intrinsically evil; it is not the person who is evil, but the culture which opposes the thrust of scientific and Classical-culture modes of creative progress.

This is the crucial issue of Aeschylus' *Prometheus Trilogy*. Zeus was evil. Zeus was also, as Aeschylus clearly understood, a Sophist.

Thus, my summary condemnation of the corruption known as Euclidean geometry and related kinds of reductionist systems, as here, is the key to exposing and removing that specific kind of pathetic ignorance in which religious persecution is often rooted.

Man, being such a creature, is therefore inherently good, unless he delivers himself to doing the work of evil. Our nature is, as Cotton Mather and Benjamin Franklin emphasized this constitutional principle, *to do good*, to improve the universe and the conditions of life in which man acts for the good. Creativity, as I have identified it here, is the power to express the good.

These actions have two qualitative expressions: action on the abiotic and living domain, and action upon a social process. The power of creative discovery, is common to both modes of creativity. In one case, we have the emergence of a new quality of living species, and a better dynamic composition of the existing panoply of living forms of plant and animal life. Generation of new species is the creativity which we meet in that domain. Creativity in the human individual, has the effect of elevating the biological species of man to become a superior species of human nature.

In both applications, they represent a power which is absent in the biological domain generally, a power unique to the individual human mind. So, the products of individual discovery outlive the discoverer biologically, as attested by the role of inherited discoveries of universal physical principles over the course of many successive generations. The beast can learn, but does not change in characteristics from one generation to the next. The transmissions of discoveries of universal principle by the individual, may thus outlive the relevant human biological individual over many generations to come, or forever.

It is thus two interdependent distinctions of the member of the human species which we must consider, if we are to understand who and what we human beings are, if we are to continue to be, long after our bodies have died. What we contribute as discoveries, and the improvement in the quality of the human individual through the realization of the practice of those discoveries over successive generations, is what we are forever in the final accounting of humanity as a whole.

This distinction expressed by the living individual is what we know with certainty as the efficient, ontologically distinct

existence of the individual human soul. If we are wise, we locate our individual self-interest primarily in consideration of that fact. If we accomplish that much, we will not tolerate the existence of an oligarchical system.

3. Mendelssohn Attacked The Enlightenment

Some, but not all among the most crucial achievements of the Fifteenth-Century Renaissance were regained by the role of Cardinal Mazarin and others in the crafting of the great agreement of the 1648 Peace of Westphalia. In this process, Habsburg Spain was justly ruined by its own doing; but, a new form of the Venetian system of financier oligarchy was emerging around the neo-Venetian financier oligarchy of the Netherlands and England. For a few decades after the work of Cardinal Mazarin's feat, France, led by Jean Baptiste Colbert, produced the greatest rate of scientific accomplishments since the Fifteenth-Century Renaissance. Then, this came to be largely ruined by the folly of France's "Sun King," Louis XIV, who allowed himself to be led into the ruinous trap which had been crafted, by Anglo-Dutch Liberal, neo-Venetian financier oligarchy.

With the control of the newly created throne of Great Britain, under the monstrous William of Orange's dupe, George I, by the beginning of 1763, the Anglo-Dutch Liberal financier-oligarchy, around the British East India Company, became the leading, oppressive imperial power on the planet. The combination of the spread of this moral and intellectual corruption, as typified by Descartes, in France, and the circles of Sir Francis Bacon, Thomas Hobbes, John Locke, et al., in England, constituted the core of the Anglo-Dutch Liberal, neo-Venetian financier oligarchical system of Europe.

The intellectual core of this Anglo-Dutch Liberal pestilence and its parallel expression within France, was provided by the influence of Venice's Paolo Sarpi. Sarpi produced a system of sophistry, which now came to be known as empiricism or liberalism, based on the model of a medieval obscurantist named William of Ockham. Sir Francis Bacon and the notorious Thomas Hobbes were directly products of the work of Sarpi and Sarpi's house-lackey, Galileo Galilei. The result was a parody of that ancient Sophistry, spread in Athens, which had prompted the Athens of Pericles to lead itself into the kind of wars which drowned the U.S. in 1960s Indo-China, and has ruined the U.S. in Southwest Asia.

This epidemic of sophistry after the style of Paolo Sarpi became known as "The Enlightenment."

During the course of the reign of England's Queen Anne, all of Europe was confronted by a kind of cultural maelstrom, the conflict between the Liberals associated with the legacy of the brutish William of Orange, and a coalition of forces which happened to be centered around the figure of Gottfried

Leibniz. Had matters proceeded in a certain way, Leibniz would have become the Prime Minister of England. The mortality of some key figures dictated otherwise. Queen Anne was ruined, Leibniz was banned from England, and England plunged into a Hell of disgusting, Liberally practiced habits, while Jonathan Swift, a leading political figure of Leibniz's time in London, was left to leave marks for the benefit of happier generations to emerge decades later.¹⁶

From about the time of the death of Leibniz, in 1716, until the latter half of the century, the science and culture of England rotted out, Liberally. The low point in cultural trends in Europe was reached in that Paris Treaty of 1763, which won the virtual powers of a leading world empire for the Lord Shelburne's British East India Company. The resulting, immediate effort of London to crush the freedoms and economic progress of the English colonies in North America sparked the preparations for the American Revolution, a revolution which for a while, sparked a wave of optimism in Europe.¹⁷

In the midst of these developments, the figures of Gotthold Lessing, the protégé of Benjamin Franklin's ally Abraham Kästner, and Lessing's friend and collaborator, a poor but brilliant Jew from Dessau, known today as Moses Mendelssohn, led in changing the course of history in their time.¹⁸ This collaboration, with its connections to Benjamin Franklin in North America, became the focal point for the resistance against the moral and intellectual corruption represented by the so-called Enlightenment.

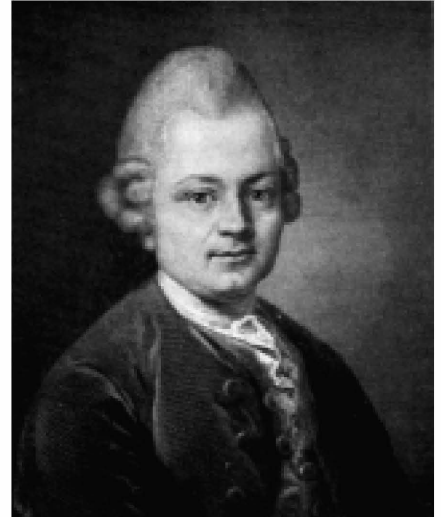
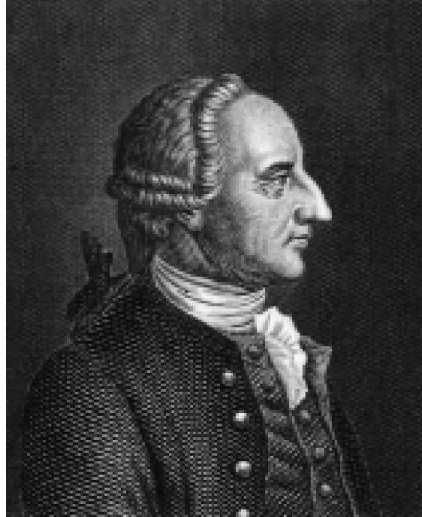
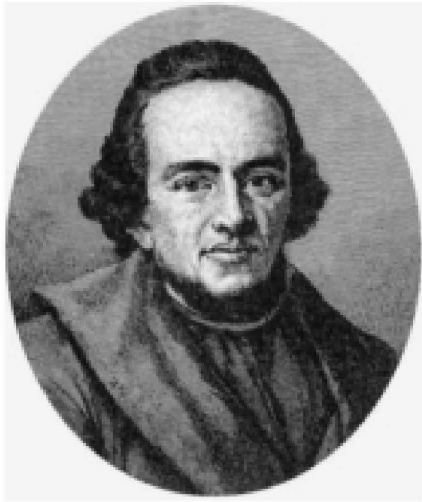
Cusa and Modern European Culture

As I have recounted this experience on numerous occasions, during the course of the 1980s, during one of my visits to Florence, my wife and I were seated in a pleasant, elevated place, looking across the River Arno toward the city of Florence beyond and below. Looking so across the Arno, I found myself gripped with a recollection of the time Boccaccio was seated in approximately the same location I now occupied. Since the mid-Fourteenth-Century New Dark Age has been a pivotal feature of my attention as a practicing economist, the scenes of Florence amid the wave of the Black Death were vivid in my imagination as I sat there looking across the river. I thought of the *Decameron*, thinking of Boccaccio's mind, as he had looked at the macabre scene on the streets of Florence below. He had filled the air with the stories which told us what

16. Lowry, op. cit.

17. During the course of the Eighteenth Century, the physical economy, literacy, and average income in the emerging United States soared above that in England.

18. The high point of Mendelssohn's work was his 1773 *Phaedon* (as in the 2000 French edition), on the subject of the immortality of the soul. This work, which was a crucial part of the founding of the late Eighteenth Century insurgency of the German Classical opposition to Liberalism, was Mendelssohn's treatment of Plato's *Phaedo*.



Moses Mendelssohn, Abraham Gotthelf Kästner, and Gotthold Lessing led in changing the course of history in their time. Their collaboration, “with its connections to Benjamin Franklin in North America, became the focal point for the resistance against the moral and intellectual corruption represented by the so-called Enlightenment.”

the culture of a Florence had been, to bring upon itself the punishment enacted on the streets there, across the river, below. I thought of our present times, and knew that a similar outcome awaited us, if our increasingly decadent culture were not reformed.

As I consider the affected diffidence with which the influentials of our civilization today regard the oncoming darkness of the *Erinyes'* flight, I have no doubt of the importance of the subject-matter which I now bring to the present memorial.

Chiefly as a result of the combined impact of the Mongol assault from the East and the ruin left by the wars financed by Lombard predator financiers, such as the House of Bardi, during the financial breakdown-crisis which followed the Bardi-induced bankruptcy of the King of England, the number of counted parishes of western and central Europe collapsed by an estimated one-half, and the population generally collapsed by a net one-third. Hordes of maddened religious fanatics, the Flagellants, roamed like a predatory swarm of rats across the landscape. I think of what might become of us and our world as a whole today, unless we learn the lesson of Boccaccio's view of Florence then.

So, today, the world is threatened by a kindred holocaust during some part of the immediate months and more ahead. The current rate of price-inflation in primary commodities is itself currently increasing at a rate of weekly and monthly increase comparable to the rates of hyperinflation in Germany during the second half of 1923. Should the U.S.A. collapse, for example, which is very likely to occur soon under any prolongation of the present George W. Bush Presidency, the immediate result would be a global chain-reaction of deep collapse from which no part of the planet would escape. The present international monetary-financial system would disintegrate, and, without a radical change in policies of the type

I have proposed, society would simply plunge into a rapid disintegration of economic and political institutions. At presently probable rates, under currently recent trends in shaping of pro-globalization policies, the collapse would not be likely to “level off” until global population-levels had been driven down to significantly less than a billion living souls.

This crisis is not “objectively” inevitable. The crisis is being caused by changes in popular opinions and habits in the Americas and Europe, changes which have accumulated over the 1968-2006 interval. The danger comes not so much from the existing economic and related conditions, as the stubbornness with which the population, especially the section of the population born between, approximately, 1945-1957, refuses, like fabled lemmings, to change its relevant, acquired habits and opinions.

In my experience in consulting, and studies of comparable cases, I saw few cases of bankruptcies, in what had been established firms with a past history of good products, which was not a self-inflicted ruin. The relevant elements of management insisted that the factor in its own management behavior which caused the problem, were the one aspect of the enterprise's policies and habitual practice which must not be changed. That kind of stubbornness which has been inherent in U.S. trends since the immediate aftermath of Yuri Andropov's pathetic rejection of President Ronald Reagan's proffer of a negotiation of the SDI exit from “mutual and assured destruction” through “revenge weapons,” has moved U.S. and world policy in a habituated direction which, if continued, would assure the doom of global civilization during the relatively short term now immediately ahead.¹⁹

19. Few of the commentators, in Russia or the U.S.A., for example, have considered the effects of Andropov's surly and irrational rejection of even

Look at the role of Cusa in modern history within those considerations taken as background for our discussion at this juncture.

Cusa made four crucial policy-innovations:

- In his *Concordantia Catholica*, Cusa set forth a proposal within the bounds of Christian theology, for the establishment of a system of respectively sovereign nation-states based upon the principle of *agapē*.
- In his *De Docta Ignorantia*, Cusa defined the principles of modern experimental physical science, which is the second of the three leading principles on which all of the successes of globally extended modern European civilization has depended.
- In his *De Pace Fidei*, Cusa set forth an ecumenical principle, which was immediately a reflection on the attempt to establish a reunification of the Christian Church, but also a policy for dealing with the conflicts among Christianity, Judaism, and Islam, which had become characteristic of the immediately preceding period of *ultramontane* imperialism. Cusa extended that beyond the implications of those three general forms of religious bodies.
- In his proposal for voyages of transoceanic exploration as the counter to the effects of the fall of Constantinople, Cusa was directly responsible for Christopher Columbus' and other crucial voyages of trans-Atlantic exploration.

These three proposals are the basis in natural law for the institution of relations within and among the sovereign nation-states of today. Those ecumenical proposals, and their outcome thus far, represent a crucial lesson in statecraft for today.

The crucial point here, as Cusa focussed on this within his *De Docta Ignorantia*, is that the order of human society must be determined in accord with the specific differences between the nature of the human individual and the lower forms of life.

For example, the proposal for a new Tower of Babel, called "globalization," is contrary to the fact that the human individual is no mere animal. If it were your desire to have a world order in which virtually all men and women are beasts to one another, then, proceed with the form of empire called "globalization," indeed. However, if you know that there is a

discussion of President Reagan's proffer on both President Reagan's Administration and on the fate of 1980s Russia. The influence of the "hard-line" factions within both the Republican and Democratic parties of that time, was triumphant. Although President Reagan never abandoned the policy himself, the outcome which the former Soviet Union suffered at its end was virtually predetermined by the stubbornness of both Andropov and Gorbachov. Such are the consequences of refusal to make a change in the route being currently travelled, when the opportunity is presented, as I have presented it to the relevant parties in the present crisis-situation.

difference between man and beast, you will oppose globalization with all necessary means.

The language-culture is the medium of irony used to develop those new principled conceptions, and related insights on which civilized life depends. Creativity thrives in what is, or most nearly approximates the Classical standard in art and science. It is possible to replicate the experience of a discovery of principle within another language-culture, but the experience in one's own language-culture is usually indispensable for becoming capable of recognizing the comparable discovery within the terms of a different language-culture. This is perhaps not so essential in a culture which does not wish to progress, or which prefers that the local proverbial lower classes will not become too intelligent for their masters' liking.

The issue here, is the principle otherwise identified by the Classical Greek use of the term *dynamis*. The significance of the point of distinction is best illustrated by the inherent cognitive failures associated with *Euclid's Elements* and modern empiricist and positivist forms of use of language-cultures. The issue is of the expressed form of a difference between the mere formal-mathematical description of a discovery of a universal physical principle, and the form of mental action by means of which such a discovery is actually generated as the knowledge of the individual person. It is the principle of irony, as typified by the comprehension of Archytas' discovery of the purely physical-geometric construction of the doubling of the cube, which should be required for the mental health and fruitfulness of a society. It is the function of that quality of irony, typified by Archytas' construction, the quality of *dynamis* as a distinct mental object, which is the issue, as Cusa's discovery of the solution for Archimedes' mistaken view of the quadrature of the circle illustrates this point.

This notion of irony is the characteristic of all truly Classical forms of scientific and artistic culture, and therefore of a Classical development of language-culture.

That is the issue implied in the *Prometheus Bound* of Aeschylus. Mankind's customary enemy from within, is that Olympian Zeus. It is the suppression of what we should recognize as the role of Classical irony of the quality which the concept of *dynamis* implies, which is crucial. Is language, including song, used to express a rigorous intent to communicate ideas of the quality of *dynamis*? The question identifies the essential issue of the use of mathematics, the composition and performance of music, and all other modes of the composition and performance of language. What needs most to be translated from one language to another, is not the words, but those ironies which are comparable to the notion of *dynamis*.

That Trio!

The immediate key for locating the origins of the German Eighteenth-Century Classic, from Lessing and Mendelssohn, through Friedrich Schiller and Beethoven is to be found in the



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"Globalization" is the new Tower of Babel, LaRouche says. "If it were your desire to have a world order in which virtually all men and women are beasts to one another, then, proceed with the form of empire called 'globalization,' indeed. However, if you know that there is a difference between man and beast, you will oppose globalization with all necessary means." Here, the Tower of Babel, in a painting by Pieter Breugel.

interrelationship among Abraham Kästner, Gotthold Lessing, and Moses Mendelssohn. They among other accomplishments salvaged Shakespeare from the destroyed English-language usage of the time, to prompt a reborn, authentic Shakespeare, and to produce the Classical renaissance in the drama, poetry, and music of the late Eighteenth Century and beyond. The adopted mission of the associate of Benjamin Franklin, Kästner, as the defender of the legacy of Leibniz and Johann Sebastian Bach against the Eighteenth-Century Enlightenment of Rameau, Hume, and, implicitly, also Kant, is the pivot on which to focus attention to the most efficient approach to the appropriate result.

For our purposes, if a single work were to be singled out as underlying the spirit of this birth of the German Classic of the late Eighteenth Century, it would be Mendelssohn's treatment of the immortality of the human soul, *Phaedon*. During the entire period following, through the deaths of Schiller's friend and collaborator Wilhelm von Humboldt, the Platonic standpoint in the Classical Greek was the foundation of the German Classic and its international influence.

In related terms of reference, it was the Martinist freemasons' and Lord Shelburne's orchestration of the French Revolution, continued as the enduring effects of the reign of Napoleon Bonaparte, which undermined the German Classic, from the time of the London-orchestrated events of July 1789, through the 1815 sessions of the Congress of Vienna. G.W.F.,

Hegel emerged as the leading agent of Prince Metternich and others in the effort to crush the German Classical movement from the time of Bonaparte's victory at Jena-Auerstadt, on. That dates the birth of what became the Twentieth-Century rise of fascism in Germany; the 1890 dumping of Bismarck by Wilhelm II dates the unleashing of what became World War I, and the ensuing rise of fascism there.

So, the necessary fight against great evil continues still today.

The question has been posed by German Jewish survivors of their experience of the Hitler regime and its aftermath: "Did we do something wrong in trying to be Germans?" That tormenting note of doubt hangs like a cloud in and around some Jewish circles' recollection of the achievements of Moses Mendelssohn. That doubt must be dispelled if the Jewish legacy within civilization as a whole is to be made whole again.

However, a partial answer to such questions is supplied by the study of the cultural degenerates among the ranks of Jews, such as Adorno and Arendt, who, like Ze'ev Jabotinsky, were inclined, in a certain time, toward association with Hitler or Nazis such as Martin Heidegger, until they were warned that such association with Hitler was not an available career opportunity. It is such cases, such as the circles of Adorno and Arendt, whose pro-dionysian countercultural inclinations of hatred against the German Classical culture of Kästner, Lessing, and Mendelssohn, which have demonstrated the worth of their part in the role of the corruption and virtual destruction of modern European civilization. When their influence is weighed against the vast contribution to Germany in particular, and civilization in general, that was made by those Jews in Germany, and elsewhere, who were able to make their contribution through the leadership provided by Moses Mendelssohn, there can be no reasonable doubt that Mendelssohn's policy was the right one.

Personal success in a corrupted society does not necessarily speak well of the one who enjoys success in such a setting. It is our immortality, after all, which is the vital self-interest of any truly intelligent mortal person.

Being good is never a mistake. A horrible death of a good person, does not deprive that person of a triumphant immortality. It is those among us who live, and are enabled, who are responsible to ensure the triumph of our martyrs.